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THE CATHOLIC.

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

VOLUME II.

HAMILTON, [GORE DISTRICT] AUGUST 3, 1842.

NUMBER 47

THE CATHOLIC

Is Printed and Published every Wednesday morning, at

No. 21, JOHN STREET.

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

Original.

DEATH-BED SOLILOQUY.

O how long in vain For relief I languish! Racking is my pain, Mortal is mine anguish.	Soon what scenes I'll view, Scenes, ah! never changing! Soon my flight pursue Swift with spirits ranging.
Tell me thou, my soul, What can be the reason Why thou art so loth To leave thine earthly prison?	Ho, who sent thee here, To himself recalls thee, Go, nor ever fear, Whate'er befalls thee.
For his journey's end Sighs the wanderer weary: Captives wish release From their dungeon dreary.	Born, on high to reign, Here an exile mourning; Haste, thy kingdom gain, Earth's low region spurning.
Thy release how near! Death's thy chain's unbinding: Now the pleasure sought Would'st thou grieve at finding?	From thy hut of clay Into ruins falling, Sister! come away! Angels, hark! are calling!
O the awful change That so near awaits me! Now with horror thrills, Now with hope elates me.	Yes, I come; I come. Haste, O death, to sever From life's galling chain, And set me free for ever!

THE CHRISTIAN RELIGION DEMONSTRATED DIVINE.

CHAPTER XLV.

THE SECOND BOOK OF SAMUEL;

OTHERWISE CALLED

THE SECOND BOOK OF KINGS.

This Book relates the transactions from the death of Saul, until the end of David's reign; being a history for the space of about forty-six years.

Chapter i. Verse 10. *I killed him.* This story of the young Amalekite was not true, as may easily be proved by comparing it with the last chapter of the foregoing book, verse 4. D. B.

It appears, the young man, in the confusion of the defeat, had been able to take the diadem and bracelet from the dead body of Saul. And, in delivering them up, he thought to enhance his merit, by representing himself as the one who had finally delivered David from his most cruel and relentless persecutor.

Verse 18. *As it is written in the book of the Just.* Here is another Book of the scripture mentioned, which has been lost.

Chapter ii. Verse 10. He reigned two years, that is, before he began visibly to decline: but, in all, he reigned seven years and six months; for so long did David reign in Hebron. D. B.

Chapter iii. Verse 35. "So God do to me; and more also; if I taste bread, or any thing else before sun-

set!" Here is furnished another scripture proof that fasting was always a penitential observance among the people of God.

Chapter v. Verse 4. "David was thirty years old when he began to reign." See also 3 Kings ii. 11. The Saviour, whom David prefigured, was thirty years old when he began his spiritual reign; by issuing his royal mandates, in his public preachings, first to the Jews; as David did first to the tribe of Juda: and finally to the Gentiles; represented by the other reclaimed tribes of Israel.

Verse 8. "The blind and the lame; who hated the soul of David." They are only the blind and the lame in the spiritual sense, who oppose the conquests of the spiritual David.

Chapter vi. Verse 7. "And the indignation of the Lord was kindled against Oza; and he struck him, for his rashness: and he died there before the ark of God."

Are the things now appertaining to the worship of the true God less holy than formerly? Surely not. But, as the Christian dispensation is, not like that of the Jews, a temporal, but a spiritual one: so in it every offence is visited with a spiritual punishment, far more awful than any temporal or bodily one. Oza's punishment shows besides that God's tabernacle or Church, is not to be upheld by the hand of man; but by his own divinely supporting power. Look at all the sects of man's establishment; though formed with all the cunning of human prudence; though fenced in with the laws of powerful states; and defended with all the resources of the mightiest monarchs: have we not seen them all successively crumble to nought? And do we not even now behold a sect, that had clung like the barren parasite Ivy to the Catholic constitution of England; as it is seen still clinging round our Catholic Cathedrals; do we not see it now beginning to be shaken loose from the agitated boughs and branches of the venerable oak, to which it adhered with serpentine embrace; drinking in its vital sap, and withering quite the supporting tree, on which it so luxuriantly throve; but now withering and mouldering in its turn? While that church alone which Christ founded, survives them all; and shews her majestic and imperishable form still towering over their shattered remains and unseemly, wide spread, uncombinable ruins.

Chapter vii. Verse 12. *I will establish his kingdom.* This prophecy partly relates to Solomon: but much more to Christ, who is called the Son of David in scripture; and who is the builder of the true temple, which is the church; his everlasting kingdom, which shall never fail. D. B.

Chapter xii. Verse 11. *I will raise up, &c.* All these evils, inasmuch as they were punishments, come upon David by a just judgment of God for his sin: and therefore God says, *I will raise up, &c.* But, inasmuch as they were sins, on the part of Absalom and his associates; God was not the author of them: he only permitted them. D. B.

Verses 13, 14. "The Lord hath taken away thy sin: thou shalt not die. Nevertheless, because, &c., the child that is born to thee, shall surely die." Here we see the guilt pardoned; to the repenting sinner; the eternal punishment thereby remitted; and yet temporal punishment inflicted.

Verse 16. "And David kept a fast; and, going in by himself, lay upon the ground. And the ancients of

his house came to make him rise from the ground; but he would not; neither did he eat meat with them. And it came to pass, on the seventh day the child died."

Verse 22. "And he said: while the child was yet alive, I fasted and wept for him; for I said: who knoweth whether the Lord may not give him to me; and the child may live?"

Is not this (as the Catholic church teaches we should) joining penance and fasting with prayer, in order to appease God's wrath? And yet Protestants, who mock at such Catholic doctrine and practices, pretend to square their faith by scripture!

Chapter xv. Verse 30. *Weeping, &c.* David on this occasion wept for his sins; which he knew were the cause of all his sufferings. D. B.

Chapter xvi. Verse 10. *The Lord hath bid him curse:* not that the Lord was the author of Semei's sin, which proceeded purely from his own malice; and the abuse of his free will; but that, knowing and suffering his malicious disposition to break out on this occasion; he made use of him, as his instrument, to punish David for his sins. Ibid.

Verse 21. *Their hands may be strengthened, &c.* The people might apprehend lest Absalom should be reconciled to his father; and therefore they followed him with some fear of being left in the lurch; till they saw such a crime committed as seemed to make a reconciliation impossible. Ibid.

Chapter xviii. Verse 33. "Who would grant me that I would die for thee," &c. David lamented the death of Absalom, because of the wretched state in which he died; and therefore would have been glad to have saved his life, even by dying for him. In which he was a figure of Christ weeping, praying and dying, for his rebellious children; and even for them that crucified him. Ibid.

Chapter xxii. Verse 2. David's Canticle is prophetically allusive to the Redeemer, of whom David was a figure.

Chapter xxiii. Verse 1. He is here called "the man to whom it was appointed concerning the Christ of the God of Jacob: the excellent Psalmist of Israel. The spirit of the Lord, [says he] hath spoken by me; and his word by my tongue."

Chapter xxiv. Verse 10. "But David's heart struck him, after the people were numbered,"—that is, he was touched with a great remorse for the vanity and pride, which had put him upon numbering the people." D. B.
End of the Second Book of Kings.

In New South Wales and its various settlements, the Catholic Faith is laying its deep foundations and extending its lines on every side. The Australasian Chronicle of January gives a cheering account of the blessings which the Total Abstinence Societies have produced in Sydney.

The Catholic Missionaries to New Zealand have been especially favored by Almighty God in the conversion of souls. About forty thousand of the natives had been instructed and admitted to the Sacraments.

The Bengal Catholic Herald of the 5th of April announces the arrival at Calcutta of six Missionaries for China. A solemn high mass of thanksgiving was celebrated the ensuing Sunday, in the Cathedral.

The Catholics of Madras have determined to establish an Ecclesiastical Seminary, to supply priests for India of native growth.—*Catholic Telegraph.*

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

THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, AUGUST 3.

ON OUR PREFERRING ALWAYS THE FUTURE.

—Spatio brevi

Spem longam rosecos. Dum loquimur fugerit invida.
Etas; carpe diem, quam minimum credula postero.

Hor. Ode ii lib. 1.

Strike off immoderate hope from a life so short. Even while we speak, the moment envious of our bliss is fled. Seize then the present, nor ever trust in the smallest degree to the future.

