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# THE CATHOLIC.

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

VOLUME II.

HAMILTON, G. D. DECEMBER 29, 1841.

NUMBER 16.

## THE CATHOLIC

Is Printed and Published every Wednesday morning, at

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

EDITOR.

Original.

### ON THE NATIVITY OF OUR SAVIOUR.

"While all things were in silence, and the night was in the midst of her course, the Almighty Word leaped down from Heaven; from thy royal Throne."—WISDOM—xviii. 14, 1.

The Moon her midnight course pursued;  
And round, in twinkling myriads strewed,  
The starry host shone clear:  
Nature repos'd, when Nature's God  
Descending, sought Man's low abode—  
Our sin-polluted sphere.

The Eternal born, a Child of time,  
The self-doom'd victim of our crime,  
Our Form adopting wears;  
A helpless Babe in manger mean,  
Low laid, an Ox and Ass between,  
Creation's Lord appears.

By Mercy here we wond'ring view  
Man's debt of satisfaction due.  
To justice amply paid:  
View God himself, as Man, defray  
'Gainst Man, the huge amount that lay,  
And all his worth outweigh'd.

In mute amaze th' angelic throng  
Behold our sinful race among,  
Life's Author, mortal born!  
And Man now with his Maker claim  
Fraternal kindred, late the theme  
Of hopeless guilt forlorn.

But hark! their voices sweet they raise;  
And high, o'er all exalting, praise  
Th' Almighty Lord supreme!  
Then of Messiah's humble birth  
The tidings glad announce to earth,  
And peace to man proclaim.

Watching their flocks on Bethlem's plain,  
The pious shepherd's heard the strain,  
And saw the vision clear:  
Then thither hied them, where they find  
The Saviour, hop'd of human kind,  
And, prostrate, him revere.

In mystic forms, our faith to try,  
Upon his altars still we spy  
Disguis'd, our Saviour Lord:  
Not by the humble shepherds sole;  
But now, as God from pole to pole,  
By mankind all ador'd.

To God, who reigns eternally,  
In substance One, in persons Three,  
Supremely blest in heav'n;  
By all his Creatures, but o'er all  
By man, so favor'd since his fall,  
By endless glory giv'n!

## THE CHRISTIAN RELIGION

DEMONSTRATED DIVINE.

Dedicated to our modern Freethinkers.

### CHAPTER XV.

#### EXODUS.

CHAPTER I.—This book begins with a detail of the excessive sufferings and persecutions which the people of God had to endure from the Egyptians, under a new king, Pharaoh; "who knew not Joseph;" and who, dreading the prodigious growth of the children of Israel, into vast "multitudes that filled the Land;" and threatened to become stronger in it, than the natives themselves; sought by oppression and hard labour, to keep them under; and even to destroy their race, by commanding the Egyptian midwives, to kill every Hebrew male child as soon as born.

Verse 10.—"Come," said he to his people; "let us wisely oppress them, lest they multiply, &c." But his wisdom was folly in the end; as that always turns out to be, by which man thinks to counteract the designs of the Omnipotent, whose views are only forwarded by the very measures adopted in order to frustrate his just and holy purposes. Of this, even in our days, and in our own country, we have lately had a striking example. The English, like the Egyptian government, has tried by every imaginable mode of oppression, to root out Catholicity from the British dominions.—Its unjust code of laws, enacted against the followers of that religion, which converted our Pagan forefathers to Christianity, is traced in characters of blood,—of blood which can never be effaced, on our Statute Books, and Parliamentary Records. Never was persecution more severe, long-lasting, and unrelenting. Even as yet, after the long lapse of three hundred years, though its fury is abated, its effects are felt. The storm is hushed, that so agitated the deep:—but its troubled waters still heave and swell, and dash their foaming billows on the hoarse resounding shore. In Ireland we have seen renewed, and enforced with growing rigour for so long a time, all the remorseless cruelties of a Pharaoh, and his Egyptians; "who hated the children of Israel, and afflicted and mocked them." But it happened as of old, "that the more they oppressed," and sought to destroy them; "the more they were multiplied and increased."

Chapter 2.—Verse 10.—Moses, the deliverer of his people, is taken from the water; like Noah from the Deluge, the preserver; and Jesus, from the Jordan, the Saviour of our race. All saved with Noah, "were saved by water;" 1 PET. iii. 20. All liberated with Moses, were saved through the Red Sea; and all saved with Joshua or Jesus, must cross the Jordan, before entering the Promised Land; must "be born again of water and the Holy Ghost;" JOHN iii. 5. Must pass through the purifying medium in Baptism; which according to St. Peter, "is of the like form;" 1 PET. iii. 21; "before they can enter the kingdom of God."

Verse 15.—Moses, flying from the face of Pharaoh, who sought to kill him, "abode in the land of Madian; and he sat down by a well. And the Priest of Madian had seven daughters, who came to draw water; and, when the troughs were filled, desired to water their father's flocks. And the shepherds came and drove

them away. And Moses arose, and, defending the maids, watered their sheep."

Moses also was an illustrious prototype of the Messiah. His spouse too, SERPORA, "the beautiful" (for such is the meaning of her Hebrew name,)—was found, like Isaac's and Jacob's, "at the well;" seeking to "water her father's flocks." Here then again is a figure of the Saviour's Church; the daughter of the Gentile Priesthood; found by him in baptism, the fountain of regeneration. Another figure is spied by the Catholic writers in "the seven sisters, who came to water their father's flocks;" namely "the seven Sacraments" of the Redeemer's Church. Moses rising "defended them against the Shepherds;" The Saviour rising from the dead, defends them against the false teachers; who would prohibit them from pouring forth to the faithful their purifying and refreshing streams: the water, of which our Saviour says, "that it shall become in those who drink it, a fountain of water, springing up into eternal life;" JOHN iv. 14. It is he himself, like Moses, who "draws for them the water, and gives the sheep to drink."—Verse 19.

Moses takes to wife the daughter of the priest of Madian. The Saviour takes for his spouse the Gentile Church, the daughter, as we said before, of the heathen priesthood.

Chapter 3.—Moses feeds the sheep of Jethro, his father-in-law. The Saviour, forced to quit his kindred, —the Jews—becomes the pastor of the Gentiles.

Verse 2.—And Moses, "having drove the flock to the inner parts of the desert; and being come to the Mountain of God, Horeb, the Lord appeared to him in a flame of fire, out of the midst of a bush; and he saw that the bush was on fire, and was not burnt.

The Fathers of the church find in this great sight which Moses said "he would go and see," an emblem of the Divinity, united in our Saviour with the humanity; of the eternal, essential, vital and all vivifying flame of charity; (for God is charity,) 1 JOHN. iv. 1,—combined with the terrestrial creature, "the bush," without consuming it. The Supreme Majesty of the vision appears from the order given to Moses, thus: "come not nigh! put the shoes from off thy feet; for the place on which thou standest is holy ground." Saint Bernard compares the Blessed Virgin Mother of God, overshadowed by the Holy Ghost, "full of grace," and conceiving the eternal Son made man, to the bush all on fire, yet unconsumed.

The Almighty, doubtless the Filial Deity, whose specially favoured creature from the beginning was man; reveals himself to Moses; declaring that he is "the God of Abraham, Isaac and Jacob; on hearing which, "Moses hid his face, for he durst not look at God." The Lord then tells him, that having seen the afflictions of his people in Egypt; and heard their cry; he intended sending him to Pharaoh, to bring forth his people the children of Israel, from Egypt. He gives Moses, who asks his name, that sublime definition of himself; I AM, WHO I AM. All else, that is, was bid by him to be. He alone essentially exists; and is to all that is, the source of existence.

Chapter 4.—On Moses expressing his fear that the Israelites would not believe his word; the Deity "said to him; what is that, thou holdest in thy hand? he answered a rod. And the Lord said, cast it down upon the ground. He cast it down, and it was turned into a

serpent so that Moses fled from it. And the Lord said, put out thy hand and take it by the tail. He put forth his hand, and took hold of it; and it was turned into a rod."

The rod is the sign of power. It is wielded by those empowered to strike the disobedient or guilty. The sceptre is the rod of the king, and the sign of the supreme authority. The shepherd's rod is his crook; with which he rules and directs his flock; and hence the chief spiritual shepherds, or bishops of the Church, bear the pastoral staff; the emblem of their charge and jurisdiction—Even the wizard's wand is the sign of his magical power. Moses, as the deliverer or legislator, and ruler of his people, is the representative of the Saviour: his rod is therefore the sign of the Saviour's kingly power. It is an ever living and wonder working rod; with which he beats down the pride, and quashes all the efforts of his enemies against him. Addressing him, the paternal Deity says: thou shalt rule them with a rod of iron; and shall break them in pieces like a potter's vessel; Ps. ii. 9. In this manner has he dashed to pieces the mightiest powers that opposed his sway; and "driven them like dust before the wind, from the face of the earth;" Ps. i. 4.—where are now all the heathen states that persecuted his Church? Of the Romans even, the mighty masters of the universe, not a vestige now remains. "He has beaten them as small as the dust before the wind; he has brought them to nought, like the dirt in the streets;" Ps. xvii. 43. The many heretics also, with their powerful abettors, have fallen all successively before him. He will complete in the end, with his ever-living rod, his kingly triumph over all his adversaries; when he has saved his saints, the objects of his paternal solicitude; and consigned the wicked to their place of condign punishment.

