



# THE CATHOLIC.

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

VOLUME II.

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"I AM FEARFULLY AND WONDERFULLY MADE."

Psalm cxxxix. v. 14

Fond Atheist! could a giddy dance  
Of atoms blindly hurled,  
Produce so regular, so fair,  
So harmonized a world?

Why do not Lybia's driving sands,  
The sport of ev'ry storm,  
A palace here, the child of chance,  
Or there a temple form?

Presumptuous worm! thyself survey,  
That lesser fabric scan;  
Tell me from whence th' immortal dust,  
The god, the reptile, man?

Where wast thou when the embryo earth  
From chaos burst its way,  
When stars exulting sang the morn  
And hail'd the new-born day?

What fingers brace the tender nerves,  
The twisting fibres spin?  
Who clothes in flesh the hard'ning bone,  
And weaves the silken skin?

How came the brain and beating heart  
Life's more immediate throne,  
(Where fat'd ev'ry touch) to dwell  
Inmail'd in solid bone?

Who taught the wand'ring tides of blood  
To leave the vital urn;  
Visit each limb in purple streams,  
And faithfully return?

How know the nerves to hear the will,  
The happy limbs to wield?  
The tongue ten thousand tastes discern,  
Ten thousand accents yield?

How know the lungs to heave and pant?  
Or how the fringed lid  
To guard the fearful eye, or brush  
The sullied ball unbid?

The delicate, the winding ear,  
To image every sound,  
The eye to catch the pleasing view,  
And tell the senses round?

Who bids the babe new launch'd in life,  
The milky draught arrest,  
And with its eager fingers press  
The nectar-streaming breast?

Who with a love too big for words  
The mother's bosom warms,  
Along the rugged paths of life  
To bear it in her arms?

A God! a God! Creation shouts!  
A God! each insect cries:  
He moulded in His palm, the earth,  
And hung it in the skies!

## THE CHRISTIAN RELIGION DEMONSTRATED DIVINE.

CHAPTER XXXVII.

### Deuteronomy.

CHAPTER xxviii. 49.—"The Lord will bring in upon thee a nation from afar, &c."

The whole remainder of this chapter is a clear prophecy of the invasion of Judea by the Romans; of the horrors of the siege of Jerusalem prosecuted by Titus; and faithfully detailed by the Jewish historian Josephus, who had been himself an actor on the occasion, and an eye-witness of the same; and finally of the dispersion all over the world, and wretchedly dependant state of the guilt-stricken remnant of Israel: and all because "they heard not the voice of the Lord their God."

Verse 62.—"They shut their ears against the exhortations of their promised Messiah, the long predicted Deity incarnate: and in giving him up to the Romans to be crucified, they smote themselves and their posterity with the most awful of maledictions, crying out, *his blood be upon us and our children!* And still after the long lapse of eighteen hundred and forty years we see that curse lie heavy on them.

CHAPTER xxx.—In this chapter it is again unequivocally foretold, that after all their transgressions and consequent sufferings, the Jews shall finally be converted and restored to God's special favour.

Verse 19.—"I call heaven and earth to witness this day, that I have set before you life and death,—blessing and cursing. Choose therefore life, &c."

Can any testimony be clearer than this, that man's will is perfectly free?

CHAPTER xxxiii. 7.—"In the blessing with which the man of God, Moses, blessed the children of Israel before his death;" we observe, when he speaks of Juda, his prophetic allusion to the Redeemer, who was to spring from that tribe. "Hear, O Lord, says he, the voice of Juda; and bring him in unto his people." *The voice of Juda* was the prayer of that tribe in particular that God's distinguishing promise in its favour might be fulfilled;—and that the predicted *holy one* might at length be born of it; in which wish the Jewish Lawgiver, the representative of the whole synagogue joins; praying God to "bring him in unto his people;" and alluding to his invincible might, the might of the divine person incarnate, rendering the man of Juda, the humanity, which he took of that tribe, triumphant over all his enemies. "His hands, says Moses, shall fight for him; and he shall be his helper against his enemies."

Verses 8, 9.—In addressing Levi, he reminds that tribe of the perfection and doctrine which they are charged to keep; and carrying his view to the Levitical order of the Saviour, prefigured by the Jewish one, he alludes to their more perfect abstraction from all worldly connections. It is Christ's unmarried priesthood, the christian tribe of Levi, who, according to Moses, "hath said to his father and his mother: I do not know you; and to his brethren, I know you not; and their own children they have not known." These, adds Moses, "have kept thy word, and observed thy covenant: thy judgments, O Jacob! and thy law, O Israel!" Yes; obedient at the Saviour's call, they have left "father and mother, sister and brother, wife and children, and all things else to fol-

low him. These, in the perfect sense, have kept the words, and observed the covenant, and the judgments of the prefigured Jacob; and the law of the real Israel.

Verse 10.—"They shall put in sense in thy wrath, and holocaust upon thy altar." That is, they shall appease the wrath of God by offering up to him prayer and sacrifice.

Verse 11.—"Bless, O Lord, his strength, and receive the work of his hands. Strike the backs of his enemies, and let not them, who hate him, rise." The Saviour himself shews us this blessing granted to his priesthood, in his solemn promise that he would be with them at all times, even to the end of the world, and that "the gates of hell should never prevail against his church."

Verse 12.—In the blessing of Benjamin, the youngest of the patriarchal tribes, an allusion seems made to the disciple *the best beloved of the Lord*, the youngest of the twelve Apostles; who, as in a *bride chamber*, the abode of love, *rested between his shoulders*, reclined on Jesus' breast. The words of the text are these: "And to Benjamin he said: the best beloved of the Lord shall dwell confidently in him. As in a bride chamber shall he abide all the day long; and between his shoulders shall he rest."

In a further striking sense is the apostle St. John likened to Benjamin, the youngest of the twelve patriarchs; for as Benjamin was born to his mother Rachel, "when her soul was departing, and death was now at hand, on which account she called him *BENONI*, or the son of her pain." So to Mary, at the foot of the cross, did the beloved disciple prove the *son of her pain*, when at the moment that Simeon's prophecy concerning her was verified; when the sword of grief had pierced her heart, at the sight of the sufferings and ignominy which her divine son endured; when she felt, like Rachel, her soul departing, and as it were death itself at hand; he was given to her, as her son, instead of her expiring Jesus—as Benjamin was to Rachel, instead of her darling Joseph, whom she had lost.—Gen. xxxv. 18. Well might she call him then *BENONI*, the son of her pain; on hearing these last words of her most beloved—"woman, behold thy son! son, behold thy mother!"

Verse 13.—In blessing Joseph, Moses falls in with the prophetic strain of Jacob, when imparting to that patriarch, the chief prototype in name and conduct of the Saviour, his dying benediction, as may be seen, on referring to Jacob's words in Genesis xlix. 22, &c. He is styled by both the *Nazarite*, or holy one, among his brethren. The beautiful one—the *speciosus forma præfiliis hominum*—the beautiful above the children of men; as the royal prophet designates him,—Psalm xlv. 3—on whose head all benediction is invoked. "Whose horns are as the horn of the rhinoceros; with them shall he push the nations, even to the ends of the earth;" that is, whose might is irresistible, and to whose yoke all the nations of the earth shall be subjected; that which already is nearly verified by the conversion of almost all the pagan nations to christianity.

The blessings of the other tribes by Moses allude to particulars, which few among the learned have been able to explain. Only in the end, what he says of Israel is evidently spoken of the whole people of God—namely—the Church of Christ. "Israel, says he, shall dwell in safety and alone;" that is, secure, though never associated with others.

Verse 23.—"The eye of Jacob in a land of corn and wine."—In the spiritual sense, the attention of God is

constantly turned towards our propitiatory victim in the eucharistic sacrifice—wisdom's feast, Prov. ix. the "corn of the elect, and the wine engendering virgins. Zach. ix. 17, the bread, which is the body, and the wine, which is the blood of the Redeemer.—John vi.

"The heavens shall be misty with dew." The dew of heaven, softening and fertilizing the dry and barren soil, is an emblem of divine grace, producing similar effects on the minds of the faithful.

Verse 29.—"Blessed art thou, O Israel, who is like to thee, O people! thou art saved by the Lord, the shield of thy help, and the sword of thy glory."

Blessed is that church which the Redeemer has founded, on the rock, where salvation is from the Lord who protects her; and whose word is her glorious and conquering weapon.

"Thy enemies shall deny thee; and thou shalt trample upon their necks."

On the necks of how many, who have denied her, has she already trampled?—Who can name all the protesters against her, whom she has trodden down? They have all vanished, and others have appeared, over whom also she is here foretold to prevail.

[End of Deuteronomy.]

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

## THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, JUNE 1.

We would feel obliged to those persons in Toronto who have not yet paid for the *Catholic*, to transmit to us their subscriptions by post.

We also request our Agents to collect all the respective outstanding accounts for this paper in their neighbourhoods, and remit to us the same at their earliest possible convenience.

