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THE CATHOLIC.

003

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

VOLUME II.

HAMILTON, [GORE DISTRICT] MAY 25, 1842.

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THE CATHOLIC

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

Original.

VANITY OF VANITIES: ALL IS VANITY.

Ecclesiastes, i. 2.

Human life is but a dream,
Passing like a sunny beam,
When the cloud across the sky
Flitting darkens Phœbus' eye

See you curling vapour's train
Proudly sweeping o'er the plain!
The breeze is up, it fades away,
So shall the pride of life decay.

Pleasures, honours, wealth and pow'r
Seem to last but scarce an hour:
Death approaches; lo, they take
Their sudden flight, and us forsake.

The butterfly on spangled wings
Hovers round in airy rings:
Worldlings, like the thoughtless boy,
Fast pursue the fleeting toy.

On to ruin's brink they press,
Panting eager in the chase:
While around them fiends deride,
Angels blushing, turn aside.

Mortals! stop your mad career!
Lo! the precipice how near!
Turn ye! further if you strive,
Down the dreadful steep you'll drive.

THE CHRISTIAN RELIGION DEMONSTRATED DIVINE.

CHAPTER XXV.

Deuteronomy.

CHAPTER xvii, verse 8, &c.—Here we find the Deity referring to the decision of the priests *all hard and doubtful matters* in the law. "Thou shalt ask of them, (says the divine oracle,) and they shall shew thee the truth of the judgment. And thou shalt do whatever they shall say, and what they shall teach thee, according to this law: and thou shalt follow their sentence: neither shalt thou decline to the right hand nor to the left hand. But he that will be proud, and refuse to obey the commandment of the priest, who ministereth at the time to the Lord thy God, and the decree of the judge; that man shall die; and thou shalt take away the evil from Israel. And all the people hearing it shall fear, that no one afterwards swell with pride."

And is not this also part of that law, which the Saviour said he came, not to abolish, but to fulfil? Has he then as

Protestants pretend, so completely abolished it, as to leave every one, man, woman and child, to judge and decide for themselves *on all hard and doubtful matters in the law*. Is the Saviour's priesthood any where in scripture declared incapable of deciding, on what every Protestant old woman may suppose herself authorized to decide? Or has not rather the Saviour in the clearest, most forcible and fullest manner, confirmed the judiciary power of his priesthood in these words spoken to them: He who hears you, hears me; and he who despiseth you, despiseth me; and he who despiseth me, despiseth him who sent me."—Luke x, 16. Has he not also declared "that he who will not hear the church, shall be unto thee as a heathen and a publican."—Matt. xviii, 17. Death temporal was the punishment inflicted on those in the old law, "who proudly refused to obey the commandment of the priest, who ministered at that time to the Lord:" and death eternal is the punishment denounced in the new law against all, who in matters concerning the faith and precepts of the Redeemer, proudly refuse to obey the commandment of his lawful priesthood.

CHAPTER xviii, verse 16, &c.—"The Lord thy God will raise up to thee a prophet of thy nation, and of thy brethren, like unto me: him thou shalt hear. As thou desiredst of the Lord thy God in Horeb, when the assembly was gathered together, and saidst: let me not hear any more the voice of the Lord my God; neither let me see any more his exceeding great fire, lest I die. And the Lord said to me, they have spoken all things well. I will raise them up a prophet out of the midst of their brethren, like to thee. And I will put my words in his mouth; and he shall speak to them all that I shall command him. And he that will not hear his words, which he shall speak in my name, I will be the revenger.—Verse 16, 17, 18, 19.

Thus was clearly revealed to Moses, and by Moses plainly predicted to the Jews; the coming of the Messiah; a descendant of their race; a prophet like himself; that is, one who should be their prince and legislator; speaking to them, and prescribing from the immediate dictation of the Deity; a mediator between the creature and the Creator; admitted within the mysterious cloud, and conversing with God *face to face*; the prevailing intercessor in behalf of the guilty; offering himself even unto death for their sake, in order to avert from them the destruction threatened by the angry Deity: a prophet, therefore, greater than all the other prophets of whose whole united predictions he ever forms the Sovereign object and recurring theme.

Him thou shalt hear, says Moses: my legislation ends in his, the perfect one; to which mine is but a figurative, or prelusive and attesting preparation: "For the Lord said to me. . . . I will put my words in his mouth: and he shall speak to them all that I shall command him. And he who will not hear his words, which he shall speak in my name, I will be the revenger."

CHAPTER xxi, verse 6.—*The washing of their hands* by the ancients *over the heifer that was killed in the valley*, together with the solemn protestation of their innocence, declaring that "their hands did not shed the blood, nor their eyes see" the murder of the persons slain; as also their prayer: "Be merciful to thy people Israel, whom thou hast redeemed, O Lord, and lay not innocent blood to their charge, in the midst of thy people Israel!" All this seems to allude to the final repentance of the Jews, for the murder perpetrated near their city; not by them as they will some day plead; but by their

ancestors in whose doings they took, and take no share. Then shall be verified the promise of forgiveness, over the blood of their expiatory victim: *the guilt of blood shall be taken from them*.

Verse 22.—"When a man hath committed a crime for which he is to be punished with death; and, being condemned to die, is hanged on a gibbet: his body shall not remain upon the tree: but shall be buried the same day: for he is accursed of God, who hangeth on a tree.

The Saviour bore alone in his person crucified, and in his dead humanity, suspended on the cross, the whole iniquity of the human race, the object of God's malediction. He took upon himself (the holy one) our guilt, together with our nature, which had offended; in order to atone for it in that very nature which had offended; and having by his death cancelled man's debt of punishment due to divine justice; his body was to remain no longer a spectacle of ignominy upon the gibbet, but to be buried forthwith *the same day*, as the law ordained, and as was the case at his crucifixion.

CHAPTER xxii, verse 18.—From this to the end of the chapter, including the first verse of the following one, we would ask our Bible peddling *Orthodox*, if the subjects treated of there be really fit to meet the eye of virgin youth, and innocent, untaught maiden modesty?—How dead to every feeling of delicacy must be the minds of our Bible-hawking, self-commissioned preachers, who can recommend indiscriminately to the free perusal of every one, man or woman, young or old, learned or unlearned, the whole book of scripture, without a single warning note, or explanatory comment!!! It would seem as if the foul fiend had selected them as his instruments to degrade in the estimation of the profane and ignorant, and to turn to man's perplexity and bane, the whole sacred and mystical code, intended by the Deity, when rightly interpreted to us by his authorized expounders, as our cementing bond of unity in faith and morals: but from which the devil even could boldly cite, to tempt if possible, the Saviour himself.

CHAPTER xxiii, verse 29.—"Thou shalt not lend to thy brother money to usury, nor corn, nor any other thing; but to the stranger."

God, the owner of all things, grants what he pleases to whom he pleases. But, except in the case just mentioned, usury is every where condemned in the scripture, as a grievous sin.—See Exod. xxii, 5.—Lev. xxv, 36, 37.—2 Esdras lviii.—Ps. xiv, 5.—Ezek. xviii, 8, 13, &c. D. B.

Verse 21.—In this, and the two following verses, we observe again the practice of vowing sanctioned; and vows, when once made, declared to be binding.

CHAPTER xxv, verse 4.—"Thou shalt not muzzle the mouth of the ox, that treadeth out the corn."

Saint Paul cites this text to prove that the pastor has a right to be maintained by his flock; and that "he who serves the altar should live by the altar.—1 Cor. ix, 9. The ox then figuratively designates the pastor. But he can only designate the catholic pastor. For the ox is a *eunuch*; and the Catholic pastors alone are *eunuchs* in the spiritual sense, by leading, as they must do, a single life, in order to give all their toil and service to those who support them. They are those who, as the Saviour said, *make themselves eunuchs*, that is, deny themselves the comforts of the married state, for the *kingdom of heaven*.—Matt. xix, 12. Their whole care

and concern are, or ought to be, *the things of the Lord*. "But he who hath a wife, says St Paul, mindeth the things of the world, and how to please his wife: while he who hath not a wife, mindeth the things of the Lord, and how to please God."—1 Cor. vii. 32, 33. It is of such eunuchs that the prophet Isaiah speaks: not of the Jewish but of the Christian priests—the sons of the strangers or offspring of the Gentiles. "Let not, says he, the son of the stranger, who adhereth to the Lord, speak, saying: the Lord will divide and separate me from his people; and let not the eunuch say, behold I am a dry tree: for thus saith the Lord to the eunuchs, I will give them in my house [that is in his church] and within my walls, a place and a name, better than sons and daughters; I will give them an everlasting name, which shall never perish."—Isaiah lvi. 3, &c. For this reason are wisdom's messengers styled her *maids*; her virgin priesthood, sent to invite the *unwise and little ones*, not to the worldly wise and great, to her feast prepared in her *house of the seven pillars*—in her church of the seven sacraments.—Prov. ix. Her priesthood, in fine, must resemble in purity and disengagement from the world him, their head, who sends them forth to our redeemed race, his heralds and representatives. In no sense, therefore, can the ox designate the married clergy of the protestant sects. Their proper emblem were the father of the herd with all his male and female adherents.

