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THE CATHOLIC.

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

VOLUME II.

HAMILTON, [GORE DISTRICT] JULY 6, 1842.

NUMBER 43

THE CATHOLIC

Is Printed and Published every Wednesday morning, at

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

EDITOR.

THE DIES IRÆ.

Translated by Roscommon.

The day of wrath, that dreadful day,
Shall the whole world in ashes lay,
As David and the Sibyls say.

What horror will invade the mind,
When the strict judge, who would be kind,
Shall have few venial faults to find!

The last loud trumpet's wondrous sound
Shall through the rending tombs rebound,
And wake the nations under ground.

Death and Nature with surprise,
Shall see the pale offender rise,
And view the Judge with conscious eyes.

Then shall, with universal dread,
The sacred mystic book be read,
To try the living and the dead.

The Judge ascends his awful throne:
He makes each secret sin be known,
And all with shame confess their own.

O, then, what interest shall I make,
To save my last important stake,
When the most just have cause to quake.

Thou mighty, formidable King,
Thou Mercy's unexhausted spring,
Some comfortable pity bring!

Forget not what my ransom cost,
Nor let my dear-bought soul be lost,
In storms of guilty terror toss'd.

Thou who for me didst feel such pain,
Whose precious blood the cross did stain,
Let not those agonies be vain.

Thou whom avenging powers obey,
Cancel my debt [too great to pay]
Before the sad accounting day.

Surrounded with amazing fears,
Whose load my soul with anguish bears,
I sigh, I weep: accept my tears.

Thou who wast mov'd with Mary's grief,
And, by absolving of the thief,
Hast giv'a me hope; now give relief.

Reject not my unworthy pray'r,
Preserve me from that dangerous snare
Which death and gaping hell prepare.

Give my exalted soul a place
Among thy chosen right-hand race;
The sons of God, and heirs of grace.

From that insatiable abyss,
Where flames devour and serpents hiss.
Promote me to thy seats of bliss.

Prostrate my contrite heart I rend,
My God, my Father, and my Friend,
Do not forsake me in the end.

Well may they curse their second breath,
Who rise to a reviving death;
Thou great Creator of mankind,
Let guilty men compassion find!

Original.

THE CHRISTIAN RELIGION DEMONSTRATED DIVINE.

CHAPTER XLII.

THE BOOK OF RUTH.

This Book is called the Book of Ruth, from the name of her whose history it records. She was a Gentile, but became a convert to the true faith; and marrying Boaz, the great-grand-father of David, was one of those from whom Christ sprung according to the flesh; and an illustrious figure of the Gentile church. It is thought this book was written by the prophet Samuel.—D. B.

CHAPTER I. 15.—“Behold thy kinswoman is returned to her people, and to her gods: go thou with her.”—Naomi did not mean to persuade Ruth to return to the false gods she had formerly worshipped; but by this manner of speech she insinuated to her that if she would go with her, she must renounce her false gods, and adhere to the Lord, the God of Israel.—D. B.

Verse 6.—“But Ruth answered: be not against me that I should leave thee and depart; for whithersoever thou shalt go, I will go; and where thou shalt dwell, I also will dwell. Thy people shall be my people, and thy God my God. The land that shall receive thee dying, in the same will I die; and there will I be buried. The Lord do so and so, and add more also, if ought but death part thee and me.”

This form of swearing, which was common among the Hebrews, being used by Ruth, shows her belief in the true God; and her affectionate, humble, meek and obedient conduct towards her worthy but indigent step-mother Naomi; her total abandonment of all earthly considerations, to follow his truth, which had captivated her innocent mind.

As has been observed, she was an illustrious figure of the Gentile church; which, like Ruth, left the gods and heathen household of her fathers, and adhered to her step-mother, the Jewish synagogue, then in her widowhood; for she had lost her spouse, the Messiah; but she taught her step-daughter how to find what she herself had lost, a spouse in Boaz, the Bethlehemite, and representative of the Saviour; and this too in the harvest time; when Jesus, the real Boaz and Bethlehemite, was bidding his labourers “lift up their eyes, and see the countries round about, already white for the harvest.”—John iv. 35.—It was then that Boaz desired his reapers, [the Apostles and first preachers of christianity] to scatter largely of his wheat to Ruth, the gleaner, whom he invites also at meal time, to eat with his labourers; then recognizing her family as his kinswoman, [for all are kindred

in Adam] on his kinsmen's renouncement to his prior right to her, [that is, when the proud and selfish synagogue scorned all connexion with the Gentiles, which the Saviour's dispensation of universal mercy held out] he takes to himself his spotless bride, the chosen mother of his princely progeny. From the plenty of Ruth, thus become mistress, shall all the wants of Naomi, or the converted synagogue, be finally supplied.

CHAPTER IV. 11.—“The people and ancients at the gate,” who witnessed and blessed the marriage, were first all the Believers, Patriarchs, Priests and Prophets of old; who saw in figure this union of the Saviour with the Gentile church; and last, the Apostles and Jewish converts, who witnessed, in the call of the Gentiles to the faith, the fulfilment of the prediction.

The congratulations of the women to Naomi, are prophetic; and show her destined to be happy in the end; and the genealogy of Boaz, with which the Book of Ruth concludes, proves the importance attached to it by the inspired writer.

[End of the Book of Ruth.]

From the True Tablet.

THE CATHOLIC CHURCH TO THE OXFORD CATHOLIC.

Suggested by a perusal of No. 9 of the Tracts.

