

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] JUNE 8, 1842.

NUMBER 39

THE CATHOLIC

Is Printed and Published every Wednesday morning, at

No. 21, JOHN STREET.

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

EDITOR.

Original.

THE MADONNA AND CHILD.

When from thy beaming throne,
O high and holy one!
Thou cam'st to dwell with those of mortal birth;
No ray of living light,
Flash'd on th' astonish'd sight,
To shew the Godhead walked his subject earth.

Thine was no awful form
Shrouded in mist and storm,
Of seraph walking on the viewless wind,
Nor did'st thou deign to wear
The porphyry, sublimely fair
Of angel heralds, rent to bliss mankind.

Made, like the sons of clay,
Thy matchless glories lay,
In form of feeble infancy conceal'd:
No pomp of outward sign
Proclaim'd the power divine:
No earthly state the heavenly guest reveal'd.

Thou did'st not choose thy home
Beneath a worldly dome:
No regal diadem wreath'd thy baby brow.
Nor, on a soft couch laid,
Nor in rich vest array'd,
But with the poorest of the poor wast thou.

Yet she, whose gentle breast,
Was thy glad place of rest;
In her the blood of royal David flow'd:
Men passed her dwelling by,
With proud and scornful eye,
But angels knew, and lov'd her mean abode.

There softer strains she heard
Than song of evening's bird,
Or tuneful minstrel in a queenly bow'r.
And o'er her dwelling lone,
A brighter radiance shone,
Than ever glitter'd from a monarch's tow'r.

For there the mystic star,
That sages led from far,
To pour their treasures at her infant's feet;
Still shed its golden light;
There, through the calm clear night,
Were heard angelic voices, strangely sweet.

O, happy'st thou of all,
Who bear the deadly thrall,
Which, for one mother's crime to all was giv'n!
She first of mortal birth,
Brought death to reign on earth;
But thou bring'st light and life again from heav'n.

Happiest of virgins thou,
On whose unruffled brow
Blond's maiden meekness with a mother's love
Blest in thy heav'nly Son,
The High and Holy One
Who here so veil's his glory, spied above.

THE CHRISTIAN RELIGION DEMONSTRATED DIVINE.

CHAPTER XXVIII.

Joshua.

The following names, *Joshua, Osee, Joseph, and Jesus*, have all in Hebrew the same meaning, and signify *Saviour*.

CHAPTER iii. 11.—Behold the ark of the covenant of the Lord of all the earth shall go before you into the Jordan.

The priesthood, carrying the ark, go before, and guide the people into the land of promise. This shews, in the realization of the figure, that the people are to be guided by the priesthood.

Verse 17.—And the priests who carried the ark of the covenant of the Lord, stood girded upon the dry ground in the midst of the Jordan; and all the people passed over through the channel that was filled up.

The passage of the people through the Jordan, with Joshua at their head, represents the passage of the faithful into heaven with Jesus at their head, through the waters of baptism: he having imparted by his baptism in the Jordan, the sanctifying virtue to the water, applied, in obedience to his command, to the faithful, in the name of the adorable trinity, as the sign of the eternal cleansing grace of his holy spirit. Then are we *born again*, as he himself expresses it, *of water and the Holy Ghost*; and fitted to enter the kingdom of God, the true land of promise.—Josh. iii. x. The priests remain "girded in the midst of the Jordan, till all the people had passed over." They are at their post, to baptize all who enter the true land of promise. "Go, says the Saviour, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," &c.

CHAPTER iv. 3.—The 12 men chosen from the 12 tribes, and "commanded to take out of the midst of the Jordan, where the feet of the priests stood, twelve very hard stones," &c. represent the twelve patriarchs, or spiritual fathers of the spiritual Israelites—the Christians—that is, the twelve Apostles. The "twelve hard stones taken out of the midst of the Jordan," represent, under another emblem, the same Apostles; who are, as Peter was styled by our Lord, the rock, or stone upon which he said he would build his church; for on the other Apostles also, though not equally as on himself, who is its "chief corner stone;" and on Peter, the next in authority and dignity to himself, did he found his church. These are the twelve stones, taken from the water; for they were fishermen; like the pebbles gathered by David from the brook, and put into his scrip; with one of which he brought the boasting Goliath to the ground; emblematic of Peter, who overthrew at Rome the Goliath of the Gentiles, and turned upon him his own sword, cutting off with it his imperial head, and hanging up the weapon as his trophy, in the sanctuary. They were *hard stones*, capable of resisting every shock, without being broken.

Verse 12.—The children of Reuben and Gad, and the half tribe of Manasse, went armed before the children of Israel.

These represented those of the first order of things—the Jewish institute. They preceded, in the spiritual sense, the combatants under the prefigured Joshua; as has been already noticed.

CHAPTER v. 13.—And when Joshua was in the field of the city of Jericho, he lifted up his eyes, and saw a man standing over against him, holding a drawn sword. And he went to him and said, Art thou one of ours, or of our adversaries? And he answered no; but I am a prince of the host of the Lord; and now I am come.

Joshua fell on his face to the ground; and worshipping him said: what saith my Lord to his servant?

Loose, saith he, the shoes from off thy feet; for the place on which thou standest is holy. And Joshua did, as was commanded him.

This, the Protestant must own, was the creature worshipping the creature; though not with the worship due to God alone. Nor was this worship given by Joshua to the Angel, refused by that glorious spirit, but enforced. Now, this is the very homage which the Catholic church allows to be given by her children to the saints and angels, who are glorified with God. If, on another occasion, a similar celestial being declined the homage tendered him by the Apostle St. John, Apoc. xix. 10, he may have done so in consideration of the transcendent sanctity and dignity of the worshipper—the disciple whom Jesus loved; the Apostle, Evangelist, Prophet, and a Martyr; and because he may have perceived that St. John had mistaken in him for the Saviour himself, who had appeared to him before in a mysterious form at the beginning of his Apocalyptic visions. It would appear, however, that notwithstanding the warning given him not to worship his fellow creature; the Apostle had no scruple in renewing the worship forbidden, which he would not have done had it been idolatrous.—Apoc. xxii. 8.

TO A MOTHER BEWAILING THE DEATH OF AN ONLY SON.

Cease now, Mary! cease bewailing,
Thy Lewis' death so long in vain!
All thy tears are unavailing
To recall him back again.

If thou couldst, ah! say, why wouldst thou
Force him from his blest abode;
Where aloft in glory crown'd now
He reigns immortal with his God!

In celestial beauty shining
Could'st thou view thy darling boy,
Soon would cease thy vain repining;
Soon thy grief would turn to joy.

In this sickly, sinful region
Life he loath'd, and mourn'd awhile;
Then soar'd to heav'n, ere sin's contagion
Could his infant soul defile.

There some day he longs to greet thee
Mingling with the blissful train:
Joyful then he'll fly to meet thee,
Never more to part again.

Cease then, Mary! cease complaining!
Yet thou'lt see thy lovely boy,—
Thy soul, no earthly tie detaining,
Shall fly to scenes of endless joy.

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

THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, JUNE 8.

A PASTORAL LETTER.

MICHAEL POWER,

By the Grace of God, and the authority of the Holy Apostolic See, first Catholic Bishop of Toronto, &c. &c. &c.

To the Reverend Clergy, and to the faithful of our new Diocese—health and blessing in the Lord.