### TITHES! TITHES!! TITHES!!!

Are those astounding enormities, under which the defenceless Irishmen has so long groaned ever to have an end? We are led just now to ask this question in sadness and seriousness by a statement which has been sent us of the sufferings of some poor men, in consequence of their inability to pay a sum due for small tithes to the Rev. Richard King, rector of Tomhaggard in the county of Wexford. The following were the sums alleged to be due:

John Edwards,	£1	0	0
Walter Rossiter,	0	15	0
William White,	0	15	0
Widow Pearle,	0	15	0
Edward Kavanagh,	0	15	0
Total.	£1	0	0

For the above amount these men were proceeded against by due course of the law; and the costs of the suits against two of the defendants, Rossiter and Edwards (the others having by great difficulty settled the tithe demanded from them), amounted to—what does the reader suppose? fifty-six pounds eighteen shillings and six pence! for a debt of £1 15s. 0d.—*Wexford Independent*.

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, DECEMBER 29.

We take this opportunity to express our grateful thanks to our reverend and dear brethren for their zealous endeavours to promote the circulation of our paper among their people. Some, to be sure, have not been so successful as others; but all, we doubt not have done what they could, to keep our *Catholic* afloat, the first, the only English periodical over edited in the Canadas in defence of our holy religion; nay, the only one ever edited in this country in any language for so necessary a purpose, except that excellent paper in French, the "*Melanges Religieux*," lately published in Montreal. Our outlay however is great, not less in the year than some thousand dollars. Any thing above the sum required will be at our own disposal; and will be exclusively applied towards liquidating the debt contracted in finishing our Church here; in the purchase of two lots; and the erection of our Presbytery upon them; so as to leave our people here, in this important place, in the full and free enjoyment for ever of the conveniences of their religion. We should hope therefore that no true Catholic will begrudge leading what support he can towards so meritorious a purpose. Should it happen otherwise, and that we are left in the lurch, as we have been on a former occasion; what an everlasting reproach it would be to our people in all the Canadas, that they would not support one single weekly periodical, engaged in refuting the calumnies and misrepresentations of the religious Protestant press; and of shewing the purity of our doctrines to the prejudiced and mis-directed multitude. If so, we need not wonder and complain that we are looked upon as monsters by those who for more than three centuries have been taught to consider us as such; or that, as the Apostles says, "the way of truth should be evil spoken of;" 2 Pet. ii. 2.

The Editor of the *Hamilton Gazette* has stepped forth, at least, the avowed champion of Protestantism in its most repulsive form; and his weapons are not those of fair argument, and polite, at least, if not friendly, discussion; but the foulest missiles of abuse, and the rankest stink-pots of general sectarianism. These have been piled up in one common arsenal by every dissentient reformer since the days of Luther; and are free to be used, as *Anti-catholic repellants* by every skirmisher with the Romans. We have observed more than once the editor's propensity to dabble in dirt. Every animal has its own proper instinct; and there are some who are never so happy as when they have their muzzle in the mud. With any such we wish not to come in

closer contact, than merely to mark their filthy habits and point at their deformity. To drop the figurative, we have only to observe, that sheer abuse and absurdity deserve no serious answer. We have seen no rational reply to our article in the *Editor's Gazette*; nothing but the uncivil and unchristian designation of ourselves as liars and hypocrites. Nothing but nicknames and reviling epithets unsparingly bestowed by a catch-penny scribbling individual on our universally spread church and her countless millions. By whom, then, we again ask, are Protestants authorized to abuse so their neighbours? Not surely by the Saviour, who, as we said, declares, that "he who calls his brother a fool, is in danger of hell fire;" Matt. v. 22. By whom then? Let the said Editor answer the question. Who suggested that mocking term "mummery," so constantly used by Protestants in speaking or writing on Catholic ceremonies, which they understand not—"Blaspheming those things which they know not;" 2 Pet. ii.; "and of which they are wilfully ignorant?" i. 3. It is the spiteful idiot's lolling tongue, shot out in derision of what he cannot possibly get rid of.

The Editor of the *Gazette* knows full well that he is one of an Orange Gang, who take midnight oaths to sacrifice Catholics to the Dutch Idol in College Green, Dublin. He makes himself a brother with ALL who will take his congenial oath, to persecute perhaps his nearest neighbour, who may be his best friend, though a Catholic. We do not seek like him to injure our dissenting brethren, but our purpose is to expose and explain the false interpretation he and his people make of us.

### THE INFLUENCE OF DAN. O'CONNELL.

It is interesting, and not without its uses in many respects, to note the opinions which are formed of the great Liberator of Ireland, by intelligent and clear-sighted men, even among those who have no political or religious sympathies with him.—*Freeman's Journal*.

Of this description is the following passage by the celebrated Chambers:

"That Mr. O'Connell should exercise so much influence, is a fact which ought to induce those formerly his enemies to search deeper than they have hitherto done into the sources of his power, and the true philosophy of his position. This man, we fear, has been generally estimated in England upon false and narrow grounds, even by those who are disposed to take the more liberal views of public questions. The anomalous and unauthorized nature of his power and his want of that status which is derived from customary state honors, seem to have prevented the multitude from forming a just notion of him. Viewed abstractly from unimportant and personal circumstances, Mr. O'Connell is unquestionably one of the most memorable historical personages of our day.

What is it that invests Mr. O'Connell with the power of actively or negatively controlling the formation of the British ministry—what but the injuries which he

is commissioned to avenge and redress? How absurd to speak of this man as an individual selfish or generous, or with any peculiarity of human character! In person, certainly, he is an individual; but politically he is seven millions—seven millions of wronged men—men humbly in condition, and who in ordinary circumstances would be little heard of in the courts of the national legislature, but who, through our perverse determination to do them that which justice says we ought not to do, are almost able to turn the balance for general ruin or general good. It is of no more importance that Mr. O'Connell should have the elements of a good citizen in his composition, than that the seven millions should be all of them in superfluous coats. But whatever Mr. O'Connell may be, he certainly has the sense to perceive and appreciate the full advantages of his situation. To resist as he has done, the blandishments of those whom he considers as the enemies of his country, and to despise the scorn and shame which may have poured upon him, must have required no ordinary firmness—for, however poor may be the importance of a state office in comparison with the homage of millions, however ruinous apostasy would be to his historical character, consoled however he may have been in the affection of the multitude for the indignities of the few, who find birth-right so often sold for menses of postage, that he who has stood firm against such things may well be allowed the praise of a more than usually comprehensive intellect, as well as a more than usually vigorous character.

The very expectations which are perpetually expressed in all quarters of the possibility of his taking some courtly or official honor, and thereby destroying his popular influence, show that to do so would be natural. There even appear to be some who would consider the offer of a ministerial office as an honor to Mr. O'Connell. Such must be the men who, in political affairs, never look beyond little inconsistencies in the opinions of statesmen, and, filled with anecdotes of what has been said or done by individuals, are unable to take a complete view of any single question. O'Connell evidently can feel the grandeur of his position, and feeling it can estimate all competing temptations at their proper value. He sees day after day how those who were once opposed to him are won by his steady advocacy of the rights of his country—how, while he stands firm to his principle, all others shake, and veer, and sink by his side—how every moment in affairs only brings him a little nearer to the great object at which he aims, and which must in the long run place him among the greatest of the benefactors of mankind. Consider how rapidly he is approaching this object, he would be impatient indeed if he could not wait till it has been gained."

From the *Tablet*.

[Extracts from "Master Humphrey's Clock," in relation to the character of

### LORD GEORGE GORDON.

The character of Lord George is a very tolerable type of the character of the mobs with which his name is insolubly united. Having misconceived the one i

was not likely that Mr. Dickens should be accurate in the other.

The Protestant Association he represents as a nonentity. "It had never made any public demonstration; had scarcely if ever been heard of save through him; had never been seen, and was supposed by many to have been the mere creature of his disordered brain." p. 156. Now, setting aside the Scotch riots and pillages which gave at that time a very serious character to all such associations, it is erroneous to represent this association as a mere creature of Lord George Gordon's. It existed before he joined it. It continued to exist, and was defended by Wesley long after the riots. It was started under the pretence of disseminating tracts against Popery; and it was only because Lord George having made himself remarkable by his doings in Scotland that he was invited to put himself at its head. So far from not "having been seen" it had its ramifications all over the island, and at the very period of the riots it had in town its numerous deputations from the country to swell its muster roll.\* One of the divisions of the memorable encampment on St. George's Fields was the Scotch division;—composed of the flower of the Scotch residents in London. Besides this, it had well known clergymen as its directors, and had held numerous public meetings in London, the proceedings of which, as Lord George's trial shows, were watched with suspicion, and carefully minuted down.† But of whom was the mob in palace yard composed? The narrators of the time are not very careful to tell us. With them the mob was not composed of human individuals but is a sort of incomprehensible abstraction which pulls down houses and commits all kinds of crimes and extravagances. This undoubtedly affords great latitude to a writer of fiction to make up his mob as he pleases; and accordingly Mr. Dickens, though he introduces some psalm singing, yet, on the whole, makes the most important characters in the mob—the leaders and directors—a set of the lowest ruffians and cut-throats. This, however, is a grievous error. The mob was, in most respects, a multiplication of the various phases of Lord George's character. There was religious fanaticism, there was Jacobinism, there were, besides, low depravity and crime, which makes the hands and tools of most lawless outbreaks. To understand the true character of the mob, we must recollect that it was contemporary with the first demand for Parliamentary Reform, and preceded by less than ten years, the sanguinary brutalities of the French Revolution, which is dimly heralded. Bearing these things in mind, Sir Samuel Romilly who mingled in the crowd in Palace-yard, shall throw for us a few rays of light upon this dark scene—(Memoirs, vol. i. :)

"A miserable fanatic who accosted me, not indeed with any friendly design, &c., told me that the reign of the Romans had lasted too long."