Searcher for Truth's pure light,
Long bound in error's night,
Thy haughty captor's wrath now snaps thy chain:
Cast off, renounc'd, revil'd—
Come, lone and sorrowing child—
Come to thy mother's pitying breast again!

Oh, thou hast wandered long,
Through thorny paths of wrong,
Mocking my deep love with unfilial scorn:
Yet no reproach severe,
No anger waits you here;
Back to thy home, forgiven one, return.

The towers where thou hast dwelt,
On sand and ruins built,
Are bent and quivering to the tempest's shock:
Trembler! in lone dismay,
Watching o'er that decay,
Come, shield thee in the fortress of the rock!

All that thy soul doth feel
Of fiery faith and zeal,
Now sternly fetter'd in repression cold—
Shall there, on pinion's bright,
Rear up to heaven thy flight:
Return then, wanderer, to the ancient fold.

The treasures thou hast sought,
Through mines of olden thought,
Are lock'd with golden keys—by us possessed:
All, all, shall now uncloze;
Come, then, to thy repose,—
Come, toil-worn spirit, and receive thy rest. J. S.

A functionary from Chili, who is at present in Rome, has procured the opportunity for 200 Spanish clergymen of proceeding to Chili and Buenos Ayres, where, in consequence of protracted wars, the number of ecclesiastics have become so far reduced, that they are unable to perform divine service in numerous churches.

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

THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, JULY 6.

Latet Anguis in Herba.—There is a snake in the grass.

It is a little too much presumption in our *Gazette-man's* Protestant controversialist, to prescribe to us our task;—that of translating his ill-sorted, and worse applied, Latin scraps; and of reading over, and commenting upon, the Bishop of Oxford's charge. We are not so simple as not to know, that his sole motive is thus to annoy us; and like a serpent in the grass, to decoy us from our more useful tendency, and engage us in a fool's chase through all the wriggling mazes and dark perplexities of his rampant retreat. To show that his object is not to elicit or ascertain the truth, but to hoodwink and blind the ignorant and credulous, we give the 36th canon of the Council of Elvira in Spain, whose rules of discipline are the earliest known, in which the very reverse is decreed (respecting the clergy) of that which he has so positively asserted. In that canon, it was decreed, that Bishops, Priests, Deacons, and Subdeacons, should not cohabit with their wives. The Fathers in that council enjoin strict celibacy to all such; and forbid all ecclesiastics in the higher orders to have any woman in their families, except a sister or a daughter, (if they happened to be have been married before being ordained) and that, too, only if such female was a virgin and consecrated to God. This was but a confirmation of the common law ever observed by the clergy, more in virtue of apostolical tradition than of any express ordinance;—though scripture texts are not wanting to prove it to have been the discipline of the christian church from the beginning. So much for the accuracy of our Hamiltonian sciolist's quotations from Church History.

The tail of his article seems a grunt from another quarter—the *Gazette-man's* own. We never before heard the name of a *Mr Langtry*, schoolmaster. If he be, as we are told, the one located nearest us, so far from causing *Romish* children to be removed from his school, we have recommended some such to be sent to it, as being too far removed from the Catholic one. Still, is it not natural for Catholics to prefer sending their children to a Catholic school, as Protestants would to a Protestant one?

From the Rev. Mr. Bennet, now Priest of Adjala, we have had no communication whatever—his papers are regularly sent to Cornwall, not having received any directions to the contrary.

The Right Rev. MICHAEL POWER, Lord Bishop of Toronto, arrived here on Saturday last, accompanied by the Right Rev. REMIGIUS GAULIN, and on Sunday was installed, when he got final possession of

the Diocese of Toronto, from the Right Rev. REMIGIUS GAULIN, Bishop of Kingston. Before the Parochial Mass, Dr. GAULIN briefly remarked, that it was usual to convey the Bishop-elect from his residence to the church by a procession. Accordingly, the male portion of the congregation, about 1500, including the children, proceeded from the church to the residence of the Rev. Mr. MACDONAGH, where the Bull, constituting him Bishop of Toronto, were read, and acknowledged by his predecessor. The procession then moved in graceful order to the Church, where the newly invested Bishop addressed the congregation in the most affecting and conciliatory manner. The whole day passed in solemnity, the evening service being ended by a luminous discourse from the Revd. Mr. WILSON, of Zanesville, Ohio.—*Mirror*.

On Tuesday last, the Right Rev. M. Power, Bishop of Toronto, the Rt. Rev. R. Gaulin, Bishop of Kingston, and the Rev. Mr. Hay, arrived here from Toronto on a visit to the Very Rev. Wm. Peter McDonald, V. G. The Right Reverend Fathers returned to their respective Dioceses on Thursday.

From the Brockville Recorder.

To the Editor of the Cornwall Observer.

Cornwall, 20th June, 1842.

SIR,—Having seen in the Cornwall Observer of the 16th instant, the account of the riot which occurred on the line of the canal at the Long Sault during last week, I was astonished at not finding amongst the names of those persons who repaired to the scene of the disturbance, that of an individual who preceded those mentioned, unattended by bayonets, and who, although he found the combatants still in the heat of passion and in a state of excitement, threw himself amongst them and succeeded in getting them assembled in the Catholic chapel close by, and by an impressive and appropriate Lecture, brought the whole to that state of submission and tranquility in which they were found by the company of Militiamen from Cornwall to quell them; I allude to the Rev. Alexander McDonell, the Catholic Clergyman of this parish.

The Rev. Geo. Hay of St. Andrews, likewise promptly repaired to the Sault on getting intimation of the Riot.

