

THE CATHOLIC.

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

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THE CATHOLIC

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EDITOR.

Original.

THE CHRISTIAN RELIGION DEMONSTRATED DIVINE.

CHAPTER XLIII.

THE FIRST BOOK OF SAMUEL ; OTHERWISE CALLED THE FIRST BOOK OF KINGS.

CHAPTER V.—If God, for the honor of his Religion, wrought such wonders, as those detailed in this chapter, by the mere presence of the Ark, is it unscriptural, or absurd with Catholics to believe that he may still, when he pleases, work such wonders with sacred things, appertaining to his church and worship? Where, in all scripture, do Protestants read that he will not, or cannot?

Chapter vi, verse 19.—“But he slew of the men of Bethshemes, because they had seen the ark of the Lord.” That is, because they had looked into it with irreverent curiosity. The number of the slain is supposed by the learned to have been, by a mistake of the copiers, set down much greater than in the original text. From the whole context, we clearly see with what respect God, requires every thing appertaining to his worship to be kept by his creatures.

The golden images also of the *micæ* and *emeroids*, placed in the Ark by the Philistines, were not condemned nor rejected by the Deity; but were suffered to remain in it as a trophy and memorandum of his might, acknowledged even by his enemies.

Chapter vii, verse 6.—Here again we find the people of God fasting in order to appease his wrath.

Chapter viii, verse 7.—*Rejected, &c.* The government of Israel had hitherto been a *Theocracy*, in which God himself immediately ruled by laws which he had enacted, and by Judges extraordinarily raised up by himself; and therefore he complains that his people rejected him, in desiring a change of Government. D. B.

Chapter ix, verse 12.—*A Sacrifice.* The law did not allow of sacrifices in any other place, but at the tabernacle or temple, in which the Ark of the Covenant was kept. Samuel, however, by divine dispensation, offered up sacrifices in other places, for which dispensation this reason may be alledged, that the house of God in Silo having lost the Ark, was now cast off, as a figure of the reprobation of the Jews. Psalm. lxxvii, 60, 67. And in Cariathiarim, where the Ark was, there was neither tabernacle nor altar. D. B.

Ibid.—*The high place, EXCELSUM.* The *Excelsa*, or high places, so often mentioned in scripture, were places of worship in which were altars for sacrifice. These were sometimes employed in the service of the true God, as in the present case; but more frequently in the service of Idols, and were called *Excelsa*, which is com-

monly (though perhaps not so accurately) rendered *high hills*: not because they were always on hills; for the very worst of all such, which was that of *Zopheth*, or *Gehennem* (Jer. xix) was in a valley, but because of the high altars and pillars, or monuments erected there, on which were set up the idols or images of their Deities.

Chapter x.—In this chapter we admire Samuel's foreknowledge of what depended on the free will of the individuals, whose speech and actions the prophet foretells to Saul. And if such may be the knowledge inspired of the just here on earth, what must be the knowledge revealed of the saints in heaven?

Verse 3.—“Three men going up to God to Bethel; one carrying three kids, and another three loaves of bread, and another carrying a bottle of wine.” The same allusion is here found, as in Anna's offerings, to the Jewish and Christian; or the bloody and unbloody sacrifices.

Verse ix.—“God gave unto him another heart.”—The heart of man is in the hands of God, who, without forcing the will, can turn it to whatever good he pleases.

Verse 25.—“And Samuel told the people the law of the Kingdom, and wrote it in a book, and laid it up before the Lord.” This is another portion of the holy Scripture which is lost.

Chapter xii, verse 11.—*Jerobaal* and *Badan*, were Gideon and Sampson; called here Ba-Dan, because he was of the tribe of *Dan*. D. B.

Verse 16.—*Wheat Harvest.* At which time of the year it never thunders or rains in those countries.—Ib.

“And you shall know and see that you yourselves have done a great evil in the sight of the Lord, in desiring a king over you.” Because they preferred a fellow mortal for their supreme ruler, before God himself: *whereas*, said Samuel to them, *the Lord your God, was your King.*—V. 12.

Chapter xiii, v. 1.—*Saul was a child of one year*: that is, he was good and innocent, like a child of one year: and he continued such for two years. D. B.

Verse 13.—Saul's dread of the enemies, and distrust in the Lord, made him venture to offer up sacrifice in the absence of God's Pontiff, Samuel, foolishly presuming that he could propitiate the Deity by an act done against his ordinance; and therefore was he rejected.

Chapter xiv, 42.—*Jonathan was taken.* Though Jonathan was excused from sin, through ignorance of the prohibition; yet God was pleased on this occasion to let the lot fall upon him, to shew unto all, the great obligation of obedience to parents and princes.—D. B. Jonathan, besides, was in this instance a striking emblem of the Saviour, whom, though innocent, his heavenly father had doomed to death, by the incurring of which doom, he had routed the enemy, and saved his people.

Chapter xv, 3.—*Slay both man and woman, child and suckling.* The great master of life and death, (who cuts off one half of mankind whilst they are children,) has been pleased sometimes to ordain that children should be put to the sword, in detestation of the crimes of their parents; (for he visits, as he declares, the sins of the parents upon the children, to several generations) and that they might not live to follow the same wicked ways. But without such evident ordinance of God, it is not allowable in any way, how just soever to kill children. D. B.

Verse 22.—“And Samuel said: Doth the Lord desire Holocausts and victims; and not rather that the

voice of the Lord should be obeyed? For obedience is better than sacrifice; and to hearken, rather than to offer the fat of rams. [Verse 23.]—Because it is like the sin of witchcraft to rebel; and like the crime of idolatry to refuse to obey. For as much therefore as thou hast rejected the word of the Lord; the Lord hath also rejected thee,” &c.

Yet Saul believed in the Lord, and sought to honor him; though in his own way, and contrary to the Lord's injunction. How then can those be excused, who breaking from the unity of the church, and thus rending the external of God's worship, as Saul did the Prophet's garment—verse 27, 28—venture to set up an unbidden, nay, a forbidden way of their own of honoring God, as all schismatics and heretics do; *rejecting the word of the Lord*, spoken to them by his chosen organs; the pastors of his universal church, whom he commands us to hear and obey, as if they were himself addressing them.—Luke x, 16.

This sin of thus rebelling against the lawful authority is declared by Samuel to be like *the sin of witchcraft*; and their disobedience, like *the crime of idolatry*; because in both they turn away from God; in the one case, to seek help from the Devil, since refused by God; and, in the other, to worship the adversary, since their offerings, like those of Saul, are made in contradiction to God's precepts, and in defiance of his prohibitory mandate.

Chapter xvi, 14.—“And the spirit of the Lord departed from Saul; and an evil spirit from the Lord troubled him.” In Saul is found the emblem of the Jewish, in David that of our Saviour's Sovereign jurisdiction. On their Saviour's appearance, as their appointed successor, in authority, *an evil spirit* is allowed by God to trouble the *Jewish rulers* as it had done Saul, their prototype, inciting them to make away with the chosen descendant of Isai, the Bethlehemite, in the vain hope of thus preserving their own temporal consequence and dominion. “What do we, (said they) for this man doeth many miracles? if we let him alone so, all will believe in him; and the Romans will come and take away our place and nation.”—John xi, 47, 48. In this they spoke prophetically true; for the Romans did come and take away their place and nation, and succeeded to all the spiritual rights and jurisdiction of the synagogue, which it had deliberately made over with its promised and long looked for Messiah to the Romans in the person of their representative Pontius Pilate; and those Romans after unconsciously avenging Messiah's wrongs, destroying the Jewish city and temple, and scattering all over the world the self-anathematized remnant of the Judaical race, became the chosen people of the predicted Saviour, whose church among the Gentiles, no longer confined to one particular nation, but embracing all, is therefore styled *Catholic*, or universal, and *Roman*, from its earliest origin; Rome having become the Jerusalem of the Gentiles,—all which change was most clearly foretold by the prophets, and particularly by Malachy, the last of their number.—Ch. i, 11.

Verse 20.—“And Isai took an Ass laden with bread and a bottle of wine, and a kid of the flock; and sent them by the hand of David his son, to Saul.” The ass bore that *bread*, or him, who called himself *the living bread which came down from heaven*, on his solemn entry into Jerusalem. It was then, *by the hand of the real David*, brought to Saul whom the evil spirit was troubling at the time; that is of the Jewish authorities whom the Devil was then instigating to put the Christ to death. *The bottle of wine* together with the *bread*, indicated Messiah's sacrifice, in which Aaron's represented by *the kid*, found its entire fulfilment.

Verse 23.—Nothing could free Saul from the evil spirit, but the sound of David's harp; and nothing can scare away the troubling spirit of sin from Jew or Gentile, but the harmonious sounds of the Saviour's precepts and doctrine.

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, JULY 20.

TO AGENTS AND SUBSCRIBERS.

