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# THE CATHOLIC.

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

VOLUME II.

HAMILTON, G. D. OCTOBER 6, 1841.

NUMBER 4.

## THE CATHOLIC

Is Printed and Published every Wednesday morning, at

No. 21, JOHN STREET.

THE VERY REV. WILLIAM P. McDONALD, VICAR GENERAL,  
EDITOR.

### CONVEYANCING.

OR, A LEGAL MODE OF GIVING AN ORANGE.

I give you all and singular my interest and estate,  
Right, title, claim, advantage, in the orange on  
that plate,  
With all its rind, its pulp, and pipe, its juice as  
well as skin,  
And all right and advantage, to o, that you can  
find therein ;  
With full power at the time to bite, pull, cut,  
squeeze, suck or eat,  
Or otherwise to give away, as fancy may think  
meet ;  
As fully and effectually as I, the said A. B.  
Am entitled now to bite, cut, suck, as whim in-  
duces me ;  
Or otherwise to cut the same, or give the same  
away.  
With or without its rind and skin, juice, pulp,  
and pips, I say,  
Or anything hereinbefore or hereinafter said  
In any other instrument, or any deeds or deed,  
To the contrary or anywise, likewise, and not-  
withstanding ;  
With much more to the same effect where rhyme  
is not commanding.  
And such is but a sample of the laws as now they  
stand, [hand ;  
To pass an orange legally and safe from hand to  
One word left out (and some now are, and others  
not in place,)  
The orange would be forfeited, and none could  
help the case.

From the Catholic Herald.

### THE RT. REV. DR. HUGHES OF GIBRALTAR.

Our readers are already aware that this persecuted prelate has been at length liberated from the felons' jail to which he was consigned by certain nominal Catholics, who, on the pretext of managing the temporalities of the church in Gibraltar, contrived to establish a nefarious system of simoniacal exaction. We give the following articles from the Dublin Freeman, London Times, and Tablet, in order that the readers of the Herald may see still more the real nature of this extraordinary case and the actual state of things in Gibraltar. The subject is one which deserves the attentive consideration of every Catholic, but especially of those who, like some of ourselves, have to guard against the abuse of a system, which, even in its least objectionable form, is too often productive of inconvenience, which has done more than any thing else to retard the progress of religion in America, and wherever else it has been established ; and which if openly contended with, produces differences and dissensions, and if silently submitted to, enslaves the clergy, and changes the house of God into a mercantile speculation. Let those who think otherwise peruse the following extracts.

[From the Dublin Freeman.]

In the year 1704 the important fortress of Gibraltar fell under the dominion of Great Britain. The articles of capitulation made with the commander of the allied

forces secured to the inhabitants the free enjoyment of the Catholic religion, and to the ecclesiastical authorities the free exercise of their rights and functions, and the inviolability of church property. By a secret article of the Treaty of London this fortress was put into the hands of the English, but the Treaty of Utrecht confirmed to the population of Gibraltar the rights guaranteed by the terms of the capitulation ; and these were observed with about as much fidelity as was evinced towards the fallen Irish after the surrender of Limerick. Time, however, and the importance of propitiating the minds of an increasing Catholic population in so important a colony, brought some relaxation of the yoke of iron Protestant rule ; a Spanish or Genoese clergyman was salaried by the crown, under the title of Catholic chaplain to the inhabitants of the garrison ; their principal church remained to them, that of St. Mary the Crowned ; but the spiritual wants of the Catholic soldiers or sailors, or of their wives or children, were not otherwise provided for than in the permission given to attend the celebration of mass to them by a foreign Clergyman.

Ireland was, in the fulness of time, conciliated by the tardy act of emancipation. The Catholic subjects of the realm would no longer endure with patience the privations and contumelies they were subjected to throughout the colonies of Great Britain. The petitions of the Catholics of Gibraltar to the Holy Father for competent spiritual instructors were crowned with success, and Henry Hughes, an Irish ecclesiastic of tried worth and exemplary character, a master of languages as well as a divine, was consecrated Bishop of Heliopolis (*in partibus infidelium*), and nominated, with the approbation of the English ministry, Vicar Apostolic for Gibraltar.

The Bishop, accompanied by his chaplain and secretary, the Rev. P. Wynne, was received by his flock, installed in his church of St. Mary the Crowned, and put into possession of all that remained of the inviolate church property of Gibraltar—a scarcely tenable mansion. The clergyman whom the episcopal authority superseded, and the Committee or Council of Lay Catholics, their governors, received the Bishop with respect: his letters from the Colonial Minister to the Governor are duly presented, and fitting audience granted to the sacred functionary, heralded by the official letters of his Sovereign's Cabinet Minister, while a joyous population of 10,000 souls pour forth their loud acclaim of gratitude to the Holy Father, while invoking the blessings of Heaven on their youthful monarch for the great favour bestowed on them. Harmony and joy marked the opening of the year 1840 on the Rock of Gibraltar.

The dawning of the year 1841 finds this exemplary, and to all appearance favoured Bishop, the inmate of the felons' gaol of that high fortress, by the fiat of a British colonial judge, who denies the anointed Roman the right of appeal to his royal Cæsar, and casts him into prison, because he will not yield obedience to a decree as unjust as it is arbitrary—as foreign to British common law as statute law, or even crown colony law, as it is to the civil or canon law.

A self-elected Parish Committee or Council, or Junta, or Body of Elders (there must be some Scotch teachers amongst them), emulous of the importance of the lay Governors of the Scottish church, seem resolved, with the aid of a British judge, to propound a short process of transforming a Catholic Church, with its flock, into a healthy Presbyterian establishment. Whether this new establishment will prove more manageable in the hands of the Colonial Minister, and more efficient for all the purposes of good moral government, we shall leave to Lord John Russell to satisfy parliament, when he shall have attained the removal of the contumacious Bishop from the head of the Catholic church—a favour the Holy See will, no doubt, grant his lordship, in acknowledgment of the momentous services he has rendered to the Catholics of the British empire since his accession to office!

From the London Times.

A good deal of interest has been raised amongst the Queen's Roman Catholic subjects in Great Britain and Ireland, and some excitement in the European depend-

encies of the crown in which the Roman Catholic church is the religion of the Majority, by the proceedings recently instituted in the supreme court of Gibraltar against Doctor Hughes, the Romish Bishop of Heliopolis and Vicar-Apostolic at Gibraltar. Although we shall not depart from our invariable rule of abstaining from comment or censure on proceedings which are still pending before the proper judicial authorities, the facts of Doctor Hughes's case are so singular that they deserve to be laid before the public.

The Roman Catholic church at Gibraltar is placed by the Treaties of Cession under the protection of the British government. Its head is a prelate who receives a stipend of £800 a-year from the treasurer of the Fortress, under the sanction of the crown. But it appears that the management of the temporalities of this church has devolved for a long time past on a junta or chapter, consisting of certain Roman Catholic laymen of the town, who have hitherto acted in concert with the highest resident dignitary of their church. Dr. Hughes's predecessors accepted the place of chairman of this junta, and conformed to the course prescribed to them by its members. It is not very clear from the statements with which we have been furnished, on what evidence the junta rest their presumptive to govern the church at Gibraltar ; nor are we informed by what mode of election a power of so strange and important a kind has been vested in their hands. The result, however, has been that the ecclesiastical government in Gibraltar has been transformed from the ancient hierarchial order of the Episcopal church throughout the world into a species of Presbyterian Synod. A conflict has arisen between the laymen claiming to exercise this authority and the regularly constituted clerical head of the church in the town ; and it will be seen that this conflict arose upon a point of very serious importance to the well-being of the community and the interests of religion and morality.

It appears that sometime before the arrival of Doctor Hughes in Gibraltar, the junta, or, as they style themselves, the elders of the church of St. Mary the Crowned of Gibraltar, had promulgated a table of parochial fees, to be levied indiscriminately on all classes, for the administration of the most solemn and necessary rites of the church. These fees were as follows :

	BAPTISMS.	DOLLARS.
No. 1—In stole, without organ	....	2
No. 2—In cope, without organ	....	3
No. 3—In cope, with organ	....	4
No. 4—With cope, with organ, and illuminated altar	....	6
	MARRIAGES.	
No. 1—In the church, by bans	....	8
No. 2—In the church, by dispensation of bans	....	24
No. 3—In the house, by bans	....	24
No. 4—In the house, by dispensation of bans	....	50
	BANS.	
Publishing the bans, the parties marrying out of the garrison	..	8
Parties marrying out of the garrison, with dispensation of bans	..	44
	FUNERALS.	
First class	..	33
Second class	..	20
Common	..	4
	CHARITY FUNERALS.	
In which there are no pall bearers, and the coffin shall be unfurnished, otherwise the fee of 4 dollars will be levied as in a common funeral	..	0

The masses, funeral honours, and other ceremonies of the Roman Catholic church, were to be paid for at the same rate. This table was put up in the church, and the priests were made personally liable, by order of the elders, to account for the receipt of these enormous dues levied on a poor population for the performance of the most sacred offices of religion ! The consequences were the most disastrous to the morality of the town. To put a tax upon the marriage ceremony exceeding the earnings of a labouring man for a whole month,

and a tax on baptism sufficient to consume his subsistence for a week, was an intolerable hardship. Under such a system of fiscal regulations, concubinage began to prevail to a dreadful extent among the poorer classes; the infants remained unbaptized; the dead were borne unhonoured to the grave.

These evils had already grown to such a height as to attract the notice of the authorities in the Roman church, when Dr. Hughes was sent to Gibraltar to put a stop to them. He accepted the post of President of the Elders, which his predecessors had filled; but he denied the right of any body of laymen to interfere with his spiritual functions, and in particular to restrain him from the administration of the rights and offices of the church, by enforcing payments which it was not in the power of his flock to make. He declared that the church, of which he is a member, recognizes no legal claim for the payment of fees attached to its most solemn duties; and that it rejects all such claims as must act as a prohibition of the rites of the church to its proper members.

Extract of a letter received from Gibraltar, and dated 8th July:—

"This large community had the inexplicable joy, last evening of beholding their venerable bishop again amongst them, after four months and eleven days of the most arbitrary imprisonment. From the old castle to the church he was greeted by thousands of his happy flock, who, together with other people, had for hours been waiting his coming out, and who crowded the road to such a degree as to prevent the rapid progress of the carriage. People began to pour into the church from an early hour, and it filled to an unprecedented extent. His lordship's arrival at his house adjoining was announced by the bells' merry peals, and hearty cheers from hundreds that could not get into the church, and were responded to even by the two or three thousand persons inside, who could not repress their feelings, blessing the gracious sovereign that had done such an act of justice to their beloved prelate. On his lordship's appearance at the high altar, accompanied by the worthy clergy and hundreds of the various brotherhood carrying lighted candles, a solemn *Te Deum* was chanted; after which the faithful had the happiness to receive their prelate's benediction, with the greatest devotion and thanksgiving to the Almighty for his lordship's restoration to his flock. Hundreds of men had afterwards the pleasure of kissing his lordship's ring in the sacristy; and the congregation returned to their houses with hearts full of joy, and in the hope that their fervent prayers will be heard by the Almighty for the speedy termination of the scandalous persecution endured by our venerable bishop ever since his arrival at Gibraltar, and which is still continued by a very reduced and inconsiderable portion of his flock, but who, in reality are only Catholics in name."

[From the Tablet of 7th August.]

