



# THE CATHOLIC.

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

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## THE CATHOLIC

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

Original.

### ON ASCENSION DAY:

*Æterno Rex, altissimo.*

), thou supreme, eternal king!  
And Saviour of mankind;  
Whose rescuing arm from vanquish'd death  
Has snatch'd his prey assign'd!

Triumphant now, as God aloft  
Thou soaring seek'st thy throne;  
Though creatures all in thee, as man,  
Their sov'reign Lord must own.

Hence, let with reverential awe  
Whole Nature's subject frame,  
The heav'n's, the Earth, and Hell beneath,  
Bow to thy sacred name.

Angels amaz'd our doom revers'd  
View from their blest abode:  
Man's sinful mould for sin atones,  
And reigns in God a God.

O thou, in heav'n our sure reward!  
Sweet source of purest joy!  
Let ne'er on earth sin's deadly lure  
From thee our hearts decoy.

Cleanse from all guilty stains, and keep  
Our soul's forever free!  
Our fondest wishes teach to rise,  
And centre all in thee.

So, when at last in dreadful pomp  
Our Judge thou shalt appear;  
We may expect the promis'd crown;  
Nor quake our doom to hear.

To Jesus, who this day to heav'n  
Victorious did ascend;  
The Father and the Holy Ghost  
Be glory without end!

### O GLORIOSA VIRGINUM!

Hail! Virgin Queen, enthron'd on high,  
Next to the filial Deity!  
Who, though thy maker, stoop'd to be  
A helpless babe, and nurs'd by thee.

All now, through him, thy Son and Lord,  
Our forfeit bliss thou hast restored;  
And op'd, through his redeeming grace,  
Heav'n's gates to our desponding race.

Through thee, his chosen medium pure,  
We sought our earthly home obscure,  
In thee, become his temple bright,  
We deign'd to dwell, th' eternal light.

Let nations all rejoicing raise  
Their grateful voice, and sound their praise,  
To him, who, from a virgin sprung,  
Upon the cross, our ransom hung.

To Jesus, whom the virgin bore,  
Let creatures all their praises pour!  
Alike extoll'd the Father be,  
And Holy Ghost, one God in three!

## THE CHRISTIAN RELIGION DEMONSTRATED ; DIVINE.

CHAPTER XXXIII.

### NUMBERS.

CHAPTER xxii.—Balaam is represented by St Peter as the prototype of those who, for the sake of filthy lucre, and worldly advantages, turn aside from the way of truth, and pour out their calumnious vituperations against the camp of Israel—the church of the Saviour—leaving, says he, “the right way, they have gone astray, following the way of Balaam, the son of Bosar, who loved the wages of iniquity; but had a check of his madness; the dumb beast used to the yoke; which, speaking with man's voice, forbade the folly of the prophet.—2 Peter, ii. 15.

Verse 19.—The inclination of Balaam to gratify Balac for the sake of worldly gain, appears from his desiring that king's second messengers to stay with him, till he should “know what the Lord would answer him once more.” For he had already been fully informed that it was not God's will that he should go with them to Balac. Yet, on a second application, God allowed him to go;—though not to curse the Israelites. He was suffered thus, on account of his covetous propensity, to fall deeper and deeper into sin, till he came at last to give that abominable counsel against the people of God, which ended in his own destruction. So sad a thing it is to indulge a passion for money.—D. B.

CHAPTER xxiii.—It is evident from the choice and number of Balaam's victims, that he had retained the faith of the ancient Patriarchs. His victims were the same as theirs, which, as has been shown, pointed at the final all-sufficing victim, and his seven altars thrice erected; on each of which he placed a calf and a ram, alluded to the seven ways in which the propitiating merits of the Saviour would be offered up to the most holy Trinity, and made applicable to the salvation of mankind: Jews and Gentiles denoted by the double victim—the calf and ram. In other words, to the seven Sacraments of the Saviour's church.

Verse 9.—“This people shall dwell alone, and shall not be reckoned among the nations.”

The church of God, as we observed above, never associated before, nor since the Saviour's time, with any other. She has ever stood, and still stands, ALONE, insulated and unconnected with all other churches of man's invention. She thus preserves entire and pure the sacred depositum of faith and morals, entrusted by her divine founder to her keeping; and were it not for her uncompromising nature, we should have witnessed long ere now the light of his revelation quite extinguished, his redeeming dispensation rendered null and void, and mankind plunged in deeper mental darkness, from the numberless wild and contradictory theories of blaspheming sectaries, self-

styled reformers, than even the benighted Pagans were before the coming of him whom the holy Simeon so emphatically proclaimed “a light to enlighten the Gentiles, and the glory of thy people, Israel.—Luke ii. 32.

CHAPTER xxiv.—It is allowed by all, that Balaam's prophetic praise was spoken in favour of the church of the Redeemer; of which, in the camp of Israel, he beheld only the figure. It is of her he exclaims—“How beautiful are thy tabernacles, O Jacob! and thy tents, O Israel! As woody valleys; as watered gardens near the rivers; as tabernacles which the Lord hath pitched; as cedars by the water side.”

Verse 7th.—“Water shall flow out of his bucket.”—The cleansing and refreshing stream of grace in Messiah's sacraments, particularly in baptism.

“And his seed shall be in many waters;” that is, his offspring “born to him of water and the Holy Ghost,” John iii. 5. These are his seed of many waters—children, no more of the natural, but of the spiritual Adam, who is Christ.

For “Agag, his king, shall be removed, and his kingdom shall be taken away.” This seems to denote the fall of some great opposing power to the Saviour's spiritual sway; the greatest, such was Pagan Rome, and her persecuting emperors.

Verse 8.—“God hath brought him out of Egypt.”—The circumstance of the Saviour's return out of Egypt, whither he was carried to avoid being slain with the innocents in Bethlem is here foretold, as it was afterwards by the prophet Oseas, xi. 1, under the collective figure of Israel: “out of Egypt have I called my son, whose strength is like the Rhinoceros;” that is, irresistible, and destined to prevail.

“The nations shall devour his enemies, and break their bones; and pierce them with arrows.” The Romans first destroyed and scattered his enemies, the Jews, who had rejected and condemned him to death. The Romans themselves next, for persecuting him in his members, are devoured up by the Northern hordes that broke into their empire; and thus have been seen, in various warfare, the nations to devour his enemies.

“Lying down, he hath slept as a lioness, whom none shall dare to rouse.” This is the same figurative description of the Saviour, as that given by Jacob in his blessings to Juda—Gen. xlix. 9—sheaving his terrific might, if roused, even while he seems to slumber.

“He that blessed thee shall also be blessed; and he that curseth thee shall also be cursed.” He is the sovereign, and sole source of benediction.

Balaam, still full of the spirit of prophecy, continues, in spite of Balac's angry remonstrances, to pour forth his predictions.

Verse 17.—“I shall see him, says he, but not now:—I shall behold him, but not near.” This evidently points at the Saviour.

“A star shall rise out of Jacob, and a sceptre shall spring up from Israel; and shall strike the chiefs of Moab; and shall waste all the children of Seth. And he shall possess Idumea; the inheritance of Seir shall come to their enemies, but Israel shall do manfully.”

The miraculous star is here predicted which appeared at the birth of the Saviour; and the sceptre mentioned indicates his regal dignity. Hence the wise men from the East, who, recognising the wondrous sign, and following it, had come to worship him, enquired, “Where is he who is born king of the Jews; for we have seen his star in the east, and are come to adore him?” His spiritual conquests, and subjugation of the nations, are next alluded to under the names of Moab, Seth, Seir, and Idumea. These the prophet follows down till he comes to the destruction of Jerusalem by the Romans; and the disappearance of the Romans themselves.

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 4.

From the Dublin Review.

- ART. II.—1. 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 of the Doctrines and Worship of the Catholic Church. By John Lingard D.D.

In looking over a late number of an eminent quarterly publication, we found it stated in an article upon the present condition of Ireland, that certain persons in this country had been "converted from Popery to the Catholic Church."