To live long is the general wish of mankind; and if but happy, to live indeed for ever. No one courts death but in the hope either of being freed from some misery he endures, or of attaining to some good which he has set his heart upon. This wish for life betrays itself in our constant enquiries concerning one another's health; in the satisfaction we express at hearing our friends are well; in our congratulations on the subject, and wishes that they may long continue so; and, above all, in the sacrifice we make, when sick, in order to bring about a recovery. It then appears that there is nothing on earth which we would not part with, in order to effect a cure, and thereby prolong our existence.

Yet, notwithstanding all this value which we set on life, we seldom prize much that portion of it, which we actually enjoy; but are always panting after the future. The present not only never satisfies, but, on the contrary, tires and disgusts us. We are always wishing it past, from our impatience to get at what is yet to come. Can any thing in the eye of reason be so inconsistent and unwise, as thus to desire above all things a long life: and, at the same time, to sigh so much to have it shortened! The fact is, we never think on the serious lots we sustain in letting slip unimproved the present, which can never be recalled; but on the acquisition we may make by possessing the future, and the unknown gifts it may bring us. Still that future, which we so anxiously expect, if ever it should happen to be ours, will only become that present, which we shall again long to get rid of. In this manner do we throw away, as unworthy of our notice, a real, and covet only an imaginary good; which never is, but is always about to be: is never real, but merely ideal and conjectural. The future indeed, is less real than the past: which though no longer existing, yet what has been; and has left its good or bad effects behind it. The past therefore is more connected with the present, than the future. The experience of the past teaches us how to improve the present; and thus to provide against that future, which is as yet wholly unknown to us.

A nat part of our life, which really exists, is nothing but a swift passing moment: which no sooner arrives, than it is

gone for ever, and is swallowed up in the gulf of eternity, from which it sprung. No power on earth can arrest its progress, or make it tarry in its course. Our whole life consists but of a certain definite number of these moments, which God has determined, and which is known to him alone. As many of these moments as we misspend, so much of our life is irrevocably lost. A deduction is made from the talent allowed us, the interest of which is our provision for eternity; though the whole capital amount is quite unknown to us; so that the last mite to be spent, may be our only remaining one.

This neglect of the present and impatience to arrive at the future, shews, however, that there is nothing here below capable of contenting us. After tasting successively of every enjoyment, we find the last is not yet the one we looked for; the one that satisfies; that so fills the heart, as to leave no room in it for further craving. Experience has shown, and reason and religion are constantly warning us, that it is folly to think such bliss is to be found in any temporal enjoyment whatever. Solomon, who withheld not his heart from indulging itself to the utmost in all the delights which riches, worldly grandeur, and even learning, could afford, confesses in the end that in all this he found nothing but *vanity and vexation of mind*. Eccles. 1, 2.

No! that hope, which constantly carries us away from what we actually have, to what may be yet acquired, proves that something still awaits us, if we but take the proper way to arrive at it, which will supersede all further wishes: some permanent and perfect bliss, out of which the soul of man, (that noble and aspiring creature, whom any thing mean, vain and transitory can never content) shall have nothing to regret in the past, nor to desire in the future.

The primary charge of C. H. Terrot, (newly chosen, by his hearers, Bishop of Edinburgh) to his clergy, so admired and lauded by the *Toronto Church* Editor, is one of the poorest spun-out dogmatical webbles that ever we have had occasion to cast our eyes on. His *via media* reminds us of the Saviour's saying, *if the blind lead the blind, they shall fall into the pit*.

Always taking for granted that the Catholic, or universal church, is the Church of England, or of Scotland, but of no other country; for, besides these, all is ignorant, superstitious, idolatrous; so that the Saviour said in vain, *go and teach all nations, &c.*

The Depository of the Church Society. —Tracts! Tracts! Tracts! not Scripture reading, but tract-peddling! Are these the rule of faith?

Now for loyalty! Does the *Toronto Church* Editor find fault with Orange processions held against the orders of Government? No! But Mr. Hincks must be blackballed as disloyal. Bah!

How smoothly glide down, and are gulped as gospel by Protestant readers, all the sectarian tales of their strolling Evangelists, of course, when they visit, at the expense of the gullied public, foreign

countries, where they find nothing Christian but Catholicity; all but they, sweet souls! are ignorant, superstitious, idolatrous, benighted; who have not, like themselves, been educated at the loom or the lapstone!

We hail the appearance of a new Catholic Journal, published at Detroit, called the *Western Catholic Register*, which promises, from its outset, to be a very interesting and able auxiliary in the cause of Catholicity. We wish it every success.

Newfoundland Indicator.—This is the title of a new Catholic Journal, published at St. John's, Newfoundland. It is an able and fearless advocate in the cause, and very much required in that country, if we may judge from the persecutions the late *Newfoundland Vindicator* had to endure.

BISHOP OF OXFORD'S CHARGE.

Any comment upon the following passages from the "charge" must be quite unnecessary, as their object plainly is, to prepare the way for the coming change in the establishment. His Lordship says, regarding the revival of obsolete practices.

"I am happy to say, that so far as the parochial clergy are concerned, the caution which I felt it my duty to give at my last visitation with respect to the revival of obsolete practices, which were calculated to give offence without any adequate advantage resulting, has been, so far as I have been able to ascertain, attended to. Of course, questions about vestments and matters of a similar description, cannot be raised without much higher principles being involved. It was not a contest whether the red rose or the white were the fairer flower, which in a former age deluged our land with blood; these were but the outward badges of the strife of political opinions within. Still in the present age of the Church, (and there are already such miserable divisions among us with respect to the essentials of religion) it does seem to me worse than folly, in those who so far allow their zeal to master their discretion, as to go out of their way to create fresh causes of dissension, to give undue importance to things indifferent and even of questionable value."

How quietly his Lordship lays claim to the title of Catholicity, and how careful he is lest in the general denunciations against Protestantism his Catholic Church should come in for a share. He says, in way of caution.

"And here I must further observe, that there has appeared to be a lamentable want of judgment, and I cannot but say, of charity and humility, too, in the writings of some who of late have come forward as the advocates of Catholic principles. When a man anathematizes Protestantism he may very possibly mean nothing more than that he refers Dissenters to the judgment of God! No doubt it was so in the case to which I allude. But not one man in a thousand will understand this. To the world, who receive the words in their common acceptance, he will seem to be invoking judgment on whatever is not Popish; and I do say, that men ought to pause and consider what they are about,

before they use language which is sure to be misinterpreted. Really, the recklessness of the mischief which arises from expressions of this description is quite inexcusable."

His Lordship is most reluctant to have any thing of the real character of the founders of his Catholicity mentioned, and therefore says:

"Again: I most strongly deprecate the tone which some, mistaking their position and their duty, have thought fit to adopt, with respect to the Reformation and the Reformers. No doubt that in some, and these not unimportant respects, as in loss of Church discipline, we suffered in that great convulsion; there was much fearful crime, much iniquitous sacrilege, much done that had better been left alone. So likewise the Reformers were but frail, fallible men, compassed about with many infirmities; sometimes halting (how could it be otherwise) between two opinions, and sometimes, of course, erring in judgment."

And we have his Lordship's plain admission in the following portion, that *improvement in Protestantism, must cause defection to its ranks, and terminate in what he terms Popery*.

"With all the impetuosity and self-confidence of youth about them, reckless of consequences, and full of exaggerated notions of the right of private judgment, they find themselves in the midst of a controversy, which has brought many older persons, persons of the highest talents and deepest religious feelings, into a miserable state of doubts and disquietude. They see on all sides a spirit at work which nothing human can quell; there is a desire for unity and Catholic privileges which interests them; and they observe the persecuting, unchristian spirit in which many act and write who oppose themselves to the present movement. With the generosity which is natural to their time of life, they are disposed to take part with those whom they think hardly treated; and then, perhaps, in place of giving themselves up to the Church system, and so becoming practically better than they were before—humble, diffident, self-disciplined, thankful for the blessings they possess, they become talkers, perhaps even irreverent declaimers on subjects which are too hard for them, or of which at any rate they are too ignorant, if not too shallow, to view in all their bearings. Meanwhile Rome has her eye upon them, and, adapting herself to their tone of mind, represents her creed, not as it is, but as they wish it to be; she keeps what is essentially Popish as much as possible in the background, brings what is Catholic prominently forward, and so in the end, wins them over to her side, because they are too impatient to learn that the 'middle way' of truth, the way of the English Church, is as far removed from Popery, on the one side, as from Puritanism on the other."

How can his Lordship reconcile his fears for his Catholic Church with that promise made by Christ—that "the gates of hell shall not prevail against it"—and yet the *Roman Breviary* makes his Lordship waver in his reliance upon the promise of omnipotence.