We have just received a communication from a respected correspondent in Gibraltar, giving us the latest information as to the posture of affairs in that colony. We proceed at once to communicate to our readers so much of it as seems to have been intended for the public. First, let us submit to them the following notice, bearing date, be it observed, no further back than last Wednesday week, or about ten days ago:—

#### IN THE SUPREME COURT OF GIBRALTAR.

IN THE CAUSE.—Anthony Porral and others, Elders of the Roman Catholic church of St. Mary the Crowned of Gibraltar, Plaintiffs;—the Right Reverend Henry Hughes, Vicar Apostolic of the said church, Defendant.

Sir,—Take notice that the Court will be moved on Friday next, or as soon afterwards as the counsel can be heard, to order you to show cause why you should not be attached for contempt of court, for not obeying and performing, and for interrupting the performance of, and obedience to, an order or decree of the Supreme Court, made in the above cause on the twenty-third day of April now last past, whereby Mr. Angelo Bonfante, was appointed Receiver of all fees and other monies to be collected in the church of St. Mary the Crowned of Gibraltar, with power to inspect all registers kept by the clergy of the said church; and also for neglecting and refusing to obey the decree or order of Her Majesty in Council, dated twenty-third day of June now last past, whereby it was ordered that Mr. Anthony Porral should continue to receive the fees. Dated this twenty-eighth day of July, 1841.—I am, sir, yours, &c.

(Signed)

WM. CORNWELL,  
Plaintiff's Attorney in Court.

To the Right Rev. Henry Hughes, the above named Defendant, and to James Sowell, Esq., Defendant's Attorney in Court.

We give our correspondent's explanation of this notice. "The foregoing notice will point out the new movements of the enemy. Porral, the treasurer, gave to Bonfante, the receiver appointed by the court in the month of April, a power of attorney. The bishop refused to show the parochial books to this man, who has compelled the relative of the deceased, the parents of the children baptized, and the newly married, to pay taxes on the sacraments, &c.—The amount to which a poor man has been rendered liable for the interment of his child, by law expenses, is between sixty and seventy dollars. The bishop said that he would adhere to the letter of the order in council, which makes no mention of Bonfante, nor of the parochial books. That the fees had ceased since the 26th February; that the Pope had confirmed his decree on that head; that the affair was in his hands; and that he (the bishop) should await his Holiness's decision. The junta has declared that the prelate shall soon be remanded to prison. Barron Field, Esq., 'the wild ass,' although he is no longer judge, and although term ceased on the last day of June, yet opens the court for the advantage of the junta, and for the annoyance and persecution of Dr. Hughes and his friends. Why does not the ex-judge hold a court to try the prisoners, some of whom are confined on most serious charges? But justice is not known in Gibraltar."

It will thus be seen that the offending and offensive parties have lost none of their venom and malice; and that the resolution of the good bishop to withstand their disgraceful enormities is no whit lessened. His lordship is founded upon a rock, and we venture to prophesy that the gates of hell will assay and all will not be able to prevail against him. It is very amusing to all persons at a distance from this little rock to witness the doings of the little flock of "elders," as this batch of disorderly delinquents style themselves. They are denounced and scouted by every person in all parts of the globe, who has any pretensions to decency. Their

immediate bishop and ecclesiastical superior is their victim. The supreme head of the Church of which they pretend to be the children openly condemns them. The Protestant Judges of the Privy Council, before whom their case is brought, reprobate them and their Judicial accomplice in iniquity with vehemence and indignation. The sympathies of all persons in this country to whom the facts have been made known—Whig, Tory, and Radical, Protestant and Catholic—are with their victim. The Tory press launches its verdict of disgust and horror at their conduct. But still the little creatures sit snugly at home, like vermin in an old dirty bedstead that has long wanted the friendly appliances of soap and scrubbing-brush to oust them from their filthy haunts. There they sit, heedless of the execrations of earth and the condemnation of Heaven. Strong in the feeling of undisturbed possession for a short time, they strut about and boast of their performances, how the poor prelate whom fate has ignominiously thrust into quarters which are infested and overrun by them, shall be severely bitten if ever he ventures to exercise his inalienable prerogative of sleeping quietly o' nights with a sound conscience. No sooner does he fancy himself safely ensconced between his own lawful sheets, than all the nasty creatures are out upon him, determined, if they cannot pull him out of bed, at least to tease him and keep him awake while he lies there.

What is the plain state of this disgraceful case? The junta of "elders," for the sake of fingering certain monies, to which they have no more title than a highwayman to plunder the victim he has murdered, have struck up an alliance with fornication, and all kinds of looseness and irregularity of life. They say to the population of Gibraltar, we will rob you, or you shall live in concubinage. Or, rather, "that we may rob five of you, a hundred of you shall live in concubinage." And these are the "elders of the Roman Catholic church" in Gibraltar.

Original.

### THE CHRISTIAN RELIGION

DEMONSTRATED DIVINE;

AS EXHIBITING IN ITSELF THE ENTIRE FULFILMENT

of the

JEWISH TYPES AND PROPHECIES.

Dedicated to our modern Freethinkers.

CHAPTER III.

#### NOAH AND THE DELUGE.

The next great prototype of the Saviour is Noah, the just man; whom God saved with his family from the general destruction by the waters of the deluge. He directs him to build an ark, in which he himself, and a remnant of all living creatures are to be saved. The ark is considered by the holy fathers and spiritual writers as the emblem of the church of Christ, which he, the divine carpenter, built; and in which "all are saved by the waters of baptism, who are saved of the human race;" JOHN iii. 5. MARK xvi. 16 "God secured it from without before it was launched forth upon the overwhelming deep, to shew his protective care of that church, in which the spiritual Noah resides: for He and his Holy Spirit, the mystic dove, will abide in her to the end of time;" MATT. xxviii. 20; "when safe through life's floods and storms, she rests at last on the mountains of eternity;" JOHN xiv. 26, &c.

We observe here the distinction made between animals and creatures, clean and unclean; "the clean representing the just in the church; the unclean the wicked; for both during the deluge were in the ark; and both during this troubled life are suffered to be in the church; MATT. xiii. 24; *ib.* v. 47; ACTS x. 14.—It is however the humanizing property of the Christian church, to tame the fiercest creatures who come within her fold; and render clean and harmless the foulest and most noxious received into her ark, as prophesied by ISAIAH xi. 6; ACTS x. 15.

The raven sent forth by Noah did not return. That carnivorous and unclean bird that fed on the carcasses of the drowned, represented the devil, who riots in the destruction of the human race. The dove was the emblem of the Holy Ghost. When first sent out she returned to the ark, having found in all the terrific scene of God's desolating wrath "nowhere to rest her foot." When sent out a second time, she returned in the evening "carrying a bough of an olive tree, with green leaves in her mouth." This to man was a sign that "the waters of the deluge were ceased upon the earth;" an earnest of its fruits restored to him; and a pledge of peace renewed betwixt him and his maker now appeased. Hence the green bough, but particularly the olive branch, has been universally considered in times of war, as the token of friendly treaty, or of peace renewed, as the ancient flag of truce; and, on all occasions, the symbol of public joy.

But a deeper meaning is attached to this circumstance in the purely spiritual, or mystical sense. For the dove

that brought this token to Noah in the midst of the waters, represented the Holy Ghost, the spirit of peace, who descended in that form upon Jesus Christ, the prefigured Noah who had stepped into the waters to sanctify that element by his divine presence in the flesh; and imparts to it, in baptism, the virtue of saving those (his own family) who thus embark with him in his ark, the church, upon its waters, and are saved, all who are saved, from the general destruction; "for there is no other name under heaven given to man, whereby we may be saved;" ACTS iv. 12. With him, like the Israelites with Joshua, we must cross the Jordan, that is the waters of baptism, before we enter and possess the promised land; JOSHUA iii. This is the covenant made with Noah, "that all flesh should no more be destroyed;" and confirmed to him by the bow in the heaven; "THE SEVEN COLOURED SHOWERY SIGN." GEN. ix. 11, 12, 13.

The olive branch brought by the dove to Noah, indicates, as an ever green, that grace, the gift of the Holy Ghost, imparted in all its plentitude to the spiritual Noah in his assumed humanity; and from him to be derived on his spiritual progeny; rendering them ever alive to God, and fruitful in good works; just as the sap of the tree circulating through the branches, preserves them healthy, pliant, ever green, and fruitful in their season; in the very sense in which the Saviour said, "I am the vine, ye are the branches. He who abideth in me, and I in him, the same beareth much fruit; for without me you can do nothing. If any one abide not in me, he shall be cast forth as a branch, and shall wither, &c.;" JOHN xv. 6. In the same sense, while carrying his cross, did he say to the holy women, who lamented his sufferings; "Daughters of Jerusalem! weep not for me, but weep for yourselves and for your children; for if they have done this in the green wood, what shall be done in the dry?" LUKE xxiii. 28, 31. In numberless other passages of the old and New Testament do we find the green wood used as a figure of the just, while the wicked are designated by the dry, withered and unfruitful tree. Ps. i.

The olive, beside, is the tree of unction; or that which produces the oil, with which those persons and things are anointed, that are particularly consecrated, and dedicated to some great, sacred and religious purpose. For oil has always been considered in the church of God as a particular emblem of his grace; first, by its diffusive and penetrative quality softening and rendering pliant whatever it is poured upon; in proportion, however, as that which receives it is of a receptive nature, and a genial temperature; for with hard, cold, and frozen objects it will never coalesce. "So the grace of God is diffused abroad in our hearts," softening them, and rendering them pliant to the divine will; only however, in proportion as they are susceptible of, or penetrated with, the vital heat of charity. For the grace of God may be resisted, as it was by these Jews, whom St. Stephen called a "stiff-necked people, uncircumcised in heart and ears, who always" said he, "resist the Holy Ghost;" ACTS vii. 5. Wherefore St. Paul exhorts us "not to receive the grace of God in vain;" II. COR. 6, 1.

2nd. Oil is besides that which produces light and heat, when the substance is kindled, on which it has been poured. Even so the grace of God enkindled in our hearts produces and keeps alive that flame of divine charity, which enlightens our understanding with the light of truth, and at the same time warms the soul with its enlivening heat. That is what so eminently took place in the minds of the apostles and first christians on the descent upon them of the Holy Ghost in the form of cloven tongues of fire; of that fire divine which the Saviour said he came "to cast upon the earth;" and which he so much "desired to be enkindled." LUKE xii. 49. The fire of charity producing in the soul that vital heat, without which she is dead; and enlightening the mind with the evidence of revelation, to be held forth and manifested to all men by the tongues and preachings of the apostles: for the form in which the Holy Ghost appeared, indicated the gift he gave.

3rd. Oil, as a medicinal substance, often used in curing bodily distempers, represents the grace of God, which is the sovereign medicine for the maladies of the soul.

4th. Oil was used formerly by wrestlers, to render more supple their limbs, and make them by their slipperiness less easy to be firmly grasped by their antagonists. So does the grace of God fit us for wrestling with our spiritual enemies.