As we ourselves, like all other Irish Papists, had always been under the impression that the Church of which the pope is the visible head upon earth, was the Catholic Church, we were not a little puzzled in our endeavours to conceive what the nature of the "conversion" could be. As, however, the writer was engaged at the time in the discussion of an Irish question, we imagined that according to the popular notions about Irish composition, he may perhaps have considered himself at liberty to designate as a conversion what to us appeared to be a movement *ab eodem ad eundem*. We very soon, however, observed that by the "Catholic Church" he intended to denote a certain *globus individuorum*, who, in their aggregate capacity, are in some public documents called "The United Protestant Established Church of England and Ireland;" and the nature of whose faith is correctly indicated by a negative designation, which intimates that there are some doctrines against which they "protest," without suggesting that there are any which they believe. That this fortuitous concurrence of individuals were what the writer in question intended to designate as the "Catholic Church," was put entirely out of controversy by another passage, in which he stated that "a second class of evils in Ireland were those which arise from the conflict between the old Catho-

lic Reformed Church and the schismatic intruders of Popery."

Having some very strong doubts in our own minds about the propriety of applying the term "Catholic" to a Protestant establishment, in any sense which we ourselves had ever attributed to the term Catholic—believing, in fact, according to what we supposed to be the universal acceptance of that particular adjective, that there was no more propriety in calling the Church of England in Ireland the Catholic Church, than in calling a jack-napes a megatherion, or in calling a barrel of oysters a barrel of whales—we next began to suppose that the writer of the article may have had in his own mind, and in connexion with the word Catholic, some notions different from those entertained by ourselves, and as he stated in another part of the article that this "Catholic Reformed Church" of his had been lolling in a state of absolute idleness and inutility "from the Reformation to the year 1824," we imagine it to be possible that by a "Catholic church" he may have intended to denote a church which "throughout the whole" of its unprofitable existence had neglected the performance of every one of the duties which it was paid for performing—and that a "Catholic church," in the sense of this writer, was therefore a church which had continued for three centuries to obtain money under false pretences. In this respect, however, we were also mistaken; for in another part of the article we discovered a formal definition of the sense in which the term Catholic was used by the writer himself,— "Do men know," says he, "the meaning of the word Catholic? It means universal," (p. 133.) Having our doubts about the application of the term now completely removed, and having our minds enlightened by the learned author as to the real meaning of the word itself, we began to consider the matter in a totally different point of view, and to think that the writer in question had been dealing in those particular figures of speech called mendacium and amphibologia, concerning the nature of which amiable sorts of rhetorical artifice he had given some exemplifications of a practical character in the course of the article in question.

Upon extending our perusal to some other publications, we find that this reviewer is not at all singular in his manner of applying the word in question, and that a sort of loose combination has been formed amongst a numerous body of individual Protestant writers, to drop the Protestantism of their designation and assert the "Catholicity" of what Cobbett used to call "the Church of England as by law and bayonets established." How far the writers in question are justified in this "turn out" against the authority of grammar, analogy, common right, and common sense, we shall now proceed to enquire.

In the course of the observations which we shall have to make upon this subject, we shall rigorously abstain from entering upon the confines of polemical theology. For this prudent abstemiousness one very sufficient reason is, that we who indite this present article are not in any way

professionally connected with that science, and that the extent of our acquaintance with it is no greater than that share of theological knowledge which usually enters into what is called a liberal education. Another equally sufficient reason for abstaining from polemics upon the present occasion, is, that the subject which we are about to handle is in its own essence of an entirely different nature from every thing theological, and that it has, in fact, less connection with the science of theology than it has with geography, arithmetic, or statistics. The question is, in fact, of the simplest possible description, and as abundant materials exist for a satisfactory decision of it, "we hope," as they say in the little prefaces, "to render the merits of it intelligible to the meanest capacity."

In the course of this enquiry we shall take the liberty of making frequent use of the pamphlet of which the title stands third in order at the head of this article. The pamphlet bears evident marks of having been brought out under the actual inspection, or at least with the entire approbation, of an eminent archbishop of the Establishment; and presents within a moderate compass the most copious and authentic account that can be anywhere found of the present condition of the Church of England in respect to its doctrine and discipline;—to the actual principles and dispositions of its most important members, and the probable permanence of the establishment itself.

To begin at the beginning. If the reader will take the trouble (if he should think it necessary) to refer to the Lexicon of our old friend Schrevelius, he will see it stated in the proper place, upon the authority of that famous Gymnasiarch, that the Greek word *Katholikos* is equivalent to the Latin *Universalis*. By the term Catholic, then, it seems, that we are to understand the notion of universality in reference to numerical or geographical extension. But as it does not appear that any church professes to have as yet completely arrived at this universality, we suppose that a church which can have any pretence to a Catholic designation, must have made the nearest approximation to this universality—that her doctrines are professed over the most extensive territory and believed by the greatest amount of actual votaries. Now, it appears from the statistics of Adrian Balbi, as quoted in *Blackwood's Magazine* for May, 1838, that upon the whole surface of the globe there are 737 millions of persons, and that of these there are 290 millions who profess the Christian religion. Of the 290 millions of Christians, no less than 130 millions are cherished in the warm bosom of the Roman Catholic church: 62 millions are included under the Greek denomination, and are distinguished from the Roman Catholics by few points except of discipline alone; whilst there are only 59 millions of persons all over the world who profess the negative doctrines of Protestantism, in all the chromatical and contradictory varieties of infallible dissent. In endeavoring to ascertain how many of these 59 millions belong to the church of England, we have experienced no small difficulty

and embarrassment. The first matter to be enquired into, was the existence and situation of the authority which was to characterise the members of the church of England, by deciding that such and such persons professed to entertain the doctrines of that church, and that such others did not. Upon this point we were immediately met by a statement in the "Appeal," that "the church of England (unlike every other religious communion) possessed within itself no power of determining claims to membership." [p. 64.] But, indeed, not only were we unable to ascertain who are the members of this church, but we were, and are, unable even to discover, with any approximation to a certainty, what her distinctive doctrines are, or whether she has any distinctive doctrines, or, indeed, any positive doctrines at all. Eleven or twelve hundred gentlemen who have been ordained in that establishment, and who still profess to range themselves under its banners, and who are, perhaps, the most learned, zealous, pious, and influential members of the whole body, have notoriously "incurred a widely-diffused suspicion; have fallen under a very general imputation of un-church-of-England opinions." [Appeal, p. 71.] Yet these identical persons, although heretical themselves, were able to "cause an assembly of divines to meet very lately in Oxford, and to pronounce a verdict of condemnation for heresy against no less a person than the Regius Professor of Theology in that university." (Ibid. pp 68-71.) This assembly, however, as we are told upon high authority, had no power at all to interfere in the case, and, accordingly, the archiepiscopal author of the *Appeal* declares, "that their whole proceedings were utterly schismatical; that the trial itself was *coram non judice*, and the decision of no authority whatever in form or in fact." (p. 114.) "The professor condemned as heretical remained, and continues to remain to this hour, in the university, in the possession of his theological office, and as fully as ever authorised to give theological instruction to any student who may think proper to seek it." (p. 69.) The author of the *Appeal* informs us that the disciples of the school of which we are speaking have increased, and are increasing. The augmentation of their numbers hath not, however, been sufficient to protect them against the same sort of treatment which they had themselves bestowed upon the object of their hostility. One of the most important in their series of theological publications was condemned in the present year by the hebdomadal Board of the University, consisting of the vice-chancellor, heads of houses, and proctors. But a writer in the *Times* (17th March) informed the world that the Board had no authority, even from the statutes of the University, to represent, upon such a subject, even the University itself, much less the whole church establishment of England. Whilst Dr. Hook, whose name is reported to be the very first upon the list of Sir Robert Peel for a bishoprick, declares, (Letter, p. 4.) "that the determination of the hebdomadal board to censure Mr. Newman was a most unhappy determination, and that a convocation of the university, if summoned

for the purpose, would reverse the censure." It does not appear, however, that the occasion was considered as presenting a *nodus dignus vindice tanto*, inasmuch as the convocation has never been summoned for the purpose. The condemnation of the board by the convocation would, however, as it appears, be as futile as the condemnation by the board of the party who procured the condemnation of the regius professor of theology. The author of the *Appeal* informs us, that the University has no power whatever to decide any questions of theology; and, indeed, if they did possess any such authority, the consequences of its actual exertion at present would be inconvenient enough, as "it is notorious that the Universities themselves have not been in agreement as to theological opinions; and that in certain cases therefore, the same sentiments would be reckoned heretical by one of those bodies, and orthodox by another." (*Appeal*, p. 69.)