☞ 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, MAY 25.

We observe, copied into the *Christian Guardian* from the *Episcopal Recorder*, an article on the *religious condition of Italy*, full of that ignorant impertinence, and sectarian malignity, for which our strolling missionaries in Catholic countries are so notorious. A set of low mechanics, many of them broken in trade, are set adrift upon the world, with their wives and families, as so many *reverends*, starch and stiff, and gentelized, and in their external quite spiritualized,—commissioned by whom? By certain lay associations, and joint stock companies of Bible-printing traffickers, and religious tract-publishers! These are expected by the dissemination of their British paper wares, to rechristianize the long christianized people on the continent of Europe; and to convince the whole world, that were it not for the British press, the British Bible and tract peddlers, the British mammon-hunting apostles of every cast, Anglican, Presbyterian, Methodist, Baptist, &c. &c., the whole family of Adam would remain in darkness and in the shadow of death. The impudent presumption of such is one of our modern phenomena. These, for the most part, vulgar, untaught, needy adventurers, equipped and sent forth on the lavish contributions of their fanatical co-religionists, have the assurance to criticise and condemn in the countries through which they pass, the religion, manners, government, and every thing that differs from their homely habits of national usages and sectarian peculiarity. Wherever they trail themselves along in their lumbering course, they leave a slime behind that infects and disfigures, and renders wholly loathsome the very fairest objects which they happen to alight upon.

APOSTOLIC LETTER

Of our most Holy Father Gregory, by divine Providence, Pope, XVI. of the name, ordaining, on account of the unhappy state of religion in the kingdom of Spain, public prayers, and granting to their performance a plenary indulgence in the form of a Jubilee.

GREGORY XVI. POPE.

FOR A PERPETUAL REMEMBRANCE.

"The interests of the Catholic religion, confided to our lowliness by Jesus Christ, the Prince of Pastors, and most loving redeemer of mankind, as well as the charity wherewith we embrace all people and nations, interiorly press, and urge us so forcibly, that we cannot omit anything that we believe necessary to preserve in its integrity the deposit of Faith, and prevent the ruin of immortal souls. It is too well known to all what is the present condition of religion in Spain, and with what profound affliction of heart we have been compelled for many years to bewail the sad vicissitudes of the church in that kingdom. The people, far from swerving from the holy principles of their ancestors, are strongly attached to the orthodox faith; the greater portion of the clergy fight courageously the battles of the Lord, and almost all the bishops, though cruelly harassed, driven into exile, and oppressed with affliction, watch with ceaseless solicitude for the welfare of the flock committed to their care. But men of perdition, whose number is not inconsiderable, confederating together in a most nefarious association, and foaming out their own confusion, like the waves of the troubled sea, wage the foulest war against Christ and his saints: and after having already inflicted many evils on the Catholic religion, in the height of their impiety, now dare attempt, if possible, its total overthrow.

As for us, raising our Apostolic voice, as our ministry requires, we have never ceased publicly to deplore the deep wounds which the government of Madrid has inflicted on the church. All the acts which the civil power has decreed against the rights and privileges of the church, we have declared to be null and without effect. We have moreover vehemently complained, with every expression of grief, of the atrocious wrongs and outrages committed against our venerable brethren, the Bishops of that realm, and against the regular and secular clergy, of the abominations in the holy places, of the sacrilegious spoliations, sale and confiscation of ecclesiastical property; calling to mind at the same time the pains and penalties which the councils and Apostolic Constitutions declare to be incurred [ipso facto] by those who fear not to perpetrate such nefarious crimes. This duty which our Apostolic office imposed upon us, we have once and again discharged in two allocutions, addressed to our venerable Brethren, the Cardinals of the holy Roman church, in the consistories held on the calends of February, 1836, and on the calends of March, 1841: we likewise ordained that these should be printed that they might become a public and perpetual monument of our Apostolic solicitude and of our reprobation of those acts. We had hoped that our voice, coming as

it did from the heart of the common father of the faithful, would be favorably heard, and that our admonitions and reiterated entreaties would at length put an end to the grievous persecutions now waged against the Catholic religion. For this purpose, prostrate night and day at the feet of Christ crucified, in the humility of our heart, in tears and in sighs, we have never ceased to beseech Him, through his infinite mercy, to extend his succouring hand to the afflicted Spanish nation, and to show to the erring the light of his truth, that they may again return into the way of justice. But through the inscrutable judgments of God, our hopes have not been realized. On the contrary, throughout that extensive country the evils seem daily to increase, so that nothing less than the destruction of the Catholic religion is openly attempted.—Without speaking of many other acts sufficiently known which have been lately decreed against the rights and immunities of the Apostolic see, or which have been put in execution, we shall ever deplore, that men, by a diabolical perversity, should be so confirmed in their wickedness, as to propose in the supreme councils of the nation, a law execrable in all its bearings, whose sole object is to destroy all legitimate Ecclesiastical jurisdiction, and to substitute in its stead the impious assumption that the lay power by its own sovereign right should rule the church and its concerns.

By this law it is enacted under pain of grievous punishment, that no intercourse should be held with the Apostolic See, and that all communication for any ecclesiastical favours, indulgences, or grants of any kind, should be broken off. It is also decreed that Apostolic letters and other rescripts emanating from the Holy See, unless Spain herself should have demanded them, should not only be disregarded and be of no effect, but also that they who receive them, shall without delay denounce them to the civil power, that they be delivered up to the government under severe penalties. Moreover, it requires that all impediments to marriage shall be submitted to the bishops of the kingdom until the civil law establish a distinction between the contract and the Sacrament; that in no cause relating to religious matters shall Rome be consulted by Spain; that in future no Nuncio, or Legate of the Holy See, shall be admitted into the kingdom with powers to grant any dispensation or favour, even though it should be given gratuitously. Still more! The sacred right which belongs to the Roman Pontiff, of confirming or rejecting bishops elected in Spain is absolutely denied, and the punishment of exile decreed against a priest, nominated for any episcopal See, who may demand a confirmation or Apostolic letters from Rome; the same penalty to be enforced against Metropolitans asking for the Pallium. After such enactments, it is most assuredly surprising that the Roman Pontiff should be recognized in the same law as the centre of the church, and yet that no communication should be had with him unless by permission and under the inspection of the government.

Desiring with our whole soul, as far as is in our power, to arrest the evils pressing

daily with greater heaviness on the afflicted church of Spain, and wishing to succor the beloved faithful who have for a long time past extended their suppliant hands towards us, we have resolved, after the example of our predecessors, to have recourse to the prayers of the Universal Church, and to excite with all the zeal of which we are capable, the piety of all Catholics in favor of that afflicted nation. And truly, since no one can be exempt from this common sorrow, when religion and faith are exposed to such dangers, all having an equal cause for grief, should hasten with equal ardour to aid their suffering brethren. Whilst we renew and confirm by these present letters, the complaints and expostulations made in the above mentioned allocutions, we at the same time condemn, reject and declare of no effect all the acts which the government of Madrid has decreed to this day against the rights and dignity of the Church and the Apostolic See, and especially do we condemn and reject the law lately proposed: earnestly exhorting our most venerable brethren, the Patriarchs, Primate, Archbishops and Bishops throughout the world, in grace and communion with the Holy See, in the name of that Common Charity by which we are but one in the Lord, in the name of that faith whereby we are but members of one body, to mingle their tears with ours, to appease the divine anger, and with one accord to implore the mercy of the all-powerful God in favour of the unhappy Spanish nation; and to excite with all earnestness the zeal of the clergy and people committed to their charge, that continual prayers may be offered up to God for this end. We wish and ordain that our venerable brethren, the Archbishops and Bishops of our Pontifical States, adopt in their respective dioceses, in the manner which may seem to them most useful in the Lord, public supplications addressed to the Father of mercies, that, through the merits of the blood of His Son, shed for all men, the days of trial in the kingdom of Spain may be abridged. And that God may the more easily incline His ear to our petitions, let all humbly implore the blessed Virgin Mother of God, the most powerful protectress of the Church, our most tender Mother, and the faithful patroness of the Church of Spain; let them invoke the intercession of the prince of the Apostles, whom Jesus Christ made the firm foundation of his Church, against which the gates of hell shall not prevail; and of all the heavenly Citizens, but particularly those Saints who have rendered Spain so illustrious by the splendour of their virtues, their sanctity, and miracles. That the faithful of every rank, state and condition, may apply themselves to supplications with more ardent charity, and more abundant fruit, we have resolved to open the treasures of celestial grace with a liberal hand. Wherefore we grant, in the form of a jubilee, a plenary indulgence to all the faithful of Jesus Christ, who having been duly purified by a Sacramental Confession, and nourished with the most holy Eucharist, shall assist, three times at least, at the solemn prayers to be appointed by the Ordinary, and who shall pray three times with the same in-

tion, within the space of fifteen days, in the church which the Ordinary shall have designated.

