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# THE CATHOLIC.

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

VOLUME II.

HAMILTON, [GORE DISTRICT] JUNE 15, 1842.

NUMBER 40.

Original.

The following lines on the loss of Time were written by the late Rev. Dr. Geddes, to the well known tune of the *Cowden Knowes*; a profane ballad, composed, like many others, by the Scottish reformers for the laudable purpose of weaning away people's minds from the *Catholic Hymns*; one of which was sung to this sweet and solemn air. The music of this, and of several other sublime and plaintive Scottish melodies is supposed the production of the unfortunate David Rizzio.

## THE REPENTING SINNER—OR THE LOSS OF TIME.

O, the years! the many, many years,  
That I have spent in vain!  
O could I with my sighs and tears  
Recall them back again!

But no: they're gone. They're ever, ever gone;  
No power can them restore:  
And all the moments I have run,  
Are lost for evermore.

The health and strength, that God me lent  
To save my precious soul,  
In vice and folly have I spent,  
Sinning without control.

And now the prime of life is past:  
My force, I feel, decays:  
Then let me manage at the last  
My few remaining days.

Let me, with broken heart and mind,  
Revise each guilty hour;  
Perhaps I mercy yet may find,  
And live, and sin no more.

What though my crimes more numerous are  
Than stars in Winter's sky?  
What though again they're redder far  
Than scarlet's deepest dye?

One saving drop of that dear blood,  
Which from the side did fall  
Of Him, who hung upon the wood,  
Can soon expunge them all.

Have mercy then, O gracious Lord!  
And my remittance sign!  
The more thy mercy doth accord,  
The greater glory thine.

Thou surely hast not said in vain:  
"More joy in heav'n is made  
For the lost sheep, that's found again,  
Than those, that never stray'd."

Thy grace mine aid, no more I'll stray:  
No more mis-know thy voice.  
Where thou, my shepherd lead'st the way,  
That way shall be my choice.

If casual falls retard my pace,  
With speed again I'll rise:  
With speed I'll re-assume the race,  
And run, and gain the prize.

## THE CHRISTIAN RELIGION DEMONSTRATED DIVINE.

CHAPTER XXXIX.

### Joshua.

CHAPTER 6.—The subject of this chapter is full of mystery. Jericho the stronghold of the Gentile country, which the Israelites under Joshua's command and guidance, were going to possess. The priests, walking before the ark, which represents religion, and the worship of the true God, about to be established there; sound the seven trumpets; that is, preach the doctrine of the seven sacraments; which is the essential sum of the religion of Jesus; they proclaim, as his heralds, the seven glad tidings of salvation; to be obtained through these seven mediums of his Institution; by which the merits of his redeeming grace are rendered applicable to the souls of every believer. Under another figure in scripture these seven sacraments of the new law, are represented as the seven pillars of wisdom's house—Proverbs, Chapter 9.—the Church, that house, which the wise man, the prefigured Solomon; even Divine wisdom himself, built upon the rock; on which pillars his whole sacred and everlasting fabric rests. At the prolonged sound of their trumpets, that is of their preaching these seven mysteries; and at the joint shout of the people at the command of Joshua; that is, unanimous voice of the people already converted: Rome, the Jericho of the Gentile world, about to become, according to the Prophets, subjected to the yoke of Christ, and possessed by the true believers, the people of God; Rome in all her matchless might; the seemingly impregnable fortress of idolatry; is seen at the blast of the seven trumpets begun by St. Peter and St. Paul, and prolonged, till the conversion of Constantine the Great; and at the joint shout of her people become Christian, to totter and fall to the ground: making way for the prefigured Joshua, and his people, the prefigured Israelites, to march in, and take possession of it. Then was verified the saying of the great Saint Augustine, that "Rome wondered to find herself Christian, ere she had yet forgotten that she was Heathen."

The inhabitants of Jericho, are all destroyed, except "Rahab the Harlot, and her father's house, and all she had: who dwelt in the midst of Israel, until this present day; because she hid the messengers, whom Joshua had sent to spy out Jericho." V. 25. All the Pagan Romans are swept away, save that remnant, who believing, had harboured and concealed from their persecutors the Saviour's messengers. This remnant is likened to a Harlot, because they had once been guilty, in the scripture style, of *fornication with strange Gods*; but now converted, make part of the people of God. The saving sign, was the scarlet cord; the emblem of the Saviour's redeeming blood, or of the cord with which the Saviour's bleeding body was bound at the time of his cruel scourging and crucifixion.

Verse 26.—Joshua's imprecation is seen fulfilled in 3 Kings, 16, 34. In the mystical sense this curse is pronounced against all who shall build up infidel or heretical systems, which the blast of Christ's gospel has flung down; systems inconstant and ever varying like the moon; which the word *Jericho* in Hebrew denotes.

CHAPTER VII.—In this chapter we see how the people of Israel are defeated, and suffer for Achan's sins. But

if the wicked by their crimes can thus bring down a judgment upon the community, why may not the just by their virtues and good works bring down upon their fellow creatures a benediction.

CHAPTER X—Verse 18. The divinity of the Saviour and his sovereign power over all nature, appears, in the obedience of the sun and moon to the command of Joshua, his prototype.

"Is not this written in the book of the just?" *ibid.* Here is another book of the scripture which is lost; another portion of the Protestant's solo rule of faith missing.

All the victories of Joshua, were emblems of the Saviour's final triumphs over all his enemies. It is he, also, in the end, who portions out to his followers the promised land; who gives to his valiant warriors their perpetual portion and inheritance.

CHAPTER XXII—Verse 11. "When the children of Israel had heard; and certain messengers had brought them an account that the children of Reuben and Gad, and the half tribe of Manasses, had built an altar in the land of Canaan upon the banks of the Jordan, over against the children of Israel; they all assembled in Silo, to go up and fight with them.—V. 12, 13, 14, 15, 16. And in the meantime they sent to them in the land of Galaad, Phinees the son of Eleazar, the priest, and ten princes with him, one of every tribe; who came to the children of Reuben and of Gad, and the half tribe of Manasses, into the land of Galaad; and said to them; thus saith all the people of the Lord; what meaneth this transgression? Why have you forsaken the Lord, the God of Israel; building a sacrilegious altar, and revolting from the worship of him, &c."

How clearly does this testify that there can be no two distinct altars; no two distinct worships; no two distinct religions, or churches of the one true God! All must be unity and uniformity in his revealed religion. "God keep us, say those, to whom the messengers were sent, from any such wickedness, that we should revolt from the Lord! and leave off following his steps, by building an altar to offer holocausts, and sacrifices and victims, besides the altar of the Lord, our God, which is erected before his tabernacle."—Verse 20. What then must we think of the numberless churches protesting against the one of the real Joshua's rearing, in which neither the ark of the covenant, nor the levitical priesthood is found?—What must we think of altars raised, that is of systems of worship established in direct opposition, since they style themselves *protestant*, to the only one, which, as all must acknowledge was founded by the Saviour; and which all profess to believe, who recite the apostle's creed; saying: "I believe in the Holy Catholic Church?" which church cannot be the church of Luther nor Calvin; of Scotland, nor of England; nor of any particular individual, or time; but that which is truly *catholic* or *universal*; the church of all ages and nations; as God her founder, is the God of all nations at all times, and in every place.

CHAPTER XXIV—Verse 32. "And the bones of Joseph, which the children of Israel had taken out of Egypt, they buried in Sichem; &c."

Will protestants blame the Israelites, for preserving thus, and depositing so carefully in the midst of his own tribe, the sacred relics of the holy Joseph? If not; why blame Catholics for following the same example, by keeping and depositing with honor, the relics of the eminent servants of God?

End of the book of Joshua.

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

## THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, JUNE 15.

The last quarter of our publication is now going on, and still we find our list of remittances from subscribers vastly short for the bare expence and necessary outlay of our undertaking. We trust therefore, that all subscribers in arrears will pay up what they owe without further delay, that we may not, for the want of the means, be under the necessity of discontinuing our periodical; leaving ourselves, too, deservedly exposed to the degrading reflection, that we, Catholics, are the only people unwilling, for we cannot say incompetent, to defray the only English paper ever edited in the Canadas in defence of their Religion. We could have imagined that the Catholics of Toronto alone might keep our weekly paper from sinking.

Hugh McGillis, Esq., of Williamston, is requested to assist our Agents in Glen-gary.

Having received a great many applications for the Catholic, several weeks after its establishment, requesting the whole series from its commencement; and being unable to supply them at the time, we wish all those desirous of having complete files of the next volume, to acquaint us of it, postpaid, before the conclusion of the present volume.

