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THE CATHOLIC.

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

VOLUME III

HAMILTON, [GORE DISTRICT] JULY 26, 1843.

NUMBER 46.

THE CATHOLIC

Printed and Published every Wednesday, morning at

No. 21, JOHN STREET.

BY THE VERY REVEREND WILLIAM F. MACDONALD, V. G.
EDITOR.

[From the Catholic Expositor.]

THE ORPHAN'S APPEAL.

Though few my years yet I have tested deep,
Of drear affliction's, bitter, chilling stream;
And my young eye has long since learn'd to weep,
The loss of Fortune's cheering, sunny beam.

No flow'rets deck my early path of life,
But thorns are there, which pierce me to the heart;
Alas! my weary way's with sorrow rife,
And keen I feel misfortune's cruel dart.

I had a mother once, upon whose breast,
I lean'd my infant head in sweet repose,
And there, each care of mine was lulled to rest,
By those sweet smiles, a mother only knows.

She taught my lips the holy art of prayer,
When half formed accents issued from my tongue;
And learn'd my heart with all a mother's care,
To love its God, while yet that heart was young.

I had a father too, whose kindly voice,
Would fall delightful on my listening ear;
Whose presence would my little heart rejoice,
And make it beat with joy when he was near.

But they are taken from their boy away,
And slumber coldly in the silent tomb;
They do not hear their orphan's plaint to-day,
Nor know he's wrapt in sorrow's starless gloom.

A mighty, steadfast friend there dwells on high,
Who'll guide the orphan through misfortune's storm;
Who'll dry his tears, becalm the rising sigh,
And from the tempest shield his fragile form.

Inspir'd by Him, a servant of the Cross
Comes nobly forth to be our ready friend;
Full well does he supply the orphans' loss,
And with the pastor, does the parent blend.

Oh, ye! on whom kind Providence has smil'd,
Assist this man of God—his aim is good;
He seeks to raise affliction's hapless child,
And give his mind, as well as body, food.

You will not then, your timely aid refuse,
When such a cause is laid before your sight;
Tis Education pleads, and says diffuse,
Among this orphan band, my blessed light.

Accept, kind friends, a child of want's farewell,
Who hopes that his appeal is not in vain;
Who trusts to have the glowing truth to tell,
That you have made his prospects bright again.

Then, will the orphan's ardent prayers ascend,
To that pure seat of joy and happiness,
Whose Judge delights, His blessings to extend
To those, who help his children in distress.

CHURCH AUTHORITY.

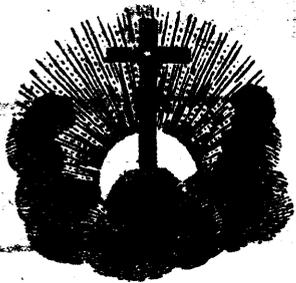
It is singular to see how in these times Church questions are every-where reviving. Among all classes—Protestant and Catholic—the opinions of the sceptical eighteenth century are passing away; the importance of spiritual things is becoming again recognised; and the infidel notion that the great use of any establishment is to offer a protection against fanaticism, and furnish a safeguard to "moderate" religion, is dying out. Every-where the churches of western Europe, orthodox and heretical, are beginning to bristle up into a new life; and as they all sunk down more or less into too abject a submission to civil authority, so now they are all beginning to arouse themselves out of their miserable slumbers. Now then, comes the trial of strength; and now we are to see in which church dwell the real elements of vitality. One such contest we have had in Europe, and have seen it brought to a conclusion—the contest between Rome and Berlin.—and the military despot of the North has been fain to bow his head to the spiritual monarch of the South. In Prussia the church has proved true and strong, and the gates of hell have not prevailed against it. A second struggle has been carried on for some years in Scotland, between a "Reformed" church, and the less despotic state of England. What has been the issue of that conflict? Why, the Kirk, with every right upon its side, has gone to pieces in the contest. In England there are symptoms much fainter and less decided, of such another contest, of which the end is not so certain. We confess we should not be very sanguine about the result; because in England we consider all parties in the Establishment as having far too much worldly prudence, and far too great a readiness to compromise, for us to have much reason to suppose that on this side of the Tweed any great sacrifice would be made for principle. If the history of the past did not teach us this, we should certainly imagine we saw, in a document recently published by the *Morning Herald*, the small beginning of a great crack in the law church.

It appears that the Bishop of London, in his late charge, has issued certain orders to the clergy of his diocese, touching the due observance of certain disused Protestant rubrics. These orders were found, it is said, unpalatable to the majority of the clergy, and "universally to the laity." The anti-Puseyite clergy attributed them to the influence of Puseyite advisers, and declare that on that account they "feel that to be coerced into the use of such injunctions is deeply humiliating." The majority have declined to comply, and the Bishop has met their uncomplying spirit with a high hand. "At the confirmations which are taking place, he intimates to the clergy present, that their attendance is required in the vestry, and there in language which admits of no discussion or appeal, issues his commands. His decisiveness of manner precludes all hopes of objections being heard, and the clergy retire in mortified silence." But they are silent for the time only. Their pride is wounded, and their anger roused, and they resolve to appeal to the crown minister to relieve them from the tyranny of their own Bishop! Most certainly this is a very pret-

entious quarrel, and the notion it displays as to the reality of Episcopal authority is positively charming. These recalcitrating persons actually address a letter to the editor of the *Morning Herald*, in which, having not so much as gone through the preliminary of making a formal remonstrance to their diocesan, they put it to him, very modestly, "whether it is becoming on his part thus to force upon the clergy, MANY OF WHOM ARE EQUALLY GIFTED WITH HIMSELF, the adoption of obsolete practices, which their judgment deliberately repudiates." And they tell him pretty plainly, that if he continues in this course he will be deemed to be of a self-willed and dogmatic spirit, "and will never afterwards be venerated with that love and affection which the clergy should entertain towards their spiritual father in Christ." If the father tells his children to do any thing they don't like, the children won't love him any more, and will agree to set him down for a very obstinate arbitrary old hunk. Nice children after the spirit! We wonder whether these are the lessons of filial obedience they inculcate upon their children after the flesh. After all for a dispute between a Bishop of London, and "the majority" of the persons in his diocese, this seems to us to be almost without a parallel. Ample materials here for a schism, if there was any superfluity of honest adherents to principle on either side. But to make matters worse, we are told by those "spiritual children," that they "know that the suggested alterations, injurious as they are, are but the precursors to others still more pernicious." And so they set themselves to work to agitate against their Bishop, "to send up petitions to her Majesty," and make pathetic appeals to the Prime Minister! How long will it be before these obedient persons discover the soundness of the lesson inculcated into them by the Irish Presbyterian Professor of Church History, now on a sympathizing visit to the "disruptors" in Edinburg—the lesson namely—"that it is their duty to go and do likewise;" and that, forasmuch as "semi-Popery has been taught openly for years, and not a single minister has ever yet been deposed for the heresy, *Episcopal government is a folly rather too expensive*." Of a truth, they seem apt pupils for such a lesson.—*Tablet*.

Puseyism at Walworth—The following is a part of a sermon Preached by the tractarian curate (Mr. Askel) of St. Peter's church, Walworth, on Sunday, the 7th inst. The preacher took his text from Colossians iii., the middle clauses of the 9th and 10th verses, "Ye have put off the old man with his deeds, and have put on the new man." The new man he interpreted to mean baptism, and stated that the consecrated water of the baptismal font cleansed from all original sin; and notwithstanding all that the world might say, the Church had positively declared in the Prayer-book that we are regenerated; quoting that beautiful passage in Ezekiel, "I will sprinkle clean water upon you," &c., to justify the assertion; and went on to state, that in order to retain our baptismal purity, certain duties must be performed, of which he gave a long catalogue. Then said he, we may claim St. Peter and St. Paul, Timothy and Titus, the martyr Stephen, and above all, the Blessed Virgin Mary, with the rest of the saints, for our brothers and sisters; but neglecting the above list of duties, we should be consigned to everlasting burnings, and the cross that has been made upon our forehead by the finger of God's priest, would burn as though branded with a hot iron.—(*London*) *Patriot*.

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



THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, JULY 26, 1843.

the deceitful Dutch Usurper; the peace of the community would not be so often disturbed, and frightfully alarmed by their uncalled for display of mock prowess and murderous defiance. Their late ruffian outbreak at Kingston is the first since 1831, when we were instrumental by forbearance in putting them down, and exposing their mad freaks to the scorn and ridicule of a respectable public. There is no effect, however, without a cause. The notorious Gowin is now a resident there, brewing mischief,—like a Devil in the dark; and sure it is he will be the bane of Kingston. The late Orange outrage must compel our Queen's worthy representative to shift from that city the seat of Government; and fix his court in some more loyal and peaceable location.

From the Toronto Mirror.

THE TWELFTH IN KINGSTON.

It will be seen by another part of our present number, that the Twelfth of July has terminated with the loss of life in Kingston.

It appears that there was a pre-determination on the part of the Orangemen to tear down the walls of the New Catholic Cathedral as they had on many former occasions injured the building materially. It appears also, the Very Reverend Mr. PHILAN, the Coadjutor Bishop, whilst returning home was grossly insulted by Orangemen. And what was to be expected from the outraged Catholic community under such exciting conduct. Their respected clergy abused, and their Cathedral threatened with demolition!—with but a poor chance of protection from Civic authorities, who were themselves the avowed patrons of the orgies of the day! whose servants, horses, and every thing pertaining to them, were decked in the emblems which are worn to insult Catholics, and lead to a breach of the peace! May we ask what was the reason the Mayor did not arrive on the ground with his Soldiers and police in time to prevent any effort to destroy the Cathedral, it being pretty well known that such was the intention of the Orange rabble!