We confidently hope that the Angels of peace, bearing in their hands the vials of gold and the censers of gold, will offer to the Lord on the golden altar our fervent and humble prayers, as also those of the whole Church in favor of Spain: and we trust that the Lord, who is rich in mercy, regarding them with a benign countenance, will vouchsafe to hear our petitions, and the common petitions of all the faithful; and grant that being delivered by His right hand, and the arm of His strength, from the calamities and errors which desolate that country, our holy mother the Church may be released from her sufferings, and again enjoy that liberty and peace with which Christ has endowed her.

That these our Apostolic letters may be the more easily known to all, and that no one may allege ignorance of their contents, we wish and ordain that they be published according to custom, by one of our officers, before the gates of the Basilic of the Prince of the Apostles, the Hall of the Apostolic Chancery, the general Court on Monte Citorio, as also in the Camp of Flora, and that a copy be left at each of the said places.

Given at Rome, at St Peter's, under the ring of the fisherman, on the 22d of Feb., 1842, the twelfth of our Pontificate.

LOUIS CARD. LAMBRUSINI.

THE CHURCH IN SPAIN.

We this day publish, in another column, a document which will go to the heart of every one of our readers. It is a solemn allocution of his Holiness, in which he orders public prayers to be offered up for the sad state of religion in Spain, and stimulates the piety of the faithful by the promise of a Plenary indulgence. The condition of the church in Spain is indeed sad beyond expression. We seem to be now witnessing in that once all-catholic land the repetition of these scenes which three centuries ago wrested this nation from the fold of Christ. We seem to see in our own times the accomplishment of events similar to those which made our ancestors mourn and weep and shed tears of blood. Who would have believed it possible?—The gallant nation of Spain, the pride of European chivalry, the country of St. Ignatius and St. Dominic, the devout and fervid race, than whom none more zealous have ever worshipped beneath the cross or cherished in their hearts the love of Mary the Mother of God. This race, whose very warriors in times past have had a priestly character, and whose priests have outdone in austerity and zeal the fervor of all other priesthoods—behold this race, having fallen away from its former piety, having cooled its first flames, having sunk beneath the allurements of a false philosophy and a licentious practice, seems prepared to cast away the very name of its religion as a thing of little worth, and to submit the eternal destinies of its sons to the bidding of a crew of the most despicable creatures that ever affronted the majesty of God. Alas for Spain! What can we see in the gloomy prospect before her? She has long

been a prey to discord; and hostile factions have wreaked their mutual hatred upon her miserable soil. The ties which of old have bound men together within her confines have long been relaxed. The old instincts have long been blunted.—The people (in the towns at least) have long ceased to reverence as they were wont; and perhaps the Church, or rather the Churchmen of Spain, have not taught and prayed and fasted as they ought, and by the austerities of penance averted the judgments of God from the sins of the nation. And now we see the miserable result. The measure of her sins seems to be full; the vials of wrath are poured out upon her; the one tie—the one principle of order—the one hope of restoration—seems on the point of being burst asunder and annihilated for ever.

It is, indeed, a solemn time in Spanish history. She is not all corrupt; far from it. She still retains within the corners of the land, as recent events have proved much of the old piety, and a great deal of the true spirit of her ancient martyrs and confessors. She still retains many pious priests; and devout dignitaries yet sit within her episcopal palaces, unless by this time they are all consigned by the reckless tyrants who sway her destinies to "the damp vault's cheerless gloom."

The fervent prayer still rises from the neglected pavement of her churches, and penetrates to heaven through the half-roofless dwelling place of the Holy Mysteries. And if lawless and blood-thirsty mobs ride predominant in too many of her towns, a wholesome, cheerful, and primitive spirit of religion still blesses the more remote districts in which the vices and brutalities of towns are unknown. Within the confines of Spain the good and evil principles still contend for the mastery; she is not wholly given up to perdition.

But yet her fate trembles in the balance. The designs of her rulers have been, for a time, baffled, one can hardly tell by what means. The plan for avowedly de-catholicizing Spain has been brought forward; but for the moment it is not pressed and here, in this breathing time, which seems to have been conceded by the Almighty as a blessed interval, in which to avert his wrath by prayer and penance in the midst of this penitential season of Lent, behold the voice of our chief pastor is heard in every corner of the habitable globe, summoning, amidst tears and moaning, every Christian soul to weary heaven with prayers and sighs, and vows, and aspirations, that the fetters which have be-girt the Christendom of Spain, may be shivered and broken in pieces. In Spain, judging from human auguries, the cause would seem well nigh hopeless. And in this awful crisis, when the matter appears as if taken out of human control, it is referred by the Father of the faithful, and Christ's vicar upon earth to us, even to us, the humblest and lowest of the flock, to turn the hand of the Almighty and All-merciful from his afflicted people.

When the Catholics of England were struck down beneath the remorseless tyranny of Elizabeth; when our forefathers were racked, and tortured, and plunged; and when the practice of our reli-

gion was made a crime and a treason, and priests had to lurk in dens and caves of the earth, and to hide themselves in obscure recesses, from the punishment due to the worshippers of Christ, Spain took pity on our forlorn state. In her turn Spain is brought low; and the Holy Father summons us, and all Christian men to her rescue; not by fleets, or armies, or military equipments or the power of the sword—but by holy prayer, and by peaceful means.

It is a frightful thing to cast one's eye along the annals of modern history, and consider how protracted are the punishment of national crimes; how the evil doings of the days of prosperity have their appointed recompense in ages long subsequent; how the unfaithfulness of one century is punished by the misery of the next; and how the spiritual sin of men who enjoyed every advantage of religion, besides being visited on the delinquents in the next world, carries a curse with it in this to their remote posterity, causes after generations to be blighted by the curses of heresy and schism, and sends myriads of souls to an unblessed grave for the retribution of sins which are not primarily their own. Such is the case with Spain now. Never has a nation been so full of spiritual riches; so heaped up with an affluence of heavenly graces. But she has forsaken her first love, and become lukewarm in the embraces of her Lord and Master, and now the punishment of the spiritual adultery of those times has fallen, or is falling upon this (perhaps) less guilty generation. It is indeed a fearful thing this purification by suffering. God grant that the judgments upon Spain may be less grievous than those upon us. God grant that they may end in temporal sufferings, in forfeitures, imprisonments, and scaffolds. God grant that the last and worst penalty may not be hers, the confirmation of that terrible schism which is now making its first approaches, and which may lead to some monstrous and ineradicable heresy, rendering well-nigh impassable the road to salvation, and poisoning the sources of spiritual life to millions yet unborn. That this fearful calamity may be averted; that this pause in persecution may be prolonged; that the judgments of God may be turned aside and His Mercies showered down abundantly upon Spain from the treasury of his inexhaustible bounty; let us follow earnestly the exhortation of the Pontiff, and offer up with all our hearts and souls our prayers to God in her behalf.—*True Tablet.*

From the True Tablet.

DESECRATION OF OLD ENGLISH CHURCHES.

The text of Mr. Pugin's article is well worthy of an attentive perusal. His Chronicle of the Desecration of the Old English Churches and Cathedrals will be read with a melancholy interest. It is written, moreover, in a peculiarly energetic and glowing style of indignation; and his uncompromising manner of attacking abuses and desecrations of all kinds is admirably defended by himself in the following pithy sentence:—"Milk and-water men never effect anything; they deserve drowning in their own insidious compositions." To use another of Mr. Pugin's expressions in the same article, "Now we could embrace the man who wrote this." The peroration of this article is so truly eloquent that we shall be excused for giving it at length:—

