

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

Wrinkled pages may film slightly out of focus.

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

THE CATHOLIC.

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

VOLUME II.

HAMILTON, [GORE DISTRICT] JULY 13, 1842.

NUMBER 44

THE CATHOLIC

Is Printed and Published every Wednesday morning, at
No. 21, JOHN STREET.

THE VERY REVEREND WILLIAM P. MACDONALD, V. G.
EDITOR.

Original.

ON THE BIRTH OF CHRIST.

What love for man could bring
Down heav'n's Almighty king,
Our nature frail and mortal to assume!

Th' Eternal born in time,
The victim for our crime,
To cancel by his death our dismal boon!

Sole innocent among
Our sin begotten throng,
The least of all and lowliest he appears.

'Tis thus our hearts he weans,
From all sublunar scenes,
To endless bliss beyond this vale of tears.

In deepest mantling clouds,
As sol his glory shrouds,
Else gladd'ning all so boundless forth—that beams.

So, in our mean disguise,
Concealed, his beauty lies;
And but our fellow-man our Maker seems.

By angels now ador'd,
Is he, their sov'reign Lord,
Our nature so o'er theirs who deign'd to place.

Though mortal erst and mean,
He now o'er all is seen,
The head exalted of our ransom'd race.

THE CHRISTIAN RELIGION DEMONSTRATED DIVINE.

CHAPTER XLIII.

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

This, and the following Book, are called by the Hebrews the Books of Samuel; because they contain the history of Samuel, and of the two kings, Saul and David, whom he anointed. They are more commonly named by the Fathers, the first and second Book of Kings. As to the writers of them, it is the common opinion that Samuel composed the first book as far as the twenty-fifth chapter, and that the prophets Nathan and Gad finished the first and wrote the second book.—D.B.

CHAPTER i.—In this chapter we may remark, that Anna, another figure of the Gentile church, was long barren; like Sarai, Rachel and Rebecca; all, however, the best beloved:—That the great prophet Samuel was obtained by his mother's earnest prayer and vow; and

the blessing of Eli the High Priest;—on which account he was named by his mother *Samuel*, which signifies *asked of God*;—and finally, that in the offerings which she brought along with her, when in fulfilment of her vow, she went with her child to consecrate him to the Lord in Silo; an allusion is made to the Jewish, or bloody, and to the christian, or unbloody, sacrifice: to the Jewish, by the three calves; and to the christian, by the three bushels of flour and the bottle of wine. For the Jews first, by putting the Saviour to death, offered up the real, as they had done the figurative *bloody* sacrifice; and the christians, last, in the Eucharistic mystery, offer up the *unbloody* sacrifice, which sacrifice was to continue for ever after the bloody one was offered up; for Jesus Christ, our high priest, who offers himself up in an unbloody manner, under the forms of bread and wine in the Mass by the hands of his lawful pastors, is in scripture denominated "a priest for ever according to the order of Melchisedech." The number *three* in both offerings indicates the trinity, to whom both sacrifices are offered up.

CHAPTER ii.—Verse 1.—"My horn is exalted;" for the horn is the strength of such animals, as the Jews were wont to offer up in their sacrifices: But these animals, as has been observed, were always in some sense emblematical of the all-conclusive and satisfactory victim to be some day offered up, and their horns therefore represented his strength or power. The Jews, therefore, who considered that their strength and power, and prevalence over their enemies were derived from the efficacy of their sacrifices—that is, from their religious worship of God—and, in the fulfilment of the figure from the final victim slain; used this figure of speech, *the horn*, to denote power, strength, victory, exaltation, and glory. It is also remarkable how similar in its sentiments this inspired canticle of Anna is to that of the blessed virgin. In the concluding words of her canticle—"the Lord shall judge the ends of the earth, and he shall give empire to his king; and shall exalt the horn of his Christ"—Anna shews that the faithful Jews understood the figurative allusion of their victims to the Saviour in the very sense last mentioned.

Verse 32.—"Thy rival." A priest of another race. This was partly fulfilled when Abiathar, of the race of Heli, was removed from the priesthood; and Sadoc, who was of another line, was substituted in his place. But it was more fully accomplished in the New Testament, when the priesthood of Aaron gave place to that of Christ.—D. B.

Verse 33.—Still a remnant is left. The hope of Israel is not extinguished.

Verse 35.—"And I will raise me up a faithful priest." This alludes immediately to Samuel, but remotely to the Saviour, of whom he was a figure, like most of the great and holy personages under the Jewish dispensation.

CHAPTER iii. 1.—"And the word of the Lord was precious in those days"—that is, *rare*, as there was no manifest vision.—D.B.

CHAPTER iv. 1.—"The stone of help," in Hebrew, *Eben-nezar*, so called from the help which the Lord was pleased afterwards to give to his people Israel in that place, at the prayer of Samuel.—Chapter seventh, verse 12.—D.B.

[To be Continued.]

O, laugh or mourn with me the rueful jest.—Cowper

IGNIS FATUUS.

Jack and the Lanthorn, or Will o' the Wisp.—A New Song.—Tunc, KILLICRANKIE.

Was ever so saintly a people, as ours?
Was e'er so religious a nation?
His tools thrown by, ev'ry trad'sman now stours
The country, and preaches salvation!
With bible in hand; black coat and white band,
These apostle's are ev'ry where swarming;
The text they expound; and, in sanctified sound,
They descant in a manner so charming;
That young run, and old run, and all run to hear them:
The light skipping folks, are the first to get near them:
The old hoppers last on their tiptoes must rear them,
To catch th' evangelical echo.

Yon Currier of skins, hark! now he begins
His ditty so drawling and holy;
The crowds in amaze, on their oracle gaze,
Then melt at the sound melancholy:
"Dear brethren, alas! you have all gonn astray,
"And your backsliding guides have betrayed you;
"But mine is the light that will shew you the way;
"And this bible the torch that shall guide you."
Against the proud Philistines while he's inveighing;
For the ark of the Lord they are fainting and dying:
They're sobbing and sighing: they're weeping and crying;
And the spirit of sadness broods o'er them.

"But, hark ye, beloved! and mark what I say!
"The day of our glory's approaching;
"When the Lord will his enemies put in dismay;
"And humble the *Hethite* reproaching.
"Though now his abode is established in peace,
"While we in the wilderness wander:
"To make for us room, soon he will them displace,
"Who dare his own people to slander."
Then loud their exulting; the foes they're insulting;
With blows they would bang them; while others would
hang them,
"Twere pity to spare them, who thus would ensnare them;
And Hell's gaping jaws shall devour them!

"But, now for the Gospel, if such is your zeal,
"Give Charity's mite to support it;
"Nor would I, though lab'ring thus hard for your weal,
"By force, like the hireling, extort it.
"What you give to your Pastor, you lend to the Lord,
"And he in his time will reward you.
"From each He's expecting what each can afford,
"So may He in mercy regard you!"
Then coppers resound in the hollow flat jingling,
Their counterfeits some sons of Belial are mingling:
The chosen their thin silver sixpence drop tingling—
A sound to the preacher so cheering!

Leeds New Catholic Church.—A splendid altar is in course of erection at this church, which it is supposed will cost upwards of £4000—Mr. Pugin is the architect. In the late influential Catholic procession which took place in Leeds, on Whit Tuesday, Brother Marcarius, one of the monks of Mount St. Bernard, walked conspicuously in the crowd with a teetotal medal, cross, and rosette, hung round his neck.—*True Tablet*, May.

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

THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, JULY 13.

☞ The first year of our publication being nearly at a close, we wish our Agents to be up and doing in enrolling the names of new subscribers, to be forwarded to us before the commencement of the next volume; that knowing what numbers we have to strike off, no new subscriber may be deprived of a regular series of the future numbers.

We also beg to remind our agents, that numbers of our subscribers have not yet sent in their subscription monies; which, they must know, will very much cripple us in the furtherance of our next year's undertaking. It should always be borne in mind, that our terms are—half-yearly *in advance*—a principle which, if duly attended to, would prevent much anxiety.

☞ We have been apprised by Mr. McKenna, Agent for the *Catholic Herald*, that he has forwarded to us a copy of the *Green Book*, and some works for subscribers in Dundas,—none of which have come to hand. The Prayer Books have been received.

We have written, and afterwards spoken, to the head of our corporation, concerning a den of iniquity lately established in our vicinity, on McNab street.—Other respectable neighbours have borne witness, before our city rulers, to the nocturnal disturbances they are exposed to by the drunken and debauched frequenters of this place of infamy. Notice has been given of all this to the owners of the wretched tenement, and still the dwellers thereof are not ejected! That there is no effect without a cause is a sure axiom. The public are free to guess what that cause may be. But sure it is, that while such a haunt is suffered to exist on McNab Street, no decent person will choose to take up his lodgings there.