**ORDINATION.**—On Saturday last (says the *Melanges Religieuses*) the Right Rev. Dr. M. Power, Catholic Bishop of Toronto, ordained in the parish church of Montreal, four Priests, three Deacons, two in minor orders, and nine tonsured. The Priests were—J. J. Hay (formerly a student of the Propaganda, and destined for the Diocese of Toronto) C. Cassidy; L. Tourcot; and M. J. Timlin. The Deacons were—J. LeClaire; C. F. C. Morrison; M. Dougherty;—and sub-Deacon P. Booke.

We have received from our illustrious friend, the Right Rev. Dr. J. B. Purcell, Bishop of Cincinnati, the two first volumes of *Digby's Ages of Faith*, a work of inestimable value, which ought to be in the hands of every one at the present day, who wishes to know the true spirit of the Catholic Church during what is called the Middle or Dark Ages. It is a basket of precious gems of every bright and spark-

ling hue, which, for apt selection and agreeable variety, must astonish the reader at the author's deep research and knowledge of sacred antiquity. It is, and it will be, a lasting monument of the piety, charity, and religious generosity of our Catholic ancestors. We cannot sufficiently express our grateful sense of this present sent us by our dignified and much-esteemed friend.

This valuable work is handsomely printed in large octavo form, and published by the *Catholic Society for the Diffusion of Useful Religious Knowledge*, at Cincinnati, from the London edition.

We know of some persons here who are desirous of procuring it, did they know the price, and how it could be forwarded to them.

We have gratefully to acknowledge receiving in exchange that excellent monthly periodical, the *Catholic Expositor*.

**MAP OF HAMILTON.**—This Map seems very accurately drawn, and well lithographed. Mr McKenzie, the Surveyor, deserves the thanks of the Hamilton public for this neat pocket specimen of his enterprise. The Maps are for sale at the Ruthvens' book store—price 7s 6d.

On Sunday the 8th May, the Rev. Mr. Power, Cure of Laprairie, having lately been promoted to the dignity of Roman Catholic Bishop of Toronto, was consecrated, at Laprairie, by the Bishops of Montreal, Kingston, and Sidyme, assisted by a good number of the clergy of the neighboring parishes, and in presence of a vast concourse of people, with the most imposing ceremonies of the Roman Catholic Church. We believe that Mr. Power succeeds to a part of the ecclesiastical charge of the late Bishop McDonell, and, resembling him in many traits of character, we know not where a better successor could be found to that lamented and universally esteemed man and prelate. Mr. Power has, for a number of years, discharged the sacred duties of a Cure at several stations in this Province, and always in a manner which reflected the highest credit upon his private and public virtues. His loyalty to his sovereign has always been distinguished by manly integrity and unswerving zeal, as those who know his endeavours to quell an unprovoked rebellion, and to control the passions of a misguided people, can testify. While discharging, with truth and fidelity, the duties of his own station, he lived on uniform terms of friendship and good neighbourhood with every denomination of christians, however different from his own, and not only gained the esteem of Protestants but of their own clergy, with many of whom he associated in the true spirit of a gentleman, and on a footing of genuine christian liberality and good will. Wherever he goes, Bishop Power, we are sure, will carry those feelings and sentiments along with him; and we cannot refrain from congratulating those over whose religious duties he has been chosen to preside, upon their good fortune in being instructed and directed by a prelate who, while he will maintain the integrity of his sacred office un-

tinged by bigotry for superstition, cannot fail to indicate the truly British virtues of inflexible loyalty, charity and hospitality.

In that confident anticipation, he has our good wishes wherever he may go; for, though we differ in our creed, we trust we shall never fail in those mutual good offices imposed upon us by the ennobling dictates of piety and humanity.—*Montreal Gazette*.

The *True Tablet* copies from a Scotch paper the following:—

**CATHOLIC CHARITY.**—LORD LOVAT.—The Rev Alexander M'Donald, of Bauly, commenting on the silly "Memoir of the Chisholm," in which there are some insinuations as to the religious exclusions of Lord Lovat's charity, speaks as follows:—"To counteract, then, the insinuation alluded to, I beg to state, that it has always been, and continues to be, at Beaufort Castle, to afford relief to every needful person, who applies there, personally, for it, and that without distinction of creed, or of locality, and most certainly without any exception against paupers on the Chisholm estate. Not only so, but relief has invariably, and without solicitation, been sent, from Beaufort, to indigent persons on the property of the Chisholm, whenever it was ascertained, by Lord or Lady Lovat, that their destitute state required it. On these occasions, money, warm blankets, and every comfort which circumstances could require, and charity suggest were supplied—the members of the family going sometimes in person to administer them. But in publishing the passage in question, and relative correspondence, it appears evident that it is wished to make a comparison, not only between Lord Lovat and the late Chisholm, as individuals, but between their creeds. If it were a question between them merely as neighboring proprietors, why add to the name of Lord Lovat the words—'who is a Roman Catholic?'"

"It is evidently wished then to impress upon the public that Lord Lovat, 'who is a Roman Catholic,' is 'anxious to make a marked distinction in giving of alms.' To show how much the reverse is the case, I need only mention that, in a list of sixty individuals in the course of being, and fifty of whom have already been, served with clothes from Beaufort Castle, this season, forty-five are Protestants—only fifteen are Catholics. In a list of twenty-seven who are getting a supply of meal regularly once a fortnight, only one is a Catholic—all the rest are Protestants. These Protestant paupers get certificates from their own parish ministers, and upon producing them, get relief. But to show how completely 'distinction' is set aside, I may mention that, besides the Protestant paupers certified by their own clergymen, I find several in a list given in by Mr McSween, the Catholic clergyman, in November last.—In bringing the fact under my notice, he remarks, 'you have them all as my list, without the most distant allusion to their religion.' Without drawing more upon your readers' patience, I beg to assure her Majesty's chaplain in ordinary, the Revd. James S. M. Anderson, that should he ever be in distress, and under it, go to Beaufort Castle, he will leave it with a very differ-

ent impression from that which part of his Memoir is calculated to make on the public."

**RIBBONISM.**—The *Belfast Vindicator* says that the Catholic clergy of the locality are incessant in their censures on Ribbonism, and have threatened, in some cases, to bring the police to the houses of the leaders of this society.

The following is a list of the convictions and sentences, at the Assizes for the Gore District, which closed on Wednesday last:

*Joseph Richardson*.—Larceny—guilty by confession—3 years' imprisonment at hard labour in Provincial Penitentiary.

*Rachael Gaines and Robert Davies*.—Larceny—Robert Davies not guilty—Rachael Ganes one month in District Gaol.

*George McCleod*.—Manslaughter—six months imprisonment in District Gaol.

*Joseph Tillman*.—Murder—Verdict, guilty of Assault and Battery—one year imprisonment in District Gaol.

*Michael Monaghan*.—Larceny—Ten months imprisonment in District Gaol.

*Henry Vanpatten*.—Larceny—Two months imprisonment in District Gaol.

*Lewis Skinner*.—Larceny—Five years imprisonment at hard labor in Provincial Penitentiary.

*James L. Elliott*.—Manslaughter—to pay a fine of ten pounds to the queen—stands committed till the fine be paid.

*Henry Vannatten*.—Larceny—4 months imprisonment in District Gaol, to commence from the end of his last sentence.

*Archibald Alexander and Washington Cain*.—Larceny—each one year's imprisonment in District Gaol.

*Isaac Monaghan, James Monaghan, Michael Monaghan*.—Larceny—Michael Monaghan pleaded guilty—Isaac Monaghan and James Monaghan found guilty: Michael Monaghan two months in district Gaol, to commence at the expiration of the last sentence. James Monaghan one month, and Isaac Monaghan six months in District Gaol.

*William Goodwin*.—Felony—Not sentenced. Left to the decision of the Judges.

*James McCrumb*.—Misdemeanour—3 months' imprisonment in District Gaol.

The *St. Catherine's Journal* says,—  
"We are informed on the authority of a letter, just received from Mr. Killaly, by the engineer in charge of the new works on the Welland Canal, that in consequence of advices received from England, at the Government House, Kingston, of a full guarantee of abundant means from the Home government, preparations are to be made for the commencement of the enlarged stone Locks on this work—six of which, near the mountain ridge, a Guard lock at the junction, and a ship lock, of 185 by 45 feet within the chambers, at Port Maitland [Broad Creek] will shortly be placed under contract, to be finished with all reasonable despatch.

The Editor of the *Catholic* begs to inform the public, that he has no part in, nor controul over, the publishing of the *Argus*.

We have to thank the Porter of the Royal Mail Steamer *Niagara*, for so generously granting us, as being connected with the press, a free passage to Kingston.