We scorn to notice further the false, foul, and ignorant articles of the unmannerly contributor to the Editorial portion of the *Hamilton Gazette*; for, as we said before, there is no clean fighting with a chimney sweep. We wish to deal with no one but a Christian, a scholar, and a gentleman; so have all our best and most respectable friends, here and elsewhere, Protestant, as well as Catholic, advised us. The man writes not for the learned, but for the uninformed and gullible.

The Vicar General returns his thanks to Mr. Chevers and Mr. Patrick Reid, for their humane exertions, in looking after, and securing the effects, of the late Mr. Creighton, for the benefit of his orphan family.

We give below a summary of the News by the *Columbia* and *Great Western*.

TWENTY DAYS LATER FROM EUROPE.  
*Great Fire at Hamburg, many lives lost—Terrific Rail Road Accident with Fearful Loss of Life. Attempt on the Life of Louis Phillippe.*

The British steam-packet *Columbia*, Captain Judkins, arrived at Boston at 6 o'clock Thursday morning, bringing London and Liverpool papers to the 19th ult., on which day she left the latter port, having made the passage in 13½ days.

A most distressing item of intelligence is brought by this conveyance;—that of the destructive conflagration which has taken place in the city of Hamburg. The loss

of property is even greater than that occasioned by our great fire in 1816, and in another aspect the calamity is awfully appalling—the immense loss of lives. We venture to express a hope that this community, which has so many commercial relations with the afflicted city, will take early measures to show its sympathy with it under this unparalleled misfortune.

The British Ministry continued to command their usual large majority in Parliament; and there was no doubt that Sir Robert Peel would be able to carry all his favorite measures, among others, the new tariff which was brought forward on the 10th ult. The income Tax Bill would have its third reading on the 23rd.

Another conspiracy to assassinate the King of the French had been discovered, the particulars of which will be found below.

A horrible disaster had occurred upon the Versailles Railroad, by which a fearful number of lives were lost; amongst them that of the celebrated circumnavigator, d'Urville with his wife and child.

The despatch from General Cass, our Minister at Paris, to the French Government, on the subject of their accession to the treaty for the suppression of the slave trade, has found its way into the London papers.

The Cotton Market remained about the same as at the last advices. There was no improvement in the state of trade in England, but business was even duller than ever.

The *Great Western* arrived out in twelve days and eight hours, the shortest passage yet made. She was to leave Liverpool again on the 21st, and may be hourly expected. We understand that she has a full cargo of dry goods, shipped probably in anticipation of a higher tariff shortly going into effect.

The income tax bill, all amendments having been voted down, was ordered to be read a third time on the 12th.

Lord John Russell gave notice of a bill to prevent bribery.

Seven ships, with 1600 troops, had sailed for India, which shows a determination on the part of the Government to push the war against Afghanistan.

A Queen's letter inviting contributions from religious congregations for the relief of the industrious population in the manufacturing districts, is to have been resolved upon by Sir Robert Peel, Sir James Graham, the Archbishop of Canterbury, and the Bishop of London.

Another conspiracy to assassinate the King of the French has happily been detected: and several persons, chiefly *ouvriers*, have been arrested, among whom is the notorious Consideré twice before implicated in similar plots, but acquitted. A quantity of petards, arms and ammunition, found in their possession, has been seized. The following letter contains the fullest particulars relative to this most atrocious conspiracy.

PARIS, May 7—A rumor prevailed yesterday that a conspiracy to murder the King had been discovered, to which, however, little credence was attached, the more especially from the silence observed by the Government journals last night, and

the absence of all allusion whatever to it by any of the journals of this morning. I find, however, upon inquiry, that the fact is but too true—that a discovery has been made by the police, which leaves no doubt of the existence of a plot, not only to murder the King, but to involve in the same fate as many members of the Royal Family as should be with his Majesty at the chosen moment for putting the atrocious plan of the conspirators into execution. It appears that during the summer months the King is in the habit of driving out from Neuilly in a large open caleche, accompanied by the Queen and other members of the Royal Family.

Upon such occasions the carriage is unattended by a military escort, and the horses are driven at a merely ordinary pace. These circumstances seem to have suggested the idea of an infernal machine, and one has been invented of a simple character, being in form of an ordinary sized ball, calculated to burst upon falling, and to shatter every thing near it with irresistible force. The principal material is said to be a fulminating powder of a very powerful character. The instruments for working, the materials, and some balls were found upon premises adjacent to Consideré's wine-shop, in the Rue Montmartre. This Consideré has been twice tried for complicity in plots to murder the King, and each time acquitted. He was one of those tried in connection with Quénisset. Consideré has been arrested, and seven others. This conspiracy will lead, in all probability, to more stringent laws. Up to Thursday night the police remained in ignorance of what was hatching.

On Sunday evening last, the King sat at an open window looking upon the open garden of the Tuileries during a whole hour, while a musical band was performing below in honor of his fête day. The garden was densely crowded, and it was observed that the greeting of the multitude was of an unusually cordial character. The public mind has latterly—thanks to a wise and moderate government—been so calmed and regulated, that a return to loyal feelings appears to have taken place; and the discovery just made will excite horror and disgust universally.

*The Right of Search*—In the French Chamber of Deputies, on the 18th of May, M. de Boissy persisted in his calls on M. Guizot for explanation respecting the slave-trade treaty. The questions related to alleged ill treatment of French sailors by British cruisers. M. Guizot denied that any such cases had occurred. The language of several members was very decided against the ratification of the treaty.

On the 17th M. Guizot had declared that the treaty would not be ratified. He repelled the idea that the Government would be more ready to ratify after the dissolution of the Chambers, and concluded with these words:

The line of conduct which I adopted two months ago in refusing to ratify the treaty I will equally pursue when the doors of this building are closed, and, in the actual state of things, I conceive that I should fail in my duty were I to recommend the ratification.

Advices from Hamburg, of the 14th, state that in clearing away the ruins 160 bodies had already been found. The number of houses totally destroyed was 1500, and 720 more were so injured as to be uninhabitable.

The British government had sent over a large supply of tents and blankets, and £10,000, already subscribed, had been sent over.

The following donations were announced:—

"The King of Prussia has given 50,000 dollars, and has ordered a general collection to be made throughout the kingdom.

The city of Berlin has given \$10,000, The King of Denmark 100,000 florins.

The Grand Duke of Mecklenburg Schwerin, 30,000 florins.

The Estates of Hanover have granted 100,000 dollars.

The city of Frankford 100,000 florins. The city of Bremen 30,000 dollars.

GREECE.

EARTHQUAKE.—Letters from Athens of the 28th of April state that several violent shocks of an earthquake were felt in various parts of the Peloponnesus, on the 18th. At Sparta, the shocks lasted from 25 to 30 seconds each. The inhabitants ran terrified out of their houses. On the same day, and in the course of the night, four or five slighter shocks were experienced. Beyond the Eurotas an immense rock fell from Mount Menelas, near the village of Drouchas. An old tower situated in the town of Magoules was thrown to the ground. At Mistra the soil trembled with more violence than at Sparta, and a portion of the Hellenic College, and several houses were destroyed. The water of the springs and wells became turbid, and an enormous rock, having detached itself from the summit of old Mount Mistra, rolled with terrific noise into the town. At Cahamet the first shock, at half past 9 o'clock, lasted between 40 and 50 seconds and there were ten others, from that hour until midnight, at intervals of three quarters of an hour. Most of the houses were damaged, and several in the neighbourhood actually gave way. Upwards of fifty dwellings were thrown down at Areopolis, and fifteen towers crumbled at Cetylus—Many persons were buried under the ruins of their houses in the province of Mainer. At Androusa several Churches fell in.—On the 15th ult., at about 4 o'clock, a. m., another shock was felt at Patras, which lasted a minute and a half. The *Courrier Grec* announces that a red rain had fallen at Tripolitza and elsewhere, and that the Minister of the Interior had collected information respecting that phenomenon, which would be submitted to the examination of the medical board.

Letters from Athens, of the 27th ult., inform us that two rather severe shocks of earthquakes were felt at Patras, on the 18th. A similar shock was experienced at Patras on the 25th. No mischief was done; but it appears that some houses suffered by a shock which also took place at the same time at Kalamitra and Androssa

SPAIN.

A recent letter from Madrid mentions a rumor of great importance. It says, we have good reason here to believe that the Queen's mother and Louis Phillippe are already engaged in securing the aid of the Pope to contract her nicens volens to some one Bourbon prince of their own choice, as soon as she has completed her twelfth year, on the 10th of October next.