REMOTE as is your situation from the Centre of Catholic Unity, and humble as may appear your lot among the children of God, still you are not forgotten by the Supreme Pastor of the Church, the legitimate Successor of Peter, whose paternal solicitude extends to every part of the Catholic World. The common father of all Christians, Gregory XVI. having taken into serious consideration the vast extent of territory heretofore placed under the jurisdiction of our Venerable Brother the Right Rev. Bishop of Kingston, has been pleased to erect the whole of the more Western portion of Canada into a separate and distinct bishoprick: and by Apostolical letters bearing date the seventeenth day of last december and addressed to Us, He has likewise been graciously pleased to nominate and appoint us the first Bishop of the newly erected diocese and immediate suffragan of the Holy Roman See. We were at the same time authorized by letters of the same date, to make choice of the most suitable and convenient place in our Diocese for our future residence. We have in consequence determined, with the advice and approbation of our Episcopal Brethren, to take our title from the City of Toronto and there to establish our Episcopal See. Most willingly would We have declined the responsibility of so high and so awful a dignity, and last year while residing in the Eternal City, We made the strongest representations that the choice should fall on some one more capable of fulfilling the duties of the Episcopal charge; for we had frequently present to our mind the expressions of that great light of the church, St. John Chrysostom—"that those who are raised to that office require a great soul and much courage; that they stand in need of a thousand eyes on every side; that whilst they undertake to convert others, they may not suffer themselves to be perverted." But feeling that all further resistance on our part would be unsuccessful, we finally yielded to the desire of the sovereign Pontiff, and consented to take upon ourselves the yoke of the Lord, by receiving episcopal consecration. After our acceptance, our first thought was to cast ourselves in spirit at the feet of the great Prince of Shepherds and Chief Pastor of Souls, to beg of him to grant us strength generously to bear our brethren, and bestow upon us a

measure of the giving of Christ. For although deeply conscious of our weakness, and feeling our own inability to fulfil the obligations of the high office to which we have been raised, we are nevertheless consoled with the assurance that the Providence of Almighty God frequently makes use of instruments apparently the most inadequate to accomplish its divine purposes; for, we are informed by the holy spirit of God, that the foolish things of the world hath God chosen, that he may confound the wise; and the weak, that he may confound the strong; and the things that are base and contemptible and the things that are not; that no flesh should glory in his sight. [1 Cor. i. 27.]

And now, dearly beloved, that we have made known to you the intentions of the Holy Apostolic See, and the feelings which we entertain on our own appointment to the honours and responsibility of the episcopal dignity, we shall address you mostly in the language of the inspired writers, as more capable of making a lasting impression on your minds. We beseech you, therefore, that you walk worthy of the vocation in which you are called. With all humility and mildness, with patience supporting one another in charity, careful to keep the unity of the spirit in the bond of peace.—[Ephs. iv. 1. &c.]—One body and one spirit: as you are called in one hope of your calling. Let, therefore, all bitterness and anger, and indignation and clamour, be put away from you with all malice. And be ye kind one to another, merciful, forgiving one another, even as God hath forgiven you in Christ.—[Ibid. 31, 34.]—And with the Apostle, we most ardently desire first of all that supplications, prayers, intercessions, and thanksgivings, be made for all men, for kings, and all that are in high stations; that we may lead a quiet and peaceable life in all piety and chastity. For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come to the knowledge of the truth; for there is one God and one mediator of God and men, the man Christ Jesus, who gave himself a redemption for all. [1 Tim. ii. 1] Continual prayer should therefore be made to Almighty God, first, for those who belong to the household of faith, and then for those who are without, that all may be brought to that unity of faith so strongly recommended by our Saviour; for we acknowledge with grief that other sheep we have who are not of this fold; and these, also we must bring, and they shall hear our voice; and there shall be one fold and one shepherd. (John x. 16)

To you, our venerable brethren and co-operators in the holy ministry, Priests of Jesus Christ, we say in particular: Godliness with contentment is great gain; for we have brought nothing into this world, and certainly we can carry nothing out; but having food and wherewith to be covered, with this we are content; for they that will become rich fall into temptation; and into many hurtful and unprofitable desires, which drown men into destruction and perdition; for the desire of money is the root of all evils; which some coveting have erred from the faith, and have en-

tangled themselves in many sorrows.— (1 Tim. vi. 6.) But you, O Men of God fly these things; and pursue justice, faith, charity and peace with them that call on the Lord with a pure heart. Avoid foolish and unlearned questions knowing that they begot strifes. The servant of the Lord must not wrangle, be mild towards all men, apt to teach, patient, with modesty admonishing them that resist the truth.— (2 Tim. ii. 22) Be prudent therefore and watch in prayer, but before all things have a constant mutual charity among yourselves: for charity covereth a multitude of sins. (1 Pet. iv. 7.) Be you an example to the faithful in word, in conversion, in charity, in faith, in chastity. Feed the flock which is among you, taking care of it not by constraint, but willingly according to God; not for filthy lucre's sake but voluntarily (1 Peter v. 2) but being made a pattern of the flock from the heart. And when the Prince of Pastors shall appear, you shall receive a never fading crown of glory. Be vigilant, labor in all things, do the work of Evangelists, fulfill the ministry, be sober. (2 Tim. iv. 1, 2, 16) In all things shew yourselves an example of good works, in doctrine, in integrity, in gravity, in the sound word that cannot be blamed: that he who is on the contrary part may be afraid having no evil to say of us. (Titus. ii. 7. etc.) Attend unto reading, to exhortation and to doctrine. Neglect not the grace that is in you which was given you by prophecy, with imposition of the hands of the priesthood. Meditate upon these things; be wholly in these things—for in doing so you shall both save yourselves and them that hear you. (1 Tim. iv. 12, 13)

And to you, Beloved Brethren, the faithful of our new diocese, we look for consolation; for you are our joy and our crown. We exhort you therefore, we beseech you by the name of our Lord Jesus Christ that you speak all the same thing and that there be no schisms among you: but that you be perfect in the same mind and in the same judgment, learning of our Saviour to be meek and humble of heart, loving one another: for he that loveth not his brother, knoweth not God; for God is charity. You are members of one body, and if one member suffer any thing, all the members suffer with it, and if one member glory, all the members glory with it... We beseech you likewise as strangers and pilgrims to refrain yourselves from carnal desires that war against the soul, having your conversation good before all men: that where as they speak against you as evil doers, they may by the good works which they shall behold in you glorify God in the day of visitation. Be ye therefore subject to every human creature for God's sake: whether it be to the King as excelling: or to Governors as sent by him for the punishment of evil doers, and for the praise of the good; for such is the will of God, that by doing well you may put to silence the ignorance of foolish men: as free, and not as making liberty a cloak for malice, but as the servants of God.— (1 Pet. ii. 11, 12.) Honor all men. Love the Brotherhood. Fear God. Honour the King. (1 Tim. vi. 17, 12.) Obey your prelates, and be subject to them, for

they watch as being to render an account of your souls, that they do this with joy and not with grief; for this is not expedient for you. (Heb. xiii. 17.) We charge you also to do good, to be rich in good works, to give easily, to communicate to others, to lay up in store for yourselves a good foundation for the time to come, that you may lay hold on the true life. We beseech you, brethren, through our Lord Jesus Christ, and by the charity of the Holy Ghost, that you help us in your prayers for us to God, that we may come to you with joy by the will of God, and be refreshed with you. Now the God of hope fill you with all joy and peace in believing, that you may abound in hope and in the Holy Ghost. (Romans xv. 13, 30, 32.)

In order to obtain the favor and blessing of Almighty God, We, by these presents, consecrate our Diocese and all those confided to our care to the most Sacred and most Adorable Heart of Jesus and place them under the special protection of the most pure and immaculate Heart of Mary, the mother of God. Let us, Dearly Beloved, frequently withdraw in spirit into the sacred Heart of our Redeemer, ever sensible to our necessities and to the wants of the whole Church, and there make some reparation for the innumerable offences daily committed against this sanctuary of the Divinity and fountain of all graces. Let us likewise beg of the Virgin Mother of the Saviour, by the immense love and tender affection which her heart always bore to that of the divine Son, to intercede for us, that we may all be of one heart and one mind, that we may obtain the true spirit of charity, humility, meekness and patience, and keep ourselves in the love of God, waiting for the mercy of the same Lord Jesus Christ until life everlasting. Now the God of Peace be with you all, Amen.

We hereby confirm and ratify as far as it may be necessary, all the statutes, ordinances, reservations and exceptions of our venerable Predecessors: we likewise renew all verbal permissions, granted without limitation of time, until the first day of August exclusively.

We are authorized by an Indult from the Holy See bearing date the ninth of January to introduce into our diocese the Office and Mass of the Sacred Heart of Jesus to be said on the Friday after the octave of Corpus Christi. The Office and Mass are of the first class from this date.

The Diocese of Toronto comprehends all that part of the former Province of Upper Canada or diocese of Kingston to the west of the district of Newcastle, following, from Lake Ontario, the line which separates the Newcastle district from the Home district to Lake Muskogee and then drawing a line in a north easterly direction thro' the Muskogee and Moon rivers and lakes to the mouth of the more westerly branch of the Two rivers which empties itself into the Grand or Ottawa River.

THE present Pastoral Letter shall be read in the time of High Mass or during the principal Mass the first Sunday or Festival after its reception.

GIVEN under our Hand and Seal, at

La Prairie on the festival of the apparition of St Michael the Archangel this 8th day of May 1842.

L. & S. † MICHAEL,
Bp. of TORONTO
BY HIS LORDSHIP'S COMMAND,
J. J. HAY, Sec. ad hoc.
(True Copy.)
J. J. HAY, Sec. ad hoc.