**Extract From The Dublin Review.**  
**PROTESTANT MISSION--SANDWICH ISLANDS.**

The brethren are ashore, setting, "in good earnest, about their master's business;" and, among other consequential arrangements, engaged in, "not the least" of them, "the erection of a cuckoo-clock!"  
"This article was viewed with great surprise, before it was put in motion. Presently, when set a-going, out came the cuckoo, and sounded, as the pendulum moved, 'cuckoo, cuckoo.' The natives were filled with amazement; and, for a time, could not take their eyes off the marvellous object; till at last, they gazed at each other with dumb surprise, and withdrew without noticing or speaking to the missionaries, in utter astonishment. The news of this wonderful phenomenon soon over-spread the island! It was reported that the English had got *accouclair*—wood that speaks! Every one who saw it, went and told his neighbor, *nago manattai accouclair*—I saw the wood speak! It was considered to be a spirit; on which account the natives would not touch it, and supposed, if they stole anything, the 'bird-spirit' would detect them: a notion not without a use (!!!). The clock was the means of collecting multitudes from all quarters, from morning to evening! † Among the numerous visitors was Futtasaihe, who was not alarmed but delighted with the clock, and strongly desired to have one for himself. Having several, and being eager to gratify the second chief of the island, they rather incautiously met his wishes. The chief carried it home with great joy; and, impelled by an insatiable curiosity to discover the secrets of the mysterious structure, he successfully attempted to take it to pieces but was unable to put it together again. The missionaries were summoned to perform this great feat. They came—they tried—but, ignorant of clockwork, they were baffled. Their failure excited loud laughter among the savage bystanders, and exposed them to much ridicule."

A clear proof, one would think, that their success in recommending themselves upon other occasions, was chiefly due to their success in handling the tools they were most accustomed to handle! On this occasion they should have replaced the disjointed limbs of the cuckoo-clock with another from their store; the savage bystanders might not have detected the pious fraud.

But though miracles should fail, and mechanics, there was no great fear for the personal safety of the apostles, while shot and powder were to be had. It is true that the only conversion these men were likely to operate among the copper-coloured heathen, was the conversion of living men into carcases. But the missionaries knew, and laid well to heart, that to their own safety "every other consideration was subordinate." Accordingly we find that at Tongataboo, the angels of the future Church there took ashore with them "muskets for the defence of their persons and property." (p. 301). Tahiti, again, had

been previously supplied with what Mr. Flood would have called "armed negotiators" of the Gospel! Yet they were to be still better armed after the Duff returned to their island from the trip to Tongataboo.\*

"On the 3rd, they sent ashore an addition of small arms, ammunition and other means of defence; which made their arms, two swivels, eight muskets, one blunderbus, nine pistoles, and nine swords; fifty-six gunflints besides those in use, powder, ball, drums, and fife." (!!!)

And yet we find the very same Mr. Campbell, in another part of his work, after reprehending the heroic kings of the middle age with all the vulgar insolence of his sect, rhapsodising after the following antithetic and olliterative fashion, †

"In Polynesia, however, conquest and thralldom were not the first steps to illumination and conversion! The soldier and the missionary were not messmates! Gunpowder and the Gospel were not carried in the same packet."!!!

That these arms were used, who can doubt? Battles between the "Society's Christians" and their Pagan brethren were soon to be fought. Mr Ellis recorded one,—the fight of Nari. ‡ But in Mr Campbell's book, we look in vain for such unchristian records. We can only find the story of the wicked thief who convected a book (perhaps a Bible!) in the stern cabin, and had the profanity to put his hand through the sacred window of the missionary ship, to secure the precious treasure;—and of the retributive small-shot which drove the abandoned intruder into the water,—whether wounded or unwounded, Mr. Campbell saith not. (p. 301)

As to our fourth division—the preaching and its success—we have but little account to give, and that little of the unfavorable sort. That the missionaries themselves may have been refreshed with one another's preaching, or their own, is as probable in our estimation of the men, as in Mr. Campbell's. We need not call his attention to the judgment which a far higher authority than ours has expressed of the "itching ears" of sectaries in even primitive ages. Equally true of the sermon-loving sectaries of our own times.—*Semper inquirentes, et nunquam pervenientes ad veritatem!* But as to the South Sea islanders, the case was widely different. Small refreshment, one might think, but rather much need of it would they discover in the embarrassed theology and contradictory discourses of their raving and unauthorized teachers. And this is virtually—aye, expressly admitted by Mr. Campbell himself. We find him indeed perpetually involved in a maze of rhapsodical delight about outpourings of prayer downpourings of grace, and those horrid communions, so fearfully profanatory of a great mystery, at which "the breadfruit was used as the symbol of the broken body of Christ, and received in commemoration of his dying love." (p. 298.)—

\* Maritime Discovery.  
† Ibid, Dedicatio. ii. The Protestant Missionaries of New Zealand drove a brisk trade with the natives through New South Wales, in rum, tobacco, muskets, powder, and shot. In the return ships they took back to hideyoo prepared human heads!  
‡ Polynesian Researches, vol. 2.

But despite it all, the spiritual pride of his sect is too strongly felt by him, to allow him to conceal from the world how differently these rites and practices, misnamed of grace, were regarded by the untutored savage, and the ill-tutored emissaries of the London Missionary Society.

Thus, when Pomare's mity, "very good!" had followed brother Cover's sermon, more adapted to his white than to his darker hearers, it turned out, on examination, that, good or bad, it had all been one to the royal critic; and that, in fact, he knew little or nothing about the meaning of the preacher! "There have been no such things before in Tahiti," was all the satisfaction which the self-installed chaplain of royalty received for his painful sermon! "and they are not to be learned at once; but I will wait the coming of *Eutua*,—that is, God." [p. 198.] But when brother Hodges, with brother Hassell, were at work with the forge at the smithy, a very different impression was wrought upon Pomare than by Cover's working in the pulpit. "He was enraptured with the bellows and forge; and clasping the blacksmith in his arms, he joined noses with him and expressed his high satisfaction." Nor was this to be wondered at, according to Mr. Campbell. "Both king and priest preferred mechanism to the mysteries of the new religion. Indeed Manne thought that less preaching and more presents would be an improvement. When Mr. Henry had finished a discourse to the natives, the high priest of idolatry said, 'You give us plenty of the preaching, but not of many other things!' [p. 308.] This 'insatiable savage,' as our author calls him, more specifically repeated his complaint, on another occasion, thus: 'You give me much *parow* (talk.) and much prayers to the *Eutua*, but very few axes, knives, scissors or cloth.' [p. 342.] Insatiable man! The missionaries wanted these things for themselves! But *parow* and prayers they had in abundance,—for themselves alike and for others! Not theirs the impolicy to part with the tools of empire!

Such were the men who were to demonstrate to the whole earth—and who have done so, according to Mr. Campbell that the spirit of Christian missions first arose in 1742, and that its progress was thenceforward to be signalized by the proselytism of whole nations unto Christ. We have already said enough to satisfy the unprejudiced that there is a very different side to this question,—a very different tale to be recounted of the assumed success of those precious evangelists.—We shall, however, before we conclude our article, record their own interpretation of that word success, much as they have abused it.

**BIBLE SOCIETY.**

In the *Missionary Register* of last December, quoted by the *Ami*, it is stated that during the preceding year the receipts of the Bible Society in England amounted to 1,058,515 pounds sterling, or \$5,000,000. The number of Bibles and other religious books printed by the society is 3,937,944! The receipts in the United States for the same purpose are stated to be

\$844,548, without including the collections made in the southern states. The number of Bibles and other religious books printed during the year, in the United States alone, is 254,710, containing 95,956,500 pages.

If we take into consideration the receipts obtained in other countries where Protestantism exists, the sum total of collections throughout the world for the support of Protestant missions, cannot be estimated at less than \$10,000,000! The collections of the Associations for the propagation of the faith, which are applied to the support of Catholic missions, do not amount to more than \$500,000 about one-twentieth of what is appropriated to the cause of Protestantism, though the Catholic missions throughout the world are far more extensive and more flourishing than those of the various Protestant sects. In all this there is something consoling and encouraging to the Catholic, while at the same time there is a cause for regret, Christianity was not established or propagated by means of large sums of money; its great source of success was the power of God that gave virtue and efficacy to the preaching of those whom he had sent; and thus also at the present day does the true religion, with little temporal means, achieve the most brilliant triumphs by the zeal and courage of her apostolic men. But there is certainly reason to lament that, in this country where our holy faith is daily assailed by new works from the press, so little energy is manifested for the support of Catholic publications, as if the torrent of misrepresentation should not be stemmed, or the efforts of our adversaries could be effectually opposed without the aid of publications whose object is to explain and vindicate the doctrines of Catholicism.—*Religious Cabinet.*

A sect has lately appeared in New York called 'the Gospel believer's Association,' whose members have begun the good work of converting the world, by passing a resolution which declares all other churches to be *Apostates*, and they fulminate against them their impotent excommunications, with as much assurance as if they had some more certain rule for their guidance, than their anathematised brethren. Thus the work of folly accumulates with time.