"From these lamentable chronicles some correct idea may be formed of the desolated state of England's churches after the great schism of the sixteenth century. Truly does it seem that the words of Jeremiah in his Lamentations had come to pass in this unhappy land, 'Vix Sion lugent eo quod non sint qui veniant ad solemnitatem, omnes portæ ejus destructæ, sacerdotes ejus gementes, virgines ejus squalidæ, et ipsa oppressa amaritudine.' Again, 'Quomodo obscuratum est aurum, mutatus est color optimus dispersi sunt lapides Sanctuarii in capite omnium platearum;' and yet this dark and dismal period of sacrilege, and irreverence, is strangely distinguished as *Anglo Catholic*, by men who are professedly engaged in building up the wall of Sion. The mis-application of the term *Anglo Catholic* at the present time is truly surprising, and by gross inconsistency it is used *exclusively* to signify times and events *essentially Protestant*. While the almost Puritan service of the last three centuries, composed under the immediate superintendence of *foreign heretics*, with all its meagreness, departure from antiquity, and inconsistency, is denominated *Anglo-Catholic*, the ancient rites of the *English Church*, when she held in common with the rest of *Christendom*, are termed *Romish*; and not unfrequently this expression is actually applied to the liturgies and ceremonies compiled by the old English bishops, and which were, in a manner, peculiar to this country. The modern English service is *very Genevan*, but the ancient English liturgy, although approved and sanctioned by the holy see was *not Roman*. Gregory of ever-blessed memory commanded St. Austin to adopt such rites and customs as he found practised in the churches of those countries through which he passed on his journey to England, as might tend to the increase of edification; and to introduce them in the English Church: and we may reasonably conclude that ours was a very perfect ritual. At the time when Calvin undertook to revise and alter the English Liturgy, was it not filled with commemorations of those saintly prelates and kings, who had shone as lights of faith in this once truly glorious land? and had not canonised bishops of England composed so holy and approved an office, that in the missals and rituals it is termed 'ad usum insignis et præclaræ ecclesiæ Sarum?' was not God worshipped with marvellous solemnity in the old English Church? and, indeed, was there any portion of Christendom to be compared with it, for the multitude and glory of its pious monuments and religious buildings? and while many of them were erecting, Rome was a perfect desert. Yet in the face of all these facts, we continually hear of 'Romish altars,' 'Romish roads,' 'Romish ceremonies,' 'built by the old Romans,' 'a Roman priest' (probably a rector with chalice and chalice, who never was out of England in his life), 'Romish bishops,' 'Romish superstitions,' and the like; and men have been so deluded with these ideas, that they have brought themselves to hate the Church of their country and of their fathers as *foreign*, and to embrace and cherish *really foreign novelties* as English,

[TO BE CONTINUED.]

THE ANGLICAN BISHOP OF JERUSALEM.

There are two orders of missionaries in the world—the one commercial, the other religious. By commercial missionaries we mean to express not merely the travellers of great London houses, who used formerly to jolt painfully along the miry ways with their saddle bags; who then, as the roads improved, ascended to the dignity and comfort of one-horse gigs; and who now, puffed up still higher by the newly-developed powers of steam, haunt the interior of first-class railway carriages.—These gentlemen are of course included in the designation above-mentioned. They are undoubtedly “commercial missionaries;” and as they form the best type, and furnish us with the best idea of the *genus* of which they constitute a *species*, it may be reverently believed that they are also, historically speaking, the root from which have sprung, more or less immediately, the other *species* of the same *genus*. As we are by no means pretending to exhaust this subject, but wish merely to throw out for the edification of our readers a few random hints regarding it, we shall not insist upon various other classes, whom we might include under the same title, but content ourselves with remarking that we do include under it all those persons who compass sea and land, not for the love of God, nor solely to do Him service, but to attain some private and peculiar end, whether of money in the ordinary channels of business, or of money, power, or outward consideration, through any of the other numerous means by which they are wont to be secured. In this *genus*, then, of commercial travellers or missionaries—we do not wish to be uncivil—we cannot help placing those Anglican missionaries whose motives of “seeking an establishment in life,” of desiring “a comfortable domestic menage,” of being tempted across the ocean by the prospect of income; and whose hatred of all “uncertainty in their stated emoluments,” are so piously set forth by the present Lord Bishop of Barbadoes in a charge to his missionary clergy upon which we presumed to comment some months ago. The Anglican Bishop, indeed, represented all his clergy, and, we believe, all the clergy of his establishment, as living habitually under the influence of these “bread and cheese” motives. God forbid that we should take advantage of such a sweeping and incautious admission. There are exceptions, no doubt. It is not every Anglican clergyman, every Anglican missionary, nor even every Anglican missionary in the Barbadoes mission, who is tempted or reconciled to the service of what he calls his church, by the allurements of the quarter’s salary. But are we going too far when we retrench something from the exuberance of Dr. Hart’s candour, and confine ourselves to the assertion, that the “bread and cheese” motives aforesaid are the most usual motives operating on the minds of this class of missionaries; and that, at any rate, Dr. Hart himself must, by his own confession, be set down as a “commercial traveller” of the highest respectability, and as agent of the wealthiest and most prosperous house that has ever

driven bargains and hoarded riches within these three kingdoms?

We have been led into this train of reflection, not by any fresh things in Barbadoes or the West Indies, which have supplied us with so pertinent an illustration, but by the recent transactions in the Holy Land, and more especially by a recent article in the *Times* on that very subject. The article in the *Times* was an odd one; but, indeed, it is difficult to write any other than an odd article on a subject so exquisitely comical. That Dr. Alexander belongs to the order of Commercial Travellers, and does business on behalf of the very same firm from whose coffers Dr. Hart draws his quarterly stipend, is too obvious to require proof. It is, indeed, bating Dr. Hart’s confession, far more obvious in his case than even in that of the “Lord Bishop of Barbadoes and the Leeward Isles.” Dr. Hart, at any rate, has but one ostensible object in his mission, though it pleases him to avow the operation on his mind of other motives. But Dr. Alexander!—Who on earth can tell or describe what the object of his mission may be? Long sermons have been preached, long pamphlets written, long statements “by authority” have issued from the press, and to this hour we have not met a single person who can tell us what the meaning of this strange mission may be. The avowed objects are too numerous and too discordant to enable any one to determine satisfactorily the *real* objects. He is sent out to fraternise with the German Protestants; he is sent out to fraternise with the orthodox Greeks. He is sent out to make no converts; he is sent out to convert the Jews. He is sent out to expound the Augsburg confession; he is sent out to uphold the Thirty-nine Articles. He is sent out to teach that the body and blood of Christ are substantially present along with the bread and wine in the blessed Eucharist; he is sent out to teach that this co-existence is not substantial, but only “heavenly and spiritual.” He is sent out with a charge, “not to intermeddle in any way with the jurisdiction of the prelates in the East; he is sent out to found a college, in which lay members of the Greek Church will be received and educated without the consent of their spiritual superiors. He is sent out to form a solemn league and covenant with the prelates of a Church which he anathematizes for its heresies on the Trinity every time he recites the Athanasian creed, for the destruction and overthrow of another Church which he acknowledges to be apostolic, which he does not anathematize, and against which he only protests. He is sent out to withstand the idolatry of Rome, by striking up an alliance with the more grievous idolatry and image worship of Greece. He is sent out to expel the seven sacraments of Trent and of Florence (on the homœopathic principles we suppose), by the aid of the seven sacraments of Constantinople. He is sent out to inspire respect for the Anglican religion and the self-denying spirit of its ministers, and he carries in his train a troop of little “bishops,” as the *Times* calls them, and a “bishopsess,” in a condition which prom-

ises a further reinforcement of this spiritual progeny—

“With silken coats, and caps and golden rings,
With ruffs and cuffs, and farthingales and things;
With scarfs and fans, and double change of
bravery;
With amber bracelets, beads, and all this knavery.”

We do not wish to speak at all disparagingly of this “apostle of the circumcision,” as his friends familiarly call him, but we really must be allowed to say that a person may be excused, who, puzzled by all this ludicrous discordance of motive, of object, and of machinery, fancies he sees, beneath the outward pretences of religion, some more secular design, that snacks half of the Stock Exchange, and half of the diplomacy of the Foreign Office. But at all events, after a long and sick sea voyage, with all those duties on his back, and all this household luggage in his train, the namesake of the apostolic coppersmith reaches the Holy shore, lands, and marches up to Jerusalem. Nor does the assemblage of incongruities end with the debarkation. It is the great Mahometan festival of Kirban bairam. The whole Turkish, and idle, and curious population of Jerusalem, have turned out into the streets to view the celebration of the Oriental ceremonies. “The Bedouin on his desert horse, the Mussulman in his pelisso and turban, and ‘filthy old Polish Jew,’ are all thronging the street. At nightfall the Turkish guns thunder forth their salute for the Holy Time; and in the great square a stuffed effigy of man—an oriental Guy Fawkes, a grotesque figure resembling, or afterwards supposed to be intended to resemble, an Anglican “family” bishop—is being burnt amidst the hootings and inextinguishable laughter of the Turkish mob. Just at this time, amidst the squeeze, and the smell, and the noise of firing, and the profane jest of the public square, the Man of doubtful Orders enters the Bethlehem gate of the city with a long procession to do him honour. Colonel Rose, the English consul, is the chief of his European escort. A troop of the pasha’s janissaries, in compliment to the colonel, not to the doctor, swell the throng. The bishop, with his episcopal legs thrown across a stout cob, moves slowly forward gladdened by those signs of welcome (every one of which we will venture to say he appropriated to himself, without wasting a thought on the Mahometan festival or the Christian colonel), and thinking cheerily on his future labours. The bishopsess following him, “in a large *taterwan*, or Oriental litter, supported before and behind by stout mules,” thinking cheerily, as became her interesting condition, of her future labours also; and (like Cleopatra sailing upon the “river of Cydus” to meet Antony)

“On each side her
“Stood pretty dimpled boys like smiling cupids;”

or, in plain prose, the junior portion of her family, with their rattles, teething ring and nursery accoutrements were packed up with the lady in the “large *taterwan*.” And in this way did Anglican Protestantism, pretending that it had come to “lend a helping hand” to the “orthodox,” but “anathematized” professors of a subject and trampled creed, wend its way up the street of Jerusalem with a splendour, borrowed from the solemnities of a hostile and

ruling faith; and usher itself with compliment and courtesies into the presence of the ruler, by whom the two forms of Christianity are like despised, detested, and overborne.