“Further, I must take leave to tell those persons, wherever they may be; that they are doing no good service to the Church of England by their recent publication of manuals of private devotion, extracted from the Breviary and similar sources; by inserting in them no small portion of highly objectionable matter, and tacitly, if not openly, encouraging young persons to be dissatisfied with what God has given them, and to look on the contents of our admirable liturgy as insufficient to meet the wants of a Catholic mind. Be it yours, my reverend brethren, to remind the young and ardent in these days, that it is a most dangerous delusion to wander from any thing so definite and tangible as the Prayer-book, in search of what is so indefinite and delusive as that shadowy Catholicism which, under the aspect represented by them, has never existed, except in their own imaginations.”

QUEEN MARY OF ENGLAND.

The tomes of violent charges against Queen Mary, for her stern and rigorous punishment of the rampant heresies that flooded the land during her reign, entirely overlook that elevated spirit of humanity that characterized her instructions to her Judge. Surrounded as her memory is, by a web of infamy, woven by insane fanatics, there shines forth aegis, radiant with a spirit of the most ennobling charity. Few names in the history of England's Kings and Queens have contributed so much to open the pathway of the accused to the tribunal of Justice, and strip from the laws of her kingdom, the barbarous, and oppressive distinctions, as to persons charged with high crimes.

Before her time, a prisoner charged in the Courts, even if death followed conviction, was permitted no witnesses sworn in his defence, and was wholly at the mercy of the witnesses against him. Queen Mary when she appointed Sir Richard Morgan to the Office of Chief Justice, delivered to him the beautiful and humane charge:—“That notwithstanding the old error which did not admit any witnesses to speak on any other matter to be heard in favour of the adversary, her Majesty being party, her Highness's pleasure was that whosoever could be brought in favor of the subject, should be heard; and moreover that the Justice should not persuade themselves, to sit in judgement otherwise for her Highness than the subject.”—*Boston Pilot.*

ORANGEISM.

The subjoined circular from the Lord Lieutenant of Ireland, agreed upon in full council, affords unequivocal proof that even the Tories dare not countenance the atrocities of the Orangemen. The ascendancy of the bigots has had the disastrous effect of emboldening these wretches to a renewal of their horrible crusades against the lives and property of unoffending Catholics; but the arch-Tories themselves have become startled with their enormities, and this circular is put forth to redeem the government from the disgraceful suspicion, that they extend to them lenity, or that their deeds can be perpetrated with impunity.—*Boston Pilot.*

Twelfth of July—Orange Processions.
—A Privy Council was held at the Castle

on Thursday, the Lord Lieutenant presiding. It was attended by the Chief Justice Pennicfather, the Bishop of Kilmore, and Mr. Blake, chief remembrancer. It was ordered that the following circular be issued to the magistrates of Ulster:—

“Dublin Castle, June 25, 1842.

“Sir,—As it is not the Lord Lieutenant's intention to issue a proclamation against the breach of the statute for suppressing illegal processions, his Excellency is desirous to make it known that his abstaining from so doing arises from a confident hope and expectation that a spirit of obedience to the laws may lead to a discontinuance of processions of every kind, which can tend to excite party and religious animosity, and which have been so repeatedly attended with consequences of a disastrous character. In thus relying on the good sense and loyalty of her Majesty's subjects, his Excellency is further bound to declare, that the best proof of both will be afforded by a cessation from this mischievous practice. His Excellency will not anticipate the result which must follow if his hopes be not realized, and if the law shall, unhappily, be again disregarded; but he feels it his duty to issue the accompanying instruction, that nothing may be left undone to prevent the violation of this salutary law, or, if violated, to vindicate the justice of the country. His Excellency is desirous that the utmost publicity be given to this communication.

“I have the honor to be, Sir,

“Your obedient servant,

“E. LUCAS.”

American Missionaries in Palestine.

After all the parade made about the affectionate reception given to the English Bishop of Jerusalem, and the gratitude of the people for so rich a boon, the truth is now beginning to become plain. We cut the subjoined from the *American Sentinel*.

“The American Missionaries in Palestine are not very well treated. A letter from Alexandria says:—

“The persecutions against the American Protestant missionaries have been such that they have left the country. Though the Protestant Bishop of Jerusalem is daily and constantly opposed in the exercise of his mission, he does not the less give his attention to the construction of a church, a college, and a hospital. He walks the streets under a shower of stones, for the inhabitants of Palestine are shocked at the sight of a bishop having a wife under his arm.”

More Sorrowful Prognostications.—In the subjoined prophecy of a contemporary will be found the feeling entertained regarding the onward movement of events, and dreaded consequences of an approximation to the “one fold.”

“Puseyism.—It is rumoured in the court circle in London, that the venerable Arch-Deacon Wilberforce, who is known to be a Puseyite, is to be tutor to the Prince of Wales. They had better wait a few years. But what will the opponents of the Oxford tracts think of such a tutor for the future king? If the fact be as rumored, then England's crown will almost infallibly be again worn by a subject of the Pope!!”

ST. PETERSBURG AND THE WATER FLOODS.

The dangers which at all times beset the imperial City of Russia, and the chances that the awful powers of nature which lie in ambush around it will one day prevail, are thus stated in ‘Kohl's Pictures and Sketches:’

“The Gulf of Finland stretches in its greatest length in a straight line from Petersburg westward. The most violent winds blow from this quarter, driving the waters of the Gulf direct upon the City.—Unfortunately, instead of the Gulf being in this part spacious, the shores contract towards the City which lies at its innermost point; while close to the City, the waters are pent up in the narrow Bay of Cronstadt. In addition to this, the Neva, which flows from east to west, here encountering the violent waves from the west in a diametrical opposition. The Islands of the Neva Delta, on which the palaces of Petersburg take root, are particularly flat and low. On their outer and uninhabited sides towards the sea, they completely lose themselves beneath the waters, and even in their highest and peopled parts are raised twelve or fourteen feet only above the level of the Gulf. A rise of fifteen feet therefore is sufficient to inundate, and one of thirty feet to overwhelm the entire City.

“To effect the latter, it is requisite only that a strong west wind should exactly concur with high water and the ice passage, when the ice masses from the Gulf driven landward, encountering those of the Neva driven seaward, in this battle of the Titans, the marvellous City, with all its fortresses, palaces and hovels, princes and slaves and beggars, would be swallowed in the flood, like Pharaoh in the Red Sea. The danger lies so near that many a Petersburg heart quails at the thought.—Their only hope is the improbability of the concurrence, and fortunately, there are sixty-four winds in the compass. But, had the old Finnish inhabitants of the Neva Islands made and bequeathed observations, the average chances would have warned their successors how often in a thousand years such a combination must occur. In short, we should not be astonished any day that Petersburg, which rose like a meteor from the Finnish marshes, had suddenly been extinguished in the same. God protect it! The hand of man can do nothing here.”

When after a continuance of west winds the waters begin to creep up to the outermost points of the Islands, a cannon is fired and a flag hoisted on all the towers to warn the inhabitants of the invasion of the Neva. As the water increases the cannon fires every hour. As it advances and covers the lower outskirts, the alarm sounds every quarter of an hour. When it steals into the City itself, the signal is repeated every five minutes; and in the last extremity minute guns and desperate cries summon every boat to the rescue.”

The worst inundation was in November, 1824. The waters rose so gently, that in parts remote from the signal, the unsuspecting inhabitants only wondered at the shining pools, appearing in the streets, con-

tinued by thousands their usual work, and lost their lives in consequence by hundreds. But on gaining full possession, the waters no longer peaceful, dashed into fury by a strong west wind, bore everything before them, shot in currents through the streets, filled cellars and lower stories and dashed upwards from the vents of subterranean sewers in foaming columns, every moment increasing in force and volume. Vehicles were swept from their wheels; horses were drowned in their harness, and those who sought rescue perished with them.—Stone houses crumbled and wooden ones driven from their foundations, were floated off and dashed about the streets. The trees were loaded with fugitives,—cattle and horses dragged into upper stories—and the members of many families, surprised apart, were never reunited. The floods rose for twenty-four hours, and the night was without a moon and with every public lamp extinguished.—Thousands had perished before the subsiding of the waters next day, when whole rows of houses fell down from the undermining of their foundations. The loss of property was estimated at five millions sterling. Had the inundation occurred in the spring, the shock of the ice masses, which no building could stand, would have been added to the destructive force of the waters, and the exhaustions of the ensuing summer been fraught with pestilence. The height of this inundation is designated upon the principal houses with the date annexed, and ‘God grant’ says M. Kohl, that Petersburg house painters may never earn another rouble by such a job. For every inch higher that they place their mark, the City will have had to pay millions more of roubles, and hundreds more families will have been thrown into mourning.”