When Protestantism will reach its lowest depth is uncertain, but unless it renounces all title to Christianity, it can scarcely descend lower. The ingenuity of the mind in the discovery of new theories is extraordinary, though it would be difficult to determine whether it has been more exercised in the compilation of novels and romances, or in the structure of creeds. In both pursuits it has been active and equally ridiculous. The one gives a false idea of life, the other of God, the one perverts the heart, the other destroys the soul.—*Catholic Telegraph.*

His Grace the Archbishop of Dublin, assisted by his clergy, administered the sacrament of confirmation on Tuesday at the Metropolitan Church, Marlborough street, to upwards of 1,000 children of both sexes. The ceremony was very impressive, and the church was crowded to excess.

The Mayors of London and Edinburgh have been knighted, as is usual on the birth of a Prince of Wales. The honor, if such it may be called, was not conferred on the Lord Mayor of Dublin.

\* Maritime Discovery, &c.  
† This was a far better church bell than the one Dr Hays suggested—the sound of the saw and ax.

### THE ANGLICAN SYSTEM.

[The U. S. *Catholic Miscellany* acknowledges the receipt of the *Dublin Review*, from which it gives at length the Review's fifth Article on *The Anglican System*.]

From the fifth, we take to-day an extract of considerable length. It is,—'The Anglican System'—and a curious system it is. The Church by law established, as well as others, wherever found holding to the same ritual, was ever fond of claiming epithets, as indicative of her intolerant spirit towards dissenters, as it was and is of her own pompous folly. She is forsooth, "The *Branch* of the Catholic Church existing in these realms"—'The Anglican *Branch* of the Catholic Church'—'our *Branch* of the church'—'our own reformed *Branch* of the Church of Christ'—'the *Branch* of the Church Catholic'—She speaks of the bulk of Christendom as 'the *Roman branch*, of the Greek as the '*Oriental branch*.'" Then again 'a church'—'the church'—next she must have 'Apostolic succession'—and above all 'The Rule of Faith!' Aye, the *mare magnum*, of all that is revolting in heresy—verily; *illic reptilia, quorum non est numerus!* Upon these slippery phrases, and the foolish pretensions of the Parliament Church, Doctor Wiseman (we understand him to be the writer) has for ever put a *quietus*. To the invitation so charitably held forth to us, by forsaking our schism, to graft ourselves upon the Anglican system, and thus be re-united to the one fold.—We must let the reviewer speak on our behalf:

"But the subject on which we have last treated, seems to call our thoughts to another view of its application, not unpleasant for us to advert to. There is obviously a diversity of opinion among those who uphold the High Church views as to the duty of Catholics. Some now leave our position unnoticed, and silently show no wish that we should change it. With those who have no desire to quarrel—we wish not to urge them into controversy. They are more engaged in thinking on their own state and their own duties: and we would gladly leave them to the working of their own thoughts. We believe that they would waive all question of whose place it is to move, provided we could all come together. They would have unity by force of mutual attraction; and so long as we embrace, will not calculate who made the first step. But there are others of more ticklish sensibilities on the subject. Mr. Palmer of Magdalene, and others with him, would have a more indirect course. He undoubtedly desires to see his church in communion with all other episcopal churches over the world. He has said so in ardent and decisive terms in his letter to Mr. Golithly: and we regard and esteem him for the sentiment, and the frankness and heartiness with which it was uttered. But at the same time, he would first have his church swallow all of us up. According to his theory, we are schismatics from Anglicanism, and we must get into this before we can hope for any good. In other words, we are happily in commun-

ion with the rest of the world, we are owned by all the West, our doctrines and discipline are in accordance with its churches, and those of the East in communion with them: our bishops are received by theirs as brethren, and receive letters communicatory from them; our clergy are admitted to officiate at their altars, to preach in their pulpits; our laity are able to join in their worship and communion. At the same time, our orders are recognized as valid by all, even by separated churches, and no one would venture to dispute our consecration, or sacramental power. This no doubt is a desirable state; one to which these gentlemen would gladly bring their church. But we must forego it. We must needs give up our present Catholicity, enter into the womb of the Anglican church, to take our chance of being born again to Catholicity, should she ever have this happiness. We have no business to be standing on the shore, towards which she is laboring to steer, through rocks and shoals and buffeting waves, and repelling surfs. She may appear to us to be leaky, and ill-appointed, without guiding card, or heaven-directed breeze, without authorized command, or sea-worthy bulwarks; and there may be no hope that she will ever reach the secure haven, in whose shelter we are. Yet we are told, we must leave this, and creep back into her inhospitable hold, to share her fortunes, and be lost or tempest-tossed, as she may fare. No, no, this will not do. We must have more than Mr. Palmer's word for such a duty, before we can think of it. The *Orbis terrarum* comes before the particular church (supposing it to be a church otherwise not defective,) and to have to go out of the former into the latter, in hopes of getting back through it, would indeed be a strange way of securing what, thro' God's mercy, we have. Had St. Gregory the Great, and his missionary St. Austin, disagreed and separated (which we deem of course impossible,) we should have cleaved to the former; and now if we must have the successor of only one of them with us, we prefer the master's to the disciple's line. The sixteenth Gregory represents the former to our minds perfectly, as his heir in place, in doctrine, in episcopacy, in supremacy, no less than in name: Dr. Howley (we mean not personally) gives us no sign of family descent, by anything save actual occupancy. But independent of this difference, if we can have allegiance only either to Rome or to Canterbury, to the mother or the daughter, to the trunk or the offshoot, to the apostolic or the episcopal see, we yield it willingly, lovingly, and irrevocably to the former. Let Canterbury do its duty let it seek and obtain communion from the Chair of St. Peter, and from the great body of bishops throughout the world, and we will bow ourselves before the primatial chair, lower than the lowest, and reverently kiss the jeweled hand of its occupier, and promise him all canonical obedience; but so long as he and his suffragans are not recognized by the Church Catholic, as an actual, living, communicating portion thereof, we recognize and know them not, we have no

part in them or with them: we must beg to be Catholics, at the expense of not being Anglicans.

In fact, there is something so startlingly new in the name *Anglo-Catholic Anglican Catholic*, that it would render us uneasy to bear it. There is a "general-particular," sound in the term; a neutralizing combination of *plus* and *minus* quantities, a conflict of positive and negative forces in it, which render it equal to zero in final value. Such compound appellations convey the idea of a new race, composed of two naturally distinct ones. *Anglo-saxon, Anglo-Norman, Syro-Chaldean, Gallo-Grecian*, are intelligible factitious terms, which tell their own history, that two different tribes coalesced into one nation.—And if we apply to religion, we have the glorious example of the *Luthero-Calvinistic* union lately effected in Prussia, and perhaps we might add the *Evangelico Anglican* bishopric of Jerusalem. But the term *Anglo Catholic* will not admit of such an interpretation. It supposes no union between parties represented by the members of the word, but, as we have already observed, these two members, are contradictory and mutually eliminating.—The one word is descriptive of insularity, the other of universality; the one confines the other breaks down barriers; the one tells us of communion denied, the other of it granted by other Churches beyond the seas; the one identifies the limits of religious intercourse with those of the jurisdiction of our laws, or the prowess of our armies, blends the sacred with the profane power, makes the Church, like the constitution or the army, *national*; the other levels all distinctions, knows no banner but the cross, and claims for its territory whatever this has redeemed—the entire earth. We might, as well talk of our parliament being the "Anglo-European" legislature, as of the Establishment being the *Anglo-Catholic Church*. It is monstrous as the "*callida junctura*" of "Protestant-Catholic." But even supposing in a matter of doubt, supposing that there were some grounds for balancing between duty to the universal or Catholic, or to the Anglican Church, we surely could not hesitate one moment as to which our natural feelings would prefer.

The wants and wretchednesses of the English Church have been too well exposed to us in modern times, for any danger to remain of her alluring us into her arms. We no longer hear men descant upon the noble simplicity of her worship, upon the severe spirituality of her devotions, upon her freedom from the slavery of outward observances, upon her purity from mere human institutions that act on the sense and feelings, to the detriment of reason's eternal claims. No: all these former boasts have become the theme of melancholy lamentation, as losses not easily to be compensated. She presents none of the array of 'the King's daughter,' none of the 'winning graces of the spouse of the Lamb;' she dwells in a solitude of her own making; 'her ways mourn, because none come to her festivals; she is a tributary, a captive.' She has no retreat in which holy contemplatives pray in silence, no

safe anchorage of religious solitude, into which the care-tossed mind, the penitent heart, the timid conscience, can fly for shelter. She has no peaceful cloisters, where virgins, sacred to God, walk in sisterly community, to sing His praises, like their mates in heaven, or to minister to His little ones and poor. She has no seven-fold hour of prayer, no midnight vigils, no daily awakening, at mystical intervals, of the joyful hymn and solemn psalm. The vaults of her deserted churches would startle at the unusual peal of a multitude's voice. She retains no note of times and seasons; the days of penitential humiliation, and those of spiritual exultation, are equal in her blank calendar and ritual; no soothing strains to each peculiar; no variation of outward garb; no solemn office commemorative of each mystery of redemption, each institution of love; no lively representation of the most glorious scenes. A dull and chill monotony is in her service, suited neither to the Easter *Alléluja* nor to the Lenten *Miserere*. Her churches if modern, are without consecration; no holy chrism anoints their walls; no mystic rites inscribe on their area the symbol of universal communion; no majestic procession introduces into them the remains of ancient saints. Upon her altars (if they may bear that name) no oil of gladness hath been poured, no symbolical frankincense burnt, no form of ancient prayer recited. No martyr's bones repose beneath them, to break forth thence, one day, in glorious resurrection; but the shrines that once adorned them have been demolished and their treasures (we mean not the gold that perisheth) burnt, and scattered to the winds. The cross of Christ hath been plucked down, the holy images of Himself and His saints ignominiously destroyed, a mean and inglorious table hath usurped the place of all. The tabernacle hath been swept away, and with it all its tributary ornaments and perennial lamps; and still more, the all-holy gift which it contained. The eye, the sun, the soul of the temple is extinguished,—and shall not the entire body be darksome?