NOTE.—The Office and Mass of the Sacred Heart of Jesus are obligatory on the Clergy from this date: if however they are not to be found in the Missal or Breviary in their possession, we dispense with its recitation for this year.

J. J. H.

There is a paper in Kingston called *The News*, though the editor has nothing new to give but what is copied in every paper from the home or European communications. In his number, however, of the 2nd instant, he thinks he has something new to favour his readers with. His *Alpha*, whom we thought before to have laid at rest, is again up and doing. He has got published, in his religio-political sheet, some communications from the Missionary Bible, Tract-Peddling adventurers—the woeful tale that the Romanists are preventing, every where, by their exertions, the shuttle and lap-stone apostles of every contradictory denomination, from showing forth to the ignorant people the ignis fatuus or *Will o' the Wisp* illuminations of Protestantism. We consider the ignorant *Alpha's* article otherwise unworthy of our notice; and, indeed, every thing that can come from the paper of such a raw, untaught, sectarian Editor; one who seems to know nothing from his insulated provincial situation in these colonies, beyond what is taught by the fashionable group of co-religionists to which he happens to belong.

☞ We are truly astonished at the ignorant assurance with which our *Gazette* man, as we said before, blind as a beetle, continues to dash himself against our popish pinnacle, which he thinks thus to upset; and reckons every rebuff he gets from it the last demolishing stroke he has dealt it. His mettle, however, far exceeds his might, else might we, poor *Romanists*, cry out, as if viewing a flea through a microscope, O murder! were the thing only as big as it seems, it would bleed us all to death with that terrible trunk it has.

Let him—or rather his would-be theological contributor—consult, if he can, the original Greek text, (1 Cor. vii. 7, 8, 33, 34, 38, 40) where St. Paul gives the preference to the unmarried state. Let him next read, in chapter ninth of the same Epistle, the fifth verse, and he will find that the Apostle calls those holy women, whom he claims a right to lead occasionally in his suite, by the name of *Adelphen*, which means *sister*, whom, to use as a wife, would be incest. Our English Reformers, however, to sanction their *uzurious propensities*, translate here *Gunaika* in the Greek text, which signifies a woman, as if it were *Akoiten*, a married woman, or *Alochos*, a wife. In the ancient Latin version also, we read not *uzorem*, a wife; but *mulierem*, a woman. We deny not the word *Gunaika* to signify wife as well as woman; but what we deny (and we defy our *Gazette*

theologian to prove that we are wrong) is, that it signifies a wife exclusively: unless he can shew that, as every wife must be a woman, so every woman must be a wife. *Gunaika* in the Greek, like *Mulieren* in the Latin, signifies a woman, who, indeed, may be a wife; but neither of these words determine her to be such. By this cunning, and, as they thought, imperceptible substitution, our Protestant clericals sought to assume to themselves, in the eyes of their ignorant or uninvestigating followers, a scripture right to log about with them, wherever they went, not sisters, but wives and children; because the Apostles to avoid too frequent intercourse with female neophytes, may have allowed some devout and charitable women occasionally to follow them, dispensing their alms to the indigent, and pious initiative counsel to those of their own sex.

This much we have written for the sake of the public, whom such ignorant effusions as those of our *Gazette* man are calculated (as they are intended) to deceive. Witness the fictitious and abominable creed, given in a late paper, of the unscrupulous Editor, as containing the articles of our faith, and which the Editor could not but know to be a shameful imposition on the Protestant public. Witness, also, the daring false assertion in his present sheet, that “St. Clement, Ignatius, and Eusebius, all assert that St. Paul [in spite of his own declaration to the contrary, 1 Cor. vii. 7] was a married man!” All this passes current, as avowed truth, with his unsuspecting readers. And who can contradict him without consulting the originals. This, then, he thinks a safely ventured lie—a needful prop to bolster up his erroneous assertions. What use is there, then, in our further noticing the reckless scribbling of one who is thus proved to be the hired organ of the spirit of Error?

The Dublin Register says,

For three hundred years the policy of the English Government was directed to the impoverishment of the Irish, or, as the Act of Parliament had it—the “discouragement of Property in Ireland.” Laws were passed by the English Parliament, which made the plundering of the natives a service to be rewarded by the state.

If a Catholic had a horse in his possession, no matter his value, a Protestant might rob him of his property on paying five pounds. If a Catholic improved his farm until the rent was two-thirds of the improved value, whoever discovered or turned informer was entitled to the benefit of the lease. The Catholic parent could not educate his child at home without being subject to pains and penalties; nor could he send him abroad without becoming guilty of high treason. But this was not all. If a son, though the youngest and most worthless of the family, abjured the religion of his parents, he could turn father, mother, sister and brother, beggars on the world! In short, the perverted ingenuity of tyranny could devise no more effective modes of impoverishing a nation, than that so undeviatingly pursued by the English government in Ireland up to the close of the last century. That the people should be poor, is as natural as that effect should follow cause; but, in the midst of all their poverty and privation, they have never forgotten the claims of their clergy. That the mass of the body is sprung from

the people we are ready to admit, and to that very fact may in a great measure, be attributed the influence they possess over their flock—an influence which even Lord Wicklow acknowledged to have been usefully and beneficially exercised.

The following extract from the “GREEN BOOK” will serve as an illustration of the justice of the tithe system in Ireland, and may not perhaps very inaptly form something like an analogy to parts of our admirable school system here, of ‘endeavouring to force Christians to contribute to a religious ceremony contrary to their consciences.’—*Catholic Herald*.

“In Tonquin, we have been recently informed, that a native who was converted to Catholicity, being expelled from employment in a silk manufactory, because he would not contribute against his conscience to a Pagan festival, brought his case before the Mandarins, who gave judgment against the opponents of the Christians, saying, ‘Since the Christians ask you for no money for the exercise of their religion, you have no right to force it from them for the exercise of yours!’ And, in another district of the same country, a Christian having refused to subscribe to a dramatic representation in honor of the Tonquinese idols, and, being in consequence beaten by the collectors, on the matter being referred to the local magistrates, the collectors were arrested and bastinadoed, each receiving 15 strokes on their feet, ‘for endeavouring,’ says the account, ‘to force the Christians to contribute to a religious ceremony contrary to their consciences!’ If these Tonquinese Christians were Irish or English Papists or Dissenters, the collectors above mentioned tithe-collectors or ‘rebellion ruffians, and the mandarins some of our Law Church magistrates and judges, how very different would be those decisions! Yet, contrary to the slightest degree of equity, or to any respect for even that semblance of political decency, which has dictated, that, wherever an established Church exists, its creed should be that of the majority of the nation, the Church of England has been, in the most galling and obnoxious form of pecuniary exaction, the Established Church of Ireland, though by the *First Report of the Commissioners of Public Instruction*, instituted for the purpose of obtaining the comparative numbers of the different Christian sects in Ireland, according to the census of 1831, the members of the Establishment were, out of a population of 7,943,940 souls, only 332,064 persons, as opposed to 7,091,877 Roman Catholics, Presbyterians, and other Dissenters! What a spectacle!—552,064 individuals, privileged to tax for their religion a population of 7,091,876 persons, and even, in case of a nonpayment or resistance to such a system of taxation in the name of Christianity, privileged to pillage, incarcerate, or shoot them! Surely, there never was in any nation, a Church, whose doctrines, however pure, could be expected to prevail, when connected with, and weighed down by, such a monstrous combination of abstract and practical injustice! The gross income of the Irish Establishment has been thus estimated from

OFFICIAL data, in an able article in ‘THE Monthly Chronicle’ for May, 1833.

	£	s.	d.
Annual revenue of continuing and suppressed Bishopricks,	151,127	12	4
Income from Glebe lands,	99,000	0	0
Income from Ministers Money	10,000	0	0
Income from Ecclesiastical Tithe Composition,	531,781	14	7
Income of Corporations Aggregate, Deans and Chapters’ &c.,	21,734	5	5
	£806,633	12	4

This sum, divided amongst the 852,064 Irish Episcopalian Protestants, makes the religious instruction of each to amount to nearly 19 shillings a-head per annum!—whereas, in Scotland, where the Church Revenue for 1,600,000 Presbyterians is but £269,000 a-year, the religion of each member of the National Establishment costs but 3s. 4d., and, in Belgium, the annual sum of £130,000 supplies a Catholic population of 4,000,000 with religion, at the rate of 8 pence each!