## POLITICS AND RELIGION IN NEWFOUNDLAND.

Sir John Harvey, the Tory governor of this colony, is winning golden opinions from his political opponents, and from all sorts of people, indeed, who do not belong to that old official clique, by the exclusiveness and bigotry of which the peace of Newfoundland has been so long disturbed. One thing which has tended very much to give confidence in his administration, is the use he has made of the Government patronage, which in a small way affords an earnest of impartiality that has long been needed. The second office in the gift of his excellency has been that of the third stipendiary magistrate of St. John's (vacant since 1834). He has bestowed it on a Mr. Doyle, a Catholic, who for about eight years has been in the commission of the peace. This appointment has naturally given much satisfaction to the bulk of the population, but to the official clique it has furnished matter for indignant lamentation. We know not that greater praise could be given to the governor by some of the Tory prints, to the effect "that he is selling himself to the rabble instead of hemming himself about with those who would have made his government easy to him, whilst they might have conjointly promoted the public interests."—*Ledger*, Friday, March 4. A governor who really strives to do his duty, and resolutely refuses "to hem himself about with those who would make his government easy to him," is indeed a governor of a rare and right sort. The appointment above-mentioned may seem a small matter, but it is in reality a matter of some moment, when we consider the following facts:—It was stated by the late governor, Captain Prescott, in a despatch of the 10th December, 1836, that the whole population of the island is between 73,000 and 74,000, and the preponderance of Catholics over Protestants amount to 1000." The Catholics themselves say that this gives an under-estimate of their numbers, which are nearer 45,000 than 38,000. However it is admitted that they form the majority. But how are the official favours of the government distributed between this majority and minority? Why, it is an odd circumstance, that in this Catholic colony there is not one Catholic on the supreme bench. There is not one Catholic clerk in all the courts in the island. There are but two Catholic officers of the customs. There is not one Catholic coroner. There is not one Catholic allowed to practice as barrister or attorney—not for want of qualified men. There was only one Catholic stipendiary magistrate out of the fourteen, until the recent nomination of Mr. Doyle. Out of the £20,000 paid to officials in the island, but £300 finds its way into Catholic pockets. Even this small breach in the exclusive system has been made since 1838. In that year out of 40 offices (with salaries ranging from £80 upwards) bestowed in three years by Captain Prescott, not one was bestowed on a Catholic.

But this is not all. The jury system is most egregiously tainted with the same spirit of exclusiveness. For the entire island—contrary to the practice of other colonies—there is but one sheriff, who is

one of the official clique, and holds his shrievalty as a permanent office during good behaviour. The nomination, therefore of juries is permanently in the hands of this one partisan. The House of Assembly has repeatedly passed a bill to treble the number of sheriffs, and to make the appointment annual, but in vain.—The bill has been as often disallowed.—The evil thus attempted to be remedied is not merely a nominal one. In the locality (St. John's) within the jurisdiction of the Central Circuit Court, there is a population of 20,000 souls; of these about 16,000 are Catholics, and 4000 Protestants. On the special jury panel of this court there are between 70 and 80 Protestants, whilst there are only nine effective Catholic names. The *Newfoundland Vindicator* (an excellent Catholic paper), from which we take these details, contains a list of all the special juries that have served in this court during the seven years ending the 1st January, 1841. From these lists it would appear, that in all that time there have been tried 52 special jury causes; the number of jurors being 928. Among those 928 jurors there were only 71 Catholics, while the Protestant jurors were 857! Several of the causes tried by these juries were political; the jurors were the political antagonists of the defendants, against whom they awarded heavy damages. The length to which this system was carried by the direct intervention of the crown officers, may be seen in the following affidavit sworn by eighteen persons, and filed in court in the year 1837, to lay the foundation for a change of *venue* in a cause arising out of the elections of 1836:—

The above defendants in this cause make oath and say, that the charge alleged, and upon which the present indictment has been founded, arises out of the circumstances of the election—the then successful candidates, John Kent, William Carson, and Patrick Morris, and a portion of the election committee of the said candidates, having had true bills returned against them by "a grand jury principally composed of two of the defeated candidates, and a portion of their committee," for attending a meeting for the purpose of canvassing the electors of River Head. Deponents further state, that this cause being evidently one arising from party feeling, and "the special jury panel being composed principally of persons in the interest of the defeated candidates," deponents consider it would not be conducive to the ends of justice, to have the trial thereof take place in St. John's; and when they reflect that all the defendants, with one exception, are Catholics, and that, besides the present representatives of this district and the members of their committee above alluded to, two Catholic priests are included in the indictments, they, deponents, "regard the striking out, by the crown, of every Catholic name from the special jury" that had been drawn in this cause, and the leaving the jury appointed for the trial exclusively Protestant, as justly calculated to remove that confidence in the impartiality of the tribunals of justice, which ought to sustain the accused.

Our readers will now be able to understand how it is that an honest governor like Sir John Harvey, who shows symptoms of an intention to break up this most unjust system of exclusion, is greeted with a storm of malignant disapprobation when he ventures to place a second Catholic stipendiary magistrate (out of 14) on the police bench. For our parts we hail this beginning of better things; and we congratulate our fellow Catholics in Newfoundland, that they have at length the happiness of living under a governor whom their enemies abuse, and in whom they can have trust and confidence.

While on the subject of Newfoundland, we will venture to subjoin an article from a recent number of the *Dublin Morning Register*, on the labours of the Right Rev. Vicar-apostolic of this Island. It is written by one who knows the bishop well, and though it contains few facts which are not already known to our readers, it will, we think, prove not without interest:—

Among the many virtuous triumphs recently achieved by the unostentatious labours of the catholic ministry, there are few more interesting than those which have engaged the zeal of the Right Rev. Doctor Fleming and his priesthood on the bleak shores of Newfoundland. The island of Newfoundland was, at no very remote period, considered uninhabitable; but the fishery on its coast afforded a profitable speculation to hardy adventurers, and the Irish labourers were among the first to seek shelter there from the more intolerable hardships of their own country. The labour they undertook, and the difficulties they encountered, were almost insurmountable; but those early exiles, by unwearied exertions and continuous industry, erected for themselves comfortable and happy homes in this distant and ungenial clime. We need not add that they preserved the faith of their fathers: with the same fidelity which has ever distinguished the Irish race, no matter in what country, and kept inviolate the religion of home with them, even when deprived of its practical advantages and soothing consolations.

But the Irish priesthood were not slow to share the difficulties and perils of their countrymen. Unaided by the friends of any society, and unassisted by the inspiring agencies and sympathies which, in later times, have cheered the labour of distant missionaries, they embarked their fates and fortunes with their struggling fellow-countrymen.

But what has particularly attracted our attention to this colony is a fact of which we have been just informed. It is this.—The *Sir Walter Scott*—a vessel of great power and burthen—leaves Kingston-harbour to-day for St. John's, Newfoundland. She has been chartered by Dr. Fleming, and her cargo consists of carved Irish granite, which is to be used in building and ornamenting the cathedral church of St. John's. This church is now in a state of great forwardness, and we understand that there are but very few Catholic temples in the old or new world, in which, when completed, it may not compete in grandeur of design and architec-

tural beauty; and when we consider that its materials are entirely Irish, worked and prepared at the breadth of the Atlantic from the spot; when we consider what time and toil it must have cost under such startling disadvantages to erect so magnificent a building on this not-long-since desolate shore—we may fairly conclude that no task is too mighty for true piety and disinterested zeal.

Of the labours which Dr. Fleming has undergone in this great undertaking, we understand eight voyages across the Atlantic are but a small portion. His reward—none other could compensate him—consists in the consciousness of having well fulfilled the functions of his high ministry, and in the blessings of his people.—But, while there are millions to bless, there were not wanting some to revile him. He has had to struggle with the vile efforts of envious bigotry; but when was ever so much good effected without exciting the malice of the mean minded? and in these times one can scarcely be sure he has done well until assailed by those who drive the infamous trade of religious calumny.

## NEW ZEALAND.

### Martyrdom of a Catholic Missionary.

We have been favoured with a letter from a highly-respectable correspondent in New Zealand, which gives an account of the martyrdom of the Rev. Pierce Chanel, a missionary stationed at Fortuna, near the Wallis Islands, after more than three years' hard labour in the Christian cause. The following is a literal translation of the letter of the Rev. F. Battalion to the Lord Bishop, giving an account of the death of his clergyman:—"It is a long while since the natives projected secretly to put to death the Rev. Father Chanel. The commencement of the conversion of the king's son made the people afraid of a general conversion; and it was thought that the surest way to hinder this event was to take away the life of the rev. father. With this view they approached his house, on the 28th of April, carrying spears and clubs. The priest was alone; they enter; one of them struck his head very hard with a club. M. Chanel, nearly stunned, sat down in the middle of the room; with one hand he held a book, which he read, and with the other he wiped off the blood, which overflowed his face. The natives strike him on the back with their sticks; one of them thrust a bayonet through his shoulder, which it is said pierced him quite through. It is said, also, that M. Chanel himself pulled out the bayonet. The multitude then began to plunder the house, leaving the good father in agony from his wounds. At last one of the troop (perhaps from compassion) seized an adze, and struck his head, which he cleaved in two parts, one of which fell to the ground. The king, who was not far distant, then arrived, and washed the body of the martyr, anointed it with oil, and enveloped it in two pieces of tapa. He then buried it near the house. Providence had ordered it that the priest's servant was not at home that day; he was at a little distance, and he met with a ship which transported him to the Wallis Island."