But if these appear only secondary institutions, we feel still more that her very sacramental ordinances (such few as exist in her) have been pared down to the quick, and deeper. At baptism she has foregone all right to command and rebuke the powers of darkness; she has forfeited the two-fold unction, the "salt of wisdom" (the sacrament of catechumens as it was anciently called), the white robe and the burning lamp, with all the venerable prayers that accompany their application.—And even in the performance of the essential rite, such unseemly negligence has grown up, as slight an application of the matter of the sacrament is permitted, as to leave serious doubt of its validity.

Of confirmation we have already spoken: not only is the sacred anointing gone, but the very imposition of hands has been dispensed with. There is but the shadow, not even the avowal of a sacrament.

Then when we come to the most solemn act of worship, what a sadly waimed Liturgy does she present to us? On ordinary days only a fragment of even this; the

primary and essential portion of the Christian service, the holy Eucharist, being systematically omitted. And when this rite is administered, we find wanting important practices, which the ancient Church considered of apostolical institution; the mingling of the water in the chalice, the commemoration of the departed and of the saints in glory, the prayer of conserrations. No sacred vesture, no lights, no incense, no chaunt, no subordinate ministers distinguish this from the cold didactic performance of her ordinary service.

Protestants lay great stress on what they are pleased to call the mutilation of the sacrament, by the withholding of the cup from the laity: but they do not much think of the entire withdrawal of it from the greater part of men, which their present system has virtually induced. Except on those stated days when custom sanctions its administrations, the soul might languish in vain for the food of life, if the Anglican Church possessed it. When inward trial afflicts, and the heart wishes to lean upon this staff of life; when aspirations of love visit it, and it longs to fly whither they would lead; when we feelingly desire to be with Magdelene at the feet, or with John on the bosom, of Jesus; we should go in vain to the bare chancel-rail of the parocchial collegiate church, and cast in vain a suplicating look towards its desolate and cold communion table. It is, indeed, a table without food, inhospitable, cheerless; no symbol of family union, or rallying point for the Church's children to grow around, like green and youthful olives. No; we cannot afford to forego our daily bread, nor the happy home in which it is always ready for us; cheerless will be our toiling, if the bitterness of the day be not sweetened by this morning manna. Surely many feeling hearts, that are not of the household, must sometimes exclaim, "Quanti mercenarii in domo Patris mei abundant panibus; et ego hic fame pereo!" (1)

Again, look, to what is the Anglican ordination service reduced! All the ancient degrees of preparation, the training almost from infancy in the sanctuary, like the youthful Samuel's; the rising from one to another of its steps, till we stand at the altar, have been abolished. None of that singular solemnity which attends the Catholic form has been preserved, no consecration of the priestly hands; no delivery of the instruments of their ministry; no commission to offer the tremendous sacrifice. And here too one view presents itself to our minds, sufficient of itself to overthrow all Mr. Palmer's pretensions in favour of his Church. The sacraments are institutions dependent entirely upon the will of Christ. The defect of anything essential, appointed by Him, invalidates their efficacy; no virtue or holiness can supply it.

Be it the matter, or the form, or the lawful minister, it is all one—no sacrament is administered. Hence the language of all theologians on this point is consentient; no doubtfulness, which can be prevented, may be permitted; "*tutior pars est eligenda*;" we must not proceed on probabilities, however strong, where security may be obtained. Now see how this stands

with the case of our respective ordinations. Ours every Church admits; no one has ever ventured to re-ordain, even conditionally, any apostate priest (for such God has permitted some to be) from our body. If there be orders anywhere on earth, here they surely are. Ours then are secure.—But how is it with the Anglican? They, we suppose, feel satisfied: but no one else admits their orders. Not one portion of the Western Church considers them less doubtful; not the Greek, either united or separated Church, nor any of the Asiatic Churches. Does not this hesitation to allow their orders make strong odds against them when compared with ours? Is not that, by far, the *tutior pars* which all men agree is *tuta*, rather than that of which all, save the interested party, say that it is not so? Ought it not, therefore to be preferred, where it is sinful, and may be fatal, not to choose the *tutior pars*? In an individual case, it is clear. However certain we might personally feel of the validity of our own orders (we speak as one), were we to learn from many bishops of various countries, and particularly from him who holds the apostolic see, that they have strong grounds for doubting their validity, owing to knowledge which they possess, we certainly should not rest with our actual position, but should humbly entreat that all necessary steps might be taken in our regard, to put us in a state of security. We could not bear, nor venture, to administer the sacraments, at the smallest risk of their validity, not under the uncertainty which such a doubt in those persons would create. In like manner, we would reason concerning the orders of the English Church. It seems to us clearly the duty of those who think themselves called to bestow sacramental graces upon God's people, to see that they have secured themselves against every danger of invalidity, by having the highest attainable security of their ministerial power.

And this estimate of respective security must surely weigh much with all; but with us must be a source of sincere joy and thankfulness towards God, as well a sufficient defence against the light opinions of some Anglican neighbors respecting our position here. For we certainly are not like to be tempted to run after a ministry, not confident even of its own power, which dares not call men authoritatively to its tribunal to receive an absolution, the validity of which is but slightly believed in by few. But farther, hastening over many other things, what has the poor Anglican church left herself or her children of comfort when it is most truly needed—at the close of life! How few of them ever get that small share of ministerial assistance which she offers; how seldom do the consolations of religion visit the work-house or the hospital in this country! how seldom do we hear of even the better-instructed, nay, clergymen themselves, receiving the Lord's Supper as Viaticum! Where does this church present us the spectacle of a solemn procession visiting, as in Catholic countries, the poor man's hovel or garret swelled as it proceeds by devout crowds, while the hand bell and the chaunt bring

adorers to every casement, as the Lord of Glory is borne along to visit one of His poorest children. How that humble abode is cheered and lighted up by the gladdening presence, the meanest tenement changed into a palace, nay, a temple, while the priest of God, surrounded by inferior ministers, bestows the last communion on his resigned and hopeful child; and the multitude kneeling without the chamber door (for all have freely followed into the house,) pray aloud, in unison, for their departing brother. And after this what farther consolations the Catholic church has in store, which the Anglican has lost! From that moment, with us, our tender Mother redoubles her solicitude, and enlarges her bounty, bringing forth from her stores fresh blessings, for every hour, and its new wants and trials. That healing, and soothing, and bracing unction which comes so seasonably to strengthen the christian athlete in his final conflict; that sublime commendation of the parting spirit into the hands of God and His angels, wherein the church of earth seems to bear the soul committed to its care to the threshold of the eternal gates: and there, with equal solemnity, met by its triumphant brotherhood, deliver it over to their safer watchfulness; that last blessing wherein the church of God should seem to give her expiring son the final pledge of her indulgent pardon, to imprint upon his brow the seal of her recognition, in her last parental kiss, and to receive this back upon the image of Christ crucified which is pressed to his lips; surely these are advantages for which one has a right to ask where are the equivalents, in that church which sets up a claim to be our mother, and to have our allegiance and our love?