Since writing the above, we learn the nuisance complained of has been removed to by far too short a distance west of us.

We are nothing surprised at the forged quotation from the Decrees of the Council of Elvira, by Protestant writers, the existence of whose establishments depends upon misleading the public. Whitaker, (of whom we have before spoken, and of whom we would again refresh the memory of the *Gazette* man) in his life of Queen Mary, though a Church of England clergyman, acknowledges himself obliged, with shame, to own, that "forgery and falsehood are the crying sin of Protestant authors." He adds, that he "sighingly sought in Catholic writers, but sought in vain, for such damning outrages against the truth." Our volunteer antagonist of the *Hamilton Gazette*, like all

others of purely sectarian and partial education, is greedily fond of swallowing whatever is said or written against the Catholic Church. Though no scripture, and but the word or writing of a Mosheim, a Hartwel Horn, or of any religious tract scribbler: it is all gospel to such. Does he know the deceitful tricks of his own customers, such as no Catholic writers ever had recourse to? Shall we also again put him in mind, how that Cardinal Bellarmine had in his admired controversial discussions, started against his own religion the strongest objections that could possibly be put to it; stronger than any ever put to it by its Protestant adversaries: and these he had as triumphantly answered. A worthy son of the Reformation had the unblushing effrontery to publish all the Cardinal's objections apart, with his answers to them, and stiled the book *Bellarmino against Popery!*

One Mr. Hick, also, a Church of England clergyman, after cutting out of a much esteemed Catholic Prayer Book, called *Austin's Devotions*, all that regarded the Eucharist, Penance, Extreme Unction, Prayers to the Saints and for the Dead; republished it in its mangled form, and, without one single addition to the work; giving it forth, under his own name, as his own production. In this he only imitated the Anglican Reformers in the formation of their *Book of Common Prayer*; which is all purloined from the Catholic original, except their *Gunpowder Treason*, their mock martyrdom of Charles the first: the restoration of Charles the second, his lewd and licentious son; and the accession of their Dutch deliverer:—all for royalty and loyalty to him or her who reigns and favours them, the head and idol of their establishment.

In the same thieving and dishonourable way has the universally admired work of Thomas a Kempis, a monk, been published by Protestants of various denominations; but in an imperfect state. They all omit the *Fourth Book*, which dwells entirely on the real presence of Jesus Christ in the holy sacrament of the altar.

It is therefore nothing to be wondered at, if Protestant writers on Church History should misquote and misinterpret the works of the Fathers and the decisions of the Councils; and even forge at times, when need is, what serves to prop up their own new fashioned systems. This they have done for three hundred years, not only with impunity, but under the sanction of a sectarian and persecuting government, which allowed not the Catholics to speak for themselves. But now, thank God! the times are altered; and truth at last will out.

We shall be more explicit in our next on the Church Doctrine of Celibacy.

"The British Society has issued since its commencement, upwards of fourteen millions of Bibles. These are the fruits of this noble association."

☞ These are the fruits, but where are the conversions? The whole is but a catch penny speculation;—the *auri sacra Fames*.

Mr. Hincks, late Editor of the *Toronto Examiner*, has accepted the office of Inspector General, with a seat in the Council. He has since been re-elected by his former constituents to Parliament.

PASTORAL ADDRESS

Of his Lordship the Bishop of Toronto, for the Jubilee of 1842.

MICHAEL POWER,

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

To the Clergy and Faithful of our Diocese, Health and Blessing in the Lord.

We little thought, a few weeks ago, when We addressed to you Our first Pastoral Charge, that We should be called upon at so short an interval to write to you a second time. But with the other Bishops of Christendom, We have heard the voice of the Sovereign Pontiff, describing in the most affecting terms, the sad and afflicting situation of the Church of Spain, once so Catholic and so flourishing, and now suffering under the severity of God's judgments. The Common Father of the Christian world earnestly appeals by His Apostolic Letters to the Church Catholic, and solicits the most fervent prayers of all the faithful for that precious but suffering portion of the Universal Church: for Spain, the cradle of a St Teresa and a St. Dominic, the country of an Ignatius, a Francis Xavierius, a nation once the glory of the Church, and now threatened with being torn violently from the unity of Christ's mystical body and from the protecting hand of the Vicar of Jesus Christ on earth. His Holiness exhorts us to offer up our prayers to the Father of mercies and God of all consolations, that He may be graciously pleased to shorten the days of bitterness of that unfortunate Kingdom, and to restore thro' the merits of the blood of His Divine Son, peace, tranquility, virtue and consolation to that oppressed portion of the Church of Christ. In His tender and ceaseless solicitude for the welfare of the flock committed to His care, our Holy Father mourns, day and night, at the feet of our Saviour crucified, over the nefarious designs of those men of perdition who have determined on waging a war against Christ and his Saints. In the secret of his heart He cries out to the Lord. Why do these men rage together, and why do the people devise vain things? the rulers stand up and meet together against the Lord and against his Anointed.—Ps. ii, 1, 2. He invites us in the humility of his heart to mingle our tears and sighs with His to appease the Divine anger and to implore in the name of that faith, whereby we are members of one body, the mercy of the all powerful God in favor of a Kingdom once so illustrious by the virtues, the sanctity, and miracles of her Saints. Let us therefore, Dearly Beloved Brethren, join our humble prayers with the whole church of God, and let us sue, in the presence of the Most High, for mercy in behalf of her afflicted children, that those who have erred from the way and light of truth, may again return into the way of justice.

Moreover Spain, Catholic Spain, has a special claim upon our affections, a more than ordinary right to our most fervent prayers. In less happy days, when our forefathers were in the hour of distress, when they of whom the world was not

worthy, were weeping in the bitterness of their souls with most bitter weeping, their sons were received with open arms in her halls and academies, and there received with the principles of that faith once delivered to the Saints, that education which the laws of their own erring country denied them. We have therefore a debt of gratitude to discharge, which we shall partly do by offering up our supplications, our suffrages, our alms-deeds, and our acts of self-denial, to appease the wrath of Almighty God, entreating him thro' the merits of our Saviour, to relieve Spain in her affliction, to forget her past transgressions and to remember only her former charity, the magnanimous virtues of her Saints and Christian heroes, and the sorrows and patience of her most illustrious martyrs.

A plenary indulgence, in the form of a Jubilee, has been proclaimed for this purpose, by Apostolic Letters, bearing date the 22nd of last February. The following are the conditions for obtaining it in the Diocese of Toronto:—

The litanies of the Saints with the 69th Psalm, versicles and prayer, shall be publicly recited in all the Churches of this Diocese, at the time chosen by the respective Pastors at three different times at least within fifteen days, and in the churches where there is a resident Clergyman daily for fifteen days, and We hereby declare that all the faithful who shall thus attend, three different times, at these public prayers, who shall contritely confess their sins and receive the Sacrament of Penance and the Blessed Eucharist, shall become partakers of the indulgence granted by the Father of all the faithful. The time for obtaining the benefit of the Jubilee shall end on the 18th day of November, exclusively.

Dearly beloved, We do not wish to divert your attention from the principal object contemplated in the Apostolic Letters, but We cannot allow this occasion to pass, without strongly exhorting all those confided to our pastoral care to be diligent in offering up their daily prayers in union with the supplications and the merits of Jesus Christ, and through the powerful intercession of Her, by whom all errors are destroyed; for the conversion of those who belong not to the One fold of the One Shepherd, for the increase and propagation of the One faith thro' this immense diocese, for the spiritual welfare of England and all her dependencies that we may all, as members of One body, be knit together not merely by a communion of charity, but by that identity of faith so expressly, so cogently commanded by our divine Saviour. Trusting in the mercy of our ever merciful God, and with feelings of the most lively and undiminished hope, let us frequently recall to our mind and cherish in our hearts that beautiful and sublime prayer with which the Blessed Redeemer of Mankind concluded the most admirable and soul thrilling discourse ever delivered to the sons of men: Holy Father, keep them in thy name whom thou hast given me I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil. And not for them only do I pray, but for them also who, through their work, shall believe in

me : that they may all be one as thou Father in me and I in thee. That they may be One, as we also are One, I in them and thou in me ; that they may be perfect in One, and the world may know that thou hast sent me, and hast loved them as thou hast loved me. John xvii. 11, &c. To obtain so desirable and great a blessing, we beseech you, Brethren to pray without ceasing, to follow that which is good towards each other and towards all men, to love, to edify one another, and to refrain yourselves from all appearance of evil. I Thess. v. Pray for us likewise, that the word of God may run and be glorified even as among you : and that we may be delivered from importunate and evil men : for all men have not faith :— But God is faithful, who will strengthen and keep you from all evil. And we have confidence concerning you in the Lord, that the things which we command, you both do and will do, and the Lord direct your hearts in the charity of God, and the patience of Christ. Amen. I Tim. iii.