Our esteemed correspondent also states that a solemn meeting had taken place between the Catholic and Protestant missionaries at Kororika, which ended in the complete triumph of the Catholic cause, in the presence of a numerous congregation of native and white people.



### THE MARRIAGE LAW.

The most serious debates in the house of Commons are often those which amuse us most. The ordinary intelligence of the honourable members is quite adequate to matters of business, to questions of routine, to considerations of economies; but when the discussion should soar into any higher region, the disputants do, for the most part sink down into the depths of an unfathomable bathos. The debate of last Tuesday night, on the marriage law, furnishes an apt instance of this, and of several other things which we shall see presently.

About seven years ago (in the year 1835) a law was passed under the auspices of Lord Lyndhurst for making an alteration in the existing law of marriage. By the Protestant canon law, the marriage of a widower with his deceased wife's sister was not void *ab initio*, but voidable by the sentence of the ecclesiastical courts. To sweep away this exceedingly unpleasant property, a bill was framed to confirm and render unavoidable all past marriages of this description. Into the bill, however, which was carried through Parliament with great rapidity, there was introduced, nobody knows how or when, a clause rendering absolutely void all future marriages of the same kind. For seven years this clause has been in operation, and for seven years have numbers of persons in this Protestant land, who have had no stain upon their characters but this, been seeking out means of evading the law and rushing to all the ends of the earth to make valid marriages, which the law of their own Protestant legislature pronounced to be incestuous. Not long since it is said that ninety-one cases of the kind were found in Manchester alone, and many more were supposed to have been kept purposely concealed. Under these circumstances Lord Francis Egerton, a moderate high churchman, comes forward to propose a repeal of the law of 1835, and the enactment of a new schedule of forbidden degrees. But upon what basis shall he proceed? Marriage, indeed, is not generally reckoned a sacrament in the Anglican Establishment; but still it is a sort of a Church ordinance; a kind of semi-quasi-sacrament; a something half-sacred in its character; a contract not purely civil; an agreement upon, which to go no higher, there are at least certain church fees to be paid. Upon a matter which, by virtue of this last quality, comes so indisputably within the cognizance of the Church, it might have been expected that the Church should have some sort of voice. Being called upon to "solemnize" marriages—that is, we suppose, to make of them something "solemn" or sacred—it might be imagined that she should be entitled to determine what she will or can make sacred, and what she will not. If being her place, in the case of marriages, to give a cast of her function, and to dispense some sort of blessing upon the parties, it would be usual, and certes, courteous, to get the old lady's approbation, if not to each individual case, at any rate to each class of cases upon which she is bound by law to shed her holy influences. But, alas! poor old Anglican Church; how fallen and how low art thou! No one

thinks of consulting thee in such a matter. Though by no means a Samson in point of strength, thou, like him art bound to, by mill, the State, at whose good pleasure thou must grind and sweat, and, when thy masters please, thou—thy consent not asked—must trudge out into the public ways to make sport for the Lords of the Philistines!

Lord Francis Egerton, though a staunch churchman, does by no means feel himself bound to apply for the indirect sanction of the Establishment—it being impossible legally to obtain her direct and formal sanction. Accordingly, he first of all satisfies his own private judgment as a Bible-Christian, that Christians are not bound by the Mosaic rule laid down in Leviticus. He then ascertains that there is no general agreement among the Anglican bishops as to the abstract theological invalidity of such marriages. Having gone so far, he finds himself in the open land of expediency unfettered by law, unshackled by authority; and he then dilates at length and in good set phrases on the advantages and disadvantages of allowing marriages with a wife's sister,—in which career we shall certainly not follow him. The following sentences are all that fell from the noble lord in his character of an Anglican:—

"If in this country the sentiments of those to whom on such questions he, as a member of the Church of England, was disposed to look up to were united against him, he should be disposed at once to submit; but he did not believe that the heads of our church were prepared to pronounce an adverse opinion, and to declare that there was any sound, positive, and insuperable objection to the progress of such a measure as he intended to introduce.—Individual thinkers might and would draw their own conclusions from the words of Scripture; but he apprehended that there was no such general consent upon the point as ought to induce him, if not to make a frank surrender of his own opinion, at least to observe a profound and reverential silence (cheers). He came, therefore to the other branch of the question, the expediency, with a view to consequences on this side of the grave."

It is this course of reasoning which satisfies him, as an Anglican, that he is at liberty, as a legislator, to compel the Church to bless marriages, against which, in past times, before she was so completely and hopelessly enslaved to the state as she now is—namely, in 1603—she did, by her canonical degrees, pronounce a solemn judgment. Accordingly, if Lord Francis Egerton, and his High Church associates, can prevail, the canons of 1603 will be broken down without consulting the Church; and, perhaps, as in the case of act-of-Parliament divorces, against the unanimous advice of the spiritual lords of Parliament.

So far as we can gather from the report of Tuesday's debate, the feeling of the House seemed to be in favour of the new bill. Sir Robert Inglis, indeed, and Mr. Hope, zealously opposed the measure, on the ground of Christian antiquity, and the universal consent of the Church for fifteen centuries. Mr. Milnes, the Pusey-

ite and poetical member of Pontefract, though keeping his opinion locked up within his own breast, was for deferring very much to the feelings of "the middling classes—the farmer and the "operative," in deciding the question. On the whole, it was agreed that, as Sir Robert was determined to push the matter to a division on the motion for leave to bring in the bill, it would be more seemly to postpone the debate and the division to a fuller and better prepared House. Accordingly, it was resolved that the debate should stand adjourned to next Wednesday, the 16th instant.

In what a lamentable dilemma does the Establishment exhibit itself throughout this queer discussion! There is no doubt, on the one hand, that such marriages are generally far better avoided; that the feeling of sisterhood ought to be kept up between a husband and his wife's sister, by interposing a bar to the celebration of such marriages in all ordinary cases. There is no doubt, on the other hand, that there are cases in which such marriages are highly desirable, in which the peace and comfort of families and, within a small sphere, the well being of society depends very much upon permitting them. Between these two difficulties, what must the poor Church of England do? If she takes the line of severity, it must be severity indiscriminate. If she takes the line of relaxation, it must be relaxation indiscriminate. There is no middle way for her. She cannot uphold the general principle, and give way where necessary in detail. She cannot contend that she has received an explicit command from God to forbid all such marriages; if she has, she has, indeed, for many a long year betrayed and violated her trust. She has, therefore, an insuperable difficulty in the way of forbidding such marriages altogether. On the other hand she cannot permit them altogether without running counter, as Sir Robert Inglis well observes, to the practice of primitive times, and to the traditions of fifteen centuries. Poor Church of England! what course shall she take in this extreme difficulty? She has no convocation of bishops and clergy with whom to take counsel, and to settle such a variable rule as might suit the exigences of the case.—She has no spiritual executive to whose discretion she can entrust this point of delicacy. She has but one head upon earth, and that is a Jay head, advised, it may be, by Unitarian or infidel advisers. What she can do, poor Church.—*True Tablet.*

But, indeed, who sees not that she can do, and will do nothing; that being a bond-slave to the state, instead of a free daughter to Rome, her function is indeed to do nothing. She must fold her hands, and sit meekly and silently, and like a duteous handmaiden perform whatever tasks her hard master may choose to impose upon her. If the Majorities in a parti-coloured Parliament decree it, she must bestow her blessing, though she think it sacrilege and incest. Or if the same majorities decree otherwise, she must withhold her blessing, though she believe the contract holy and conformable to the law of God. Poor Church of England! an outcast from the Churches, dressed up in the splendid garments which are the badges of thy shame; from the bottom of our souls do we pity thee, enslaved, forsaken, and undone!

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.