Such are the figurative meanings attached by the Holy Fathers of the church (who had their allusive interpretations immediately from the Apostles, and first divinely inspired writers,) to the green Olive bough, and the other remarkable incidents mentioned; and such, it is evident, from numberless texts of the old Testament,

were the meanings annexed to them by the Prophets, inspired writers, and true believers of the old law. Whatever is recorded in the sacred scriptures, was intended by the all directing Omnipotent inspiring Spirit for our instruction in the ways he has deigned to reveal his just and merciful Providence in our regard: for, according to St Paul, Rom. xv, 4, "Whatever things have been written, have been written for our instruction." Now this instruction is mostly conveyed to us in holy writ by signs, symbols, and sensible figures; by hieroglyphical, allegorical, metaphorical, and parabolical allusions; all which make a picture to the mind, and thus fix upon it in a tangible form, the revealed truths, which, in all their abstract and merely mental simplicity, would not so intelligibly be received and retained by creatures not purely spiritual, like the angels, but whose knowledge is chiefly acquired from external objects by the medium of the senses; for, as St. Chrysostom says in his 7th Homily to the people of Antioch, speaking of the human creature, — "Had'st thou been made without a body. God's gifts to thee would have been purely spiritual. But since thou hast a body joined with a soul, he renders, by sensible signs, his gifts to thee intelligible." *Si enim incorporeus esses, nuda et incorporea tibi dedisset Dona: sed, quoniam anima cum corpore conserata est; in sensibilibus insensibilia tibi prædet.*

"The flood was forty days upon the earth;" that is, God continued for forty days to pour out the deluge upon the earth till the waters increasing had overflowed the whole earth, and had risen fifteen cubits above the highest mountains, destroying all flesh that moved upon the earth, in which was the breath of life. This was the term of God's vengeance on the guilty race of mankind; a term of penance and mortification ever afterwards observed by the faithful, under the old as under the new law, to deprecate the wrath of the offended Deity; to win, by our sincere repentance, his forgiveness, and regain his favor, which we may have forfeited by sin.— Hence the *sevens fast of forty days* observed by Moses, Elias, the Ninivites, and even the Saviour: and hence in the christian church the forty days' Fast of Lent.

MISCELLANY.

GAMBIER ISLANDS.

The Astrobale and Zelec, two French frigates, sent by government on a voyage of discovery round the world, have lately returned after an absence of three years. In the report published by the commander of the expedition, there is much interesting information of every kind, but none more consoling to the philanthropist and Christian, than the flattering account it contains of the labours of the Catholic missionaries amongst the inhabitants of the Gambier Islands, a group of the South Pacific ocean, in the 23rd degree of south latitude. The wonders effected there by the new apostles, who have devoted themselves with such admirable zeal to the conversion and civilization of the islanders, sufficiently show that the

same principle of fecundity which distinguished the earliest ages of the Christian church is not less powerful now in the breasts of the ministers of the Gospel, than it was at any period in the past history of the conversion of pagan nations. The following is an extract from the report alluded to:—

"The population of the Gambier Islands may be estimated at about 20,000 souls, the greater number of whom have been baptized by the Catholic missionaries, of whom there are only four in the islands, with a vicar apostolic, under the title of Bishop of Nilopolis; so great is the change effected by religion, and such the salutary influence it has exercised upon the natives, that any one who visited these islands ten years ago, could scarcely recognize them, were he to see them now. On the 4th the frigates cast anchor between Mangareva and Kærova. Having sent to the bishop the parcels intended for him, the commandant, Durville, paid him a visit at Akena, where he has taken up his residence. The king sent his brother-in-law on board the Astrobale with presents for the commandant, and a letter from Mr. Guillemard, missionary of Mangareva.— On the 7th the bishop came on board, dressed in his episcopal costume; on his departure he received a salute of nine guns. The king visited us on the 9th, and was received with a royal salute, his flag flying from the mast head.

"The Gambier Archipelago forms a group of five or six islands, distant from each other about two miles. The most considerable is called by the natives Mangareva, 1,200 feet above the level of the sea. The natives, who manifested such hostility against the English, with whom they had frequent and serious disputes, are generally of a mild and benevolent disposition, and received us with every demonstration of friendship. The presents the king made us were not rich, it is true, but they were such as he had it in his power to bestow—fowls, bananas, fruit of the bread tree, &c., &c. On the following day he received from the commandant of the expedition a double-barrelled gun, powder, and a complete suit of clothes.— Many of the islanders already know how to read and write; the brother-in-law of the king, writes very well. There are two French sailors settled in those islands who have married native females; it is scarcely credible, that in so short a space of time they could have succeeded so completely in forming their wives to European habits. Their houses may be easily distinguished from the others by their neatness, and their children are nursed and cradled just as if they were in France.

"Before the arrival of the missionaries, the islanders were in the habit of eating human flesh without repugnance, and in time of scarcity they waged war against each other, in order to feed upon the bodies of the slain. The women are not handsome, they have generally flat noses; we, however, met some who were rather pretty; they are reserved in their manners, and avoid having any communication with strangers, that they may conform to the instructions of the missionaries. The houses of the inhabitants are made of reeds, covered with mats, which are so well made that the rain cannot penetrate them. The missionaries imported the cotton tree and sugar cane, which the natives are now able to cultivate, many of them, too, have been taught to weave, and will thus be soon able to provide clothing for all the inhabitants, who, before the arrival of the missionaries, used to go naked."

PULVIS ET UMBRA SUMNUS—Hor.

What is man, so portly made?  
A grain of dust: a fleeting shade.

Forty thousand Irish emigrants have arrived in New York since the 1st of July.

**TACT AND TALENT.**—Talent is something, but tact is everything. Talent is serious, sober, grave and respectable; tact is all that, and more too. It is not a seventh sense, but it is the life of all the five. It is the open eye, the quick ear, the judging taste, the keen smell, and the lively touch; it is the interpreter of all riddles—the surmounter of all difficulties—the remover of all obstacles. It is useful in all places, and at all times, it is useful in solitude, for it shows a man his way into the world; it is useful in society, for it shows him his way through the world. Tact is power—tact is skill; talent is weight—tact is momentum; talent knows what to do—tact knows how to do it, talent makes a man respectable—tact will make him respected; talent is wealth—tact is ready money. For all the practical purposes of life, tact carries it against talent—ten to one. Take them to the bar, talent speaks learnedly and logically—tact triumphantly. Talent makes the world wonder that it goes on so fast—tact excites astonishment that it gets on so fast; and the secret is, that it has no weight to carry, it makes no false steps; it hits the right nail on the head, it loses no time—it takes all hints; and by keeping its eye on the weather-cock, is ready to take advantage of every wind that blows. Take them into the church: talent may obtain a living: tact will make one. Talent gets a good name, tact a great one. Talent convinces; tact converts. Talent is an honour to the profession; tact gains honour from the profession. Take them to court; talent feels its weight; tact finds it way. Talent commands; tact is obeyed. Talent is honoured with approbation, and tact is blessed by preferment. Place them in the senate; talent has the ear of the house, but tact wins its hearts, and has its votes. Talent is fit for employment, but tact is fitted for it—it has a knack of slipping into places with a sweet silence and a glibness of movement, as a billiard ball insinuates itself into the pocket; it seems to know everything, without learning any thing. Talent is certainly a fine thing to talk about, a very good thing to be proud of, a very glorious eminence to look down from; but tact is useful, portable, applicable, always alive, always alert, always marketable; it is the talent of talents, the availability of resources, the applicability of power, the eye of discrimination, the right hand of intellect.

**THE VINTNERS OF DUBLIN.**—Mr. O'Connell's support of teetotalism has drawn upon him the opposition of this class. He thus adverted to the subject in his speech at the close of the first day's poll.

"I am sorry if I injured them by becoming a teetotaler but I am not sorrow for being a teetotaler. (Loud cheers.) Are there any teetotalers here? (Loud cheers and cries of "Yes.") At that rate I am not surprised that the vintners should lose customers. (Cheers.) Now, my friends, I implore of you to mark me. Most of you know that about eight years ago, I found in this city a brewery premises in a state of excellent order, with all the utensils. I found no person bidding for a share, and I bought them for my youngest son, I put capital into it, and it has been worked for almost eight years, and what is the consequence of teetotalism. My son entered into a speculation by which he expected to realise an ample fortune, and teetotalism forced him to give it up. So you see I am a common sufferer with the vintners. (Hear.) Father Mathew's own brother had a brewery which teetotalism forced him to give up. So it is not the vintners alone have suffered by teetotalism; but if I lost all the elections that were ever lost or gained, I would not give up teetotalism. I am very proud of it, it is a virtue taught me by the people. I have been long sustaining the people and setting myself up as their schoolmaster in political morality; but in this the people have given me instruction, and have set me an example which I feel proud to follow. (Cheers.) I did not like to see the people better than myself, and to be equal with the people I became a teetotaler." (Cheers.)

BY THE PRESIDENT OF THE U. S. OF AMERICA. PROCLAMATION.

Whereas it has come to the knowledge of the Government of the United States that sundry secret Lodges, Clubs, or Associations on the Northern Frontier; that the members of these Lodges are bound together by secret oaths; that they have collected firearms and other military materials, and secreted them in sundry places; and that it is their purpose to violate the laws of their country by making military and lawless incursions, when opportunity shall offer, into the Territories of a Power with which the United States are at peace; and whereas it is known that the travelling agitators, from both sides of the line, visit these lodges, and harrangue the members in secret meetings, stimulating them to illegal acts; and whereas the same persons are known to levy contributions on the ignorant and credulous for their own benefit, thus supporting and enriching themselves by the basest means; and whereas the unlawful intentions of the members of these Lodges have already been manifested in an attempt to destroy the lives and property of the inhabitants of Chippewa, in Canada, and the public property of the British Government there being: Now, therefore, I, John Tyler, President of the United States, do issue this my proclamation, admonishing all such evil minded persons of the condign punishment which is certain to overtake them; assuring them that the laws of the United States will be rigorously executed against their illegal acts; and that if in any lawless incursion into Canada they fall into the hands of the British authorities they will not be reclaimed as American citizens, nor any interference made by this Government in their behalf.

And I exhort all well-meaning but deluded persons who may have joined these lodges immediately to abandon them, and to have nothing more to do with these secret meetings, or unlawful oaths, as they would avoid serious consequences to themselves. And I expect the intelligent and well-disposed members of the community to frown on all these unlawful combinations and illegal proceedings, and to assist the Government in maintaining the peace of the country against the mischievous consequences of the acts of these violators of the law.

Given under my hand, at the city of Washington, the twenty-fifth day of September, A. D. one thousand eight hundred and forty-one, and of the Independence of the U. States the sixty-sixth.

JOHN TYLER.

By the President:

DANIEL WEBSTER,

Secretary of State.

The Washington Intelligencer makes the following remarks in laying this document before its readers:

"We heartily approve of the design and spirit of the Executive Proclamation in our columns of to-day; lamenting, as every good citizen must, the existence of causes to render necessary such a warning to the enemies of the public peace. Treason against the United States consists technically of levying war against our own Government; but no treason can, morally speaking, be of a deeper dye of malignity than that of individuals compassing or levying war against the persons and property of a people who are in amity with the United States."

The population of the American Union as reported in the census, drawn up in 1810 by order of Congress, amounts to 17,100,576.



From the Catholic Herald.

TO THE REV. W. H. ODENHEIMER, A.M.

Rector of St. Peter's Church, Philadelphia.

No. III.

REV. SIR:—I feel obliged for the manner in which you notice my first communication. What you are pleased to call "the courteous character" of my letter, shall not be departed from, whether the editor of the Herald succeeds in bringing us to closer quarters or not.