THE LONDON TABLET.—This is the title of a newspaper devoted to the Catholic cause, which was established at that propitious time when the minds of so many in England were agitated by the claims which our Church presented for their consideration. The admirable style of its variety of Ecclesiastical intelligence which it contained, made it welcome to every reader. Injustice was rebuked, intolerance shamed and whenever through the agency of iniquitous laws or bigoted officers the Catholic subjects of England were oppressed, the able Editor came forward to defend if not to rescue his fellow Catholics from the malevolence of their persecutors. By the failure in business of the proprietors, the paper was transferred to a Protestant and a Tory, and Frederick Lucas, Esq., the Editor, owing to the interference of the new proprietor, withdrew from the Establishment and commenced the publication of “the True Tablet.”—Both papers are now alleging their claims to the support of the English Catholics.—*Catholic Herald*.

Protestant Agents of Emigration.—We copy the following from the *Port Phillip Free Press*.—“Bigotry.—We have heard from many of the passengers that, during the voyage of the *George Fyfe* to this port, the surgeon-superintendent, Dr. Udny, behaved towards the passengers in a most intolerant and bigoted manner. These poor creatures were subject to his threats and menaces (it was on complying with this description of bigotry they got a free passage.) On several occasions they were threatened to be put into irons if they did not accompany the Protestant portion of the passengers in *divine service* after the protestant formula. This *divine service* was from many of them their prayer books, and thus deprived them of enjoying their spiritual instructions after the manner of their fathers, and in the absence of a pastor of their church. It would, indeed, be a suppression of our feelings if we were not to say that we feel highly incensed at such conduct; and we must observe, that our indignation is not a little increased by the passive conduct of the captain.

From the Edinburgh Review

ORIGIN, NATURE, AND TENDENCIES OF ORANGE ASSOCIATIONS.

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

[CONTINUED]

But the official despatches of Nucella, the continental grand commissioner, or missionary chief to our garrisons in the Mediterranean, afford the most decisive evidence. We say official; because Mr. Nucella had full authority from the grand lodge for his proceedings [390;] and his reports were addressed to Colonel Fairman, as secretary to the society, and read at the meetings of the grand lodge in Portman square. [Report, 3 Appendix, 57.] This special commission, or itinerant warrant, empowering him to form lodges, &c., was signed by his Royal Highness the grand master. [3091, 412, 416—419] It was displayed by him at Malta and elsewhere to those to whom he was accredited; and was received by them with the utmost respect and submission. He passed rapidly through Italy, and thence to Malta. In a report, dated 4th October, 1833, he says, 'Out of the four regiments here, I find that only the 42d and 94th are sitting under warrants, but the other regiments, the 7th and 73d, have only precepts from the 42d. I shall therefore grant S. Procter, of the 7th, and Charles Staples, of the 73d, warrants—subject to the approbation and confirmation of our royal grand master. I shall communicate to the four regiments the new system, and perhaps be able to establish a lodge for the artillery companies; also a permanent lodge amongst the respectable Protestant English residents of Malta.' His next despatch (Malta, 31st October) reports 'that he had attended every lodge that had been held since his arrival; and that he was preparing returns, &c., when his career was interrupted by the commanding officer of the 42d. I am sorry to have to state to you that lodge No. 104 is prevented from assembling by the commanding officer, Major Middleton, who threatened to bring any man to a court-martial who should so assemble, after his public notice forbidding such assemblage. As soon as it

was reported to me, I waited on the Major, and expostulated with him on the subject, showing him the printed papers I brought with me, &c. His reply was most gentlemanly and friendly, and he even went so far as to say, he agreed with our principles, but he felt himself bound to act as he did, as commanding officer of the regiment, under an order in his possession from the commander-in-chief, dated so far back as 1829. I answered that I could only express my astonishment at such an order, as our principle was obedience to the laws, and had nothing to do with political discussions, and that I should report the whole to our grand lodge. The consequence has been, that the master and brethren have (I think prematurely) burnt their books, papers, sashes, and every thing belonging to their lodge, except their warrant, and would have burnt that, but from my assuring them that they had no right to do so, as it belonged to the grand lodge; and I counselled them to advise with the grand lodge as to the warrant, telling them their lodge, in my opinion, still existed as firmly as ever.' This was a check which ought, we should think, to have deterred any 'loyal and devoted' man from continuing to expose the soldiers to punishment by leading them to set at naught the general orders of the army. But not so Mr. Nucella, who confesses [3191] that he attended a lodge of the 7th Fusiliers, after this interview with Major Middleton. When pressed by the committee for an explanation of this unwarrantable conduct, he replies (3138), 'I took it for granted the commanding officer did not object, because, if I had heard that he did, I should have quitted the lodge immediately.' Had not Major Middleton told him that Military lodges were contrary to express orders, and that attendance on them subjected soldiers to punishment? We next find him at Corfu, from whence he writes, 26th November, 1833, as follows:—'I have been baffled in my endeavors to obtain either the sanction or the tacit acquiescence of Lord Nugent to the establishment of a permanent lodge among the civilians of this Island, adding 'that his excellency expressed to me, though in terms of kindness and politeness, his marked disappointment in this city.' He had no better success with Sir Alexander Woodford:—'I am grievously disappointed,' he says, 'for I have found here that no lodge is permitted to assemble, nor will be, the Commander-in-Chief of the Ionian Islands (all which I had intended to visit, but this now became unnecessary) feeling himself obliged to act under an order from the Horse Guards, prohibiting the soldiers from holding or sitting in any lodge whatever.' How little this person cared for these orders, appears from another part of the same despatch, where he says, 'In the meantime, as the two lodges in regiments are actually sitting there (at Malta) under the warrant I granted them, as I informed you in a former despatch, both they and I wish you would send them out regular warrants, under such numbers as the grand lodge may choose.'

On Mr. Nucella's return to England,

he was greeted with the following vote of thanks from the grand committee. 'Having heard read the highly interesting, important and valuable communications of Brother Nucella, from Corfu, Malta, and other remote places, of various dates, during a tour no less extensive than useful, your grand committee beg to offer him their warmest congratulations, &c. The acceptable proofs he has afforded on all occasions of his unremitting zeal to promote the objects and extend the principles of our institution, have been such as cannot fail to ensure the approbation of the grand lodge. In bearing this testimony to his merits, the committee would be guilty of great injustice were they not to recommend him strongly for some special mark of honor for the heavy claim he has established on the gratitude of the high dignitaries, and of the brotherhood in general.' This was followed by a similar vote from the grand lodge, assembled under the presidency of the Duke of Cumberland, Lord Kenyon, Lord Wyndford, &c., on the 9th June, 1834,—Declaring, that 'the zealous exertions of Brother Nucella, as detailed in his letters, afforded high gratification, and called forth the unanimous approbation of the grand lodge.'—(1st Report, appendix 57.)

We confess we cannot conceive how proof can be carried farther, or conviction brought nearer home. Therefore, when we mention the correspondence of the grand lodge within these last two or three years with soldiers in Bermuda, Canada, New South Wales, Gibraltar and Corfu, it is with no view of strengthening our proofs, but of showing the dangerous extent to which these mal-practices have lately been carried; as well as the systematic perseverance with which soldiers have been entrapped into disobedience of orders by a society of officers, gentlemen, and peers! When warrants are sent forth, bearing the sign manual of a Prince of the Blood, and supported by a long array of great names, it is little surprising that men of humble station should be seduced from their duty by the ambition of becoming their brethren, correspondents, and associates. It says much for the good sense of the soldiers, and the vigilance of their officers, that more have not been so seduced. But while we say this, we must remember that the Committee were favored only with such letters as Colonel Fairman chose to give them from the private-public letter-book with which he absconded, and which may be supposed to contain clues to other and deeper proceedings. Enough has been discovered to compel even Orangemen to acknowledge,—

1. The existence to a great extent of Orange lodges in the army.
2. The knowledge of these by the principal and directing members of the associations both of Dublin and London.
3. Their knowledge also of express orders from the Horse Guards prohibiting them.

And, 4thly, The encouragement and sanction given by the Orange body, and its leading members, to the countenance and establishment of such lodges, notwithstanding their knowledge of orders,

and of their enforcement by the commanding officers of regiments.