We have repeatedly called attention to the indifference several of our Agents apparently manifest in collecting our subscriptions. The volume is now nearly at a close; and they must know the difficulty we are obliged to labour under, by the non-performance of subscribers to our terms. We subjoin a list of most of the places where sums are due, without the names of individuals, and hope they will see the necessity of promptly attending to this call:—

Dundas, \$4; Ancaster, \$7½; Dunville, \$3; Preston, \$1; Palermo, \$1½; Mickillip, \$1; Brant, \$1; Galt, \$3; Paris, \$1½; Brantford, \$4½; Westminster, \$1½; West Flamboro', \$3; Vittoria, \$2½; London, \$21½; Guelph, \$3; Warwick, \$6½; Mosa, \$3; Chatham, \$6; Maidstone, \$7½; Chippawa, \$1; Queenston, \$3; Niagara, \$1½; St. Catharines, \$6; Waterdown, \$5; Springfield, \$3; Cooksville, \$9½; Wellington Square, \$8½; Oakville, \$1½; Trafalgar, \$3; Streetsville, \$9; Toronto, \$76½; Gore of Toronto, \$3½; Albion, \$7½; Orillia, \$2; Newmarket, \$1½; Penetanguishine, \$1; Lloydstown, \$23½; Beavertown, \$13; Whitby, \$1½; Port Hope, \$3; Peterboro', \$21; Cobourg, \$12; Wellington, \$5½; Picton, \$19½; Belleville, \$20½; Napanee, \$2; Thorold, \$1; Richmond, \$15; Camden East, \$1½; Kingston, \$16½; Sydenham, \$6; Gananoque, \$1½; Perth, \$19½; Carleton Place, \$4½; Fitzroy Harbor, \$1½; Huntley, \$9; Westmeath, \$6; Smith's Falls, \$1½; Cornwall, \$11½; Bytown, \$40; St. Andrew's, \$15; Plantagenet, \$6; L'Orignal, \$15; Aylmer, \$9; Quebec, \$9.

We had intended noticing more at length the misquotations and woful slanders of our Gazette man; but from the late account we have had of that individual's character, we think it beneath us evermore to pay the least attention to his future false and filthy effusions.

NEWS FOR THE REFORMATION SOCIETY.

We venture on no loose or exaggerated statement, when we say that the number of converts to the Catholic faith in Great Britain annually exceeds, by some thousands, the whole number of members of the Reformation Society put together!

DISTINGUISHED PERSONAGES.

At the sixty-second anniversary of the Naval and Military Bible Society, held in the Hanover-square Rooms, on the 17th ult., the Rev. A. W. H. Rose observed that, "if we were anxious, as we ought to be, to promote the spiritual welfare of our sailors and soldiers at home, we should not forget those who had left our shores,

but send to them also the bread of life, that they perish not in their sins. The classes of persons whence our army and navy were generally speaking, recruited, were for the most part deplorably ignorant. In one district, whence large supplies of men were received, it was discovered by one Commissioner of Education, that the people considered Jim Crow the most distinguished person of whom they ever heard. Jack Sheppard was the next object of their admiration; then Buonaparte, then Wellington. They did not know the name of the Queen, and of Prince Albert they had scarcely heard." Travellers tell us many strange stories of the ignorance prevalent among the humbler classes in Catholic countries; but we doubt if ignorance such as Mr. Rose alludes to can be matched in any Christian country but England, which maintains a clerical establishment surpassing in riches all the rest of the Christian world.

From "The Tablet: a Catholic Journal"

ANNUAL MEETING OF THE ANGLICAN SCHOOLS IN ST. PAUL'S.

On Thursday last this interesting anniversary took place. To such of our readers as have never witnessed it, a description may not be unacceptable. The space immediately under the dome is fitted up with scaffolding to a considerable height, slanting downwards as in an amphitheatre; and upon this, on a series of steps, are seated the children of both sexes of the metropolitan Anglican schools. The choir of the church is in the organ-loft, near which is placed the director of the children's music, holding a baton wherewith he guides their movements. The space below—the pit, we may call it, for the sake of clearness—is reserved for spectators. In the centre are the usual sorry arrangements for Protestant worship, a high pulpit towering above all for "the sermon," and a reading desk for the presiding clergyman. No altar, no cross, no symbol of Christianity—nothing but what the most unengaged form of dissent would fully approve. The spectacle of the children is certainly beautiful and most striking. The blended masses of boys and girls, irregularly running one into the other; the boys in their darker but varied costumes, with gay roses and ribbons, and newly-burnished badges; the girls in their white caps and aprons, but with their uniforms of brighter and various colours, gave a bright and cheerful appearance to the sides of the vast amphitheatre. We can compare it to nothing but the sides of a steep, sloping parterre, covered with beds of variegated but classified flowers; and when the whole mass simultaneously rose or sat down, or bowed and curtsied at some of the prayers, it seemed like the passing of a breeze over the surface of the garden, waving every stem and bringing out new hues. Such were our first and pleasurable impressions on contemplating this interesting scene: but these soon gave way to sadder thoughts. Wherefore this spectacle? why this display? If to gratify the sight of those who by their generosity contribute towards the education of these poor children, we will tolerate this condescension to the weakness of human vanity; if to encourage others to contribute to the same cause, we will not venture to rebuke the coldness of charity which needs such help. Alas! would it not be better that the coldness only there existed

where it is a characteristic; and not there, also, where there are altars on which its flame should ever burn! But if this congregation of little ones is intended for a religious purpose, it is only another exhibition of the powerlessness of Protestantism, even in its better form, to produce that deep tone of piety, that thrilling vibration of the heart's nerves, which such means, wielded by Catholic influence, could not have failed to produce. Five thousand three hundred children arranged in a circle round a pulpit; there it begins and there it ends, as far as the religious part of the matter goes. A clergyman in the middle reading daily prayers, which we are sure not one of that multitude could hear, but to which they all answered with well-trained mechanical precision, here was the whole worship of a great and public festival. The poor children had been taught, if boys, to put their hands before their eyes, if girls, to raise their apron to their faces during the recital of prayers: and the form was observed with all the precision of a well-practised evolution—but we could see no mark of attention—for they cannot have heard—or of sympathy, or devotional feeling, so far as our eye could reach. And who can blame them? While their step-mother Church does so little to win their love; holds out so little to secure their infant mind; and ministers so poorly to the wants of opening reason, of budding intelligence, by not feeding their longing senses with what can alone impress them; while she veils from their eyes, as evil, every sacred memorial of divine love; nay, while she withholds from them (for she has lost them) the solemn rites by which alone supreme worship is paid to God, His divine sacrifice, and its attendant solemnities, what wonder that the deeper feelings of religion should be neither known nor exhibited among them—no adoration—what was there to claim it? No tenderness—what was there to excite it? No outburst of the affections—what was there to unlock their depths? Hence the very song which rose from so many mouths seemed to us cold and faint, slow and inanimate, when we considered their number and their age. Yes, we are sure that half the number of French, or Italian, or Spanish children, assembled before an altar on which the adorable Victim of salvation had been offered up, and of which many of them had for the first time partaken, when called to sing the concluding *Te Deum*, would have made the dome vibrate to the brilliant ring of their joyful voices, and drowned the sound of the deep-toned organ in their overwhelming unison. It would have been as "the sound of many waters," as "the roaring of the sea," as "the song of a great multitude which no man can count;" so fine, as those great choral efforts of nature to which the Divine Word compares the sublime power of heavenly strains. What a different spectacle would that church have presented had those little ones, instead in the bosom of a tender Mother Church, been brought together, so as to fill the vast nave, with every eye turned towards a rich and solemn altar before them, on which sparkled the sign of salvation, beneath which reposed the ashes of saints, where the kindled tapers glowed upon the jewelled tabernacle wherein reposed the soul's treasure, kneeling together in one attitude of homage, and using as by the natural law also to fulfil the Gospel

injunctions! How awful, how sublime the pause, when at the consecration of the bread of life, the whole multitude of those innocents bow down lowly the adoring head, and hold still its one breath—for they are all one body and one spirit—fearful to disturb the silence of that worship, in which angels themselves sink with men into songless adoration! How truly like a breeze of heaven stirring the face of Eden, is that murmuring sound with which each drooping head is raised again to the returning Hosannah! How heavenly the expression of so many glowing countenances and tearful eyes, with which the presence of the Lord of Glory is acknowledged! Oh! England wants such scenes as these to convince her of the truth, and bring her back to the Church of Christ. The power of our holy religion would be far better recognized, and more gladly acknowledged when manifested in such a form, than when thundered forth from pulpits. A meeting such as we have described would convert more souls than a course of lectures. We do not despair to see such an auspicious occurrence. The noble church of St. George, in the Borough, will soon be completed. Let it be the church of the metropolis; at least till some other is raised to eclipse it. Let all the great offices of the Church be there performed with such solemnity and splendour, as the contributed assistance of other chapels can afford, with a full presbytery and solemn choir, and what is more, a crowded assembly of faithful. But more powerful even than all such functions will be one analogous to that above described; if the children of the Catholic schools, trained separately to devout behaviour and feelings, taught to join in the rich but simple harmonies of Catholic song, are brought together, whether for confirmation or first communion, or (instead of passing in procession through a dinner-hall) an anniversary commemoration; and lift up their hands and voices with one accord on behalf of their benefactors, we feel sure that the appeal which they will thus make to the hearts of those who witness them will be more successful than any sermon; and their early piety do more to convince the minds of those in error, that with us alone is the Truth, than any reasoning ever will.