The respect and veneration which the Irish Catholics have for their clergy, and the control which the latter have over them, in even their wildest moments, are admirable traits in their character.

JUSTICE.

THE BISHOP OF MONTREAL.

The Bishop of London's defence of the Bishop of Canada, in the House of Lords on Tuesday night, contains much matter to which, on account of its sectarian and priestly character, and its bearing on questions occasionally mooted in this country, public attention ought to be directed.

Lord Howden's statement of the Bishop of Canada's conduct is thus:—An Officer in Her Majesty's service died at Quebec He was at the time on public service with his regiment. His character and conduct was irreproachable. Desiring to perpetuate his memory, and show their own regard and regret, the officers of the regi-

ment caused a tablet to be engraved, with an inscription to that effect, and applied for permission to place it in the church.—That permission was refused, and apparently for no other reason whatever, than that the deceased did not receive the sacrament according to the forms of the Church of England. Such are the facts of the case, and they are not controverted.

The Bishop of London pleads that his episcopal brother of Canada has power to ordain "any regulation he may think fit to establish for the government of his diocese" that neither he nor any bishop is responsible to the House of Lords in this matter; that the refusal of permission to erect a tablet was in consequence of a determination by the bishop to allow no monuments in the church in memory of persons who had not been communicants at church; and that a similar exclusion, though there might be some practical difficulty, is very desirable for this country.

The conclusion, be it observed, does not rest on alleged immorality of the deceased. In the case in question there is no such allegation, but most honourable testimony to the contrary. Nor does it rest on any impropriety in an inscription. That is provided for by the regulation that every inscription shall be subject to the previous inspection and approval of the clergyman. It turns solely and barely on the fact of non-participation in the sacramental ceremony as performed in the Church of England. Monumental honors are to be confined to orthodox communicants.

And is this the noble mode in which the country ought to deal with those who devote their faculties and lives to its service, and who die in that service, afar from their friends and home? One by his courage in colonial service, may strike down the banner of rebellion or roll back the tide of invasion; another, by his wisdom, may heal the discord of parties, and establish the reign of loyalty in the hearts of alienated millions; and a third, by enterprise and philanthropy, may enlarge the region and empire of civilized life, reclaiming the savage and the wilderness: but in the scene of their deeds and their death, where their deserts might claim statues at the public expense, the honor of a monument is denied because they did not take the sacrament according to the rules of the Church of England. This is alike unjust to the nation's servants, and disgraceful to the nation's character.—The country is dishonored by any "busy meddling priest" who thus interposes with the pitiful posthumous persecution dictated by his sectarian peculiarities. We trust the Bishop of Canada will yet be taught, notwithstanding the haughty pretension of the metropolitan prelate, that he is responsible to the legislature of his country.—*Morning Chronicle*.

NON-DESCRIPT.—The Rev. R. W. Jelf, D. D., Secretary to the Archbishop of Canterbury, has ventured to suggest a new name for the English Establishment.

"Her character may be best defined, perhaps, by the term "Protestant Catholic Church." Protestant as towards Roman errors, and Catholic against the errors of Dissent, partaking of what is right and true in both, Protestant principally in her Articles, Catholic more specially in her Liturgy. The Protestant character of her teaching may be called an accident, the Catholic her essence."

Catholic Clergy in Naples.—The regular clergy in the kingdom of Naples consist of 23 orders, the members of which amount to 8,000. The number of secular clergymen is 10,000. All the bishops are nominated by the King and confirmed by the Pope.—*Catoli*.

SPAIN AND PORTUGAL.

Lisbon.—"I was surprised on my arrival here to find religion even in the good state it is in. You would imagine from public appearances that no tampering had taken place. I miss nothing but the religious orders in their costumes or habits, which were plenty enough when I visited Lisbon 22 years past."—*Extract private letter to True Tablet, May 28th*.

It is said, that at Madrid during the feast of the Holy Sacrament, in the Church of St. Thomas, 25,000 persons approached the holy table. The *Castellano*, on this subject, addressing those who pretend that the people of Spain have grown indifferent to religion, says, that if such a fact does not demonstrate to them that the nation is Catholic, and desirous to remain Catholic, their mistake is very deplorable, and that the consequence of such an error must prove fatal indeed. Let us hope that the government of Spain will understand this language, and the meaning of these manifestations. Madrid, Santiago, Cadiz, and above all Valencia, have given striking proofs of the piety which still animates Spanish hearts.—*Catholic Advocate*.

Catholicism in Holland.—From a very interesting letter (written from Graves, Holland) which appeared lately in the *Univers*, on the above subject, it appears that a new Protestant paper of a bigoted nature, edited by fifteen ministers of different Protestant communions, has appeared in Holland and vomited forth the most atrocious calumnies against the Catholics. The latter body, however, have not been idle, having established a new journal, called the "Katholick," and increased the number of subscribers to the other Catholic papers. Talking of the convents the writer says, "Our province still possesses nine old convents, amongst which the convent of St. Agatha exists, ever since the year 1300. All these convents were on the point of being abolished by an ordinance in the year 1814, which forbade the admission of novices, but our present king withdrew that prohibition the very day of his coronation, on the 28th of November 1840. In consequence of this act of royal favor, the monasteries are now in a very flourishing state, particularly that of the Capuchins, near our city (Graves,) the Catholics of which were formerly visited by those good fathers, who were at all times, popular in the country, and whose convent, at that time did not form a part of the republic of Holland.

ITALY.