[CONCLUDED]

We come now to consider the political tendencies of Orangeism. Colonel Verrier says the society has never interfered as a body in any political question [Irish Report, 454.] Lord Kenyon considers the society to be a religious institution [2650,] and the Rev. Murtough O'Sullivan calls it 'the most ancient, the best, and most sacred of institutions,'—*Eng. Rep. App. 77.* We are much at a loss to find any thing by which to reconcile such glaring inconsistency of words and deeds. The address [Eng. Rep. App. 63] to the imperial grand master, at the first grand lodge after the return to power of the Tories, states, that, 'as dutiful subjects, we humbly beg leave to approach your Royal Highness with an assurance of our unfeigned and most fervent attachment to the person and government of the King, and with our full recognition of his Majesty's inherent and constitutional right to exercise on all occasions his royal prerogative in the dismissal or selection of those servants by whom the councils of the Crown are to be regulated. In respectfully offering to our illustrious grand master the homage of our profound reverence and brotherly affection, we farther crave leave to declare our veneration for the altar, and our unshaken sentiments of allegiance to the throne, nor can we refrain from expressing the just indignation with which we are deeply penetrated by the menaces and assaults so profanely levelled by the impious at those holiest of our establishments, who, in raising up their sacrilegious hands against the sanctity of each under the pretext of reform, secretly contemplate the ultimate overthrow of both. At such a crisis of alarm, when the very existence of institutions the most sacred, is undisguisedly threatened, not to rally round them would be the height of criminality. We fondly hope, therefore, it may not be deemed obtrusive in us, as Orangemen thus spontaneously to record our firm and unalterable deter-

mination to defend the Church and State in all their dissolubilities, from a thorough conviction that their sovereignty would be attended with imminent risk to the national religion and ancient monarchy, if not the absolute ruin of social order and civil liberty, of which we reckon their inviolable junction the surest, nay the only sure safeguards.' This affectionate address concludes with the hope, 'That with an uninterrupted enjoyment of health, your Royal Highness's active and valuable life may be prolonged, to rule over the destinies of this nation, with the same vigilance and energy you have so fearlessly manifested throughout your enviable career, to support the Protestant ascendancy, and the consequent advancement of the repose, the welfare and glory of the empire, which, by the mercy of Providence, has been so miraculously rescued from the brink of destruction'

Lest our readers should be tempted to consider this the mere trash of an Orange pot-house, we hasten to inform them that the address bears the signatures of a vice-president of the Royal Society of literature; no less learned a personage than the Bishop of Salisbury; together with those of the Duke of Gordon, Marquises of Thomond and Chandos, Lords Roden, Cole, Wynford, Kenyon, &c. Colonels Verner and Percival, Henry Maxwell, M. P., Edward Nucella, &c. &c. The reply of his Royal Highness is perfectly worthy of the address. After thanking these Lords and gentlemen, and rendering meet praises to 'the loyal and religious institution' for the great and manifold benefit that have arisen from it, the illustrious grand master proceeds to notice 'the clamors raised by a factious body of our opponents, now notoriously known by the name of destructives, charging us with proceedings which they have the effrontery to denounce as illegal. But by unity, by amicable and strenuous co-operation, which ought to prevail throughout this institution, we can alone expect to maintain our proud supremacy over a faction devoid of all honor and principle, whose object is to malign us in every way, and whose partisans in their hearts, cherish a wish to overthrow the most perfect system of government that was ever framed by human wisdom: and after sowing the seeds of anarchy to facilitate their schemes of plunder, to set up in their stead some baseless fabric of their own,' &c.—'I cannot impress too forcibly upon your minds the fact, that it is only by perfect unanimity and the most harmonious proceedings—by unceasing indefatigability, and the most steadfast adherence to that line of policy we have hitherto practised, such demagogues can be successfully deterred from the commission of further ravages and unheard of encroachments. During no period were your services so much required as at the present; things are going on rapidly from bad to worse; and unless a reasonable check be interposed, our end must be awful in the extreme. With ingredients the most pernicious and inflammable the political hemisphere is now pregnant and labouring.—It remains with us consequently to admin-

ister such alternatives as may effectually prevent the additional inroads of those firebrands, to whose mischievous aims an allusion has already been made.' After other matter of an equally unpolitical strain, delivered in language equally choice and dignified with that above exemplified, his Royal Highness proceeds to dismiss the Assembly in a form strikingly similar to that usually adopted from the throne.—'My lords and gentlemen, I thank you very much for the confidence you repose in me as the grand master of this loyal, religious, and highly useful institution, through whose valor Ireland was rescued as, Great Britain yet may be, from the horrors of a rebellion and an intestine war. I feel grateful for the manner in which it is conveyed to me, and I can assure you it will in future be my study, as it has always been my endeavor, to sustain those principles I have professed through life, and which have called forth tributes no less welcome to me than worthy of yourselves.'

To our plain apprehensions these proceedings savor strongly of politics. But proceeding in our usual course, we shall state a few facts illustrative of the political uses to which this most sacred of institutions has been turned.

In the first place, it is usual to expel members for voting for liberal candidates. See the case of Mr. Whittles and others (3223, English Report,) which occurred no later than the election for Rochdale in 1835. Mr. Swan, the assistant secretary to the Irish association, distinctly avows that the Orange body interferes in the election of members of Parliament (Irish Report, 1536 and 1545), and in the registration of voters. He admits several recent instances: a resolution of the grand lodge of the 7th of January, 1835, says, 'we pledge ourselves by every means in our power to support, at the forthcoming election for the city of Dublin, the constitutional candidates, G. A. Hamilton, and John West, who have so fearlessly come forward to rescue this city (Dublin) from the hands of the enemy of his country.'—(Irish Report, 1342).

This rescuing was attempted more boldly, though not more successfully at Trim. Mr. Randail Plunkett and Mr. Lambert were candidates for the county of Meath at the last election. Mr. Plunkett is grand master, and Mr. Lambert grand treasurer of the county grand lodge.—Trim is the polling place. Dr. Mullen, a physician, residing at Drumsnaughlen in the county, states [Irish Report, No. 3, pp. 1, 2.] that a body of 200 armed Orangemen from the neighboring counties marched into Trim, two and two abreast on the first day of the poll. They were headed by a clergyman, the Rev. Mr. Preston of Kilmacogue. Dr. Mullen was here asked, had the Rev. gentleman a crucifix in his hand? 'No, he had a pistol in his hand' [6101.] The police, who also offered every obstruction to the voters on the liberal side, admitted this armed body of strangers into the court house whilst the polling was going on; and Sir William Somerville, the high-sheriff, actually took a dagger from one of them in court [6093—9.] During the

election they were gratuitously lodged in the gaols, and had the use of the county beds and bedding. The gaol committee, consisting of county magistrates, all of them (with the exception of Lord Killeen, who was absent) being supporters of the Orange candidates [6201.] After the election these Orangemen marched home through Kells, where they murdered a Roman Catholic, for which three of the men are to take their trial.\* [6105, &c.]—Mr. Plunkett published an address, in which he says, 'to those brave Orangemen who attended me at Trim, my thanks are here duo for the protection they afforded me.' Dr. Mullen distinctly states that there were sufficient military and police present to keep the peace during the election, and that Mr. Plunkett's voters were not in the least obstructed. [6174]

From the usual protection afforded to their chiefs by the 200 armed Orangemen at Trim, we may pass to the well organized Orange meetings of 3000 at Dublin, 5000 at Bandon, 30,000 at Cavan, and 70,000 at Hillsborough. These all took place in well-appointed order, and in compliance, as Orangemen declare, with an interpretation, which we humbly submit to be more loose than loyal, of a hint, as they are pleased to call it, from his Majesty, that they should 'speak out'—[Irish Report, 1 Appendix, 76. But lest the import and use of these meetings should be misunderstood, the official circular which thus boasts of them, says, 'In conclusion, brethren, we cannot impress on you too strongly to be on the alert. It is impossible not to foresee, that the present state of things cannot much longer exist, and we may soon, very soon be called upon to exert our best energies, either in a political or real contest for our hearths and altars. It is needless for us to point out to you the necessity of standing firmly together and acting in concert, and not to allow any private pique among ourselves, or ancient prejudices against certain influential characters for infraction of promises, or dereliction from duty, which may have arisen from mistaken views (and appear to be sincerely repented of) to stand in the path of public duty, and thus, by the slightest appearance of division among ourselves, again permit the intrusion into power and ascendancy of persons who would prostrate the Protestant institutions of this country beneath the feet of hireling demagogues and Popish priests.'†

Not content with the wealth and numbers of their own association, the Orangemen have lately been holding forth the hand of confederation to the Brunswick and Conservative clubs of England and Ireland [Irish Report, 1 App. 73, Eng-

\* The trial of these prisoners came on at the March assizes, but as the jury could not agree upon their verdict, it has been postponed till the summer. As a proof of the miserable party spirit which pervades the administration of the law, we add, that the jury was composed of six Catholics, and six Protestants, the first six were for convicting, the last six for acquitting the prisoners [6143]

† This address of the Irish grand lodges was so highly approved by their brethren in England that they republished it in a kind of second edition of their own circular of the 16th Feb., 1835 [Appendix, 71.

lish Report, App. 98.] 'Nay, they have even set on foot a sort of scheme for the very thing, which of all others, they profess most to abominate. It is suggested [Irish Report, 1 App. 76, English Report, App. 97] that the country should be parcelled out into baronies, districts, and divisions, for the collection and transmission of contributions towards forming a 'National Protestant Fund.' That weekly domiciliary visits should be established for the reception of even the smallest sums from the poorest persons at the most convenient periods.' 'That the fund be entrusted to Lord Roden, Lord Lorton, and Lord Enniskillen;' and 'subscriptions' received by Lieutenant Col. Farrman, at the office of the Orange Institution, Cannon Row, Westminster.' What is this but the so much denied O'Connell rent in an Orange envelope? And yet these good men cross their arms and thank their God they are not as other men are, rent collectors, association formers, agitators, even as this O'Connell's is!