THE TROUBLES OF THE TORY PREMIER.

"SAVE ME FROM MY FRIENDS!"

Never, probably, in the history of Great Britain, has there been a minister who assumed the reigns of power with such a majority at his back, and who, in a few months contrived to entangle himself in so many and such inextricable difficulties, as Sir Robert Peel. Feared and disliked by the great mass of his own party, whom his concessions to the spirit of the age—inconsiderable as they are—have completely alienated; hated by the Whigs from the mere instinct of Whiggery; and distrusted by the people at large, whom his half-way measures have by no means conciliated, though they may have ruined him with the Tories—Sir Robert Peel is placed in one of the most insecure positions ever occupied by a statesman—yet a position in which he could win at once honor for himself and confidence from the people, had he but the moral courage and the honest heart to carry out those measures of radical reform which the exigencies of the times require, and which, come what will, they must ultimately obtain. True, the selfish aristocracy of both parties might combine to defeat him in Parliament, but let him

throw himself upon the people, pledged to such measures as the people demand, and he would obtain such a triumph as minister never had. The wave that floated him into power in 1841, were but a ripple compared to the swell of popular sentiment that would carry him in safety over rock and quicksands, high upon the firm land. But Sir Robert is not the man to do any thing of this sort. He has neither the proper knowledge of the masses, nor sufficient integrity, to avail himself of the rare opportunity presented to him.

Thus he goes on from day to day, floundering out of one difficulty into another, only to be caught inextricably at last. Meanwhile the friends of Ireland stand by, looking on, ready to bestir themselves at the first prospect of "justice for Ireland."

As evidences of the popular sentiment towards Peel, the subjoined extracts from Journals of every hue in politics, will be read with interest.—*Fretman's Journal*.

POSITION OF SIR ROBERT PEEL.

As the session progresses, the position of Sir Robert Peel becomes more and more equivocal. We have in another article alluded to some of the Premier's sources of embarrassment. There are others, the mortification arising from which cannot be denied. In Ireland, the party which strained every nerve to place him in power, now unequivocally call upon his law officers to resign as unfit for the posts they occupy. In England, the fidelity of the *Post* is shaken. The superior claims of mutton and potatoes to the allegiance of the journal of the aristocracy, have induced it to declare against Sir R. Peel, who, in the opinion of that organ of the Government, is evidently prepared to consummate his treachery to landowners by an early abandonment of protection to corn.

"*Nurquam tuta fides!*" exclaimed Sir E. Knatchbull, when Sir Robert Peel avowed the change which had been effected in his views with respect to Catholic Emancipation. The same reproach, in phraseology less classical, but not less cutting, has been applied by "Conservative Kent" to its idol Knatchbull. His name was received and letter read, and yells and execrations from the enraged hop growers, whose protection Sir Edward Knatchbull had, as a Cabinet minister, consented to take away. "There is a worse devil than Lord John!" was heard the other night in the House of Commons from the lips of the honorable member for Berke. The *Times* is looking out for some yet undiscovered Titan, who can hurl, with the strength of her departed giant, new thunderbolts against Graham. The *Age* sees rising upon the horizon a cloud, though small as a human hand, yet big with premonitions of the coming storm, and warns Sir Robert Peel against perpetrating new perfidies. The *Britannia* vows that "Britons never shall be slaves!" The *Herald* grumbles about Ipswich: and St. James street is vocal from "morn to dewy eve" with abuse of Sir Robert Peel. If you walk under *Boodle's* it meets you there. From the windows of the *Carit*, rights and scunds indica-

live of dislike to the government; his members are slated, for the time, to uphold, are too expressive to be mistaken. The bold invasions of Lord John have been forgotten in the perfidy of the pledge-violating Peel. The much abused Whigs have ceased to wear the laurel of squirearchical suspicion; and in dishonorable disregard of party ties, and ungrateful obliviousness of party services, Peel is all in all! Yet have they been only eight months married; and such a maturity of hatred! Who, between the brief space of September and May, can have caused such fatal alienation? Oxen, and potatoes gone!—Maynooth sustained!—The Poor Laws revived!—Dr. Hampden re-consecrated!—The Irish Law officers in mutiny!—Eliot a copyist of Morpeth!—Aberdeen doing homage to the genius of Palmerston!—Stanley imitating a Russell in the Colonies!—The Premier doing nothing after the manner of Melbourne, with Scotch intrusion!—and Lord Warcliffe, in worse English and less emphatic justice, teaching the Tipperary landlords that he and his servile colleagues, are floundering in the footsteps of the lamented Drummond!

We will not believe that a high spirited people will long endure these open manifestations of disregard to even the semblance of consistency, in the members of the administration. We do not believe that the people of England, ever jealous of their national honor, will much longer consent to be governed by men who are every day convicted by some new act of having obtained their power by false pretences.—*London Globe*.

THE PRIME MINISTER.

If Sir Robert Peel is not simply to be regarded as a great humbug, which it would be painful to think, and disrespectful to predicate of a Prime Minister, he must pretend [after tripping up the Whigs for proposing too much] to do more than he dares as yet distinctly to announce, with his present party behind him. It has even penetrated the obtuseness of the horned cattle interest at his back, that the principles which Sir Robert Peel propounds, take a wider range than the measures which at present he professes to found upon those principles. If, therefore, he is not simply parroting "wise saws" which are no novelties, as they are familiar to every one who has read the books and heard the speeches of the last twenty years, he is laying grounds for ulterior action, and driving piles for future superstructure in a soil which (like those of the Houses of Parliament) would not otherwise bear its weight. This may be so; and we hope it is so; Sir Robert Peel may mean, and we hope that he does mean, to bid high for independent support, and place himself (no matter for how long or short a period—until he has done his work at least) at the head of a sort of third party in the state, careless of the intermediate ascendancy of either one or the other of the ordinary rivals for power. Or Sir Robert Peel, in his general professions of enlarged policy, may be merely exciting expectations, and angling for applause, without any further object than the Machiavellism of the moment—

the sowing division in the opposite ranks—the conciliation of those who "go further" than the propositions of the late ministry, and the obtaining of a cheap advantage in debate, by contrasting skillfully the doctrines of absolute freedom with the limited practical measures of the Whigs, by giving the preference to the unrestricted adoption of free principles, and by thus leading his hearers to forget for the moment that, with all his promising disposition for unlimited liberality, he falls short of Whig practice on the vital point, while seeming to outbid the Whig doctrine.—*London Times*.

SIR ROBERT PEEL'S POSITION.

We have said, over and over, that, notwithstanding Sir Robert Peel was carrying all his measures with a high hand and large majorities in the Commons; so far from being over his difficulties, his situation is a very precarious one, and was likely to become more so. He had caused great dissatisfaction and discontent among various sections of his own party—the Agriculturists—the Anti-Free-Trade men—the Anti-Poor Law people, and, not least, the Bigots and Intolerants. The division on Mr. Miles's amendment proclaimed a palpable defection of Ninety-seven Conservatives from their own leader; and were it not that the opposition, to the number of one hundred and sixty-two, fled to the rescue, there was an end to the Peel Administration. In fact there is not a point in the policy of government which has not been assailed within and without the House, while the Rt. Hon. Bart. has been roundly accused of having practised the grossest treachery in attaining his object of putting out the Melbourne Ministry. So fierce is the feeling against him in the Agricultural Counties, and against those Members who have voted with him on the Corn Duties and other matters in which their interest was involved, that if an election were to take place within any near time, it is doubtful whether one half of the present Conservative members would be returned.

As to the press—if it has not altogether abandoned him, it may be said that there is not a single journal which is not, upon some point or other, against him. The *Post* declares that all the principles upon which he has prepared his tariff are "utterly unsound" and that "they will prove destructive to an extent unimagined." The *Times* is reviving the cry against the poor law with great effect, and meetings are held throughout the county denouncing it, and the faithless Tories, who joined in the cry against the Whigs in the late parliament for not consenting to alter it, they themselves, now that they have an opportunity, refusing to do so. The next is the *Herald*, which prophesies confidently, that, such is the inequality, and will be the unjust operation of the income tax, that in one year it must be abandoned, and the minister who proposed it, dismissed at the unanimous call of the country.

In the provinces the feeling of hostility is expressed still stronger than in the Capital. A newly established journal, "the *Leeds Conservative Journal*," has opened

upon the administration for its conduct in respect to the poor law with unexampled bitterness.

Another strong Tory journal, the *Liverpool Mail*, in Tuesday's number, received this morning, after dwelling upon the many mistakes made by Sir Robert Peel—the greatest of which, it says, was his associating himself with Sir Jas. Graham, tells the following tale of Mr. Stuart Wortley's return for Yorkshire in place of Lord Morpeth.