If the whole character of the proceedings do not demonstrate the essentially religious fanaticism of the mob, the follow-

ing direct testimony of the same competent witness may help us to form a sound opinion :

"I would fain have mingled in a circle which I saw assembled round a female preacher, who, by her gestures and actions seemed to be well persuaded, or desirous of persuading others, that she was animated by some supernatural spirit;—but I found it attended with some little danger. \* \* \* \* \*

My joining, however, in the No Popery cry soon pacified my inquisitors, or rather indeed, gained me their favor; for a very devout butcher insisted upon shaking hands with me as a token of his friendship.

"I have heard from three persons (strangers to each other,) who joined in construction with the populace, that it was a current opinion among them that the king was a Papist. Some were sure of it; they pretended that he heard mass privately, and that his confessor had the direction of all political concerns. A woman told a friend of mine that she hoped to see the streets stream with the blood of the Papists."

But we cannot pursue this subject further. We might extend our observations to a much greater length: but we have said enough to show the enormous deficiency which we see in Mr. Dickens's version of these lamentable proceedings.—There is no doubt that the basis of these proceedings was a very intelligible religious fanaticism. The Protestant Association patronized by Wesley, intended threats of violence, and must have contemplated direct violence in imitation of the Edinburgh disturbances.\* This Association was a very real and widely-spread body which had an existence quite independent of Lord George Gordon.—All their acts of violence were guided by an instinct of religious fanaticism, however low blackguard cut-throats may have been the instruments by whom the violence was actually perpetrated. The influence of Lord George was personal among the mob, and at the lobby of the House of Commons, as the evidence on his trial proves, and not gained by the aid of any strange organization such as that of "Muster Gashford."‡ He wrote public and private letters approving of the lawless doings of the rioters after the plunder had begun. He was no madman in the ordinary sense of the word, and if he were, he retained unimpaired his influence and credit with these gangs of religious fanatics, long after these disastrous proceedings. We may add, that while the Protestant Association owed its very existence to the example of the successful riots in Scotland, the proceedings in London were accompanied with similar outrages in other large towns—Hull, Bristol, &c. and that at the close of the Parliament, even after a violent reaction had set in, Burke was rejected from the representation of Bristol for his share in the refusal to Repeal the Relief Bill—A Bill to which public attention had been directed mainly by the proceedings of the Association.

One omission we do particularly regret. It relates to the peaceable conduct of the thousands of poor Irish who lived in London at that time, and whose wonderful patience and forbearance under all kinds of provocation, were highly eulogized by Burke. This is a branch of the subject which Mr. Dickens has entirely forgotten. We subjoin the passage from Burke's speech to which we allude.‡

One of the oldest conjunctions of Atheism and Protestant fanaticism we have ever seen is to be found in the life of Lord George by Dr. Watson—a professor of the religion of nature, and a rank Jacobin. The following extract from the life (relating to about the year 1784) will furnish a sufficient ground for believing that the anti-Catholic fanaticism of the riots, was in part Jacobinical. The writer was an intimate friend of Lord George, and the book was written to rescue his friend's name from obliquity at a time when no motive but sincere admiration could have led to such a task.

"The Holy Fisherman of Rome, who holds the keys of Paradise in one hand, and the gates of hell in another; who consistently pretends to be the servant of Servants, whilst he arrogates to himself a dispensing power over the lives and properties of men—this spiritual Tyrant, whose professional practice is ever to devise new crimes, despatched two faithful Jesuits of the true genuine stamp, provided with a pardon for all crimes, past, present, and to come, and on condition that they would assassinate the President of the Protestant Association. These fiends, who cover the darkest and most dangerous designs with an hypocritical sanctity, took up their lodgings near Welbeck-street; but notwithstanding the secrecy of the Church, he was informed that his death had been resolved upon in the Vatican! He was, therefore, consequently, upon his guard, constantly attended by a friend, and very particular in his diet.

At this period he happened to fall sick, and was under the directions of his Physicians when these monsters attempted to excite their orders. They sent a phial filled with a certain liquid, to which were affixed instructions apparently written by his apothecary, with the strictest injunctions to take it immediately. As it was brought by a stranger who hastily departed, it created suspicion, and at the very moment he was about to swallow the draught he hesitated, and sent for the apothecary; the imposition was detected, the medicine analyzed, and found to contain the most deadly poison. These are the arms which his Holiness employs to destroy unsuspecting men who oppose the interests of Popery, and it is to reinstate his adherents that Britons are now in arms; but the genius of liberty is victorious, and will baffle all the united efforts of priests and tyrants."

This biography was of course written during the war of the French Revolution.

\* He who lost his life in his provoked duel with our own O'Connell.

‡ Matters were now drawing to a crisis. All the greatest towns sent deputations to London.—Watson's Life of Lord George.

From the Freeman's Journal.  
LORD GEORGE GORDON'S MOB.

Our readers will recollect that in a late number of the Journal we published a criticism on one of the productions of the popular novelist Dickens, in which he gives a very erroneous and absurd portraiture of the notorious Anti-popery riots of Lord George Gordon and his mob, in London in 1780. We have this week received the following communication on this subject, from a respected friend who was an eye witness to the terrible scenes which then disgraced the British capital.

[The Letter referred to above shall appear in our next.]

† One of the witnesses had for months before the riot been transmitting notes of the proceedings of the Associations, and of the speeches made at its meetings, to Charles Butler. It was as well known as any similar association in our time.

‡ It rests on the evidence of the Rev. Thomas Bowen, who officiated as chaplain in the House of Commons on the 2nd of June, that his Lordship addressed the House in those words;—"The Scotch had no redress till they pulled down the mass-houses; (or, "when the Scotch pulled down the mass-house they had redress,") "Lord Weymouth then sent official assurance that the Act should not be extended to them: and why should they be better off than you?"

§ The mob expressed their willingness to leave the lobby if Lord George bid them; and he was pressed to do so by the chaplain (see evidence of the Rev. Mr. Bowen); but, says the enthusiastic biographer, when the mob asked whether they should go home, Lord George "cautiously wavered the question, and told them that "probably the sessions would soon break up, and their petition be lost forever."

¶ There was a circumstance (justice will not suffer me to pass it over) which, if anything could enforce the reasons I have given, would fully justify the act of relief, and render a repeal, unnaturally impossible. It was the behaviour of the persecuted Roman Catholics under the acts of violence and brutal insolence which they suffered. I suppose there are not in London less than four or five thousand of that persuasion from my country, who do a great deal of the most laborious works in the metropolis; and they chiefly inhabit those quarters, which were the principal theatre of the bigoted multitude. They are known to be men of strong arms, and quick feelings, and more remarkable for a determined resolution than clear ideas, or much foresight. But though provoked by everything that can stir the blood of men, their houses and chapels in flames, and with the most atrocious profanations of everything which they hold sacred before their eyes, not a hand was moved to retaliate, or even to defend.—Had a conflict once begun, the rage of their persecutors would have been redoubled. Thus fury increasing by the reverberation of outrages, houses being fired for house, and church for chapel, I am convinced that no power under heaven could have prevented a general conflagration; and at this day London would have been a tale. But I am well informed, and the things speak it, that their clergy exerted their whole influence to keep their people in such a state of forbearance and quietness when I look back fills me with astonishment; but not with astonishment only. Their merits on that occasion ought not to be forgotten; nor will they when Englishmen come to recollect themselves. I am sure it were far more proper to have called them forth and given them the thanks of both Houses of Parliament, than to have suffered those worthy clergymen, and excellent citizens, to be hunted into holes and corners, whilst we are making law-minded inquisitions into the number of their people.

## THE EFFECTS OF LOCAL SCENERY ON THE MIND.

MESSINA DESCRIBED.

In travelling over the surface of this globe, we find some places, which for their historical celebrity, and the memorable events that have taken place in them, awaken in the mind of the conscious beholder a sort of melancholy approaching to the sublime. I experienced once in a very strong degree this sadly pleasing sensation.

I was seated at the time on the heights of Messina in Sicily, near a ruined convent, a few remaining apartments of which having been spared by the earthquake of 1783, were inhabited by mendicant friars of the order of Saint Francis. The city with its fort on the near extremity of its peninsular *zankle*, the scythe-like bond of which forms the harbour: and its delightful environs, lay all stretched out beneath me, as on a map, depicted to the view. I saw the vessels gliding slowly to and fro round the light-house, through the much famed straits of Scylla and Charybdis; while others far to the left were seen appearing or disappearing as they rounded or cleared the Faro tower, situated on the utmost point of Pelorus. Opposite appeared the Calabrian coast, stretching all along from Scylla's promontory on the north to the southern extremity of Italy, beyond the town of Reggio.—The whole scene was beautiful beyond description, especially at the season of the year, when my attention happened to be so particularly directed towards it. It was in the month of April, when the trees were all hung with their full spread vernal foliage; and the fields, unscorched with summer's heat, embroidered with every gay coloured and sweet scented flower.