The ingenious Mr. Western, upon seeing three persons engaged in combat, very sagaciously concluded that two of them must be upon one side. But it would be unsafe to draw a similar inference from a discussion in which three or four universities [Oxford, Cambridge, Dublin, and Durham] were engaged; and the consequence of investing the universities with the power in question, may therefore be to present us upon a given subject with three or four different infallible rules of faith, each differing from each of the others, and all peradventure in opposition to the sentiments of the church upon the same subject. But there is reason why this power to decide upon questions of theology ought not to be possessed by the Universities, and that reason is, that the learned bodies in question, so far from being able to decide controverted points in theology, know, in fact, nothing of that science at all; and neither teach nor learn it. The late discussions of several projects for altering the system of education at Cambridge, were founded in a great degree upon the fact, that "theology is scarcely, if at all, introduced into the course in that University." (*Times*, May 20th, 1841.) In the same document it is asserted, that the "first principle of the system of education adopted in that renowned seminary, is to give every man a liberal education *independently of the profession to which he may ultimately turn himself*;" and the authority of the Rev. Henry Melvill is adduced in support of the position, that "the best method of becoming ultimately a theologian is to devote one's self, in the first instance to the study of the mathematics."

In a Review of Dr. Peacock's "Observations on the Statutes of the University of Cambridge," in the *Times* of the 14th April, 1841, the following statement is made upon this subject:—

"The grand delinquency of the Universities is confessed to be the slender and inadequate training they afford to students destined for the Christian ministry. Except occasional sermons at St. Mary's, the divinity student hears at Cambridge no theological lectures worth the name. The Norrisian Professor of Divinity is compelled to read through Pearson on the Creed, in each course of lectures—a condition, as

Dr. Peacock remarks, which would infallibly clear his lecture room, did not the bishop require from candidates for holy orders, his certificate of regular attendance. Butler's Analogy, once lectured upon in the University, has disappeared before the all-absorbing mania for mathematics.—Occasionally college lectures are given on the Greek Testament, upon one of the Gospels or Acts of the Apostles—seldom or never on the Epistles. Paley's Evidences, too, are read. With this slender furniture most of our young clergy set forth upon their arduous task. Of Rhetoric as an art—of Divinity as a Science—of casuistry—of Criticism, as applied to the sacred Scriptures, they *know nothing*. All, all has to be learned amidst the cares and interruptions of parochial labor; and, during the few months which in general intervene between the degree and the bishop's examination, unaided and alone, the student adds but little to his stock of real knowledge."

This is certainly a very flourishing state of affairs. But perhaps the reader will be able to form a more satisfactory notion of the amount of theological instruction which is imparted under the present system, by seeing the programme of that which Dr. Peacock proposes to introduce. This proposal we take from the same paper which we have already quoted, into which it has been copied in the words of Dr. Peacock himself:

"We should be disposed to recommend regular and systematic courses of lectures, to be given every year on the following subjects:—

"On the Doctrines, Liturgy, and Articles of our church, by the Norrisian professor.

"On the Hebrew language, by the regius professor of Hebrew.

"On Biblical Criticism, more especially of the language and books of the New Testament, by a professor of biblical criticism to be hereafter appointed.

"On Ecclesiastical History, more particularly of the first four centuries after Christ, by a professor of ecclesiastical history to be hereafter appointed.

"On the Canon of Scripture, and the Writings and Opinions of the Early Fathers, by the Lady Margaret's professor of Divinity.

"On Moral Philosophy, and the principles of moral evidence as affecting the grounds of religious belief, by the professor of Moral Philosophy."

From this enumeration it would appear, that there are at present no Lectures delivered in the University of Cambridge upon the Doctrines of the Protestant Establishment, or upon its Liturgy, or upon its Articles, or upon Biblical Criticism, or Ecclesiastical History, or the Canon of Scripture, or the Writings or Opinions of the Fathers, or even upon Moral Philosophy or the Principles of Moral Evidence as affecting the grounds of religious belief. The decisions of such a University upon the subject of theology, must be as valuable, as satisfactory, and as conclusive, as the decision of Costard in *Love's Labor Lost*, upon a certain well-known arithmetical problem:—

*Biron*.—And three times thrice is nine.

*Costard*.—Not so, sir, under correction, I hope it is not so. I hope, sir, that three times thrice, sir—

*Biron*.—Is not nine?

*Costard*.—Under correction, sir, we know whereunto it doth amount.

*Biron*.—By Jove, I always took three times three to be nine.

*Costard*.—O Lord, sir, it were a pity you should be obliged to get your living by reckoning.

*Biron*.—How much is it then?

*Costard*.—The parties themselves, sir, will show you whereunto it doth amount.—*Love's Labor Lost*, Act v. scene 2.

With regard to a few items in the above given "bill of particulars," it may be mentioned that "all which is required from the divinity student at ordination, is a certificate of attendance upon the Norrisian Professor of Divinity for twenty lectures in one term,\* no test whatever being demanded of his information." That during the delivery of the said lectures, the majority of the divinity (!) students hold in their hands volumes of all sizes descriptions and shapes—history, poetry, novels, travels—whilst some think it a good opportunity to prepare for their examination in Paley's Evidences, or rather in a mere selection from it; (p. 28) whilst others of the divinity (!) students amuse themselves with a *jest book* or a *song book*, and train themselves for the entertainments of a *coming Supper Party!*"—*Letters*, No. 2. pp. 20-21

Nor is the Norrisian professor at all singular in his inutility. Indeed he is very much exceeded in this negative line by some other individuals of the same class; for we find that the Lady Margaret's professor of divinity, in the course of twenty-eight years, up to 1836, had acquitted his conscience by delivering at the rate of about a lecture and a half per annum, in the form of sesquipedalian sermons, which he spoke from the pulpit of Saint Mary's church. The author of the *Letters* appears to think that "these great defects may be supplied by an extension of the professorship of *casuistry*"—(No. 2, p. 44.) How this "extension" is to be effected, or what the meaning or nature of the proposed extension can be, we are unable to conjecture, as the writer himself had informed us in the preceding page, that the learned professor of *casuistry*, a certain Dr. Barnes by name, had, from the date of his appointment in 1813 up to 1837, a period of nearly a quarter of a century, actually delivered no lecture at all! The author of the *Letters* takes upon himself to assert that the said Dr. Barnes, at the time of his election, was too old to be competent to perform the duties of any professorship. He possessed however, the advantage of being able to give in his own favor two of the five votes which were necessary to his election.—The letter writer observes, "that the worthy professor must have exercised the utmost efforts of his art to quiet his own conscience as to the manner of his election;" and we may add—as to the man-

\* Letters on the condition of the English Universities, considered as nurseries of the Established Church, by a graduate of Cambridge.—No. 2, pp. 10 11.

nor in which he conducted himself during the continuance of his office. A man whose casuistical capacity was adequate to the tranquilising of his own conscience in such circumstances must have been a master in his art; and the extraordinary evidence of his ability, furnished by the fact of his having never delivered a lecture, affords an additional and perhaps the strongest reason for lamenting that so great a genius should have given his thoughts to the world upon a subject so important in itself, and to which his abilities appear to have been so peculiarly adapted. In the University of Cambridge there is no professor of moral philosophy at all.\* (*Letter*, No. 1, p. 44.)

It is unnecessary to enter into any details about the University of Oxford. The Graduate of Cambridge informs us (No. 2, p. 28, note,) that the preparation for the examination for a degree, including the DIVINITY, "is usually made in a very few days," by the well known process of cramming; and that, in fact, there is no substantial difference between these two "nurseries for the established church," in the extent and character of the theological knowledge which they confer upon the clergy of the establishment. "That the clergy of the Church of England, when considered in the persons of the majority, and not through the medium of a few bright examples, are at present grossly ignorant;" and "that, in particular, the country clergy are generally ignorant of the very foundation of their faith" (*Letter* No. 2, pp. 14—24,) is a consequence which the Graduate of Cambridge very confidently deduces from the facts already mentioned. Of the value of a decision by such persons upon a theological subject there can be no doubt, if we consider their abject and merely in the aspect of reasoning and information. How far "the Church" would in any sense defer to a decision by a convocation of such persons in the case of the University of Oxford, we know not; as the most eminent individuals in the establishment observe a complete silence on the subject.

[TO BE CONTINUED.]