I am not aware that any Catholic writers deny, that Christianity was introduced among the original inhabitants of Britain, long before St. Augustine's arrival; while, I believe, it is equally undoubted, that the conversion of the Anglo-Saxon race is due to him, and to the holy band which followed in his steps. The title of "Apostle of England" was not given to him to express, that *he himself* had done the whole work, but merely to signify that he was the first, and that his labours were attended with wonderful success. There is hardly an example of a whole nation being converted during the lifetime of those, who are designated their "Apostles." Ireland is one of the very few which are mentioned.

I did not deem it necessary in my former communications to load the page with references. With the exception of facts, which I deemed notorious, I had occasion to refer to no particular authorities, but those quoted by yourself. I now give, in a note, the original of Gildas with a few remarks, on the merits of the "plain English," and the "bad abridgment" of the passage. In the present communication, finding it necessary to go beyond the "sufficiency" with which you supply me, I will endeavour to satisfy you, by referring to all my authorities.

I should regret not having seized your meaning accurately on a point, which, I may say, is the hinge on which our controversy turns. If I qualify my expression by saying, that while you claim your orders through St. Augustine, you claim *no authority* through him, but through the British Church: perhaps I shall meet your views. I find no other way of reconciling your letter, and your book. As the derivation of authority was the only thing in question, I thought I was sufficiently accurate. Your orders, I suppose, you will contend, were flowing through one channel, your authority through another; the iron sceptre of Henry effected a junction between them at the reformation, and hence the "Protestant Catholic (!) (Anglican) church."

I now come to examine, what were the principles of that early British church, respecting the authority of the Bishop of Rome. I will quote my authorities as I go along, and will sift them too. May I request you, when you return to the subject, to do the same. It is easy to astound the reader, by inserting a number of references at the bottom of the page, while it is impossible, of course, to copy at length every thing that is referred to. The plan I would suggest, and which I will endeavour to follow, is to make reference to no passage or context of a pas-

sage of any writer, the authenticity reading, or translation of which, or the statement in it, is known to be *disputed*, without stating this fact, and giving the reason for the side that is taken. The reasoning on passages so quoted, will stand, of course, on its own merits. This plan will place the real merits of the case before the reader. I shall begin by examining the reasons alledged for denying that the authority of the Bishop of Rome was admitted by the old British Church.

The mere fact, that British bishops sat in foreign councils, proves merely that they were united in faith with the Catholic church: it is no proof that they denied the authority of Rome. I will prove hereafter that this unity in faith, and the subscriptions to these very councils, are a proof of the contrary.

The first and principal document produced to prove the alledged independence of the British church, is the answer of Dinoth to St. Augustine, at the interview between the British bishops, which you give in full, at page 126. This, Sir, I reject, as a spurious document, for the following reasons.

1. This document has no voucher for its authenticity. 1. Spelman was the first to produce it in 1639, copied,—from, what he calls, an old manuscript, of which, however, nothing is known, but that it belonged to a Welch gentleman, named P. Moston. He neither states the nature nor the author of the work, in which he found it, nor any other circumstance that might enable us to form an opinion of the value to be attached to it. Indeed he himself does not appear to give it much weight, or to look upon it as ancient; he avows, that he cannot say by whom, or at what time it was written, though he thinks it was copied from a more ancient manuscript, (antiquiorem procul dubio imitante.) 2. He says he copied the Welch, and the interlinear English translation, without changing an iota (ut ne in apice quidem ab exemplari discederem) and has added a Latin one for the use of foreigners. The English, however, is evidently not much anterior to his own time. It differs from that given in your book only in the spelling of two words—*helpe* and *spirituall*. This shows that Spelman's manuscript was not ancient.—3. Spelman thought that the original manuscript was in the Cotton library; and Wilkins, in reproducing Dinoth's answer a century later, quotes one of the Cotton manuscripts. Still not a word about its author—its appearance—its date, or any one circumstance that would throw light on its authenticity; though, he it remarked, this was contested from its first appearance. Although Wilkins had access to the Cotton manuscript, he leaves us as much in the dark as ever, and is satisfied with quoting Spelman's description and reasoning, at full length.

2. It bears evident marks of being spurious. 1. Dinoth would not have addressed St. Augustine in British, (Welch). The Abbot of Bangor certainly could have addressed him in Latin, and Augustine did not understand British. The document, on the other hand, is not pretended to be a translation. 2. Persons acquainted with the Welch tongue appear to have admitted that the language of the piece is modern. In the passage, which I will quote below from Fuller, he appears to give up this point. The word *helpio* (to help), evidently from the Saxon, betrays a later date. 3. The word *Paab* (Pope), is used as if that title was then given exclusively to the Bishop of Rome by all. The word *Papa* means "father," and for many centuries was given to all bishops. There are one or two instances, during the sixth century, of its being applied to the Bishop of Rome, in a peculiar manner, but the custom of doing so was

not universally established till long after, nor did it finally obtain till as late as the eleventh century. The dignity denominated by it now, was expressed by other words in ancient times.

3. There is a glaring anachronism in the document. The bishop of Caerleon is spoken of as the metropolitan of the Britons, though the archiepiscopal see was removed from that place, more than 80 years before the interview in question. It was transferred to Landaff in 512; and thence to Menevia (afterwards called St. David's) in 519. Bingham, Spelman, Fuller, and others, meet this argument, by saying, that the bishop of Menevia retained also the bishoprick of Caerleon; and therefore Dinoth might have spoken of him as bishop of either place, especially as Caerleon had formerly been the metropolitan see. To this I reply. 1. It is gratuitously asserted, that the bishop of Menevia retained the bishoprick of Caerleon; and this is asserted merely for the purpose of evading an argument, without any proof that such was the fact; I, at least, have not been able to find any in the authors above quoted, or any allusion to its being proved by others. 2. In the absence of positive proof, we must say, that it is at least highly improbable that he did. If Caerleon did not retain a bishop of its own, after losing its archiepiscopal dignity, it is much more probable, that it remained under the government of the bishop of Landaff, to which see it was first united in 512, than that it was entrusted to the bishop of Menevia. Landaff is almost on the line between the two places, but not more than about 15 miles from Caerleon, while this latter is almost 100 miles from St. David's—no trifling distance in those days, and in the mountains of Wales. It will not be easy, I apprehend to find examples, in those times, of bishops holding sees so distant from one another, and separated by intervening dioceses. Even if it were ascertained, that the bishop of Menevia did hold the diocese of Caerleon, it would not remove the difficulty. Any persons acquainted with such matters, in speaking of the metropolitan of a province, would speak of him, as bishop of the see to which the archiepiscopal dignity was attached. It is admitted that the archiepiscopal dignity was transferred to the see of Menevia, in the synod of Brevy in 519. The examples brought by Bingham, of the bishop of Man, being also bishop of Sodor in the Hebrides, and of the bishops of Porto and Ostia, who, being Cardinals, have resided in Rome for centuries back, are not to the purpose. In ecclesiastical language, a see is not transferred because its bishop resides elsewhere. The See of Sodor is not transferred to Man; both sees are united; the sees of Porto, and Ostia, are not transferred to Rome; their bishops merely reside there. The first example would, at most, explain, how it might have been said of a person residing in the diocese of Caerleon, that he was subject to the bishop of Menevia; but neither explains how the privileges of one see can be attributed to another, because both happen to be held by the same bishop.

4. Bebe must have known nothing of it, or of the sentiments it expresses, otherwise he would have mentioned it.—He is very severe on the Britons, perhaps unduly so, for their mode of celebrating Easter. Had he known that they denied the supremacy of the Pope, he would not have omitted to mention it: it would have constituted a much more heinous crime in his eyes, than the erroneous manner of celebrating Easter. For he must be a bold writer, who will call in question Bebe's attachment to the authority of the Pope: his account of Augustine's interview shall be discussed in my next.

V. If to the above arguments, I could

now add the evidence which will be produced in the following letters, & which places it beyond all doubt, that the primacy of Rome was admitted by the ancient British church; the authenticity of this document—first produced in the seventeenth century, and written—no one knows by whom,—would not be admitted for a moment.

You see sir, that the 'message' of Dinoth, is far from being of such an undoubted character, as might be imagined from the confidence with which it is quoted by most Protestant writers. When you return to the subject, you will be able to quote it with much more force, if you succeed in refuting the above arguments one by one. It will not be amiss, to let our readers see what Fuller, to whom you refer us for the original, says on the subject. His faith in its authenticity does not appear to have been so very strong; and it would seem that he almost, if not entirely, admits the modern character of the language.

He introduces it to his readers, with the pithy remark, "let it shift as it can for its own authenticity." After inserting it in Welch and English, and making the remark quoted above about Caerleon, he continues, "A late Papist much impugneth the credit of this manuscript (as made since the days of king Henry the eighth) and cavilleth at the Welch thereof as modern, and full of false spelling. He need not have used so much violence to wrest it out of our hands, who can part with it without considerable losse to ourselves, or gain to our adversaries; for it is but a breviate, or abstract, of those passages which in Bede and other authors appear most true, of the British refusing subjection to the see of Rome. Whilst therefore the chapter is canonical, it matters not if the contents be *apocrypha* (as the additions of some well-meaning scribe.) And though this Welch be far LATER than the dayes of Abbot Dinoth, and the English (added in the original) LATER than the Welch; (!!) yet the Latin as ancienter than both, containeth nothing contrary to the sense of all authors, which write this intercourse betwixt Augustine and the Welch nation."

I will prove in my next, that Fuller's statement of what can be inferred from Bede, is not borne out by an examination of his words.

Having proved the false character of the principal document which you have adduced; having gone to the very author to whom you refer me for the original, and finding he does not seem to consider its authenticity as so very certain;—allow me to say, that you are placed in rather an awkward predicament. After the example of most Protestant authors, you bring it forward with confidence as if it were never called in question; without even telling your readers, that the question of its authenticity was ever mooted. This, I may say, is not a proper manner of dealing with authorities. Of what use is it to make an assertion, and then quote twenty authorities at the bottom of the page, which, if examined, prove nothing, or are themselves disputed as much as the assertion, which they are brought to support? If brevity be required, it is better to treat of a few authorities in the manner I suggested above, than to go over a great number, leaving things precisely as they were before. I cannot return your kind advice concerning the necessity of quoting authorities better than by offering this supplementary admonition; if you pay as much attention to my suggestion, as I have endeavored to do to yours, our readers may have some chance of seeing the merits of the case fairly stated.

I remain, Rev Sir, respectfully  
Your obt't servant,  
CATHOLICUS.

## THE ROMAN CATHOLICS OF GIBRALTAR.

The Pope has addressed a brief, dated the 12th ult, to the Vicar Apostolic of Gibraltar, in which his Holiness condemns, in decided but mild terms, the conduct of various Roman Catholics who instituted the late proceedings against the prelate. The Pope exhorts them to return to canonical obedience, and adds:—"We are consoled by the thought that under the glorious government of the most serene and puissant Queen of Great Britain there is no cause to fear that a fresh injury should be done us, or that the treaty of Utrecht, which insures the exercise of the Catholic religion amongst you, should be violated, more especially since, in the most flourishing kingdom of Great Britain, through the justice of her Majesty, the Catholics and the bishops enjoy the full exercise of our most holy religion. French Paper.

Extracts from the Green Book, or Gleanings from the Writing Desk of a Literary Agitator.