In this solitary and elevated spot, removed from all the bustle and tumult of the busy world, I was retracing in my mind the many important events recorded in history, which had taken place in those classic regions; and the many changes these had since undergone down to the present times. No sound was heard to interrupt my melancholy musings, but the frequent humming of the bee; or the soft whisperings of the balmy breeze, moving at intervals the many crowded leaves of a wide spreading fig tree, in the shade of which I reclined.

And ah! said I, how vain is here evinced, and insignificant all the mighty toil and trouble of ever restless and proud aspiring mortals; whose generations thus pass away and succeed each other, like the swelling and murmuring waves on the sea shore! The greatest states and empires have been seen here to die out, like the obscurest individual of the human race. The Greek Republics have all vanished with their fame. The Romans who once dictated the law to the rest of mankind, and their powerful Carthaginian rivals, have also disappeared. Their name is but an empty passing sound; and their mighty feats figure no where now, save in the page of history.

EXTENSIVE PUBLISHERS.—Baron Cotta of Austria, Mr. Reimer of Berlin, and Mr. Brockhans of Leipzig, are the most extensive publishers in the world. The first employs 400 editors, the two last 100 each.

## THE CHURCH.

Ark of our hope! though wild the waves  
Of sin and error round thee roll,  
And o'er thy path the tempest raves  
To turn thee from thy destined goal;—  
'Tis cheering through the gloom to see  
Thy red cross banner wide unfurled,  
Above the storm wave fearlessly,  
Thy refuge of a ruined world.

Come on the floating stream of time  
Through buried eyes thou hast past,  
And in thy onward course sublime,  
Attained our distant day at last;  
No trace of Eld's corroding tooth  
Upon thy glorious form appears,  
But radiant with immortal youth,  
It floats amid the wreck of years.

Nations now see thy cheering light,  
And own its kindling power divine,  
Who long in Error's dreary night,  
Have knelt at some unholy shrine:  
Led by thy mild and steady ray,  
In thronging multitudes they come,  
Thy fair proportions to survey,  
And find in thee a peaceful home.

Secure within thy hallowed walls,  
O'er life's tempestuous sea we glide,  
Nor heed the storm which idly falls  
In angry surges on thy side;  
For HE who saved the timid band  
Once rudely tost on Galileo,  
Will still extend his mighty hand,  
And spread his guardian care o'er thee.

I love thy sacred courts to tread—  
The organ's solemn tones to hear—  
And lowly bend a suppliant head  
Where God vouchsafes a listening ear;  
I love the reconciling word  
Which sweetly tells of sins forgiven,—  
The song Judea's shepherds heard,  
Sung by the herald host of heaven.

There sheltered from the busy strife  
Which fills each anxious moment here,  
And makes our little term of life  
One scene of selfish thought appear;  
The soul may view her bright abode—  
The glorious mansions of the blest—  
Where, in the city of their God,  
The weary find eternal rest.

From the Catholic Herald.

TO THE REV. W. B. ODENHEIMER, A. M.  
RECTOR OF ST. PETER'S CHURCH, PHILADELPHIA.  
No. XIV.

REV. SIR:—I did intend to extend my observations on the contents of the "Prayer Book" to other points besides those already treated of, as well as to call your attention to some features of ALL ancient liturgies, which were entirely lost sight of in that book; circumstances induces me to suspend further observations for the present, though I may be thought to conclude rather abruptly.

If I have rendered you any service in your contemplated second edition, you are welcome to this effect of my labors.—When that appears, I may be ready to repeat the same kind offices; and by our united efforts "The Offering" may advance even to a third edition. Though I promise myself a rich treat indeed in the production of the sober second thoughts, I am not so sanguine as to anticipate unalloyed perfection. With the assurance that my feeble efforts shall not be wanting to bring it to still greater perfection, I may perhaps indulge a hope, that you will consent to my suspending farther research for the present.

If the service I have rendered could be thought to entitle me to make one suggestion regarding the contents of the

forthcoming edition, it would be this:—You evidently have no objection to good long explanatory notes. They occupy one fourth of the "Offering;" the calls for them run on to the letter P. One more will not burden it much. If on one side you state the doctrinal character of the various "steps" in the formation of the liturgy, be they "backwards," be they onwards, and on the other state, the doctrine of the King or Queen, or the party in power in England at the time; I will venture to promise, that more light will be thrown on the spirit that presided over the changes of the Prayer Book,—more will be done towards 'classifying' the facts connected with its history in the minds of your readers, than by any of the notes from A to P.

There are some Theological curiosities in the "Offering" which would, indeed, offer an interesting subject for consideration, but which I will now leave untouched. I will merely call your attention to a few points, that you may have an opportunity of presenting them in a still more enticing form in the second edition.

The first point is the historico-dogmatical extract from your learned brother of Trinity Church, Southwark, contained in note M. He has certainly made an important discovery in Theological science—one that requires but to be fully known, to be duly appreciated. "There are very serious difficulties," he says, "affecting the regularity and even the VALIDITY of (Archbishop Carroll's) consecration."—The difficulties affecting the regularity arise, I suppose, from no act of parliament having been procured in England to authorize it, as was done for Bishop White, or from his not having been sent for by the gentleman of the Protestant Episcopal convention of the United States. To this fact we plead guilty, we have no other bar against judgment but to put in a demurrer against the principles of law by which such permission is contended to be necessary. While this point is being argued, we will find some consolation in recollecting that the same difficulty will affect the regularity of the consecration of St. Paul; in as much as the act of parliament or imperial rescript by which such consecration was permitted, is not found on any record with which I am acquainted.

But there are "difficulties" affecting the VALIDITY of his consecration. Oh! this is indeed important. This discovery will form a perfect offset to all that has been said about Parker's consecration, or non-consecration on which all your orders depend. But what is the difficulty? It is "in consequence of his ordination having been performed by only one titular bishop."!! There is between this and Parker's case one rather important point of difference, inasmuch as the difficulty with regard to Parker consists in its being more than doubtful, that he was ever consecrated by any bishop at all. Theological investigation would be thrown away on the learned gentleman who could propose this difficulty; I will therefore trouble neither you or him with any discussion on this point. I will merely remind you that a "difficulty" exactly sim-

ilar, if difficultly it be, is found at the foot of all English orders—not merely of those orders that are said to be possessed by the clergy of the Establishment since the Reformation, but all those which existed in England since the days of him whom you style "The Monk Augustine," "The Schismatic," "The Usurper," but who has always been known by the Catholic world, and even now is known by the English Protestant Church, as Saint Augustine, the Apostle of England. With the permission of St. Gregory, the Pope of that day, this Saint alone consecrated the first English bishops,\* and with the sanction of St. Gregory's successor, Dr. Walmsley alone consecrated bishop Carroll. The law of the church requiring the assistance of two more bishops was relaxed in both cases by the same authority; every difficulty, therefore, attending one case will necessarily exist also in the other. If the learned Rector of Trinity Church, Southwark, had extended his antiquarian labors to something more than the recollection of some antiquated objections he would have perceived the difficulty in which he was placing himself; for much as you revile St. Augustine, I believe you will find it necessary to defend his acts, if you wish to defend the validity of your own orders.

Another theological curiosity is the manner in which you endeavor to make it appear, that at the Reformation a new church was not established in England, but that the same church, which had existed before, continued on, established by law, from which we have separated; and that Protestant Episcopalians are in this country and in England, the genuine members of the One, Catholic church, spread over the whole world. One church! consisting of Protestant Episcopalians in England and America, of Papists in France, Italy, &c. &c. &c., of Greek schismatics at Constantinople, and I know not what! What a beautiful specimen of unity this ONE church would present! The One Church teaching the most opposite doctrines, and its parts excommunicating one another besides.—If you try to find instances of such notions of such unity in ancient times, I fear you will be somewhat puzzled, even though you call to your aid your learned brother of Trinity Church, Southwark, so deeply versed in ancient maxims.

But you are Catholics; we are not;—to be known, we require some other designation. The world does not say so at least. The test that St. Augustine applied in his day would hold equally good in this. I am sure that if any one, even at the corner of Third and Pine, enquired for the nearest Catholic Church, no one would direct him to the adjoining St. Peter's, he would be directed Northward, and be compelled to walk some squares before he would be told he had reached what he was in search of. The Rev. Mr. Odenheimer a Catholic! That it may yet be so, I heartily desire; but really, sir, if such a thing were announced in one of our papers, I am sure, as matters now stand, we should have it contradicted the very next morning, to allay the alarm.

\*Vide Bede, lib 1, cap 27.

it would spread even amongst the congregation of St. Peter's.

But this, you will say, proceeds from an erroneous popular mode of speaking. The name, it will be added, means nothing, it never can give, or take away the reality. This, sir, to a certain extent I will admit, and therefore will suggest that it is unnecessary, as it is vain for you to endeavour to deprive us of a name by which we have been known every where and at all times, or to appropriate the same to yourselves. We call one set of gentlemen orthodox; another, puritans, others again, disciples of Christ, or any thing else they please; they are but names, and the use of them with regard to religious sects, no more implies a belief of these sects possessing what these words express, than the names we give to quack medicines, imply a conviction of the wonderful powers which these big words convey.— But as it would be a kind of imposition for any vender of nostrums to give his own specific a name already in use and well defined, relying merely on its etymological force, so it is a kind of fraud for one body of men to claim a name which the world had given to, and has been long enjoyed by, another body that existed before they were thought of. Any new name you select, even "of learned length and thundering sound," we will readily give you; but we cannot consent to part with a name by which we were always known, much less to exchange it for nicknames which you are pleased to form for us, even abstracting altogether from the etymological arguments, on which you rest your right to christen us.