The present Pastoral Charge, as well as the enclosed copy of the Apostolic Letters,* shall be read in the time of the High or principal Mass in all the churches of the Diocese the first Sunday after its reception, or on the first visit of each missionary to his respective missions.

Given at Toronto, under our hand and seal, and countersigned by our Secretary, on the Festival of the Holy Apostles Peter and Paul, this 29th day of June, 1842.

† MICHAEL,
Bishop of Toronto.
L. † S. By His Lordship's Command,
J. J. HAY, Pst. Sec.
[True Copy.]
J. J. HAY, Pst. Sec.

* Published in the Catholic May 25th last.

FRANCE.

We have just received the May No. of the *Annales de la Propagation de la Foi*, which gives the report of the receipts and disbursements of the Society for the year 1841.

Receipts, 2,752,215f. 87c.
Balance on hands, 933,254 71

Total 3,385,469f. 58c.

In the annexed copy of the appropriations, we shall omit the fractions, but mark them in the summary. The sources of contributions are as follows, including several donations :

France.	Francs
Council of Lyons, 811,107f }	1,470,734
Do. of Paris, 668,427 }	
Germany.	12,753
North America,	4,146
South America,	2,175
Bavaria,	219,636
Belgium,	159,082
Great Britain and Ireland,	236,264
Spain (before the prescription)	5,563
States of the church,	77,234
Levant and Malia,	14,951
Lombardy,	17,448
Lucas,	9,226
Modena,	14,715
Parma,	14,768
Netherlands,	18,540
Portugal,	46,678
Prussia,	85,353
Russia,	1,315
The States of the Sardinia,	205,645
The Sicilies,	61,621
Sweden,	33,720
Tuscany,	41,008

APPROPRIATIONS—

The Missions of Europe.—The Right Rev. Dr. Carruthers Vicar Apostolic of Edinburg (Scotland), 19,600

Right Rev. Dr. Scott, V. A. of the western district,	31,980
Right Rev. Doctor Kile, V. A. of the Northern district,	9,840
Right Reverend Doctor Yenni, Bishop of Lausanne (Sweden)	
Right Rev. Dr. Hughes, V. A. of Gibraltar,	9,840
Right Rev. Dr. Arduini, V. A. of Moldavia,	12,900
Divors Missions of the North of Europe,	42,694
Right Rev. Dr. Mulajoni, V. A. of Wallachia and Bulgaria,	12,300
Right Rev. Dr. Barrissich V. A. of Bosnia,	2,460
The several diocesses of Serria, Macedonia, Alabania and the Franciscan Missions,	24,000
The Jesuits' Missions in Albania	6,000
The same in Tync, Syra and Scio,	2,600
The Capuchin Mission at Philippolis (Romania,)	8,760
The Lazarists Mission at Constantinople,	21,000
The same at Salonica,	2,000
The Most Rev. Dr. Hillereau, Archbishop, V. A. of Constantinople,	24,600
The Most Rev. Dr. Marusci, Archbishop, Armenian rite,	4,920
Right Rev. Dr. Blancis, Bishop of Syria, and delegate apostolic of Continental Greece,	19,680
To the same, as Administrator of the Archdiocese of Naxis,	2,460
The Missions of the Lazarists at Naxos and Santoria,	13,000
Right Rev. Dr. Gabinelli, Bishop of Tyne,	2,460

MISSIONS OF ASIA.

The Most Rev. Dr. Musabini, Archbishop of Smyrna and V. A. of Asia minor.	24,600
The Most Rev. Dr. Justiani, Bishop of Scio,	2,460
The Most Rev. the Guardian of Jerusalem, for the Missions of the Holy Land,	39,235
The Right Rev. Dr. Vilardell, Apostolic delegate of Lebanon, and the several diocesses of the United Rites,	61,500
The Missions of the Lazarists at Smyrna, college, and establishment of the Sisters of Charity,	20,000
The Missions of the Isle of Cyprus,	2,460
The Capuchan Missions of Georgin,	11,460
The same in Syria and college at Aleppo,	8,720
The same at Bagdad,	3,470
The Carmelite Missions, Tripoly,	615
The same at Aleppo,	615
The same at Jaffa,	2,000
The Mission of the Lazarists in Syria and the college at Antoura,	15,000
The Jesuit Missions in Syria, and college at Bayrout,	30,000
The Apostolic Delegation at Babylon,	24,814
The Armenian Missions in Persia,	4,920
Mission of the Lazarists at Tauris, Ispahan and Ourmi,	22,000
Mission of the Dominicans in Mesopotamia,	2,460
Mission of the Camelites at Bagdad,	1,230
Right Rev. Dr. Borghi, V. A. of Agra (Capuchin Mission)	23,220
The Jesuit's Missions at Calcutta and College,	8,000
Right Rev. Dr. Carew, V. A. of Calcutta,	19,680
Right Rev. Dr. Fortini, V. A. of Bombay (Carmelite Mission,)	19,680

Most Rev. Dr. Francis Xavier, Archbishop, V. A. of Verapally, Malabar (Carmelite Mission.)	44,280
Right Rev. Dr. Bannand, V. A. of Pondicherry Coromandel, The Jesuit's Missions at Madura,	33,005
Right Rev. Dr. Carrow, Administrator of the Vicariate Apostolic of Madras,	46,000
Right Rev. Dr. Vincent du Rosaire, V. A. of Ceylon [Mission of the Priests of the Oratory,	29,520
Right Rev. Dr. Cao, V. A. of Ava and Pegur,	19,680
Right Rev. Dr. Salvetti, V. A. of Chan-si, and Chensi,	12,3000
Right Rev. Dr. Rizzolati V. A. of Hou-Quang,	49,200
Right Rev. Dr. De Epsi, V. A. of Quang-Tong,	
To the Italian Miss., Macao,	
Right Rev. Dr. Perocheau, V. A. of Sut-Chuen,	24,950
The Vicariate Apostolic of Yunnan, [China,]	24,950
Extraordinary expenses for the Missions at Macao,	9,738
Right Rev. Dr. Carpena, V. A. of Fo Ken, Dominican Mission, and the Spanish Missions at Macao,	30,000
Right Rev. Dr. Rameau, V. A. of Tehe-Kiang and Kiang-si, [Mission of the Lazarists] Seminary of the Lazarists at Macao,	24,600
The Vicariate Apost. at Pekin,	15,000
The same at Nankin,	9,840
Mission of the Lazarists in Tartaria-Mongol,	9,840
Seminary of the congregation of St. Lazarus at Sivan, Tartary,	11,000
Right Rev. Dr. Verolle, V. A. of Leo-Tong,	10,000
Right Rev. Dr. Imbert, V. A. of Coren,	13,610
The Vicariate Apost. of eastern Tonguin,	18,000
Right Rev. Dr. Retord, V. A. Western Tonguin,	36,900
Right Rev. Dr. Cuenot, V. A. of Cochinchina,	42,330
Right Rev. Dr. Courvey, V. A. of Malakais [Philippine Islands]	56,735
Right Rev. Dr. Pallegoix, V. A. of Siam,	18,580
The college of Yulo-Pinang,	18,765
MISSIONS OF AFRICA.	9,900
Right Rev. Dr. Griffith, V. A. of the Cape of Good Hope,	24,600
Right Rev. Dr. Dupuch, Bishop of Algiers,	40,833
The Capuchin Missions at Tunis,	6,940
The Franciscan Missions at Tripoly,	2,460
Right Rev. Dr. Solers, V. A. of Egypt,	2,460
The Franciscan Missions of Upper Egypt,	13,300
Right Rev. Dr. Abbu Karim V. A. of the Copht Catholics, Upper Egypt,	8760
The Missions of the Congregations of St. Lazarus in Abyssinia,	6,000
The Missions of the Servites in Arabia,	40,000
MISSIONS OF BRITISH AMERICA.	4,920
Right Rev. Dr. Fleming, V. A. of New-foundland,	1,230
Right Rev. Dr. Provencher, for the Mission of Hudson Bay,	33,440
Right Rev. Dr. Fraser, V. A. of Nova Scotia,	19,680
Right Rev. Dr. Mac Donald Bishop of Charlotte Town,	34,440
Right Rev. Dr. Gaulein Bishop of Kingston, Upper Canada,	14,760
	19,680

UNITED STATES.