"Under those circumstances, had not every Tory and Conservative in England a right to expect that the next Poor Law Bill would be a very different one from the present, and that the government of Sir Robert Peel would prepare such a measure, founded on Christian principles, as should meet the expectations of all parties? That was the prevailing belief—that was the anxious hope of the nation. The great West Riding of Yorkshire declared itself Conservative on this very point. It never would have discarded Lord Morpeth and returned Mr. Wortley had there not been a strong and overwhelming feeling against the tyrannical Whigs in reference to the Poor Law Bill. But no sooner is Sir Robert Peel's government fairly consolidated, what is proposed? Not a bill having the government seal—not a measure having the sanction of the Cabinet—but a bill prepared by the wily Secretary of the Home Department, which he presents as a House Bill, and calls upon the House to concur in this, or propound some measure of their own, so that the House and not the Government should be held responsible for all its wicked and abominable enactments."

But the mutiny against the ministry is not confined to England. The *Dublin Evening Mail* is in arms against the present Irish Executive, with more bitter hostility than it displayed when Lord Normanby was Viceroy. An organ, however, to which more respect is paid because its opposition is much less influenced by factious views—we mean the *Dublin University Magazine*—is in the same spirit of complaint against the courses of Sir Robert Peel, and exposes very quietly, but certainly very fully, the duplicity which was practised to give him a majority of ninety in the present parliament.

Among other things it says:

"There is now some reason to apprehend that something may happen in the way of breaking up parties, similar to that which happened after the concession of the Roman Catholic claims. It may be that men are voting with the government who cannot well help doing so for the present, but who are nevertheless so much disappointed, not to say disguised, that they will readily avail themselves of a pretext for showing their feeling when an opportunity arises. It cannot be said with truth that any thing like a cordial feeling subsists between the able Conservative minister and the great body of county members by whom he has hitherto been supported."

That the "break up" alluded to in the magazine will take place we think very likely, and as the "pretext" for it already exists, it is not perhaps so remote as may at first be imagined.—*Cork Southern Reporter*, June 3d.

Original

THE VISION OF THE MYSTICAL CHARIOT IN EZEKIEL EXPLAINED.

EZEKIEL—Chap. 1—Verse 4.

Concluded.

"And the living creatures ran and returned, like the flashes of lightning."

The rapid progress and effects of the gospel are thus further expressed.

"Now, as I beheld the living creatures, there appeared upon the earth by the living creatures, one wheel with four faces."

The wheels of this mystical chariot are its motive machinery, or the engines which bear it along the surface of the earth. These are evidently the pastors of the Church; to whom Christ said "go and teach all nations." There is but *one wheel* mentioned in the first instance, having *four faces*; and resting on *the earth*; which is understood of the chief pastor; the only one whose see is permanently fixed to a particular spot upon the earth. It has *four faces*, because it looks to all the four quarters of the globe; and moves towards them by its missive authority and spiritual jurisdiction. It seems to be the only one ever adhering to its place; always visible and in motion.

The same fact was mysteriously signified to Daniel by "the stone cut out of the mountain without hands;" namely that Apostle whom the Saviour, *with his word*, detached from his side; calling him *Pe- phos*, Peter, or *the stone*; which, after dashing down the Pagan Colossus, standing on its last legs in Rome its imperial capital; grew into "a great mountain, which filled the whole earth"—Dan. 2, 35—which mountain the Prophet interprets to be the everlasting kingdom of the Messiah; whose Vicar on earth is the lawful successor of Saint Peter.—Ibid. v. 44.

"And the appearance of the wheels, and the work of them, was like the appearance of the sea; and the four had all one likeness: and their appearance, and their work was, as it were, a wheel in the midst of a wheel."

The wheels here mentioned in the plural number, as being *four, one by each Cherub*—ch. 10, 9—and contained, as it were, the one within the other; are, in the first place, interpreted the four Gospels; every one of which is contained within the other; so as all to be but one Gospel; and therefore "the four had all but one likeness;" on which Gospel the fabric of Messiah's Chariot, or Church, rests, and is rolled along; the first wheel, or *the one by the first Cherub*, Saint Matthew, rested on the earth; by shewing forth at the outset the human genealogy of the Saviour; or the connexion which the Son of God, whose life he describes, has with the earthly nature of man. "The man clothed with linen," mentioned in the tenth chapter, verse 2, who is ordered to gather from between the wheels "coals of fire; and pour them out upon the city;" is evidently, as appears by his dress, a Priest, who is to take of that sacred fire contained within the wheels; and pour it out in glowing exhortations upon the faithful: or rather, as some explain it, a Bishop, who has an

ordaining and a missive power; and who takes of the individuals, attached by their vows to the sacred chariot; and sends them forth, filled with the Holy Ghost, to spread abroad the fire divine imparted to them in their ordination.

But though the four wheels are in this limited sense the four Gospels; they are still the same wheels set in motion, and moved along by the preaching of the lawful Pastors: for by these was the Gospel to be propagated all over the earth. These are therefore the chosen and inspired conductors of the mystical Chariot: the only individuals authorised to preach. "How can they preach," says Saint Paul, "unless they be sent?" Rom. 10, 15. And hence, alluding to what Isaiah, 52, 7, and Nahum, 1, 15, say upon the subject; he exclaims "How beautiful are the feet of those who preach the Gospel of Peace! of those who bring glad tidings of good things!" The Pastors therefore are thus identified with the four Evangelists; and the construction of their order corresponds exactly with that of the four mystical wheels: for, like them, they have *four faces*, being sent to preach the Gospel to all the four quarters of the earth. "They have all one likeness;" for they all teach the same doctrine. And "their work is, as it were, a wheel within a wheel;" that is, an inferior wheel moved by a superior one. For the whole Government of the Church consists in the obedience and due subordination of inferiors moved themselves by superiors; and moving others under them in the propagation of the Gospel: the Bishops immediately set in motion, in all directions, from the common centre, the supreme Pontiff: the Priests and inferior Clergy moved by the Bishops; and the people by the Priests; all in their onward march to heaven; like the Israelites under the guidance of Moses and Aaron, the Priests and Levites, towards the land of Canaan; carrying the ark, and proceeding or stopping, according to the indication given them from above by the pillar of cloud by day, and of fire by night.

"The appearance and work of the wheels was like the sea."

The Sea, on the surface of which the wheels are represented to glide, is *TIME*, or this life; which is more than once in Scripture alluded to under that figure. For, as the sea never long retains the same aspect; but is smooth in a calm; ruffled in the breeze; raging, tossed on high, roaring and foaming in a tempest: while all the objects spied upon its surface are constantly shifting their positions, varying their forms; sitting past us, and disappearing: so exactly is it the case in this ever changeable and changing life. Thus, in the mysterious adventure of the Prophet Jonas, who, like the Saviour, devoted himself to death for the salvation of his fellow passengers; the stormy ocean, on which he sailed, represented this life: the sea monster that swallowed him up; the all-devouring monster death: and the dry land, on which he was vomited forth the third day; the firm, fixed and permanent state of eternity.

"When they went (that is the wheels); they went by their four parts: and they

turned not, when they went." Or, as in chapter 10, verse 11. "When they went, they went by four ways: and they turned not when they went: but to the place whither they first turned; the rest also followed, and did not turn back."

In the progress of the Gospel towards all the quarters of the earth, it goes all entire, and not by parts: for, "to the place whither the first turned, the rest also followed." It is also observed that when once a nation has fairly lost the faith; it never more recovers it in all its former splendour. When the wheels, bearing along the sacred Chariot, are once departed from a place; though they leave their track behind, they seem destined never to return.

"The wheels had also a size, and a height, and a dreadful appearance: and the whole body was full of eyes round about all the four." Or, as in chapter 10, verse 12. "And their whole body, and their necks, and their heads, and their wings, and the circles, were full of eyes, round about the four wheels."

The size, height, and dreadful appearance of the wheels mark the lofty character, the awful dignity and god-like power of the movers in Messiah's car. For, as Christ says, speaking to his Pastors: "All power is given to me in heaven and on earth. Go ye therefore, &c. As the Father has sent me; so I send you. He who hears you hears me. And, lo! I am with you at all times; even to the end of the world," &c. &c. *The eyes with which the whole body is set round about*; denote the sharp-sighted watchfulness, and jealous care of the Pastors in all places and circumstances, to prevent error, vice and immorality from being attached to any portion of the mystical chariot; the Church: that Church, *which*, according to Saint Paul, "Christ has presented to himself, a glorious Church; not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." Ephes. 5, 27.

The wheels are also likened in Chapter 19, verse 9, to the *Chrysolite stone*; which is of a gold, or flame colour, mixed with green; the emblem of Faith, Hope and Charity; of Faith, the beginning, or green spring of righteousness; which begets the hope of reaping, when matured in the summer heat, or divine fire of charity the harvest of good works.

"And when the living creatures went, the wheels also went together with them. And when the living creatures were lifted up from the earth, the wheels were also lifted up with them. Whithersoever the spirit went, thither, as the spirit went, the wheels also were lifted up withal, and followed it: for the spirit of life was in the wheels."

"When those went, these went: and when those stood, these stood: and when those were lifted up from the earth, the wheels also were lifted up together, and followed them; for the spirit of life was in the wheels."

The going of the wheels shews the progress; the lifting up of them, the taking away of the Gospel, or the faith, from the unworthy; all under the immediate influence and direction of the enlivening

spirit of God, the Holy Ghost, who abides in them.