But there is something, I do acknowledge, in this name of *Catholic*, which renders its use by us of serious inconvenience to modern pretenders. It is the name that was given to the Christian Church in the most ancient times, to distinguish it from the various sects that were daily springing up. Like modern Protestants, these men were condemned by the very principle of their existence, to perpetual change; and each class was thus necessarily local. This name of *Catholic*, or *Universal*, was given to the great Church, which was spread, and was always to remain spread, throughout the world; which by this quality and name, was always to be known from the various heresies which the Apostle had foretold would ever exist, and which at their birth would find it necessary to take some other name by which they might be distinguished,—derived either from their founders, their tenets, or some other peculiar circumstance. By this provision, the dispute between the true Church of Christ, and the sects that claim the title, will always assume the form of a contest between old Christianity and a new invention which its supporters try to palm on the world in its stead. In this dilemma, few persons imbued with proper notions of the very elements of religion, will find any difficulty in knowing which side to follow, without being obliged, at the call of every mountebank, to search the Scriptures from beginning to end, a difficult task for many, even though their labour be lightened (!) by offering them, as you do, the ponderous folios

of the Greek and Latin Fathers, to aid them in their studies; and then telling them to judge for themselves!

Your own name is an instance of this. By the word "Protestant" you indicate that you belong to the number of those who, at Luther's call rallied against Rome; by the word "Episcopalian" you designate that, in which you differ from your other Protestant brethren—your adherence to the episcopal form of church-government. By these two words, *Protestant Episcopalian*, you are known to the world. But each one of us can yet say with St. Pacian—"Christian is my name, Catholic is my surname," we need no other appendages to be known all over the world. If it follows from this that we are the same old church which received this name from the beginning, and you, a new body sprung up in the 16th century;—if it follows, that the question between our church and yours as with all other sects, is a question between the old Christian family and a new denomination; the dispute assumes this complexion in consequence of the intrinsic nature of things: the judgment of the whole world expressed in its familiar language, has placed it on this footing, not any arbitrary or wanton effort of ours.

[Conclusion of *CATHOLICUS* next week.]

THE WESTMINSTER REVIEW.

CHURCH AND STATE.

The last October number of the Westminster Review, the great quarterly exponent of radical sentiment and doctrine, contains a forcible attack on the union of Church and State, in a review of a late Tory work, by W. C. Gladstone, M. P., entitled, "The State in its relations with the Church." According to the theory of Mr. Gladstone, so far at least as can we gather his opinions from the Review in question, the great preventive or remedy for the obduracy, selfishness and rapacity of the human heart, is to be found in "Collective Religion," exhibited, in its lesser division, in the family union; and in a more comprehensive manner in the "Collective Religion of the State;" and to the Collective religion there naturally belongs the incident of the "Collective Conscience" of the State, before whose judgment of right or wrong in religious matters, all individual convictions of truth or falsehood, must be made to disappear. Against this "Collective Conscience" of the State, the Reviewer indulges in the following vigorous invective.—*Freeman's Journal*.

"We have an instinctive aversion to a 'collective conscience.' The conscience of the State in Judea crucified the Saviour. In England it has burned his followers, now Catholic, now Protestant. It allotted to almost all offences death or exile—to women the punishment of death by fire.\* It called in council representa-

\* Blackstone, vol. iv., p. 93, after describing the brutal punishment of treason—"In coining, the punishment is milder for male offenders; being only to be drawn and hanged by the neck till dead. But in treasons of every kind the punishment for women is the same; for as the decency due to the sex forbids the exposing and publicly mangling their bodies, their sentence, which is to be drawn to the gallows and there to be burned alive."

tives of old walls and pasture lands, whilst it refused to six millions of human beings the lowest privileges of citizens, and still refuses to receive the votes of a vast majority of the kingdom. In the spirit of 'collective religion' it robbed the altars of that grand body, which had preserved for it the little learning it had, and wasted the spoils upon the ungainly revels of the court.

When we return from many a vale once sounding to the bell of the cathedral, yet magnificent in ruin, to stare at the well-pewed, whitewashed barns of the new establishment, where the sign of the kings arms outshines the cross, and the lion and the unicorn stand instead of the apostles, we begin indeed to appreciate the taste, wisdom and gratitude of the remorseless State. Chopping and changing with every paroxysm of lust, love, divorce and divinity, in the arch reformer Henry VIII., the conscience of the State at last elapsed into the care of the new church of England, by act of Parliament established, under a primato who sneaked into his see by taking an oath to himself not to keep his oath to the Pope, and illustrated his Protestantism by subscribing six several recantations.

Church and State danced disposedly together to the music of persecution with the virago Elizabeth. They revelled next with their great head, "the wisest fool in Europe," and paid his captain of the cockpit the salary of two secretaries of State; solved the knotty point, "why the devil did work more with ancient women than others," by statutes to end the old damsels on the gallows; or diversified their sports by burning Unitarians, or burying them in a dungeon for life. They told many a lie with his "hopeful seed" Charles; and though they got some rough knocks from Old Noll, had their revenge by leaving him out of their chronicles, and taking a wider swing at the restoration. Then flourished the pious Titus Oates.—Then came the Test and Corporation Acts, the Five-mile Act, and other such crumbs of comfort. Then were public morals mended by a palace that was a brothel, and a peerage set off by the mistresses and bastards of the king—the pensioner of France. The Church was grateful, and would have gone some length to serve her captain. When he, despairing of legitimate issue, yet considering his faultiness to his Queen in other respects, "thought it a horrid thing to abandon her," a learned clerk "saw nothing so strong against polygamy as to balance the great and visible imminent hazards that hung over so many thousands if it were not allowed."† Succeeding princes have been less nice, and Bishop Burnett pined too soon. The second Charles defender of the faith, unfortunately died in the communion of Rome; but then his brother, for belonging to the same new school, was swindled of his crown to the tune of a church juggle and *Te Deum*. There is no need to trace how the "con-

\* Sully's opinion of James I.  
† Lingard, James I., chap. iii., p. 523.  
‡ See dedication of the new translation of the Bible to James I.  
§ Lingard, Charles II., chap. iii., p. 211.

science" was handed down, through the Dutch William and the German Georges, to her present Majesty, who is far better and more happily occupied in the duties of maternity, than in convocation.

"The conscience of the State," not unaided by the votes of the church, plunged the nation into debt, and spent its blood in desolating wars. It endured and perpetuated slavery until indignant humanity swept the crime away; and then, when the work was done, when men had gone down to their graves worn out by the toil, the "brave peers of England, pillars of the State," princes and courtly prelates, and old ladies, bustled aside the survivors, and appropriated to themselves an emancipation in which they had no share except that they had seen it won in spite of them. Reminiscences of this kind do not whet the edge of our affections to the incorporated Dual."

Further on, in answer to the interrogatory "how are the jealousies, seditions, rebellions, murders, massacres, the whip the rack, the sealed dungeon and the flames, which were the offspring of the Union of Church and State, to be repressed?" The reviewer says:

"We answer, by the spirit of 'common life,' which teaches men the value of civil liberty, and that it is more great to combine than to coerce; by knowledge earned by labor and travel, which, by the difficulty they have had in working it out, and by the experience they have gone through of the multitudinous forms of men, their thoughts, habits, and institutions, shall teach them a lesson of humility in that it has been so very arduous a task for them to understand (if they can venture to say they do not yet understand, a portion of the spirit of their brother man. The more truly they have earned this knowledge, the less will they dream off repressing by "system," other than the example of persuasive love, the errors that are round about them; and the firmer their faith that religion is the mystery solely between man and his Creator, the more profound will be their conviction, that "it is impracticable for public law to stand upon distinctions of pure doctrine or opinion."

PERSUASIVE SPIRIT AND GRANDEUR OF THE CATHOLIC CHURCH.

[Immediately following the above extract, (says the Freeman's Journal) is the annexed eloquent passage contrasting the spirit of the ancient Catholic Church in the realm of Britain, with the work of human hands that succeeded to her place, and which though tricked out with all the insignia of power, wanted yet the soul, the divine spirit that gave dignity and life to the Church of the olden time, and won for the sublime dogmas of her faith, and the stern but pure morality of her law, the willing obedience & affectionate reverence of the national heart & mind. The writer states]—

When the Catholic Church shone in the full blaze of noontide splendour, the rays of her magnificence fell upon and were reflected back from the hearts of the people. She had at least the common sense to identify herself with the sources of her power. Deriving her wealth from the

multitudes that thronged her gates, she diffused at least a part of her means and influence on their behalf. She spoke in thunder to the sinful prince, whilst the solemn accents of her service swelled through the vaulted aisles for the meanest peasant in the land. On her broad floor, owning their common brotherhood, stood crowding on each other princes and plebeians; not starched up in pews, shut up from the base serving fable, bending their idle looks where the few "free sittings," common benches, marked out what part of the temple of the Most High is yet left open to the humble worshiper, and where the pious poor are penned up for the edification of the rich. She was in, not on the people—*intus et cute*; and she was so because she solicited their affections. The intellect and energy of the world were hers, because she won them by persuasion. Art was hers, not because the artist was religious, but because he brought his highest works where they were most highly prized. Her spirit pervaded all places of the State. But now the men who echo "Church and State" never forget that they are distinct from the people; nor for a moment cease to boast that they are Dogberry and Verges, the officers of the law. Whatever other persons may belong to the State, they will be the mace-bearers and rap the knuckles of the populace.