For the establishment of the Redemptorists in Baltimore	54,120
Right Rev. Dr. Loras, bishop of Dubuquo, Iowa Territory	34,440
Right Rev. Dr. Lesqvre, coadjutor bishop and administrator of Detroit, Michigan	10,600
Right Rev. Dr. Purcell, bishop of Cincinnati, O.	10,600
Right Rev. Dr. Fenwick, bishop of Boston, Mass.	41,620
Right Rev. Dr. Kenrick, bishop of Philadelphia	19,680
Right Rev. Dr. Hughes, coadjutor Bp. and administrator of N.Y.	44,280
Right Rev. Dr. Miles, bishop of Nashville, Tenn.	24,600
Right Rev. Dr. Flaget, bishop of Bardstown, Ky.	46,538
Right rev. Dr. de la Hailandiere, bishop of Vincennes, In.	44,580
Right rev. Dr. Rosati, bishop of St. Louis, Mo.	55,580
Right rev. Dr. Chance, bishop of Natches, Miss.	24,600
Right rev. Dr. Blanc, bishop of New Orleans, La.	14,760
Right rev. Dr. Portier, bishop of Mobile, Ala.	9,870
Right rev. Dr. England, bishop of Charleston, S. C.	40,000
Right rev. Dr. Whelan, bishop of Richmond, Va.	24,600
CONGREGATIONS AND MISSIONS.	
The congregation of the Eudistes in the diocese of Vincennes	20,000
The Missions of the Fathers of Mercy in the U.S.	25,600
The Missions of the Lazarists in the same	35,000
The Missions of the Jesuits in Missouri	40,428
The same in Kentucky	15,000
The Missions of the Lazarists in Texas	25,060
Right rev. Dr. MacDonald, V. A. of the Carribbee islands	31,980
Right rev. Dr. Rosati, for the Mission of Haiti	10,000
The Jesuit Missions in Jamaica	4,920
Right rev. Dr. Clancy, V. A. of British Guiana	29,520
The Dutch missions	14,760
OCEANA.	
Right Rev. Rouchouse, V. A. of Eastern Oceana. Missions of the congregation of Picpus	124,824
Right Rev. Dr. Pomplalier, V. A. of Western Oceana. Missions of the Maristes	135,380
Right Rev. Dr. Polding, V. A. of Australasia,	49,200
SUMMARY.	
The Missions of Europe	276,174 fr.
Asia	954,155
Africa	155,813
America	886,171
Oceana	309,404
Paid to Missions,	2,583,710 fr.
Contingent expenses	242,347
Total Disbursements,	2,826,066 fr.

What a wonderful society is this—how vast its resources—how extensive and far felt the benefits it is the instrument of achieving—as wide-spread as Catholicity itself. Allowing five francs to a dollar, the missions of the United States have received about one hundred and thirty thousand dollars, and the Society thus supporting missions through the globe, dependent on voluntary contributions of the smallest amount, sets the example of what can be effected by perseverance and unity of action.—What will the Members of St John the Baptist say to this? We anticipate what the saints of the Republic will.—U. S. Miscellany.

TROUBLES IN THE SCOTTISH ZION.

From the London Spectator, May 28.

The General Assembly of the Church of Scotland has opened its deliberations for the season with no mitigation of vehemence. Under the leadership of Mr. Cunningham, it has taken its stand, not merely against the "intrusion" of ministers, but against the institution of patronage.—An object as far beyond present reach as the abolition of the Peerage; for it is England, not Scotland, which is the dominant country—England, not Scotland, which legislates; and the large concourse of English patrons which compose the two Houses of the Legislature will not soon be persuaded to teach the English people by example how their patronage may be abolished. When it comes to that, the substitution of Voluntaryism for Establishment, or at least for State endowment, will be at hand: for the logic which satisfies Non-intrusionists that none but the communicants of the Church should have the appointment of pastors, would satisfy those who are not of the Church that they should have no share in paying for those pastors. The leaders of the Assembly are playing a bold but a dangerous game.

SCOTLAND—The General Assembly of the Church of Scotland was opened on Thursday week, with unusual splendour. Upwards of six hundred gentlemen attended the levee of the Marquis of Bute, the Queen's High Commissioner, in the Throne-room at Holyrood House,—a larger attendance than any for twenty-five years;—and not fewer than fifty carriages swelled the procession to the High Church.

On the motion of Dr. Gordon, Moderator of last Assembly, the Reverend Dr. David Welsh was elected Moderator of the present. The Lord High Commissioner then presented his Commission, and the Queen's letter recommending a general contribution for the poor: and in his formal speech on taking his seat, he assured the Assembly "of her Majesty's resolution to maintain the Presbyterian government of this church." The Moderator intimated, that the Church acknowledged no head but the Lord Jesus Christ; though they "appreciated the advantages of having the supreme Ecclesiastical Court dignified by the presence of the representative of the Royal person."

The first subject which touched upon the stirring question of the Assembly was the presentation of two commissions from the Presbytery of Strathbogie,—one from the majority, whose course has been obedience to the civil law: and the other from the minority, who have preferred the authority of the Assembly. The Assembly refused to entertain the commission of the majority; one member decorously observing that they might as well have a commission from any seven "scavengers or tinkers;" and the motion to enrol the representatives of a minority was carried, by 215 to 85, Mr. Edmond, a commissioner from the majority, who ventured to lay a protest on the table, was roughly catechised and repulsed.—Some question was raised as to an interdict which had been served since the last

Assembly; but the house refused to entertain that.

On Saturday, Major Stewart, one of the commissioners from the Strathbogie minority, rose with a copy of the New Testament in one hand and a paper in the other, which he described as an interdict of the Civil Court, forbidding him to take his seat as an elder from the Presbytery of Strathbogie; he did not look on the interdict with indifference, but he held that it would be criminal to obey it so long as the Church called for his services. The Reverend Mr. Dewar of Fossaway made a similar statement. Dr. Candlish did not propose to take any practical step with respect to the interdict: but he moved a long resolution reciting the circumstances, and declaring that the Assembly—... "do invite and encourage the said Commissioners from the Presbytery of Strathbogie to persevere in the discharge of the sacred duty committed to them, notwithstanding of whatever pains and penalties may be disregarding the aforesaid interdict; relying on the strength of Almighty God, and the sympathy, countenance, and support of this General Assembly. And the General Assembly do further hereby protest against the attempt, now for the first time made on the part of any civil tribunal, to interfere with the constitutions of the Supreme Court of this Church."

Dr. Cook moved a negative to the resolution; but it was carried, by 174 to 76.

The assembly agreed to the motion of Mr. Dunlop, citing certain ministers, who had received the sacrament at the hands of the deposed ministers of Strathbogie, to appear at the bar of the house on Thursday, to answer for their conduct. Dr. Bryce and Mr. Robertson of Ellon are of the number. Mr. Duguid, who had received ordination at the hands of the deposed ministers, was also cited to appear.

At the sitting on Monday, Mr. Cunningham moved the following resolution:

"The General Assembly, having considered the overtures on patronage, resolve and declare that patronage is a grievance, attended with injury to the cause of pure religion in this Church and kingdom—is the source of all the difficulties in which this Church is now involved, and therefore ought to be abolished."

Dr. Cook moved a series of counter-resolutions, which declared among other things, that the Veto Act ought to be cancelled; that the agitation in the Church ought to cease; and that under existing laws there is great security against the settlement of unqualified or unsuitable ministers. Dr. Chalmer's was carried, by 241 to 110.

The proceedings at the General Assembly of the Church of Scotland, at Holyrood House, are not very well calculated to restore harmony to the Kirk, nor remove the obstacles which lie in the way of a reconciliation with the temporal powers.—The following resolution was passed by a majority of sixty-nine, on Monday May 23d, after a stormy discussion:—

That the General Assembly, having considered the overtures against patronage,

resolve and declare that patronage is a grievance, has been attended with much injury to the cause of true religion in this church and kingdom, is the main cause of the difficulties in which the church is at present involved, and that it ought to be abolished.

The church of Scotland has a perfect right to condemn patronage, and would be quite justifiable in declining, if she thought proper, to receive the revenues of the state. But if she choose to accept those funds, we cannot see on what reasonable grounds she can object to the terms on which the state confers them. The civil magistrate says, "We place at your disposal endowments, on the condition that we reserve the right of presentation to or patronage of, certain benefices." The Kirk must not turn round and reply, "We like your glebes, and your tenths, and your offerings; we will cleave to them; but we deny your right of presentation: we will have no patronage." If the church of Scotland dislikes its present position, there is but one remedy—she must adopt the desperate alternative, and dissolve partnership with the state.—*London Atlas.*

[Every day widens the breach between the two contending parties in the Church of Scotland. On both sides the most uncompromising spirit is evinced, & a degree of bitterness manifested, unequalled even in the Trinitarian controversy of England.—C. R.]