## IRISH CATHOLICS IN THE BRITISH ARMY.

The writer of this truly patriotic work, (says the Boston Pilot,) in estimating the forces that England could bring against Ireland, in case of war, very naturally investigates the probable composition of those forces, and when he finds them to be chiefly constituted of Irishmen and Catholics, he concludes that they would not be ready to join in suppressing the liberties of their fellow countrymen and co-religionists. He observes:—

Even before the first material relaxation of the Penal Code, we find it stated, without contradiction by Mr. Grattan, in his speech to Parliament on the Catholic Bill, in February, 1792, that it was a matter "known by the gentlemen of the army, that, since they had recruited for the foot in Ireland, the regiments had been filled in a great proportion with Irish Catholics." According to General Cockburn, it was a subject of public boast in Ireland, that "full half the army that drove the French out of Egypt were Irish." In 1807, the year before the Peninsular war, Dr. McNevin states the proportion of Irish in the British army as "about one-half"—and that the estimate was not aggregated, may be inferred from the following circumstances. On the motion of thanks to Sir Samuel Auchmuty, for the capture of Monte Video, the General, who proposed it, said, that the 7th regiment, who had so gallantly fought there, under Sir Edmund Butler, was composed altogether of Catholics—that is Irish—and that he himself knew that of the 4000 men who attacked that fortress, 3000 consisted of Catholics—or, in other words, Irishmen. In 1810, Sir John Cox Hipplesey (from whose speech on the Catholic question, in that year, the foregoing confirmatory particulars are cited,) mentioned in Parliament, that of his own knowledge, out of two levies of 1000 men each, made a few years before, only 160 men were not Catholics; that in another regiment of 900 men in the south of England, 860 were Catholics; and he added, that it was then a well established matter, that the proportion of Catholics (or Irish) exceeded that of Protestants (or British) in the English army. It is a generally affirmed fact, for which, as such, it is unnecessary to cite an authority, that at the battle of Waterloo, at least two out of three parts of the "British heart and the British arm" were Irish. From the demonstration of sympathy evinced towards Mr. O'Connell on his route to the Clare election, by bodies of the soldiery, and from the results of an inquiry as to the disposition and feelings of the army with respect to the Emancipation, before the passing of the Relief Bill in 1829, it was "shrewdly suspected" by "men in office," that the "British heart and the British arm" in that army would not be sufficient to arrest the settlement of that Irish

question. And, in fact, at present, according to Sir Edward Lytton Bulwer, "two-thirds of the army are Irish!" The reason for this preponderance of Irish in the British service is contained in Mr. Tone's assertion, that "the army of England is supported by the misery of Ireland;" or, the more loyal Duke of Richmond said, during the war, on being told as Lord Lieutenant, of the distress of the Dublin tradesmen,—"A high priced loaf and low and scarce wages are the best recruiting sergeants for his Majesty." In fact, "les privations, la pauvreté, la misère," as Napoleon observed, "font l'école du bon soldat," or, to cite more pointed remark adverted to by General Cockburn—not only fighting, but marching and starving, "are, at times, the soldier's lot, and the army that excels in those three points will probably (if decently commanded) ultimately succeed." The admitted superiority of the Irish, in these qualifications for a military life, as contrasted with the general mass of their insular neighbors, proceeds from the greater health, vigor, and hardiness of constitution produced by agricultural more than by mechanical or manufacturing pursuits; and in England and Scotland we know, that there are at least two mechanics or manufacturers for one agriculturist, while in Ireland, the proportion of the former to the latter is so small as to be, comparatively, not worth mentioning. The Irish have, accordingly, been recently found and acknowledged, on English authority, to be better calculated for soldiers than the English and Scotch. "The company to which I belonged," says an English officer of the British Legion, in the Spanish service, "when it first landed in San Sebastian, was above 100 strong on parade; six weeks after its arrival at Vittoria, the utmost it could muster was 15 'loes or thirty men. The regiment, in like manner, which originally was between 7 and 800 strong, dwindled down, in the space of two months after the fever broke out, to not more than four hundred. All the other regiments, with the exception of the Irish, were cut up in like manner; and two of them, the 2d English and the 6th Scotch, were so nearly annihilated, that they were broken up, and the miserable residue drafted into other regiments. The Irish Brigade, on the contrary, suffered little or nothing from disease, although it was not better off for provisions or quarters than the rest of the force; and the 7th, 9th, and 10th, to the very last, retained their superiority in numbers, without receiving a single recruit from the disbanded regiments. Had the whole of the Legion been composed of Irish, instead of losing 1000 men at Vittoria, we might not have lost 100; in spite of all their hardships, the severity of the winter, the total want of pay, the Irish lived, thrived and grew fat, as if in clover. Such are the advantages of misery and starvation at home!" So much for what could be effected on land, since the time of the American war, by the "British heart and the British arm" without the aid of Irishmen. We shall now see what this same "British heart and British arm" was able to do on sea, without assistance. "In the last war," says Mr. Grattan, in February, 1792, referring to the American contest, "of 80,000 seamen, 50,000 were Irish names; in Chelsea, one-third of the pensioners were Irish names; in some of the men of war, nearly the whole complement of men were Irish!" Thus, to cite one instance out of many that might be given in corroboration of Mr. Grattan's assertion. "In the year 1780," says Sir John Cox Hipplesey, "when fewer Catholics entered the service than at present (that is, in 1810,) the crew of the Thunderer, of 74 guns, Commodore Walsingham, was composed two thirds of Catholics," or Irish. Sir Jonah Barrington, then, is amply justifiable in his assertion as to what England had to dread on a naval, as well as a military score, had the "British heart and the British arm" come to blows with the Volunteers in 1782.—"The British navy, too," says Sir Jonah, after referring to the amount of Irish in the English army—"was then almost manned by what were generally denominated British tars; but a large proportion of whom were, in fact, sailors of Irish birth and Irish feelings, ready to shed their blood in the service of Great Britain, whilst a re-

mained the friend of Ireland, but as ready to seize, and steer the British navy into Irish ports, if she declared against their country! The mutiny at the Nile," he adds, in a note, "confirms this observation. Had the mutineers at that time chosen to carry the British ships into an Irish port no power could have prevented them; and, had there been a strong insurrection in Ireland, it is more than probable they would have delivered more than one-half of the English fleet into the hands of their countrymen!"

On the 17th of October 1796, Mr. Graham, in his speech to Parliament on Emancipation asserts, that without the Irish Catholics, the British navy could not keep the sea; and that their proportion there was such that their indisposition to England would be fatal. "What," he exclaims, "is the British navy? a number of planks! Certainly not. A number of British men! Certainly not; no; but a number of British and Irish. 'Transfer,' says he, 'the Irish seamen to the French, and where is the British navy?' So convinced, indeed, were the French republican government of the great and indispensable numbers of Irish sailors in the British fleets, that the first idea conceived by the French minister, Charles de la Croix, for accomplishing the invasion of and rescuing Ireland an independent nation, was a scheme to diffuse disaffection and eventual mutiny and revolt through the Irish portion of the crews of his British Majesty's navy, by scattering money amongst them. And this plan the French minister had conceived, as we learn from Mr. Tone, before any communication had taken place between them—a circumstance which strongly evidences the general conviction of the correctness of Mr. Grattan's statement. Some time previous to that statement, or in Feb. 1796, Mr. Tone says, 'Let it never be forgotten that two thirds of the British seamen, as they are called, are in fact Irishmen!'—and in the first curious memorial upon the condition of Ireland, which he presented the same month to the minister of the Directory, he writes as follows in proof of the above assertion:—"For the navy, I have already said that Ireland has furnished no less than 80,000 seamen, and that two-thirds of the English fleet are manned by Irishmen. I will here," he continues, "state the grounds of my assertion. First, I have myself heard several British officers, and among them some of very distinguished reputation, say so. I know that when the Catholic delegates, whom I had the honour to attend, were at St. James's, in January, 1793, in the course of the discussion with Henry Dundas, principal Secretary of State, they asserted the fact to be as I have mentioned, and Mr. Dundas admitted it, which he would most certainly not have done, if he could have denied it! And lastly, on my voyage to America, our vessel was boarded by a British frigate, whose crew consisted of 220 men, of whom no less than 210 were Irish, as I found by inquiry! I submit this fact," continues the Irish exile, "to the particular notice of the French government." In the course of the following war, or in 1807, Doctor MacNeven states the proportion of seamen, then furnished by Ireland to the British navy, as almost two thirds,—and this estimate is not discountenanced by other authorities. Sir John Cox Hipplesey, in the valuable parliamentary speech already adverted to, said, in 1810, that out of a list in his hand of 40 ships of the line, which, at two different periods, had belonged to the Plymouth division, the Catholics greatly exceeded the Protestants in the majority of the vessels. In some of the first and second rates, the Catholics amounted even to two-thirds; while, in one or two first-rates, they formed nearly the whole; and in the Naval Hospital, about four years before (or the period of the publication of

Dr. MacNeven's book) out of 476 sailors, no less than 368 were Catholics. And from the excellent character, as seamen, assigned to the Irish by Lord Collingwood the companion-in-arms of Nelson, and second in command at the battle of Trafalgar—from that character, and a remarkable proposal resulting from it, which his lordship made to the Admiralty, it may be fairly assumed that the number of Irish in the British navy may have rather augmented than diminished, during the remainder of the war against Napoleon.—His lordship, in writing to the Earl of Mulgrave, on the 23rd of April, 1808, says, '100 Irish boys came out two years since, and are now the Irish topmen of the fleet!'—and the editor of his lordship's correspondence gives the following account of the proposal to the Admiralty, thus alluded to, and the honourable grounds, with respect to the Irish, in which that proposal originated. "He (Lord Collingwood) had found that Irish boys, from 12 to 16 years of age, when mingled with English sailors, acquired rapidly the order, activity, and seamanlike spirit of their comrades, and, that, in the climate of the Mediterranean, they often, in less than two years, became expert seamen." He accordingly proposed to the Admiralty to raise yearly 5000 Irish boys, and to send a large proportion of them to his command, for the purpose, continues the editor, of having them "taught and prepared in ships of the line, before they were sent into smaller vessels!" Here is an equally trustworthy and credible opinion of Irish seamanship from one of the most honest men, both in his private and public capacity, as well as by far the ablest admiral, from the time of Lord Nelson's to his own death, in the British service;—so much so, indeed, that when he wrote home to the government, on account of ill-health, to be relieved from the Mediterranean station, then more important than any other, he was, nevertheless, requested to continue at his post—which he patriotically did till he died!—because the government, as they acknowledged, could find no adequate successor for him! If we may suppose his lordship's suggestion respecting the "5000 Irish boys," to have been complied with—and the supposition is not an improbable one,—when we consider the source whence such advice emanated, and the superior facility of procuring sailors, as well as soldiers in Ireland, owing both to the greater want of employment there than in Britain, and the evident expediency of avoiding as much as possible, the unpopularity of a frequent infliction of impressment in England, when it could be imposed, with so much less cause for political apprehension, upon the less commercial, more warlike, and comparatively powerless or uninfluential, because religiously divided population of Ireland,—if, for such apparently strong reasons, we may suppose his lordship's idea to have been acted upon every year from 1808 till the peace in 1814, Ireland, in addition to her previous numbers, would have contributed 35,000 seamen to the British fleets! So much for what the "British heart and the British arm" could effect, during the last half century, without Irishmen; and the enormous amount hereafter stated, of the national debt, will show how much the greatness of England owes to Irish money.

A union with England, must, therefore, be made agreeable to the will of the Irish people, emphatically speaking, or however party discord, the offspring of sectarian delusion, may occasion submission for a time, a union with England, through the Mameluke medium of a numerically insignificant, contemptibly bigoted, shamelessly anti-national, individually rapacious and politically odious aristocracy, can not and what is more, ought not to last.