Their address—'To the members of the Carlton Club, and to the Conservatives of England,' is edifying. (English Report, App. 113, 114, 115.) It sets forth the necessity and advantages of 'consolidating resources,' which, 'by organization and good management,' acting 'in concert with promptitude and vigor out of Parliament, may arrest the whelming torrent within;' and of giving courage to their friends in both Houses, by the 'ostentatiousness of physical weight.' And where, it says, can be found 'such an union, such a nucleus for useful expansion, as the Royal Orange Association?' 'It is governed,' they say, 'by a grand master, the first prince of the blood, who, with the aid of noblemen and gentlemen eminent for loyalty, wisdom, and sound discretion, will be able [when the institution shall become more extensively ramified to muster in every part of the empire, no small portion of all that is sound in the community, and thus present, in every quarter, a phalanx too strong to be overpowered by the Destructives—which will give a moral, as well as known physical strength to the government of the King, and will enable it to set at defiance the tyrannous power that has been so madly called into existence. Even in ordinary times, the Orange institution can be made eminently useful, for the purpose of intercourse between the higher, middle, and the lower orders, not only in cementing that mutual regard and respect without which the social system must ever be incomplete and insecure, but as a desirable medium of facilitating correspondence with bodies and individuals upon all points in which concert is absolutely necessary to defeat the insidious or audacious assaults of the levelers.'

Our task is now nearly complete. We have seen enough of the proceedings, extent, and tendency of the Orange Institutions of Great Britain, Ireland, and the Colonies, to feel satisfied, that the existence of this 'oldest, best, and most sacred of institutions' is not for the peace or well being of the community. It may be objected, that many of its proceedings are so silly, that they can scarcely be danger-

ous. But this is a mistake. The Orangemen, and more especially the Irish Orangemen, have had a firm, and fierce faith, in the truth and righteousness, and utility of their pernicious institution.—Founded on principles of exclusiveness and insolence, they have believed themselves to be meek and charitable;—existing as a privileged minority amongst a conquered and oppressed population, they have considered themselves the injured and offended;—combining against, or acting beyond the law, they have thought themselves the most loyal of subjects;—and reprobating bigotry, they have been at best but the bigoted persecutors of imputed bigotry. There are many, too, who have entered and used the Association as a stepping-stone to power and connection; or who have seen in it an engine well fitted for securing that ascendancy in Church and State, which has been a fruitful source of ascendancy in patronage and self to them and their party.

There can be no doubt, that Orangeism has been, and continues to be, hurtful to the very cause and principles it professes to support. Our charges against it are.

☞ That it has rendered Protestantism weaker than it found it.

☞ That it has fomented hostile and intolerant feelings between co sects of the Christian religion.

☞ That by its annual processions and commemorations of epochs of party triumph, it has exasperated and transmitted ancient feuds which have frequently led to riots, with loss of property and life.

☞ That in consequence of the civil and religious antipathies thus engendered, the administration of justice in all its departments, whether of the bench, the jury, or the witness box, has become tainted or suspected.

☞ That, prompted by the encouragement or remissness of former administrations, the ambition or presumption of individuals has at length organized an association of nearly a million of men held together by secret signs, and an affiliation kept up throughout the empire, contrary to law.

☞ That this society has strengthened itself by secretly introducing its lodges amongst the privates of more than fifty regiments, both at home and on foreign service, contrary to the known rules and regulations of the army.

☞ That gatherings, or demonstrations of physical strength, have been recommended by the executive authorities of the society both in England and in Ireland, and have frequently taken place to a great extent.

☞ That this association, addressing itself to the religious passions of the multitude, is placed under the absolute command of a Prince of the Blood, who, as imperial grand master, has, amongst other powers, that of assembling the whole Orange body, as far as practicable, at any given place or time.

These are grave charges. We have carefully quoted the authorities upon

which they are founded. It is for the country and for Parliament to decide how far these charges are true, and what remedies ought to be applied. But there is a distinction to be observed in the working and mischiefs of Orangeism in England and in Ireland. In the one country they are direct, immediate and illegal; in the other, contingent and unconstitutional. In the one they are acts, in the other menaces. In both the remedy is the same—a due enforcement of the law by a vigilant, firm, and impartial Government.—All notions of additional enactments against Orangeism, or of prosecutions of Orangemen for past misdeeds, are at least idle. They might create a reaction in favor of the very society they were framed to put down. For the efficiency of all law lies not in its sharp fangs, but in the harmony of its enactments with public opinion. That opinion is already pronounced against Orangeism; and cannot fail to be more strongly expressed, when its misdeeds shall become generally known. And of law there is abundance in Ireland against all possible offences. The deficiency has been not in the parchment, but in the flesh and blood,—in the officers who were to interpret and to carry it into effect; more especially when the question at issue concerned party proceedings. The long patronage of countenance afforded by tory governments to Orangeism has filled many offices of the state, and more especially the magistracy with its members. Now it is not in the nature of things that those persons should even with the most honest intentions, be able to decide fairly on Orange and party matters. On the contrary, we have seen criminal neglect of duty on such occasions imputed, on high authority, to magistrates, in other matters respected and respectable. Some of them have been removed from the bench. But this has been for some specific neglect of duty, and not *because they were Orangemen*. This is the point at which we wish to arrive. Lord Hill has already set the example. The following order was issued on the day that the last grand lodge met in Portman Square:—Lord Hill has reason to apprehend that the orders, prohibiting the introduction of Orange lodges into the Army, have not been duly communicated to the non-commissioned officers and privates; or if communicated, that they have not been explained and understood. His Lordship now refers the commanding officers of regiments to the confidential circulars of the 1st July, 1822, and the 14th November, 1829, upon the foregoing subject, and declares that any officers, non-commissioned officers, or soldiers, who shall hereafter institute, or countenance an Orange lodge, or any other meeting or society whatsoever, for party purposes, in barracks, quarters, or camp, shall be brought to trial before a court-martial for disobedience of orders. His Lordship, moreover, peremptorily forbids the attendance of either officer or soldier at Orange lodges, by whomsoever or wheresoever held.

We anxiously wait to see what course will be pursued by, or regarding Field-marshal the Duke of Cumberland, Gen-

eral the Duke of Gordon, Colonel Verner, Colonel Percival, and other Orange officers. If a reply to an Irish Orange lodge which appeared in the daily papers on the 19th of December last, and which bore the signature of 'Ernest, Grand Master,' be correct,—then we presume his Royal Highness the Duke of Cumberland has made his selection, and prefers the absolute power and dignity of the grand mastership of an illegal or forbidden association, to the honor of being a Field-marshal in the British Army.

But if abstinence from party politics is necessary in the Army, is it less so on the Bench, and in the general administration of law? We cannot doubt, that Parliament will express so strong an opinion in favor of purging justice from all party taint, as will support the government in issuing and enforcing an order similar to Lord Hill's. Lord Mulgrave has already manfully placed his foot on that path, by resolutely withstanding all Orange accessions to office. But he has as wisely waited for the expression of the opinion of Parliament upon the Orange misdemeanors now revealed, before proceeding to the further, but equally necessary measure of declaring that no man should hold a Commission of the Peace, or any place under the crown, who is an Orangeman. This would bring the matter to issue, between the leaders of Orangeism and the Government. At all events until measures be taken whereby the rulers and chiefs of Orangeism may be checked, the prosecution of the misguided tenants and followers for riots and processions is a mockery and an injustice.

But if Orangemen are to be removed from office, who are they to whom such removal can be intrusted? It is absurd to suppose that the Tories will put down their old allies and fast supporters. By the pressure of political emergencies they are occasionally thrown apart. The Tory concedes with tears, and the Orangeman hears of his concessions with rage and execration; but time flows on; 'ancient prejudices against certain influential characters for infraction of promises, or dereliction from public duty\* are forgiven;' and both unite against the common foe,—the friends of civil and religious liberty.