Rome.—*New Saints*.—On the 16th of April last, the Sacred congregation of Rites, held its ordinary assembly at the Apostolic Palace of the Vatican. Among the numerous causes which had been discussed by his Eminence Cardinal Patrizzi, who presided in the absence of his Eminence Cardinal Sada, were two which he brought forward touching the reputation of the heroic virtues practiced during their mortal career, and of the miracles which it had pleased Almighty God to perform through their intercession after death, of the venerable servants of God, Jean Baptiste de la Salle, priest and founder of the

Congregation of the Brothers of the Christian Schools, and Pompilius Maria de Deo, called of the Charitable Schools.

The first, the Venerable Jean Baptiste de la Salle, descended of a noble family, was born at Rheims in 1651, and died in April 1719 at Rouen, where he had devoted himself exclusively to the instruction and education of youth in the principles of religion and elementary science, to the great advantage both of church and state. He acquired a distinguished reputation for sanctity and virtue during his life, and which still remains attached to his memory. This cause was pursued at the instance of the Christian Brothers Society of which he had been the founder. The office of postulator was filled by Friar Christologus (Tiriot), director of the house of St. Anthony of Padua, in Rome.

The Venerable Pompilius Maria de Deo, the subject of the second cause, was born at Montecalvo, in the Diocese of Benevento in September, 1710, and died at Campi, diocese of Lucca, in July, 1776. He had also applied himself according to the spirit of the institution to which he belonged, to the inculcation of the sentiments of religion and the principles of literature in the minds of youth, so as to render them useful members of society and of the church. He joined to the reputation of the most exalted virtue, that of having miracles performed through his intercession, after his death.—The Reverend Father Vincent Licci, was the postulator in this case, in the name of his order.

The Sacred Congregation, after having maturely pondered on the observations and the objections of the Proctor of the Faith, as well as the replies made in the two canons, by the advocates Rosatini and Mercaroli, decided that the reputation of virtue and miracles had been constant in both cases and that decision had been approved of and confirmed by the Sovereign Pontiff, Gregory XVI.

The Bishop of Jerusalem.—A French Protestant journal, the *Semeur*, has the following curious paragraph:—"The collection for the bishopric of Jerusalem, which was ordered by the King, took place on Easter Monday in the churches at Berlin. Several of the Principal ecclesiastics of that city, however, have offered a strenuous opposition to the subscription.—The celebrated Marheinecki, the author of a history of the reformation, when announcing in Trinity church the proposed collection, observed, that he would make the announcement with greater pleasure if he could add that by the conquest which Christianity expected from it Jerusalem would be made in *consonance with the German evangelical church!* A correspondent of the *Gazette of Augsburg* states that M. Jonas, the son-in-law of Schlererwacher, went even further, and told his auditory that he would recommend the collection, but that he left every one to act as he pleased in the matter.—The *Semeur* adds, that "the thirty-nine articles of the Anglican church have been reprinted at Berlin, and that the doctrine therein set forth have not been well received." The Strasburg Catholics are about to establish an organ in the press.

IRELAND.

Monastery in Mayo.—On Sunday week a very numerous meeting was held in the room of the Catholic Total Society, 14 New-Street, Bishopsgate, for the purpose

of aiding brother F. Rochford in collecting funds for the erection of a monastery near Castlebar, county Mayo, Ireland. The chair was taken by Mr. G. Orpwood, of Bishopsgate street, who, in a very appropriate manner, explained the reason why he, an Englishman, took an interest in the object of the meeting.—The Very Rev. Dr. Kirwan next rose, and pointed out in a most lucid and convincing manner the benefits of a moral education; he then proceeded to descant on the poverty of the natives of Ireland, and observed that poverty might be said to be one of the characteristics of the professors of the true religion. He (Dr. K.) did not think that any Protestant would quarrel with him for saying so. (Laughter and cheers.) The reverend doctor, after alluding to the charge of ignorance against the Irish, and tracing that ignorance to the penal laws, very happily observed that those evil days had for ever passed away, and were destined to be soon effaced even from men's minds. (Hear hear.) Ireland was rapidly improving; indeed, there were splendid chapels and schools now rising, where ten or even five, years ago there were none to be seen. (Loud cheers.) The province where the proposed school was to be erected was distinguished for its want of education: there were many good political reasons for that state of affairs (hear, hear); but at one time that very province was the seat of learning, and Mayo was the most learned part of Ireland when Ireland was the most learned country in the world. [Cheers.] In Mayo many thousands of English students received education; and in the Isle of Biffen alone there were 2000 English students.—(Cheers.) The ruins of the abbey which had received those students still remained. Indeed, Mayo was still called to this day, Mayo of the Saxons. (Hear, hear.) The people of Mayo, therefore had some strong claims on the generosity of Englishmen. (Cheers.) The very reverend doctor, after eulogizing the liberality of Mr. Hurdman [the celebrated historian of Galway], who had made over, in a very handsome and appropriate manner, to brother Rochford's community all the lands which formerly belonged to the old monastery; and, after complimenting the chairman on his liberality in coming forward on the present occasion, concluded by impressing on the minds of his Catholic auditors the necessity of attending to their religious duties at this holy time of Jubilee.—The subscriptions amounted to £6 11s. It is only fair to add that the retailers of the district assembled numerously at the meeting and were not backward in their subscriptions.