The fruits in England of the glorious Reformation.

CHILDREN AND WOMEN IN THE MINES.

—Few parliamentary documents have excited a deeper and more painful interest than the report of the Children's Employment Commission. So far, bulky as it is, it relates solely to the mines; and in those dark abodes of industry it discloses scenes of suffering and infamy which will come upon many well-informed people like the fiction or tales of distant lands. Whether as respects the oppressive nature of the evil, the degraded ignorance of the work people, or the gross immorality and indecency, practices are now unfolded which are beyond toleration. In the east of Scotland, Mr. Franks describes the women who perform the office of coal-putting, or carrying the coal from the place where it is excavated to the mouth of the pit, yoked to a cart, sometimes crawling on hands and knees through narrow seams. "The state which females are in, after pulling, like horses, through those holes, their perspiration, their exhaustion, and very frequently even tears, it is painful in the extreme to witness: yet when the work is done, they return to it with a vigor which is surprising, considering how they inwardly hate it." Women retire from this work but ten or twelve days to be confined: often they miscarry; and sometimes the child is born while the mother is actually at work. These mines are badly ventilated, so that in hot weather the lights go out. In the English mines matters appear to be worse: young people of both sexes are employed as "hurriers"—persons who drag the coal from one place to another in small carts. A belt is fastened round the

waist, and to that is fixed a chain, which draws the cart. The drawer goes on all fours the chain passing between the legs. Boys and girls, from fifteen to twenty years of age, are employed indiscriminately at this, naked to the waist, and dressed in tattered trowsers. The ribaldry and the miserably precocious profligacy which result are better not described here; nor the consequences of the custom by which these young "hurriers" have to wait for coal in a dark room with a miner, who is stark naked. Modesty is all but unknown. At work such as this, pauper-children are apprenticed at very tender years, to remain under the indentures till they are of age; the master starving and ill-treating them. One person is mentioned who had in this way been apprenticed for sixteen years. A boy examined ran away from his master after being reduced to steal candles to eat.

New Project for converting Papists into Protestants.—The Right Rev. Fathers—

the Bishops of the Establishment—are about to start a Joint-Stock Company, having for its object the enlightenment of the benighted Irish, by means of a National College, in which Scripture-readers and Sunday-teachers are to be instructed in the Irish language:—"The institution (the *Times* tells us) is to be under the immediate control of the diocesan and a board of directors, and is to be conducted by masters, who will live together on the original plan of our public schools and other collegiate foundations. In order to afford the pupils the means of acquiring a practical as well as a grammatical knowledge of the language, it is proposed to introduce a number of persons speaking Irish, who may be employed as masons, carpenters, and labourers, or be permitted to fill subordinate offices in the institution.—Other arrangements have been proposed, upon which it would be premature, for the present, to express any opinion. When we mention that no less than forty prelates of the Church of England and Ireland have approved of, and contributed largely towards this undertaking, we think we shall not be accused of overrating its importance, when we say that it deserves the attention of every patriotic citizen of both countries. Forty prelates of the Church of England and Ireland have clubbed their pounds, and the parsons will, we dare be sworn, be equally ready to club their pence, in order that poor Paddy may enjoy the supreme felicity of hearing the religion of his fathers, and the church of his choice, abused by fools, fanatics, and knaves, in bad Irish! "Fools and their money," according to the good old adage, "are easily parted:" the enormous sums that have been squandered by silly Englishmen in the more than silly crusade against the Catholicism of Ireland, afford a capital illustration of its truth. This last project, however, outdoes all its predecessors in absurdity.—Forty prelates, and parsons innumerable, banding themselves together, in the year of our Lord 1842, to extirpate Popery by means of the Irish language! "Oh, day and night, but this is wondrous strange!" —*Dub. Pilot.*

The following interpretation of one of the darkest portions of Holy Writ, will, we hope, be acceptable to most of our readers.

THE VISION OF THE MYSTICAL CHARIOT OF EZEKIEL EXPLAINED.

Currus Dei decem Millibus multiplex milliastantium: Dominus in eis; in Sina, in Sancto.—Ps. lx, 18.

The Chariot of God is attended by tens of thousands; thousands of them that rejoice.—The Lord is among them in Sina; in the holy place.

EZEKIEL—Chapter 1—Verse 4.

“And I saw; and behold a whirlwind came out of the North; and a great cloud; and a fire enfolding it: and brightness was about it: and, out of the midst of the fire, as it were, the resemblance of amber.”

Explanation.—The whirlwind is the sudden, impetuous rushing, and overwhelming blast of the Gospel; bursting forth from the North; that is, from Rome, the Babylon of the Gentiles, and Capital of the Heathen world whence the faith of the Redeemer, taught there by St. Peter, his chief Apostle and Representative, (the rock on which Christ said he would build his church) and by St. Paul, the special chosen Doctor of the Gentiles was to take its progress over all the nations of the earth; prostrating and levelling with the breath of their preaching, and that of their successors, as with a sudden rushing and irresistible hurricane, the whole wide spread fabric of Idolatry, error and immorality.—So rapid and effective was this whirlwind of the word divine, that St. Paul, in his epistle to the Roman converts, “gives thanks to God that their faith is already spoken of in the whole world”.—Rom. i, 8. So soon was verified the prophecy of the Psalmist: “their sound has gone forth into all the land: and their words to the ends of the world.” Ps. xv, 4.

And a great cloud, &c.—The impenetrable mysteries of the Christian revelation, always represented and prefigured by the cloud. No man ever entered that cloud, or saw and understood the mysteries it concealed, but the Man God, the divine law giver himself, represented by Moses, the law giver of the Jews. Exod. xx, 21.—xxiv, 3, 18.

And a fire enfolding it.—It is all embraced, that Revelation, by that fire divine, which the Saviour said “he came to cast upon the earth,” and which “he desired so much to see enkindled.” Luke xii, 49, the sacred all-enlivening and purifying fire of Charity, which he sent upon his early followers in the form of fiery tongues; his holy spirit thus indicating by the form he then assumed, the gift he gave; that of enkindling the tongues of his teachers, and thereby making them the fit instruments for spreading abroad the holy flame; for dispelling every where the darkness of error; and for lighting up all round the mystic cloud, the heart-expanding conflagration, of love to God above all things; and to our neighbors as to ourselves.

And brightness was about it.—That is, the brightness of evidence, so visible to all, who do not shut their eyes against it.

We behold it every where surrounding the impenetrable cloud of the mysteries revealed; the truth of which is so clearly demonstrated by the miraculous establishment, propagation and preservation of the Saviour's church; the exact fulfilment of all the ancient figures and prophecies: in a word, by all the invisible arguments adduced in favor of Christianity.

“And out of the midst thereof, that is, out of the midst of the fire, as it were, the resemblance of amber.”

Amber is a substance of a rich, clear, transparent, but not dazzling brightness; not concealing the extraneous substances, which it happens to contain: a substance too, which acquires by friction an electric heat and an attractive quality. It may therefore be considered as representing in the midst of the divine fire that embraces it, the righteous portion of the human race; the just, so mild, unostentatious, humble and open-hearted; who seek not to hide their imperfections; and whose benevolence and friendly sympathies are excited and warmed by their contact, or communication with their fellow creatures, whom they win over, and attract to themselves by their endearing ties of good offices and brotherly love. These, though not so resplendent as the glorified in heaven, continue to dwell and shine in the midst of the brightest evidence of truth, and the fire of Charity, which encircles the mysterious cloud; that is, they adhere to the true church, in which the revealed mysteries are carefully retained, to the camp that worships before the sanctuary, where the cloud and the fire are seen to rest.—Exod. xxx, 9, 10.—Num. ix, 17.

“And in the midst thereof the likeness of four living creatures. And this was their appearance: there was the likeness of a man in them.”

The four living creatures are generally understood to denote the four evangelists. There was the likeness of a man in them, because in their gospels the eternal Son is described under the likeness of man; whose nature he assumed.

“Every one had four faces; and every one had four wings.”

The four faces and four wings of every one, shew that the gospel of each is addressed, and the flight directed, to all the four quarters of the earth. That they are the winged bearers in all directions of the gospel, or glad tidings of salvation to every creature.

“Their feet were straight feet; and the sole of their foot was like the sole of a calf's foot; and they sparkled like the appearance of glowing brass.”