Expenditure of the Colonies.

—The usual estimates of the expenditure on account of the Colonies, made up to the 31st March 1842, have been published. The total has fallen from £247,522, to £188,248, a decrease of £59,274. The reductions are in the civil establishment of the Bahamas, from £5,860 to £2,410; in Justices in the West Indies, Mauritius, & the Cape of Good Hope, £5,850; in Negro education, £6000; in the Government of Port Essington, from £4,423 to £4,084; in the Expenditure to the Niger, from £39,974 to nil; in the new Zealand settlement, for which no calculation has been made, there is a nominal reduction of £6,000; and in lighthouses at Jamaica, a saving of £2,500. To balance part of this decrease, there has been an augmentation of £2139 in the expenditure at the Bermudas, on account of a lighthouse; of £750 for the clergy of North America and New Zealand; and of £5,000 for the emigration to Canada. The administration of the Government of P. E. Island remains, as last year, at £3,070; that of Sierra Leone, Gambia, and the Gold Coast, is £10,680; that of Western Australia, at £7,099; the Indian Department in Canada, £18,895; Heligoland, Governor, &c. at £1,023; Emigration Agents, £5,092; St. Helena, Civil Establishment and allowances to late servants of the East India Company, at £11,500; Nova Scotia, at £400 for the relief of ship wrecked persons; and Falkland Islands, at £2,000.

ECCLESIASTICAL.

Lady Caroline Townley has been lately received into the Catholic Church in England.

A correspondent of the Dublin Freeman's Journal makes the following statement. "Mr. Biddell (a convert from Oxford) is at present in his noviciate at Hodder-place, near Stonyhurst. Mr. Grant, also from Oxford, is daily expected there, if he be not there already. The Rt. Rev. Dr. Wiseman has been for some time almost inundated with communications from Oxford and other places."

On Sunday, June 5th, two sermons were preached by the Rev. R. Waldo Sibthorp in behalf of the Female Asylum of Manchester. The collection amounted to near one thousand dollars. Those who heard this distinguished convert to our faith, speak of his eloquence and oratory in the most exalted terms.

The controversy between the Catholic and Episcopal Churches is waging warmly throughout England. No sooner has a parson of the Establishment commenced an attack, than an opponent is prepared to defend the ancient faith and expose the errors of heresy. The consequence is, that great numbers, through the mercy of God, are led to the study of the Truth, and once enlightened, they cannot be restrained from its embrace, in which alone they can find rest for their souls, so long afflicted with the world and its vanities and false religions. Amongst those who lately undertook to attack Catholicism is the Rev. S. Langston of the Established church, who is described as "civil and cautious, but not over wise." Scarcely had he begun his lectures when the Rev. Mr. Cunningham opposed him, and the Jersey Gazette opened its columns to the disputants. From the first lecture of the Protestant champion we take the following curious extract:—"And this unfortunate schism has arisen in Oxford too! Ah! it was different in my time; there was no leaning towards Rome then! But, oh! what a horrid place that was; what a blaspheming set of wretches were the men preparing for the ministry. I very often could not sit at table, in consequence of the profaneness of their language, and the Master of my College never attended divine worship—but there was no leaning to Rome then"!!! We believe you.

Oxford Convocation.—The question of the repeal of the statute of 1836, expressing a want of confidence in Dr. Hampden, the Regius Professor of Divinity, was brought before the Convocation, when, after a debate, the question was decided in the negative by a majority of one hundred and fifteen. This is a triumph for the Puseyites.

The Catholics of Switzerland are becoming very active. The movement by which the church is animated elsewhere, has reached them: and will be effectual, we hope, to destroy, or at least resist the persecuting spirit of the Calvinists. "A journal has been established at Lucerne which will be destined to rally the Catholics of all the Cantons, and to defend the religious interests of Helvetia. The Journal is to be called the *Gazette d'état de la*

Suisse Catholique. This paper is to be the official organ of the Catholic Vorort of Lucerne.

Puseyism, it appears, is spreading through the Protestant Church of India. The few Protestants in Malta have also received it graciously.—*Cath. Telegraph.*

More Victims to Puseyism.—During the past week, two more victims to the treacherous dealing of University Professors and Tutors, have openly seceded from the Establishment and joined the Communion of Rome. Their names are, Mr. Peter Renoux, a Bible Clerk of Pembroke College; and Mr. Douglas, B. A., a Gentleman Commoner in Christ's Church. Both parties, we understand, are with Dr. Wiseman, at Oscott. It is understood that the latter of those gentlemen owes his abandonment of the Protestant religion directly to a College Tutor; and the other Mr. Renoux, is the reputed author of a tract on the "Holy Eucharist," at first attributed to Mr. Williams, and which, as we have reason to believe, was published with the knowledge and sanction of Mr. Keble. It was to these gentlemen, and two others on the way, to which we referred as likely to follow Mr. Grant, and the honest-minded and consistent Sibthorp; and we now add, on good authority, that many more are expected to follow.—*Oxford Chronicle*

"Come to me all you that labour and are heavy laden, and I will refresh you." St. Matt. ch. 11. v. 28.

There is a divine assurance in these words of the Saviour, which to every sincere heart must impart exceeding consolation. To the distress and consequent anxiety of mind which preys on the people of England at the present day, we may trace the causes of that returning sense of religious truth, which she rejected or perhaps contemned in the days of her prosperity. When all worldly hopes grow dull, and the heart feels at length convinced that something infinitely more precious than earth must be found to tranquilize its agitation, and dispel its thousand melancholy feelings, how natural is it then to turn to God, and ask for that rest, that repose of mind; that quiescence of soul which is the greatest degree of happiness we can enjoy whilst journeying to the tomb! The want of this consolation is the heaviest affliction under which a human being can suffer. How many are miserable because they have it not, how many because they look for it in merely human creeds are disappointed in all their hopes, and bear within their bosoms a corroding cancer, for which they can discover no remedy in education the most refined, in wealth, or the pleasures of society!

It is no wonder that human misery should so abound, when so many creeds pretend to offer that consolation which one only can impart, and the unity of religious hope and faith and charity is sacrificed to the pride of opinion. It is not surprising that the heart should brood over secret griefs since there is no way to escape from them but one, and that one the religion of the Saviour in all its divine, immutable excellence. Sin is the cause of all affliction, and until it is pardoned it will continue to rankle in the soul. Hence the attachment felt by Catholics to the confessional, because independently of its establishment by the Saviour, and the divine security which it has received from his authority, it also gives that relief which those only can feel who have had recourse to its healing

ministry. God in his mercy permits many a soul to be distressed and weighed down with spiritual anguish, only to lead them more effectually to Himself by overcoming their reluctance to practice his religion. Would that the obstacles which a proud, unbending and selfish world opposes to the Catholic faith, could be removed; how soon would thousands hasten to the "one fold with the one shepherd" as to a fountain, to be refreshed with the waters of life, to "taste how sweet the Lord is," to find all human sorrows disappearing before the bright hope of immortality with God in Heaven!—*Catholic Telegraph.*

From "The Tablet: a Catholic Journal."

A PRACTICAL JOKE.

He who may be in Palace-yard, Westminster, about five o'clock in the afternoon of any day on which the House of Lords sits will observe, rolling up to the portal of that House, a splendid dark-blue carriage, the panels adorned with a mitre, drawn by two of the sleekest of horses, driven by the pursiest of coachmen, in which sits collapsed an old man, with a pale, mild face, and a wig, the most unexceptional combination of powder, horse-hair, and pomatum that the fancy of man can conceive. This old man is William Howly, D. D., the occupant of the throne of St. Augustine. To look at him, no one would suspect him capable of waggery, and yet this gentle old man, who seems to exist on the smallest possible amount of vitality, has actually perpetrated a practical joke. Our readers know the stuff of which Greek bishops are made; they are acquainted with the persecution to which the Catholic patriarch, Mazlum, has been subjected; they have not to learn that open violence, secret intrigue, and the arm of the infidel have been invoked to save from trespass that which the bishops of the Greek Church regard as their fee-simple; and yet to these bishops the pale old man in the unexceptional wig, of whom we have spoken, addressed, in ancient ecclesiastic Greek, says the *Augsburg Gazette*, the following epistle:—