#### THE CATHOLIC CHURCH.

Rome, Jan. 29—On Friday, the 28th, the Very Rev. Dr. Bagges, Dr. Cullen, and Rev. Mr. Grant, the three Superiors of the English, Irish, and Scotch Colleges, attended by their respective students, waited on his Eminence to present an address expressive of their gladness at his elevation, and of the good anticipated to all the British Catholics. The three religious communities of Irish Franciscans, Augustinians, and Dominicans, also presented him with an address expressive of the joy which his elevation to the purple had given them all. It may be well to add, that Dr. Grant, formerly of Ushaw College, and late of the English College here, a young man of great promise and abilities, has been appointed private secretary to his Eminence.

The elevation of our countryman, Mgr. Charles Acton, to a Cardinalship has proved a source of great joy to the English at Rome, Protestant as well as Catholic.—He is the son of Sir John Edward Acton, of Aldenham, Shropshire, who was formerly prime minister of Naples. He was educated at Cambridge, and is the first student of that university who has the honor to be raised to the purple.

\* One has, we believe, been appointed since the publication of the "Letter."



## SHOP THEOLOGY

## AND "OPERATIVE" RELIGION.

A document which appeared in Friday's *Chronicle*, with its supplement (or complement) in the *Times* of Monday, has afforded us much amusement, if not any positive edification. We allude to the "Memorial against Puseyism" of the members of the "Marylebone Tradesmen and Operative, Protestant Association," and the answer thereto given by "Charles James," titular Bishop of London. The first of these documents is too long for us to lay it entire before our readers, and we hardly know how to give them any adequate description of its contents. The first impression, however, that we receive on perusing it, is a sentiment of admiration at the heroism which impels the shopocracy of Marylebone to fly to the rescue of the orthodoxy of their own pastors and instructors. If there be any recognized judge of heresy in the Establishment, no such judge has as yet pronounced judgment against Puseyism. But without waiting for, or indeed needing any such decision to guide their zeal, even the lay members of the Bible Church and those of them who swink and sweat at their hard daily labour, are so grounded in theology, that they have no hesitation in pronouncing peremptorily upon doctrines, from condemning which even "Lambeth" shrinks aghast. Is it not a most delightful situation of affairs? The convocation meets not. The clergy are divided. The bishops are at fault. The heads of the Church slumber at their posts. And behold the Capital of the Establishment would be in danger of being taken by a night assault of these town geese—(town geese are far more stupid than geese that have had the benefit of a country education)—were not to step forward, and stretch out their long necks to hiss in its behalf. The "heads of houses" in Oxford are puzzled by the specious learning of the Tracts; the "fathers of families" in Marylebone have made up their minds without any difficulty that the most learned members of their own clergy have not merely advanced incautious propositions, but are teaching a body of theology essentially unsound. How delightful it must be to have the privilege of being lay members of an Establishment in which the very cadgers and costermongers are able to pronounce thus confidently, and condemn more learned and reverend noses than their own, as quite at fault. Some wicked urchins have been trailing a red herring on the ground over which the hunt has to pass, and the regular pack, unable to distinguish between the fox and the herring, are found "dumb dogs," who cannot "give tongue;" but the music of their legitimate voices is amply supplied by the discordant yelping of a few broken-winded and three-legged curs, who have taken upon them to follow in the rear of the hunt.

"Your lordship will perceive," say these hard-handed, if not hard-hearted, prophets, "that we cannot but identify the sentiments propagated by these (tract)writers with the worst and most dangerous heresies of the apostate Church of Rome, however specious may be the language

with which such sentiments are clothed, or whatever may be the station or rank of the writers in our Church." A pleasant story is told of the Vice-Chancellor of England, Sir Lancelot Shadwell,—the excellence of whose legal judgment is not so generally recognized as the unrivalled good humour with which he puts them forth—that being once reminded that a certain intended decision of his would be at variance with the recorded sentence of his (in every sense) superior judge, the late Lord-Chancellor, he quietly waived the dilemma by remarking, "Oh, you know it will only be a difference of opinion among the judges, one against one." In like manner, if the titular Anglican bishops should ever take upon them to decide that Puseyism is not heresy, these operative theologians, who "cannot fail to identify" it with heresy, and apostasy to boot, will have their answer ready.—"Oh, you know it is only a difference of opinion among the Anglicans, and the numbers are on our side; 200 to 20."—How delightful, we say again, to belong to a church in which there are ready-made doctors, selling small wares behind every counter, and dragging or following trucks along every kennel.

"We have been taught, my lord, they continue, to look to the clergy a sour spiritual guides, holding forth to us the light of the gospel, and directing our steps into the way of eternal life; but, my lord, if they to whom we have looked for direction prove to be but "blind guides," extinguishing the bright and clear light of the glorious gospel, "teaching for doctrines the commandments of men," attaching undue importance to ceremonial observances, and seeking to illumine the darkness of the spiritual atmosphere by the dim and flickering light of tradition, and the too often obscure and conflicting opinions of "the Fathers;" we fear that our unenlightened brethren, following the guidance of such leaders, must inevitably fall with them into this snare of the devil."

Ah indeed, there the shoe pinches. "Sellers of sausages and green-grocery as we are, we have been accustomed, out of compliment to their cloth, to play with our parsons at the amusing game of 'follow my leader;' and we have consented to appear to be dragged along by the skirts of their surplices. But whether you understand theology or not my lord, we do. We are 'enlightened' men; and if our clergy don't know the road, and pretend to lead us a way that we don't like, we shall set them down at once as 'blind guides;' we shall loose our hold of their clerical tails, and, depend on it, my lord, they shan't make us fall into a ditch. We don't speak for ourselves, therefore. We know the way well enough. But have mercy, my lord, on our 'unenlightened brethren' the sausage-makers and green-grocers round about us, whom we see every Sunday bowing at the name of Jesus, listening attentively to Mr. ———'s Puseyistic sermons, and giving other unequivocal demonstrations of being already far advanced on the road to perdition.—Operatives as we are, and hardly able to spell, we are not to be humbugged by 'the

father,' and 'tradition,' and all that kind of thing. We know all about this sort of farthing-candle theology, and value it as it deserves. But it isn't everybody that has such 'a bright and clear light' as we have. 'The spiritual atmosphere' of many of our parsons is as dark as the Hammer-smith road, and instead of laying on a good stream of 'new light' from Mr. Calvin's gas-works, they are trying to go back to the old fish-oil and cotton-wick, which will inevitably lead those of 'our follow-Protestants of this borough,' who are not so well provided with private lights as we are, up to their necks in a sumph!"—Again we say, what a blessing it must be to belong to a church in which, upon doubtful and undetermined points of theology, the most illiterate laymen can put forth to their bishop, unrebuked, such confident pretensions to illuminate the spiritual darkness of their spiritual guides. For, behold these operatives thus continue (we quote verbatim)—

"My lord, we have several such blind guides in this "borough!"

We could name episcopal places of worship, in the borough of Marylebone, in which we have lately witnessed ceremonies which are not enjoined in our rubric, but are very similar to some of the idolatrous ceremonies of the Romish church, and where we have heard doctrines preached which are opposed to the articles of our church, repugnant to *Holy Scripture*, and in each are reprobated; which doctrines are to be found in the "Tracts for the Times."

We, therefore, humbly entreat your lordship to take such measures in this matter within the borough of Marylebone as to your lordship may seem most advisable. We do not presume to dictate to your lordship, but we present our request in solemn earnestness on behalf of our fellow Protestants of this borough, that your lordship would give such a public expression of your lordship's views on this important subject, as shall form a stay to the minds of those whom Almighty God has placed under your lordship's spiritual superintendence; for if the bewitching heresy of Oxford could insinuate itself into that seat of learning—a prompt, open and avowed reprobation of such dangerous errors must be the more needful for the less learned members of our church in this borough.