The Pasha received his “right reverence,” accompanied, we imagine, by this lady and the “little flock”—for the bishop carries a ready-made flock with him—with the greatest affability, as a distinguished “English traveller;” but has refused to admit him on any official footing. The burning of the effigy has been constructed into an insult; formal complaints against the little Guy-Faux-Jerusalemite has been forwarded, through the ambassador, to the authorities at Constantinople; and the diplomatic side of this queer mission is altogether at a stand still. Nor does the so-called religious side of the affair look much more smiling. The Christian congregation have not treated their pastor with so much respect even as the Pasha manifested. Whether his first discourse was against the seven sacraments, or the traditions of the church, or those portions of the Bible which Protestants reject as apocryphal, or the authority of councils, or the presence of our Lord in the Holy Eucharist, or the sacrifice of the Mass, or the invocation of Saints, or the use of images or practice of penance, or the Evangelical counsels, or the necessity of adding to faith charity and the works of charity—what particular heresy disgusted his audience, or whether they suspected him as an ally of Mahomet, or imagined him to be their prophet, because he had a pretty wife—what the motive may have been we know not, but certain it is, the *Augsburg Gaz.* announces, that the delivery of his first, or one of his first, sermons was greeted on the part of his Christian auditors with a shower of stones; while the Mahomedan listeners, respecting him as a sort of ally of their liege lord the pasha, while they abstained indeed from aiding him as being an infidel, would lend no hand in the outrage, but maintained an edifying neutrality, and smoked their pipes while the “orthodox” Christians smoked and pelted their bishop. It is added, says another authority, “that his life is actually in danger.”

This danger to the bishop’s life gives a finishing stroke to the whole affair. A bishop pelted with stones! A bishop dirtied with mud! A bishop’s wife frightened, and, perhaps, threatened with a miscarriage! A bishop’s children, after the flesh, in danger of being left orphans! A bishop’s life threatened! “It must not be” cries the genius of the stock Exchange, one of the most powerful organs of the Establishment, the *Times* newspaper. “The capital you have laid out on this silly affair will be wasted. Our diplomatic relations with Turkey will be compromised. Our ‘apostle of the circumcision’ will, perhaps, go the way of all flesh. Withdraw him, both for God’s sake and for Mammon’s.”

“What is to be the result of the bishop’s troubles, we do not pretend to foretell; but we cannot admire the foresight or the management of those who have exposed him to the peltings of the communions which he comes to conciliate; and would earnestly desire his withdrawal from a position

where, with the credit of the English church and nation depending on him, he can hardly tell whether it is his business to avenge or to suffer—to make himself respected as a representative of our state, or embrace the crown of martyrdom as the missionary of our church.”

It is too true. The Anglican establishment, the State of England, the King of Prussia, have all set their heads together to send out a bishop, “an apostle of the circumcision,” to the Holy Land. But they have patched up such an odd mission for him, that he knows no more than all the rest of the world “what his business is.” One thing, however, we can inform both Dr. Alexander and the *Times* newspaper. Whether he be sent out to avenge or no we cannot say; we should be inclined to answer in the affirmative. But most positive we are that it is *not* the business of this amiable father of a family, being, as he is, an Anglican bishop, “to embrace the crown of martyrdom.” Depend upon it, his spiritual fathers, at Fulham and at Lambeth, have set him up in quite another line of business.

We end our remarks on this strange affair by a reflection drawn from natural history. The mules which carried the bishop's lady and her little cupids into Jerusalem we regard as emblematical.—They were the offspring of two different species of animals, just as Dr. Alexander's bishophood is the offspring of, at least, two different species of churches. By virtue of their parentage, the four-footed animals shall never have issue nor propagate their hybrid race. Neither shall the bishophood of this potent father after the flesh, have any issue after the spirit. The beasts and the bishop are both, in their respective kinds, doomed to perpetual barrenness.—*True Tablet.*

From the True Tablet.

THE CATHOLICS OF LEBANON.

Sir—The disasters that our Holy Church has suffered from the infidel persecution of the Spanish Government have been amply exposed in your columns, and the sympathy of the Catholics of Great Britain and Ireland has been awakened by the recital of the wrongs that the Spouse of Christ has undergone in that land of Saints. The Catholic spirit echoed wherever the faith of our fathers is spread. The present successor of St. Peter has addressed a Brief to all the bishops of the world, imploring the prayers of the faithful to appease the wrath of the Almighty, and for a termination of the troubles with which the Church of Spain is vexed. Our enemies, however, are not less active in their endeavours to injure the Church of Christ, and confine not their attempts to Spain alone. The Levant is ground on which they are assiduously endeavouring to disseminate error, and impede the efforts of Catholicity to extend its benign influence. Nor even this alone, but Catholicity itself is assailed by the most insidious and dangerous means that human malignity can invent. The principedom of Mount Lebanon, for thirteen centuries, has been governed by the Christian Emirs, or Lords of the Mountains; and the Maronite nation, who are the inhabitants of that region, and who

are all Catholics, are signalized by their attachment to their faith, and their constancy in maintaining the doctrines received from their fathers. They afford an asylum to the converts of the East, who there find a protection from the Mussulman fury and Pagan superstition. They have seen the source of all the Catholicity of the East: and continue to supply missionaries and aid to sustain the Church of God in those parts where Christian blood has bought the exercise of religion at so dear a price. Mount Lebanon is the stronghold of Christianity in the East; and—will it be believed?—the ambassador of the Defender of the Faith has joined with the enemies of Christendom in recommending the substitution of a Turkish pacha in lieu of the Christian rightful prince; and thus the Christian name is to be suffered to be debased under the yoke of the Mussulman, while the Christian powers of Europe not only look on quietly, but co-operate in so foul a deed. Where is our faith—where that spirit that roused our warriors to combat in Palestine for the liberation of Christianity? At least let us make our voice heard on such an occasion. The mystery of iniquity is not yet perpetrated, and may yet be averted; but promptitude is necessary; and I trust that you will give this affair some share of your attention. The machinations of the Prussian at London, M. Bunsen, who is peculiarly hostile to our faith, are also worthy of your attention, as I hear he is trying to supplant Catholicity wherever he can.

From the Edinburgh Review.

ORIGIN, NATURE, AND TENDENCIES OF ORANGE ASSOCIATIONS.

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

[CONTINUED]

In July, 1833, there was an Orange procession through Lurgan, in which Mr. Hancock, a resident magistrate, and other bystanders, identified several persons.—He and Mr. Brownlow, the late member for Armagh, committed to prison the most prominent of those engaged in it, on their refusal to give bail (8822). Great excitement prevailed, & a rescue was feared.

* Colonel Blucker's report to Sir William Gosset (D Appendix, 179) offers

The trial came on before Judge Moore. The jury acquitted eleven of the prisoners, on the ground that they were ignorant of having committed an offence in forming a procession (proclamations and special notices against them having been issued, and been notorious for years).—The remaining three were convicted, but the Judge discharged them without punishment (8824). No oven told them I perfectly concur in the verdict which the jury have returned. It does just as well as if every one of you had been found guilty; and so indeed it did, for, after flourishing about obedience to the laws, &c. the worthy Judge concluded by discharging the convicted men, upon their own recognisances to appear at the next assizes, if required (Report, Appendix, 193).—As might be expected, the prisoners exclaimed in court. Thank God, we have so mild a judge! and, as might also be expected, there were riots, with flagrant breaches of the peace, immediately afterwards. In one of them 3000 Orangemen conveyed back their acquitted and convicted brethren in triumphal procession to Lurgan. Mr. Hancock's house was attacked, under the able and reverend direction of the curate of the parish. But his wife and family were relieved from their just terrors by the arrival of a party of the 52d regiment (=825).