While giving the above passage, we cannot forbear expressing our entire and heartfelt concurrence in the just preference declared by the writer for "the broad floor where princes and plebeians stood crowding on each other, owning their common brotherhood, not starched up in pews," as is the practice even in Catholic Churches in this age of human pride and worldliness. But the day will yet come, we hope, when a more Catholic spirit will prevail, when the necessities of congregations will not induce them, under a mistaken idea of pecuniary advantage, to expose for sale, after the manner of base merchandize privileged places exclusive seats in the Temple of God, which pride, thus wooed and flattered, may deign to occupy, while the poor but pious worshippers must stand back from the presence of the rich, and kneel in the place, as they alone possess the spirit, of the publican of the sacred parable.

#### INTOLLERANCE. — THROWING OFF THE MASK.

A Catholic lady, who was connected by the closest ties of kindred with more than one family of Mr. Lefroy's congregation, expressed a desire upon her death-bed to have her remains interred in the family vault in the churchyard of Loughbrickland. The surviving Protestant relatives had her last will most religiously complied with. And, as it was their pleasure, during her life-time, to secure her the consolation of her own religion, so they felt it a duty to have her remains accompanied with the same ritual observances to their last resting-place. The Rector, who had just returned after a lengthened period of absence, learning these circumstances, announced his arrival by

the following note to the Rev. Mr. Doran:

"AUGHADERG GLEBE, Oct. 5, 1841.

Rev. Sir.—Being informed by my son that you performed service in the church-yard at Aughaderg, on Friday, the 24th ult., I beg leave to call your attention to the 5th Geo. IV. chap. 25, in order that you may perceive that your thus officiating without my permission was contrary to law. I am quite willing to believe that, on this occasion, it occurred through inadvertence; and I can assure you it would give me much pain to feel myself under the obligation of vindicating my rights in any manner unpleasant to you.

I have the honour to be, rev. sir,  
Your obedient servant,

JEFFREY LEFROY.\*

Rev. J. Doran, Loughbrickland."

We have not room for more than the concluding passages of Mr. Doran's reply, which are as follows:—"Do you really think it conducive to the maintainance of your rights, as you call them, to have a revision of Widow Wolfrey's trial in the law courts of Ireland? Take the disinterested advice of a friend. Your establishment is threatened at this moment with more serious injuries from some of her own children than may be justly apprehended from the repetition of a short 'de profundis' or a 'requiescat in pace' by a Catholic priest in a Protestant grave-yard. Your own church of Aughaderg and the adjoining burial-ground were, not long since, the property of Catholics. Ascend its belfry, and read there the name of its pious Catholic founder—the ancestor of the man who has planted the unostentatious, yet triumphant, cross of the beautiful Catholic church opposite. When you hear the toll of that bell, remember the virtuous donor; and should you not be disposed to comply with his last will by peating a "de profundis" for the repose of his soul, learn, at least to respect those who inherit his religion and his virtues. Remember that

True religion is always mild, propitious, and humane!

Pays not the tyrant, plants no faith in blood,  
Nor bears destruction on her chariot wheels;  
But stoops to polish, succour, and redress,  
And build her grandeur on the public good."

I have no tribunal to which I may appeal for sympathy except to an enlightened public of the nineteenth century. I shall willingly abide the terms of its award, with an undoubting confidence that the day is past when the pitch-cap and triangle will have many admirers, or the martyr to principle and conscience will be judged to have merited his fate.

I have the honour to be, Rev. sir,  
Your obedient servant,

JOHN DORAN,

AUGHADERG.

Rev. J. Lefroy."

\* This gentleman is the son of Dr. Lefroy, M. P., for Trinity College.

#### NEW HARDWARE STORE

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

H. W. IRELAND.

Hamilton, Oct. 4, 1841.

#### ODE FOR THE NEW YEAR.

This restless globe its annual race,  
Hath travers'd round its circl'd space,  
And dates a new career;  
Time, that admits no moment's pause,  
Obedient to Creation's laws,  
Hath brought another year.

What wondrous power, what mighty soul,  
Impels the planets as they roll,  
Their trackless paths to find?  
Who doth the certain seasons form,  
And heat, and cold, and calm, and storm,  
In one vast system bind?

Who scents the Spring's fresh blooming days,  
Or kindles Summer's fervid rays,  
Or mellow Autumn's store?  
Who spreads the fields with living green,  
Or painted the luxuriant scene,  
That cheerful nature wore?

Who sends the wintry blast around,  
Or bids the snow refresh the ground,  
Or ices the floods onchain?  
Say—is it chance, blind Atheist-say,  
Shades o'er the night, illumines the day,  
And forms these worlds in vain?

Ah, no! no reason dark can find,  
The Almighty Hand, the eternal Mind,  
On all his works imprest;  
His terrors wake the sinner's fear,  
His goodness crowns the fruitful year,  
And makes Creation blest.

Jehovah spake, and time began,  
And worlds their mystic mazes ran,  
Obedient to his call:  
His word shall quench the source of Light,  
And turn to blood the Queen of night,  
And make the planets fall.

Yes, worlds on worlds shall all expire,—  
Expecting the refining fire,  
They hasten to their doom:  
What then is man polluted worm,  
Of scanty date and fleeting form,  
Durst he of time presume?

Ah, no! each moment as it flies,  
Bears millions homeward to the skies,  
Or plunges them beneath;  
As bubbles rise and disappear,  
As atoms float till lost in air,  
We rise—then sink in death.

Then let me while the moments last,  
With double zeal redeem the past,  
While yet the season's mine;  
And counting well my fleeting days,  
Apply my heart to Wisdom's ways,  
That lead to life divine.

#### ENGLAND.

##### THE FIFTH OF NOVEMBER IN ASHTON.

—Our limited space does not allow us to lay before our readers the whole of a letter which we have just received under this head, but we will give them the more interesting portions. \* \* \* I was grieved in my inmost soul to find, contrary to my expectations, that in Ashton men could be found sufficiently wicked to carry about on Catholic property even to the very gates of the temple of God, in effigy of the Venerable Pontiff, the meek Vicar of Christ; to collect together a venerable, the officiating of society, who during the winter season would perish were it not for Catholic bounty, and many of them would not have a blanket to cover them were it not for the same cause; to insult their benefactors, and to annoy the inoffending, and to frighten the sick. Never, Sir (and I have been in many places, at home and on the continent) did it fall to my lot to live in the neighbourhood of so vile a place as Ashton. Taking into consideration the smallness and

circumstances of the locality, I have no hesitation in boldly asserting that Ashton can boast of as vicious, as intolerant, as bloodthirsty a faction as any other village or township in the country. \* \* \*

In Ashton, since the establishment of Orange Lodge, a vile and contemptible faction by a *clique*, possessing little money but no education, have periodically annoyed the peaceable inhabitants; and under cover of the night, and in the most despicable manner, they have committed the greatest outrages on the feelings of their Catholic neighbours. Why all this? Have the Catholics annoyed them? Has the respected pastor of the place in any way mixed himself up with party? Quite the contrary. And if I were to use the language of complaint, I would say that both priest and people have been too passive under the most galling provocation. One would really imagine that instead of being located on Catholic property, instead of being surrounded by intelligent Englishmen, we were living in one of the worst parts of the north of Ireland, and in the midst of a sanguinary Orange banditti. The windows of the Catholic chapel, built exclusively by the late Sir W. Gerard, Bart, were in 1839, and again in 1840 maliciously broken; and I well recollect, that on the 7th of November last year I myself saw a quantity of shot in the chapel porch, which was found in a heap of dirt that had been collected after the sacred edifice had been swept. Is it not mockery—a libel on truth—to assert, that Britain is, and exclusively so, the land of liberty? Of what avail is it that civil equality has been awarded us, if in Ashton, where the property is exclusively Catholic we are exposed to the insults of the vilest of human beings; if we are obliged to procure a guard to protect the windows of the temple of the living God from being sacrilegiously broken? Oh! what a dreadful curse fell upon this country when the Almighty permitted her to become a prey to the great revolt. \* \* \* Tablet

#### CORONATION OATH.

Among the petitions presented in the House of Commons last night was one from Mr. Steele, O'Connell's head pacificator for Ireland, praying for an alteration in the Coronation oath, which certainly demands the attention of the Legislature. That the Sovereign of this realm should be compelled solemnly to affirm the brand of idolatry—of a most heinous offence against the Majesty of God—upon the religious faith of nearly nine millions of her subjects, including men eminent for the antiquity of their descent, their learning and their piety, reflects no credit upon the boasted liberality of the British Legislature. It is surely enough that the Sovereign should be a good Protestant, without compelling her to attest her sincerity by branding with infidelity the faith of others. Nor does our gracious Queen stand alone in the involuntary outrage thus offered to the Roman Catholics. Every Protestant member of the Legislature is obliged to take a similar oath, though in nine cases out of ten the swearer can know nothing of the truth of what he is swearing about, being wholly ignorant of the real doctrines

of the Church of Rome upon theological questions submitted to him for reprobation. We grant that the oath is now generally regarded by the majority of the Members of both Houses as an idle form, which neither influences their opinions, nor their conduct. We would not so insult the good sense, the Christian charity, and the right feeling of the majority of the Members of Parliament, as to suppose for an instant that they took the oath in the spirit in which it was first proposed. It was framed with a view, not only to exclude Roman Catholics from Parliament, but to admit none who were not actively hostile to them. To hate the devil was not so meritorious a State duty as to abjure the Pope and the Pretender. But with the extinction of the House of Stuart, and the admission of Roman Catholics to Parliament, ceased all pretext for administering the abjuration oath in its present offensive, or rather insultingly disgraceful, form.— The continuing to offer so disgraceful an insult to the Roman Catholics, for no other conceivable purpose than to outrage their religious feelings, was, and is, a deplorable instance of bad policy, bad feelings, and bad taste. It is the duty of Catholics to insist upon being no longer so insulted, and it is equally the duty of Parliament and the Government to comply with a demand so just and reasonable.