And what answer does "Charles James" return to this modest prescription from the "operative" chemists of Marylebone?—Does he meekly rebuke their presumption? Does he tell them that it is not for them to denounce their pastors as blind guides, for holding opinions, and professing doctrines, which the Church does not think fit to censure, and upon which her wisest theologues dare not, or cannot, decide? Does he tell them to learn reverence for their pastors? That it is their place to learn, and not to teach? That they must confine themselves to receiving instruction with humility, and must receive the doctrine of their teachers as men commissioned by God to instruct them? That, if they have any complaint to make of any parson having transgressed a plain formula of the Establishment, he will listen to

them, though even then most unwillingly, and with a warning that, being ignorant and unskilful men, they have most likely mistaken either the doctrine they heard preached, or the doctrine of the Articles, of both, and that at any rate it is not for them to pronounce upon "the Fathers," and "tradition," and "Oxford tracts," and conflicting systems of theology, and other high matters of the like nature? Not a word of it. And why? The Bishop could not, and dare not, administer any such rebuke, because it is too notorious that the very formulas of the Church are so constructed, that in telling two hundred operatives to learn from their parson instead of teaching him, he would in effect be telling one hundred of them to imbibe and believe one system of theology—Calvinism—and the other hundred a totally different and opposing system. To say to these memorialists, "Know your own places, and be content to be taught," would be equivalent to saying—"You, Mr. A. B., live in S—street, and belong to such a church. You, therefore, must be a Calvinist, like good Mr. Poundtext, and believe in justification by faith. But you, Mr. C. D., live just round the corner: you belong to the chapel of ease and to a different religion. You must believe in justification by baptism and the necessity and merit of good works. You belong to the Reverend Mr. Wax-candle." Such a style of address would be somewhat peculiar; and accordingly the good prelate rather encourages the complaint than the reverse, and contents himself with informing his "unenlightened" illuminators, that their accusation errs by being rather too general and indefinite; but that if they will make it more specific and tangible, he will attend to it with pleasure.

"I have to state in answer, that upon a general allegation of this nature, no measures can be grounded; but that if any particular instance of departure from the Rubric, or of opposition to the articles of our Church, is brought under my notice, it will be my duty to inquire into the circumstances of the case."

What a pleasure and what a privilege to belong to a church in which the bishops receive such complaints with such condescension, allow the meanest of the flock publicly to reprove the theology of their pastor, to vilify him as immersed in darkness, and to laud themselves as glowing with light, and welcome those who do these things with the smiles of paternal approbation and encouragement.

The American Flag, composed of thirteen stars and thirteen stripes, was first adopted by a resolution of the Continental Congress on the 14th June, 1777. On the 13th January, 1794, after two new States had been admitted, Congress added two additional stars and stripes; but in 1817, it was determined to reduce the stripes to the original thirteen, and have a star for every State, and this, we believe, is now the lawful flag of the United States.

A foreign paper observes that one hundred gentlemen of the University of Oxford have addressed a letter to the Pope, expressing their gratification at the dispositions evinced by so many persons in England for a Union with the mother Church.

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.

We have carefully examined the documents submitted by the Orange society to the Committee respecting the objects of their institution, the motives of its members, and the qualifications necessary for candidates; and nothing apparently can be more humane, tolerant, moral and praiseworthy. Certain doubtful features occasionally, however, do peep through this coating of amiable professions. For instance, this society, professing ultra loyalty, enforced on its members an oath of qualified allegiance. 'I, A. B. do solemnly swear,' &c. 'that I will to the utmost of my power, support and defend the king and his heirs, so long as he or they support the Protestant ascendancy.' Another suspicious article (No. 5) declares, 'We are not to carry away money, goods, or any thing from any person whatever, except arms and ammunition, and those only from an enemy,'—enemy no doubt meaning Catholic.

But our business is with later proceedings. We shall, therefore, only say that the Orange society spread far and wide in Ireland. It spread also to England, and especially to the manufacturing districts. A grand lodge was established in 1808 at Manchester, which forthwith issued warrants to the whole Orange body in England. The seat of government was transferred to London in 1821. Frequent mention has been made in Parliament of the Orange associations. In 1813, Mr. Wynne brought forward a motion, for a Committee to examine into their nature and extent. A long debate ensued, in which scarcely a voice was raised in their defence. But Lord Castlereagh persuaded Mr. Wynne to withdraw his motion, upon the understanding that the Orange body, who were fast decaying, would expunge those matters which gave their society an illegal character. Further Parliamentary notices and acts reduced the Irish grand lodge to the necessity of abdicating their functions; but the English grand lodge aided them

in evading the law, by issuing all warrants and instructions from London. On the death of the Duke of York in 1827, his Royal Highness the Duke of Cumberland accepted the office of grand master of the Orange lodges in England—(573;) and in the following year the Orange institution of Ireland was revived under the auspices of his Royal Highness, who then became imperial grand master of the two associations of England and Ireland.—(560.)

From this period we take up our view of Orangeism. Its official rules and regulations were revised and confirmed in June, 1835, under the sanction of his Royal Highness—of the Bishop of Salisbury, grand Prelate—and a long catalogue of Conservative noblemen, and clergymen, figuring as its grand chaplains and deputy grand masters. These rules and regulations constitute the acknowledged code of the association; and from them and the explanations of the grand officers before the Committee of the House of Commons, we will endeavor to give a general view of the organization and form of government of the society as it now exists. We may premise, that, whenever the law has endeavored to repress the society, modifications of the letter rather than of the spirit of the original code have taken place. Thus the Orangeman's oath of qualified allegiance, the oaths of supremacy, abjuration of the Pope, and declaration against transubstantiation, no longer appear. Even the oath, or declaration of secrecy, is now omitted; but a certain solemn ritual of admission is retained, or substituted for it; which 'while it evades the grasp of the act, appears practically to bind with equal force all the members to keep secret their signs, passwords, and mysteries.

The objects of the society are declared to be—the preservation of the true religion by law established; the Protestant succession of the Crown, and the defence of the persons and property of Orangemen. 'The association is declared to be exclusively Protestant, but at the same time most tolerant in spirit.' The qualifications of an Orangeman are faith, piety, courtesy, and compassion. He is to be sober, honest, wise and prudent; to love rational society, and to hate swearing.

The Irish rulers do not define the powers of the grand master. Mr. Swan, the deputy grand secretary, states, that he may order the assembling of the whole Orange body, at any one place or time, from all parts of the country (1179.) By the English code, his office is declared to be permanent and uncontrolled.

The grand dignitaries consist of the grand master and all the deputy grand masters; the prelate, the grand chaplains, the grand treasurer, and grand secretary, with their several deputies, and assistant grand secretaries. These form the court and the cabinet; they are, in fact, the ministers. They are elected annually, but are rarely changed.

Between these and the grand lodge exists the grand committee, or privy coun-

cil, subject to an annual re-election; its duties are declared to be 'to watch over the interests of the Orange society, while the grand lodge is now sitting, and to decide upon applications from subordinate lodges.' Its members form also a court of council for the support and control of the grand officers or ministers; and in conjunction with them, arrange all the proceedings, and draw up a programme of the business to be transacted at the half-yearly meetings of the grand lodge.

The grand lodge is composed of all the grand dignitaries of the society, of the grand officers of counties, and of the grand committee. This is the real governing body; and without its sanction and the confirmation of the grand master, nothing permanent or essential can be effected. They meet twice a year for the transaction of business—in May, and on the 5th November—when minutes of their proceedings and resolutions are taken by the grand secretary, or his deputy and assistants. These, after having been submitted to the revision of the grand committee, are published and distributed, as circulars to every lodge, for the edification and government of the whole.

Such is the constitution of the central body. Its ramifications are spread far and wide. First in order of subordination come the grand county lodges, then the district, and, finally, the private lodges. The grand lodges of the counties maintain a correspondence with their respective district lodges, for whose due obedience and money contributions they are severally responsible: they also require returns of the names, stations, and addresses of their several officers, and the numbers of their members: These district lodges, in like manner, control, correspond with, and are responsible for, the numerical and financial returns of their respective circuits of private lodges, which vary in number from three to five and twenty. Private lodges may be established any where, by a congregation of a few of the faithful; provided a guinea be remitted to the grand lodge at Dublin, and its sanction or warrant be duly obtained through the district lodge, and thence through that of the county, where the new lodge is sought to be established. Every pious and exclusive Protestant, above eighteen years of age, is eligible by ballot. Each lodge is composed of a master, a deputy master, a treasurer, a secretary, a committee, and where a clergyman can be obtained, a chaplain.—These officers in the larger lodges, have deputies. The lodge annually elects its own officers and committee; the appointment of the master being subject to the approbation of the district lodge.

Every year, the masters and deputy masters of the lodges of each district assemble and elect the officers of their district lodge, subject to the confirmation of the grand county lodge. In like manner, the six officers of the grand county lodge are elected by the officers of the district lodges. These last have seats in the grand lodge at Dublin, and are, in fact, the representatives of the Orangeism of their county.