But these pretensions were once so beautifully decided by one who could well appreciate them, that we must give her sentence. She was a person of a powerful and cultivated mind, whom the grace of God brought into the one fold, at its very centre, as if to die within its pale. For shortly afterwards declining in health, she came to need and to receive all these heavenly appliances, which smooth the bed of the dying Catholic. Observing that the curate, after his first visit, had left his stole, according to usage, across the foot of the bed, she desired it to be carefully put by, thinking that it was through forgetfulness. Her spiritual father explained the circumstance to her, telling her that this was the badge of parochial jurisdiction, and a sign that from henceforth her holy Mother the Church took her under her special protection, and would never lose sight of her, till safely conducted to the confines of eternity.—She remained for some time wrapt in thought; then, after to all appearance contrasting this proof of motherhood with those which her former religion could offer, broke out into these words: "How beautiful indeed! Yes, give her the child, she is the mother thereof!" (2)

But our attachments to her, or our painful contrasts with her vaunting rival, end not even there. The grave may be warm or cold, bright or gloomy, according to the hopes wherewith, as with flowers, we

strew it. We could not endure to think that a dark convoy of silent, hired weepers, without a symbol of our faith and hope in Christ, without a prayer for mercy, will bear our earthly tabernacle to its kindred dust. We should almost shudder at the thought of a mere instruction to the living—a lecture of morality over our clay, forming our last connection with our dear and holy Mother the Church. We should shrink in sorrowful anticipation from that hour, which would sever us forever from the commemoration of our surviving brethren; exclude us from all part in their daily sacrifice, and not allow us to ask (as Monica did) from those most dear to us, to be mindful of us when standing at God's altar. No; let us be laid in our shroud with that cross, at which evil spirits tremble, grasped in our hands; let the poor brethren of some pious guild bear us, with psalms of penance mournfully sung as for a brother, to our common place of rest, "the holy Field," (3) consecrated by most solemn rites; let the standard of Christ be borne before us, as the emblem of victory over the grave; let the Church recite over us her touching prayers for our deliverance and rest: and the very earth which sprinkled with blessed water, falls heavy upon our coffin shall seem rich with her benedictions emblaming our remains, beyond Egypt's skill, for a glorious resurrection.

There are other things in the Anglican church which can leave us well content to be "Romish recusants," as Mr. Palmer would fain call us, (4) or to be schismatics, according to his mode of speech, from that unhappy establishment. We will mention but one, and with it conclude. We would rather cut off our right hand, than subscribe, or have any thing to do with, its thirty nine Articles,—those "FORTY STRIPES SAVE ONE," (5) with which it has so cruelly tortured the body of the Apostolic church; but the lash of which has now turned back as a scourge upon itself. The perplexities of this formulary, which every day more strikingly bring out its knotty embarrassments, its sinuous involutions, its humiliating captivity, make its character too plain, as a snare to the simple of heart. In its meshes, we sincerely thank God that our feet are not entangled; and we say to Mr. Palmer, that "a net is spread in vain before the eyes of them that have wings." (6) And of those who have not received the mercy of being so preserved, we heartily and lovingly hope, that the time will soon come when they may sing: "Laqueus contritus est, et nos, liberati sumus." (7)

(1) Luc. xv, 17.

(2) 3 Reg. iii, 27.

(3) "Il Campo Santo."

(4) Letter to Mr. Golightly, p. 10.

(5) 2 Cor. xi, 24.

(6) Prov. i, 17.

(7) Ps. cxviii, 7.

A recent number of the *Univers* has the following observations with regard to Spain: "The projected laws by which the government of Madrid have endeavoured to drag Spain into heresy and schism, have been universally condemned. The archbishop elect of Toledo has protested against them, and the ministry at last were obliged to submit to the demands of a faithful nation."

From the Edinburgh Review.

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

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

[CONTINUED]

We regret to say that it is not in Canada only that the discipline of the army has been tampered with. The grand lodges of England and Ireland have done so for years, under the hand and seal of His Royal Highness Field Marshal the Duke of Cumberland. In the body of their proceedings there are frequent resolutions which attest this fact. The 15th rule of Irish society, for 1824 (App. 1—17), declares, 'that regiments are to be considered as districts, and the masters of all regimental lodges shall make yearly returns of the numbers, names, and rank of the members of their lodges, to the secretary of the grand lodge.' And in the rules of the English society, which have undergone various revisions and corrections, the following article appears in the latest editions of 1826, 1833, and 1834. 'No person can be admitted into this institution for a less fee than 15s., except in cases of non-commissioned officers, soldiers, and sailors, when the fee of admission shall be at the discretion of the committee.'—[Eng. Appendix, 135.] The forgetfulness of the Orange witnesses with respect to the existence of lodges in the army, is almost miraculous. Lord Kenyon, for instance, says, 'with respect to the grand lodge of England, I can state most explicitly, that to my own knowledge, since I knew his Royal Highness the Duke of York had forbidden the establishment of any lodges in the army, I not only never have consented to the establishment of any such, but I stated distinctly that none such must be granted. Now the committee reminded Lord Kenyon that the rule we have just quoted formed a part of the code which was frequently revised and amended by his lordship [2752, &c. and 2809.] They showed him also another rule equally strong [2738] respecting military lodges;—also eight or nine letters from privates of different regiments respecting their lodges, and addressed to the grand secretary

[2793.] They informed him that Serjeant Keith is stated, in the circular revised by himself, to have appeared at the grand lodge at his house in Portman Square, as proxy for a regimental lodge, on the 16th April, 1833 [2759.] They pointed out to him the letters of Mr. Nucella, written in 1838, some of which were read, and all of which are stated to have been praised by him in the grand lodge, and which letters recounts Mr. Nucella's proceedings with the military lodges at Malta and Corfu (2784.) The lodge also put before his lordship the following letter addressed to himself:—

'Canterbury Barracks, 19th Nov. 1832.

'My Lord,—I take the liberty of stating that the annual contribution from this lodge was sent in May last to Mr. Chetwode, deputy-grand secretary to the loyal Orange institution of Great Britain, the receipt of which has not been noted to me. I hope your lordship will have the kindness to cause an acknowledgement to be sent, as also the present rules and regulations of the institution, as there are none in possession of a later date than 25th March, 1822, with the exception of the opening and closing prayers.

'I have heard that Mr. Chetwode is not now in office, and not knowing whom to address, will I trust plead my excuse in thus troubling your lordship.

'In granting my request, your lordship will confer a lasting obligation on myself and brethren of the lodge of the 1st or Royal Dragoons, and I beg leave to subscribe myself,—Your Lordship's most obedient and very humble servant, (Signed) THOMAS SHIELDS, 1st Royal Dragoons.

Memory being thus pungently excited his lordship could not choose but to say, 'A little while ago I gave that answer' (the denial of all knowledge of the existence of military Orange lodges); but when this letter, &c. is put in my hand, of course I admit I must have known it at the time. [2766.] After this acknowledgement, when asked by the committee 'If you had perceived that Mr. Nucella had established lodges in the army, would you have taken steps to stop it?' [2783]—his lordship despondingly replies, 'I have seen so many instances of negligence, that I cannot say what I might have done; but I am persuaded that, consistently with my duty to his Royal Highness, I ought to have interfered.'

The warrant-book of the Irish grand lodge affords evidence on a larger scale. It appears from this record that there are some two-and-thirty regiments to which warrants for holding lodges have been granted by the Irish establishment. Col. Blacker, the assistant grand secretary, succeeded in showing that only some few of them were dormant or extinct. Still, after making the most liberal allowance for these pleas, there remain in confessed activity the twenty following military warrants, all of which have been issued within a few years.

In 1827,.... 78th regiment.  
1829,.... 60h.  
1830,.... 15th and 66th regiments.  
1831.... 1st dragoon guards.  
1832.... 50th, 80th, 81st, and 82d regiments.

1833,.... 59th.  
1834,.... 1st (two warrants,) 70th, 85th and 89th regiments.  
1835,.... 15th hussars, 4th dragoon guards, 1st (2d battalion,) 7th and 60th regiments.

But whilst our neighbors in Dublin have been thus actively recruiting, their brethren in England have in no degree been idle. This may be gathered from two reports of the Orange lodges in England. The first is corrected up to the year 1830, and contains the numbers of thirty regiments to which warrants have been granted [App. 19, 141.] The second is without a date, but appears to have been corrected up to a later period than the first, and furnishes a return of thirty-seven military lodges, with short notices respecting their stations &c. [App. 21, p. 157.] Several of these lodges also are said to be dormant or extinct. But happily the few letters, with the inspection of which Colonel Fairman indulged the committee before he absconded with his public-private letter-book, threw light enough to revive many of these so-called dormant lodges, and to introduce others not mentioned in those returns. For instance, the lodge of the 5th regiment is stated to be dormant, and that all correspondence with the 43rd had ceased since 1824. Yet (at page 173 of the Appendix) we find, amongst the private letters, that the 50th are doing well, having got a warrant from the Dublin grand lodge. 'The 43d have a London warrant, and their master is Corporal Lowrey.'—Please to send us one of the last circulars, and by so doing you will much oblige No. 1780. I remain yours, JONES KENNES, First Committeeman.'

This is duly endorsed for Serjeant William Walker of the 50th. Other letters mention lodges in the 9th battalion of the artillery [page 137,] the 71st regiment (page 181; the 32d, 38th, and 37th (page 189;) and that the soldiers of the 12th, 84th, and 86th attended a lodge at the Antelope, at Portsmouth, in 1833 (page 153.) Thus, then, we must justly assume there are many more existing in the army than appear on the face of those two returns; although we freely admit, that out of the thirty-seven English, and twenty Irish warrants, which they enumerate, there are a few entered as belonging to both associations, and some may be truly dormant or extinct. But take these returns in any way the most favorable, we shall find, independently of the revelations of the private correspondence, that more than fifty regiments have, or lately had, Orange lodges established in them, either by the grand lodge of Dublin or of London.