We hail it as a good sign of the times, that Protestants themselves are growing ashamed of tests insulting to the religious feeling of their fellow subjects, and that they are the first to address petitions to the Legislature praying for their modification. The subject of Mr. Steele's petition is one which ought not to be suffered to drop, and any Member taking it up with spirit would not fail to do good service to the country by wiping from the Statute-book a pernicious and offensive remnant of the penal code.— London Sun.

**THE PRINCE OF WALES.**

Queen Victoria, then, is the first Queen Regnant of England who has ever given birth to a Prince of Wales. The infant prince, as eldest son of the monarch, inherits the title of Duke of Cornwall, and at once enters upon the enjoyment of the ducal revenue for his sole use. In a few days he will be created Prince of Wales and Earl of Chester; George the Fourth was so created when he was seven days old. The other titles usually attributed to the Prince of Wales are, Duke of Rothesay, Earl of Carrick, Baron of Renfrew, and Lord of the Isles, because they were formerly borne by the eldest son of the Kings of Scotland. The Prince of Wales is a constituent part of the Order of the Garter: hence he becomes a Knight of the Garter as soon as he is created Prince of Wales. Some of the Prince's Privileges, for obvious reasons, are the same as those of the king: to compass his death: to assail the chastity of his consort, is equally high treason. The following is the lineal descent of the new-born Prince from William the Conqueror—

ascended  
D.  
1066 William I, father of

1100 Henry I, father of  
Matilda Empress of Germany,  
mother of  
1154 Henry II, father of  
1190 John, father of  
1216 Henry III, father of  
1272 Edward I, father of  
1307 Edward II, father of  
1327 Edward III, father of  
Lionel Duke of Clarence, father of  
Phillipa Countess of March, mother of  
Roger Earl of March, father of  
Ann Countess of Cambridge, mother of  
Richard Duke of York, father of

1461 Edward IV, father of  
Elizabeth Queen of Henry VII,  
Mother of  
Margaret Queen of James IV, of  
Scotland, mother of  
James V, of Scots, father of

1603 James I, father of  
Elizabeth Queen of Bohemia, mother of  
Sophia Electress of Hanover, mother of

1714 George I, father of  
1727 George II, father of  
Frederick Prince of Wales, father of  
1760 George III, father of  
Edward Duke of Kent, father of  
1837 Victoria, mother of the infant Duke.

Here is a list of the Princes of Wales, set down under the Royal Houses to which they belong—

**HOUSE OF PLANTAGENET.**

Edward of Caernarvon, son of Edward I, (afterwards Edward II.) first Prince of Wales, being so created in 1274, holding in virtue thereof the Principality of Wales.

He was afterwards made Earl of Chester.

King Edward III. never was created Prince of Wales, but as always summoned to Parliament as "Earl of Chester."

Edward the Black Prince, the first Duke of Cornwall, was created Prince of Wales in 1343. He was the hero of Cressy and Poitiers, and married Joan, commonly called the 'Fair Maid of Kent.' His son, Richard of Bordeaux, afterwards King Richard II, was created Prince of Wales in January 1376.

The son of Henry IV, afterwards Henry V, was made Prince of Wales in 1399. He was the renowned hero of Agincourt.

Henry VI was never created Prince of Wales.

Edward V was never created Prince of Wales.

Edward, son and heir of King Henry VI, was created Prince of Wales and Earl of Chester in 1452, and was murdered in 1471.

Edward V, born November 4th, 1410, was created Prince of Wales 1471. This Prince is supposed to have been murdered in the Tower by order of the Protector Gloucester, afterwards Richard III, who married Lady Anne Neville, daughter of the Earl of Warwick, by whom he had a son, Edward, who was created Prince of Wales in 1483; he died before his father.

**HOUSE OF TUDOR.**

Henry VII, the first of the Tudors, on whose brow Sir William Stanley placed

the crown on the field of Bosworth, had by Elizabeth, eldest daughter of King Edward IV, issue; of whom were,

1. Arthur Prince of Wales, born September 20, 1486; who married Infanta Katharine, daughter of Ferdinand King of Spain; but died a few months afterwards, issueless; and

2. Henry Prince of Wales, afterwards King Henry VIII; who married his brother's widow Katharine of Arragon.

Henry the Eighth's son, afterwards Edward VI, by his second wife, Jane Seymour, born October 12, 1537, was never created Prince of Wales, nor was he ever admitted into the Order of the Garter.

**HOUSE OF STUART.**

James the First's son, Henry, was the succeeding Prince of Wales; who died unmarried in 1612.

Charles, successor to the Crown, second son of James I., was the next Prince of Wales, born November 19, 1600. He was succeeded by his son Charles Prince of Wales; who became

Charles II.; and married Catharine the Infanta of Portugal.

**THE HOUSE OF GUELPH.**

The son of George the I., the first of all the House of Guelph, George Augustus, was the next Prince of Wales, born October 30, 1683, and afterwards George II. This monarch espoused, in 1705, the daughter of the Margrave of Anspach; by whom he had issue.

Frederick Lewis, Prince of Wales; who died in 1751, leaving issue by Augusta, youngest daughter of Frederick the Second, Duke of Saxo Gotha.

George who was created Prince of Wales, and became King George III— His son, George Augusta Frederick, was the last Prince of Wales, born August 12, 1762; he succeeded to the throne under the title of George IV.

Letters and Remittances received during the week.

HAMILTON.—W. J. Gilbert, 7s6d  
BYTOWN.—Mr. D. O'Connor, for Thos. Corcoran, 15s, John McCarthy, Patrick Hughes, Hugh Cassedy, Anthony Cullen, Patrick Skiffinton, Thomas Kenedy, John P. Weir, and Thomas Donnelly, each 7s6d, also 7s6d from Archibald McDonnell, Esq., Osgood; Mr. Wm. Tormoy, 7s6d  
BELLEVILLE.—J.O.B. Scully, Esq. 10s

**REMOVED  
IN HASTE!!**

THE Subscriber having got under way in his old business wishes to notify his customers that his present abode is next door to Mr. Thom's Saddlery Establishment, and directly opposite Press' Hotel. He also takes this opportunity of returning thanks to his fellow townsmen for their assistance rendered to him during the night of the calamitous fire.

SAMUEL McCURDY.

N B Those indebted to him will confer a favor by settling up speedily.  
Hamilton, Dec. 1, 1841.

**LIVERY STABLES**  
HAMILTON.

BY HENRY TOTTEN.

Orders left at Press's Hotel, (late Burley's) or at Devereaux's Royal Exchange, will be promptly attended to  
October, 1841.

**COUNTING-HOUSE**

**ALMANAC**

FOR  
**1842.**

	SUNDAY.	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.
JANUARY.	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
FEB'Y.			1	2	3	4	5
	6	7	8	9	10	11	12
	13	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	28					
MARCH			1	2	3	4	5
	6	7	8	9	10	11	12
	13	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	28	29	30	31		
APRIL.						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
MAY	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
JUNE				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		
JULY						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
	31						
AUGUST		1	2	3	4	5	6
	7	8	9	10	11	12	13
	14	15	16	17	18	19	20
	21	22	23	24	25	26	27
	28	29	30	31			
SEPT'2						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
OCT'R							1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30	31					
NOV'R				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		
DEC'R						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
	31						

**ROYAL EXCHANGE,  
KING STREET,  
HAMILTON—CANADA,  
BY NELSON DEVEREUX.**

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

N DEVEREUX.

Dec. 24, 1841.



### FURTHER EXTRACTS BY THE ACADIA.

The steamer Acadia arrived at Boston yesterday from Liverpool. She sailed thence on the 19th ult. and has brought papers to that date.

The most important item of intelligence by this arrival is the birth of a Prince Royal. Victoria was safely delivered of a son on Tuesday, the 9th of November. His title now is Duke of Cornwall, but will soon be Prince of Wales.

The Queen Dowager had been dangerously ill, but was somewhat better at the time the steamer left.

Sir Henry Pottinger had arrived at Canton, and the aspect of affairs had thereupon assumed a new and different aspect.

Accounts from the manufacturing districts continue to be of a very gloomy nature, without any prospects of relief. The distress of the starving millions is appalling.

The political intelligence is of no great importance. Military executions were still taking place in Spain.