Establishment of a College in Ireland for the Foreign Missions.—A number of Catholic clergymen having seriously considered the great want of missionaries throughout all the foreign Missions, as well as the abundant means which the faithful possess, of supplying that want, have proposed to establish a College at Dublin, for the express purpose of educating priests for these missions: his Grace the most Rev. Dr. Murray, Archbishop of Dublin, has, with his characteristic zeal and charity, been graciously pleased to sanction their

undertaking. His Eminence Cardinal Fransoni, Prefect of the Sacred congregation of the Propaganda, has also cordially approved of it, and taken it under the protection of the Propaganda. And his Holiness, Pope Gregory XVI., for its greater encouragement, and to secure it more abundant fruits, has given his warmest approbation, and has vouchsafed to bestow on those associated in it his apostolic benediction, as expressed in the rescript of its approbation, issued by the Propaganda, Rome, Feb. 2 1842.

It is a lamentable truth, that five hundred millions of our fellow creatures, throughout the world are, at this moment, buried in the darkness of idolatry, and given up to all the abominations of heathen superstition. It is equally true, that, in the vast extent of the English colonies and America, there are millions of Christians of various denominations, and even of Catholics, perishing for want of spiritual food: and that there are but few, and in very many places no missionaries to break to them the bread of life. "The harvest, indeed, is great, but the labourers are few."

The bishops and priests, who are thinly scattered over those extensive missions, moved by the peoples' spiritual misery, cry to us for assistance. We have one effectual mode of responding to their call, and that is by establishing a College in Ireland, for the Foreign Missions. The number of ecclesiastical students in Ireland who manifest a strong vocation for the Foreign Missions is very great, its language is that of the greater part of the British Colonies and United States; hence it appears as if destined by Divine Providence to supply those countries with apostolic missionaries.

The clergymen associated for the establishment and direction of the College, have had considerable experience in the management of ecclesiastical seminaries, as also in the duties of the sacred ministry.—They will live in community, and, while they look to God alone for their recompense, they will spare no pains to make a good choice of young missionaries, and to train them up in piety and learning for the efficient discharge of their apostolic functions.

The College is to be founded and supported by the charity of the faithful; and now that the plan has been sufficiently matured and fully approved of, all Catholics, both clergy and laity, are most respectfully, but most earnestly, called upon to be prompt and generous, in contributing towards the immediate establishment of this College. They cannot contribute to any work more meritorious, or better calculated to promote the glory of God, and the salvation of souls. Many persons have already subscribed considerable sums, and others have promised to establish free places in the College.

The Rev. M. Hand and Rev. M. O'Reilly, two of the priests associated in this undertaking, are now in Rome, and will thankfully receive subscriptions, &c.

Mass will be offered up every day for the subscribers and benefactors living and dead. They will also have a special share in all the masses, prayers, conversions, and other good works, which may be the fruits of this institution.

Effects of Puseyism.—[An Oxford paper of April 30, has the following:—"We hear that R. Scott Murray, Esq., B. A., of Christ Church, has followed the example of Mr. Douglas, and conformed to Rome." Mr. Murray was returned to the Parliament in June last, by the "eminently Protestant" county of Bucks. We cherished a hope that this alleged perversion might prove an unfounded rumor; but a week has now passed over, and we find no contradiction from any quarter; on the contrary, we perceive his secession spoken of by the Buckinghamshire papers as a known fact. And yet, strange to say, while the effects of Dr. Pusey's teaching are thus daily becoming more and more manifest among the young men of his own college, the heads of houses are actually, at this very moment, proposing him as a member of the new theological board now in formation.—*Record (Evangelical or Low Church)*]

The Catholic church in course of erection in St. George's Fields, after the design of Mr. Pugin, is proceeding rapidly, and will, when completed, be one of the greatest ornaments on the Surrey side of the water. A portion of the roof is now on, which enables the spectator to form some idea of what its magnificence will be, when completed. In point of size it is larger than any place of worship in the metropolis, excepting, of course, Westminster Abbey and St. Paul's. We hear it is in contemplation to provide a suitable place of worship at Hackney.—*Tablet, May 28th.*

The Bishop of Mans has confirmed no less than fifteen thousand persons in his vast diocese, during the present year.—While on his Visitation, having been several times informed that there were some sick poor at some distance, who were prevented by illness from coming to the church to consult him, he immediately went to see the individuals; comforted them by his pious admonitions, and by his alms relieved their pressing necessities.

Marshal Moncey died recently in Paris, aged 88. He was governor of the hospital of invalid soldiers, and although then advanced in years, left his case in Baillon, in order to go to Paris to seek his confessor, so as to receive communion on last Holy Thursday. The weather was stormy and would have deterred others. But the Marshal felt that he had a duty to perform, desiring, he said, to set a good example to the old veterans under his charge. He died in the most edifying disposition.

M. Humann, Minister of Finance, who died lately in Paris, made some years since, a general confession at Einsieden, Switzerland, his native place, and since that period was more exact in the fulfillment of his christian duties. Of late years he was accustomed to meditate every morn, for half an hour, and used for that purpose a German work recommended to him by his sister. The morning of his decease the mark in the book showed that he had selected for his meditation. "The uncertainty of the moment of death and the necessity of a proper preparation for that awful moment."

ON THE INCREDULITY OF THE JEWS.

***** We have proofs as clear as day, that the facts of the history of our Lord were declared to mankind by a series of predictions, the latest of which was delivered four hundred years before his coming. These predictions could not have been falsified, for they were in the hands of the original adversaries of Christianity. They were preserved by these with even a superstitious scrupulousness. They were the pride, the consolation and the hope of the Jewish people; but they were also their condemnation, and they are now the history of their punishment.