"And over the heads of the living creatures was the likeness of the firmament, as the appearance of chrysal, terrible to behold; and stretched out over their heads above. And under the firmament were their wings straight, the one towards the other. Every one with two wings covered their body; and the other was covered in like manner."

The firmament over their heads is heaven, the end of their flight; pure, as the purest crystal, for *nothing unclean can enter there*; terrible therefore to conscious guilt. Straight towards it are their wings stretched out, but still under it during their earthly career.

"And I heard the noise of their wings, like the noise of many waters; as it were the voice of the most high God. When they walked it was like the noise of a multitude; like the noise of an army. And when they stood, their wings were let down."

"The noise of their wings, like the noise of many waters;" is the sound of their preaching "Baptism and the remission of sins." For in the many waters of Baptism, their sound is heard, proclaiming, on their far and wide extending flight, the cleansing from sin in the name of the most High God, the Father, Son, and Holy Ghost. For, as the Psalmist sings: "their sound has gone forth unto all the earth; and their words to the ends thereof." Ps. 18, 5.

"As it were the voice of the most High God."

As such the Saviour commands all to hear their voice. "He who hears you," says he, "hears me; and he who despises you, despises me; and he who despises me, despises him who sent me." Luke 10, 16.

"When they walked it was like the voice of a multitude."

It was indeed like the voice of all generations professing the same faith for upwards of eighteen hundred years; such a multitude as no other church but the Catholic can boast of.

"Like the noise of an army."

A well disciplined one, trained to victory by sufferings and martyrdom: all marching under one head; hearing and obeying the orders and directions of their several leaders; and bidding defiance to all their enemies. Such Balaam was forced to proclaim her figure, the orderly camp of Israel. Such is she, that Church, the spouse of Christ, described in the Canticle of Canticles. Ch. 6, v. 9. "Who is she, that cometh forth as the morning; rising fair as the moon; bright as the sun; terrible as an army in battle array." Say, what force has ever prevailed against her supernatural might? What heresy has ever kept its ground before her?

The *letting down of their wings* denotes the fixed establishment of the faith in any place, where the voice of God commands it to tarry; as indicated by the following verse. "For, when a voice came from above the firmament that was over their heads; they stood and let down their wings."

And above the firmament that was over their heads, was the likeness of a

throne; as the appearance of the sapphire stone: and upon the likeness of the throne was a likeness of the appearance of a man upon it."

Over the whole appears the emblematic throne of the Redeemer; who promised to be himself with his Church, "her High Priest for ever, according to the order of Melchisedech." In her he is daily seen offered up upon her altars; or resting on his mercy seat in her tabernacles, and attended by the living cherubim; prefigured by the Jewish Tabernacle and golden Cherubim; which stretched out their wings over the *Holy of Holies*; where the *shew bread*, and *Loaves of proposition*; the *manna* and *wafers of fine flour*; styled, the *holiest of holy oblations*, were constantly kept; all a most striking type and resemblance of the real manna and true bread from Heaven, kept in the universal Tabernacle of the Messiah's universal Church; in which all the legal figures are fulfilled, and finally terminate in the reality.

The Throne is most appropriately likened to the sapphire stone, the colour of which is a celestial blue.

"The Amber and fire round about, and without and within," &c., indicate, as we observed above, the just on earth, dwelling in the sacred fire that encircles the mystic cloud.

"And the appearance of the rainbow, when it is in a cloud on a rainy day; this was the appearance of the brightness round about."

The rainbow was the token of God's alliance with the just Noah, (the regenerating Father through water of the human race,) and of the offended Deity's reconciliation with man; appointed to remind us in rainy weather that God had solemnly promised never more to destroy our race by water. In the new covenant of mercy and grace, which God makes with the prefigured Noah, Jesus Christ (the Saviour also, and regenerator by water of our race). *Baptism*, the mystical rainbow, and showery sign of cleansing grace, is set up by the Deity as the token of his perfect reconciliation with us, on account of the supremely just one of our kind, the *Man-God*; with whom, as man, the covenant was made in behalf of his spiritual progeny. The rainbow is therefore the most appropriate emblem of Messiah's merciful dispensation, & the fittest glory to encircle his throne on earth; where all his followers, like the followers of Moses, still live and wander under the cloud.

THE CHRISTIANITY OF ENGLAND.

We find the following on the columns of the *Belfast Vindicator*, under the above caption. What a hullabaloo the holy rogues w^od raise about our ears co^ud such a specimen of Christianity be detected in a Catholic country. How the gentle Saints would gloat over it as evidence of the moral delinquent necessarily engendered by the "Mother of—."—But they will never learn wisdom.

We lately published a few extracts from the first report of the Commissioners appointed to inquire into the employment and condition of the children of the poorer classes in mines and collieries, both with

regard to their bodily health and moral training. The extracts we gave afforded melancholy evidence that, in England, these unfortunate beings are treated as if they were considered no better than mere beasts of burthen. However, sickening as were the details of the suffering of the poor creatures, we have yet to furnish the reader—the christian reader—with proof demonstrative, that in England, with all her boasted "enlightenment," the children of the coal-miners are positively in the most brutalised state of ignorance with regard to the simplest rudiments of that knowledge, by which alone man boasts pre-eminence over the beasts that perish. What are our Bible Societies about? Converting the savage, forsooth! Let them look nearer home—let them visit the coal districts of North and South Britain, and they will there find savages enough, in all conscience. Dr. Alexander, we are told, "to do great deeds in Jerusalem. Let him return to England; the "heathen" lurks beside the cathedral, and the yell of the savage may be heard mingling in the christian services. Let our foreign missionaries roud the following, and blush, if they still retain the power to do so:—

Morgan Lewis, nine years old, pulled up—

"I have never been at any day-school; am sent to Mr. Jones's Sunday-school to learn the Welsh letters: can't say I know them yet. I do not know what you mean by catechism or religion; never was told about God. The sky is up above, and no one ever told me about Jesus Christ; can't say what he is.

Sophia Lewis, twelve years old, laborer in the iron yard—

"We have never been to any day-school; sister and I go to the Welsh Sunday-school to learn the letters—(can scarcely tell one letter from the other in the Welsh primer.) Mr. Jones tells us that Jesus is our Lord, but does not know what he means by our Lord, nor who is God. There may be commandments, but I never heard of any."

Edward Davie, about ten years old, hooker-on—

"Have not much time after work, as I always wash; never spoke any English; father and mother speak Welsh, and so does Mr. Jones, the preacher, whose Sunday-school I go to. I can say the Welsh letters, for I have been two years at school. (Not able to manage the letters; said D was G, and C the letter A.) I do not know any thing about God."

Richard Williams, aged nine years and three-quarters, air-boy—

"I come at six in the morning, and leave at six or seven in the evening. I have never been to a day school. I attend the Independent Sunday school. Never heard of Jesus Christ. I don't know the Lord's prayer."

Evan John, aged thirteen years and a half, hauler—

"I have been at the work about four years. Was four years at day-school; it was a Welsh school. God was the first men; knows nothing of the commandments."

John George, aged fifteen, binder—

"I have been for eight or nine years at work as plate-opener. I was for twelve

months at a Welsh school. Jesus Christ made me; thinks Jesus Christ made God."

Mary Paine, aged seventeen, unloader—
"They never told me anything of Jesus Christ, nor do I know who he is."

Henrietta Frankland, aged eleven, drawer—

"Sister Maria (thirteen years old), as well as myself, have not been to school since we went to work. I do not know whether God made me, nor anything about Jesus: there are no commandments."

Henry Jowett, aged 11—

"I never went to day-school long, but I went a little while before I came to the pit, and then I did not want to stop at school, but I wanted to come to pit; I go to Sunday-school; they teach me a bab; I do not know who God is; Jesus Christ is Heaven: If I die a bad boy, I do not know what will become of me; I have heard of the devil; they used to tell me of him at the every-day school, father does not go to church or chapel on Sundays; he does nought but stop at home; I go to chapel now a Sundays; 'tis not long sin' I began a going."

David Thomas, aged fifteen, in-filler—

"Was at day school, and learned the spelling: there are ten commandments; one says you must not steal, and that Christ is God; thinks Jesus Christ was born in Wales, and went to England; now goes to the Sunday-school of the Independants."

Thomas Mitchell, aged thirteen—

"I never heard of Jesus Christ; I don't know what you mean by God; I never heard of Adam, or know what you mean by Scripture; I have heard of a Bible, but don't know what 'tis all about; I do not know what would become of me here after if I am wicked; I have never been told; if I tell a falsehood or lie, I tell a lie; it may be good or bad, but I don't know the difference."

Anna Hoile, aged 13—

"I never went to day school, but I began, for the first time to go to Sunday-school yesterday; I cannot read; I have heard of God, and of Jesus Christ, but I can't tell who that was; if I died a good girl, I should go to heaven; if I were bad, I should have to be burned in brimstone and fire; they told me that at school yesterday, I did not know it before; father nor mother never reads to me at home; they never go to church or chapel; I never went before."