A fit sequel to this was an Orange exhibition on the following week, in front of Lord Mandeville's gates at Tanderagee, and under the windows and observation of an other magistrate, Mr. Loftie (3 Appendix, 189). Lord Gosford thus describes it: “They erected a thing with a pole and cross-beam to it, something like a gallows, and tar-barrels were got, and they dressed up a figure which was stated to be an effigy of Mr Hancock, the magistrate who had incurred their displeasure for proceeding, under the procession act, to commit the Orangemen who had marched in the procession contrary to law. This figure, or effigy, had a rope tied around its neck, and was hoisted up on this pole or gallows, the tar-barrels were set fire to, and the effigy was consumed amid the shoutings and hurraings of the people assembled about it, (3317). This compliment to a brother magistrate, and to the peace of the country, was got up, according to his own confession, by Mr. Porter, Lord Mandeville's agent (8856). During the gaieties of the evening, this gentleman, who supplied the mob with beer, was chaired round the bonfire with a captain of yeomanry, who, according to his own account, submitted to the honors with much coyness (3 Appendix, 204). But the hero of the day was Dean Carter, a Reverend magistrate, who, having dined with Lord Mandeville, came forth from his lordship's gates (how attended we will not say) to honor this Or-

a pleasant paraphrase of this project.—He says, ‘The country had determined on escorting them to prison, a distance of fourteen miles;’ but ‘the magistrates took the precaution of sending off the prisoners at midnight,’ on which the Orangemen, who were assembling at Portadown, were in a state anything but placid at the appointment.

ange *auto da fe* with his presence, & occasioned cheers for nearly an hour.—These proceedings attracted the attention of government. An inquiry was ordered; but Orange flesh and blood could not be expected willing to take informations against Orange magistrates and friends for so Orange a ceremony. Accordingly we find Colonel Blucker [3 App. 185] in correspondence with the Crown Solicitor, saying, ‘he should be glad if the matter was not pressed at present, if possible to avoid it.’ Hereon he and Mr. Woodhouse commenced a series of objections, by which they contrived to delay, avoid, and refused taking any informations for two months; in spite of the urgency of the government, and the unremitting attempts of Mr. Patton, the captain of police. We recommend Mr. Patton's deposition [Irish Report, 3—194] to all who wish to learn how to keep justice, government, and a captain of police at bay. But the Orange triumphs of Armagh were drawing to a close. Mr. Littleton despatched the Solicitor-General, Mr. Crompton, to Tanderagee. A real investigation took place, and sad to tell, the Reverend Dean Carter was removed from the bench [3317.] So also was the Fabian Colonel [9340, &c.]; and the Marcellus of the party, Colonel Verner himself, the deputy grand master of Armagh, threw up his commission as a magistrate, in indignation at this invasion of Orange rights and privileges.

We have neither space nor inclination to enter into the holy bonds which have long subsisted between Orangeism and the Established Church. Both Lord Gosford and Lord Caledon, Whig and Tory, testify to the injury that the church has received from the connection [3535—5473.] We utterly disclaim all wish to say or think any thing harsh of the Irish clergy. We believe them to be, as a body, especially the working class, highly meritorious and deeply suffering. How far these sufferings have been prolonged and increased by the House of Lords, acting on the recommendation of the Archbishop of Armagh and his brother prelates, in twice rejecting a settlement of the tithe question, is well worth each rector's consideration. Those bishops and that House are independent of tithes and parishioners; but not so the rector, for whose sake they are magnanimously intercepting his tithes and exasperating his parishioners. In the midst of our pity and subscriptions for these martyrs to the constancy of the House of Lords, we may remember that there exist dissenting ministers, and a Catholic priesthood, who live and perform their duties without repining, on means scantier than those on which the clergy of the established church are said to be starving;—who also have undergone a persecution, and are daily enduring insults which make the Protestant sufferings appear light. Those who now call that priesthood ‘a disgrace to the name of Christian ministers’—‘unprincipled quacks’—‘popish ruffians’—‘atrocious hypocrites’—and ‘wolfish fiends’—are the same Orangemen who of old, when the laws slept, wrecked their houses and their chapels in the name of the true

faith. Mr. Christie says, [5707] 'when the wrecking of the Catholic chapels took place in my neighborhood, it was observed by myself and by many others that while lying unroofed, the Catholics, no matter how severe the weather, attended more attentively to their duty during that time than was observable when they had a good house to go to.' He further adds, 'As I passed by these burnt chapels in the winter time, where they had to kneel down in the snow six inches deep, I really pitied them.' Let the Protestant clergymen at least come out from among the detestable encouragers & perpetrators of such deeds.

We have now gone through a painful detail of wrongs. It may be objected, that our instances of misconduct have been taken more from the Orange than the Catholic side of the question. Undoubtedly they have; for the point at issue is not, whether the Catholic has done wrong, but whether the Orangeman has done right. Nay, more,—admit all the recriminations against the Catholics for violent obstruction of Orange processions, for severe and often savage retaliation of wrongs, for party spirit in the witness box (they seldom reach the jury or the bench,) and the secret working of their ribbon societies—yet, if proved to the fullest extent, to what do all these charges amount? They make out no cause nor excuse for the existence of Orangeism. On the contrary, these offences of the Catholics are the necessary consequences of the Orange insults and outrages. Thus the heavier the charges which the Orangemen substantiate against the Catholics, the stronger is the recoil upon themselves. Meanwhile, the law itself is to be reproached for not putting both down.

But, before we enter on the consideration of any restrictive measures, it will be necessary to take a wider view of Orangeism.

Hitherto, we have seen it operating only in Ireland, and resting mainly on the narrow basis of sectarian jealousy and hatred. We now turn our views to England. The first essential difference consists in the proportion of Protestants and Catholics. This alone alters the character and tendency of British Orangeism; added to which the long established respect for the laws, for order, and for public opinion preclude those perturbations which are viewed as a matter of course in the orbit of Irish agitation. In England, Orangeism is little else than faction wearing the mask of bigotry: it has no substantial body of Catholics of which it can even pretend to be afraid. **POLITICS ARE ITS REAL END AND ELEMENT.**

The discipline and government of the English Society is similar to or identical with that of Ireland. But the powers of the grand Master are greater—they are discretionary, unlimited, absolute' (App. p. 131, rule 4);—'implicit obedience being the imperative duty of all Orangemen.' He has the power of assembling the whole Orange body, of whom there are not less than 50,000 in London. The meetings of the grand lodge are conducted with much pomp and form. His Royal High-

ness never enters or quits the lodge without a mace being carried before him (2359-2363); the members and grand dignitaries are requested to attend in their orders and regalia; and 'the reverend functionaries of the institution appear in grand lodges in canonicals.'—(Ap. 131.) The business to be transacted is pre-arranged beforehand by the grand committee, who place their report in the hands of the grand master. Then his Royal Highness sitting behind the mace, whilst the doors are guarded by officers denominated tylers, hears the report and proposed resolutions of the committee read aloud. They are put seriatim from the chair, and severally approved or rejected. But the grand master has an absolute veto over every proposition [946 to 953] The minutes of the proceedings are drawn up, revised and circulated, as in the Irish lodge.

The connection between the English and Irish establishments is most intimate. They have the same signs and pass words; their respective circulars and reports are interchanged; the members of the one establishment have the right of admittance to all the meetings of the other, and they have a common grand master. The rules [Ap. 129] declare 'the whole constitution to be one neighborhood, within which every Orangeman is at home in the farthest parts of the world.' Adding significantly, that 'the mechanism of our institution is such that it shall spread, and lawfully spread, its operation over the whole country. Every movement shall be felt and answered in every part.'—[Ap. 129.]

The same organization and subdivision of counties, districts, and private lodges, exists in England as in Ireland. But to draw closer the bonds of general union, to give vigor as well as private instructions to the various lodges, and to gain proselytes, the Orangemen of England, with the active assistance of their Royal Master, have established a missionary system of inspection and proselytism. Colonel Fairman was appointed his Royal Highness's grand commissioner, or inspector-general of counties, districts and warrants, for Great Britain, and subsequently of Ireland. A Mr. Nucella received a like a commission for Italy and our garrisons in the Mediterranean [392-416;] and the grand mastership of Canada, with extensive local powers, was conferred on a Mr. Gowan. By virtue of his commission, Colonel Fairman completed two circuits through England and Scotland. He was preparing to give the benefit of his presence to Ireland, when a summons from the Committee of the House of Commons interrupted his design. Reports of his proceedings were duly read before the grand lodge, and highly approved of by that august body. He visited, held, and ordained lodges in Birmingham, Manchester,* Glasgow, and the principal towns of the manufac-

* It was here that the reasonable communication respecting the succession to the Throne is stated by Mr. Haywood of Sheffield to have been made to him by Colonel Fairman. This matter is to be brought before the courts of law, and it does not therefore, belong to us farther to advert to it.

turing districts. His success is recorded in many letters, and amongst others in the following from brother Thompson, deputy-grand master of Neilston. It is incorporated in the minutes of the proceedings on the 4th June, 1833 [Ap. 41;] and states 'that he (Mr. Thompson) had the pleasure and honor of accompanying Colonel Fairman during a part of his last mission in Scotland; that, from his own observation and experience, he could testify it had been the means of infusing new life and vigor into those districts of the institution; that a firm basis was thus laid for a great accession of strength to the lighting up the flame of Orangeism in the north, which all the efforts of its opponents would never be able to smother; that it would strengthen the hands of their most noble, and most estimable grand-master, the Duke of Gordon (since dead,) and that he felt assured the interests of the institution could not be better promoted than by a speedy renewal of those visitations, so prosperously commenced, and by all its members so earnestly desired to be continued.'