It was not a sudden riot, it was threatening for several hours; and again we say, why did not the puissant authorities attend to keep the peace, seeing that the "gatherings" were not likely to lead to any good end? Oh! no, these loyal gentry were too much engaged at their "commemoration" dinners, drinking "the toast" so calculated to lacerate the feelings of their Catholic fellow-subjects to attend to the chances of collision. Now that blood has been shed—now that the Catholics have shown their want of reliance on the protection of the "strongly based authorities," let us hope that the government will at last see the necessity of exerting the influence placed in their hands for the peace and welfare of their Province. There cannot be an hour's delay, their duty is obvious, and the people demand of them to perform without further hesitation.

The "Examiner" of Wednesday proposes to disqualify every professing Orangeman from holding any place or rank over which the government may exercise controul. We are decidedly of an opinion that this is the most judicious step towards the extinction of Orangeism. Before we conclude, we would beg to correct the "Examiner," when he speaks of this Orange business tending ultimately to array Catholic against Protestant. We say that all liberal minded Protestants despise this Orange faction as much as the Catholics themselves, and that any retaliatory blow struck at it will not be felt by the liberal Protestants. We should be sorry to agree with the Examiner in his view of this consequence arising from Orangeism, for we think the respectable portion of our Protestant brethren would never consent to take up the quarrel of a senseless and brutal rabble, and if it were possible for them to act so, we would not place the slightest dependence on their advocacy of any cause either liberal or honest. No, there is an immeasurable distance between the Orange disturber and the high

minded Protestant, which will ever continue while vice and virtue shall be distinct.

TO THE EDITOR OF THE TORONTO MIRROR.

Sir, The reports current in this part of the country for some time past, were such as would induce me to communicate them to you, but wishing to see what effect they may produce I refrained from addressing you at an earlier period. For some time past the Orangemen about the place feeling how fast their cause is giving place to the peaceable and temperate spirit now so widely and happily diffused through the land—and knowing that as they had their origin in treachery and strife, have been scandalously endeavouring to circulate reports that the Catholic portion of the inhabitants intended rising "en masse" to murder all opposed to them in religion, and to such an extent prevailed on credulous and weak minded persons as to induce many to leave their houses at night least the "plot" might be carried into execution. To make this report the more plausible the "GRAND MASTER" and other Orange leaders have been trying to circulate a report that they would not walk on the 12th of July. But as soon as the sun proclaimed the day on which the Dutchman succeeded against his King, the Town was disturbed by their odious party tunes, and men assembled to keep the anniversary of him who created the debt, now so oppressive to the English Nation. About noon they assembled to march and proceed out of the Town to meet others, who, instead of being told not to march were, it would seem, secretly organised, as they all returned to the Town, playing their party tunes and displaying several flags amongst which there was no national one.

It is worthy of remark that these men must have had some ulterior objects in view, for while their so called "Grand Master" pretended to say, he would prevent the march; yet it is well known that he secretly encouraged it, his SON attended the march, and to show his devotion to the cause beat a drum in it.

In Prescott, they reported that they would have a walk at any risk and the Catholic portion, not wishing to have their Town disturbed determined to prevent it, and while expecting the march to commence, some men came to Prescott from the direction of Brockville displaying Orange Ribbons. The people thinking a large body were coming proceeded out of the Town to meet them, but not seeing any they were peaceably returning when they were met by a Col. Fraser of this Town, and a notorious Orangeman called Doctor Gainford, who were said to be returning from a walk, and a meeting, held at the house of a man named Aikins, a few miles below Prescott. These blood thirsty fellows at once proceeded to disarm them of their walking sticks, or any thing which their hatred could construe into a weapon. The people knowing their peaceable intentions and how unconstitutional such a proceeding was, submitted, but no one received the slightest injury but Fraser who tried to take a Scythe from a man who happened to be passing at the time. Fraser finding himself thus defeated returned to Prescott and called out the Army and surrounded the house of the Rev. Mr. Clark, R. C. Pastor of Prescott against whom all his spleen was directed (and who at that moment happened to be returning from a visit to one of his sick parishioners,) on pretence of looking for arms which he said he was informed were secreted in his (Rev. Mr. C's) house. The Rev. gentleman knowing the nefarious character of Fraser refused to admit him, but at the same time, he said if any gentleman in Prescott wished to see his house, he might do so, some of them did enter the house, in which I need scarcely remark no arms were secreted.

Now Sir, I hope through the medium of your respectable journal to call the attention of the people at large as well as those whose duty it is to protect the liberties of the people to these facts. They are facts, and ones which deeply concern every British subject. Nothing is nearer to British subjects than the enjoyment of those privileges the constitution affords them, and are those to be trampled under foot by such rabid miscreants as these! This Fraser has lately been dismissed from the custom house a defaulter to a large amount and as he has proved himself unworthy of the confidence of the Government, ought not to be left the Commission of the Peace, particularly when he only abuses this power, in disturbing the peace and annoying any against whom his grovelling and rancorous hatred may be di-

rected. These sir, I repeat, are facts deserving the deepest attention of the guardians of Public liberty. I trust they will be attended to, and that persons unworthy of any trust will no longer be allowed to disturb and annoy at their pleasure, her Majesty's peaceable subjects.

I am Sir, Yours &c.

VERITAS.

Brockville, July 15, 1843.

Horrible Outrage by upwards of Four Thousand Armed Orangemen!—The Flower of the Low Church, and meek pretended followers of the Saviour!!

DUNGANNON SUNDAY NIGHT.—I posted over here yesterday evening from Ballygawley, that I might be able to state, from personal observation, the true particulars of the awful outrage that has been committed in this neighborhood by armed Orangemen. Whilst in Ballygawley, and after my arrival here last night, I was furnished with various accounts of this appalling and unprecedented calamity, both by persons who fled when the work of devastation was going on, and others who visited the scene of desolation afterwards, but I forbore sending you any statement until I saw myself what was very imperfectly described to me by others, and collected such a minute detail of facts as will hereafter defy contradiction even in any one particular; and although it requires considerable stoicism to describe the scene I have witnessed, without allowing my feelings to interfere with my judgment, I pledge myself to state nothing that cannot be sustained by incontrovertible testimony. I may state, by way of preliminary, as soon as Sir Robert Peel's declaration in the House of Commons had become generally known, the Orangemen of Tyrone, Monaghan, and Fermanagh, who believe themselves to be the instrument's reign in Ireland, had meetings at their lodges, as well as meetings in private houses, at which several Protestant clergymen, and others in respectable stations, attended. What arrangements were there made can, of course, only be known to the brethren. Some days previous to the assemblage of Tuesday emissaries were seen flying from one Orange lodge to another in all the districts about Dungannon; and the Catholic population were so terrified, that in many places they left their houses at night, taking with them any money they might have, and slept out in the open field; for it is a fact beyond all dispute, that the lower order of Protestants in most of the Northern districts are reduced to a state of poverty bordering on destitution. They are generally speaking, drunkards and idlers, who went about dreaming of the reorganization of yeomanry and Protestant ascendancy, whilst their farms were neglected, and their legitimate pursuits untended to. On the other hand, the Catholics who expected nothing, minded their industry, had their crops and cattle of a good kind, and ready for a favourable market—they had thus accumulated considerable wealth in the North, and to secure the possession of it, they joined the standard of Father Mathew; and it is only on estates where the tenantry are Catholic that the rents are well paid. The Orange raff have been maddened to desperation at the wretched condition to which their folly has reduced them, and they long for an opportunity to possess themselves of the property of their Catholic neighbors. The truth of this assertion is borne out by the proceedings of Tuesday, for in every place where they got money, or portable property of a valuable description, they carried it off, having first destroyed everything else they could lay hands on.

The object of the assemblage on Tuesday, except for the purposes of plunder and devastation, are wholly unknown—they did not come to oppose a Repeal meeting, for there did not happen to be one in the whole province of Ulster on that day—they did not come to petition against Repeal, for there was no chair taken, or resolution passed. From an early hour in the morning they began to pour into Dungannon in detachments, accompanied by fifes and drums, and playing the most offensive and insulting tunes. About one o'clock there were upwards of four thousand armed men drawn up in the streets, and the terrified Catholic population, who, after all, two to one, shut up their houses, and in many instances, hid in their gardens and out offices. While this state of terror prevailed in the town, one of the last detachments who arrived were coming by the village of Carland, where there is a quarry, and on pass-

ing by the house of a man named Neill, whose father was murdered by the Orangemen some years ago, they stopped to play "Croppies lie down;" and Neill, who was, with some of the other quarrymen, resting on a wall by the road side, it being dinner hour, told them to go and not be irritating the people; that it was enough for them to murder his father. One of them took out a pistol, and swore that he would give him the same death if he said another word—another of the quarry-men give the drum a kick or a blow of a stone and broke in the head of it. The Orange party then marched in without any further injury being done to either party, and when they arrived in Dungannon they stated that they had been attacked and showed their brethren the broken drum. The whole body then amounting to about five thousand men, all marched out of the town for the ill-fated district of Carland—the terrified inhabitants fled at their approach, and none remained behind but old men and women who were unable to run. On arriving at the house of a wealthy Catholic named M'Gladrigan, they smashed all the windows and endeavoured to break in the door with an anvil, but the house which is slated and very strongly built resisted them, and, although they broke the door-work of the outer door, they were unable to force large crow-bars that ran across it inside. They then went to the quarry which is owned by a wealthy and respectable Catholic, and there they pulled down a working shed, smashed several cut pillars and entablatures for building which he was supplying by contract. They also broke a valuable crane used for lifting stones out of the quarry. The loss sustained by this man is estimated at about two hundred pounds. They next attacked a forge adjoining, which they early pulled down, cut the bellows, and carried away all the hammers, and sledges, crow-bars they could find there and in the quarry, and with these implements they smashed not only the doors of such houses as were shut against them, but all the furniture and property inside. They went next to the house of a man named Duff, and when I describe what occurred here and in another house owned by a man of the same name, the reader will have an accurate account of the wrecking and plundering of forty-six houses, which were comfortable abodes for three hundred and sixty-seven persons. The party that came to Duff's, were armed with pistols, a bayonet, a hatchet, and a sledge. With the sledge they smashed in the door, broke the window-stools and a large stone trough that was outside.—Here the family, which consisted of an old man and woman, their two sons, three daughters, and servant boy, did not retreat but had themselves shut up. When the Orangemen got in they said—"here we are, the Killyman wreckers; where are the medalmen and Repealers?" They then struck one of the sons with the hatchet, and actually cut a slice off the side of his head. They then stabbed the old man in the neck with a bayonet, and beat the old woman unmercifully with a bludgeon. The remainder of the family, boys and girls, took refuge on a loft, whither they were pursued, and every one of them beaten and maimed in the most cruel manner. They then came down, smashed a desk in pieces, which they rifled of three pounds in notes, a few shillings in silver, and some valuable articles of wearing apparel—they then smashed the bedsteads, chairs, tables, and every atom of furniture in the house—they cut the bed-clothes in pieces, and attempted with the hatchet to cut down the loft, upon which they left the boys and girls maimed and bleeding. They then went to the out-offices, swearing if they found the cattle they would stab them; they were out in the field, and the wretches pulled down a barn and stable, and attempted to put a coal to the back of the house, and would have succeeded in burning the whole concern but that the rain began to fall pretty heavily. This is a literally true description of their proceedings at every house they went to; but when at the house of a man named Neill Duff, where there was no one but an old woman, whose ear they broke, they repeatedly cried out, "We are the boys that will assist Peel to put down the Repeal." Every place they found a temperance medal, they either cut it with a hatchet or threw it into the fire. Thus the villain's proceeded until forty-six houses were totally wrecked, some of them partly burnt, and every atom of property within and without that they could lay their hands on totally destroyed. It was heart-rending to behold the poor people lying on the bare ground, and the torrents of rain pouring in upon them, without chair, stool,