This was the case no later than last year, when the address, just referred to, was published, and when the Tory Government formed a *real, substantial, official coalition of Tories and Orangemen*. They swore in three noted Orangemen, or abettors of Orangeism, as Irish Privy counsellors the sons of the Duke of Newcastle, and Lord Enniskillen held office; and Lord Roden was offered the appointment which brought him nearest the person of his sovereign. It must be remembered, too, that this trust, and these favors, were conferred on Orangemen when the Tory Government were most anxious to keep up an appearance of liberality,—when, in fact, they were fishing for the support of Lord Stanley, in order to place him in the same landing-net with Mr. Re-

\* Address of Irish Grand Lodge, 12th November 1834, re-copied by English Grand Lodge, 16th February, 1835 English App. page 71.

corder Shaw. Are these then the men to put down Orangeism?

But, if the Tories could not formerly carry on their government without the Orangemen, then how should they now, when Orangemen are stronger, and they themselves are weakened by their open coalition with them? In fact, they have been in a false position ever since the breaking up of Lord Liverpool's Administration, when the split took place, which was the close of their long reign. Since then all has been, make shift or give way. They are too weak to stand alone, and they know it. With one hand leaning upon Orangeism, they beckon with the other, to a fraction of the liberal party. One thing is certain; namely, that in such a ticklish union, the Tories would not destroy, though they might not be unwilling temporarily to put in the shade, their *corps de reserve*—for, without the Orangemen behind them, they would be at the mercy of Lord Stanley.

But we verily believe the Tories have no hopes, nor any very sincere desire for an alliance with Lord Stanley's small party. Their affections tend in an opposite direction. Already many of them have gone over to the Orange Tabernacle. Their object is to set up a 'no Popery' cry—and what is this but Orangeism? The writings, the preachings, the speeches of the party tend this way. But by thus regaining office, although the administration might be Tory or Conservative, or Conforming or Reforming in name, it would be Orange in spirit. Sir Robert Peel might, and, no doubt, would, as in the last session, just hint a fault, and hesitate dislike, when pressed on Orange matters; but he would not the less give 'very gracious answers' from the Throne to their address; and seats on the bench of the magistracy, in the Treasury, or in the Cabinet, to their leaders or abettors. He neither could, nor would, break with them. He was not strong enough to do, or to attempt it before, much less now.

In conclusion, we have shown the mischiefs which Orangeism inflicts on Ireland, and the dangers with which it threatens the empire. We have shown the necessity, and the means of putting it down. We have shown who both can, and wish to put it down; also who neither can, nor whose interest it is that it should be put down. All, therefore, who desire the continuance of Orangeism, and the raising of the No Popery cry, will band together against the present Government. Its existence, and that of Orangeism, are in an adverse ratio to one another.

*New Roman Catholic Cathedral.*—Nearly £50,000 has been subscribed for the purpose of erecting a new Roman Catholic cathedral, on a most magnificent scale, in York. The ground and building have already been purchased, and some of the latter have been pulled down. Upon the site chosen a monastery formerly stood. The ground, which extends from the Holy Trinity Church to the Bar, is to be laid out as a crescent, in the centre of which the cathedral is to be erected. Mr Pugin has been selected as the architect, and the works are to be commenced immediately.



**ORANGE MURDERS.**

**Murder at Lurgan by Orangemen.** The town and neighborhood of Lurgan was thrown into the greatest excitement, last Monday, by the murder of a person named Warren. It appears that he and a number of Orangemen were drinking in Lurgan, on Thursday, the 14th inst., when a quarrel arose about a pipe. Peace, however, being restored by the intervention of a few friends, the parties left the public house, when Warren, who was a very peaceable and well-disposed person, was followed, and struck by one individual. The blow proved the cause of the poor fellow's death. There are four persons (all Orangemen) committed to Downpatrick for the murder. The deceased was not the person with whom the quarrel originated.—*Belfast Vindicator.*

**Orange Outrage in Downpatrick.** Downpatrick, April 21. I hasten to inform you of a disgraceful occurrence which took place in this town, on Thursday night, the 19th, or the morning of the 20th. The burying-ground attached to the cathedral was robbed of the ancient head-stone of St. Patrick's grave by a set of Orange ragamuffins, who, having contrived to get the stone on the top of the wall which surrounds the grave-yard, maliciously threw it down a precipice of fourteen feet, with the intent to brake it. Not satisfied with throwing it over the wall, they conveyed it a considerable distance, and threw it over a second wall. The next day a number of Orangemen collected at the place the stone was conveyed to, making use of the common phrase of "to hell with the Pope," and "there lies St Patrick." &c. Those are wonderful times in Down. There must have been a considerable number at this malicious act, as the stone is not less than six or eight cwt. weight. It took ten men to convey it into the cathedral, where, I understand, it is left for safety.—*Correspondent of the Vindicator.*

**Cause of Fire.**—In adverting to the cause of fires we need scarcely to observe that many of them result from a very careless use of loco foco matches, which at the present time are in such universal use. The great danger consists in discarding and throwing among combustibles such matches as, from having become damp, or from some other cause, do not ignite. To give a practical illustration of the point under consideration we will suppose that a number of workmen enter a cabinet maker's or a carpenter's shop, on a raw, damp morning, and that one of the party proceeds to kindle a fire in a stove for the purpose of affording warmth, or to heat the glue pots. The matches are resorted to, but in consequence of atmospheric moisture they have become damp, and a few of the first do not ignite, and the matches thus discarded are thrown among the shavings on the floor. Meal time arrives, and the master or foreman, prior to leaving the shop, proceeds to inspect the fire, on leaving which he treads on one of the discarded matches, that by this time has become dry from the effects of the fire, and readily ignites. He has scarcely reached the street when the cry

of fire meets his ear, and on turning round he perceives the premises enveloped in flames, little suspecting that he himself is the incendiary who has done the work.—*Commercial Advertiser.*

The following is the resolution passed by the Legislature of Maine, in accordance with the suggestion of Governor Fairfield, in relation to the Maine boundary question.

**Resolved,** That there shall be chosen, by ballot, in Convention of both branches of the Legislature, four Persons, who are hereby constituted and appointed Commissioners, on the part of this State, to repair to the seat of Government of the United States, and to confer with the authorities of that Government touching a Conventional line, or line by agreement, between the State of Maine and the British Provinces, and to give the assent of this State to any such line, with such terms, conditions, considerations and equivalents as they shall deem consistent with the honor and interest of the State, with the understanding that no such line be agreed upon without the assent of such Commissioners.

The Boundary resolves passed the House on the 26th ultimo, with a few slight amendments, by a vote of 177 to 11, and ex-Governor Kent and John Otis, Esquire, were chosen by the Whigs, and Edward Kavanagh, the original reporter of the resolution, and Wm. P. Preble, Esquires, by the Democrats, with a mutual understanding of both parties that those four gentlemen should be chosen on the 27th as Commissioners, in joint convention of both Houses.

**Destructive Fire.**—Between four and five o'clock this morning, the extensive establishment of Harper & Brothers, No. 82, Cliff Street, was discovered to be on fire in the upper story. The engines were early at the spot, and by great exertions the firemen were enabled to confine the ravages of the flames to the third and fourth stories of the building, the whole contents of which were either destroyed or so much damaged as to be entirely useless. The upper story was occupied as a bindery, and in the two was a large and valuable stock of books, principally in sheets. Among them was the entire edition, (three thousand copies we believe) of one of the new novels of Mr. James. The second story was occupied as the press room. The fire did not reach this, but some little damage was done to the presses by the water. The first story is the general depository of the books ready for sale, in which a large stock is generally kept on hand. Two-thirds of the contents of this apartment appear to have escaped injury of any kind and the remainder is more or less damaged by the water pouring through from the upper stories.

*From the Toronto Patriot.*  
The refusal of France to ratify the "Right of Search Treaty" seems to afford huge delight to our Republican neighbors.—All we can say is this—that the only effect will be that Great Britain will abandon her exertions to put down this infernal traffic and leave the Stars and Stripes and the Tricolor—both

"Fustian rags of bastard Freedom" to be a suitable protection to the felon slaveship and her agonized cargo of manacled and kidnapped human beings.

The triumph of American Diplomacy is not over Great Britain but it is the cause

of Humanity that has been prostrated beneath the bloody talons of the Republican Eagle. England expended vast sums and valuable lives in her thankless efforts to extirpate the trade in human flesh. Verily, she hath met her reward!