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, OCTOBER 9.

The church of England clergy have lately taken a wonderful liking to a name, which, in the remembrance of most still living, they heartily detested—the name of CATHOLIC. That name they find in the Apostle's Creed, and also in the Athanasian Creed, which their church retains—the name of that *one church*, out of which they read, there is no salvation. They find it even in their acknowledged Scripture, in St. James's epistle, stiled *Catholic*. And why so stiled? Because his epistle was not addressed like those of Saints Paul, Peter and John, to particular churches and individuals, but to the whole world. The fact is, and no linguist will deny it, the word CATHOLIC means *universal*. Now, let Dr. Strachan, in his next Charge, or any of his national church, say, in what sense his church is universal. She is national. Her very name declares her to be so—the Church of England, by Act of Parliament. The Church of Scotland, as national as she, since declared by an Act of the same Parliament to be the church of that country, has the same legal right to call herself CATHOLIC as that of England. Has either of these existed before the days of Luther, Calvin, John Knox, or Wesley, &c.—fifteen hundred years after the establishment, by the incarnate Deity, of the Catholic Church? Was it to these that Christ said, "go and teach all nations?" Have these taught all nations? Which is the church that has taught all nations, and brought the heathen world into the "one fold of the one shepherd?" John x. Was it our Parliament church? or John Calvin's church? These could deny and contradict, but not affirm: they could pull down, scatter and destroy; but not build up and preserve entire. The whole world had gone wrong, said they—The promises of Christ have failed:—the "gates of Hell" have finally prevailed against his church.—His promised Spirit, "the Spirit of truth," has abandoned her: but I, said Luther;—not you, said Calvin, but I:—you lie both, said Wesley: it is I to put all to rights; and Christ may thank me for preserving, by my METHOD, his Church from utter destruction. How easily is the Protestant public imposed upon by such bold and uncontradicted assertions as they have been accustomed to from their early childhood! Yet, amid the numberless contradicting and contradictory sects, who cannot all be right, common sense directs us to look out for the one church which the God incarnate established, and against which he solemnly declared, that "the gates of Hell (the false religions leading thither) should not prevail: that heaven and earth might pass away, but that his words should never pass

away." This church was surely the first; and who does not know that the first christian church in the world is the Roman Catholic? She is the only one Catholic or universal, as to time, having always existed since her divine founder, Jesus Christ; and Catholic as to place, being the church of all nations: not of any particular one. Now, however, after all, the Church of England must be the *Catholic church*, in contradistinction to the *Roman Catholic one!!!* "Get ye gone," says she to her mother: "I have got, at least in one nook of the world, all your property for my parsons and their families. I hold it by statute; and why should you retain the title while I possess the estate?" "But my title and estate," says the venerable mother, "is not of this world, and cannot by statute, be given or taken away. You are in your place the pampered pet of a particular earthly government. I am in all places the uncompromising and unchanging church of the Saviour. Yours, where you are, is the mammon and petty pomp of this world: mine are every where the labours and privations of this life, to work out the salvation of mankind. You have robbed me of property not belonging to me. Mine is placed more durable in a happier region; but my title you cannot—you dare not—assume. Your vain attempt to do so, would but hold you forth to the contempt and ridicule of every nation. From Jerusalem and the synagogue I sprang forth. London is not Jerusalem, nor its parliament the synagogue. 'Under the apple tree I was raised up. There my mother was corrupted: there she was deflowered who bore me.' CANT. viii. 5. If salvation is to be from you so young, woe to the numberless generations existing before you!"

### PROTESTANTISM AN ESSENTIALLY DISORGANIZING PRINCIPLE.

The Protestant, so called, Reformation, by rejecting in all matters the universally established authority of the Catholic, or, at the time being, the only acknowledged Christian Church, has introduced into the world a disorganizing principle of insubordination, which threatens, in our days, to level with the dust every ruling power on earth, however wisely established and legitimate. To this spirit of revolt the Apostle seems to allude in his second epistle to the Thessalonians, chap. ii. 5. "Let no man [says he] deceive you by any means; for, unless there come a revolt first, and the man of sin be revealed, the son of perdition." This spirit of revolt against all legitimate authority, human and divine, the Apostle tells us in the same Epistle, verse 7. This mystery of iniquity, was already working and preparing the way for the appearance of that wicked one, "only that he who holds, do hold, till he be taken away;" that is, till all who hold lawful sway be displaced by the ungovernable and anarchical multitude; and then shall that wicked one be revealed, &c. And was there ever a time mentioned in history equal to the present, in which inferiors claim equality with, nay, and a directing power over their instructors and rulers, in all things spiritual and

temporal. It is not now the father and head of the family to regulate the household concerns, but the children and inferiors independent of him, all according to their various and ever varying caprice.

The heterogenous jumble of unjust claims and rights, merged in the Westphalian treaty, was the first Protestant encroachment on established legitimacy, civil as well as ecclesiastical. The freedom granted to every one of thinking as he pleased, immediately gave to every one the right of acting up to his opinions; and hence the hideous and disastrous scenes displayed all over Europe by the reforming fanatics of all denominations: by the Anabaptists in Germany—the Zwinglians in Switzerland—the Covenanters in Scotland—the Puritans in England and Ireland—the Huguenots in France—the Guaux in Holland—and also the Protestant Pilgrims in America: each sect contending fiercely, not only for the toleration, but for the exclusive dominancy of its own particular scheme of religion;—till, in their unholy warfare, they had drenched with blood, and desolated the ill-fated countries into which they had succeeded in forcing their way by every violent and villainous exertion: worthy champions of *Apolluon the Destroyer*; the dauntless-daring pioneers of his all-subversive machinations: for they did but begin the work which their successors, under the direction of the same mischief-making spirit, are steadily carrying on towards its foretold final consummation; that general, downright infidelity, alluded to by the Saviour. "Do you think, [says he] when the Son of Man cometh, that he shall find faith upon the earth?" LUKE xviii. 8.

On the free thinking privilege adopted by the first Reformers, and with equal right assumed by their followers of every cast as their inherited privilege, the seductive privilege held out to mankind by the Devil in Paradise, that of proudly subjecting every thing to their own private judgment and decision, as if they were *gods knowing both good and evil*: on this loudly boasted privilege, our infidel theorists have most consistently sat themselves to reform in all points the very Reformation, and to overthrow, by private judgment, what others by the same criterion, had vainly laboured to set up. This is what our deistical writers have done, whose works have had such a demoralizing influence on the minds and manners of the late and present generations.

Among the first to figure in this anti-christian warfare, were our countrymen, the Collins, Hobbes, Woolstons, Herberts, Shaftesburys, Boyles, Bollingbrokes, and Humes. With all the freedom claimed by the first Reformers, these have set themselves to prove, on their own private and conjectural authority, that Christianity, in all its contested divisions, is but a delusion; that the Deity, if any such exists, (for of this also they affected to doubt) requires no religious worship from his creatures, as objects quite unworthy of his notice: that our passions and natural propensities were given us but to be gratified, never to be thwarted: that the love and respect of parents, relatives, friends, and

superiors, is the mere consequence of habit and education: that there is no real difference between good and evil, virtue and vice: in a word, that as we may think as we please, so may we act as we please, provided no temporal harm accrues to us from our conduct. And this is in substance the philosophy of the day, adopted, developed, and promulgated in a thousand ways by a crew of profligate French authors, who gloried in mimicking our British infidels, and in carrying out their impious, wild, and demoralizing theories to their utmost anti-social and disorganizing extent; denying all difference of rank and degree among the human race; preaching up *liberty and equality* to the ignorant, credulous and unthinking multitude: "promising them liberty. (says the Apostle), whereas they themselves are the slaves of corruption;" 2 Peter; and urging them on, as they have already too successfully done, through all the horrors of civil and foreign war, in the vain pursuit of a demonstrated chimera. Such were the Voltaires, Rousseaus, Dullombeits, and Diderots; such the Helvetius, Condoreets, and a thousand others their disciples, who by following up the free thinking principle of the Protestant Reformation, have become the political reformers of the spiritually reformed.

The proud spirit of resistance to all governing, as well as teaching, authority—the Protestant spirit of personal independence in mind and body, a disposition so contrary to that enjoined in holy writ, and so subversive of social order and human happiness—is just now showing itself forth to the world at large in all its infidel, demoralizing, and revolutionary tendency. It would seem as if the evil angels, bound up for a time, (Rev. ix. 14, 15,) were finally unchained, and permitted, while trying the fidelity of the just, to use all their seductive powers with the most fatal, but well merited effect, on the minds of a proud, self-willed, sensual, incredulous, and ungovernable people.

### DEATH.

"Heavens! what a moment must be that, when the last flutter expires on our lips! What a change! Tell me, ye who are deepest read in nature and in God, to what new worlds are we borne? What new being do we receive?—Whither hath that spark, that unceasing, that uncomprehended intelligence fled! Look upon the cold, livid, ghastly corpse that lies before you! That was but a shell, a gross and earthly covering, which held for a while the immortal essence that left it—left it, to range, perhaps through illimitable space; to receive capacities of delight, new powers of perceptions, new glories of beatitude! Ten thousand fancies rush upon the mind as it contemplates the awful moment between life and death! It is a moment big with imagination's greatest hopes and fears; it is the consummation that clears up all mystery—resolves all doubts—which removes contradiction and destroys error. Great God! what a flood of rapture may at once burst upon the departed soul. The unclouded brightness of the celestial regions—the pure existence of ethereal being—the solemn secrets of nature may then be divulged; the immediate unity of the past, the present and the future; trains of unimaginable harmony, forms of imperishable beauty, may then suddenly disclose themselves bursting upon the delighted senses, and bathing them in measureless bliss; the mind is lost in the excess of wondrous light, and dares not turn from the heavenly vision, to one so gloomy, so tremendous, as the department of the wicked! Human fancy shrinks back appalled.—AN.



SONG OF THE WORM.

BY ELIZA COOK.

The worm—the rich worm has a noble domain  
In the field 'tis stored with its millions of slain;  
The charnel grounds widen, to me they belong,  
With the vaults of the sepulchre coupled and strong.

The tower of ages in fragments is laid,  
Moss grows on the stones, and I lurk in its shade;  
And the hand of the giant and hoar of the leav  
Most turn weak and submit to the worm and the grave.

Daughters of earth if I happen to meet  
Your bloom-plucking fingers and so d-treading foot—

Oh! turn not away with the shriek of disgust,  
From the thing you must mate with in darkness and dust.

Your eyes may be flashing in pleasure and pride,  
'Neath the crown of a Queen or th' wreath of a bride,—

Your lips may be fresh and your cheeks may be fair—  
Let a few years pass over and I shall be there.

Cities of splendor, whose palace and gate,—  
Where the marble of strength and the purple of state,—

Whose the mart and arena, the olive and vine,  
Once flourish'd in glory, oh! are ye not mine?  
Go, look for famed Carthage, and I shall be found  
In the desolate ruin and weed cover'd mound;

And the shroud of my trailing discovers my home  
'Mid the pillars of Tyre and the temples of Rome.

I am sacredly shelter'd and daintily fed,  
Where the velvet bodic's and the white lawn is spread;

I may feast undisturb'd—I may dwell and carouse  
On the sweetest of lips and the smoothest of brows.