table, pot, or any other article of property, except the clothes which they wore. I have never seen anything like it, nor read of anything, except Stephen's account of the condition of Missolonghi and its inhabitants, after it fell into the hands of the Turks.

It has been asked where were the magistrates and the police whilst this work of wholesale destruction and plunder was going on? Upon this subject I have made the most minute inquiries, and was informed by a woman named Margaret M'Grade, and by M'Ladrigan, both of whom have been sufferers—that Mr. Wray, the magistrate, and agent of Lord Ranfurley and a party of police, arrived sometime before the work of devastation was complete—that they stood at a distance, and were as my informants believed, afraid to interfere.—Others have made the same statements to me.

When all the houses of the district, and the property in them, were totally demolished, the wreckers returned again to the town, where they drew up in military order, and were told off in companies, who marched off in different directions of the town, where their brethren had refreshments prepared for them. The evening then came on wet, and the wreckers marched off in different directions, with fires playing "Croppies lie down" and the "Boyne water." The drums were rendered unfit for service by the heavy rain, so that they did not make as much noise at their exit as their entrance, and, notwithstanding that the great bulk of them had thus returned to town after the outrage was committed, not a man of them was arrested. It is, however, asserted that a large party, to whom the care of the plunder was entrusted, did not enter the town again, but proceeded to some place of rendezvous by another direction.

Notwithstanding this unparalleled calamity and outrage, the Repealers of Dungannon are none deterred from proceeding in the peaceable and constitutional path pointed out to them by the Liberator. They held a meeting to-day, at which spirited but Christian resolutions were passed; which will be found in another part of our paper.

Counsellor Clements addressed the assembly in eloquent and forcible terms, impressing upon them the necessity of peace and forbearance notwithstanding the unmerited calamities they had suffered.

Mr. Farrell, Mr. Murphy, Mr. Fullan, Mr. Armstrong, a Protestant gentleman, and the Rev. Mr. Lowry, a Protestant gentleman, and the Rev. Mr. Lowry, a Presbyterian clergyman, spoke to the same effect.

One hundred Repealers were enrolled on the spot, and 5l. given to Mr. Clements to hand in at the association.

IRELAND AND LIBERTY.

Virtue is necessary to happiness, and must precede liberty. Men that are slaves to their passions and appetites, are soon enslaved bodily, and must remain in a degraded state until first they break the chains of ignorance and of those depraved and debased appetites, which bind the soul, after which, the power of man is naught. When the reformation extends individually and simultaneously over a whole people, as in Ireland, and a spirit of justice is blended with and made the foundation of all their movements, such a people are conquerable and must succeed in throwing off the yoke of man. The last advices from the "Emerald Isle,"—the Gem of the Ocean—show that a crisis is at hand. The foul fiend, Intemperance has been exorcised by the great apostle, Father Mathew, and three millions of Irishmen have signed the pledge. Having thus given freedom internally, they are prepared to shake the shackles from their hands, and—backward they cannot go—forward they may be forced. The editor of the N. Y. Morning Chronicle, who is himself of Milesian descent, and who is able to speak by the Book says: The British ministry it would seem, have determined to suppress the

mass meetings of Irish repealers by force. Large bodies of troops have been ordered to the country, and, from the speeches in Parliament, it is evident that the government is about to move energetically in the work of crushing forever the last hope of liberty for that long oppressed people. He knows but little of the character of the Irish, who cannot see that this attempt will lead to bloodshed, and perhaps awful and protracted war. O'Connell, and the other great leaders of the repeal movement, have over and over again declared their intentions to be peaceful; they believed that justice to Ireland could be obtained, without violence or bloodshed, and so far as we have read, there has been no attempt at their great meetings to arouse a vindictive feeling against England. They have moved with great caution; their public addresses evince a spirit of forbearance, and a generous confidence in the justice of England, which should excite any other emotions than those of hatred and hostility.

But England looks on this mighty movement—for though peaceable, it is a mighty one—with fear. She had seen, within the last six years, six millions of her subjects abandon the use of intoxicating drinks—she has witnessed among them the gradual extinction of those religious prejudices, which she herself enkindled, and beheld them falling harmoniously into one great and glorious plan, which had for its purpose the independence of their country. If, as in '98, there was no union, no settled purpose no general mingling of all classes and creeds, she would give herself but little uneasiness. It was but a party here and there, raising and despoiling, to be in turn destroyed, her mercenaries would quickly stop their career. But the case is far different. There are no preparations on the part of the Irish for war, no threats of violence, but a calm yet earnest petition, not from a part, but the whole, for justice. It is a nation presenting its wrongs and asking for redress. At this day, when free opinions are making rapid progress over the world, there is something terrible to tyranny in a demand like this, and hence the attempt of England to choke ere it is half uttered.

Now, though Ireland has disclaimed all design of fighting for repeal, she will most assuredly fight, and to the death, for the rights of petition for repeal—she will tell about her wrongs and clamour for justice; she will not be gagged, and if her oppressor endeavours to stop her mouth, there will be war—and war, too, that will astonish the world. The Irish are now what they never were before—united. This temperance reform, the enrolment of two thirds of her population on Father Mathew's pledge, has consolidated an army that will hold in check, mighty as she is, the power of England. It may be that the first blow against this overgrown, corrupt, and insolent power, whose foot is now on the necks of millions, is to come from Ireland. It may be that the nation she has most foully wronged, is to be the first to strike her down. It would not be strange if the first victim of her rapacity, should be the first smiter.

Dreadful as would be the contest, in the end, right will prevail. There is, we believe, a day of reckoning rapidly approaching for England; if we thought otherwise, we would renounce all belief in a God of Justice. It is blasphemy to heaven to suppose that this remorseless enslaver can longer pursue her course of desolation and blood. For two centuries she has been extending her sway; professing to be controlled by the religion of the Saviour, she has presented the pagan with the bible at the point of the bayonet, and taught him to read it by the light of his burning dwelling. In the name of the God of mercy, her armies have murdered defenceless men and violated innocent women and fresh from the smoking field of carnage, she has dared to return thanks to that God, because in his wise providence, he has permitted her to cast reproach on His name, by these black atrocities. But the measure of her crimes is full—those who look for the storm that shall overwhelm her, may even now see in Ireland the little cloud no bigger than a man's hand.—Daily Times.

SPREAD OF INSURRECTION IN WALES.—Let

Peel look at home.—The offences committed by "Rebecca and her daughters" are daily growing more frightful and not a single depredator has as yet been discovered. Each week we have to publish one or more instances of aggression against the law by the destruction of turnpike gates and toll-houses, but it is with regret we learn that the depredations have unfortunately not been confined to the destruction of the gates—fire has been brought to them in their destructive and reckless course. Last Friday, Llanharry gate, near St. Clears was demolished by a mob of men distinguished as usual in women's clothes who were, however disturbed in their operations by the passing of the Pembroke mail. They placed sentinels on each side of the road, and immediately the mail had passed they finished their work of destruction. On Monday afternoon the plantations of T. Powell, Esq., of Penycroft, were discovered to have been set on fire, and the wind blowing freshly, before assistance could be obtained to extinguish the fire, four acres of valuable young trees were burned. It fortunately happened that a great deal of furze had been cut from the plantation during the winter, otherwise nothing could have saved the whole twenty two acres of plantation from being destroyed. On Monday night the gate in the town of St. Clears shared the fate of the others. Although a reward of £150 and a free pardon have been offered by government, not a single accomplice has been taken and the riotous conduct of "Rebecca and her daughters" has grown daily more alarming. Something must speedily be done to stop these baneful proceedings, or the consequences may be more dreadful than can now be imagined.—Welchman

THE FIRST ROYALS.—In our last number we spoke of the conduct of certain privates of the 1st. Royals attending the Orange procession of the 12th of July. We now feel great pleasure in stating that on Saturday last Major BURNETT, at present in command, caused to be publicly read the General Order of the Horse Guards on the subject. We cannot sufficiently commend the conduct of Major BURNETT, and we could wish that every command would take a similar course to prevent such displays of partyism by our 'protectors,' and we would soon see an end of Orangism in the army at least.

From the London and Dublin Orthodox Journal.

THE SACRAMENTS PROVED BY SCRIPTURE AND TRADITION.

Q. How do you prove there are seven sacraments?

A. I prove it by sacred scripture, by tradition, and by the decision of the church.

Q. Do we find in sacred scripture that there are seven sacraments?

A. We find in the sacred scripture seven signs of an invisible grace, as it is easy to prove by examining each separately.