On the 6th of August, 1835, [2 Irish Report, p. 3.] his Royal Highness the Duke of Cumberland wrote to Mr. Wilson Patten, the Chairman of the Committee, a letter in which he states that 'having understood that an impression is prevalent that I, as grand master of the Orange institution in Great Britain and Ireland, have countenanced, and even issued warrants to various regiments in his Majesty's service, I beg positively to deny the fact, nay even, that when such a proposal was made to me, I instantly declined it, saying that it was contrary to the regulations and orders issued from the Horse Guards; and I therefore know of no lodge in any regiment.' His Royal Highness then mentions the encouragement which he considers their late majesties, George the Third and Fourth showed to Orangeism in 1798; and thus concludes—'I certainly have issued no warrant to that effect, as I have before said. It is true I have signed many blank warrants, as they have no specific number of the lodge, or even name. They came to me previously signed by the deputy grand master in Ireland, the grand treasurer, and the grand secretary.'

Colonel Fairman's, Mr. Nucella's, and Lord Kenyon's examination before the English Committee took place between the day when this letter was written and the 24th of August. Sergeant Hame's letters, Mr. Nucella's despatches, Sergeant Keith's presence in the grand lodge; the special rules of 1826, 1833, and 1834 offering a premium on the admission of soldiers and sailors, all were then it seems for the first time, heard of by the deceived and astonished grand master! The consequence was the following letter to the members of the Orange Institution:—

August 24.

'Having learned through the especial information of the deputy grand master of England and Wales, that, owing to acknowledged indiscretion, and negligence on his own part, and a like indiscretion or negligence as he reports, on the part of other officers of the Orange institution, many grants of warrants, or renewals of former grants, have without my knowledge, and contrary to my declared determination, been issued from time to time in contravention of the order of the illustrious commander-in-chief, his Royal Highness the Duke of York. This instrument is signed by me, and countersigned by the deputy grand master of the Orange institution of England and Wales, for the purpose of declaring that all warrants held by any persons in any regiment belonging to his Majesty's service must henceforth be considered as null and void. It having been further notified to me by the deputy grand master of England and Wales, that an irregularity inconsistent with the due construction of law has by his oversight been allowed to creep into the last published rules and regulations of the society, by which district lodges are acknowledged to exist instead of distinct warrants issued to individuals.

(Signed) 'ERNEST, Grand Master.
Witness, 'KENYON, Deputy Grand Master.'

This document was communicated to the committee, who most respectfully offered his Royal Highness an opportunity of recalling his recollections, and of making any further explanations he might think proper to give on the important subject under their consideration. This was declined, and here the personal enquiry ends. We have no wish to pursue it.—But we must be allowed to congratulate the country on the discovery of a systematic course of tampering with the discipline and integrity of the army, which seems to have been most actively carried on since the death of George the Fourth.

[TO BE CONTINUED.]

From the Dublin Review.

APOSTOLICS AND THE EIGHTEENTH CENTURY.

The first step was to set afoot, among all denominations having at heart "the interest of vital Christianity" (p. 159), a vague term,—except in this, that it naturally excluded both pope and pagan,—two consecutive terms of prayer, each consisting of seven years, for the conversion of the heathen! It seems that this satisfied the Scottish piety; for when the last seven years were ended, we read no more of the prayer concerts, for a long while to come. In 1784, however, the English Baptists took them up; and in 1791, after a seven years' trial, lighted upon the conclusion, or rather "began to consider, that prayer alone was not the whole of the duty of Christians towards mankind!" (p. 161.) After which notable discovery, it seems that they soon began to talk over the mode of setting to work in right earnest. The Independents, and other dissenters, also came forward. "Vital Christianity," however, soon gave way to a new test, and the co-operation invited was confined to evangelical dissenters who practice infant baptism. (p. 165.) These religionists were stimulated to activity by the untoward activity of the Papists. They were told by one David Bogue, who, it seems, is or was, "a great man," that the labors of the Church of Rome had been far more "abundant than those of all other sects whatever!" (p. 167.) In the following year, however, there was another alteration of plans. The Castle and Falcon Association proposed an organised body of "evangelical ministers and lay brethren of all denominations," for this missionary purpose. (p. 160.)—Then began a most marvellous *cacothés scribendi*. Addresses on addresses poured in from all sides. The greatest results were anticipated. It was even said in one address, that with "prudent means" the South Sea Islanders might be (converted? no! but) "let into a gradual acquaintance with the glorious truths of revelation!" (p. 187.) Moreover, the method was likewise pointed out. First, "prayer and consultation;" secondly, "a liberal subscription;" thirdly, "selection of men of apostolic spirit;" fourthly, provision and numerical strength of missionaries (!); fifthly and lastly, "friendly intercourse with the natives;" whence would ensue the glorious results referred to. This settled the matter. These terms—the "chief difficulty" of which another solemn document (p. 192) rather superfluously tells us, consisted in finding "proper missionaries;

men of God, full of faith, and of the Holy Ghost"—were nevertheless solemnly ratified by a congress of pastors and lambs of many denominations, which sat at the tavern already referred to, and at last voted itself the London Missionary Society, towards the end of 1795. It is here that we once more hear of the long-lost prayer-concerts of Scotland, which we find were praying at Glasgow while the assembled were deliberating in London. Under such providential circumstances, was the London Missionary Society formed, at last, out of most motley materials!

A Dr. Haweis, who had wisely joined the dissenters, having been expelled from his pulpit in the Established Church, had a few weeks before called the attention of the many-coloured Society that was to be, to the practical question of the place where their labours were to begin. Assuming as an undoubted fact, that "a very considerable part of the habitable globe, on every side... like the man of Macedonia, cried 'Come over and help us,' to the doctor and his fellows; he proceeds, "in a plausible and persuasive memoir," to state, as briefly as possible, the views of an evangelical dissenter touching the mission, duties, and rights of the modern apostles of Christianity. If we thought that they were Dr. Haweis's own peculiar views, we should no more trouble ourselves about his love of the good things of Tahiti, than about the instance which Mr. Campbell feelingly records of the same amiable attachment to the good things of Old England. Coconuts and breadfruit perpetually clustering the scented groves of the one country might reasonably be a great attraction to the man who has it recorded in his journal, how he longed in vain on board of the mis-named "Duff," for the "pudding" he had "not been used" to miss; and how he groaned as he washed down the commander's cruel "banterings" thereat, with that commander's eternal "small beer!" (p. 259.) But as this gentleman "is entitled to be considered the type of the evangelical feeling of his age and country,.... an embodiment of the spirit of the London Missionary Society itself," in which (if not pudding and strong beer) yet the mint, the annise, and the cummin, gave way to "the weightier matter of justice" (p. 269); and, above all as that society—worked on, doubtless, by the "dazzling embellishments" of the orator—did, in fact, on the very day after the delivery of the aforesaid memoir, meet together and unanimously pass a resolution in affirmance of his recommendation (p. 204); we must suppose that the views of Dr. Haweis were the views of the "three hundred ministers" he addressed, and that "the sparkling production" has the farther merit of being the confession of faith of the whole body. We shall, therefore, proceed to quote from it for the amusement of our Catholic readers, and the amazement of all Catholic missionaries.

"Where are the difficulties least?—Where is the prospect of success greatest? To settle the first question, it is necessary to consider what facts or circumstance constitute difficulties; and such are the following:—

"1. An inhospitable climate; whether

that inhospitality arise from humidity, intense heat, or cold!!..... The preservation of a missionary's life is of the last importance to success!!

"2. Absolute governments. (!) A missionary could not cater some countries without being murdered. This truth may be instanced in China and Japan, &c. desirable objects for a mission, but in neither of which is it possible to introduce one!!

"3. Established prejudice of false religion! I.... such is the state of Hindoos and Mohomedans, who are shut up within a seven-fold barrier of prejudices against us

"4. The acquirement of languages: As we have no reason to expect the gift of tongues,—on the coast of Africa the different nations and tongues are so multiplied,—as to augment the difficulty of evangelical operations. Several languages are necessary to a missionary in India, and the Chinese tongue is all but inseparable."

So much for the difficult and inexpedient missions! The objections are tolerably comprehensive: China, Japan, India, Africa, and all Mahomedan and Hindoo lands, all lands of prejudice, all lands unfavorable to life, limb, health or freedom, all lands where tongues of hard construction are spoken! Surely, then, the man of Macedonia must call in vain; neither Dr. Haweis nor London Missionary Society will come over and help him! Not so. There is a land of milk and honey, easy grammar, rich fruits, fresh fish, and domains and influence chiefly to be possessed by the blacksmith or the carpenter. Thither will they go, or send their deputies. For now we come to the second question to be discussed.