Now, these proceedings are directly contrary to the rules and regulations of the army. So long ago as July, 1822, the Duke of York issued an order against the establishment of Orange lodges in regiments; stating 'that his Royal Highness cannot too strongly reprobate a practice so fraught with injury to the discipline of the army.' (Second Irish Report, page 12.) This order was repeated in November, 1829, and further enforced by

Lord Hill, calling upon commanding officers of regiments to exercise the utmost vigilance to prevent the introduction, and to ascertain the existence of, Orange lodges in their regiments; and to warn their men that their meetings as Orangemen cannot be permitted under any pretence, but 'will subject them to trial and punishment for disobedience of orders.' (Second Irish Report, page 12.) These orders have been of course most widely circulated. That of 1822 was forthwith embodied in the printed code of rules and regulations, with which every officer is ordered to supply himself (71.) It is thus hardly possible, that some of the military officers, who are Orangemen, should have been ignorant of the precise nature of these orders. Indeed, Lord Kenyon refers to a conversation respecting them in the grand lodge with his Royal Highness (2712.) 'One of the first things,' he says 'that occurred subsequently to the vote that his Royal Highness the Duke of Cumberland should become grand master was a matter of that description,—(military lodges)—on which occasion I recalled to his Royal Highness's attention that order of his Royal Highness the Duke of York, and he most explicitly stated that no such Orange lodge should be allowed to be established in any regiment.' This settles the question as to the cognizance of the leaders of the English association. With respect to the Irish, Mr. Stewart Blacker admits, that to his own knowledge there is a vast difference of opinion on that subject with many of the intelligent and influential members belonging to the grand lodge of Ireland. Some do not think it right, or proper, or conducive to the well-being and discipline of the army in general that such societies should exist; but they have been overborne by a certain majority on that point.'—(Irish Report, 2327.)

From the True Tablet.

## DESECRATION OF OLD ENGLISH CHURCHES.

[CONCLUDED]

• • But it is to be remembered, that although these ancient glories were by God's blessing brought to the highest perfection in this land, we did not possess or hold them as Englishmen, but as Catholics; our country was as indeed a bright gem, but it was only one jewel in the crown of the Catholic Church. And although in the days of Faith we were permitted to excel most other nations in the majesty of our rites, it was by virtue of our communion and holy obedience to Christ's vicar, the Bishop of Rome, successor to the Prince of Apostles. Once severed from his authority, cathedrals, abbeys, cloisters, altars, shrines, bishops, priests, lands, and privileges, availed nothing; they passed away at a breath. Their glory was a dream, and their place knew them no more: the source of life was severed, and they were dried up and withered away. And let those who think by mere arch or pinnacle to revive solemnities and retrieve the past, read the awful lesson of England's punishment written with iron hand on every glorious pile. When courtier bishops and trembling priests first signed the fatal act of schism that separated England

from the mother Church of Rome, their possessions were ample, their pastures were green, their buildings were spacious, lofty, and beautiful; the furniture of the altars was all-glorious, the majesty of the temples was unimpaired, and the Church of England seemed like a fabric, so strong, so venerable, and so mighty, that it could not be shaken. And for a few day's length it looked the same, and the matins were sung, the mass was solemnized, the procession wended through the aisles, and tapers burnt round the shrines and in the foolishness of their hearts the people said, what need have we of any pope? but a dark speck soon appeared on the horizon, and a whirlwind of destruction arose and the foundations of this vast fabric were undermined, and the choirs ceased to echo with the sound of praise, and soon they were roofless; and the lights of the sanctuary were extinguished, and costly jewels and gold were no longer to be seen; and the relics of saints were scattered, and the treasures of the Church were pillaged, and her authority became a name, and the altars of God were overthrown, and the image of Christ was defaced, and strange ministers stood in the temple of God and mocked the olden solemnity. And although 300 years have passed away, and men have somewhat of a taste for the things that their fathers revered, and axes and hammers are laid by, and restoration are in hand, yet when we stand beneath the vaulted roof of Catholic antiquity, and view the motley group that sit in the old churchmen's stalls to hear some anthem sung, while the stripped and mutilated sanctuary is abandoned and forlorn, filled up with benches of the meanest sort, we must in sorrow feel that the anger of God is not withdrawn, that His hand is still heavy on us; and we may in truth exclaim—'Patres nostri peccaverunt et non sunt; et nos iniquitates eorum portavimus; nor can we hope to see England freed from the curse that has fallen on her for her ancient offences, till the cause which provoked it is removed. Let those, then, who would build up the sanctuary of God, first prostrate themselves in humility before the tribunal of Christ upon earth, and then, under holy obedience, and in the true spirit of England's ancient Churchmen, turn to the re-edification of those material temples which heresy has defaced and destroyed; but the present system is too rotten and decayed to work upon; and patching up Protestantism with copes and candles, would be no better than whitening a sepulchre: for choirs, chancels, altars, and roods, have no part with modern Liturgies and Calvinised rubrics; either the things or the system must be abandoned: the glories of pointed architecture, if viewed distinct from the Catholic origin, and as symbols of the true and ancient faith, lose at once their greatest claims on our veneration; and far better would it be to see the churches left ruined as they are, than revived as a mere disguise for Protestantism. We hail the present feelings of admiration for Anglo-Catholic antiquity only as a probable means of eventually restoring the faith, and not as an abstract question of art or taste; but let us hope that God in his mercy has

stirred up these sentiments in the breasts of our separated countrymen, for the accomplishment of some great end; for if they fail in working them out to a right conclusion, the cause is hopeless indeed; the English Catholics are too reduced and degenerated to accomplish any revival on the great scale of antiquity; moreover, the fervour of their ancestors does not shine by any means conspicuous among them; and what has been already accomplished under these unfavourable circumstances is little short of miraculous; and by showing what a few out of a remnant who work on the old foundations can achieve, should serve as an encouragement to others who have greater means and equal desire, but want the authority. In a word, the will is on one side, the power on the other; once united, a few years would restore centuries of decay. One thing, however, seems certain, that we must shortly prepare for some wonderful change to be worked, either on the side of God or of Satan; for those who are really animated with Catholic feelings will never remain satisfied with the mere shadow of antiquity; and Protestants and infidels clamour loudly against the trifling return to mere decorum that has already been accomplished in certain places.

"The *via media* is rapidly narrowing on those who tread that dangerous and deceptive road; it will soon be utterly impracticable. Two paths will then present themselves for choice: *this* returns to England's Church, with her priests, her altars, her sanctuaries, and her ancient solemnity, communion with Christendom, and part with her glorious saints and martyrs of old; *that*, on to the conventicle, with its preaching throne and galleries, the divisions of dissent, and portion with heresiarachs and blasphemers. The hour is at hand when ambiguous expressions and subtle evasions will no longer shelter or conceal. Men must stand forth the avowed champions of Catholic truth or Protestant error; and blessed indeed will they be who, at the hour of trial, fail not, but, counting all loss as gain in the cause of Christ, apply themselves to the holy work of England's conversion, like blessed Austin of old, strengthened and supported by the rock of Peter which cannot be moved, and against whom the world and Satan shall never prevail."

The *morale* of the Reformation, too, is admirable expressed in the following sentences:—

"No doubt England deserved this scourge; she had become unworthy of the blessings she enjoyed; and this dreadful chastisement may have been given in mercy: but whatever ulterior good may be eventually brought about by this awful convulsion, surely it is most inconsistent for any man to defend the instruments of this searching visitation, and to glory in their humiliation and decay."

RECEIPTS FOR THE CATHOLIC.

Cobourg.—Rev. Mr. Kernan, 15s. and for Jeremiah O'Leary, (Bomansville,) Patk. Wals, and Denis Daily, each 7s6d, (Whitby,) and Richard Supple 7s 6d.  
Dundas.—Mr. McMahan 10s.

[COMMUNICATED.]

Beasley *QUI TAM*, vs. Cahill.—This vindictive and malicious suit has resulted in a verdict for the Defendant. The plaintiff's evidence was not sufficient to maintain the action, although his counsel were very confidentially made aware of the blunder (if indeed there was any): it was whispered confidentially to Mr. W., who whispered it to J—n A—th, and he to Mr. B—n: the plaintiff's counsel got every indulgence from the Court: the evidence was read over by the Judge, and he then only asked them if they had closed their case.

Look at the disinterested and virtuous motives of this notorious family, against whom half a dozen *qui tam* actions might have been brought with every chance of success within the last two years.—Look at the influence of this Family Compact lately for this cause, increased by a suitable coalition with an *Orange-Masonic Faction!*—the imposing array of counsel from the Great Guns to the Pop-Gun.

One of those three interesting brothers is the common informer—the others are the unwilling witnesses. Then the meek, oily gammon of a brother-in-law, and the old uncle, Trainer, figure on the stage.—This old man, only a month ago, declared in presence of four persons, he never saw Mrs Springer execute any writing; but he was kept in training for the purpose. The snakeish magistrate forgot the several enquiries he made of several persons when he lost the papers;—but any thing to please this pure and virtuous Family Compact.