"To our venerable and dearly beloved brethren in Jesus Christ, the bishops of the ancient apostolic districts of Syria and the neighboring countries from us, William, by the grace of God, Archbishop of Canterbury, and primate of all England,—joy in the Lord; we recommend with all the zeal in our power to your benevolence, venerable and dear brethren, Michael Solomon Alexander, doctor in theology, whom we have appointed Bishop of the Church of England and Ireland, having appreciated his piety and ability, and this in conformity with the canons of our holy and apostolic church, we have sent him under the authority of our Queen to Jerusalem, and have confided to him the spiritual superintendence of all the laics and clergy of our church in that country and its neighborhood. But, in order that no person may be ignorant of our motives in sending Michael Solomon as bishop, we have ordered him not to impair in any way the power which belongs to you and the other heads of the districts of the East, but to testify to you the esteem you merit, and to show himself always ready

and zealous for everything that may advance charity and brotherly harmony.—We feel confident that our brother, the bishop, will observe from his heart and conscience, in all fidelity, all that we have ordered him, and we pray you in the name of our Saviour to welcome him as a brother, and offer him, in season, all that he may require. We hope that you will receive with benevolence this epistle, which proves in what estimation we hold our bond of brotherly fellowship with the ancient churches of the East, dissevered for several generations. If these ties should be renewed by the will and grace of God, we hope that the divisions which have sprung up in the Church of Jesus Christ, and for which she has so much endured, will disappear. In this hope, we have affixed to this epistle, written by our own hand, our archiepiscopal seal.—Given at Lambeth, on the third of November, 1841."

On opening this letter, the venerable and dearly beloved brethren of William Howly, D. D., will doubtless feel much flattered at this claim to fraternity, and be disposed to receive the bearer with becoming hospitality, nay, will continue in such mood until they have arrived at the twelfth line; after that, we apprehend, they will think hanging far too good for "Michael Solomon," and all the dinners which they will be inclined to give him will be composed of that "viand" which they must imagine their brother "William" to have been eating on the day when he indicted this epistle.—Jirt, namely, "What dirt has this man been eating?" will be their Oriental interrogatory; what dirt Michael Solomon has had to eat, we need not inquire, for it is now known to have been that kind of Jerusalem mud rendered *piquant* by an admixture of stones, on which the indignant population could readily lay hand.

The correspondent of the Greek bishops tells them that they are the bishops of the ancient apostolic districts. If they are such, if they are, *de facto* and *de jure* the successors of the apostles, there can be no necessity for sending another bishop to assist them; if, on the other hand, there does exist a necessity for sending another bishop among them, then they are bishops *secundum quid*; and as there can be no qualification in the apostolic inheritance, they are not successors of the apostles. This may be very true, but it is a somewhat jocular proceeding to tell a man to whom a letter of introduction is addressed, that he is guilty of false pretences, and to expect that he will be civil to the bearer.

Michael Solomon, it appears, has been appointed Bishop of the Church of England and Ireland, "in conformity with the canons of our holy and apostolic church." Now what does the word "our" mean? It does not refer to the church, because he distinguishes our holy and apostolic church from the Church of England and Ireland; it does not designate a church to which the writer does not belong, because the pronoun employed is at variance with such an interpretation; it imports then some church common to the writer and his dearly beloved brethren. This church, unless, indeed, the Greek bishops be all

unconsciously members of the Church of England and Ireland, must be no other than the Greek Church; William Howley, D. D., then, is a member of the Greek church; but he is also a member of the Church of England and Ireland; he is, then, a member of the two churches, or the two churches are one and the same. If they are the same, what a piece of impertinent supererogation it is to send out a bishop to Jerusalem. If they are not one and the same, how can Dr. Howley belong to both? The "holy and apostolic" church, then, according to the canons of which Michael Solomon has been appointed a bishop of the Church of England and Ireland, is the Church of England and Ireland, and not the Greek Church. The venerable and dearly beloved brethren of the writer of the letter do not, therefore, belong to the "holy and apostolic" church; to tell them which is certainly an odd mode of wishing them "joy in the Lord."

The letter says, "We have sent him, under the authority of our Queen, to Jerusalem, and have confided to him the spiritual superintendence of all the laics and clergy of our church in that country and the neighborhood." This passage, we think, will mend matters for a few moments, and cause the bill of fare to revert to the mind of each venerable personage to whom it shall be presented. The Jerusalem in which Michael Solomon is to exercise episcopal functions is under the authority of "our Queen;" it is also a country, and not a city. It is not, then, the Jerusalem in which the venerable and dearly beloved brethren take any interest, but some great country which the invincible troops of Queen Victoria have subjected to her sway. The whereabouts of this country will puzzle the Greek bishops who are geographers; but, so long as it is not their Jerusalem, what does it matter? Solet dinner be ordered.

Before the cook shall have received his orders, the next sentence will be read, and then it will appear that "William," &c., with all his professions of love and veneration, suspects the mission of Michael Solomon to be open to some objections. "In order," he says, "that no person may be ignorant of our motives in sending Michael Solomon,"—the Greek bishops will of course expect to find the motives in the remainder of the sentence—"we have ordered him"—to do what?—"not to impair in any way the power which belongs to you and the other heads of the districts of the East, but to testify to you the esteem you merit, and to show himself always ready and zealous for everything that may advance charity and brotherly harmony." So, the motive of Dr. Howley in sending Michael Solomon to Jerusalem was "not to impair in any way the power which belongs" to the Greek bishops and the other heads of the districts in the East. Some people would have thought that the best way "not to impair in any way the power which belongs" to the Greek bishops, would have been to keep Michael Solomon or folks like Michael Solomon at home.—Not so Dr. Howley; as we observed by Seneca, there are some men "qui tam sunt

umbratiles, ut putent in turbido esse quidquid in luce est;" so Michael Solomon was sent on his mission. No one supposed that Dr. Howley wanted to impair the authority of the Greek bishops until he sent Michael Solomon to Jerusalem.—Now, it appears that Michael Solomon was sent to Jerusalem to show that Dr. Howley does not want to impair the authority of the Greek bishops. Michael Solomon is ordered "to show himself always ready and zealous for everything that may advance charity and brotherly harmony." If, then, the Greek bishops declare that they will behave uncharitably and inharmoniously, unless Michael Solomon returns home, Michael Solomon is to return. If so, we apprehend Michael Solomon, Mrs. Michael Solomon, and the several little Michael Solomons are by this time on their way home. If not, then, as we take it, the letter of Dr. Howley is a practical joke, and a very bad one to boot; as bad, in short, as the exhortation to an infuriated mob not to duck the delinquent on whom they may have laid hands.

We have already seen what Dr. Howley's motives in sending Michael Solomon to Jerusalem were; we now come to his motives for writing this letter. "We feel confident," he says, "that our brother, the bishop, will observe from his heart and conscience, in all fidelity, all that we have ordered him; and we pray you, in the name of our Saviour, to welcome him as a brother, and offer him, in season, all that he may require." How kind and considerate of Dr. Howley! He not only prays them to welcome Michael Solomon, but to offer him whatever he may require; not only to offer him whatever he may require, but to take care that what they offer be in season. This part of the letter the venerable brethren will not fail to inculcate on their respective cooks, whenever M. Solomon shall require a dinner at their hands; unless, indeed, the fact that the country of Jerusalem to which the writer refers turns out to be the city of Jerusalem after all, should operate as a check to their hospitality.

Again, a misgiving crosses the mind of the writer; he feels the transcendent coolness of his proceedings; and, anxious to secure to Michael Solomon all the delicacies of the successive season, he breaks out into the following deprecation:—"We hope that you will receive with benevolence this epistle, which proves in what estimation we hold our bond of brotherly fellowship with the ancient churches of the East, dissevered for several generations." Certes, this is a most wonderful sentence. Either it is the epistle itself, or the hope that the brethren will receive it with benevolence, that proves what the estimation is in which Dr. Howley holds the bond of brotherly fellowship with the ancient churches in the East. If it be the epistle, then evidently Dr. Howley holds the bond of fellowship in estimation similar to that in which fine gentlemen hold a brown cotton umbrella; as a thing, namely, very convenient in a shower of rain, but to be gotten rid of as soon as the sun shines. If it is the hope, then, as we take it, the brethren ought not to feel more