**RECEIPTS FOR THE CATHOLIC.**

Hamilton—Robert Foster, 7s 6d  
Niagara—Mr McGuire, 15s.  
Streetsville—Richard Cuthbert, 10s;  
Owen McCarrin and James Shanoy, each 7s 6d.  
Lancaster—Angus McDonald and Kenneth McLaughlin, each 15s  
Williamstown—David Keenan and Kenneth McDonald, each 7s 6d

**PRINTERS' INK.**

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

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

**CARRIAGE TRIMMING.**

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

**REMOVAL.**

*Saddle, Harness and Trunk Factory.*

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

**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**

**BEVERLY SQUARES**  
Near Press's Hotel,  
**HAMILTON.**  
Orders left at the Royal Exchange Hotel will be strictly attended to.  
Hamilton, March, 1842.

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

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

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

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

Turpentine, Paints, Oils and Colours;—Copal and Leather Varnish, Dye-Woods and Stuffs; Druggists' Glass-Ware, Perfumery, Fancy and Toilet Articles, Spanish and American Cigars, Snuffs, &c.

*Horse and Cattle Medicines of every Description.*

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

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

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

**TEN DOLLARS BOUNTY.**

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

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

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

**JUST PUBLISHED**  
**A** NEW Edition of Mackenzie's MAP of Hamilton, in Pocket form,—For sale at Ruliven's Book Store—Price 7s 6d  
June 1, 1842.



**THE SCOTCH INVASION OF 1842,**

England is about to be invaded! An invasion from Scotland is actually about to commence, and, in all probability, it will be attended with far more serious consequences than that under the "Pretender," if that "gay and gallant knight" had succeeded in his enterprise.

The reader, however, need not be alarmed. The sturdy Scot is not about to penetrate the country with his broad claymore; nor do we think he will devastate many towns, destroy many villages, or ravage a large portion of the country. Instead of coming to levy black mail, the invaders will consist of an army "clothed," not in "gay" but in plain suits of superfine black cloth.

To be, however, serious. The English public have heard for a long time past something about strong measures which have been pursued in Scotland towards the Church in that country, but this is a matter which the people on this side the Tweed know little about and care less.

It will soon, notwithstanding, create a greater sensation in England than any event since the great rebellion, when the Anglican Church of Henry VIII. was tumbled in the mine, and Presbyterianism was dominant.

The real dispute in Scotland is, whether the Aristocracy shall, despite the people, put ministers over the congregation, or whether the people themselves shall elect their own ministers.

The law, like all laws made by them, is clearly in favour of the aristocracy. They beyond all question, possess the legal power of appointing in nine cases out of ten the minister to a congregation, whether agreeable to the other ministers of the Scotch Church and people or not. This has been decided over and over again by the highest legal authorities, both in Scotland and in England: for, legally, our Queen is head of the Presbyterian Church of Scotland as well as the Episcopal Church of England, and the Mahomedan, Brahmin, and Buddhist Churches of India.

The Scotch people, however, dispute the legal right exercised by the Aristocracy; but, whether the legal question be, for or against them, they are quite confident that equity would decide that the congregation and the ministry ought to possess the uncontrolled right of appointing the religious teachers of congregations.

Scotland, we are assured by speakers in Parliament, is a divided nation on this subject. Every family is rent into factions, and the excitement throughout the country exceeds belief.

Conscious of being in the right, the people of Scotland are about to send an army of preachers into this country, to appeal to the people, and crave their sympathy and support.

Now, all this, at the first blush, may appear very unimportant to us "Englishers." But suppose that the English people, inoculated by the Scotch preachers, should take it into their heads that we also ought to possess the right of appointing the ministers to our churches! Into what consistency would our dignitaries and patrons of the Church be thrown! and this is a question which it is certain will be raised, sooner or later, in England. We have had a good deal of trouble and bother about church-rates and building new churches; but we have never yet (for 150 years or thereabouts) mooted the question about electing our own ministers to fill the parish churches. A sort of compromise took place in the reign of William III., by which Dissenters were allowed to build their own chapels, and they, on their part, made a sort of tacit agreement not to interfere with the Church,—nor would they, if the Church would cease to levy church-rates upon them. But this Scotch invasion will lead to this—the Dissenters will begin to think, with the Scotch peo-

ple, that if they are to pay church rates they at least ought to have some voice in the election of Church ministers: and the question of church-rates, if they are not soon voluntarily abandoned, may assume a more serious character than it has done hitherto.

The wisest course for the Government and Church to take, under this threatened invasion and its threatened consequences, is to give up church-rates at once; and, as nobody can ever calculate upon what Sir Robert Peel will do—as he is the grand innovator of the age—we shall not be at all surprised if he is the man to set the church rate at "rest for ever," by giving them up, in order to prevent the Dissenters from having any excuse for interfering in Church matters.

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

**TO THE PUBLIC.**

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

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

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

**WEEKLY COURIER & ENQUIRER.**

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

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

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

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

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

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

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

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

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

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

Daily Papers TEN Dollars per annum.

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

New York, February, 1842.

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

**ROYAL EXCHANGE, KING STREET,**

HAMILTON—CANADA,

**BY NELSON DEVEREUX.**

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

N. DEVEREUX.

Dec. 24, 1841.

**QUEEN'S HEAD HOTEL.**

JAMES STREET, (NEAR BURLEY'S HOTEL.)

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

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

W. J. GILBERT

Hamilton, Sept. 15, 1841.

**THE HAMILTON RETREAT.**

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

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

ROBERT FOSTER.

Hamilton, Sept., 1841.

**PATRICK BURNS,**

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

Horse Shoeng, Waggon & 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 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.]

**TERMS—THREE DOLLARS**  
HALF-YEARLY PAID IN ADVANCE.

Half-yearly and Quarterly Subscriptions received on proportionate terms.

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

**PRICES OF ADVERTISEMENTS.**

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

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

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

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

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

\*. Produce received in payment at the Market price.

**LETTER-PRESS PRINTING OF EVERY DESCRIPTION NEATLY EXECUTED.**

**AGENTS.**

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

- Rev Mr. O'Flynn, ..... Dundas
- Rev Mr. Mills, ..... Brantford
- Rev. Mr. Gibney, ..... Guelph
- Rev. J. P. O'Dwyer, ..... London.
- Dr Anderson, ..... do
- Mr Harding O'Brien, ..... do
- Rev Mr Vorvais, ..... Amherstburg
- Mr Koval, P. M., ..... do
- Rev Mich. MacDonell, [Maidstown], Sandwick
- Very Rev Augus McDonell, ..... Chatham
- A. Chisholm Esq., ..... Chippawa
- Rev Ed. Gordon, ..... Niagara
- Rev Mr Loo, ..... St Catharines
- Messrs P. Hogan & Chas Calhoun, St Thomas
- Mr Richard Cuthbert, ..... Streetsville
- Rev Mr. Snyder, ..... Wilmot, near Waterloo
- Rev Mr. O'Reilly, ..... Gore of Toronto
- Rev W. Patk. McDonagh, ..... Toronto
- Rev Mr. Quinlan, ..... New Market
- Rev Mr. Charest, ..... Penetanguishene
- Rev Mr Proulx, ..... do
- Rev Mr. Fitzpatrick, ..... Ops
- Rev Mr. Kernan, ..... Cobourg
- Rev Mr. Butler, ..... Peterborough
- Rev Mr. Lalor, ..... Picton
- Rev Mr. Brennan, ..... Belleville
- Rev T. Smith, ..... Richmond
- Right Reverend Bishop Goulin, ..... Kingston
- Rev Patrick Dollard, ..... do
- Rev. Angus MacDonald, ..... do
- Rev Mr. Bourke, ..... Camden East
- Rev Mr. O'Rielly, ..... Brockville
- Rev J. Clarke, ..... Prescott
- Rev J. Bennett, ..... Cornwall
- Rev Alexander J. McDonell, ..... do
- Rev John Cannon, ..... Bytown
- D. O'Connor, Esq., J. P.; ..... Bytown
- Rev. J. H. McDonagh, ..... Perth
- Rev. George Hay, [St. Andrew's], Glengarry
- Rev John Macdonald, [St. Raphael], do
- Rev John Macdonald, [Alexandria], do
- John McDonald, ..... Aylmer.
- Mr Martin McDonell, Recollect Church, Montreal
- Rev P. McMahon, ..... Quebec
- Mr Henry O'Connor, 15 St. Paul Street, Quebec
- Right Reverend Bishop Fraser, Nova Scotia
- Right Reverend Bishop Fleming, Newfoundland
- Right Reverend Bishop Purcell, Cincinnati, Ohio
- Right Reverend Bishop Fenwick, ..... Boston
- Right Reverend Bishop Kenrick, ..... Philadelphia