Let Popery beat this if it can! The Saints, however, it appears, are nice in their predilections. Whatever be the responsibility they may incur in the neglect of those miserable children, they have an eye at least on the poor Papists. We copy the annexed from the correspondent of the "*Cork Examiner*," of May 11th, Manchester.

"Stockport is in a miserable state of distress, and its operatives are reduced to a frightful state of destitution. Whilst the mass are thus suffering under unmerited privations, their miseries are increased by a system of religious intolerance exercised against the children of your oppressed countrymen. It is this—by the authority of the Poor-law Guardians, the Catholic children in the work-house are

compelled to learn the Protestant catechism, and unless the priest can produce the *Godfathers and Godmothers* of these children, he can have no interfering power to prevent it. How lamentable is this state of Protestant tyranny, where, if children cannot be proved Catholic by a test next to impossibility, the unfortunate children are subject to a compulsory apostasy, and obliged to forfeit a religion they were born to inherit. In the branch work-house within a few yards of Mulbury street chapel, the Catholic paupers were confined for ten or eleven weeks without being permitted to go to Mass. The Rev. Mr. M. Courtney applied to the Guardians to have the evil removed, but he was peremptorily refused. In the Salford Poor-house, things are not so bad, for although removed from the Catholic chapel half a mile, the paupers are allowed to go to mass on Sunday. There is a petition to be presented by Mr. O'Connell, calling for a committee to enquire into the grievances Catholics labor under in the Army, Navy, Workhouses and Jails. If this committee be granted it will be productive of much good.

Was there ever such an exhibition of Pharasaical zeal as this? Catholics locked up lest by saying their prayers in a Popish chapel they would merit damnation: and numbers of unfortunate children suffered to grow up ignorant even of what Protestantism means! Since however "PROTESTANTISM IS NOT THE REVELATION MADE BY GOD," perhaps the Bible reading bigots of England don't think it worth their care to urge the matter.—Why then compel Catholic children to learn the Protestant Catechism which they should have sent to the mines and collieries? Well were they rebuked by the great teacher of truth in the persons of their predecessors:—"Wo to you, Scribes and Pharisees, hypocrites: because you go round about sea and land to make one proselyte: and when he is made, you make him the child of hell two-fold more than you yourselves are."—*U. S. Catholic Miscellany.*

ON THE PROTESTANTISM OF THE ANGLICAN CHURCH.

The Dublin Review, No. 24, Mo., 1842. London: Dolman. On the "Protestantism of the Anglican Church;" from the pen (we take it for granted) of the Bishop of Melipotamus.

It is there demonstrated in a manner the most conclusive, that not merely by the public declaration of the Anglican bishops in their charges and pastorals, but by the official proceedings of the establishment herself in the Jerusalem affair, she has now at last, even if she had never done so before, pledged herself to communion and religious intercourse with the Protestantism and modern Christianity of the Continent—while she shrinks from, or rather cannot be admitted to, the sisterly embraces of the old traditional Christianity of Catholicism. The writer of this article does not attempt to argue the regularity or irregularity, the folly or the wisdom, of the new Jerusalem Establishment. He endeavours to show, and, as we have said

he does show most triumphantly, that whatever character may be given to the transaction in other respects, the Anglican body is by this move most distinctly committed to the side of Protestantism. We must try to find room (says the "True Tablet") for the eloquent summary with which this course of reasoning closes:—

It is now time for us to draw a summary of this transaction, so as to condense the line of reasoning, which it has suggested to our minds. A Protestant sovereign, then, who expresses inviolable attachment to the Protestant religion of Germany, addresses the heads of the Anglican church, and, more especially, its Primate, asking them to assist him in the promotion of an object purely ecclesiastical and religious, that is the appointment and consecration of a new bishop. He makes no secret of the terms on which he treats; the equal rights of his own Church; he presents as the basis of all negotiations, the unity of the two Churches, and, as his object, the creation of a centre of Protestant unity and co-operation. In all his correspondence he considers the Church of England an evangelical or Protestant Church. Into this scheme the Metropolitan fully and cordially enters; he agrees to consecrate a bishop proposed under such consideration; he allows, without contradiction, the official publication of documents which assert his assent to them, and his conviction that the two Churches, though outwardly differing, were yet united in the common higher headship of Christ; in other words, formed but parts of the same Church. And, moreover, he sends forth his new bishop with authority and permission to admit to orders members of the other Church, who retain both their liturgy and their confession of faith; that is, who remain the same both in practice and belief, on the sole condition of further subscribing the thirty-nine articles. In other words, assuming with Dr. Hook that the Augsburg Confession is a "humanly-invented system of theology," and "much to be censured;" and the articles "are not a system of theology" (p. 26); the bishop is sent to govern a flock, one part of which will follow the Anglican, the other the Bunsen liturgy; the pastors of which will partly be unencumbered by such lumber as an authoritative theological system, and bear no trammels save the light yoke of the thirty-nine articles; the other, further entangled in the whole complication and definitiveness of the Augustan formulary, bound to teach Lutheranism under an Anglican bishop!

Has not the Prelate, the first bishop of the Anglican Church, fairly and completely committed himself to Protestantism; entered into fellowship with Protestants, for Protestant purposes, on Protestant grounds, hearing, without protest, Protestant language spoken to him,—answering in the same? Has he not put himself into active communion with German Protestantism? And what has his Church said? What have his brother bishops declared? Two of them joined in the ceremony of consecration; the rest were silent or approved. All have allowed collections for Dr. Alexander to be made through their diocese.

Surely had the first bishop of any church in communion with us so committed himself, the very "stones from the walls would have cried out against it." Can one conceive a Catholic bishop of any age acting so without forfeiting his title? Our inquiry, then, whether the Anglican church be Catholic or Protestant, resolved into this form, with which class of Christians is she in actual and active communion, seems sufficiently solved. We see her indeed placed in social and religious position somewhat between the two. On one side is the fair and noble form of her former sister, still sighing and mourning over the infatuation and estrangement in which she has run her latter course; but still serene of front, majestic of mien, sternly beautiful to the eyes of adversaries, tenderly lovely to the gaze of her many children. The rock on which she stands seems to grow every year more solid beneath her tread; the cross on which she leans seems to shine more brilliantly every day—a standard of faith and a beacon of hope; flowers daily fresh gathered of holiness are scattered round her feet; martyrs' blood, each year newly shed waters to fertilize her sacred courts; and bright crowns, for penance and for chastity, for zeal and for devotion, are woven, as new links, into that chain of testimony which her saintly children have in every age and in every country stretched between her and themselves in heaven. And still she continues, as in olden times, to order the cords of her tabernacle to be enlarged, and its stakes strengthened, because new multitudes are crowding, with sounds of joy, into her precincts; and here she sees her spark, which had well nigh been trodden out by feet of foes, break out once more into cheering light; and there the islands that sat in darkness praise God because they have beheld her brightness. She has no need of others:—she would fain win them all, but she may court none; she will lean over them in motherly caress if they return, but she bends not down to humour their waywardness and caprice. On the other side is the already decrepid rebel of only three centuries; bearing stamped upon her features the history of her career, offspring of the loose, coarse, and scoffing mind of Luther, and of the cold, harsh, and heartless fatalism of Calvin; stripped of all the glories of a church, with preachers for priests, superintendents for bishops, consistories for synods. No nobleness of thought, no elevation of faith, no tenderness of devotion, is to be traced on her countenance; no fervent beam of hope in the future destinies of God's church kindles up her eye. Coldly refining upon every word of doctrine, profanely sifting every miraculous evidence of love almighty, paring down every goodly fruit of divine revelation by the keen edge of reason to its hardest kernel, and then throwing that away because it is hard; till belief in her hands has withered into opinion, duty into expediency, Christianity into an æsthetic system. Chilling, damping, love-killing rationalism broods over her, unless relieved by a scarcely less dangerous human enthusiasm. Now it is between these two that the Church of England has placed herself;—in the *via media*,—somewhat

better than the one,—alas! sadly short of the other,—hesitating which she shall greet, to which she shall draw nigh; now weeping over what she has lost, that made her once like her fairer neighbour; now priding herself on what she has retained of ancient beauty and ornament beyond her more degraded companion; and trying how far she can adjust her few remnants and shreds of them, so as best to conceal her present destitution, and appear like her whom she fain would resemble. Now, on either side she seems inclined to stretch forth her hand, first to the one and then to the other; for she feels herself solitary and desolate. But on the right hand, however she may meet with kind looks of sympathy, of interest, and of hope; however she may see tears of regret shed, and hear prayers for her reconciliation fervently uttered; no sign of recognition is bestowed; no return of proffered fellowship made. She has something to do, which is indispensable, before she can be treated as a friend. But on the left, so sooner is her hand but half held out, than it is caught in warm and hearty greeting, and grasped as if in recognition of ancient intimacy, by one who is proud of the connexion, and feels no shame at drawing away to herself, however unworthy, those noble feelings which should have aspired to a holier and happier alliance. That greeting has been fully returned;—the two have pledged their mutual faith and love, as the King of Prussia desired. (we shudder as we write it), over the tomb of our Redeemer; they have declared themselves one—"a unity," "before the Turk," chosen expressly as the witness of the union; the community of purpose and feeling has been openly proclaimed between the two sections of "Evangelical Christianity" in England and in Prussia; ecclesiastical communion has been asked and granted between them, and Bishop Alexander is the first "bishop" whose flock is to consist of Anglo-German Protestants.