"Of all the regions of the earth which are yet in heathen darkness, the South Sea Islands appear to combine the greatest prospect of success with the smallest number of difficulties."

1. The climate is unequalled. The cold of winter is never known; the trees are clothed in perpetual foliage, and, during most of the year, bear fruit; the heat is constantly alleviated by alternate breezes, while the natives sit under the shade of groves, scattering their odors, and loaded with fruit; the skies always serene, and the nights beautiful; and the surrounding ocean offering an inexhaustible supply of food for man. The diseases which ravage Europe, unless imported, are unknown; health and longevity... generally mark the inhabitants. The fertility of the country is a high consideration... We shall not have, as our brethren, the Moravians, to follow them (the natives) into the lonely wiles of a desert, in their hunting excursions, or over fields of ice, amid the snows of winter. [!] Here, every man, sitting under his cocoa or breadfruit-tree, is at hand; [!] and the sound of the saw and the anvil will never fail to attract an audience!!!

2. The government is monarchical, but of the mildest nature, with little authority, no written law, nor the use of letters!"

3. Religious prejudices are not unconquerably strong,.... The little we do know affords the strongest evidence, that their priests are not invested with a power to persecute. Nor can the people be

averse to bear on us a religious subject, since they reverence us, as their superiors, on almost every other!!

4. 'The language is simple and may be readily acquired,' &c.

This was indeed a luscious description. The mouths of the hearers watered; and we wonder not that they should. The immediate decision of the apostolic body in question, "that the first missionary efforts of the Society should be directed to one or more of the South Sea Islands," did not content their ardour to take possession. A second resolution was soon after proposed for adoption: "that a vessel should be provided, and navigated by a serious captain and crew; (!) containing accommodation for 'thirty missionaries, or more, exclusive of women and children!" (p. 207.) It was adopted, together with another resolution; whereby 'Tahiti, the Friendly Islands, the Marquesas, the Sandwich Islands, and the Pelew Islands,' were named as the scenes of the proposed mission; and a 'Captain Wilson,' as the serious captain of an equipage as serious. But this last resolution was not unanimously adopted. Some of the directors of the society were moved by certain tales of blood, said to have been just received from the Sandwich Islands to protest against that group being included in the vote. No doubt they reasoned more consistently with the views of Dr. Haweis, in the all-importance to Christ's kingdom of each precious life among their missionary corps. But those who outvoted them must not be less commended.—'Any further limitation of the objects of the voyage would grossly have infringed upon the compromise, which alone had sanctioned the expense of the equipment!!' Yet not the only sanction, as it afterwards occurred to these thirty directors? 'It appeared to them that,.... the voyage might be profitably terminated by the Duff passing onward to China, or Bengal, and procuring a freight homeward from the East India Company.' The Company politely granted the petition; gave them a charter-party at the war-price, and otherwise allowed their ship considerable advantages over others of its class. More than this, the directors were wise enough to insure their vessel, at a panny per cent. So that what with these chances, and what with the unanimous refusal of clerks and others to receive their fees of office, and what with 'the shower of presents, to the amount of several thousands of pounds never was ship so cheaply equipped, never did voyage more conclusively justify the 'expense of equipment.' (pp. 208—9.)

Into the consideration of the providential, if not miraculous, designation of Captain Wilson, for the future command of the Duff and its missionaries with which the biography of this personage, as contained in Mr. Campbell's fifth chapter is filled—we shall not enter. He seems to have been hardy, vigilant, and, above all, economical, in the command of his ship. Whether it were the latter quality that obtained for him the reputation of self-denial, we cannot determine. Certain, however, it is, that his frugality had attracted notice before the sailing of the Duff. Certain also it is, that so deeply

was he venerated by the directors of the Society, that these anti-prelatists addressed their apostolic instructions not to his passengers, but to himself: and that too in language which needed only the magic words, 'Right Rev. Dr. Wilson, to have made it thoroughly Episcopalian. And, doubtless, if these fervently-confiding ship-owners had known that 'Episcopus,' is the name and not the thing named,—and that their Anglo-Saxon forefathers, who used it, have also sometimes affected to employ synonymously therewith the fastidiously-pedantic epithets, 'Inspector of God's folk,' 'Watchman,' 'Overseer,' who can tell the glories which might have ensued unto the skipper? But as they could not be, they contented themselves with the emphatic declaration made to the captain himself; that of all the signal interpositions in favor of their cause, manifested by the second divine person of the Trinity, none had excited more satisfaction to themselves, or more gratitude to the giver, than 'the circumstance of your having been inclined to consecrate yourself to the service of God on this interesting occasion;' and with commending to this self-consecrated neophyte an ample commission of the spiritual kind, summed up in the following comprehensive terms.

'We, the directors of the institution, not only invest you with the command of the ship, and with full and complete authority for the management of its concerns in relation to the voyage, but also commit to your care and superintendence, during the same period, the more important charge of the mission itself, and especially of those faithful brethren who accompany you therein (!)..... You will be desirous of extending towards them the wise superintendence of a parent, and the affectionate sympathy of a brother. (!)—You will cheer the spirit that is liable to droop under the pressure of its anxieties or administer the word of admonition to the disciple that is in danger of erring. (!!) You will be among them the CENTRE OF UNION, to reconcile their divisions, and confirm their love—the universal friend, in whose bosom they will deposit their diversified cares !'

From the Catholic Herald.

ON OBEDIENCE.

Obedience is a submitting to the dictates of superiors without asking the reason why? It is a perfect submission to the will and judgment of superiors. But is it just for me to yield in this manner? Do I not live under a free government? and does not this government tolerate, and even insist on the principles of perfect liberty? What right has one man to expect this submission from another? This obedience is nothing less than the offspring of tyranny: it is mean, it is degrading in the highest degree.

Such is the doctrine of the day, which is so firmly seated in the minds of Americans, that it seems to engross their whole attention, both in political and religious concerns; and though they execrate the principles of obedience as base and tyrannical, yet in their armies and navies, and in regard of their slaves, they urge and enforce them with very great rigor.

The swarm of sophists who appeared in the French revolution, united both talent and wealth, and exerted all their influence to establish and maintain the principles of Liberty and Equality. No efforts of Christian philosophy could avail; nothing could stand before them.—They came out with the ensigns of probity, urged the justice of their cause, and marshalled the passions of men in their favor. No wonder the deluded multitude caught the bait with avidity—every man desires happiness, every man seeks happiness. This is the great ruling passion of man; and truly it is the most powerful engine in nature. But happiness can never be found in disorder, in misrule—in follow-in the passions. The many and daily evils that grow out of anarchy and confusion, soon convinced rebellious France of the necessity of due subordination.—She asked redress for existing evils, and she obtained a tyrant: she looked for Equality, and she found the reverse: she begged for Liberty, and found chains; she sought for happiness and found misery. Truly, "God humbles and confounds the proud nations of the earth."

But ought I not to be free? Every man is born free, and therefore I ought to be free. We hear the assertion every day: "Man is born free;" but people make it without considering its import. The assertion is false: man was not even created free, except in a moral point of view; much less is he born free. *He was created with a free will, but not to be free from reasonable restraint.* Man was created in a state of innocence, but he was commanded to obey—how much more is he bound to obey since his fall? Had man remained innocent, he would probably have remained free and independent of his fellow man, at least to a certain extent; but by sinning he created the necessity of dependence, which evidently flows from the evils entailed on him and his posterity. Man must eat his bread in the sweat of his brow—he must be clothed—he wants attendance in sickness, and in all these necessities, he must depend on another. In all occurrences of life, we feel the necessity of the protecting arm of society.—Hence governments—hence rules—therefore obedience. The savage tribes that roam through the forests have their governments and their chieftains: and their governments are good or bad, in proportion as the principles of submission are enforced or neglected.

The celestial bodies depend on each other; the beasts of the field, the fowls of the air, and the fishes of the sea have their rulers and governors. I see no Liberty, no Equality among these creatures—they all obey—they never complain.—Man alone complains—he alone refuses submission. All the terrestrial creatures of God are innocent except man—he alone is the guilty one; and yet, it is he alone that rebels! He is the only rational creature that inhabits the globe; and yet, he is the only one that is discontented with his state and inclined to revolt. Reflect on this, my soul, and blush at thy own depravity.