The expenses of the grand lodge are

supported by the contributions of individuals, and of the grand officers, the fees on the establishment of lodges, and annual rent, whose minimum is three shillings and sixpence, collected from each private lodge by the district masters, and by them transmitted to the grand treasurer through the county lodges. The county, district, and private lodges, provide for their own expenses. The proceedings of the lodge are always opened and closed with a prayer; the usual place of meeting being a public house. But we will not transcribe these pontifical prayers, nor the sacred mummerly, which is read on the initiation of a candidate for the Orange or purple order. The bishop of Salisbury, the grand prelate of all Orangeism, no doubt approves of a politico-religious ceremony within hearing of the tap-room, where a candidate is brought in with the bible in one hand and the book of Orange regulations in the other (Appendix, p.70;) and where the questions and admonitions of the initiating master, or grand master, are so artfully contrived as to leave an impression on the mind of the neophyte, that the preservation of the secrets of the one is to be kept in proportion to his reverence for the other.

Appended to this code of Orange laws, is 'a very business-like registry, containing the names and addresses of the grand officers, grand officers of counties, and members of committee of the Orange institution of Ireland, and the numbers of all warrants in existence, together with the names and residences of the several masters, and the places, districts, and counties, where the different lodges are held. (Appendix, p. 35.) This is, in fact, the muster-roll of the noble army of Orangemen. We learn by it that there is an imperial grand master, having under his absolute control in Ireland alone, a council or a military staff consisting of 14 deputy grand masters (of whom eleven are Peers,) twelve grand and thirty two deputy grand chaplains (many of whom are dignified and beneficed clergymen,) and a grand committee of 186 leading gentlemen, magistrates, members of Parliament and clergymen. These persons—all bound together by a unity of views, and known to each other by secret signs and pass words (Verner, 524.)—command twenty grand lodges of counties, under whose control are placed eighty district lodges; which again are in constant communication with, and are responsible for the obedience of a corps of 1500 private lodges; whose members varying from 20 to 250, are estimated at a grand total of from 200,000 to 220,000 men (Swan, 1178—Baker, 3171.) This is, indeed, a formidable body, including (as Mr. Randall Plunkett declares, Appendix, 114, B) individuals of every rank from the nearest to the throne to the poorest peasant. Happily, it professes to exist solely for the support of law and religion. What its interpretation of law and religion may be, and how far its practices agree with its professions, may be best gathered from the fruits of its labors. We proceed therefore, to examine and compare these in detail.

Their first profession is of Christian

charity. 'They detest an intolerant spirit, and will admit no one into their society who is not known to be capable of upbraiding any one on account of his religious opinions.' This is a praiseworthy sentiment, but one which they who are without the pale of Orangism are in no degree inclined to attribute to the practice of Orangemen. Sir Frederick Stovin, the Inspector-General of Police, who has had no small experience of the recent working of the Orange spirit, says, 'I do not ask what the opinions of Orangemen may be concerning Catholics; I am told their professions are most brotherly and affectionate, but the results are any thing but that.'—(Irish Report, 4519.) Mr. Jones, a stipendiary magistrate, who has himself been an Orangeman, speaking of the Orange spirit in the district where it is most prevalent, says, 'Till I went to the north, and became a calm observer, I had no idea of the ferocious spirit that exists there'—it is most revolting to contemplate.'—(Irish Report, 8519—8363.) The inscription in 1795, on the lintel posts of the door-way of the Roman Catholics in Armagh, 'To Hell or Connaught with you,' breathes a spirit whose christian charity was exemplified by the expulsion of 7000 Catholics, in order that a Protestant colony might be planted amid their smoking hearths and wrecked chapels. That the same expelling spirit still exists, though restrained by the force of law and public opinion, is apparent from the proceedings of the Grand Orange Lodge of the County Tyrone, which met on the 27th April, 1832, for the promotion and support of Protestant colonies—Joseph Green, Esq., Grand Master, in the chair. Amongst other resolutions, they declared, 'That the support we speak of means to encourage Protestant tenants on the one hand, and to defend Protestant landholders on the other; to preserve a Protestant population, and to keep at its head an aristocracy truly Protestant.'

That such of us as are tenants will endeavor to merit this encouragement, and that such of us as are landlords pledge ourselves to give it, seeing no reason why Protestant colonization should not be attempted on lands that are reclaimed, as well as on lands that are not reclaimed.'

That, as Protestants, we reprobate the new system of National Education, and that we will not listen to any pastor whom we see to encourage it, or whom we know to approve of it.'

This holy hatred of Catholics has frequently broken through even the restraints of military discipline. In 1810 the Ban and Iveagh Orange corps of yeomanry actually mutinied on parade, because another corps, in which there happened to be five or six Catholics, was drawn up in line to be inspected with them. 'So rooted,' says General Michael in his report (Irish Report, 3, Appendix, p. 32.) 'and inveterate is the animosity at present subsisting between those yeomen denominated Orangemen and the Catholics, as to hold out but little hopes of reconciliation and friendship.' The Lurgan yeomanry, in which for years the Orangeman's oath was substituted, on admission, for the oath of allegiance [Irish Report, 3752.] in like manner mutinied in 1812, because one of the officers signed a petition in favor of Catholic Emancipation [Irish Report, 1, Appendix, p. 80.] Again, what is more general than the system of Orange processions? And what are these

processions but so many upbraidings and triumphs over the Catholics? It must be a quick Catholic ear which can catch any tolerant notes in 'Croppies, lie down'—'Boyne Water'—'Protestant Boys,' and other favorite Orange tunes which are played on these occasions, and not unfrequently accompanied by cries of 'To Hell with the Pope,' &c.

The harrangues of the Reverend Mortimer O'Sullivan, or Marcus Beresford, grand chaplains of the Orange Society, who are now on circuit in England, preaching a crusade against the Catholics and their religion, are admirable specimens of unupbraiding practices; so also is the Report of the Grand Orange Lodge of Dublin, published in November, 1834, when a return of the Tories to power unlocked their discretion. They then and there declare themselves to be 'a society of Christians, banded together against the corruptors and destroyers of the word of God;' and opposed only 'by the insidious malignity of a bigoted faction, who have ever been not only our inveterate foes, but also the unremitting opponents of true religion.'—(Irish Report, 3—Appendix 6.)

Their next profession is a desire of supporting to the utmost of their power the laws of their country, and of maintaining the public peace. This has been put to the test by various laws against secret associations, and public processions. Some happily may be ignorant of the nature, origin, and object, of these processions. They commemorate the victory over James the Second at the Boyne on the 12th of July. This was an event which Protestants and all friends of good government may remember with gratitude. But its benefits were not unmixed. It sealed the destruction of the few liberties of fourfifths of the population of Ireland. It took the lives, attained the honors, and confiscated the property of many of its aristocracy and ancient gentry; and inflicted those penal laws, which for nearly a century were the disgrace of Protestants and the torture of Catholics. If the Catholics hate, we Protestants should grieve over the commemoration of such acts.

[TO BE CONTINUED.]

#### IRISH CATHOLIC CHILDREN.

The children of Irish Catholic parents require especial notice. Whatever may be the misfortunes or the faults of the parents, to their children at least their attachment and their duty exceed all praise. Whilst contemplating almost with horror the extreme destitution of the emaciated beings who present themselves for parochial aid, one is struck with the clean and healthy, and by no means unhappy children, who accompany, without injuring, the parents' claim for relief. They are unwilling to part with their children almost in any circumstances. They will work night and day, and submit to any privations; in fact they will, and I believe do, furnish themselves for the sake of their children. Thus a poor widow, having out-door relief of 7s. 6d. in the six weeks for herself and two children, struggled long betwixt affection and duty and neces-

sity, before parting with her children.—The relief granted was a mockery, and the children were starving; while an account of her absence from home in quest of employment or of food, the children were likely to be led into vice or crime. The established clergyman of the parish and some of the elders interested themselves for her, and appealed to the managers about the family, and it was agreed that the workhouse should take charge of the children, on the relinquishment of the miserable out-door relief. But the poor widow, seeing that the term of hospital instruction was brief and inadequate, and that the slavery of apprenticeship was calculated to damage rather than to improve,—seeing, farther, that the system of proselytizing was carried on to a most disgraceful extent in the workhouse, and that, without being made good Protestants, her children would be taught not only to forget, but to despise the faith which supported their parents amid all their privations and their anguish; she, therefore, long hesitated; but stern necessity mastered every thing, and with a sorrowful heart she gave up her children. When death has removed both parents, there is then no obstacle to the orphans' removal, and as a matter of course they are taken possession of by this spiritual slaughter-house of the innocent.