There may be considerable difference of opinion as to the benign influence of this holy flame which the Duke of Cumberland's grand commissioner and his Grace the Duke of Gordon lit up in the north. Mr. Innes, an advocate at the Scotch bar, was officially sent by the Lord Advocate to institute an inquiry into certain riots at Airdrie. He found that they took place on the 13th of last July (the 12th being on a Sunday,) in consequence of Orange processions parading through the town, with banners flying and music playing party tunes [2900 to 2905.] He says, 'there has been a considerable increase both in numbers and excitement amongst the Orangemen in and around Glasgow since the first tour of Colonel Fairman [2988]—that Colonel Fairman, as the royal delegate, was received wherever he went by the Orangemen in procession; and that they regarded the Duke of Cumberland as their head with the greatest respect, conceiving that his name proved the legality and loyalty of their proceedings.'—[2979 to 2982.]

Whilst this affiliating course has been thus in progress in England and Scotland, the associations have not been idle in their proselyting attempts abroad. Few are ignorant of the critical state in which Canada now stands with respect to this country. Those who have best attended to this subject—who know that Canada is densely peopled from the north of Ireland, and that the Catholic is the established religion—will be best able to appreciate the patriotic attempt to light up the same flame of Orangeism in that excited colony which we have just seen producing such effects in well regulated Scotland. The following is an extract from the proceedings of the grand lodge, held in Portman Square, on the 19th April, 1832. His Royal Highness the Duke of Cumberland in the Chair [E Appendix, p. 22].—'With a view to extend the advantages of our excellent institution in Upper and Lower Canada—for the purpose, too, of disseminating its principles far and wide—on the recommendation of the grand com-

mittee, whose members had examined documents and testimonials of his eligibility, the grand lodge have appointed Ogle Robert Gowan, Esq. to be the deputy grand master of all the provinces of British North America, with the dependencies, colonies, and settlements, belonging, appertaining, or adjacent thereto.' It is stated that this person 'is desirous of being recognized by the grand lodge of the empire, and of being under the cognizance and command of its royal and most illustrious grand master, and that he is certified to be not only a sound Protestant and most zealous Orangeman, but worthy in every way of filling the exalted and responsible situation at which he aspires.—The merits of this gentleman, and the great benefits likely to be derived from his being promptly ensalated in the dignified and important post of which he no less loyally than dutifully has sought a confirmation, are duly appreciated by the grand lodge; who accompany this notification of his appointment to so high and extensive an office with their cordial thanks to him for his activity and spirit in the discharge of his functions, and in their sincerest wishes for the success and welfare of the institution, under his able guidance and management, in such a remote, populous, and extensive portion of his Majesty's dominions.' The person, thus cordially thanked, and endowed with such authority, is declared by Mr. Ryves Baker, the deputy grand treasurer of the Irish Orange Society, to be a man of bad character [9497.] And the grand lodge of Dublin actually forwarded documents in support of the same opinion, and remonstrated against his appointment by their English brethren, on the ground of his moral unfitness, and of their own jurisdiction over the Canadas [Irish Appendix 3, p. 13.]

The English lodge temporarily waived their jurisdiction, but retained their man.* For this was in 1832; and in the letter-book of the society, which was most reluctantly and partially submitted to the inspection of the Committee by Colonel Fairman, there is the entry of a report and communication from the grand lodge of Canada for the year 1834. It states that their numbers had then increased to 12,253 members, distributed under 17 county, 40 district, and 154 private lodges; and that there had been an addition to the society within the year of no less than 1611 members. The report contains also resolutions of the Canadian grand lodge, expressing "deep sympathy with our Orange brethren in Ireland," and 'a trust that their period of oppression had passed.'† Also votes of thanks to his Royal Highness, their illustrious imperial grand master, and the nomination of a delegate to proceed to England to confer with the

* A resolution of the grand lodge, dated 4th June, 1832, declares, that in consequence of a representation from the grand lodge of Ireland, the appointment of O. R. Gowan, Esq. is premature, and for the present rescinded.—[English Appendix, 17.] But subsequent documents show that this resolution, if of any value, respected rather the right of appointment, than the person appointed.

† Intelligence had reached Canada of the formation of Sir Robert Peel's Administration.

grand lodges of London and Dublin upon several important matters of mutual security and welfare.' There is also a resolution respecting military warrants, or lodges, to be held by regiments in Canada. All this is signed by Ogle R. Gowan, provincial grand master of Canada, and is dated on the 26th January, 1835.—[English App. 204.]

The measure of the allegiance of these 12,000 Orangemen, thus commanded, is given by Colonel Blacker, who, on the authority of several communications between the Orangemen of the north of Ireland with their brethren in Canada, boasts, that the Orangemen in Canada are anxiously watching the proceedings of the Government of England towards the Protestants of Ireland; in order to see what part they should take as assisting England in the preservation of Canada: that in fact their devotion to the British Crown will be regulated by the conduct of the government in that respect [1835 to 1839.] When it is known that of these 12,000 men thus professing conditional allegiance, are soldiers belonging to regiments stationed in Canada; and that Orange lodges have been established in those regiments by sergeants and privates, contrary to the express rules of the service, and without the cognizance of their officers, the country will be fully able to appreciate the merit of exciting Orangeism in Canada, and placing and continuing it under the direction of Mr. Gowan.

(TO BE CONTINUED)

From the Dublin Review

- ART. II.—I. The Standard of Catholicity, or an attempt to point out in a plain manner certain safe and leading principles amidst the conflicting opinions by which the Church is at present agitated. By the Rev. G. E. Biber L. L. D.
2. Dr. Biber's Standard of Catholicity Vindicated, being a reply to the notice of that work contained in No. 57 of the British Critic.
3. An Appeal in behalf of Church Government, addressed to the Prelates and Clergy of the United Church of England and Ireland: being remarks on the Debate in the House of Lords respecting that subject, on the 26th of May, 1840. By a Member of the Church.
4. A Letter to the Right Rev. the Lord Bishop of Ripon, upon the State of Parties in the Church of England. By Walter Farquhar Hook, D. D., Vicar of Leeds.
5. Catechetical Instructions upon the Doctrines and Worship of the Catholic Church. By John Lingard, D. D.

[CONCLUDED]

• • • It is unnecessary in this place to enter at much length upon the dissensions that exist between these ecclesiastics upon the questions of baptism, penance, the Athanasian creed, and other portions of the Prayer Book. Upon the subject of baptism, the clergy, as we are informed by the author of the Appeal, are divided pretty nearly into equal parties. The most rev. author of the Pamphlet adds, with much primaval simplicity, that "the church obviously meant to inculcate *some* (sic italics and all) opinion upon the point." He goes on to say, "what is really painful in this controversy is, that it proves us to be in doubt as to what is the

doctrine which the church enjoins—as to what is the meaning of the service to which we subscribe." It is unnecessary however, to enter upon the other subject of dissension, as it appears that the disputes go down so far as to reach and affect the very root and foundation of the character both of the episcopal and sacerdotal office.—"Ambigitur enim urum ordinatio sit sacramentum"!! (p. 117.)

There exists a controversy, as to whether the words "receive the Holy Ghost by the imposition of our hands," ought to be understood as actually conferring the gift, or as merely equivalent to a benediction or prayer "as if it were said: we pray you may receive it." (p. 118.) One party object to the literal meaning, for the very satisfactory reason, that "ordaining is unlawful;" and the other party object to accepting as the potential mood what is expressly clothed in the form of the imperative (p. 117-8.) The consequences of this controversy are sometimes queer enough. "The bishop of one diocese teaches a deacon to understand the expression as a prayer, and gives him letters of recommendation to the bishop of another diocese, where he seeks the order of priesthood; but the bishop of the latter diocese considers the opinions of the other bishop to be heretical upon the point, and accordingly he rejects the candidate for the same exposition which he has been taught by the original bishop to regard as perfectly orthodox."