The straightness of their feet marks their undeviating tendency forward to the end proposed; the instruction, sanctification and salvation of all, among whom in their onward progress, they arrive. Also, that they are not to be diverted from their course, or made to swerve by any forced or fancied interpretation from their original meaning in ought that they relate: their march & gait being ever determined, controlled and directed, by the spirit of truth.

“The sole of their foot was as the sole of a calf's foot.”

It is on the sole of the foot that one

stands: and it is on the typical religion of the Jews that the Christian Religion is founded. Now the supreme act of the Jewish Religion, that is, sacrifice, consisted in the emblematical offering up chiefly of calves, oxen, bullocks, &c.

“Their sparkling, like the appearance of glowing brass,” denotes the bright, and likewise durable quality of the truths they proclaim.

“And they had the hands of a man under their wings on their four sides.”

It is with real human hands that the bearers of the gospel to all the four quarters of the earth; the lawful pastors of Christ's Church, administer to the faithful the sacraments, and all the sanctifying and saving helps, which the gospel preached by them implies.

“And they had faces and wings on their four sides, (as above.) And the wings of one were joined to the wings of another. They turned not, when they went; but every one went straight forward.”

All this shews their close connection and the undeviating tendency of their flight; that their four gospels are but one; and that the bearers, or preachers of that gospel, having their wings so joined, keep the same unerring and steady flight; that their Rule of Faith is not a whimsical, crooked, zig-zig one, bending according to human caprice, from right to left; that they are not, as the Apostle says, “carried about with every wind of doctrine”—Eph. v, 14—but that their doctrine is unerring; ever tending straight forward, and directing us onwards to the happy end, for which we were created.—Not such is the march and progress of error, which follows the allurements of its fancy, or shrinks from the objects of its fears. The reptile Serpent brood can never proceed in a straight line. They are condemned to wriggle on their crooked way in the dust and filth, on which they feed.—Gen. iii, 14. They have not the wings of the dove, to carry them aloft, and bear them clear of earthly obstruction.—Ps. liv, 7.

“And, as for the likeness of their faces, there was the face of a man, and the face of a lion on the right side of all the four; and the face of an ox on the left side of all the four; and the face of an eagle over all the four.”

The face of a man is understood to allude to St. Matthew, who begins his gospel with the human genealogy of Christ; shewing him thereby to be truly man, as descending from man, who at the same time is truly God. Thus the first of the four Gospels begins by describing the human, and the last, or that of St. John, by describing the divine generation of the Saviour. In this the wings of both meet and are joined.

The face of the lion indicates St. Mark, who begins his gospel with the voice crying in the desert, where the lion's voice is the loudest heard, and by shewing the Saviour, the Lion of the tribe of Judah, entering the wilderness; and there, according to Jacob's prophecy: Gen. xlix, 9—Couching like a lion, or lioness for his prey: trying, as man, his strength in secret against the ruler of this world, before co-

ming forth conquering to conquer. As David tried his strength upon the lion, whom he slew, before openly facing and slaying the Goliath of the Philistines.—This gospel besides was written under the direction of St. Peter, the immediate representative of Juda's lion, and is hence called St. Peter's gospel.

The right side is that of the Gentiles; for on their side did the Man-God display in their conversion the resistless might, and all-subduing force of the lion.

The left side is that of the Jews; and the face of the ox on that side, the emblem of their sacrifice, alludes to St. Luke, who gives the priestly genealogy of the Saviour, shewing him, and also his precursor, to have descended from the tribe of Levi and the house of Aaron.

The face of the eagle was over all the four. The eagle is the allegorical emblem of St. John, who, soaring over all the others, darts forth at once beyond the bounds of time; contemplates the eternal generation of the Son from the Father; and thence alighting on his native earth, proclaims him “God the word, who was made man and dwelt amongst us.”

“And their faces and their wings were stretched upwards: two wings of every one were joined, and two covered their bodies.”

Their faces and their wings were stretched upwards to Heaven, the place to which they tend; the object of their utmost wishes and expectations.

The two wings of each joined, denote their close union, their moral and doctrinal concert, and the two with which they cover their bodies, their mysterious and allegorical character.

“And every one of them went straight forward, whither the impulse of the spirit was to go, thither they went; and they turned not when they went.”

They are impelled and directed in all their movements by the impulse of that divine spirit, which the Saviour promised to send “to teach his pastors all things, and to guide them into all truth, to the end of the world.”—John xv, 23.

“And, as for the likeness of the living creatures, their appearance was like that of living coals of fire, and like the appearance of lamps. This was the vision running to and fro in the midst of the living creatures; a bright fire, and lightnings going forth from the fire.”

Coal is a terrestrial substance. It is here therefore the appropriate emblem of the earthly creature man all on fire with divine love.

The living creatures, thus likened to burning coals of fire, are also likened to lamps: because, as our Saviour said of them, “they are the light of the world.”—Matt. v, 14.

Their running to and fro denotes their indefatigable activity; their anxious and restless endeavors to spread all around them the sacred fire of that charity, with which they glow, and to shew forth, like lamps, the light of faith, enhanced by the bright and edifying example of their virtuous conduct, as Saint Paul exhorts:—“preach, (says he,) the word. Be instant, in season and out of season. In treat, re-

bake, in all patience and doctrine.—2 Tim. iv, 3, 5. Be thou vigilant: labor in all things: do the work of an evangelist: fulfill the ministry: be sober." &c.

The bright fire, and lightnings going forth from the fire, represent proceeding from the furnace of charity, and from their hearts all on fire with that divine virtue, their bright convincing and all subduing doctrine, their enlightening, instructing, and heart enkindling exhortations, which for their splendid evidence, and rapid overpowering effect, are compared to the vivid and instantaneous flashes of lightning.—Some consider the *lightnings* here mentioned, (since lightning is usually accompanied with tempest,) as emblematical of the power, with which the church, in her *Anathemas* and *Excommunications*, blasts as with irresistible lightnings, all heresies, schisms, and scandalous immoralities.

From Digby's Ages of Faith.

CATHOLICISM AND PROTESTANTISM.

The modern systems, unlike Christianity, began with the great and noble. In the first assembly of Huguenots in the year 1557, which was discovered in the street of St. James, at Paris, and dispersed by the populace, there were found among them many persons of the highest rank, and several ladies of the court, some of whom were waiting upon the queen.—From the first they had many gentlemen in their ranks who were ever ready to draw their swords and rush out upon the people as in the affair of the church of St. Marceau, where their fury was excited by hearing the bells tolling for vespers. In England and Germany, Protestantism introduced itself by the head of the state, by princes, and nobles, and magistrates, and men of letters, and descended slowly into the lower ranks. Christianity followed an opposite course; it commenced in the plebeian classes, with the poor and ignorant. The faith ascended by degrees into the higher ranks, and reached at length the imperial throne. It is a remark of Chateaubriand, too just to be rejected, "that the two impressions of these two origins have remained distinct in the two communions." The same difference continues in the propagation of the two religions. By the preaching and miracles of St. Francis Xavier, the whole kingdom of Travancor embraced the Catholic religion with the exception of the king and the chief men of his court. In the missions of the Protestants, it is invariably the higher classes which furnish them with a favourable soil. So little alive are they to the natural inference from this startling fact, that in magnifying their national religions they always speak of their happy effects in giving some certain tone to high society or to literature, or in contributing to some worldly advantage, which virtually belongs alone to the ranks above the poor. There is in truth always a secret tendency in the higher classes to disdain the company of the shepherds at Bethshehem, and to follow where the fishermen had led. The poor shepherds believed the angel, and the rich will not believe apostles, prophets, angels, nor the Triune Eternal God who sends them.—

The name of Paganus was effected for a long time by certain great families, though it attested the original paganism of some member. It is only perhaps at Rome in our age, where nobles generally are seen to contend with the poor in speed to seek Christ. To the observation of Chateaubriand we may add, that in the political doctrine of states and legislations, the two impressions of the two religions are all discernible. While the moderns have alternately rejected or exaggerated the doctrine of the popular power, the great writers of the middle age maintained it within its just proportion. St. Thomas, for instance, said, "that since law was given for the general good, it was not the reason of any individual that could make law, but that of the multitude or of the prince who stood in place of it." Cardinal Bellarmin placed no mediate power between the people and God, but he supposes the people to be between the king and God.—Suarez confirms this doctrine by the authority of St. Ambrose, St. Gregory the Great, and St. Augustine.