Isaiah, the prophet of the Jews, is the principal proclaimer of christianity. Seven hundred years before the coming of Christ, this prophet declared the coming of a being, who would descend from glory in the heavens, to be expected in his supernatural might, and to disappoint expectation; to be a mark for sorrows; to have no pre-eminence upon the earth; to be despised, rejected, and abandoned by man; to be the bearer of the punishment of others; yet to be stigmatized, as if he bore the wrath of heaven for crimes of his own; to be signally resigned under all; to be persecuted and cut off from the land of the living by an ignominious death; to be buried, and thus complete the course of mortal humiliation; to be yet triumphant; to vanquish the grave; to see the mighty purpose for which he came, accomplished in the redemption of a countless multitude from the wrath of heaven; and finally, to receive a splendid and surpassing reward for his voluntary sacrifice for the sins of man. This is the substance of the fifty-second and fifty-third chapters of Isaiah; and this was the being, to whom the whole Jewish nation looked forward as the great deliverer and their king.

But it was to their astonishment and utter doubt declared that, when he came, they should reject him; that his glory should not seem glorious to them; that their prejudices would have enfeebled their vision, till they shrunk from the light of truth; and that they should madly plunge into unbelief, malice and murder; that the punishment of their unscarful obstinacy should follow upon them, like a sudden storm; that the nation of God, after having made the last trial of heaven's patience, should be delivered over to unexampled misfortune. The temple to which the Messiah came and was rejected, became a polluted ruin; their holy soil, the gift of God to their forefathers, a possession for the vile, the ferocious and the unholy of the earth; all that belonged to their ancient supremacy extinguished, but the name, and that preserved with a miraculous distinctness, for their deeper punishment. The form of their nation subsisting, but in a fearful mutilation; the members and instruments of policy all torn away—no king—no legislature—no public force—the head and hands severed, and nothing but the trunk surviving; but that kept alive to feel that it was flung upon the earth, and trampled on by the nations.

In the reign of Augustus a man burst forth upon mankind in the land given by God. His birth was announced by the voice of men of public sanctity. He wrought signs and wonders beyond all example, and was rejected. He was rejected by the great, as coming to abolish the hereditary worship, on which they held their rank. He was rejected by the people, as coming to denounce the popular vices; not to break their Roman yoke. The subtle imputed his miracles to assistant demons. The ignorant alternately worshipped and vilified him, according to the common course of untaught passions. All wondered, and a few were convinced, and followed their master. He perished by the hands of the Jews. He was delivered over to death with ceremonies of which there was no record among his nation. A singular and solemn devotion of themselves and their posterity to ruin, if he was innocent. Jerusalem was at that moment submissive under the government of Rome. All disturbance seemed among the most remote probabilities, from the acknowledged and overwhelming power of the Empire. The world was at peace. Jesus in dying declared the fall of Jerusalem, and the extension of his doctrine throughout all the earth. Within a few years Jerusalem, after suffering the most fearful calamities, was laid in ruins by the Romans. The surviving Jews were driven, like wild beasts, from their country, and christianity was spread over the whole civilized world.

And what are we to think of the dull and perverted understandings of some, who would call this stupendous consummation chance? How is it to be accounted for that Isaiah should conceive the extraordinary idea of a sovereign, whose power was to be displayed, not in the pomps of sovereignty, but in the heart? whose career was to be a combat with the sorrows and evils of human nature?—whose majesty was to be loneliness, and whose triumphs were to be sacrifice? A king, mighty above all the names of earthly supremacy, and who yet was to die the death of a criminal by the hands of that nation, who had been gazing into futurity for him from the days of the Patriarchs? There is but one being in time to whom the prophecy will apply, and to him it applies with awful completeness.

The Jews who rejected the Messiah, dared not reject the prophecy. They still reverence it, as the description by which this great deliverer, from the longest of all their exiles, an exile of eighteen hundred years, is to be known. In the sullenness of prejudice they will declare that he is yet to come. The great king of the Jew and the Gentile was to come within a limited time after the Chaldean captivity; to come while Judah was yet a nation; while her worship, her priesthood, and the body of her government subsisted, and to perish before the subversion which was to lay her in blood and dust. He was to come of a known and royal line. Where now is the genealogy of the house of David? It would be as impossible now to trace the blood of the king as that of the slave. The Jew shall never see that Messiah, till he see him coming on

the clouds in great power and glory to judge the nations.

The proof from prophecy is unanswerable. The prediction of the Messiah is not a solitary burst of inspiration, not a lonely splendor from one hallowed enlightener of the earth. It flows from the whole starry region of prophecy. To him all the prophets bear witness. A perpetual stream of prediction rushes down from the first ages, widening and brightening, till the moment when its service was complete, and its course was stopped by the mighty influence that had poured it from on high.

In early Eden this seed of the woman was foretold to man, as the future conqueror of his mortal foe. From the patriarchal age the hope of the earth is turned to the coming of the Messiah. The simple remoteness of the time, precludes all deception. But the different aspects of the prophecy, as it rose more broad on the eye of man, bore the stamp of that wisdom that wastes no miracle. The prediction became distinct as its accomplishment was at hand. Imposture would have dreaded discovery, and made it obscure as it approached the time of trial.

The first announcements were little for knowledge, but enough for hope. They declared a combat between the spiritual rulers of human nature, a victory of good over evil, and an everlasting covenant which was to be formed between God and man. The emblems of the glorious and purified kingdom of the victor, were the tree overshadowing the earth, and at once sustaining mankind with its plentiful fruit, and sheltering them with its shade. It was the mountain rising above all the pollutions of the world, and approaching towards heaven, only to pour down thence refreshing showers upon the parched and withering nations.