The celestial bodies have been rolling through the boundless void for nearly

6000 years: they pursue the old beaten track marked out by their Creator: they never deviate from the path of good order. Man alone is whimsical—man alone is fond of changes—he alone is impatient of good order. When I reflect on the great harmony existing among the irrational and inanimate creatures of God, their inclination to good order, and their perfect submission to the will of their Creator, I am forced to acknowledge that obedience enters into the order of nature which God has established, and that therefore it is the sovereign will of the all-wise ruler of the Universe, that all his creatures should obey the superior powers.

God is infinitely amiable on account of his wisdom. Ascend to the stars, and contemplate the wonderful frame of the Universe. What just proportion! what striking beauty! perfect order! View the spangled arch of Heaven forming an immense dome, the footstool of the eternal throne of God! The infinite worlds that roll over our heads, and which seem ready to fall upon us, are supported by an invisible power and preserved in their perfect, natural state! They vary in magnitude, in swiftness, in beauty, in distance—all depend on the author of their existence, and yet, he has made them to depend entirely on one another. But notwithstanding the discrepancy of circumstances in regard to their existence, and local positions, they never complain, they are never jealous of one another, they never deviate from their respective orbits, they never revolt—all is order—all is perfection! But why are they dependent? Such is the will of him that framed them—but he that framed them is infinitely wise—therefore the state of dependence is according to wisdom.

But the animal creation and the sun, moon and stars are irrational creatures—they have no free will—therefore we cannot wonder at their perfect submission.—Man is a noble creature, rational, possessing a free will, and framed for immortality. His mind recoils with horror at the idea of a superior power—he acknowledges no Superior, except the great author of our being. Had man remained in his original state of innocence, he might have some claim to the prerogative of freedom. But since his fallen nature has subjected him to so many evils, sins, and miseries; since he has thus subjected himself to the cruel sway of Satan, and incurred the wrath of Heaven, he can have no pretensions to Liberty—nor can he find fault with the order of nature which his Creator has established.

It is true and always will be true, that God is infinitely wise.—It is also true that God has established the order of nature as a dependent state.—It is no less true, that man, by prevaricating, has rendered his condition much more dependent than it was before. Then it will be always equally true, that it is the holy will of God that man should remain in a state of dependence and submission. Therefore there is no such thing, nor can there be any such thing as liberty or equality. Man has and always must have a superior.

Can man have higher pretensions than

the angels of God? We have read that Thrones, Dominions, Powers, &c., exist in heaven. Therefore dependence—therefore submission. The angels of God have never sinned: they are the faithful friends of God. Man has fallen from his state of innocence, and become the enemy of his Creator.—It is therefore just in a two-fold point of view, that he should be dependent.

It is true that man is a noble creature, and he is so in a high degree, on account of his immortal half, which is endowed with the noble faculties of memory, understanding and free-will; and it is for this very reason, that he, above all the mass of creation, should bow submission to the all-wise will of his Creator; and to his fellow creature, because he knows that such is the will of his Creator. Shall man put himself below the ox or the ass, by proudly raising his rebellious head against the will of Superior Power?—Forbid it heaven! Man naturally desires honor and glory.—This passion seems to rule his whole life; and yet, he is so blinded by the corruption of nature, that he pursues the worst method that could be adopted in order to acquire renown. He rebels; he degrades himself, and sinks himself below the brute creation.

Man naturally desires happiness.—This passion has a ruling influence on every action of life—it is interwoven with our very existence; and yet the soul is so darkened by human depravity, and so far deceived by the glare of false goods, that she seeks happiness where it is not to be found—she seeks it out of the will of God: whereas, it is according to right reason, that no soul in existence can expect to find happiness except in a due submission to the will and good pleasure of her Creator. Bow then, my soul, bow to the blessed will of thy Creator.—Bow to the creature for the love of the Creator.—Yield submission to the higher powers.—View the beautiful order of the Heavens—view the perfect harmony displayed in all the constituent parts of the Universe, and say to thyself: The silent voice of nature teaches me a lesson of wisdom—it tells me to obey. Man in the state of innocence was a noble creature. Man connected with sin is degraded; he is worse than the brute. Since the fall of Adam man has become a composition of pride and insolence—nay, in a moral point of view, he is the most degenerate creature that draws the breath of life. He is constantly an object of hate in the eyes Heaven. God was so far offended with him in the days of Noe on account of his rebellious disposition that he said, he repented he ever made him: "and being touched inwardly with sorrow of heart, he said: I will destroy man whom I have created from the face of the earth, from man even to beasts, from the creeping things even to the fowls of the air, for it repenteth me that I have made them." Gen. vi. 6. 7.—We mistake the meaning of this passage, if we take it in the literal sense; for, as God is unchangeable, he is always incapable of grief: but the Almighty has been pleased to make use of this strong language, in order to convey to our minds

ho heinousness of the crime which we commit when we contradict his holy will and rebel aginst him. Two opposites can never be reconciled—The piety of a father can never agree with the impiety of a wicked son; nor can the depraved will of fallen man be agreeable to the most holy and adorable will of an infinitely holy and infinitely perfect being. God being infinitely holy, always hates that which is opposed to his infinite sanctity.—He hates sin with an infinite hatred, for he cannot do otherwise—were it possible for him to love sin, that very possibility would destroy his existence as an infinitely perfect and holy being. It was on his account that the irregular desires of the Ante-Deluvians were an abomination in his sight. Thus it is with every sinner, who by sinning, opposes the will of Heaven.

“But Noe found grace before the Lord.” Gen. vi. 8. Though God is absolute in power, he never produces an act of his divine will, except in perfect conformity with reason and justice. Hence, this resolve of the Almighty, like that which regarded the great city of Niniveh, was conditional, inasmuch as it included only the wicked part of mankind. *The sons of men* had become very numerous, and their iniquities were multiplied above measure. They had all forsaken the most holy and adorable will of God, and the thought of their heart was bent upon evil at all times. The wrath of Heaven was kindled against them, and the justice of God demanded the severest vengeance.—*The sons of God* that remained were found in the family of Noe, who found grace before the Lord. This man was favoured above the rest of men, because he respected and fulfilled the will of Heaven; for the Scripture expressly remarks that *Noe did all things which God commanded him.* The Ante-deluvians slighted the will of God: *the thought of their heart was bent upon evil at all times:* they loved their own will; they did their own will walking in the paths of iniquity, and therefore the vengeance of heaven fell upon them. “But Noe found grace before the Lord, because he did all things which the Lord commanded him:” his piety was agreeable to God, and his prayer was pleasing in his sight; for from the holocausts that were offered by the holy Patriarch, *the Lord smelled a sweet savour,* and promised no more to curse the earth for the sake of man.” Thus the piety and obedience of one single man appeased the wrath of heaven, and saved all succeeding generations from a second deluge. Thus disobedience drowned the world, and obedience saved the human race from utter destruction. The perfect obedience of one man extorted a promise from God of security to all succeeding generations.—I say extorted; for it seems from the context that God gave the promise with some degree of reluctance, since in making it he observed that *the imagination and thought of man's heart are prone to evil from his youth.* As if he would have said: though man is rebellious, and always opposed to my divine will, yet on account of the perfect obedience of my servant Noe, I will spare the human race, and I will

no more destroy every living soul as I have done. . . . *And I will set my bow in the clouds, and it shall be the sign of a covenant between me and the earth, and there shall no more be waters of a flood to destroy all flesh.*

Pause here, and weigh well the virtue of obedience. Who could have imagined, that the perfect obedience of one single man could do so much! The appeasing of Almighty wrath! the salvation of the world! The future safety of the whole human race! “But Noe found grace before the lord, Why? Because he was obedient. Then it is very certain, that nothing can be more pleasing in the sight of heaven, than perfect obedience.—This is the great virtue that appeases the Almighty: This is the virtue that calls down the choicest blessings of Heaven: This is that which imparts joy, peace and comfort to men of good will. It edifies the Christian world, reforms communities, binds the hearts of religious men to their superiors, and through the grace of him that strengthens, it becomes all powerful. This virtue dignifies the soul, raises her from all terrene affections, assimilates her to the blessed in heaven, gives her a title to the kingdom of God, and a right to sit with the angels in heaven, and sing her canticles of praise to the most holy and adorable will of God forever and ever.

LATICUS.

THE RELIGIOUS CHARACTER OF ENGLAND.

“We said, that if England be the stronghold of religion in the world, it is impossible to ascertain whether it be progressing or declining. But what if this be not the fact? What if, however, other churches and countries be growing careless and worldly, England and the English be proved to surpass them all in lukewarmness and indifference!”—*British Critic*, p. 116.