ARRIVAL OF THE STEAM-SHIP CALEDONIA.

FIFTEEN DAYS LATER FROM EUROPE.

The British Royal Mail Steam Ship Caledonia, Capt. E. G. Lott, arrived at Boston, July 5.

The Caledonia was detained by icebergs of which she "spoke" a large number, and also by fogs at Halifax. The weather during most of the voyage was pleasant, though for two or three days she encountered a strong wind.

The Caledonia left Liverpool on the 19th, and we have both Liverpool and London papers to the morning of that day.

Lord John Russell has brought in his promised Bill for the Prevention of Bribery at Elections. The measure was received in the best spirit, and every disposition was shown to give it a full and calm consideration.

The state of the country is very nearly the same. Trade, of almost every description, continues very much depressed, without any change in the markets that could be looked upon as indicating a better state of things in prospect. The recovery from such a state of depression as has marked the past year, must always be gradual, and it may, indeed be almost imperceptible.—

It is not in the nature of things for commerce to be always depressed.

The crops throughout England, especially the southern counties, are exceedingly promising.

The vintage in France, promises better than for years past.

The trial of the youth, John Francis, for high treason in shooting at the Queen, took place on Friday in the Central Criminal Court London.

He was found guilty on the second and third counts of the indictment charging him with having fired a pistol, loaded with some destructive substance, at her Majesty, the jury having a doubt that it contained a bullet, but believing that it was loaded with something else besides wadding and powder. The prisoner, who was dreadfully affected, was sentenced, in the usual form, to be hanged, drawn, and quartered.

It is rumored that the session of Parliament will close in July, and that there will be no further discussion on any important question. Of course the exact time of the adjournment of the house is not known, as that will depend upon the state of public business. The only question of any interest now to be discussed, is the Poor Law Bill, and that had already been commenced in the House of Commons.

The London money market is easy; interest on bills same as last week; but bills of inferior character are not as easily done. The Queen's proclamation, calling in light gold, created quite a sensation, and of necessity caused some little inconvenience, which it was impossible to avoid. There have been some failures of consequence, but the houses have been for a long time in a bad state.

The tariff has at length passed through committee, and a better feeling is consequently visible in the produce market.

The extensive cotton factory of Messrs. Segar & Co., situated between Colne and Burnley, was last week burned to the ground.

The famous Marquis of Waterford was married on the 3d inst. to the Hon. Miss Stuart, daughter of Lord Rothesay, with great pomp and ceremony. It is high time now for the Marquis to finish sowing his wild oats.

The Viscount Emlyn, son of the Earl of Cawdor, has married Miss Sarah Cavendish, daughter of the Hon. Col. Cavendish.

Several severe shocks of an earthquake were felt in Italy the fore part of the month, extending also along the south of France. Mount Vesuvius was at the last accounts giving forth great quantities of smoke and flame.

The Paris papers continue to discuss the question of the Right of Search, more, we believe, because they find it annoys the English, than from any real interest which they take in the matter.

The attempts at revolution in the Turkish province of Bulgaria, appear to be more formidable than was at first supposed. The insurgents issued from the mountain fastnesses, and committed their depredations in open defiance of any force which the government authorities could bring against them.

Latest accounts from the Cape of Good Hope represent that the expedition fitted out against the rebellious boors at Cape Natal, had been completely successful. There had been a large influx of negroes captured by the British vessels engaged in suppressing the slave-trade, and many inducements had been held out to them to go to the West Indies as hired labourers to work on the plantations, but without much success.

We learn from Bohemia, that on the night of the 30th ult. a fire which originated in a stable at Hirsberg, in that country, spread with such irresistible force and rapidity, that 110 houses were destroyed, and the rest of the town was only saved with the greatest difficulty.

A dreadful storm visited Marseilles on the 11th. The awful claps of thunder, which continued incessantly for above an hour, the fury of the hurricane, and the torrents of rain which inundated the city, gave reason to fear deplorable result.— This fear has, unhappily, been realized.

The Cologne Gazette states that the proceedings in the affair of the University of Pisa have brought to light very serious results. A vast conspiracy has been discovered, the object of which was to overthrow the government and revolutionize the country.

Lord Congleton (formerly Sir Henry Parnell) put a period to his existence on Wednesday morning, the 18th instant, at his residence, in Cadogan place, London, by hanging himself with a handkerchief.

From all quarters of Ireland there is the most cheering promise of an abundant harvest. The corn, fruit, and potato crops will be at market fully a month before those of last year's harvest.

The Progres du Pas de Calais states that some English persons have been arrested at Calais for passing false money.

The cholera has been raging in Calcutta, carrying off many scores of natives and several Europeans.

The Slesian Gazette states that the greater part of the manufacturing town of Belchatow, in the District of Petrikanwart, was last month destroyed by fire.

France begins to emulate England in bewailing "distress;" the great winetrade is decaying, and the linen-trade calls for protection. The usual resort is at once demanded, exclusive duties on foreign goods; and England is threatened with a check to the linen-thread trade—a new blow to our depressed commerce.

The following is from the reply of King Louis Philippe to the address of the Archbishop of Paris, on occasion of his late fête:

"I am happy, my Lord Archbishop, that you have appreciated my efforts for the welfare of religion.—You are conscious that they are conformable to your own. But it is necessary to consider the difficult times in which we live, and we must not commence to construct what we cannot complete. I am aware that religion has need of all legal influence, to support herself against the numerous attacks of those who have had the misfortune to abandon her. I shall be happy if, ere I die, I may be able to accomplish all the good which I have meditated for religion."

French Academy of Science.—At a sitting of the Academy, M. Siguer read a paper on the means of preventing the explosion of boilers in steam-vessels, or of confining the effects of such explosions, when they do occur, within very circumscribed limits. He recommends, as the general principle, that the boilers should be composed of many distinct parts (tubes,) so that in the event of a rupture of any one portion there may be no injury beyond the engine-room; and that the metal of which they are composed should be thin, in order that it may not be deprived of its tenacity in the process of manufacture; and he insists upon strict attention being paid to their shape, which should, he says, be spherical, cylindrical, or conical, as being best calculated to offer an equal resistance to the explosive power. Another precaution recommended by the learned academician is, that the calorific which the steam is generated, should be in contact only in the upper part of the boiler, in order that, in the event of an explosion, the whole of the water may not be expelled by the sudden development of the steam at the heated surface. Mr. Siguer observed, that his ideas as to the mode of constructing boilers were, by no means, new; but that the experiments he had performed, convinced him that they were good, and that all departures from the principle in question must be attended with danger.

Charity of the Irish—Among no people on the earth is there found such a sympathy and respect for the unfortunate as there is among the Irish. With them the rule is, never to enquire into the cause or manner of sorrow, but immediately to relieve it, whatever it may be. Whatever be the faults of my poor countrymen, the native delicacy, the untaught kindness of their natures, can counterbalance and redeem them all. With them the soothing word is ever ready—the kind voice—the hand ever stretched out to welcome and receive—and the "cead millia falthage" of the Irish gushing fresh and warm from the heart. Food and lodging are by them considered nothing, and for the greatest charity they bestow, the approval of their own hearts and the blessing of the distressed is sufficient reward. Charity with them is spontaneous—it does not stop to ponder or consider; and like their other impulses, it springs forth pure and unadulterated from their simple and unreflecting hearts.—*Dublin Monthly Magazine.*

It is not known generally that the Affghanistan territory is mentioned in Scripture. It occurs in that chapter of Kings which relates the life of King Solomon, chap. 9, v 13. "And Hiram came out from Tyre to see the cities which Solomon had given him, and they pleased him not. And he said what cities are those thou hast given me, my brother? And he called them the lord of Cabul unto this day."—*Boston Atlas.*

RECEIPTS FOR THE CATHOLIC.
Brantford—Wm. Murphy, Esq. in advance for the next volume, 15s.
Chatham—Wm. Baby, Esq., and C. Gowin, Esq. 7s. 6d.

GRAND WESTERN AMPHITHEATRE.
 WILL BE EXHIBITED AT HAMILTON
 On Tuesday and Wednesday, 2d & 3d of August.
 FOR TWO DAYS ONLY
 ON THE COURT-HOUSE SQUARE



MR. S. H. NICHOLS
 Proprietor of this Establishment,
 IN offering to the Inhabitants of Hamilton and Vicinity, these varied scenes of novelties and amusements, has the pleasure of saying to them that in addition to his superior and unrivalled Equestrian Company, he has united it with a Stage department of superior talent, with a Splendid Selection of Scenery, Wardrobe, Trappings, &c. &c. calculated to introduce Histrionic, Dramatic, and Equestrian Performances, in a style never before attempted by any travelling Company.