A new tone of prophecy contains the declarations of Messiah's birth, the place of his nativity, the nature of his office, and the power, grandeur and spirituality of his government, are marked out with splendid precision.

A third class of prophecy brings all the circumstances of his ministry in living clearness before the eye. He is to be the prophet and the priest; the Moses and the Melchisadech; the promulgator of a new code of laws, and the sanctified king—his power and his meekness—the force of his preaching—his offence to the riddiness of corrupt society—his simple habits—his gentle affections—his triumphant entry into Jerusalem—his divine presence and power in the temple—his death and his ascent from the grave,—all these particulars are written of characters of light.

As his last sacrifice for man approaches, the prophecy reflects, as in a glass, all the transactions for his seizure—the dispersion of his disciples—the particulars of his trial—the false testimony—the insults of the soldiery—the manner of his death—the conduct of his persecutors—the mode of his burial—his glorious resurrection.—Could the nearer approach of the time of Jesus have taught this particularity of description? Yet, the last prophecy of the Old Testament was four hundred years before the event.

The argument from prophecy is irresistible. But the Jews live for a testimony to the argument. What subterfuge, then, is left for Infidelity, when in the great court of reason, we can adduce this host of unexceptionable witnesses?

The Jews, in the day of their dominion, preserved the prophecies that told of the Redeemer. In their day of humiliation they attest the truth of the visitation from God, which threw open the gates of the temple to the Gentiles. They now stand among the nations an example contrary to all experience, contrary to all the conceptions of civil polity; contrary to the nature of man: a people scattered through all the parts of the world; yet undissolved: a people retaining their religion; their recollections; their early hopes: yet without a central power on earth: a people voluntarily stooping to the lowest and most obnoxious occupations of society; every where lying under popular odium and suffering; and stigmatized even less among Christians than among the remotest Barbarians, who never knew the crimes that extinguished Judah: an indelible countenance aiding an universal law of humiliation: and still the mysterious and mighty sufferer preserved on the rack. Is there no confession in this of the mightier strength, that stretched the sufferer there? Where is now the Greek or the Roman; or the Goth; or the Norman? All gone down, and mingled with the mass of mankind. What imperial nation of antiquity has retained its laws, or religion, or countenance? The grave has mixed them all in one decay; and other masters of Empire have marched upon the soil, and trampled out their monuments. But in this church-yard of nations one vault contains a body, on which death has been forbidden to pass: a powerless and shattered form; making its companion, of darkness and the worm; but preserved in strange unnatural life:

The world has been in perpetual change. Conquest has rolled over it from the rising to the setting sun. One spot on the surface of society has been unswept by this deluge of blood: and, where it has rolled, the valley has become the mountain. Yet, an outstretched hand has preserved one spot from change; now degraded from its ancient glory; but marked with irresistible identity: the Eden, a seat of desolateness, but still distinguished by its place between the rivers.

Is this phenomenon merely to stir a giddy curiosity? Scripture declares its use. It is for a testimony to the truth of the Christian Religion. This eccentric wonder is not to repel the eye but to lift it up to Heaven. Its place in the system is consistent with the wisdom that ordered all things from the beginning. And, as it approaches the end of its course, the hour of its glory shall suddenly come. The Jews are to be made once more a illusory instance of mercy: but it is when they shall have flung aside their gloomy prejudice; and robed themselves in the light of revelation. But to this hour they remain, as they have remained, during eighteen hundred years, a blasted tree, in black and branchless dishonour; but lying incorrupt: while all the monarchs of the forest have risen and flourish-

ed, and mouldered into successive dust by its side.—Is. 1, 30.

Time, that has wrought no change on them, has wrought no change on the feelings with which they are looked upon by the multitude. No humanity of the law; no authority of the Prince; no conscious interest amongst the people; has been able to conciliate popular favour for the calamitous race of Israel. Even in our day, when the outcry rises for a fantastic freedom in all things; the Jew is fiercely excluded from the universal licence: and that frenzy, that breaks the bonds of civilized society, only loads him with additional chains.

And how is this to be accounted for on the vulgar and profane conception that would call it chance? How are we to look upon this broken and wayworn pilgrim, passing through the whole course of these combats, that have covered the world with the forms of all that was high and heroic: with the crowned head, and the mailed arm of empire; and yet trudging along the same relentless way; but as urged on by a perpetual preservative miracle of condemnation? How is it to be accounted for, that in the revolutions of the earth, no chance has thrown the diadem in the grasp of a generation filled with the remembrance of their ancient supremacy; and living upon the hope of an universal throne? How is it to be accounted for, that in the eternal tide of human cultivation, the Jews are, to this hour, stagnant? That, with the natural powers to add to the great harvest of social fertility, they have made round them a region of repulsive barrenness! that under the same light of heaven; in the same air; with the same influence of times and seasons; they should have remained the same unproductive and undiminished pool! *the dead sea* among the nations?

When you shall be like an oak, with the leaves falling off.—Isaiah, ch. 1, v. 30.

Like tree, by lightnings scath'd, and winds o'erthrown,
Torn from its native site, and distant blown;
Its leaves all, soil'd in dust: its foliage riv'n
By ev'ry blast; and o'er earth's surface driv'n
Successive round the stately ruin spread,
Each tender sapling roars its branchy head;
Hangs out all gay its flowing mantle green,
With flow'rs distinct, and fruits alternate seen:
Till, in its full-grown pride, its towering form
O'ertops the forest all, and braves the storm:
Then, in its turn, decays, its seasons o'er;
And, moulder'd into dust, is seen no more.
Thus many a race have sprung and flourish'd
gay;
Then faded: fall'n at last, and died away;
While that so blighted stem, round which they
grew.
Though prostrate laid, still undecay'd we view.