“Mahometans, Hindoos, and other nations agree in thinking that the English have not any religion. The first thing they see is, that we have no procession, no outward ceremonies, presented to the eye, and arresting it in the midst of worldly objects. We have no festivals set apart for religious purposes; no day or hour exempted from business. No: we believe that Religion would be desecrated by being brought into sight; not that it would hallow our common occupation. As for festivals, they are excuses for idleness, and are a waste of business hours, and so we are much more careful not to abstract the least thing from what is the right and property, and the just due in the service of Mammon, than we are in guarding the claim and property, of God on the Lord's day. We may have processions of schools, and clubs, and societies, and political associations, but no one such thing in the honor of God. They would be quite out of place. As for religious festivals it is not mere taste and opinion, but we should grudge such a tribute and sacrifice to God's honour and service—it would be throwing away good time upon Him.”—*Ib.* p. 112

“To proceed, then, to another most important test of religion—want of faith is the very characteristic of this generation. Concurrent & consistent with this is, a want

of charity, that charity which believeth all things. We have no charity, or kindness, or confidence, in our reception of other people's assertions and evidence; but our study is to guard ourselves against deception—to receive as little as we can, and as much only as is forced upon us by imperative proof and irresistible conviction. Not that we receive and act upon more than this; this is not the fact, since it is impossible. But that we endeavour after this, and profess it to ourselves, and believe that we act upon it. . . . But the want of faith is more open and direct than this, and the most obvious and pointed upon religious subjects. The Bible is boldly and practically denied in every particular. No class or body of men believe and obey it (except Catholics). And, strange as it may seem, it is by no nation or people or churches, or sects of men, less implicitly believed and followed than by those very people and sections of the church who talk so much about it. There are no persons less obedient to the plain sense and mandates of the written word of God, than those who most speak of and uphold it, as the sole authority and standard, and reject all assistance from the history of the church, and what is called and spoken against as tradition,” &c. *Ib.* pp. 117, 118.

The steamer British Queen, Captain Keane, arrived from Antwerp via England, bringing London papers to the 7th and Antwerp to the 3d.

At the Queen's levee held on the 4th inst, Mr. Washington Irving was presented by Mr. Everett.

The papers announce the death of the Duchess Dowager of Richmond, in her 74th year.

Captain Elliot.—In the House of Commons, on the 3d instant; Mr. Hume—whose re-appearance in the House, newly elected from Montrose in Scotland, was hailed with cheers—inquired of Sir Robert Peel whether Captain Elliot was now consul general of Texas—where he was [laughter]—whether he was now receiving pay from the government—whether it was the intention of the government to send him to Texas and when.

Sir R. Peel said, Captain Elliot is consul to Texas; he is at present in London; he is not in the receipt of pay, and will not be in the receipt of pay until he takes his departure; he is perfectly ready to take his departure; he is only detained at the instance of the Treasury, who are receiving explanations from him with respect to certain expenses incurred at HongKong.

Mr. Hume was understood to say he should, on an early day, submit whether Captain Elliot, under the circumstances, was a proper person to be sent out.

RECEIPTS FOR THE CATHOLIC

London.—Rev. Mr. O'Dwyer for Pat'k. Mes [Adelaide] 15s.

St. Thomas.—P. Hogan, and Charles Calgahoun, each 7s 6c.

Quebec.—Rev. Mr. McMahan 10.

Simcoe.—O. M. Stevens, 10s.

Eramosa.—Joseph D. Murphy, 15s.

Toronto Gore.—Rev. Mr. O'Rielly, 89 for Ew'd. Stock 15s, Michael Dwyer 15s, Nicolalas Conuor 10s, Simon Peter Grant 7s 6d.

POST OFFICE NOTICE.

MAIL for England via Halifax, will be closed at this office this evening 8th inst. at 5. P. M. P. O. Hamilton, 7 6th June, 1842. §

O. 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.

Fahnestock's Vermifuge, Moffat's Life Pills and Bitters, Sir Astley Cooper's Pills, Tomato Pills, Spion's Headache Remedy, Taylor's Balsam Liverworth, Low and Ronds 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, Hewe'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 Pedlars supplied on reasonable terms.

Hamilton, May, 1842. 38-6m

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

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

TEN DOLLARS BOUNTY.

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

FIRST INCORPORATED BATTALION,

Commanded by Lieut-Colonel Gourlay,

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

FREE RATIONS.

Immediate application to be made at the Barracks, Hamilton.

Hamilton. April 30, 1842.

SPRING AND SUMMER FASHIONS For 1842

HAVE BEEN RECEIVED BY THE SUBSCRIBER

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

Hamilton, 1st April, 1842.

JUST PUBLISHED

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

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

TO THE PUBLIC.

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

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

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

WEEKLY COURIER & ENQUIRER.

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

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

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

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

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

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

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

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

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

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

Daily Papers TEN Dollars per annum.

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

New York, February, 1842.

Carriage, Coach, and Waggon PAINTING.

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

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

C. GIROURD.

Hamilton, March 23, 1842.

GIROURD & McKOY'S DRESSING STABLES Near Press's Hotel HAMILTON.

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

ROYAL EXCHANGE, KING STREET,

HAMILTON—CANADA,

BY NELSON DEVEREUX.

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

N. DEVEREUX.

Dec. 24, 1841.

QUEEN'S HEAD HOTEL.

JAMES STREET, (NEAR BURLEY'S HOTEL.)

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

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

W. J. GILBERT

Hamilton, Sept. 15, 1841.

THE HAMILTON RETREAT.

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

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

ROBERT FOSTER.

Hamilton, Sept., 1841.

PATRICK BURNS,

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

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

SHIP INN.

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

N. B. A few boarders can be accommodated.

Hamilton, Feb. 23, 1842.

NEW HARDWARE STORE.

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

H.W. IRELAND.

Hamilton, Oct. 4, 1841.

SAMUEL McCURDY,

TAILOR,

JOHN STREET, HAMILTON

THE FAMILY NEWSPAPER.

THE PHILADELPHIA

SATURDAY COURIER,

WITH THE

LARGEST CIRCULATION IN THE WORLD.

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

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

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

FOREIGN LITERATURE AND NEWS.

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

The Markets.

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

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

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

TO AGENTS—TERMS.

The terms of the COURIER are \$2 per annum, payable in advance, but when any one will officiate to procure ten new subscribers, and send us \$15, per money and postage free, we will receipt for one for each. Seven copies for \$10, three copies for \$5, or one copy three years for \$5.

Address, M'MAKIN & HOLDEN, Philadelphia.

THE CATHOLIC.

Devoted to the simple explanation and maintenance of the ROMAN CATHOLIC CHURCH;

And containing subjects of a Religious—Moral—Philosophical—and Historical character; together with Passing Events, and the News of the Day.

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

TERMS—THREE DOLLARS HALF-YEARLY PAID IN ADVANCE.

Half-yearly and Quarterly Subscriptions received on proportionate terms.

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

PRIZE 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, Quebec
Rev. J. P. O'Dwyer, London.
Dr Anderson, do
Mr Harding O'Brien, do
Rev Mr Vorvais, Amherstburgh
Mr Kevel, P. M. do
Rev Mich. MacDonell, [Maidstone,] Sandwiche
Very Rev Augus McDonell, Chatham
A. Chisholm Esq., Chippawa
Rev Ed. Gordon, Niagara
Rev Mr Leo, St Catharines
Messrs P. Hogan & Chas Calhoun, St Thomas
Mr Richard Cuthbert, Streetville
Rev. Mr. Snyder, Wilmet, near Waterloo
Rev Mr. O'Reilly, Gore of Toronto
Rev W. Patk. McDonagh, Toronto
Rev Mr. Quinlan, New Market
Rev Mr. Charest, Fenelonville
Rev Mr Proulx, do
Rev Mr Fitzpatrick, Opa
Rev Mr. Kernan, Cobourg
Rev Mr. Butler, Peterborough
Rev Mr. Lallor, Picton
Rev Mr. Brennan, Belleville
Rev T. Smith, Richmond
Right Reverend Bishop Goulin, Kingston
Rev Patrick Dollard, do
Rev. Augus MacDonnell, do
Rev Mr. Bourke, Camden East
Rev Mr. O'Reilly, Brockville
Rev J. Clark, Prescott
Rev J. Bennet, Cernoch
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] Glasgow
Rev John MacDonall, [St. Raphael,] do
Rev John MacDonall, [Alexandria,] do
John McDonall, 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
Right Reverend Bishop England, Charleston, S.C.