complimented than would one of our readers at being asked to lend 50l. to a stranger, because a third party was a mutual acquaintance. It would appear that a bond of fellowship existed several generations ago between the churches of the east and the Church of England and Ireland. This, we are bold to say, the Greek bishops never had the remotest suspicion of; nay, we think very few people in England are sufficiently acquainted with ecclesiastical history to be aware of it. It is, doubtless, some recent discovery of that erudite Record Commissioner Sir Robert Inglis. There is, however, a bond of fellowship,—which does bind together the Greek and the Anglican bishop, and which, far from being dissevered for generations, has never yet been loosened even: it is a hatred of the Catholic Church.—The mission of Dr. Alexander does prove in what estimation Dr. Howley holds the bond; the letter which he has sent to the Greek bishops; the hope that they will receive it with benevolence, all prove it. On that bond does Dr. Howley rely for the reception by the Greek bishops of Dr. Alexander, of a person not of them, and yet laying claim with them to apostolical succession; of the bishop of a church which they cannot but regard as a mere political institution; of a bishop who is married; of a bishop who parades his wife and children at the seat of his authority; of a bishop, whose flock must, like himself, be imported. This is the charitable, this the brotherly, this the harmonious bond of fellowship which is to secure for Dr. Alexander welcome in Jerusalem. Yet, after all, it is impossible to think of it without laughter, or to regard it as aught but a joke. What all the power of the Turks; what all the malignity of the Greeks; what the intrigues of Russia; what the most demoralizing of governments; what war, and famine, and pestilence, which are moral agents most baneful, have not been able to effect; that is to be effected by sending out to Jerusalem a professor of Hebrew at King's College, with the title of bishop, and giving him a salary of £1,500 per annum. The Catholic faith is to be extirpated from Syria by the importation of a married bishop. The absurdity of the whole scheme is transparent; transparent as the motives which Dr. Howley takes such pains to conceal, under pretence that no person ought to be ignorant of them; transparent as the genuineness of the hope which Dr. Howley entertains that all divisions may disappear; transparent as the wishes of Michael Solomon, that the things offered to him may be in season.

Vegetable Ivory.—It is said that the French discovery ships have introduced from the South Seas, a new vegetable, resembling the cocoa nut, but much smaller. When the outer shell is removed, the interior presents the appearance, and possesses all the properties of the finest ivory. In the manufacture of articles to which its size is adapted, it is supposed that this vegetable produce will entirely supersede the more costly tooth of the elephant.—*Southern Planter.*

From "The Tablet."

STATE OF THE GREEK RUSSIAN CHURCH.

We are indebted to our excellent French contemporary the *Univers* for calling our attention to a very interesting document, which appeared originally in the *Catholique du Spire*, and has been drawn up with a view to exhibit the actual condition of the Greek Russian Church. Our readers have been already apprized of the exertions which the Russian authorities are making in every part of the world where they can exercise force or influence, to extend and strengthen the basis of their religion. The main object of these efforts is not so much of a religious, as it is of a political character. For, as the Czar is the supreme head of that church, no matter in what country it is established, this personal ascendancy necessarily invests him with a power which is felt to an extent far beyond his vast dominions. The officers of the Russian Greek Church—for such they truly are, much more than the ministers of the altar—are the servants of the imperial government; they are its political agents, its spies, its correspondents, its panegyrists in the public journals of the continent; and they all combine by their exertions to invest the Russian empire with a degree of apparent greatness and majesty, which deludes the world, but which, upon being carefully examined, is found to be an entire imposition, as gross, as splendid, perhaps, but certainly as transitory, as that practised upon the children of the East by the author of the *Alcoran*.

Every body knows that Peter I. was the founder of what, since his time, has been denominated the Russian Church. It is, in fact, the schismatic Greek Church in every respect, except that its chief, instead of being, as formerly, the Patriarch of Constantinople, is the reigning Emperor of Russia. He governs the church through "the holy permanent synod," as it is called, which bears an analogy to our ecclesiastical consistories held in the Vatican. This synod stands between the minister of worship and the national episcopacy; it is composed of four "metropolitans," one archbishop, two ecclesiastical dignitaries, and two "associates," one of whom is an archbishop, the other an "eparch." All the members of the "holy synod" have been presented with decorations, or "orders," as an acknowledgment of "the services which they have rendered in propagating the orthodox faith." This synod is held at Petersburg. A "synodical commission" resides at Moscow, consisting of the metropolitan of that city, four vicars general, one "archimandrite," and an ecclesiastical dignitary. The clergy of White Russia are governed by a similar assembly, under the presidency of an archbishop. Its members are three secular ecclesiastics. Such is the species of hierarchy which is peculiar to Russia. Its supreme head, as we have already stated, is the Emperor. It is to him alone the members owe their authority; so that a mere priest, who has a seat in the synod, exercises a power superior to that of all the metropolitans, archbishops, and ep-

archs, not members of that body. It is thus manifest that the hierarchy of Russia, together with its synod, is composed of a staff of mere officers of state, having no spiritual sanction whatever.

The empire is divided into 49 eparchies, of which 4 are of the first class, 16 of the second, and 24 of the third: the remaining eparchies are not yet classified. The eparchies constitute provincial consistories, upon which depend the diocesan governments, to the number of 291. There are 2,172 deaneries throughout the whole empire. The pastors, archbishops, and bishops visit the places within their jurisdiction. The inferior clergy are divided into regular and secular. There are 433 convents for males, and 113 for females. Generally speaking, the regular clergy are superior to the secular in every respect, the latter being quite as much employed in worldly as in ecclesiastical avocations. Hence it happens that the dignified clergy are chiefly members of the monastic orders, there being but very few of the seculars qualified, from education or talent, to fill the more important offices in the church. The seculars have the power, and often use it, to renounce the sacerdotal state altogether, and to devote themselves entirely to trade, or any other occupation which they may think fit to pursue. They never hesitate to avail themselves of this privilege, when they have the opportunity of obtaining an appointment under the government. These changes, however, seem to be much disliked by the people; they do not like to see a man whom they had been accustomed to behold at the altar, abandon his priestly functions, and devote himself exclusively to the business of the world.

The total number composing the religious orders, male and female, ranges between fourteen and fifteen thousand.—A large proportion of those who dedicate themselves to a "religious" life are sons and daughters of the secular clergy who are very generally married. The number of the secular clergy amounts to 108,486 persons in effective service, of whom 33,561 are "protopapes" and "priests, 15,427 are deacons, and 59,427 are "clerks." The official report upon which this statement is founded remarks, that the clergy who have received a good education "are usually distinguished by a high tone of morality and piety in the execution of their functions," the number of ecclesiastical edifices amounts in the whole to 42,443. The entire "flock" belonging to the church within the Russian dominions consisted in 1838 of 43,340,072 souls, there being in this number 1,173,850 more females than males. The most apparently devout (?) members of the flock are those who hold government employments.—Next to these, in the forms at least of devotion, are the *bourgeoisie*.

It is not much the habit of the Russian clergy to preach to their congregations.—In some places they read to them a catechism or a short discourse. The authorities do not encourage preaching, as, from the general ignorance of the secular cler-

gy, they fear that the latter, if once they began to preach, would most probably fall into "heterodox" doctrines. Their principal manual in the way of popular religious instruction, is a work written by an author of celebrity in Russia, bearing the classical name of Plato. It is entitled "Instructions for the confirmation of the truth." Schools for religious instruction and reading the scriptures have been lately established in several parts of Russia. About 2,000 of these schools are now in operation, in which 2,586 masters teach 19,000 children. There are 409 seminaries for the education of ecclesiastical students; the number in 1838 was nearly 62,000.—Their principal guide in theology is a work entitled "Canonical Institutions."—The history of the Church, the fathers, and the scriptures, constitute the principal objects of study in the higher ecclesiastical colleges. The period heretofore allowed for theological study has been recently abridged, with a view to devote a part of the accustomed period to the cultivation of the sciences of medicine and agriculture.

Down to the year 1839, the western provinces of Russia, including Poland, continued to adhere to the Greek United Church, that is to say, to the Greek Church, which acknowledges the supremacy of the Roman See. But in that year, by a mere ukase, issued under the hand of the emperor, the inhabitants of those provinces were compelled to adopt the national church, under the most severe penalties. Persecutions, imprisonments, violence of every kind, have been the results of this decree—the most tyrannical ordinance, perhaps, recorded in history. None of the services of the "church" can be performed, except by a minister of the national establishment; by him alone can any of the sacraments be administered. Great numbers of the upper classes of the community especially, wished to emigrate; but they were informed that if they did so, their properties would be confiscated. Such are the charges imposed upon passports, for permission to go abroad, even for a short time, that none but persons possessed of some wealth can think of visiting any foreign country. The prevailing church in White Russia has been, and still is, either Roman Catholic or the Greek United. Unhappily the principal bishop in that portion of the empire, some time ago, became an apostate; and he is doing all he can, aided powerfully by the government, to seduce the people from their ancient faith. Some ground being thus made for the schemes which the Emperor has in view, he will no doubt soon issue another ukase, declaring that the inhabitants of White Russia "unanimously" abjured their "old errors," and have become members of the "national" church. He will find, however, if our information be correct, much more difficulty in enforcing his abominable edicts in that part of his dominions than he has to encounter in the south-western provinces.