Such is the condition of the poor Catholic child in the Scotch Metropolis. Mr. Doud deserves great credit for having spoken out on this subject, which is one of immense importance. We can hardly venture to express an opinion on several of the practical remedies with which this little pamphlet closes; but we think them all deserving of mature consideration.—*Tablet.*

From the Catholic Telegraph.

#### DILEMMAS & QUESTIONS,

Proposed to the Ministers of the Protestant Sects.

##### DILEMMAS.

1. The Lutheran, Calvinist, English &c. Churches are either ancient, or modern. If they are ancient, where were they before the time of Luther, Calvin, Henry VIII. Had they, before that time, Pastors, Teachers, Priests? Where were their Temples, their Congregations, their worship? Why is it that there remains no act, no vestige of them during the whole period of the first fifteen centuries? If these churches are modern, they cannot come from Jesus Christ, who established His Church fifteen hundred years before there was a Lutheran, a Calvinist, a Church-of-England-man, in existence.

2. Were the Protestant churches, before the time of Luther, Calvin &c., visible or invisible? If visible, who is it that saw them? Of what men, of what nations, were they composed? Where was it necessary to go in order to hear them, to amalgamate with them? If invisible, by what marks could one know the true church from all others equally pretending to truth? Or will you rather say that they all with their contradictory doctrines, were not, therefore, the less, the Church of Christ? Would it not be simpler to confess frankly that, if they were not visible, it was because they were not in being?

3. Either the Scriptures on which the Protestants rely are the true written word of God, or they are not. If they are not, what can they prove in their favor? If these Scriptures are the true word of God, whence have they obtained them, from whom have they received them? for certainly the word of God was not born with them. They have there found them in the hands of the Roman Catholic Church whose children they were born. That granted I continue.

4. Either this Catholic Church, from which Luther and Calvin received the written word of God, was, at that time, the true church, or it was not. If it was the true church, Luther and Calvin were wrong in leaving it. If it was not, how did Luther and Calvin know that the Scriptures which they received were really the Holy Scriptures. How could they glory in the possession of the pure word of God?

5. Either those Protestant churches have had Saints, or they have had none. If they have had none, they cannot be the true church of Jesus Christ which must produce Saints. If they had any, let them point them out to us, let them give us the names of some of them; those, for example, of their founders, tell us something of their edifying life, of their happy death, of their miracles, &c.

6. Either the Protestant ministers of the present day have preserved the doctrine of their first teachers, or they have not. If they have preserved it, why are they now ashamed of it. Why do they not dare to preach it? If they have abandoned it, what other doctrine do they substitute for it, and from whom do they obtain it, from whom claim descent?

7. Protestant ministers, in abandoning the doctrine of their first founders, have either approached Catholicism or they have receded farther from it. If they have approached it, what prevents them from taking the final step and reuniting themselves to it. If they have receded farther from it, do they, or do they not, see that they are taking the direct road to infidelity, that is, to the absence of all religion, since every religion supposes some articles of belief and some form of worship.

8. Either the Protestant ministers yet acknowledge some fundamental dogmas, or they no longer do so. If they still acknowledge any, let them name them. If they do not, let them distinctly declare that, to be of the true religion, there is no need of admitting the necessity of baptism, nor that of grace, nor the divinity of Jesus Christ, nor the Holy Trinity, &c., but that it is sufficient for each man to believe what he chooses provided he does not believe in Catholicity.

9. Either the innumerable sects, born of protestantism, are all equally founded on truth, are all, at the same time, the religion of Jesus Christ; or there is but one alone of them all, which is the true religion. If all are equally true, then contradictory propositions, as, (*Jesus Christ is in the Eucharist: Jesus Christ is not in the Eucharist—Jesus Christ is God: Jesus Christ is not God.*) may be equally true, which is absurd. If, of all these opposing sects, but one is true, it ought to rest on proof such as none of the others



could avail itself of. But this is what they will never arrive at, neither the Lutherans against the Calvinists, nor the Calvinists against the Lutherans, nor both against the Anglicans, the Socinians, the Methodists, the Rationalists, nor against any of the thousand sects which disintegrate Protestantism. There is therefore no available motive for preferring any one of them to the rest; we must consequently look for truth elsewhere than in Protestantism. Whence it also follows that, if we have any regard for our eternal destiny, we must remain united with, or reunite ourselves to, the only church that possesses the marks of Truth, which none other has, or can have 1st. *Unity*: the Roman Church, alone, proposes to its children but one Faith and one Shepherd for every place and for every time: 2d, *Holiness*: the Roman Church, alone, has in every age, produced and still produces men whose shining Sanctity is attested by miraculous works done by them during their lives and after their deaths: 3rd. *Catholicity*: the Roman Church alone is possessed of the indisputable title of *Catholic* which distinguishes it from all sects; she alone has spoken and now speaks, in every climate and to every nation; she alone has always counted, and still counts in all places, numerous disciples, far more numerous than any of the heterodox churches, all of whom are under the curse of barrenness: 4th. *Apostolicity*: the Roman church, alone, remounts, by an uninterrupted and visible chain of pastors, to the apostles. What sect, what church, separated from the Roman Catholic, can show such titles of nobility, of majesty, of divinity! Full of joy and gratitude, let us, then, repeat, after our ancestors, after Christians of all ages, and let us transmit to our descendants and to all future ages the canticle of our faith: *Credo unam, Sanctam, Catholicam et Apostolicam Ecclesiam.*

QUESTIONS.

We ask the Protestant ministers:

1. Is it not true that Protestantism is divided into more than thirty churches, having each its own peculiar profession of faith?
2. Is it not true that nothing can be of more importance than a profession of faith since eternal Salvation depends on it?
3. Is it not true that a confession of faith containing this article, perhaps we are in error, must be an absurd confession of faith?
4. Is it not true that a profession of faith supposes infallibility in its authors and must necessarily lay down this principle: *Out of this there is no Salvation.*
5. Is it not true that most of the Protestant churches have retained the *creed* (the symbol of the Apostles,) wherein we find: *I believe in the Catholic Church?*
6. Is it not true that their liturgy excommunicates those who form sects to destroy the union of the church?

THE BURNING OF SERVETUS AT THE INSTANCE OF JOHN CALVIN.

Every one has heard of the burning of Michael Servetus, and on all hands it is confessed to be the greatest stain on Calvin's character. But it was, as we have seen, no isolated act of bigotry; persecution for heresy was a recognised principle

of the Church of Geneva, and it had sent many victims to the scaffold and the stake. The judicial murder of Servetus is, however, entitled to its bad pre-eminence, because the unfortunate man was entrapped by a course of artifice and treachery, forming a mystery of iniquity which has only been developed by modern researches. Michael Servetus was a Spaniard by birth, and one of the best, if not the very best, masters of the learned languages in that age of scholars. He was ambitious of founding a new religion, and he chose to propound a new theory respecting the Trinity, in a work exhibiting a stranger mixture of cleverness and absurdity than any that has appeared since. In this book he anticipated Harvey's celebrated discovery of the circulation of the blood, which he explains and applies very monstrously as an illustration of the laws of thought. All parties denounced the new heresy, and Servetus resolved to dispute with them all: he begged his way from city to city, challenging every celebrated doctor, being sometimes indulged with a hearing, but more frequently compelled to fly for his life. He was once challenged by Calvin, but he suspected that his adversary relied on the strength of the civil power, and declined the combat. Proud of the noise he had made in the world, Servetus resolved to visit Paris, but on the road he took it into his head to turn physician, and having passed an examination with credit, he was admitted a member of the medical faculty. Ere long he wrote a book to prove that Galen was an ignorant blockhead. The physicians of France were soon in arms against such a heresy; and Servetus, quite content with having made himself as notorious in medical as he had been in theological controversy, turned astrologer! In this new capacity he set all the almanac makers in Europe by the ears; but before they had settled their disputes, Servetus was deep in geography, having published a commentary on Ptolemy, in which he started a whole host of novel theories, each of which might have led to a hundred paper wars. His purse was now empty: he assumed the name of Villeneuve, and became corrector of the press at Lyons: here his merits were discovered by the Archbishop of Vienne, who made him his librarian and secretary: Servetus lived a tranquil and happy life for several months at Vienne; but the demon of controversy soon seized him afresh, and he opened a polemic correspondence with Calvin, of whose fame he was jealous, through the medium of Frelon, a bookseller of Lyons. Like most discussions between the learned of that day, this correspondence began in courtesy and ended in downright abuse. Servetus was particularly annoyed by the arrogance of Calvin, who affected to treat him as a petulant schoolboy, and, in revenge, he resolved to publish a refutation of the "Christian Institutes." His new work, entitled, "The Restoration of Christianity," was printed at Vienne, without the name of the author, printer, or publisher, and a copy was sent to Calvin, who was not slow to detect the writer of the most