Q. Are all Catholics obliged to believe in seven sacraments?

A. Yes, the Catholics throughout the whole world acknowledge seven sacraments, no more, nor no less.

Q. Do the Greek schismatics acknowledge seven sacraments?

A. Yes, as Jeremiah, Patriarch of Constantinople, declared in 1576.

Q. What do you conclude from this declaration of the Greeks?

A. I conclude that it has always been the belief of the Christian world that there are seven sacraments.

Q. Explain yourself more fully on this point.

A. If this belief was new, the Greek schismatics would not believe it in common with the Catholics, as they have separated from us now eight hundred years.

Q. Are all Lutherans of the same opinion regarding the number of sacraments?

A. By no means. In several places, as at Strasbourg, they acknowledge but two, namely, baptism and the Lord's supper; in other places they add penance to the number of the sacraments?

Q. What says the Confession of the apology of the Augsburg, art. 7, on the number of sacraments?

A. It declares that penance is a true and real sacrament.

Q. Why then do not the Protestants of Strasbourg place penance among the sacraments, for they consider themselves as belonging to the Confession of Augsburg?

A. It is for them to show the reason why they thus contradict themselves.

Q. What says St. Thomas?

A. He declares that Jesus Christ immediately instituted them all, seven sacraments, and in giving an express order to his apostles to administer them; St. John says, chap. xxi. v. 25. That there are many things which Jesus Christ did which are not mentioned in the Gospel.

Q. What says St. Augustin?

A. "Whatever the Church says, is true; whatever it permits is lawful; whatever it forbids is evil; whatever it ordains is holy; whatever it institutes is good." (St. Augustin.) The seven sacraments were instituted by Christ our Lord, because He only as the author of grace and nature, is able to give the supernatural effects of grace to natural things; they were ordained, in a word, to blot out our sins, sanctify our souls, and render them agreeable to the sight of God. They derive their efficacy not from man though ever so virtuous and holy, but from the death and passion of Christ.

Q. In what does a sacrament consist.

A. In the words, actions, and other sensible things used and applied by the priest when he administers the sacrament; and these are called matter and form.

Q. Do all the sacraments of the new law confer grace?

A. They do.

Q. What is grace?

A. Grace is a free gift of God, or a supernatural help, not due to us, by which our souls are sanctified and enabled to overcome sin, and to do works meritorious of eternal life. St. James says, chap. ii. 19, 20, "But wilt thou know, O vain man, that faith without works is dead? Was not Abraham, our father, justified by works, offering up Isaac, his son, upon the altar?"

Q. Will you kindly show us how each of the seven sacraments separately is grounded on scripture?

A. I shall willingly comply with your request in as concise a manner as possible, and will commence with Baptism.

BAPTISM.

The sacrament of baptism is grounded in scripture on these words of Jesus Christ when he was on the point of mounting up to heaven, and addressed to his disciples, "Go teach all nations, baptising them in the name of the Father, of the Son and of the Holy Ghost; he who will believe, and will be baptised, shall be

saved; but he who will not believe shall be condemned." Here we have the institution of this sacrament. Baptism is an indispensable necessity for salvation. Jesus Christ, speaking to Nicodemus, says, "that every man must be born of water and of the spirit, without which he cannot have life." He assures us of this truth, and who will therefore presume to doubt it?

CONFIRMATION.

The sacrament of confirmation is grounded in scripture on the 17th verse of the 9th chapter of the Acts of the Apostles: "They then laid their hands on them, and they received the Holy Ghost." I may be asked here if this text really refers to confirmation, and I reply that most assuredly it does, because the imposition of hands was never used but in conferring holy orders and confirmation. The apostles did not give holy orders to all the inhabitants of Samaria; therefore it was confirmation they gave.

EUCCHARIST.

The sacrament of the eucharist is grounded on several texts of scripture, but the principal one is that pronounced by our Saviour at his last supper, Matt. xxvi. 26, Mark, xiv. 52, "This is my body." He does not say this is a figure of my body but "this is my body" (2d Council of Nice, act iv); neither does he say, in this or with this is my body, but absolutely this is my body, which plainly implies transubstantiation. I may be told that the word transubstantiation is not to be found in the scriptures; neither will the Protestants find the word consubstantial in the sacred volume, the fact being that both words were invented by the church, to express her exact belief in both these articles. St. Augustin says, on the 23th Psalm; it is not only no sin to adore Jesus Christ in the Eucharist, but it is a sin if you do not adore him there." St. Ambrose says in his 3rd book of the Holy Ghost, c. xii. "We adore the body of Jesus Christ during the celebration of the sacred mysteries;" and St. Augustin, in his sermon on the 33rd Psalm says, "That Christ was carried in his own hands, when he said, 'This is my body.'" St. Chrysostom says, "As therefore he said, 'this is my body, let us believe without hesitation;' and again, 'should not the hand that divides this sacred flesh, and the tongue which is purpled with this miraculous blood, exceed in purity the very rays of the sun?'"

Again, St. Chrysostom says, "These are not the works of human power, for he who wrought them then performs them now. We hold the rank of ministers, but Christ himself is he who sanctifies and changes. St. Jerome says, "The true bread was not given us by Moses, but by our Lord Jesus, who is himself the feast and the guest, who himself eateth and is eaten."

In short, every succeeding century furnishes similar passages, which, while they manifest the constant faith of the church, are so many feeling instructions on the adorable eucharist.

PENANCE.

The sacrament of penance is grounded on those words of Jesus Christ; in fact he promised this sacrament to his apostles, when he says, to St. Peter, "I will give you the keys of the kingdom of heaven, and whatever you shall bind on earth shall be bound in heaven, and whatever you shall loose on earth shall be loosed in heaven;" and after his resurrection when he said to them, "Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things, whatsoever I have commanded you; and behold I am with you always, even to the consummation of the world." St. Matthew, xxviii. 19, 20. St. John, xx. 21. And let me here take this opportunity of asking any unprejudiced reader, how any one, after reading these texts, can assert that the Catholic church could ever have gone astray, Christ being with her pastors, as is here promised, who is "the way, the truth, and the life;" St. John, xiv. 6. It is by this sacrament that our sins after baptism are forgiven us. Jesus Christ our Lord ordained it: the matter of it consists in the sins of the penitent, accompanied with sincere contrition, confession and satisfaction. The form of it is as follows: "I absolve thee from thy sins, in the name of the Father and the Son, and the Holy Ghost." Its effects are: it remits all sins, reconciles us to God, and restores or increases grace. It is administered by the priest (who must be regularly ordained and commissioned), to whom we confess, and we must have recourse to it whenever we have the misfortune to fall into more sin. Let no one presume to say that he can obtain the remission of his sins by faith, by a secret confession

of his sins to God alone, or by any interior sorrow or contrition independent of this or any other sacrament; for may not the Jews, Heathens, Quakers, &c. with the same parity of reasoning, expect the remission of their sins and salvation without baptism, notwithstanding the positive assertion of Christ to the contrary? If he has declared that unless a man be born of water and of the spirit he cannot enter into the kingdom of heaven, has he not as expressly told his apostles, "whose sins they would remit would be remitted, and whose sins they retained should be retained?" Hence it appears indispensably necessary, that, in order to obtain the remission of sins after baptism, we must have recourse to this sacrament.

A physician cannot prescribe for us until he knows the nature of the malady with which we are afflicted, and in like manner the priest cannot know the state of our interior malady (sin) except by confession. God gives this power to priests, as kings do to their judges, Judges represent the person of the king, the priest the person of Christ. Judges must be informed, and so must priests also. Judges give sentence, and this sentence, is ratified by the king: the priest pronounces sentence, which is ratified in heaven. As he who contemns the authority of the judges contemns the authority of the king, so he that contemns the authority of the priests contemns the authority of God, who places them on his own tribunal investing them with the power to loose or to bind, yet not so but that the sentence must be by Him ratified, provided the penitent has the necessary dispositions, namely a hearty sorrow for past sins, and a firm resolution to sin no more. I would advise my readers to read the charge of the Bishop of Exeter to his clergy (I think of 1836, and in which he shows the necessity of enforcing on the minds of the people that *priests alone* (of course he means the parsons) have the power to forgive sins. What now is this but downright Popery?

EXTREME UNCTION.

The sacrament of Extreme Unction is grounded in scripture on the fifth chap. of the epistle of St. James. The words are as follow; "if any one be sick among you, let him call in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick man, the Lord will raise him up, and if he be in sins, they will be forgiven him."

Q. What do you understand by these words?

A. That every man ought to receive extreme unction when he is dangerously ill.

Q. Are not Protestants continually boasting that they follow holy scripture to the letter. Why, therefore, do they not give the holy oils to the sick?

A. The only answer they can make is, that it was the custom in the time of the apostles, but that now it is no longer in use, but I beg here to inform them that St. James addressed the above words to the Christians of to-day as well as the Christians who lived in the time of the apostles.

Q. Is extreme unction a sacrament?

A. It is; for it is a visible sign which contains an invisible grace.

Q. What is the interior and visible grace which it confers?

A. 1st. This sacrament confers sanctifying grace, which it augments. 2ndly. It fortifies us in our last moments to sustain ourselves against the attacks of the devil, which are then more violent than ever.

Q. How do you know that extreme unction confers an invisible grace?

A. We know it by the words of St. James, where he says that the sins of the sick man shall be remitted.

Q. Has not this sacrament other effects?

A. Yes, it consoles us often in our illness, and contributes to restore health.

Q. How do you know that?

A. St. James says that the prayer of faith shall save the sick man, and that the Lord shall raise him up.

HOLY ORDERS.

Q. Who alone has the right to ordain priests?

A. The bishops, and no others.

Q. How do you prove it?

A. I prove it by scripture, and tradition.

Q. Prove it by scripture?

A. St. Paul writes to Titus, c. i, in these terms:—"I have left you in Crete, that you may ordain priests in every city, as I also appointed thee."