The voice of the sexton—the chink of the spade—  
Sound merrily under the willow's dark shade;  
They are carnival notes, and I travel with glee  
To learn what the churchyard has given to me.

Oh! the worm—the rich worm has a noble domain,  
For where monarchs are voiceless I rove and reign!

I delve at my ease and regale where I may,  
None dispute with the earth worm his wild or his way.

The high and the bright for my feasting must fall—  
Youth, beauty and manhood—I pray on ye all.

The prince and the peasant, the despot and slave,  
All—ah! must bow down to the worm and the grave.

PRESBYTERIANISM IN SCOTLAND.—

The result of the disorganizing principle on which all Protestantism is based—private judgment—is evinced by the numerous splits which have recently taken place in the Presbyterian denomination. The following extract from a correspondent of the Christian Reformer, Edinburgh, shews that the Scottish Kirk like its sister in America, is a house divided against itself. Dr. Chambers and some of his brethren happened to differ on some subject; and in the General Assembly, held last May, the Doctor's party triumphed over their opponents, by a majority of 84. The letter from which we quote, was written previous to that event; and we give it, more as an illustration of the fruits of an erroneous principle, than as an item of intelligence.

"The clergy of our side of the Kirk still entertain exactly the same views they have done all along. Mr. Close, of Cheltenham, who was here lately, put the question to Dr. Chalmers, whether he was really prepared to become the head of a Dissenting Church? He replied, "not of a Dissenting, but of a SUPPLEMENTARY Church." We have reason to believe, however, from other sources of intelligence, that before leaving the church, Dr. Chalmers will endeavour to obtain a majority in the General Assembly, to pe-

tion parliament to dissolve the connexion of Church and State—preserving all vested and life interests. Failing in this experiment, Dr. Chambers will become a Dissenter, but not a SUPPLEMENTARY.—Whenever this happens, the days of the Kirk will be numbered. Indeed, they are so already. It may be a question of time, and a question of modes—but the Scotch Establishment is on the eve of its fall."

At the special meeting of the Commission of Assembly of the Scottish church, on Wednesday, a string of resolutions was passed, re-asserting the policy which the majority in the Assembly have pursued, but closing with one which is curious in its determinations: the Commission resolve to seek a conference with the minority who protested against their proceedings at the previous meeting, to try to induce them to reconsider their present position; and besides "to take measures for bringing the principles and privileges of this church, as well as the dangers which may threaten her, before the Government, the Legislature, and the country at large by deputations, public statements, meetings, and such other methods as may appear expedient." A Committee was appointed to carry these resolutions into effect.

THE CHILDREN OF ROMAN CATHOLICS BEATEN AND TURNED OUT OF A NATIONAL SCHOOL.—A few days since Ellen and James McMahon, the children of Wm. McMahon, were turned out of the national school at Rathoo chapel, as young black sheep who would disgrace the flock! They were humiliated out of the school, beaten by the scholars, and pelted home, as the offspring of black sheep, not fit to live, and have not since been sent to school. We will take care that this case shall be reported to the national board, when we shall see whether this body possess the power of redressing the wrongs inflicted on these poor children.—*Carlow Sentinel.*

The income of the English railway lines now average £100,000 a week.

The Hon. Charles Villiers brother of Lord Clarendon, was fined 5s. at Wandsworth police office, on Monday, for being drunk.

Sir Thomas Legard, of Ganton, Bart., R. N. having ascertained his defective title to the property, has surrendered Anlaby-hall and estate, near Hull, to William Legard, an humble relative, who is now in possession.

The authorities of Eton dismissed the keeper of the college bathing place near the Weir, Windsor, for allowing Prince Albert to resort there for a dip, but his Royal Highness has provided for the man.

PROJECTILE MISSILES.—The 'Cologne Gazette,' under date of 7th August, states that M. de Mismark, an officer on half pay, had invented a frightful projectile to be used in war—a ball which not only strikes, but ignites the object struck with a fire which cannot be extinguished. The inventor who is about to exhibit his machine at Spandau, considers that it will render war impossible.

There are 187 nisi prius cases for trial at Liverpool assizes. Mr. Murphy, M. P. Cork, holds nearly all the briefs in the Criminal Court.

The Ribbon Society is spreading in Kilkenny, and Dr. Kissella, R. C. bishop, has found it necessary to warn the priests and their flock against it.

At the great conference of Teetotallers, held in Huddersfield last month, at which two delegates from Belfast attended, the following was the third head of the sixth resolution:—Resolved, "That this Conference dooms the use of intoxicating wine on the sacred occasion of the Lord's Supper as unwarranted by Scripture"—What next?

CURIOUS AFFAIR.—There are residing in a cottage at Welmot, in the Parish of Midsamor, Northan one great-grandmother, two grandmothers, three mothers, three daughters, two granddaughters, one great-grand daughter, one son, one brother, one sister, one uncle, one great uncle, two nieces, one widow, and four fatherless children, yet the whole amount to but five persons.—*Salisbury Herald.*

IMPORTANT IF TRUE.—It is said that a distance of fifty-seven miles has been travelled on the common road, in a Bath chair, by electro-magnetic power, in one hour and a half; and further, that the applier comes over daily from St. Albans to the Bank of England, in the said chair, in half an hour, at an expense of sixpence.

The government having called upon the High Sheriff of Formingham, Alexander Nixon, Esq., to explain why a certain seal was attached to election returns, that gentleman tendered his resignation, which has been accepted.

The contingent expenses of the Legislative Council and House of Assembly, for the first Session of the United Parliament, amount to £14,653 19 6.

You remarked, a few weeks since, that the celebrated English reviewer Jeffrey had once said, that if a premium was offered for a new translation of the Scriptures, some Yankee would obtain it, although he should have no previous knowledge of the language from which the translation was to be made. I can furnish you with a case in point to the remark of the reviewer.

Mr. W—, now a distinguished member of the Ohio bar, entered Harvard College with a determination to acquire a thorough classical and legal education, but was destitute of the requisite means, and had no friends to whom he could apply for assistance. Soon after his entry into college he heard that the professor of the University wished the services of a translator in the preparation of his edition of the works of Lu Place. Mr. W. although entirely ignorant of the French language, impelled by that indomitable spirit of perseverance in the pursuit of knowledge which is so common among the youth of the Eastern states, immediately offered his services. Of course the inquiry was not made whether he understood the language; the professor taking it for granted that none other than a French scholar would apply for the situation. An agreement was made, the terms were settled, and the translator was to commence his new studies in a fortnight. He abandoned all other studies and applied himself day and night to the study of French, and at the appointed time assumed his duties and performed them in a manner satisfactory to his employer. By these means he obtained an ample support while in college, and something to spare. It is needless to add this gentleman has acquired wealth and distinction in the pursuit of his profession.—*N. Y. Com. Intel.*

A RICE DISTINCTION.—At a meeting of the Lincoln Temperance Society last week, the question was raised whether the use of brandy in cookery, particularly in plum puddings, would be an infringement of the rules? After a very long and grave debate, in which much ingenuity was displayed, it was resolved that brandy in puddings is eaten and not drunk, and that therefore it does not fall within the list of articles prohibited.

PREPARATIONS FOR WAR.—Orders were received from Washington to put the U. S. ship North Carolina on the war footing. The upper guns are to be changed and Paizhan's substituted, and her powder and shot to go on board this day. Orders have been received at the Yard to expedite the vessels on the stocks, and repair those in ordinary. This is as it should be.

A CAST IRON LIGHTHOUSE.—Among the wonders of this wonder-working age, we may mention a lighthouse of cast-iron, (it) which is nearly completed in London, intended to be placed on a dangerous reef of rocks at Morant Point in the island of Jamaica. The lighthouse is 100 feet high, and 18 3/4 feet in diameter at the base.

One of Sir James Anderson's steam carriages will in a short time be placed upon the road between this city and Dublin, for the conveyance of passengers and goods. The journey between this and Dublin may be accomplished in eight hours, so that passengers can breakfast in Limerick, and dine in Dublin the same day, and vice versa.—The rate of conveyance may be accelerated from 12 to 15 miles an hour.—*Limerick Chronicle.*

A new vessel on the stocks at Drogheda was destroyed by incendiaries, who set a tar barrel under her keel, and fired the pile.

THE FRENCH NAVY.—France has at present in commission a navy that is composed of 189 vessels which carry 3930 guns. Of these vessels 20 are ships of the line, and mount 1854 guns; 19 frigates mount 978 guns; 22 corvettes 542 guns; 34 brigs mount 528 guns; and 7 gunboats 28 guns. In the number of her naval vessels at present in commission are included 30 steamers, 26 transports, and 31 small crafts.

GORE DISTRICT ASSIZES.

The following convictions have taken place:

- David Adams—Manslaughter
- James Burns—Larceny
- William Perry—Manslaughter
- William Henry—Larceny
- William Wade do
- William Temple do
- John Boyle, John Fitzpatrick, and Patrick Dwyer—Larceny
- Isaac Dunscomb do. stealing Oxen
- Ditto do stealing a Cow
- James Stawnt—Misdemeanor
- John Crawford—Larceny
- Joseph Strangman, David Strangman, and Eliza Strangman, Misdemeanor
- Henry Vanpatton. Assault and Battery.—*Gazette*

Letters and Remittances received since 22nd September.

- MAIDSTON—Rev Michael McDonell, \$4
- LONDON.—Rev Patrick Dwyer \$5, Mr Lawless, 15s. Peter McCann, 7s.6d. Jno Wright 7s6d
- ST THOMAS—Rev. Mr. O'Flinn, 5s.
- NIAGARA—Rev Mr Gordon, 15s
- CHIPPAWA—Alexander Chisholm, 7s 6d
- VICTORIA—John McLaughlan, 7s6d
- NELSON—Robert Best, 7s6d
- ANCASTER—Owen O'Brien, 7s6d
- DUNDAS—Patrick Kennedy, 7s6d
- NONWICH—Nicholas Halligan, 7s6d
- OAKVILLE—Michael Butler, 7s6d
- COOKSVILLE—D McDonell
- TORONTO—Hon Alex McDonell, 15s—Michael Reynolds, 7s6d, Dr. Brady, 7s6d
- S. G. Lynn, 7s6d, John Murnam, 8s 6d.
- NEWMARKET—Rev Mr Quinlan 74, W Wallis 7s 6d, Wm. O'Sullivan 7s 6d Jas. Wallis, Bradford, 7s6d
- BARRIE—Michael Bergin, 7s 6d
- BEAVERTON—Michael McDonagh, 15s
- BELLEVILLE—Rev Mich Brennan, 15s.
- Jno Donagh, 7s6d. Stephen O'Brien 7s6d.
- KINGSTON—Rev P Dollard, 7s6d. Thos Johnson 7s 6d, Walter McCuniff 7s 6d, Angus McDonell, Jr. 7s6d, Finton Phelan 7s6d, Wm P McDonell, 7s 6d, Archibald McDonell, 7s6d, Louis Laporte, 7s 6d, Alexander McDonell, jr, 7s6d. Rev Eneas McDonell, 7s6d, Rev Charles Burke, east Camden, 7s6d.
- CORNWALL—Rev Jas Bennet 10s. J S. McDonald 7s6d, A McDonell 7s 6d, J S. McDougald 7s6d, Duncan McDonell 7s6d
- D McMillin 7s6d, A R McDonald 7s6d
- PERTH—A Leslie, Esq. 15s.
- BYTOWN—Rev John Cannon, 7s 6d Mr Burreill, 7s6d. T B M Dupois, 7s6d, Jno Taillon, 7s 6d, Thos Hanly 7s 6d, John McDonald 7s 6d.
- BOSTON, Mass.—Wm. J. McDeDonell, 7s. 6d.
- HAMILTON—Thos Closhey 7s 6d, Wm McDonell 7s6d, Patk Morgan 7s6d, Wm H Morin 7s 6d, S McCurdy 7s 6d. John Brick 7s6d, Timothy Brick 7s6d, Edward Alton 7s 6d, John Quinlan 7s 6d, Patrick McGarvey 7s6d, Mr Faucett, 7s 6d Mr McDonell, James street, 7s6d.