Liguori speaks to the same effect. "It is certain," he says, "that power is given to men of making laws, but this power as it respects civil laws belong by nature to no one, but only to the community, and from this it is transferred to one or to more by whom the community is governed." Fenelon also says "the temporal power comes from the community which is called the nation;" and Bossuet says, "no one denies that the power of kings is not in such a manner from God, but that it is also by the consent of the people." The Abbe de la Mennais shews that this doctrine of St. Thomas and other theologians is not to be confounded with that of Jurieu and Rousseau, which they defend under the name of sovereignty of the people, which supposes that the people have no other law but their own will, which creates justice; whereas Catholic theologians lay down as a principle, that the people as well as an individual is subject to the divine law of justice, essentially independent of its will, and promulgated by the conscience of the human race. Aware of all the abuses to which the exercise of that right is liable, which cannot however destroy that right, they have with St. Thomas endeavoured to guard against them saying, "a tyrannical government is unjust, being ordained not for the common good, but for the private good of the ruler. Therefore, the disturbance of this rule is not sedition, unless when the overthrow of tyranny is so inordinately pursued, that the multitude suffers more from the disturbance than from the existence of the government." In fact, during ages of faith, though the popular power was generally exercised in a legal resistance, which sufficiently preserved society from the dangers of a reckless revolution, yet the greatest monarchs had occasion to feel the necessity of guarding against its expression in a less orderly form; but true to the origin of its emancipation, it was seldom formidable excepting in defence of its religion. Hence it was that Savodra warns kings and their ministers never to meddle with religion, or commence a contest with ecclesiastics, because, he adds,

"this will kindle the fury of the people against them." Charles V. so feared the people, that he decreed public prayers and processions through all Spain, to obtin the deliverance of the pontiff, whom his own troops kept prisoner in Italy. Within the heathen sentiments of a false and unattainable liberty, the moderns also adopted their expressions which, in a Christian society, are both unjust and opposed to the original laws and institutions of government. In ages of faith, the people were not that vulgar spoken of by Cicero, in whom "is no counsel, no reason, no discrimination no diligence; whose actions, while suffered by wise men, were seldom to be praised;" the majority of whom were evil, as Pylades said to Orestes; whom no poet was ever to address, as theognis, the Magarian, said of the peasants of his native land, ranking them with the wicked; they were not that Athenian people described by Demosthenes "the most treacherous of all things, changeable as the wind upon the inconstant sea;" not that democracy whose gifts, as the moderns would infer, are always a Cyclopien grace, to destroy others first and their friends last. The Divine Saviour taught men not to be so proudly ready to rail at the multitude, and had left them his example in those gracious words benign, "misereor super turbam." Moreover, the constitution of a Christian state recognized them as entitled to every protection and secured the perpetuity of institutions founded by charity for their advantage. The Church claimed them as the objects of her especial love, and formed them by her discipline to become what they still continue, in every Catholic country, when not perverted by the policy, and driven to exasperation by the injustice of rulers, a most innocent, joyous, and engaging race, whose name might no longer be taken for that of a nation, but seems to be rather that of a Christian intelligence. The Church prayed oftener for the people than for kings. She wished, that their approval might accompany her elections, and she indicated its necessity for kings in the ceremony of their coronation. The first grand objects which meet the eye in the capital of her government derive their title from the people: as if to remind men of that ancient discipline, which lasted in practice till the XIIIth century, and which continues always in spirit to distinguish ecclesiastical rule: it is through the gate of the people that you enter Rome, and the first church, of St. Mary, which presents itself to the pilgrim, is also entitled of the people: many of her solemn and holy orders have the especial missions to console and assist the people; and it is among the lower classes, who, as Bonald says, are always in the first age of society; it is among the devout multitude, who comes from far over the mountains in peaceful pilgrimage to Alvernia or to the blessed house which crowns the eastern shore of Italy, or to the rock of the archangel which beheld his bright vision beside the Adriatic, that the piety, and simplicity, and innocence of ages of faith may still be found,—not amidst the disdainful assembly of those who meet in the chapels of some proud metropolis, to display their

charms, or their grandeur, in the appropriated tribunes that are formed to separate them from the poor. Let the haughty rich men, who legislate in favour of their philosophy, bear these facts in mind, and let them at least respect the right of prior possession. The Catholic religion, with all its seeds of future fruit to be developed at the Church's pleasure; embraced by the poor, was here established before them: they found it here; it is no upstart; they did not vote it into existence; a majority of their voices was not required for its establishment, as in that scene among the American savages, who lately decided for Christianity by rising from their seats.—They were not once consulted about it.

From the London Journal.

MACHINERY OF THE BRITISH GOVERNMENT.

"Every body knows that the Government of this country is conducted by those members of the Privy Council who constitute the Cabinet or close Council, and in whom the confidence of the Sovereign, for the time being, is especially reposed. The Cabinet is usually constructed in this way:—The Sovereign of his or her (as the case may happen to be) free choice elects from amongst the members of either House of Parliament an individual, eminent for talents and character, and possessed of influence sufficient to enable him to associate with himself some twelve or fourteen other persons, in concert with whom he can hope to carry on the business of the country.

"Their general principles of policy are of course well understood before they assemble in council: upon certain leading questions a thorough unanimity is required: upon others a latitude of opinion is allowed; but when these latter questions are discussed in Cabinet, the members are to a certain extent bound by the decision of the majority, though in their places in Parliament they claim the right of speaking and voting as they think fit.

"There is no Cabinet in any nation which possesses so much power, or exercises it with so much independence, both of the Sovereign and the Legislature, as that of Great Britain. Undoubtedly the House of Commons may dissolve the Government whenever it may think fit to do so, by refusing the supplies, or by placing them in a decisive minority upon any question affecting the vital principles of their policy. But so long as the ministers have a majority in the House of Commons, they may defy the power even of the Sovereign. He may not give them his confidence; he may be opposed to every one of their political resolutions; and yet he must keep them in power, provided they have the support of the lower house. Upon all matters of this kind the House of Lords possess little or no control. This case now exists; for it is very well known that there is a large majority of their lordships at open, and sometimes even violent war with the present ministers. It is also clearly understood, that the late king was often adverse to the policy of his ministers; the archives of the Cabinet are full of his letters remonstrating against their proceedings,—letters,

Too, it is said, written with great ability and extensive knowledge of the topics on which they treat.

"The title by which the British cabinet ministers are designated in their collective acts, is,—“His (or Her) Majesty's confidential servants.” They usually assemble about two o'clock in the afternoon in a spacious chamber fitted out for the purpose in the foreign office. A cabinet is held regularly every Saturday during the sitting of Parliament. There is also a cabinet frequently on other days of the week, summoned by any of the ministers who may require the advice of his colleagues on matters of special importance. He proposes to them his views of the steps that ought to be taken—those views are freely canvassed—he accepts or refuses any modifications which his colleagues suggest; if a majority be decidedly opposed to him, he either withdraws his proposition or alters it, or resigns his office, if he can make no compromise.—Every resolution of the cabinet which is of particular importance, is sent to the Sovereign for signature, before it is reduced to action. It is the signature which is constitutionally required, not approbation. William the IV. sometimes added to his signature the words, “Highly approved.” More frequently he gave his mere signature, accompanying the act with an expression of dissent, but stating that he left the matter to the ministers, who were responsible to the nation for the consequences.

“Nor is that responsibility by any means a nominant one. They may be called upon at any time in their places in Parliament to vindicate their measures, and to produce any documents connected with them, unless it shall happen that the production of such documents might be detrimental to the public service. The old constitutional mode of punishing any gross malfeasance on the part of a public functionary was by impeachment. The accusation was brought by the House of Commons and tried by the House of Lords. The former appointed managers, who conducted the prosecution, and the accused made his own defence, assisted by counsel. But impeachment may be now said to have become obsolete. In fact, no minister or other public functionary can go wrong to a sufficient extent to bring upon himself any such visitation. They are all watched too narrowly by Parliament and the public, and the expression of opinion is too rapidly poured out against them, through the columns of the daily press, to allow of any really injurious conduct upon the part of the Government proceeding to an extreme point. The utmost punishment a minister can undergo, is a resolution of censure passed by either House of Parliament; a resolution of the House of Lords, however, possessing much less weight, under the existing circumstances of the country, than a resolution of the House of Commons, on account of the many collisions which have, of late years, occurred between the two branches of the legislature. The real power exists in the House which can tie or untie the purse-strings of the nation.

“The Chiltern hundreds are situated on a chain of chalk hills, covered in various places with wood, which run from east to west through the middle of Buckinghamshire, and belong, from time immemorial, to the crown. The crown, of course, appoints to the stewardship of these hundreds, to which office a salary (now merely nominal) is annexed. The trust committed to a member of the House of Commons is one which he cannot resign; he is compellable by order of the House to discharge the duties of it, unless he can show such cause as the House may, in its discretion, think sufficient.