Q. Who was Titus?

A. He was a bishop that St. Paul had established in the Isle of Crete, in order that he might there ordain priests?

Q. How do you prove by tradition that priests must be ordained by bishops only?

A. From the commencement of the Christian religion until the time of Luther, I defy one single example to be shewn of a priest being ordained but by a bishop.

Q. What says St. Ephiphanius against Arius?

A. He says "that the 75th heresy, that is to say, as Arius had done, that priests and bishops have an equal power."

Q. What else does the great saint say?

A. He says, "the difference between bishops and priests is, that priests engender spiritual children in Jesus Christ, but, on the other hand, that bishops give priests to the church."

Q. What is his meaning?

A. He means that priests give spiritual birth to Christians by baptism, and that the bishops make priests by ordaining.

Q. What says St. Jerome in his letter to Evagereus?

A. He says "that priests can perform all the functions of bishops except that they cannot ordain priests."

Q. Relate to us what passed at Alexandria?

A. All the ordinations which a person named Collutus had made were declared null and void.

Q. Why so?

A. Because he was only a simple priest, and was not a bishop.

Q. What do you conclude from that?

A. I conclude that all those who are not Catholics have no true *priesthood*, because their pastors were not obtained by *bishops*.

Q. What else?

A. I conclude, moreover, that those who are not Catholics never receive the body and blood of Jesus Christ, nor the absolution of their sins.

MATRIMONY.

Q. How do you prove that marriage is a sacrament?

A. I prove it first by the words of St. Paul, and secondly, by the decision of the church.

Q. Give the words of the apostle which are to be found in the fifth chapter of Ephesians. v. 22?

A. "Let women be subject to their husbands as to the Lord, because the husband is head of the wife as Christ is the head of the church; he is the Saviour of his body. Therefore, as the church is subject to Christ, so also let wives be to their husbands in all things. Husbands love your wives, as also Christ loved the church, and delivered himself up for it, cleansing it by the laver or water in the word of life, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. So also ought men to love their wives, as their own bodies. He that loveth his wife loveth himself."

And again, verse 32:

"This is the great sacrament; but I speak in Christ, and in the church."

When the apostle calls it a great sacrament, we cannot doubt but that his words refer to the marriage state, because the union which exists between man and wife, of which God is the author, is the sacrament, that is to say, it is the sacred link which unites Christ to his church. I may be asked if the law of God permit divorces? My reply would be, most certainly not; for it would be a great crime to separate what God has joined together, it being both contrary to the law of God and the law of nature. Contrary to the law of nature, because it is forbidden to separate one flesh, and contrary to the command of God, because it is ordered not to presume to separate what God has joined together. Yet the church of England, which never ceases boasting that it strikes to the very letter of the scripture, allows and permits divorces, and in the very teeth of scripture. Was inconsistency ever equal to this? You may here oppose to me the authority of Moses; but in my turn, I will oppose to you the authority of his master, your master, and my master, namely, the God of heaven and of earth, the Lord of the universe! God created in the beginning man and woman, and he was not content only in commanding man to take a wife, but that he should also abandon his father and mother, not simply to unite himself to his wife, but to be joined so tightly by a link that they should form but one flesh. How, therefore, in the name of God, can the law church presume, in the very face of the command of God, to permit divorces? Consider well, Protestant re-

der, on the following words of Jesus Christ, to be found in scripture. Man and woman shall not be two, but one flesh; therefore they are not two but one flesh: let not man separate what God has joined together." Also see Rom. xv. 5.

VERYX.

A CATHOLIC LAYMAN.

I shall take this opportunity of answering a question lately put to me by a Protestant divine.

Q. Does not St. Paul say to Timothy, c. 3, "that a bishop must be the husband of one wife?"

A. The apostle means that we must not select for a bishop a widower who has been married more than once.

Q. Prove that this is the meaning of the apostle?

A. I prove it thus: because in the same epistle the apostle says that we must select for deaconess a widow woman who has not had more than one husband.

From the Catholic Examiner.

A CATHOLIC STORY.

(CONTINUED.)

These facts cannot be disputed. they are now matters of history. The conversion and baptism in the Catholic faith, of the first christian king and queen of the Sandwich Islands, their urgent invitation, the ardent wish expressed in the hour of death, to have French Priests to go to their country to teach their people the religion and customs of the christians, the solemn pledge made by them and Gov. Boki, to receive, cherish, and protect the French Missionaries, the pre-arrival of the American missionaries, their avowed abhorrence of the Romish faith, their exertions to brand it as blasphemous idolatry—placing it before the eyes of the ignorant Islanders, as identical with their cannibalism and human sacrifices to the native idols—the absolute influence obtained at once by the rich and liberal Protestant mission, even to remodelling the laws and constitution—the teaching by tracts, in the mission school books, and in their pulpits, that the religion of the Pope was horrible and infamous, and full of danger—the establishment of the Protestant faith, to the utter exclusion of the Catholic, under the severest penalties in the code of laws framed, as they avow and boast themselves, by the members of the American mission—and finally, the persecution and banishment of the Catholic Missionaries, for teaching the Catholic doctrines and no other reason—and the tortures and ill-treatment of numerous natives as named in the narrative, for disobeying the laws made by the Protestant mission, are all truths which every resident of Honolulu knows to be undeniable. The American mission cannot, have never ventured to deny them. They have quibbled over names and dates, and for this reason, none that can be disputed or evaded, are here given—but an honest, distinct denial, they have not made. The persecutions, after ineffectual attempts to evade and soften them down, were laid to the charge of the native chiefs. "The sufferers broke the laws." True, but who labored to impress upon the untaught, credulous chiefs, the "dangers and horrors of popery? Who framed the laws against toleration? Who refused to intercede for the mitigation of the penalties? The protestant mission.

Thirty or forty respectable gentlemen, including the Consuls of the leading nations of Europe, have expressed themselves in stronger language than I choose to em-

ploy, with respect to the American mission, and so far from imputing its conduct merely to an ill-regulated zeal for the advancement of their own faith, they have almost to a man, stated it as their conviction, "The American Missionaries find an easy field, and a rich harvest, among these simple-hearted, freegiving Islanders, and are determined that no one shall interfere with their profits." The Sandwich Island Mirror, an able and independent paper, handles with great power and precision, and that not once or twice, but repeatedly, the "false pretenses," (for so it scruples not to phrase it) "of non-interference of the Missionaries." It says boldly, "the American mission made (to their eternal reproach as freemen) their faith the law of the land, and would deprive of citizenship and subject to intolerate punishments, those who presumed to deviate from it." It also "challenges Mr. Bingham to show that the leading Missionaries ever attempted to mitigate it, until the astonishment and indignation of foreign captains forced them into it." But there is no use in dwelling on this, no resident on those Islands is ignorant of the facts of the persecutions, though as the American public hears little of Sandwich Island affairs, (except through the Board of Missions, it may be received for a time with doubt in the United States—but only for a time.

After the unfortunate Bachelot and Maigret, were thus driven from the country for the crime of Romanism, there seemed nothing but plain sailing before the Protestants. To prevent more of these "idolators" coming among them, and to root out the noxious fibres, which had shot here and there among the natives, became the immediate care of the "enlightened" Kamehameka III, and his advisers. An ordinance was issued from the Mission press, stating that the tendency of the Romish faith was to "set man against man and create disturbance"—and to prevent its introduction, was "set forth in writing," the following

ORDINANCE.*

RESPECTING THE CATHOLIC RELIGION,

"I, with my chiefs, forbid, by this document, that any one should teach the peculiarities of the Pope's religion, nor shall it be allowed to any who teaches those doctrines or those peculiarities to reside in this kingdom; nor shall the ceremonies be exhibited in our kingdom, nor shall any one teaching its peculiarities or its faith be permitted to land on these shores: for it is not proper that two religions be found in this small kingdom. Therefore we utterly refuse to allow any one to teach those peculiarities in any manner whatsoever. We moreover prohibit all vessels whatsoever from bringing any teacher of that religion into this kingdom.

"Any vessel that shall bring here a teacher of the Pope's religion or any thing similar, and wishes to enter the harbor on business, may enter subject however to these regulations, viz. there shall no teacher from on board his ship be by any

* This is a literal translation of the Ordinance. Public rumor assigned the preparation of the document to Messrs Bingham and Cable.

means permitted to come on shore, because all such have been strictly prohibited from this kingdom. And if any such teacher should come ashore, he shall be seized and returned to the vessel which he left. And the vessel in which he came shall not leave except he shall sail with it.

"And if any shall come on shore without liberty and shall be concealed until the vessel in which he came shall have sailed and afterwards shall be discovered, he shall remain a prisoner until a proper vessel can be obtained for him to return and then he shall go after having paid to the chiefs a fine at their discretion.

"But if it should be impossible for the said person to dwell on board, it shall be permitted him in writing to dwell for a season on shore on his giving bonds and security for the protection of the kingdom.

"If the master of a vessel shall refuse to obey this law and shall set on shore the teacher prohibited by this act, in contempt of the government, then the vessel shall be forfeited to the chiefs of these islands and become theirs, and the cargo on board the vessel shall likewise become theirs, and the master of the vessel shall pay the sum of ten thousand dollars, but it may be optional with the chiefs to remit any part of the sum.

"Moreover if a stranger shall present himself as a machanic, a merchant, or of any other business, and it shall be granted him to reside here, and afterwards he shall be found teaching the doctrine of the Pope or any thing else whereby this kingdom shall be disturbed, this law shall be in force against him, and he may be retained a prisoner or banished, after he shall have paid a fine at the discretion of the chiefs.

"If any one, either foreign or native, shall be found assisting another in teaching the doctrine of the Pope's religion, he shall pay to the government, a fine of one hundred dollars for every such offence.

KAMEHAMEKA III.

Lahaina, Maui, Dec. 18, 1837."

This tolerant ordinance was issued, he it observed, at a date when the Protestant Missionaries claimed a controlling influence in the affairs of the Islands. If we may credit their own reports, "nothing of consequence was done without consulting the Mission Family."