bitter attack that had ever been made on himself or his system. Through the intervention of a Lyonesse refugee, Calvin had an information for heresy lodged against Servetus, before Michael Ory, the Inquisitor of Vienne: Servetus denied the book. Calvin then sent the private letters he had received from the controversialist, through a third hand, to the Inquisitor, and also supplied means for fixing on Servetus the authorship of his first book against the Trinity. Nor was this all: Calvin wrote two anonymous letters, yet in existence, which were mysteriously conveyed to the Inquisitor, reproaching him with his negligence in the extirpation of heresy. Servetus was arrested and thrown into prison; but the clergy of Vienne, liking his scholarship, and believing that too much learning had made him mad, opened the doors of his prison: he fled to Geneva, on his road to Zurich; but on the very day of his arrival in Calvin's city he was arrested and thrown into a prison much better secured than that of Vienne. "I do not pretend to conceal," says Calvin; in one of his publications, "that it was by my means and counsel he (Servetus) was thrown into prison:" and in his letter to Selzer, "When he was driven here, by his evil fates, a syndic, acting under my orders, threw him into prison." Servetus was arrested on the 13th of August, and kept under examination more than a month.—The questions put to him were of the most captious kind; they entered not merely into the charge of heresy, but into all the particulars of his private life, and some of them are so indecent that they cannot be repeated. On the 15th of Sept. Servetus wrote to the Senate, demanding that he should be allowed to choose an advocate, complaining also that his clothes were worn out, that he was devoured by vermin, and that he had not changed his linen since his arrest. The Senate ordered that he should receive shirts and linen; but Calvin opposed such clemency, and he was obeyed. The Protestant historian who records this fact merely quotes the extract from the register, declaring, that he could not trust himself to make any comment. On the 21st of October, Servetus was brought to trial: on the 24th he was condemned to the flames. Calvin has written an exulting tract on the terror exhibited by the wretched man when the sentence was announced. "At one time," says this advocate of freedom, "he stood stupefied like an idiot, then he heaved profound sighs, and roared like a madman. At length he became so weak that he ceased not to shout like a Spaniard, *Mercy, mercy!*" Far from being appointed to attend Servetus to the stake; and, only that he has left a written account of his own conduct, we could scarcely have believed that, instead of consoling the unfortunate man, he pointed him out to the multitude as an assured victim of Satan. We will dwell no longer on the horrid scene, and shall only add, that there exists a letter from Calvin to Farel, in the royal collection at Paris, written seven years before the trial of Servetus, declaring, that, if ever that heretic came to Geneva, he should not quit it alive. From this time forth the authority of Calvin was absolute in Geneva.—*Athenaeum: Art., Review of Audin's Life and Writings of Calvin.*

Letters and Remittances will be acknowledged upon the return of the Editor from Eastern Canada.

DEATH OF BISHOP ENGLAND.—Our beloved bishop is no more!—After a long and distressing illness, he expired last Monday morning, at ten minutes past five o'clock, in the 56th year of his age, and 22nd of his episcopate. We cannot give expression to the feelings of our heart overwhelmed with grief at this irreparable calamity.—MAY HE REST IN PEACE!—Amen. *U.S. Cath. Misc.*

LOST.

ON FRIDAY Evening last, 23d inst. in or about John Street, a LOT OF PAPERS, (School Accounts, &c.) being of no value to any one but the owner. Any person finding the same will be suitably rewarded, on returning them to this Office, or to Wm Branigan, (of the Rose and Thistle) James Street. Hamilton, 26th April, 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. 22, 1842.

SHIP INN.

JAMES MULLAN begs to inform his friends and the public, that he has removed from his former residence to the Lake, foot of James street, where he intends keeping an INN by the above name, which will combine all that is requisite in a MARINER'S HOME, and TRAVELLER'S REST;—and hopes he will not be forgotten by his countrymen and acquaintances. N. B. A few boarders can be accommodated. Hamilton, Feb. 23, 1842.

NEW HARDWARE STORE

THE Subscriber begs leave to inform his friends and the public generally, that he has re-opened the Store lately occupied by Mr. J. Layton, in Stinson's Block, and is now receiving an extensive assortment of Birmingham, Sheffield and American Steel and Heavy HARD WARE, which he will sell at the very Lowest Prices. H.W. IRELAND. Hamilton, Oct. 4, 1841.

SAMUEL McCURDY, PATTER, JOHN STREET, HAMILTON



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 so on...

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...

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...

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...

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 of 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 through 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 accommodation, and solicits a continuance of the generous patronage he has heretofore received, and for which he returns his most grateful thanks.

N DEVEREUX.

Dec. 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 Ostlers.

W. J. GILBERT

Hamilton, Sept. 15, 1841.

THE HAMILTON RETREAT.

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

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

ROBERT FOSTER.

Hamilton, Sept., 1841.

PATRICK BURNS,

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

Horse Shoeng, Waggon & Sleigh Ironing Hamilton, Sep. 22, 1841.

OYSTERS!

Fresh and just received,—call at C. Langdon's Saloon.

Hamilton, Oct 13, 1841.

CHEAP! CHEAP!! CHEAP!!!

OYSTERS

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

D. F. TEWKSBURY.

Hamilton, Nov. 24, 1841.

BRISTOL HOUSE,

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

REMOVED IN HASTE.

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

SAMUEL McCURDY.

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

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 unparalleled 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 patronize 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 Ingraham, T. S. Arthur, Esq., Miss Sedgwick, Miss Leslie, 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 the best, 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 Lands, 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, Mechanic, 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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TO AGENTS—TERMS.

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

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

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Produce received in payment at the Market price.

LETTER-PRESS PRINTING OF EVERY DESCRIPTION NEATLY EXECUTED.

AGENTS.

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

- Rev Mr. O'Flynn, Dundas; Rev Mr. Mills, Brantford; Rev. Mr. Gibney, Guelph; Rev. J. P. O'Dwyer, London; Dr Anderson, do; Mr Harding O'Brien, do; Rev Mr Vervais, Amherstburgh; Mr Kevel, P. M., do; Rev Mich. MacDonald, [Maidstown], Sandwich; Rev Rev August McDonell, Chatham; A. Chisholm Esq., Chippawa; Rev Ed. Gordon, Niagara; Rev Mr Leo, St Catharines; Messrs F. Hogan & Chas Calhoun, St Thomas; Mr Richard Cutburt, Streetsville; Rev. Mr. Snyder, Wilmot, near Waterloo; Rev Mr. O'Reilly, Gore of Toronto; Rev W. Patk. McDonagh, Toronto; Rev Mr. Quinlan, New Market; Rev Mr. Charest, Penetanguishene; Rev Mr Proulx, do; Rev Mr. Fitzpatrick, Ops; Rev Mr. Kernan, Cobourg; Rev Mr Butler, Peterborough; Rev Mr. Lallor, Picton; Rev. Mr Brennan, Belleville; Rev T. Smith, Richmond; Right Reverend Bishop Goulin, Kingston; Rev Patrick Dollard, do; Rev. August MacDonald, do; Rev Mr. Bourke, Camden East; Rev Mr. O'Reilly, Brackville; Rev J. Clarke, Prescott; Rev J. Bennet, Cornwall; Rev Alexander J. McDonell, do; Rev John Cannon, Bytown; D. O'Connor, Esq., J. P., Bytown; Rev. J. H. McDonagh, Perth; Rev. George Hay, [St. Andrew's], Glengarry; Rev John Macdonald, [St. Raphael], do; Rev John Macdonald, [Alexandria], do; Rev. Patrick Phelan, Sem. St. Sulpice, Montreal; Rev Martin McDonell, Recollet Church, do; 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 Konick, Philadelphia; Right Reverend Bishop England, Charleston, S.C.