In this case, then, says the author of the Appeal, "how perplexing may be the situation of a clergyman, ordained in Ely, beneficed in Chester, and removed to Gloucester" (p. 119) you may well say perplexing indeed: unless he could be like Cerberus, "three ecclesiastical gentlemen at once." The very *principium individuationis* would be smothered in him, and "his inward man," to use the language of Dominie Sampson, "would irremediably confound his notions of his own personal identity." But if such would be the perplexity of a clergyman ordained in Ely, beneficed in Chester, and removed to Gloucester, what must be the condition of a clergyman ordained for the home missionary operations? a sort of ecclesiastical, metaphysical *individuum vagum*, who may have occasion to go a circuit through twenty dioceses, each having a separate standard of infallibility for itself. "The doctrine which is held orthodox in one district, being denounced as heretical in another" (p. 118,) the state of this last man would certainly be worse than that of the first; and is indeed so desperate, that any further contemplation of it has a tendency to bewilder the imagination. But even the dissensions of the bishops are not the most hopeless part of the case; for the author of the Appeal informs us, that "the extent of the schism existing in the church is advanced so far beyond the sustaining influence of episcopacy, as to be incurable even though all our bishops were in harmony amongst themselves, (p. 143;) and the Archbishop of Dublin expressly informs us (Appeal, p. 89) that the opinions of the bishops, even if they were unanimous, have no influence, except with regard to strict legal enactments, the performance of which is enforced by penalties.

Such is a faint and imperfect outline of the picture which the church of England has drawn of her own condition, at the instant when she has had the modesty to put forth pretensions to the character of Catholicity. The Rev Sydney Smith informed us lately, that a few years ago he considered this "lottery" as upon the point of going altogether to pieces. We are informed by the Times, upon one day, that "the church of England is staked upon a forthcoming vote of the legislature;" upon another day, at a subsequent period, we learn from the same authority, that the same "church is struggling for existence." Whilst it appears from the preceding part of this article that she has not even an existence; that she has at least no spiritual existence to struggle for; and that, except as a recipient of revenue, she has really no existence at all. To assume in such circumstances a designation which implies a universality of dominion, is the same sort of insane, fatuous presumption, as if the pacha of Egypt had, after the bombardment of Acre, proclaimed himself the monarch of the world, at a time when it was doubtful whether he would not very soon be left without a house over his head. If people will persevere in pretending that the church of England is in existence at all, it is impossible to prevent them from doing so; and if they wish to decorate her with high-sounding designations, without any regard to veracity, they are at liberty to enjoy this peculiar sort of pastime. They may therefore, "an' they will," call her.

"More just, more wise, more learned, more, everything" than any other church or congregation of people upon earth. But to assume the denomination of Catholic, in the circumstances of the case, is a piece of silly effrontery, exactly of the same kind as if the archbishop of Canterbury was to put on a tiara and call himself Gregory XVI; or as if the bishop of London, having adorned his person with a pair of red stockings and other appropriate parts of the cardinalian costume, were to write "The Cardinal Aloysius Lambruschini" upon his visiting cards.

If such be the pretensions of the church of England to Catholicity, what shall we say of our friend, the church of Ireland, which is quartered here at home upon ourselves; which has decreased, is decreasing, and will soon be altogether extinguished: which has, according to the Quarterly Review, been asleep during all the time from the Reformation to 1824; which has 861 parishes, in each of which there are less than 50 Protestants; and 150 parishes in which there are no Protestants at all. To give the designation of universal to this church, at a period when it is rapidly approaching to the condition of that sort of substance which the logicians call *purā nihilitas*—to call such a church universal, at such a time, is an operation for which we have no designation remaining; our vocabulary is exhausted.

We have said nothing about the indisputable title of our own most holy church to the designation of Catholic.—Whoever wishes to see that part of the subject altogether disposed of in a few sentences—brief, but irrefutable—has only to refer to

Dr. Lingard's admirable *Catechetical Instructions* (p. 26) where he will find this portion of "religious controversy" brought completely to "an end."

SPAIN.—A correspondent of *El Catolico* writes from Port Mahon the following particulars.—"Two ecclesiastics, the victims of the persecution which now afflicts the church in Spain, have arrived here; they are the Bishop of Siguenza and the Bishop of Calahorra. The former is condemned to four years banishment, and the latter to six, besides being sentenced to pay law costs—to liquidate which, his episcopal robes and books have been sold by auction."

RECEIPTS FOR THE CATHOLIC.

- Hamilton—Charles Duffy, 7s6d
Dundas—John Burns, 7s6d
Beamsville—D. Cassidy (St Catharines) and B. Broderick, each 7s 6d
Niagara—Rev Mr Gordon, in full for one year, from Col McDougald, 15s. Alex. Lane, 7s6d, James Mahony 7s6d, Francis Dillon, 7s6d, Hugh McNally 7s6d, and Mr Lyons 5s.
Amherstburgh—Mr Kevel 7s6d, and for F. Caldwell, 7s6d, and Wm. G. Duff 15s.

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 Gowlay. The period of Service is for two years (to the 30th of April 1844.) Pay and Clothing the same as Her Majesty's Regiments of the Line, with FREE RATIONS. Immediate application to be made at the Barracks, Hamilton. Hamilton, April 30, 1842.

SPRING AND SUMMER FASHIONS FOR 1842

HAVE BEEN RECEIVED BY THE SUBSCRIBER

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

REMOVAL.

Saddle, Harness and Trunk Factory.

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. 23, 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.

**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
LIVERY STABLES**
Near Press's Hotel,
HAMILTON.

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

**ROYAL EXCHANGE,
KING STREET,**

HAMILTON—CANADA,

BY NELSON DEVEREUX.

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

N DEVEREUX.

Dec. 24, 1841.

QUEEN'S HEAD HOTEL.

JAMES STREET, (NEAR BURLEY'S HOTEL.)

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

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

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.

PATRICK BURNS,

BLACKSMITH, KING STREET,
Next house to Isaac Buchanan & Cos
large importing house.

Horse Shoeng, Waggon & Sleigh Ironing
Hamilton, Sep. 23, 1841.

SHIP INN.

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

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

NEW HARDWARE STORE.

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

H.W. IRELAND,

Hamilton, Oct. 4, 1841.

SAMUEL McCURDY,

TAILOR.

JOHN STREET, HAMILTON

THE
FAMILY NEWSPAPER.

THE PHILADELPHIA

SATURDAY COURIER,

WITH THE

**LARGEST CIRCULATION IN
THE WORLD.**

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

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

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

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

The Markets.

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

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

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

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| T. S. Arthur, | Miss Ellen S. Rand, |
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| Mrs. M. St. Leon Loud, | Mrs. Gore, |
| Douglass Jerrold, | Joseph R. Chandler, |
| Miss Sedgwick, | Miss Lesslie, |
| Wm. E. Burton, | Professor J. Frost, |
| Lieut. G. W. Patten, | Lydia H. Sigouney, |
| Thomas Campbell, | Hon. Robert T. Conrad |
| Miss Milford, | Robert Morris, |
| Professor Wines, | Mrs. C. H. W. Eshing |
| E. L. Bulwer, | A Grant, Junior |
| Joseph C. Neal, | John Neal, |
| Thomas G. Spear, | Countess of Blessington |
| Captain Marryat, R. N. | Lucy Seymour. |
| R. Penn Smith, | |

TO AGENTS—TERMS.

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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'Flya, | Dundas |
| Rev Mr. Mills, | Brantford |
| Rev. Mr. Gibney, | Guswick |
| Rev. J. P. O'Dwyer, | London. |
| Dr Anderson | do |
| Mr Harding O'Brien | do |
| Rev Mr Vervais | Amherst |
| Mr Kevel, P. M. | do |
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| Very Rev Augus McDonell | Chatham |
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| Rev Mr. Snyder, | Wilmot, near Waterloo |
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| Rev W. Patk. McDonough | Toronto |
| Rev Mr. Quinlan, | New Market |
| Rev Mr. Charest, | Penetanguishene |
| Rev Mr Proulx, | do |
| Rev Mr. Fitzpatrick | Ops. |
| 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'Rielly | 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, | Perrth |
| Rev. George Hay, [St. Andrew's] | Glengarry |
| Rev John MacDonald, [St. Raphael,] | do |
| Rev John MacDonald, [Alexandria,] | do |
| John McDonald, | Aylmer. |
| Mr Martin McDonell, Recollect Church | Montreal |
| Rev P. McMahon, | Quebec |
| Mr Henry O'Connor, 15 St. Paul Street, | Quebec |
| Right Reverend Bishop Fraser, | Nova Scotia |
| Right Reverend Bishop Fleming, | Newfoundland |
| Right Reverend Bishop Purcell, | Cincinnati Ohio |
| Right Reverend Bishop Fenwick, | Boston |
| Right Reverend Bishop Kenrick, | Philadelphia |
| Right Reverend Bishop England, | Charleston, S. C. |