Passing over the numerous minor and scattering annoyances which had intervened, we come to the well authenticated and acknowledged fruits of this curious ordinance.

To be continued.

Usages of the Primitive Church.—

The Banner of the Cross lectures Presbyterians because they received "the holy Eucharist sitting as at an ordinary meal." He wishes to be informed now this practice can be reconciled "with the usages of the primitive church," in which "the communion was received sometimes standing, sometimes kneeling, but never sitting."

It was likewise, by the "general consent of the ancient church," ordained, that a little water should be mixed with the sacramental wine, previously to its consecration; and it was the "the general custom of the church to celebrate the Eucharist

fasting." Will the Banner of the Cross examine why the Protestant Episcopal Church has deviated in those particulars, from the rules of the Primitive Church? And if she is justifiable in having done so, Why the Presbyterian church may not administer sacrament to her members, in any posture that she shall please to prescribe?—U. S. Catholic Miscellany.

A CONSCIENTIOUS DISSENTER.—

An amusing scene occurred at our late Sessions. A witness was called into the box, and took hold of the Testament with becoming gravity, as it was thought, to be sworn. But when told, as usual, to kiss the book, he demurred, on the ground of "conscientious" objections, when the following colloquy occurred:—Clerk: are you a Quaker? Witness: No; I am a Baptist.—Clerk: You must kiss the book, Sir.—Witness: This book tells me I am to swear not at all.—Clerk: You must kiss the book, or you will not be allowed your expenses. These words acted like magic on the "conscientious" Dissenter; his scruples immediately vanished, and he hastily raised the book to his lips, amidst roars of laughter from the whole court.—Durham Advertiser.

From the Catholic Herald.

DON GEORGE BORROW'S GIPSY AND BIBLE IN SPAIN.

Mr. Editor.—These works, which I have read with astonishment and disgust, abound with statements, as nearly all your readers must know, palpably false and utterly improbable—if not impossible. Their grossness has led me to reflect, upon what ground the author hoped for their belief, which it appears to me, must be the erroneous notion of the ignorance of Catholic countries, prevalent among the Protestants of England and the U. States.

The writer of this communication is a native of Europe, and has opportunities of knowing the people of the Continent, as well as of Great Britain; and these opportunities were as good, nay, much better, than those of bigotted tourists and itinerant Bible speculators. He is, therefore, able to speak unhesitatingly on this subject, and to assert without fear of refutation, that the people of Protestant Europe are far inferior to those of Catholic Europe in religious, moral, and even political knowledge. If it be objected that assertions are not proof, neither will it be denied that the assertions of a disinterested observer are as good proof as the paid-for denunciations of stipendiary tourists and fanatical Bible hucksters.

But were it necessary, and your columns would admit it, this assertion might be abundantly sustained by such documentary evidence as the quarterly Report made by the chaplain of a prison in Stroudshire, England, by the following extract of which it appears—"That of 283 prisoners brought to the gaol in one quarter, 90 were acquainted with some of the doctrines and facts of Christianity!—71 were extremely ignorant, knowing only the name of the Saviour, and whose Son He was, but unacquainted with the purport of His incarnation, death and resurrection!—112 did not know the name of the Son of God, nor whose Son Jesus Christ was!"

If the numerical proportion in this statement be made the basis of a calculation, how large a portion of the English people may be made out in a state of heathenish ignorance? And yet England is boasted of as the most enlightened of European nations; the most generous in the support of an established church, with its Lord Bishops and tithed curates, and the most vigorous in the circulation of the Scriptures, of which there has been distributed in the last 34 years, not less than 15 million and 21 thousand.

The writer challenges the whole tribe of Catholic Europe's defamers—from Mc Kenzie, Baird and Clark, down to Borrow—to produce such a record of a Catholic country. He goes further—he challenges any or all of them to a personal examination of the prisons of Catholic Europe, and should such ignorance be found among the inmates of any of them, pledges himself to pay the whole expense of the visitation.

In the meantime he would recommend to the attention of such book-makers as manufacture these facts for their markets, and thus pick the pockets by pandering to the prejudices of their readers, the following delineation of their character made by a distinguished Protestant author—by which they may learn how much they lose when they barter honor and veracity for shillings and pence.

"The liar, and only liar, is universally despised, abandoned and scorned; he has no domestic consolations which he can oppose to the calamities of mankind; he can retire to no fraternity, where his crimes may stand in the place of virtues; but is given up to the hisses of the multitude, without friend, without apologist. It is the peculiar condition of falsehood to be detested by the good and the bad. 'The Devils,' says Sir Thomas Brown, 'do not tell lies to one another: for truth is necessary to all societies; nor can the society of hell itself subsist without it.'"

PULASKI.

"GENTEEL CHRISTIANS.—Our Church has very few of the vulgar in it." The Church established by Christ mainly consists of such. The crowning recommendation of the Saviour's ministry was, he preached the Gospel to the poor. So far were riches from offering peculiar facilities for admission to the privileges of his kingdom, they presented almost insuperable barriers. The blind, the lame, the outcast publicans and sinners embraced him as the rock of their salvation, while the polite rulers rejected him with a cordial disdain. Be not deceived; human nature is now essentially different. "Not many rich, not many wise, not many noble, are yet, called." The church, which consists mostly of the fashionable, has the clear evidence of its apostasy legibly written on its very face. Fashion and christianity, like fire and water cannot coalesce. Natures so unlike and opposite can never be forced into agreement. In every age, a new and vain attempt has been made to coerce them into an unwilling companionship. It is our misfortune that the human heart, engaged in an evil work, never falters through discouragement. Each new failure suggests

new untried expedients, so that the world is growing old, without growing wise. The only distinction allowed in the Church of God is secured to pre-eminent holiness; and the only fashionable attire is "the ornament of a meek and quiet spirit." "The poor of this world are chosen rich in faith and heirs of the kingdom." "The poor, ye have always with you," said the Authority of Christianity; but "our church" has completely falsified the declaration. If it were not for these hateful sects and denominations, these "rabble" poor would hear little of Christ, and perish in their sins; far from the contracted sympathies of a self-styled "Catholic Church." E. W. D.

The Baptist Record thus assails Episcopals for boasting of the genteel character of the members of the Church. We do not believe that they alone are reprehensible in this respect. The chief motive urged by sectarian preachers in many places against Catholic communion, is the low condition of the professors of the faith, with whom our gentry scorn to unite in worship, although before God a man's dress, or his wealth, is of as little avail as a title. There are weak Catholics who are ashamed to go to Mass, if they happen to be in a neighborhood, where only laborers and domestics are known to profess our Religion, and especially if the building in which they assemble, be an humble one. It is not to sects, but to the Church, that the poor are indebted for the knowledge and consolations of Religion.—Catholic Herald.

ROME—A letter from Rome says, "The Chevalier Blondell Van Carlebrough Consul-General of Belgium at Alexandria, has just arrived at Rome. He has made a journey in the interior of Abyssinia, which will prove equally interesting to religion and science. No traveller had yet explored the countries which he has visited; not content with following the route of the celebrated Bruce from Abyssinia to Senaar, he penetrated through a thousand dangers and incredible sufferings to Grondon, in the country of the Sallas. He visited in the south of Abyssinia seven or eight empires, wholly unknown to geographers. In the religion professed by these numerous people, he found almost all the dogmas of christianity. The Pope, who honoured Mr. Blondell with particular kindness, when he was Chargé d'Affaires of the King of the Belgians at Rome, has been pleased to hear from the young and intrepid traveller's own mouth the details of his journey, which are especially interesting to religion. The congregation of the Propaganda has had two extraordinary meetings to receive the valuable information of M. Blondell on the state of religion in those distant and hitherto unknown countries. It is intended to send missionaries thither. M. Blondell has already laid the foundation of this good work, the future consequences of which may be immense. He has established a mission at Kartoon, the capital of Senaar."—Copied from a Brussels paper into the Morning Herald of the 23rd inst.

VICE-CHANCELLOR OF OXFORD.—To judge the Vice-Chancellor from his conduct, on the occasion of Dr. Pusey's suspension, what do we see? The Board, it appears, was evidently divided. The personal enemies of the Tractarians and the enemies of their opinions stood on one side. The personal friends of the tractarians, and the "moderate High Churchmen" on the other. But the Board tendered him no advice, and the decision he has arrived at appears to be on his own sole judgment. What then is his decision? Why, that on account of a sermon, of which no single passage has been marked out from displeasure, with regard to which no question has been asked of the preacher, no opportunity given for explanation or retraction, Dr. Pusey has been not only condemned for heresy, or of anti-articular doctrine, or of any conduct or language that can be shown to be blameworthy in Anglican eyes; in a word, *not condemned at all*—but suspended from preaching for two years. To say after the man has taken this step that he is not an Anti-Tractarian is sheer insanity. He must be an Anti-Tractarian and a very foolish, or a very dishonest one to boot. He either hasn't a notion of the meaning of just or he has a resolute determination to overbear justice. By the step he has taken, he has cleared up no doubt about disputed points in theology; he has pronounced no judgment on the sermon, or on any part of it; he has left every other Puseyite at perfect liberty to preach as before; he had done nothing but silence Dr. Pusey in the pulpit, under the pretence of a sermon, no single phrase in which he dare condemn or disapprove. This shows, not merely the partizan bias of Dr. Wynter but the miserable baseless condition of the Anglican body. They dare not condemn for heresy: they have no standard of heresy; they don't know what heresy means;—and, therefore, they are obliged to go zig zag like drunken men in the dark, patching up compromises without principle on the one hand, inflicting punishment without principle on the other, and holding up God's truth to those whom they pretend to teach as a very uncertain and dubious matter, which is to be decided by a mixed rule of political, ecclesiastical, and collegiate convenience, under all the circumstances of the time.—Tablet.

THE BRITISH ARMY.

Mr Ray read the following letter from Mr. O'Callaghan, the author of 'The Green Book'—

London Office, May 22, 1843.