This Company is the largest that has ever been presented to the public, being composed of over Twenty-five Performers, and 150 Ladies, Gentlemen, and Horses, with a selection of the best Talent in the world; with a most beautiful Stud of high trained Arabian Horses, and all necessary equipments and decorations, which, at the present day, the Proprietor defies the world to equal. During the stay in this place there will be presented the Dramatic Spectacle of "TIMOR THE TARTAR, and ST. GEORGE AND THE DRAGON"; with an extensive variety of new and unprecedented Equestrian performances.

To enhance still more the above entertainments, a superior BAND of Twelve members is attached to this Company, and will lead the Grand Procession of Twenty-one New and Splendid Carriages of the most costly description, with mounted Horses, &c. and will present a scene never before witnessed in any other Establishment.

Doors open first day at half past 7 in the evening. Second day at 2, P. M. and at half past 7 o'clock.

C. CRESWOLD, Agent.
 The above will be exhibited at WELINGTON SQUARE, on Monday the 1st of August.

CABINET, FURNITURE, OIL AND COLOUR WAREHOUSE,
 KING-STREET, HAMILTON,
 Next door to Mr. S. Kerr's Grocery.
MESSRS. HAMILTON, WILSON, & Co., of Toronto, desire to announce to their friends and the public of Hamilton and its vicinity, that they have opened a Branch of their respective establishments in this place, under the direction of Messrs. SANDERS and ROBINSON, and that they intend to manufacture all kinds of Cabinet and Upholstery Goods, after their present acknowledged good and substantial manner.

—ALSO—
 Painting in all its branches, Gilding in oil and burnished do., Lettering Signs, &c. &c., Paper Hanging, Rooms Colored, &c. &c., which they will execute cheap and good. To their friends, many of whom they have already supplied, they deem it superfluous to give any further assurance; and to those wishing to deal with them, they would respectfully say "Come and try."
 Also, a quantity of Berlin Wool and Ladies' Work Patterns, kept constantly on hand.
 King street, [next door to Mr. Kerr's Grocery.]
 Hamilton, June 28th, 1842.

REMOVAL.
 THE Subscribers respectfully intimate that they have now removed their entire stock of
DRY GOODS AND GROCERIES'
 to their new brick premises, Nos. 1 & 2, Victoria Buildings, corner of King and James streets, (near the Market,) where they will carry on the Dry Goods and Grocery business by Wholesale and Retail, as formerly.
OSBORNE & McINTYRE.
 Hamilton, June 20, 1842. 42 1m

THREE OR FOUR respectable gentlemen can be accommodated with BOARD at the white Cottage on King William street, between Houghston street and the Bell-House.
 Hamilton, June 29, 1842.

INFORMATION WANTED of John Cusey, who left the County Kerry, Ireland, in 1834, and has not since been heard of by any of his relations. He has a brother and sister, (Patrick and Johanna Cusey) arrived this summer from Ireland, who would be glad to hear any tidings of him. Address to Hamilton, Canada West.
JOHN LANE.
 June 28, 1842.

CANADA FALLS BOARDING-HOUSE.

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

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

REMOVAL.
Saddle, Harness and Trunk Factory.

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

PRINTERS' INK.
LAMB & BRITAIN. Manufacturers of *Lamb's Blacking*, begs to inform Printers in British North America, that they have, after considerable labour and expense, with the assistance of a practical and experienced workman from England, commenced the manufacture of **PRINTERS' INK.** They are now prepared to execute all orders which may be sent to them. Their Ink will be warranted to be equal to any in the world and as cheap.
 Ink of the various **FANCY COLOURS** supplied on the shortest notice.
 Corner of Yonge and Temperance Sts. Toronto, June 1, 1842.

ROYAL EXCHANGE, KING STREET,

HAMILTON—CANADA,

BY NELSON DEVEREUX.

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

N. DEVEREUX.

Dec. 21, 1811.

QUEEN'S HEAD HOTEL.

JAMES STREET, (NEAR HURLEY'S HOTEL.)

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

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

W. J. GILBERT

Hamilton, Sept. 15, 1841.

Carriage, Coach, and Waggon PAINTING.

THE Subscriber begs to inform the Public, that he has removed his Shop from Mrs Scobell's to Walton and Clark's premises, on York Street, where continue the Painting and Varnishing of Carriages, Couches, Sleights, 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

LEVERRY STABLES

Near Press's Hotel,

HAMILTON.

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

SHEEP 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, F. b. 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 BARD WARE, which he will sell at the very Lowest Prices.

H. W. IRELAND.

Hamilton, Oct. 4, 1841.

SAMUEL McCURDY,

PATRON,

... .. HAMILTON

C. H. WEBSTER,

CHEMIST AND DRUGGIST

King-Street, Hamilton,

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

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

The following is a list of Patent Medicines received direct from the Proprietors

Fahnestock's Vermifuge, Moffat's Life Pills and Bitters, Sir Astley Cooper's Pills, Tomato Pills, Sphon's Headach Remedy, Taylor's Balsam Liverwort, Low and Reed's 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, Howe'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.

JUST PUBLISHED

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

WEEKLY & SEMI-WEEKLY

N. Y. COURIER & ENQUIRER

TO THE PUBLIC.

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

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

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

WEEKLY COURIER & ENQUIRER.

This sheet also is of the size of the Daily Courier and the largest weekly paper issued from a Daily press, will be published on Saturdays only, and in addition to all the matter published in the Daily during the week, will contain at least one continuous story, and a great variety of extracts on miscellaneous subjects, relating to History, Politics, Literature, Agriculture, Manufactures, and the Mechanic Arts. It is intended to make this sheet the most perfect, as it will be one of the largest of the kind ever offered to the reading public; that is, a NEWSPAPER in the broadest sense of the term, as it necessarily will be, from containing all the matter of the Daily Courier, and at the same time very miscellaneous and literary, by reasons of selections and republications set up expressly for insertion in this paper.

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

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

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

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

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

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

The DAILY Morning Courier and New York Enquirer, in consequence of its great circulation, has been appointed the Official paper of the Circuit and District Courts of the United States. Prices Current and Reviews of the Market, will of course be published at length in each of the three papers.

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

New York, February, 1842.

THE HAMILTON RETREAT.

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

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

ROBERT FOSTER.

Hamilton, Sept., 1841.

PATRICK BURNS,

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

Horse Shoing, Waggon &leigh Ironing Hamilton, Sep. 22, 1841.

THE CATHOLIC.

Devoted to the simple explanation and maintenance of the ROMAN CATHOLIC THURCH; And containing subjects of a Religious—Moral—Political—and Historical character, together with Passing Events, and the News of the Day.

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

TERMS—THREE DOLLARS HALF-YEARLY PAID IN ADVANCE.

Half-yearly and Quarterly Subscriptions received on proportionate terms.

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

PRICE OF ADVERTISEMENTS.

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

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

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

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

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

Produce received in payment at the Market price.

LETTER-PRESS PRINTING OF EVERY DESCRIPTION NEATLY EXECUTED.

AGENTS.

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

- Rev Mr. O'Flynn, Dumfries
Rev Mr. Mills, Brantford
Rev Mr. G. Inoy, Quebec
Rev J. P. O'Dwyer, London.
Dr Anderson, do
Mr Harding O'Brien, do
Rev Mr. Vervain, Amherstburg
Mr Koval, P. M., do
Rev Mich. MacDonell, [Maidstone], Sandwich
Very Rev August MacDonell, Chateaufort
A. Chisholm Esq., Chippewagon
Rev Ed. Gordon, Niagara
Rev Mr. Lee, St Catharines
Monks P. Hogan & Chas Calhoun, St Thomas
Mr Richard Cuthbert, Streetsville
Rev Mr. Snyder, Wilmet near Waterloo
Rev Mr. O'Reilly, Gore of Toronto
Rev W. Patk. McDonagh, Toronto
Rev Mr. Quinlan, New Market
Rev Mr. Charcat, Penninguishens
Rev Mr. Proulx, do
Rev Mr. Fitzpatrick, Ops
Rev Mr. Korman, Cobourg
Rev Mr. Butler, Peterborough
Rev Mr. Lallor, Picton
Rev Mr. Brennan, Belleville
Rev T. Smith, Richmond
Right Reverend Bishop Coulin, Kingston
Rev Patrick Dollard, do
Rev August MacDonell, do
Rev Mr. Bourke, Camden East
Rev Mr. O'Reilly, Brockville
Rev J. Clarke, Prescott
Rev J. Bennett, Cornwall
Rev Alexander J. MacDonell, do
Rev John Cannon, Hytown
D O'Connor, Esq., J. P., Hytown
Rev J. H. McDonagh, Perth
Rev George Hay, [St. Andrew's], Gt. Spryry
Rev John MacDonald, [St. Raphael], do
Rev John MacDonald, [Alexandria], do
John McDonald, Aylmer.
Mr Martin McDonell, Recollet Church Montreal
Rev P. McMahon, Quebec
Mr Henry O'Connor, 15 St. Paul Street, Quebec
Right Reverend Bishop Fraser, Nova Scotia
Right Reverend Bishop Fleming, Newfoundland
Right Reverend Bishop Paré, Chicoutimi Ohio
Right Reverend Bishop Fenwick, Boston
Right Reverend Bishop Kenrick, Philadelphia