The Beasleys' claim—Mrs. Springer's share—of the lands in dispute, by a sort of deed made in 1779, when she had not a foot of land in the Province, and when she had no right to convey any lands, and which she said under oath that she had not; much less could she sell in 1779 what she had not till 1816—seventeen years after the date of their pretended title. Besides, the copy of the Memorial of this pretended Deed from Mrs Springer to Beasley does not (when produced in evidence) particularize any lands; neither the numbers, the concessions, the townships, nor even the districts!—it is a sort of universal catch-all of a Deed!! The young Beasley fancied that the lands at least in Barton were contained therein, and, with his usual promptitude, said they were;—but he corrected himself when forced to look at the copy again!

The defendant could have defeated the plaintiff on the merits; for in fact the Beasley's bought the bad and unlawful title from Mrs Springer, because she had no right to sell, nor they any right to buy, what she was not in possession of, nor of the rents or profits thereof. Can they with any justice claim what she denies she ever sold them, and which she received as tenant in common seventeen years after their pretended purchase.

And to punish and harass her for selling her interest, these loving and gentlemanly young nephews concocted a *qui tam* action against their good old hospitable aunt also, and shewed their gratitude for her raising and supporting the greater part of this virtuous and united family in the olden times! when her house was always open to them!! They shewed their gratitude by bringing a common informer's action, and suing her for £10,000, a suit yet hanging over her—half is the reward of the informer, and the remainder goes to the Queen:—a common informer's action, which the basest, lowest, and meanest of mankind usually have recourse to, when there is little honesty or justice on their side. The misdeeds of the forefathers will be punished to the fourth generation.

JUST PUBLISHED

A NEW Edition of Mackenzie's MAP of Hamilton, in Pocket form,—For sale at Ruthven's Book Store—Price 7s6d June 1, 1842.

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

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

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

Fahnestock's Vermifuge, Moffat's Life Pills and Bitters, Sir Astley Cooper's Pills, Tomato Pills, Spohn's Headache Remedy, Taylor's Balsam Liverworth, Low and Reeds Pulmonary Balsam, Bristol's Extract Sarsaparilla, Bristol's Balsam Horehound, Southern Tonic for Fever and Ague, Rowland's Tonic for Fever and Ague, Sir James Murray's Fluid Magnesia, Urquhart's Fluid Magnesia, Hay's Liniment for Piles, Granville's Counter Irritant, Hewe's Nerve and Bone Liniment,

ALSO

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

Horse and Cattle Medicines of every Description.

Physician's prescriptions and Family recipes accurately prepared.

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

Hamilton, May, 1842. 38-6m

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

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

TEN DOLLARS BOUNTY.

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

FIRST INCORPORATED BATTALION,

Commanded by Lieut-Colonel Gourlay,

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

FREE RATIONS.

Immediate application to be made at the Barracks, Hamilton.

Hamilton. April 30, 1842.

SPRING AND SUMMER FASHIONS FOR 1842

HAVE BEEN RECEIVED BY THE SUBSCRIBER

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

S. McCURDY.

Hamilton, 1st April, 1842.



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

TO THE PUBLIC.

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

SEMI-WEEKLY.—This sheet will be published on Wednesdays and Saturdays. On the outside will be placed all the contents of the Daily sheets for the two preceding days, together with appropriate matter for the general reader selected for the purpose; and the inside will be the inside of the Daily paper of the same day.

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

WEEKLY COURIER & ENQUIRER.

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

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

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

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

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

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

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

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

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

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

Daily Papers TEN Dollars per annum.

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

New York, February, 1842.

Carriage, Coach, and Waggon PAINTING.

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

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

C. GIROURD.

Hamilton, March 23, 1842.

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

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

ROYAL EXCHANGE, KING STREET,

HAMILTON—CANADA,

BY NELSON DEVEREUX.

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

N. DEVEREUX.

Dec. 24, 1841.

QUEEN'S HEAD HOTEL.

JAMES STREET, (NEAR BURLEY'S HOTEL.)

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

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

W. J. GILBERT

Hamilton, Sept. 15, 1841.

THE HAMILTON RETREAT.

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

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

ROBERT FOSTER.

Hamilton, Sept., 1841.

PATRICK BURNS,

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

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

SHIP INN.

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

N. B. A few boarders can be accommodated.

Hamilton, Feb. 23, 1842.

NEW HARDWARE STORE.

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

H.W. IRELAND.

Hamilton, Oct. 4, 1841.

SAMUEL McCURDY,

TAILOR.

JOHN STREET, HAMILTON

THE FAMILY NEWSPAPER.

THE PHILADELPHIA

SATURDAY COURIER,

WITH THE

LARGEST CIRCULATION IN THE WORLD.

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

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

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

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

The Markets.

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

PRICES CURRENT

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

The general character of the COURIER is well known. Its columns contain a great variety of TALES, NARRATIVES, ESSAYS, AND BIOGRAPHIES, and articles in Literature, Science, the Arts, Mechanics, Agriculture, Education, Music, News, Health, Amusement, and in fact, in every department usually discussed in a Universal Family Newspaper, from such writers as

- Mrs. C. Lee Hentz, Mrs. S. C. Hall, Charles Dickens, (Boz,) Professor Dunghison, Professor Ingrahame, M. M. Michael, T. S. Arthur, Miss Ellen S. Rand, J. Sheridan Knowles, George P. Morris, Mrs. M. St. Leon Loud, Mrs. Gore, Douglass Jerrold, Joseph R. Chandler, Miss Sedgwick, Miss Lessie, Wm. E. Burton, Professor J. Frost, Lieut. G. W. Patten, Lydia H. Sigourney, Thomas Campbell, Hon. Robert T. Conrad, Miss Mitford, Robert Morris, Professor Wines, Mrs. C. H. W. Esling, E. L. Bulwer, A Grant, Junior, Joseph C. Neal, John Neal, Thomas G. Spear, Countess of Blessington, Captain Marryatt, R. N. Lucy Seymour, R. Penn Smith,

TO AGENTS—TERMS.

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

Address,

M. MAKIN & HOLDEN, Philadelphia.

THE CATHOLIC.

Devoted to the simple explanation and maintenance of the ROMAN CATHOLIC CHURCH; And containing subjects of a RELIGIOUS—MORAL—PHILOSOPHICAL—and HISTORICAL character: together with Passing Events, and the News of the Day.

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

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

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

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

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

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

LETTER-PRESS PRINTING OF EVERY DESCRIPTION NEATLY EXECUTED.

AGENTS.

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

- Rev Mr. O'Flynn, Dunelm
Rev Mr. Mills, Brantford
Rev. Mr. Gibney, Guelph
Rev. J. P. O'Dwyer, London
Dr Anderson, do
Mr Harding O'Brien, do
Rev Mr Vervais, Amherstburg
Mr Kevel, P. M., do
Rev Mich. MacDonell, [Maidstown], Sandwich
Very Rev Angus McDonell, Chatham
A. Chisholm Esq., Chippewash
Rev Ed. Gordon, Niagara
Rev Mr Lee, St Catharines
Messrs P. Hogan & Chas Calhoun, St Thomas
Mr Richard Cuthbert, Streetville
Rev Mr. Snyder, Wilmot, near Waterloo
Rev Mr. O'Reilly, Gore of Toronto
Rev W. Patk. McDonagh, Toronto
Rev Mr. Quinlan, New Market
Rev Mr. Charest, Penetanguishene
Rev Mr Proulx, do
Rev Mr Fitzpatrick, Opa
Rev Mr. Kernan, Cobourg
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Rev Mr. Lallor, Picton
Rev Mr. Brennan, Belleville
Rev T. Smith, Richmond
Right Reverend Bishop Goulin, Kingston
Rev Patrick Dollard, do
Rev. Angus MacDonald, do
Rev Mr. Bourke, Camden East
Rev Mr. O'Reilly, Brockville
Rev J. Clarke, Prescott
Rev J. Bennett, Cornwall
Rev Alexander J. McDonell, do
Rev John Cannon, Bytown
D. O'Connor, Esq., J. P., Bytown
Rev. J. H. McDonagh, Perth
Rev. George Hay, [St. Andrew's], Glenferry
Rev John MacDonald, [St. Raphael], do
Rev John MacDonald, [Alexandria], do
John M'Donald, Aylmer
Mr Martin McDonell, Recollect Church Montreal
Rev P. McMahon, Quebec
Mr Henry O'Connor, 15 St. Paul Street, Quebec
Right Reverend Bishop Fraser, Nova Scotia
Right Reverend Bishop Fleming, Newfoundland
Right Reverend Bishop Purcell, Cincinnati, Ohio
Right Reverend Bishop Fenwick, Boston
Right Reverend Bishop Kenrick, Philadelphia
Right Reverend Bishop England, Charleston, S.C.