MY DEAR SIR.—Since it would appear, from the declarations attributed by the London Journals to the Duke of Wellington and Sir Robert Peel, in the assemblies called Houses of Lords and Commons, and likewise from the Protestant Arms' Bill of the English Secretary of State for Ireland, that the intended means of the English government to oppose the peaceable and constitutional demand of Ireland for the repeal of an undemocratic and unjust Act of Parliament, entitled the Act of Union or to consist of "physical force"—or, in plain terms, the argument of the robber, the violator, and the murderer!—I think the following official information, relative to the composition of the army, through which alone an attempt could be made to gag and butcher above eight millions of Irish, may not be without its use, on both sides of the channel, at such a crisis. I have now before me three parliamentary documents on that most interesting point, for the consideration of ourselves and our enemies. The first document, from the Adjutant General's Office, April 29, 1841, signed "J. Macdonal, A. G.," is headed—"Return of the Number of English, Scotch and Irish Non-commissioned Officers and Privates, in the British Army, in each of the years 1830 and 1841, distinguishing the Household

Troops and the Cavalry from Regiments of the Line, exclusive of artillery and Sappers and Miners." The second document is entitled—"A Return of the Number of English, Scotch, and Irish Non-commissioned Officers and Privates of the Royal Artillery, on the 1st day of January, 1830 and 1841." The third document is denominated—"A Return of the Number of English, Scotch, and Irish Non-commissioned Officers and Privates in the Royal Sappers and Miners on the 1st of January, 1830 and 1841." With the comparatively trifling exception 518 men in January, 1830, and 2992 in January 1841, "Men on passage," &c., whose countries are not specified," we thus possess, in the three returns above-mentioned, at once an authentic picture of the democratic or non-commissioned-officer-and-private portion of the so-called English army, and of the men of the three nations (or rather of the one nation and 2 provinces) in the army. From these documents it appears that there were in January 1830, in the so-called English Army, of Englishmen, 44,320; of Scotchmen, 13,600, of Irishmen, 42,897; and in January, 1841, there were in the same force—of Englishmen, 51,559; of Scotchmen, 15,239; of Irishmen, 41,218. It will be remarked how much more soldiers, as compared with the size and the population of England and Ireland, the latter country furnishes than the former; while the Scotch, of whose feats in the British army we are scarcely allowed by their writers to hear any end bear no comparison in point of numbers to the Irish. I may likewise observe, that while Ireland—which certain folks would tell us must be nothing but a Province—is superior in point of population to eighteen, and in territorial extent to fifteen independent European states, the Irish, from a number of experiments, but particularly from a comparative examination made amongst the various European armies assembled in France after Napoleon's fall, have been allowed by the celebrated Scotch and Belgian professors, Forbes and Quetelet to be the strongest race of men in Europe! And, by the way, if England should think proper to crush public opinion on the Union in Ireland, by mere force, and the Irish Catholic Church, knowing Repeal to be the right of Ireland, were, through the medium of its patriotic prelates and their subordinate clergy, to set its face against any more recruiting for the so-called English army in Ireland, pray where would that army be then? The answer is to be found in the recorded sentiments of such prelates as the Archbishop of Tuam and the Bishop of Ardagh, whose conduct displays the emerald glittering in front of the mure, and the crozier entwined with the shamrock. Wellington and Peel know and believe this, and if they attempt to put down Ireland by unconstitutional measures, they may be taught, like their brethren in a certain place, not only to "believe," but to "tremble." When, about fourteen years ago, it was found that the soldiery threw up their caps for Daniel O'Connell—or, in other words, that they were not, to the honor! to be depended on for slaughtering the Irish people into slavery—the Emancipation Act of 1829 was passed. That Act, be it remembered, would never have been needed in Ireland but for the infamous infraction, by England, of the celebrated Treaty of Limerick, concluded with a force of 20,000 Irish, in October, 1691. The Irish people now come forward to obtain redress by a Repeal of the Union, for the violation by England, at the Union, of another treaty or that of a "final adjustment between the two countries," concluded 1782 by England with the Irish parliament, backed by 10,000 armed Volunteers. The demand for a Repeal of the Union is consequently as just in a legislative as that for Catholic emancipation was in a religious sense—one, in fact, as well as the other, having its origin in English perfidy and encroachment upon the publicly acknowledged right of Ireland. And yet with an army composed as I have shown—with a tottering revenue and commerce—with Cornwall Leaguers and an aldering Chartism at home—and France and America looking on from abroad—be strictly peaceable and constitutional agitation of Ireland is to be despotically put down! We shall see—we shall see! Napoleon used to say,

I remain, my dear Sir,

Very sincerely yours,

JOHN CORNELIUS O'CALLAGHAN.

T. M. Ray, Esq.

On the conclusion of the reading of this letter by Mr. Ray, several portions of it received the repeated acclamations of the meeting.

IRELAND.

Mr. O'Connell continues his triumphant course of agitation in the sister Kingdom, which he is powerfully assisted by the priests. The rent comes pouring in by thousands weekly, and he is almost daily engaged in addressing hundreds of thousands of his countrymen in various parts of the kingdom. But the movement—owing, probably, to the people on this side of the Irish Channel becoming more familiar with it—excites less attention, or rather, less alarm, and it forms a less permanent topic than hitherto in the journals.

Mr. O'Connell had a demonstration at Ennis for the county of Clare, on Thursday, the 15th ult., and the meeting is described as more numerous than any that preceded it—the numbers are stated at 700,000.

The papers give a full account of the great Repeal demonstration at Drogheda, where, it is stated, that, on a moderate calculation, one hundred and seventy thousand persons were present. The procession with O'Connell from Dublin is said to have been four miles and a half in length. O'Connell, in the course of his speech, made a sarcastic and bitter attack upon the Lord Chancellor as follows:—

“And who is the next champion who springs upon the field, armed cap-a-pie, to take a tilt at repeal? A man by the name of Sugden next appears. Was ever such a name on Christian man? (Loud laughter.) Sugden! (Laughter.) A man of the name of Sugden! (Roars of laughter.)—Why, there was not a man in that crowd, who, if he had an honest pig, would call it by such a name. (Great laughter, and cries of ‘No, never.’) No, to be sure they never would. It would be an outrage against the grace and dignity of the Milesian tongue to attempt to translate such a name as Sugden into Irish. (Roars of laughter.) Well, this man of the name of Sugden resolves upon demolishing Irish repeal. He heard there were a number of honorable and respectable gentlemen repealers in the commission of the peace. I'll strike them from off the commission. —I'll drive them like rats into the holes, and it's well for them if they bring their tails in with them.” So he sets lustily to work, and with one fell blow—horrible to relate—terrific to reflect—he strikes from off the commission of the peace, Lord French, Daniel O'Connell, and Nicholas Boylan! Were the repealers terrified? Did the repeal cause suffer any injury by this chivalrous act of Sugden, with the ugly name? Far from it.”

On the same occasion, Mr. Barrett, a distinguished repealer made a highly exciting speech, in the course of which he inquired:

“Was there ever a country so circumstanced as Ireland for repelling aggression? With a numerous, brave, sober, and multitudinous people—every mountain a citadel—every hill a fort—every ditch a breastwork—every valley a ravine—a country in which cannon or cavalry could not act, and where all warfare must inevitably be irregular—with nothing to lose and everything to gain by a struggle—are they not mad who would wantonly provoke it?”

Various rumors are in circulation as to the intentions of her Majesty's ministers with regard to the affairs of Ireland, and the “peaceable” agitation, as O'Connell

calls it, which is maturing itself into a sanguinary struggle in that island.—Sir Robert Peel, in his place in the House of Commons, stated that he was authorized by Her Majesty to announce that she adhered to the solemn declaration of her royal uncle and predecessor, William IV., in upholding and maintaining, to the utmost extremity, the Union which subsists between Great Britain and Ireland.

PAYMENTS RECEIVED.

Toronto—Dr. Bradley and E. H. McSherry, for Bernard Short, 15s. John McCarthy, 7 6d. William Wallis, 7 6d. Allan McDonald, 7 6d. E. H. McSherry, and friend, 15s. Michael Harrougny, 7s. 6d., and Dr. Bradley, 22s. 6d. *Gone of Toronto*—Rev. E. O'Riley for Edward Stock, 15s. *Peterboro'*—Rev. Mr. Butler for Michael Hanlan, Mr. Morey, Bernard Boyd, and Bernard McGarrity, each 7s. 6d. *Kingston*—Very Rev. P. Phelan, V.G. 15s. *Cornwall*—Rev. A. J. MacDonell for self, 10s. Joseph McDonald, 20s. Donald McMillan 10s. Donald McDonald, (Sandfield) 10s. Duncan McDonald and John McDougald, each 7s. 6d. *Quebec*—Mr. H. O'Connor, through Rev. Mr. McMahon, from the Right Rev. Bishop Fraser, Halifax, £8; and the Rev. Mr. Quinn, do. 15s. *Alexandria*—Mr. A. McDonell *
* Your letter of the 16th inst. contained no remittance; although it remarks that you send 15s as Col. Alex. Chisholm's subscription

SCHOOL BOOKS.

THE Subscribers have always on hand a large stock of such School Books as are in general use throughout the Province, which they dispose of Wholesale and Retail at unusually low prices.
A. H. ARMOUR, & Co.
Hamilton, June, 1843. 39

Stationery.

THE Subscribers are now receiving by the late arrivals at Montreal, a new supply of Plain and Fancy STATIONERY, including Account Books of every description—full and half bound.
A. H. ARMOUR, & Co.
Hamilton, June, 1843. 39

BIBLES, PRAYER AND PSALM BOOKS.

THE Subscribers have on hand a large and well selected stock of BIBLES, Prayer and Psalm Books, at very moderate prices, and in every variety of binding.
A. H. ARMOUR, & Co.
Hamilton, June, 1843. 39.

REDUCTION IN THE PRICE OF TAILORING !!!

THE Subscriber, wishing to extend his business, takes this method of informing the public that he has made a very great reduction in his prices, amounting on some articles to one third less than formerly.