Such is the general outline of the Russian Church which its courtly panegyrist proclaim as one already preparing to enter into conflict with that of the Roman Ca-

tholic world; they even go so far, as to predict that, within no great lapse of time, the Russian system must prevail, and supplant its rival altogether, even to the uttermost ends of the earth. They speak with the utmost contempt of its domestic enemy, the Russian Lutheran Church, in the liturgy of which they say not a syllable of Scripture is introduced. The Ober-pastor, or head-minister, preaches Sorinism, and whenever he administers the "sacrament," as they presume to call it, he receives a fee for his labour.

Of a schismatic church, such as we have described, we certainly need entertain no very serious apprehensions. Its effects at home may be estimated from the actual social condition of Russia. If we are to credit the reports of recent travellers, in no other country in the world is "injustice" so infamously administered. The salaries of all the public functionaries are wretchedly small: the result is, that notwithstanding their apparent "piety" they are, every one of them, venal, from the principal judge, down to the lowest creature of the police. While fortunes have been lost in fees given with a view to recover the rights of the claimants; the higher the tribunal, the more enormous the fee demanded and extorted by its officers. In all matters connected with the crown, any attempt to obtain judicial redress is not only of the most costly, but of the most vexatious description. As to morality, it is admitted on all hands that in Russia, except amongst the highest orders of the clergy, and generally amongst the inmates of the male and female-convents, no such thing exists. It is but justice to admit, and we can attest the fact from our own observation in foreign countries, that the archimandrites whom we have not attached to Russia legations, were generally persons of irreproachable life. But all the reports of recent travellers in Russia itself combine to state, that although the present empress is a model of every virtue, she not only permits, but encourages (thoughtlessly) an extreme of levity and frivolity in her court which is attended with the most vicious consequences. The emperor was also of a highly exemplary character, but it is said that he has greatly changed in this respect; a truly proper head, indeed, for a church calling itself Christian. Catharine the Second was another specimen of a supreme chief for the hierarchy of a "Christian" community! The notions entertained by the present Autocrat as to the "spiritual" character of his "sacred synod" may be collected from his having not long since appointed the Crown Prince a member of that body. To their credit, be it added, they refused to admit him.

How is it possible that the dignitaries of a church, forced by edicts upon millions of people, presided over by the sovereign, whether male or female, and of which by far the greater number of the clergy are half lay, half sacerdotal, ignorant of the liturgy they read, and wholly unacquainted with theology, can pretend to dream of contending with the true Catholic Church, is to us incomprehensible. We

have been in their temples when what they call the divine service was going on; although the town is populous, there was scarcely any person present, except the functionaries attached to the "church," and a few schoolboys. A grosser mockery of the "divine service" is to be seen, we believe, in no other part of the world. The singers and readers were laughing at each other during the performance, and the boys were running in and out, as if they were merely engaged at play.

A church which does not "teach" by oral address to the people fails in one of the most essential duties imposed upon his ministry by Him who said: "Go ye, and teach all nations." This failure is of itself a mark of error which predicts its downfall. It is, moreover, an error which cannot be remedied, inasmuch as the "clergy," so called, are so ignorant that they cannot preach, if they were so inclined, without falling into "heterodox" doctrine. If it be true that the superior ministers of the church be addicted to study, and inform their minds by perusing the works of the fathers, we do not doubt that the spirit of "Puseyism" will come upon them. They will speedily begin to inquire into the foundations of their establishment; they will discover that they and all their machinery of synods and commissions, and eparchies, exist merely by the authority of decrees issued from a lay source, possessing no spiritual character, and liable to be dismissed at any hour by the mere breath of the Autocrat.

THE VISIBILITY OF THE CHURCH.

The Rev. W. Dalton, of Wolverhampton, England, one of the most popular of the English clergy, and one of the leaders of the Evangelical party, in a letter addressed by him to his parishioners on the subject of the "Visibility of the Church," thus expresses himself: "Remember that all this provision (of mercy) is within the pale of the visible church. The ministers of God hold their commission from Christ by virtue of an Episcopal ordination, and the divine sacraments are channels of blessings to us, only when administered according to Christ's ordinance. Leave this ground of blessing for any human institution, and you forsake your own mercies.—You depart from the authorized school of instruction, you forsake the family board," &c

Again.—"You may learn from this subject how to look on separation from the Catholic Church. I would say in one word, look on it with holy abhorrence. You have been taught to pray—"from all false doctrine, heresy, and schism, good Lord deliver us."

Again. "What then will you do with the foreign Protestant Churches, the Presbyterian Church of Scotland, and the Dissenters of this country? Will you unchurch and unchristianize them all? We might justly reply, that we are not called to pass any sentence upon them, nor even bound to give any opinion about them. To their own master they stand or fall. It is ours to state what we believe to be the truth, and not to feel uneasy about the inferences that men may draw from sound positions."

* The population of Russia including Poland, is 52,000,000.

This is called in England and Scotland, and will be called in our country, the "narrowest bigotry." But is it not rather to be considered an honest and plain statement of what all true Churchmen hold to be the principles of the Gospel, on the subject of the Church? As to the charge of "unchurching and unchristianizing" those who do not hold fast to primitive "order," it seems to me, the proper answer is,—We do not unchurch them, or unchristianize them; but they unchurch and unchristianize themselves, so far as the particular doctrine of the Church is concerned. We hold the truth to be, that from the Apostles' time there has been but one Church of Jesus Christ; nay, but one from the time of Abraham. The Apostles were grafted into this one Church, from which the Jews were "broken off." The root remained the same, and all we who are of "like precious faith" with Abraham, are "partakers of the root and fatness of the olive tree." This is not our doctrine, but the doctrine of Christ. Whatsoever differs from it, or opposes it, is false doctrine, in our judgment, and in the judgment of the Catholic Church. How then, it may be asked, can we pray to be delivered "from all false doctrine," and consistently, by word or deed, suppress the truth, or connive at error? Moreover, if we are of the ministry, we are solemnly bound, by our ordination vows, to "drive away from the Church all false doctrine." Is it bigotry to be found faithful! Surely our accusers have not well considered what they say. Truly it is a hard case to be abused for speaking the truth, by those for whose benefit especially we testify."

ANGLICAN CHURCH.

Blind indeed must be the advocates for the Anglican Church if they do not perceive that their establishment has totally failed as an institution for the propagation of the Christian religion. Its fruits are manifest in the immoral state of the country under its poisonous shade. It has no spiritual unction, no real fervour, no machinery of power, no examples of virtue, no authority to influence no energy to rouse the masses of our population from the abysses of vice in which they are perishing for the want of instruction. No problem in mathematics can be more clear than this truth. Some of the most enlightened of the dignitaries of that institution, designated by the mere parchment of a temporal council as a church, declare that it has gone far astray from the centre of unity has been neglectful of its duties, and impotent for the production of benefit to mankind.—(See the Bishop of Oxford's Charge, lately published.) Efforts are commanded to be made to alter this state of things—efforts which we by no means wish to discourage; because if they be effective, every step they advance brings them nearer to the only point in which they can find goal strength and success. Stricter conformity with the precepts and suggestions contained in their own Book of Common Prayer will [if the advice upon that subject of the bishop just mentioned be adopted] undoubtedly cause them to approach

our Apostolical Church so nearly that the boundaries between them must give way, and England shall once more be within the fold within which she found peace, consolation, felicity, during a period of more than a thousand years.—*Tablet.*

Nothing like an investigation.—Truth will out at last.—A society has been lately established, Lord Francis Egerton, President, called the "Ælfric Society," for the illustration of Anglo-Saxon and early English History and Philology. The object of the society is the publication of those Anglo-Saxon and other literary monuments, both civil and ecclesiastical, tending to illustrate the early state of England, which have either not yet been given to the world, or of which a more correct and convenient edition may be deemed desirable. The works are to be published in uniform octavo volumes, containing the Anglo-Saxon originals and a translation. It is proposed to commence the series with "The Homilies of the Anglo-Saxon Church," of which a considerable portion (whether translations or originals) are ascribed to the learned prelate by whose name the society is distinguished; to be followed by "The Lives of the Anglo-Saxon Saints," "The Anglo-Saxon Chronicle," the works of King Alfred—viz, his version of Bede's Ecclesiastical History, of Gregorius de Cura Pastoralis, and of Orosius; together with such other early remains as the society may deem worthy of publication.