The only mode, therefore, he has of vacating his seat, is by acceptance of an office “of profit” under the crown. Mr. Hatsell, the great authority upon all points connected with the law of parliament, observes, that “the practice of accepting this nominal office which began (he believes) only about the year 1750, has been now so long acquiesced in, from its convenience to all parties, that it would be ridiculous to state any doubt about its legality; otherwise [he believes] it would be found very difficult, from the form of these appointments, to show that it is an office of profit under the crown.

“No person can be a member of the Privy Council, who has been born out of the dominions of the crown, unless born of English parents. No act, even of naturalization, can qualify a foreigner to sit in this assembly.

“There are many acts, such as the issuing and signing of proclamations, ordering new coinage, new seals of office, the granting of charters to colonies or corporations, which must be performed by the sovereign “in council.” As a court of justice, it exercises authority, both original and in appeal, with reference to cases from the colonies, as well as from the ecclesiastical and other tribunals at home.—There has been established for some years a judicial committee of this assembly consisting exclusively of law lords, before which all such cases are argued and decided.

More Victims to Puseyism.—During the past week, two more victims to the treacherous dealing of University Professors & Tutors, have openly seceded from the Establishment, and joined the communion of Rome. Their names are, Mr. Renoux, a Bible Clerk of Pembroke College; and Mr. Douglas, B. A., a Gentleman Commoner of Christ Church.—Both parties, we understand, are now with Dr. Wiseman, of Oscott. It is understood, that the latter of those gentlemen owes his abandonment of the Protestant religion directly to a College Tutor; and the other, Mr. Renoux, is the reputed author of a Tract on “The Holy Eucharist,” at first attributed to Mr Williams, and which, as we have reason to believe, was published with the knowledge and sanction of Mr. Keble. It was to these gentlemen, and two others on the way, to which we referred as likely to follow Mr. Grant, and the honest-minded and consistent Sibdrop; and we now add, on good authority, that many more are expected to follow.—*Oxford Chronicle*;

Conversion to the Catholic Faith—On Sunday the 15th inst. George and John Revald were publicly received into the Catholic Church at Abbesside Dunganon, by the Rev. William Hickey, the respected Catholic Curate of that Parish. Mr. Robert Revald, father of the above parties, also abjured the errors of protestantism recently, and was received into the “one fold” by the Rev. Mr. Hickey whose zealous and indefatigable labours in every department of the vineyard, since his location in the neighborhood of Dunganon, have been productive of the happiest effects to the cause of religion and morality, and bid fair, ere long, from the talent which he displays in effecting conversions to Catholicity, to lighten considerably the labours of the Rev. Rector of that parish who administers Protestant orthodoxy as by law established.—*Waterford Chronicle May 23.*

RECEIPTS FOR THE CATHOLIC

Hamilton—A Buckley 7s 6d; — Girard 15s
Toronto—P. Burke, Auctioneer, 15s
Wellington Square.—Mr. Hogg, 7s 6d
Belleville.—Rev Mr Brennan, for R. O'Brien, 15s.; Joseph Malone 5s.; Donald McLellan 7s6d; Stephen O'Brien 7s6d; and Patrick Salmon 7s 6d.
Alexandria—Alexander McDonell and Duncan McPherson, each 7s6d.

CABINET, FURNITURE, OIL AND COLOUR WAREHOUSE,
KING-STREET, HAMILTON,
Next door to Mr. S. Kerr's Grocery.

MESSRS. HAMILTON, WILSON, & Co., of Toronto, desire to announce to their friends and the public of Hamilton and its vicinity, that they have opened a Branch of their respective establishment in this place, under the direction of Messrs. SANDERS and ROBINSON, and that they intend to manufacture all kinds of Cabinet and Upholstery Goods, after their present acknowledged good and substantial manner.

—ALSO—
Painting in all its branches, Gilding in oil and burnished do., Lettering Signs, &c. &c., Paper Hanging, Rooms Colored, &c. &c., which they will execute cheap and good. To their friends, many of whom they have already supplied, they deem it superfluous to give any further assurance; and to those wishing to deal with them, they would respectfully say “Come and try.”

N. B.—Gold and Plain Window Curtains of all kinds, Beds, Mattresses, Pillows, Looking Glasses, Picture Frames, &c., made to order on the shortest notice. Also, a quantity of Berlin Wool and Ladies' Work Patterns, kept constantly on hand.
King street, [next door to Mr. Kerr's Grocery.]
Hamilton, June 28th, 1842.

SWORD EXERCISE.
THE subscriber begs to inform the Officers of the militia and others wishing to learn the Art of Independent Practice and Loose Play that he has opened a School for the Practice of Cavalry Sword Exercise, Mounted and Dismounted Practices, and Infantry Sword Exercise, next door to the Catholic Printing office.
R. M. CLIFFORD,
Late of the 7th Lancers.
Hours from 6 to ½ past 7 P. M.
Hamilton, 5th June, 1842.

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

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

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

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

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

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

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

ROYAL EXCHANGE, KING STREET, HAMILTON—CANADA,

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

Dec. 24, 1841.

QUEEN'S HEAD HOTEL.

JAMES STREET, (NEAR HURLEY'S HOTEL.)

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

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

W. J. GILBERT Hamilton, Sept. 15, 1841.

Carriage, Coach, and Waggon PAINTING.

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

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

C. GIROURD. Hamilton, March 23, 1842.

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

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

SHIP INN.

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

N. B. A few boarders can be accommodated. Hamilton, Feb. 23, 1842.

NEW HARDWARE STORE.

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

H.W. IRELAND. Hamilton, Oct. 4, 1841.

SAMUEL McCURDY,

WARRIOR,

108 N. WHELAN, HAMILTON

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

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

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

The following is a list of Patent Medicines received direct from the Proprietors Fahnstock's Vermifuge, Moffat's Life Pills and Bitters, Sir Astley Cooper's Pills, Tomato Pills, Sphon's Headach, Remedy, Taylor's Balsam Liverwort, Low and Reeds Pulmonary Balsam, Bristol's Extract Sarsaparilla, Bristol's Balsam Horehound Southern Tonic for Fever and Ague, Rowland's Tonic for Fever and Ague, Sir James Murray's Fluid Magnesia, Urquhart's Fluid Magnesia, Hay's Liniment for Piles, Graville's Counter Irritant, Hewe's Nerve and Bone Liniment

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

Horse and Cattle Medicines of every Description.

Physician's prescriptions and Family recipes accurately prepared.

N.B. Country Merchants and Pedlers supplied on reasonable terms. Hamilton, May, 1842. 58-6m

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

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

TEN DOLLARS BOUNTY.

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

FIRST INCORPORATED BATTALION, Commanded by Lieut-Colonel Gourlay, The period of Service is for two years (to the 30th of April 1844.) Pay and Clothing the same as Her Majesty's Regiments of the Line, with FREERATIONS.

Immediate application to be made at the Barracks, Hamilton. Hamilton. April 30, 1842.

SPRING AND SUMMER FASHIONS FOR 1842

HAVE BEEN RECEIVED BY THE SUBSCRIBER

HE ALSO wishes to acquaint his Patrons, that he has REMOVED to his New Brick Shop on John Street, a few yards from Stinson's corner, where they may rely on punctuality and despatch in the manufacture of work entrusted to him. S. McCURDY. Hamilton. 1st April, 1842.

JUST PUBLISHED

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

WEEKLY & SEMI-WEEKLY N.Y. COURIER & ENQUIRER TO THE PUBLIC.

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

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

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

WEEKLY COURIER & ENQUIRER.

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

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

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

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

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

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

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

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

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

Daily Papers TEN Dollars per annum.

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

New York, February, 1842.

THE HAMILTON RETREAT.

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

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

ROBERT FOSTER. Hamilton, Sept., 1841.

PATRICK BURNS,

BLACKSMITH, KING STREET, Next house to Isaac Buchanan & Co's large importing house. Horse Shoeng, Waggon & Leigh Ironing Hamilton, Sep. 22, 1841.

THE CATHOLIC.

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

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

TERMS—THREE DOLLARS HALF-YEARLY PAID IN ADVANCE.

Half yearly and Quarterly Subscriptions received on proportionate terms.

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

PRICE OF ADVERTISEMENTS.

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

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

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

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

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

Produce received in payment at the Market price.

LETTER-PRESS PRINTING OF EVERY DESCRIPTION NEATLY EXECUTED

AGENTS.

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

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