But in consideration of this great reduction, he intends in future to exact payment on delivery from all, without distinction of persons, as the time spent in collecting small debts might be more profitably employed; from this rule he will not deviate.

Those who patronise him may rest assured that no pains will be spared to have his work done in a style that will bear comparison with any in the Province.

The price of Cutting is also reduced.
SAMUEL McCURDY.

N. B.—The Spring and Summer Fashions are just received, in which a very material alteration in style will be observed from that of the last reports.
Hamilton April, 6, 1843. 31

GENERAL GROCERY, LIQUOR AND PROVISION STORE.

THE BRANTFORD begs leave to announce to his friends and the public, that he has recommenced his old calling, at his former stand, next door to Mr. Ecclestone's Confectionary Shop, King Street, where he will keep for sale a general assortment of Groceries, Liquors, & Provisions.

Cash paid for all kinds of Produce at the market prices.
Hamilton, June, 1843. 40

YOUNG LADIES' SCHOOL,

UNDER THE DIRECTION OF THE SISTERS OF THE CONGREGATION.

Plan of Instruction.

THE French and English Languages taught after the most approved modes: Writing, Arithmetic, Geography, Ancient and Modern History, Rhetoric, the Elements of Philosophy and Chemistry, Drawing, Painting, Plain and Fancy Needle Work, &c.

General Regulations.

Parents or Guardians, residing at a distance, are respectfully requested to name some individual in the city who will be charged to liquidate their bills when due, and receive the ladies, if circumstances render their removal from School necessary.

Children of all denominations are admitted, provided they conform to the rules of the Institution; uniformity requires an exterior observance of the general regulations of worship, yet it is particularly wished to be understood, that no encroachments are made upon the liberty of conscience.

No pupil will be received for a shorter period than three months.

Payment will be required quarterly in advance.

No deduction will be made for a pupil withdrawn before the expiration of the quarter, nor for absence, unless occasioned by sickness.

There will be an annual vacation of four weeks.

DRESS AND FURNITURE.

Every boarder on entering, must be provided with bed and bedding, six changes of linen, stockings, pocket handkerchiefs towels, three night wrappers, combs, tooth and hair brushes, a slate, books, paper, (and if to learn drawing,) drawing materials.

TERMS PER ANNUM.

Entrance,	-\$ 4
Board and Tuition, (washing not included.)	- 102
Half Board,	- 52
Day Scholars,	- 14
Drawing and Painting,	- 12
French,	- 6

The French language will form an extra charge only for Day Scholars.
Kingston, April 28, 1842.

GREAT ENLARGEMENT OF THE PHILADELPHIA SATURDAY COURIER.

The proprietors of this time-honoured and universally popular Family Newspaper announce, that in consequence of the unparalleled patronage which has been extended to their establishment, they will, on the 18th of March next, being the commencement of its XIIth volume, issue the Philadelphia Saturday Courier in a greatly enlarged form, with New Type, New Paper, on a New Press, and every way in such superb style as to stamp it at once as the Largest and most beautiful Family Newspaper, issued from the Press.

This is saying and promising much, but we trust that our faithful reputation for the faithful performance of our contracts, will guarantee its perfect credence.

We have entered into engagements, in every branch of our business for materials, aids, and dependencies which must fully sustain our intentions.

TO AGENTS—TERMS.

The terms of the COURIER are \$2 per annum, payable in advance, but when any one will facilitate to procure ten new subscribers, and send us \$15, per money and postage free we will accept for one for each. Seven copies for \$10 or 3 copies for \$5, or one copy three years.

Address: M. MAKIN & HOLDEN, Philadelphia.

THE STEAM PACKET SIR CHARLES.

WILL commence her regular trips between Port Hamilton & Toronto on the opening of the navigation, leaving Port Hamilton every morning at 7 A. M. and Toronto every afternoon at 3 P. M. For freight or passage apply to the Master on board.
Hamilton 28th April, 1843.

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.
Hamilton, 1842.

WINER'S Canadian Vermifuge.
Warranted in all cases.

THE best remedy ever yet discovered for WORMS. It not only destroys them, but invigorates the whole system, and carries off the superabundant slime or mucus so prevalent in the stomach and bowels, especially those in bad health. It is harmless in its effects on the system, and the health of the patient is always improving by its use, even when no worms are discovered. The medicine being palatable, no child will refuse to take it, not even the most delicate. Plain and practical observations upon the diseases resulting from Worms accompany each bottle.
Prepared and sold wholesale and retail by J. WINER,
10 CHEMIST, King street, Hamilton.

THE PHILADELPHIA SATURDAY MUSEUM. Triumphant success! and a New Discovery in the Printing Business.

A most important and invaluable discovery has been made by a gentleman of this city, by which newspapers may be printed in their present form, and, at the same time, capable of being converted at pleasure, into a Magazine form, for preservation. This grand improvement, which is destined to form a new era in the business, effecting an entire revolution in the art of printing mammoth newspapers, will be introduced, by permission of the patentee, into the Philadelphia Saturday Museum, commencing in May next.

In announcing to the friends of the newspaper press throughout the country, a discovery which will add so immensely to the value of newspapers, the publishers of the Saturday Museum, have, also, the proud satisfaction of announcing the complete and triumphant success of their new Family Newspaper. The liberal patronage already secured for this new and popular enterprise, has not only surpassed the most sanguine expectations, but is entirely unprecedented.

IMPROVEMENTS IN "THE MUSEUM"

The Museum is now so fairly and firmly established, that we feel warranted in making some very extensive and important improvements. By the first of May, we shall have completed all our arrangements. We shall have, in the first place, a beautiful, clear and bold type—in the second, a superb smooth and white paper—in the third place, we shall make an ingenious and novel change in the arrangement of the matter—in the fourth place, we shall increase our corps of contributors in all the various departments of a Family Newspaper—in the fifth place, we have secured, at a high salary, the services of EDGAR A. FOLEY, a gentleman whose high and versatile abilities have always spoken promptly for themselves, and who, after the first of May, will aid us in the editorial conduct of the journal.

TERMS.—Two Dollars per annum. Three copies for Five Dollars, or Sixteen copies for Twenty Dollars, is the extra inducement offered at present for clubbing.

THOMAS CLARKE & CO., Office of the Saturday Museum, Publishers, Hall, No. 101 Chesnut Street, Philadelphia.

SAMUEL McCURDY, TAILOR, JOHN STREET, HAMILTON.

UPHOLSTERY AND CABINET MAKING

Old, Colours, Paintings, Gilding & Glazing.

THE Subscribers, thank'd for all past favours, desire to inform their Friends and the Public, that Messrs. HAMILTON & WILSON have recently retired from the firm...

Feather Beds, Hair and Wool Mattresses, Gilt and plain Window Cornices, &c. made to order, to any design, and at short notice.

A good assortment of Looking Glasses of various descriptions and sizes kept constantly on hand, Wholesale and Retail. MARSHALL SANDERS, JOSEPH ROBINSON.

King street, Hamilton, May, 1843. 38

ABBOTSFORD EDITION OF THE WAVERLY NOVELS.

JUST Published, No. 1. of this elegantly illustrated Edition of Sir Walter Scott's Novels, and will be continued every fortnight, until their completion.

Some conception of the style of this Work may be known from the fact, that the British publishers have expended no less a sum than £30,000 on the illustrations alone.—Price 3s. each No.

No. III of the People's Edition of the Waverly Novels is just issued, and will be continued on the 1st of each month.—Price 9d.

ARMOUR & RAMSAY

Montreal. A. H. ARMOUR, & Co. Hamilton.

RAMSAY, ARMOUR, & Co. Kingston.

Copies may also be obtained from the following agents:—Messrs A. Davidson, Niagara; J. Craig, London; H. Scobie, Toronto; G. Kerr & Co, Perth; A. Gray, Bytown; and J. Carey & Co. Quebec.

FOR SALE,

BY the Subscribers, a few copies of the following works of late publication:—A Digest of the Criminal Laws, passed since 1835, containing also the Township Officer's Act, and some Forms for the use of Justices.—By Henry C. R. Beecher, Esquire.—Price 6s.

Fame and glory of England vindicated Every Boy's Book; or a Digest of the British Constitution.—By John George Bridges, Esq.—Price 2s. 6d.

A. H. ARMOUR, & Co. Hamilton, March, 1843. 27

THE Subscribers have received further supplies of Catholic Bibles and Prayer Books, &c: among them will be found

The Douay Bible and Testament Key of Heaven; Path to Paradise; Garden of the Soul; Key to Paradise; Poor Man's Manual; Catholic Catechism.

Sold wholesale or retail, by A. H. ARMOUR, & Co., King Street, Hamilton.

November, 1842.

MEDICAL HALL.

OPPOSITE THE BRICKMADE HOUSE King-Street, Hamilton.

C. H. WEBSTER, CHEMIST AND DRUGGIST, GRATEFUL for the very liberal patronage he has received since his commencement in Hamilton, begs to inform the inhabitants of Hamilton and vicinity, that he has just received a large supply of DRUGS, CHEMICALS, AND PATENT MEDICINES,

which he will sell as low as any establishment in Canada; and begs further to state, that he is determined to keep none but pure and unadulterated Medicines, & trusts by strict attention, to receive a continuance of their confidence and support.

A large supply of Hair, Hat, Cloth, Tooth and Nail Brushes; also, Paley's fragrant Perfume.

Horse and Cattle Medicines of every Description.

Physician's prescriptions accurately prepared.

N. B. Cash paid for Bees Wax and clean Timothy Seed. Hamilton, Dec, 1842. 13

Cure for Worms.

B. A. FAHNESTOCK'S VERMIFUGE; Prepared by B. A. FAHNESTOCK & CO. Pittsburgh, Pennsylvania.

THIS preparation has now stood the test of several years' trial, and is confidently recommended as a safe and effectual medicine for expelling worms from the system. The unexampled success that has attended its administration in every case where the patient was really afflicted with Worms, certainly renders it worthy the attention of physicians.

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