The Queen, at the prosecution of the Rev. Wm. M' Cormick, of Nubber, in the county of Meath, v. Nicholas Murray Mansfield, Esq., Proprietor and Editor of the Evening Packet.

In this case the following apology was accepted by James O'Reilly, as solicitor for the Rev. Mr. M' Cormick, on the conditions of the order already pronounced, being made absolute, and all costs incurred paid:—

"As the letter of an anonymous correspondent professes to describe with precision the person to whom it imputes the misconduct therein mentioned, and as Mr. McCormick is at present curate of Nubber, and therefore answers that description, Mr. Mansfield feels it due to that rev. gentleman to say that the imputations contained in that letter are wholly groundless and unsupported by any thing in conduct or character of Mr. M' Cormick, the prosecutor in this case; and Mr. Mansfield very sincerely regrets that his journal was made the medium of publication of that unfounded calumny, which was inserted while Mr. Mansfield was under the conviction that the person therein censured was the same person whose conduct had been described in the previous publication, and Mr. Mansfield entirely disclaims any intention whatever of throwing the least aspersion on the body of the Roman Catholic clergy, or on the college of Maynooth, or the system of education there pursued, which he adds to prevent any misapprehension that might otherwise arise from the mention of that establishment in the anonymous publication above-mentioned.

"N. M. MANSFIELD.
"Packet Office, College Green,
"6th June, 1842."

Agriculturists support the British American Cultivator.—This Journal has now reached its seventh number, and is, we believe, established on a firm footing. The Agricultural interest is doubtless one of the most important in the colony, and therefore deserving of the best attention that her friends can give it. We almost deem it unnecessary to search for arguments with which to incite intelligent Yeomanry to come forward, promptly, if they have not already done so, to sustain the only periodical in Canada strictly devoted in the advancement of the Agricultural interests. The Cultivator has been sufficiently well conducted to render it deserving, not only of a meagre support, but of a liberal remunerating and expressive one—such as will convince the world that Canadians know in what their true interests consist. We would say to every Farmer who has not already lent his assistance to his own cause, by patronising its best advocate, that he has neglected his duty as well as his interest.—*Mirror.*

ERRICKSON PROPELLERS.

Toronto has been visited lately by several of these vessels, which are said admirable to answer the expectations of their proprietors. A regular line from Oswego to Chicago, touching at Toronto and Goderich, is now in full operation.—*Patrol.*

LETTERS AND CASH RECEIVED.

Williamstown.—Daniel Heenan and Kenneth McDonald, each 15s. instead of 75c as credited 15th June.

Kingston.—Rev Mr. Dollard for Rev. Mr Roche 10s. and J. B. Magnan and J. O'Connor, each 75c.

PAPER HANGINGS.

2,000 PIECES of English, French, and American PAPER HANGINGS, of the most choice and fashionable Patterns, for sale, wholesale and retail, at exceedingly low prices, by

THOS. BAKER.

Hamilton, Aug. 1, 1842.

WEAVERS' REEDS

600 STEEL AND CANE Weavers' Reeds, of the necessary numbers for Canada use, for sale by

THOS. BAKER.

Hamilton, August 1, 1842.

REMOVAL.

THE Subscribers respectfully intimate that they have now removed their entire stock of

DRY GOODS AND GROCERIES

to their new brick premises, Nos. 1 & 2, Victoria Buildings, corner of King and James streets, (near the Market,) where they will carry on the Dry Goods and Grocery business by Wholesale and Retail, as formerly.

OSBORNE & McINTYRE.

Hamilton, June 20, 1842. 42 Im

CANADA FALLS BOARDING-HOUSE.

MR. TRUMBLE,

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

CABINET, FURNITURE,

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

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

—ALSO—

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

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

N. B.—Gold and Plain Window Cornices of all kinds, Beds, Mattresses, Palliasses, Looking Glasses, Picture Frames, &c., made to order on the shortest notice.

King street, [next door to Mr. Kerr's Grocery.]
Hamilton, June 28th, 1842.

GENUINE

DRUGS AND MEDICINES
(WHOLESALE AND RETAIL.)

M. C. GIBBS,

BEGS leave to inform his friends and the public, that he has just received an extensive and general assortment of

DRUGS AND MEDICINES,

Paints, Oils, and Dye Stuffs; English French and American Chemicals, and Perfumery, &c. &c., which he will sell by

WHOLESALE AND RETAIL,

at the smallest remunerating profits for Cash.

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

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

CARRIAGE TRIMMING

E. MCGIVERN

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

BURISTOL HOUSE,

King Street, Hamilton, near the Market
By F. F. FLETCHER
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 accomodation, and solicits a continuance of the generous patronage he has heretofore received, and for which he returns his most grateful thanks.

N. DEVEREUX.

Dec. 24, 1841.

QUEEN'S HEAD HOTEL.

JAMES STREET, (NEAR BURLEY'S HOTEL.)

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

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

W. J. GILBERT

Hamilton, Sept. 15, 1841.

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, Waggons, or any kind of light Fancy Work. Also, the manufacture of OIL CLOTH.

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

C. GIROURD.

Hamilton, March 23, 1842.

GIROURD & McKOY'S LIVERY STABLES

Near Press's Hotel.

HAMILTON.

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

HAMILTON, March, 1842.

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 accomodated.

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

H. W. IRELAND.

Hamilton, Oct. 4, 1841.

SAMUEL McCURDY,

BARBER,

MARK STREET, HAMILTON

C. H. WEBSTER,

CHEMIST AND DRUGGIST

King-Street, Hamilton,

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

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

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

Also

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

Horse and Cattle Medicines of every Description.

Physician's prescriptions and Family recipes accurately prepared.

N. B. Country Merchants and Pedlers supplied on reasonable terms.

Hamilton, May, 1842. 38-6m

SPRING AND SUMMER FASHIONS FOR 1842

HAVE BEEN RECEIVED BY THE SUBSCRIBER

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

S. McCURDY.

Hamilton, 1st April, 1842.

REMOVAL.

Saddle, Harness and Trunk Factory.

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

Hamilton, Feb. 22, 1842.

PRINTERS' INK.

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

Ink of the various FANCY COLOURS supplied on the shortest notice.

Corner of Yonge and Temperance Sts. Toronto, June 1, 1842.

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

TO THE PUBLIC.

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

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

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

WEEKLY COURIER & ENQUIRER.

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

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

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

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

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

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

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

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

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

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

Daily Papers TEN Dollars per annum.

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

New York, February, 1842.

THE HAMILTON RETREAT.

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

THE CATHOLIC.

Devoted to the simple explanation and maintenance of the RUSSIAN CATHOLIC CHURCH; And containing subjects of a RELIGIOUS—Moral—Political—Literary 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 proportional terms.

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

PRICE OF ADVERTISEMENTS.

Six lines and under, 2s 6d first insertion, and 7d each subsequent insertion.—Ten lines and under 3s 4d first insertion, and 10d each subsequent insertion.—Over Ten Lines, 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 Vervais, Amherstburg's
Mr Koyal, P. M., do
Rev Mich. MacDonell, [Maidstown], Sandwich
Very Rev Angus MacDonell, Chatham
A. Chisholm Esq., Chippawa
Rev Ed. Gordon, Niagara
Rev Mr Leo, St Catharines
Messrs P. Hogan & Chas Calhoun, St Thomas.
Mr Richard Guthbert, Streetsville
Rev. Mr. Snyder, Wilmot, near Waterlo
Rev Mr. O'Reilly, Gore of Toronto
Rev V. Patk. McDonagh, Toronto
Rev Mr. Quinlan, New Market
Rev Mr. Charost, Penetanguishene
Rev Mr. Froulx, do
Rev Mr. Fitzpatrick, Ops
Rev Mr. Kernan, Cobourg
Rev Mr. Butler, Peterborough
Rev Mr. Lakor, 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'Reilly, Brockville
Rev J. Clarke, Prescott
Rev J. Bannet, 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, Recollet Church Montreal
Rev P. McMahon, Quebec
Mr Henry O'Connor, 15 St. Paul Street, Quebec
Right Reverend Bishop Fraser, Nova Scotia
Right Reverend Bishop Fleming, Newfoundland
Right Reverend Bishop Purcell, Cincinnati, Ohio
Right Reverend Bishop Fenwick, Boston
Right Reverend Bishop Kenrick, Philadelphia