The London Money Market is as tight as the American. Consols had further declined. The French papers talk of the probability of the Bank of England being obliged to ask further aid from the Bank of France.

It is said that the potato crop of Ireland has failed. This indeed will be sad. Meat was rising in consequence. The crop in Scotland also is represented as bad.

### CHINA.

The overland mail reached London on the night of the 4th ult. The dates are from Canton to August 24th, and Bombay to the 1st of October. The truce, singularly enough, continued unbroken up to the latest intelligence.

An inventory of the amount of property belonging to Keshen, which had just been confiscated, has been published—its value exceeds three millions of pounds sterling—mostly extracted in bribes from the Hong merchants, from opium speculations, and illegitimate imposts of trade. The fortune of Keshen is one of many similar ones acquired by like infamous means. The exactions made on the Hong merchants, for a third of the ransom of Canton had interrupted the payment of dividends which had for some time been in progress by instalments; so that through the medium of the Hong debts due to them, a part of the six millions of dollars received by Captain Elliott was drawn from the pockets of his countrymen. The Sesostriis, with the Plenipotentiary and Admiral on board, arrived off Macao on the 9th of August, and anchored about four miles from the town.

A BRIEF HISTORY OF CHINA.—China is an empire of Asia, the most populous and ancient in the world, being 1,390 miles long, and 1,030 wide,—population from 300,000,000 to 360,000,000. The capital is Peking, with 1,100,000 inhabitants, Nankin 1,000,000 and Canton, 1,000,000. China produces tea, 50,000,000 pounds of which are annually exported from Canton, the only place which foreigners are allowed to visit. Silk, cotton, rice, gold, silver, and all the necessaries of life, are

found in China. The arts and manufactures in many branches are in high perfection, but stationary, as improvements are now prohibited. The Government is a despotic monarchy: Revenue, 200,000,000; army 800,000 men. The religion is similar to Buddhism, the chief god being Foh. The Chinese inculcate the morals of Confucius, their great Philosopher, who was born 550 B. C. The great wall and canal of China, are among the mightiest works ever achieved by man. The foreign commerce of China amounts to \$35,000,000 or \$40,000,000 annually, the whole of which is transacted with appointed agents, called 'Hong merchants.'—Foreigners are allowed to live at certain stations or "factories" below Canton.—Their chief trade is with England.

### GRAND RIVER HOTEL,

(Head of John Street, opposite the Old Market) HAMILTON.

THE Subscriber respectfully informs his friends and the public, that from the additions he has made to his Hotel, both with regard to BOARDING and STABLING, he trusts he will still continue to merit their patronage.

His Table will be constantly supplied with the best the Market affords; while his liquors are various and of the best description.

Extensive Stabling is attached, with every necessary required by the Farmer, who will do well to pay him a visit.

P. McCLUSKY

N B—A few respectable Boarders can be accommodated on reasonable terms Hamilton, Dec 1, 1841

### THOMAS STINSON

HAS just received in his Stores, at HAMILTON AND DUNDAS, the LARGEST assortment of Goods in Western Canada, to be sold

BELOW their ACTUAL VALUE, (they having been purchased in Montreal during a very depressed state of the market,) in addition to

### Large Consignments

of which he is compelled to dispose of during the following Winter!!!

He therefore begs to call the attention of the public generally and more particularly those at a DISTANCE to his presents assortment, as they will find themselves amply repaid in the cheapness and quality of his Goods, for any trouble to which their journey may subject them. In addition to his Stock of

### DRY GOODS

AND

### GROCERIES,

he has on hand a quantity of IRON, NAILS, &c. &c.

His store in Hamilton is situated at the west end of the Brick Block of Buildings, next door to Mr. Juson's Hardware Store, and that at Dundas, nearly opposite Mr. Bamberger's Hotel, and adjoining the premises lately occupied by Mr. J. P. Larkin.

Hamilton, Dec. 1, 1841.

CHEAP! CHEAP!! CHEAP!!!

### OYSTERS

OF the first quality at the Bristol House Oyster Rooms, for 1s. 3d. per dozen, or 8s. 9d. per 100; or £1 17s. 6d. the barrel.

D. F. TEWKSBURY.

Hamilton, Nov. 24, 1841.

HOUSEKEEPING OF THE NOBILITY.—The following are the particulars of the consumption of wine and ale, wax lights, &c. at Belvoir Castle, the seat of the Duke of Rutland, from Dec. 1839 to April 1840, or about 18 weeks: wine, 200 dozen; ale, 76 hhd's: wax lights, 2230; sperm oil, 630 gallons. Dined at his Grace's table, 1997 persons; in the steward's room, 2421; in the servants' hall, nursery and kitchen department including comers and goers, 11,312 persons. Of loaves of bread there were consumed 3333, of meat, 22,963 lbs, exclusive of game. The money value of the meat, poultry, eggs, and every kind of provision, except stores, consumed during this period, amounted to £3429 7s. 11 3-4d. These particulars are given in a history of Belvoir Castle, recently published.

### BRISTOL HOUSE,

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

### THOMAS HILTON,

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

### PATRICK BURNS,

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

### EDWARD MCGIVERN,

SADDLE AND HARNESS MAKER, HAMILTON Opposite Chapel & Moore's Tin Factory King Street. Sept. 22nd, 1841.

### FALL & WINTER FASHIONS

For 1841—1842.

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

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

SAMUEL McCURDY.

Hamilton, 1st October, 1841.

### PORTRAIT PAINTING.

MR. HELY, [late from Europe.]

LADIES and Gentlemen wishing correct Likenesses painted, will please call at Hatfield's Hotel, where, from the specimens Mr. H. can produce, he hopes to secure their patronage.

N. B.—Ladies and Gentlemen can be called upon at their houses if required. Hamilton, Nov 16, 1841.

### OYSTERS!

Fresh, and just received,—call a C. Langdon's Saloon. Hamilton, Oct 13, 1841.

### INFORMATION WANTED.

OF Jeremiah and Philip Brown, who came into Canada from Hagarstown, Maryland, U. S. about eight years ago. One of them was understood to be a sailor on Lake Erie. Their mother who lives in Hamilton, Upper Canada, would be grateful to obtain any word respecting either of the above, or their sisters Caroline and Harriet. December 6, 1841.

### QUEEN'S HEAD HOTEL.

JAMES STREET, (NEAR BURLEY'S HOTEL.)

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

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

W. J. GILBERT.

Hamilton, Sept. 15, 1841.

### THE HAMILTON RETREAT.

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

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

ROBERT FOSTER.

Hamilton, Sept., 1841.

### SAMUEL McCURDY,

### TAILOR.

KING STREET, HAMILTON.

### NOTICE.

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

### AGENTS.

- Rev. Mr. Gibney, Guelph
- “ Mr. Charest, Penetanguishene
- “ Mr. Proulx, do.
- “ J. P. O'Dwyer, London.
- “ Mr. O'Flinn, St. Thomas.
- “ Mich. MacDonell, [Maidstown,] Sandwich
- “ Very Rev. Angus MacDonell, do.
- “ Alex. J. MacDonell, Oakville.
- “ Mr. Mills, Dundas.
- “ E. Gordon, Niagara.
- “ Mr. O. Reilly, Gore of Toronto.
- “ W. Patk. McDonagh, Toronto.
- “ Mr. Quinlan, New Market.
- “ Mr. Fitzpatrick, Ops.
- “ P. r. Kernan, Cobourg.
- “ Mr. Butler, Peterburgh.
- “ Mr. Lallor, Picton.
- “ M. Brennan, Belleville.
- “ J. Smith, Richmond.
- “ P. Dollard, Kingston.
- “ R. v. Angus MacDonald, do.
- “ Ri ht Rev. Bishop Gouin, do.
- “ Rev. Mr. Burke, do.
- “ Rev. Mr. Snyder, Wilnot, near Waterloo.
- “ Mr. O'Reilly, Brockville.
- “ J. Clarke, Prescott.
- “ J. Bennet, Cornwall.
- “ John Cannon, Bytown.
- “ D. O'Connor, Esq., J. P.; Bytown.
- “ Rev. J. H. McDonagh, Perth.
- “ G. Hay, [St. Andrew's] Glengarry.
- “ John MacDonald, [St. Raphael,] do.
- “ John MacDonald, [Alexandria,] do.
- “ Mr. Lefevre, L'Orignal
- “ Mr. Martin MacDonell, Recollect Church, Montreal
- “ MM J. Quiblier, Sup. Sem. Montreal.
- “ Rev. Patrick Phelan, Sem. St. SULPICE.
- “ J. Richards, do.
- “ P. M. Mignault, Sup. Col. of Chambly.
- “ J. F. Gagnon, Berthier.
- “ J. R. Fare, St. Jacques.
- “ J. B. Kelly, Sorel.
- “ E. Crevier, St. Hyacinthe
- “ MM. T. Cooke, Curate of Three Rivers.
- “ Harkins, Sherbrooke.
- “ Rev. P. McMahon, Quebec.
- “ Mr. Henry O'Connor, 15 St. Paul Street, Quebec
- “ Bishop Fraser, Nova Scotia
- “ Dr. J. B. Purcell, Bishop of Cincinnati, Ohio
- “ Bishop Fenwick, Boston.
- “ Bishop Kenrick, Philadelphia.
- “ Bishop England, Charleston, S. Carolina, U. S.