FALL & WINTER FASHIONS

For 1841—1842.

THE Subscriber has just received the FALL & WINTER FASHIONS for 1841 and 1842, to which he would call the attention of his customers and the public generally, as there is a very great change in the style of the London and Paris garments.

The Subscriber would also mention, that his workmen being fully competent to make up the most fashionable work, the public may rely on every satisfaction being given.

SAMUEL McCURDY.

Hamilton, 1st October, 1841.



THE  
CATHOLIC PROSPECTUS.

*Quod semper, quod ubique, quod ab omnibus creditum est.* — What always, and every where, and by all is believed.

In offering once more to the Public our Weekly Periodical, THE CATHOLIC, we wish it to be understood that it is not our intention to make it a work of polemical discussion or religious disputation; except when forced, in self defence, to repel the wanton and unmerited attacks of others—to expose the ignorant or wilful misrepresentations of the Catholic doctrine; and, when calumniated, to set ourselves right in the general estimation.

Our main purpose in this undertaking is, (besides exhibiting in her true light the Catholic Church) to adduce proofs in favour of Christianity at large, demonstrative of its divine origin and institution.— This seems the more necessary, as the tendency of the present age is evidently towards downright infidelity. The time seems at length arrived, when the prophetic warning of the chief Apostle is to be verified. "In the latter days [says he] there shall come scoffers, deceitful scoffers, walking after their own concupiscences; and saying, where is His [the Lord's] promise, or where is His coming; for, since the time that our fathers slept, all things continue as they were from the beginning of the world." 2 Peter, iii. 2. The Saviour himself had predicted that such a general apostacy would take place before his final coming to judge the world. "Do you think [said he] when the Son of Man cometh, that he will find faith upon the earth?" Luke xviii. 8.

To render our Publication more agreeably and usefully varied, we shall introduce into it such subjects, RELIGIOUS, MORAL, PHILOSOPHICAL and HISTORICAL, as may be instructive, edifying and entertaining.

We shall also notice the PASSING EVENTS, and give our readers whatever is most interesting in the NEWS OF THE DAY.

We are not unknown to the British and also to the foreign American public, who have welcomed and patronised our former undertaking, and generally regretted its discontinuance. We are thus encouraged to look up again to them for their generous support in our anxious endeavours to furnish them with a rational, religious and truth-propounding periodical. Protestants of every denomination are deeply interested in knowing perfectly what they seem easily persuaded too rashly to condemn.— Catholics, on the other hand, unjustly represented as idolaters; as monsters, in a moral sense, authorised to sin, by that absolving power which Christ has left to the pastors of His church—the power of forgiving the truly, and only the truly penitent, JOHN xx. 23. Catholics are particularly interested in supporting a publication such as this, which secures their moral and religious character from the obloquy so unsparingly thrown upon it, by those whose livings depend on the proping up of their own variously invented systems, and which they constantly do by

decrying and vilifying the sole religion of the Saviour's institution.

We therefore rely on the ready support of all who are sincere in their search after truth, and who earnestly desire to see it prevail; for truth is one and always the same.

Our Paper will be of the imperial quarto size, containing eight pages, and will cost, exclusive of postage, Three Dollars annually, half-yearly paid in advance, to enable us properly to set on foot and carry on our Printing Establishment, which, whether subscriptions are forthcoming or not, will require constant and immediate outlay. In our Weekly sheet, which we have reason to hope will be extensively circulated, room will be afforded to ADVERTISEMENTS on the same terms as in other Journals.

Sept. 15, 1841.

**BRISTOL HOUSE,**

King Street, Hamilton, near the Market,  
**By D. F. TEUKSBURY,**  
September 15, 1841.

**QUEEN'S HEAD HOTEL.**

JAMES STREET, (NEAR BURLEY'S HOTEL.)

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

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

W. J. GILBERT.

Hamilton, Sept. 15, 1841.

**SCHOOL BOOKS.**

IN THE PRESS

AND SPEEDILY WILL BE PUBLISHED,

**BY J. RUTHVEN,**  
HAMILTON.

A SYSTEM OF PRACTICAL ARITHMETIC; to which is added a set of BOOK KEEPING by single entry, and a practical dissertation on Mental Arithmetic, Federal Money, Receipts, Bills of Exchange, inland and foreign; Explanation of Commercial Terms, &c., adapted to the circumstances of this country and the present state of Commerce.

By G. & J. GOUINLOCK,

Late y British Teachers of long experience and extensive practice.

This is the first of a series which they intend to publish for the use of Schools in BRITISH AMERICA.

They have other three nearly ready for printing, viz:—

1st. A Reading Book for beginners, containing progressive lessons from the Alphabet to words of four syllables, arranged in the most natural and simple manner.

2nd. An Explanatory Introduction to English Reading, to succeed the introductory one, and prepare pupils for the highest departments of reading or speaking.

3rd. A Pronouncing and Explanatory Vocabulary upon an improved plan. This will be an indispensable book in all schools for three important elements of a good education.

Their fifth will be a Geography, and will be proceeded with as quickly as possible.

Hamilton, 3rd Sept., 1841.

**EDWARD MCGIVERN,**  
SADDLE AND HARNESS MAKER,  
HAMILTON.  
Opposite Chapel & Moore's Tin Factory  
King Street.  
Sept. 23rd, 1841.

**P. BRANEGAN,**

Next door to R. Ecclestone's Confectionary Establishment, King Street,

DEALER IN  
**Groceries and Provisions.**

N. B.—The highest price in cash paid for Wheat, Flour, Oats, Barley, Peas, Timothy Seed, Pork, Butter, &c.  
Hamilton, Sept. 15, 1841.

**THOMAS HILTON,**

CABINET MAKER,  
AND UPHOLSTERER,  
King Street, five doors east of the Bank.

**STONE CUTTING,**  
MONUMENT AND TOMB STONES.

THE Subscriber is prepared to manufacture every article in the above line, in a manner that cannot fail to give satisfaction.

ROBT. M'ILROY,

One door west of the Gore Bank.  
Hamilton, Sept. 22, 1841.

**PATRICK BURNS,**

BLACKSMITH, KING STREET,  
Next house to Isaac Buchanan & Cos  
large importing house.  
Horse Shoeing, Waggon & Leigh Ironing  
Hamilton, Sep. 22, 1841.

**STOLEN,**

ON MONDAY Night last, from Devaux's Hotel, John Street, a LIGHT BROWN OVERCOAT, of superfine cloth,—the facings and Collar lined with black velvet, and bound with black cotton braid. Suspicion is attached to certain persons for taking the above liberty, who if they return the Coat, nothing further will be done about it.  
Hamilton, Sept. 22, 1841.

**HIDES and BARK**

WANTED.

THE SUBSCRIBERS desire to give Notice to the Public, that they have erected a large Tannery in this place, and require a constant supply of Hides, and that they will give a liberal price in cash, for Hides and Bark delivered at their Tannery on Catharine Street.

G. L. BEARDMORE, & Co.  
Hamilton, 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.

**SAMUEL McCURDY,**  
TAILOR,  
KING STREET,  
HAMILTON, G. D.

**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.

**AGENTS.**

Rev. Mr. Vorvais, *Amberburgh*  
" Mr. G. Inoy, *Queiph*  
" Mr. Charvat, *Pentanguishene*  
" Mr. Proulx, *do.*  
" J. P. O'Dwyer, *London.*  
" Mr. O'Flann, *St Thomas.*  
" Mich. MacDonall, [*Maidstown,*] *Sanctiwick*  
" Alex. J. MacDonell, *Oakville.*  
" Mr. Mills, *Dundas.*  
" E. Gordon, *Niagara.*  
" Mr. O. Kolly, *Gore of Toronto.*  
" W. Patk. McDonagh, *Toronto.*  
" Mr. Quinlan, *New Market.*  
" Mr. Fitzpatrick, *Ops.*  
" Mr. Korman, *Cobourg.*  
" Mr. Butler, *Peterburgh.*  
" Mr. Lallor, *Pictou.*  
" M. Brennan, *Delleville.*  
" J. Smith, *Richmond*  
" P. Dollard, *Kingston.*  
Very Rev. Angus MacDonell, *do.*  
Rev. Angus MacDonald, *do.*  
Right Rev. Bishop Goulin, *do.*  
Rev. Mr. Burke, *do.*  
Rev. Mr. Snyder, *Wilmot, near Waterloo.*  
" Mr. O'Reilly, *Brookville.*  
" J. Clark, *Prescott.*  
" J. Bonnot, *Cornwall*  
" John Cannon, *Bytown.*  
" J. H. McDonagh, *Perth.*  
" G. Hay, [*St. Andrew's*] *Glengarry.*  
" John MacDonald, [*St. Raphael,*] *do.*  
" John MacDonald, [*Alexandria,*] *do.*  
" Mr. Lolevro, *L'Original*

**DISTRICT OF QUEBEC.**

Rt. Rev. Joseph Signay, *Bishop of Quebec.*  
M. M. Th. Maguire, *Vic. Gen.*  
J. Jemers, *Sup. Seminary of Quebec.*  
A. Parant,  
Z. Charvat, *Curate of St Roche.*  
L. T. Bedard, *General Hospital.*  
L. J. Desjardins, *Hotel Dieu.*  
T. Maguire, *Ursulines.*  
P. McMahon, *St. Patrick.*  
H. Paisley, *St. Catharines.*

**DISTRICT OF THREE RIVERS.**

M. M. T. Cooke, *Curate of Three Rivers.*  
J. E. McMahon, *Sherbrooke.*

**DIOCESE OF MONTREAL.**

Rev. Patrick Phalan, *SEM. ST. SULPICE.*  
M. M. J. Quiblier, *Sup. Sem. Montreal.*  
J. Richards, *do.*  
P. O'Connell, *Vicar, Montreal.*  
J. A. Baylo, *College of Montreal.*  
J. C. Prince, *College of St. Hyacinthe.*  
P. M. Mignault, *Sup. Col. of Chambly.*  
J. F. Gagnon, *Berthier.*  
J. R. Pare, *St. Jacques.*  
M. Blanchot, *Cedars.*  
J. E. Kelly, *Sorel.*  
E. Crevier, *St. Hyacinthe.*

Bishop Fraser, *Nova Scotia*  
Dr J B Purcell, *Bishop of Cincinnati, Ohio*  
Bishop Fenwick, *Boston.*  
Bishop Kenrick, *Philadelphia.*  
Bishop England, *Charleston, Maryland, U.S.*

**INFORMATION WANTED**

OF PIERSE McELLIGOTT, late of Tralee, County Kerry, Ireland. When last heard of he was employed as principal clerk with Jno Okely, Esq. merchant, Smith's wharf, Baltimore. Any information respecting him sent to this Office, will be thankfully received.  
Hamilton, Sept. 15, 1841.