Rome.—The Rev. J. Bayley, of the Protestant Episcopal Establishment in America, was received into the church on the 28 ult, at the Gesu; having concluded his spiritual retreat, he received confirmation and the Blessed Eucharist from the hands of Cardinal Franzoni, in the rooms of S. Ignatius. Mr. Bayley is a man of great and general acquirements, and having, some years ago, dedicated his life to the service of religion, has been long engaged in the study of the faith which he has at last embraced.

CATHOLIC GRIEVANCES IN ENGLAND.

That the first grievance of which your petitioners complain relates to the naval service. It is probable that at least one fifth of the persons engaged as seamen and marines in the naval service of the country are Catholics; yet your petitioners have the melancholy duty to perform of calling the attention of this Honourable House to the astounding fact that no provision whatsoever is made for the spiritual instruction, or for administering the sacraments, or performing divine service, for the Catholics in the naval service, whether sailors or marines.

That your petitioners show that this grievance does not end here inasmuch as the sailors and marines are not only deprived of any Catholic religious instruction, but in many instances are placed under the necessity of attending, or actually compelled to attend, Protestant worship, in direct violation of their freedom of conscience.

That your petitioners further show that, with respect to her Majesty's army, your petitioners are confident that full one-third of that army consists of Catholics. Yet although a sum of £12,000 is allocated by the army estimates for purposes of religion but one fifteenth of the whole is applied to Catholic purposes, so that great destitution of religious instruction and divine service pervades the British army.

That this destitution to which your petitioners allude is somewhat alleviated in the British islands, and in many of our colonies where there are resident Catholic clergymen; but it is most grievously and afflictively felt in the British dominions and dependencies in the East Indies, and in the other countries in Asia in which the British soldiery are employed on duty.

That there is another grievance accompanying those we have already stated—a grievance with a double aspect, inasmuch as on the one hand Catholic children are frequently excluded altogether from the naval and military schools, so on the other hand the children of Catholic sailors and soldiers are not unfrequently compelled to attend those schools wherein they are educated in the Protestant religion exclusively.

That your petitioners show that there is another afflicting grievance of which the Catholics have a right to complain, namely, that in the prisons of this country, where there happen to be persons of the Catholic persuasion imprisoned, the Catholic clergy are practically excluded from all communication with the Catholic prisoners, either before or after sentence.—Your petitioners, are aware that in point of law any Catholic prisoner who demands the attendance of a Catholic priest is entitled to have him admitted; but this provision of the law is totally inadequate, as the keepers of the gaols in general, and some Protestant chaplains, discourage the Catholic prisoners in making such requests, and elude the same; and when it is recollected in what abject submission the prisoners must be to the managers and gaolers of the prisons, it is manifest that very few prisoners can have the moral courage to per-

severe in a demand repugnant to the feelings, judgments, or prejudices of their keepers. Besides, the class of prisoners whose mental and spiritual state most want the attendance and instruction of a priest is exactly that class which would never have the good feeling and moral courage to ask for the attendance of such clergymen.

That your petitioners further show that the grievances of which they complain respecting the prisons exist with a very considerable severity in many of the poor law union and other workhouses, especially in great towns. The Catholic inmates of such poor houses are persons unconvicted or even unaccused of any crime; their only fault is poverty, but that is a fault which your petitioners respectfully but most firmly assert cannot without the grossest injustice be punished by depriving them of spiritual succour and instruction.

May it, therefore, please this Honourable House to take these grievances into consideration, and to afford a prompt and adequate remedy.

And your petitioners shall ever pray.

THE LEAST PREFERRED BY OMNIPOTENCE TO THE GREATEST.

“But the foolish things of the world hath God chosen, that he might confound the wise; and the weak things of the world hath God chosen, that he might confound the strong: and the mean things of the world and the contemptible, hath God chosen; and the things which are not, that he might destroy those which are, in order that no flesh might glory in his sight.”—1. Cor. i, 27.

To have created all things out of nothing, was the exclusive operation of Omnipotence: and the more does any thing great or good appear the effect of Omnipotence, the less it is in its beginning, and the meaner the origin, from which it is derived. Hence it is that God, to manifest his power, seems invariably to choose the least things, as instrumental in his hands, to produce the greatest: the weakest, to produce the strongest: the silliest, meanest, most contemptible, and even that which is scarce worth the rating as any thing at all, to produce what is supereminently grand, august, noble and excellent. Thus man by his nature was greatly inferior to the angels, even in his perfect state before his fall: much more so in his fallen and degraded state. Yet God has caused from that very nature, which constituted his inferiority, and even from the degradation of that nature, a dignity to accrue to him, which raises him not only to a level with those glorious spirits, but which even places him above them all. For, by the mystery of the incarnation, in which the Deity himself stoops to take upon himself man's nature, and so to become his brother; man is raised to the dignity of being a kinsman and a brother to God. And, in the person of Jesus Christ, he is identified with God himself: for while he is perfect man, he is perfect God, the second person of the blessed Trinity, whom the angels must all adore.—*Et adoret eum omnis angeli Dei.*—Heb.

i, 6; Psalm xcvi, 8. Thus by humbling himself so much in order to raise us up, poor sinful worms, from our lowly, abject and wretched state, he has exalted us far above even the original state from which we fell; and made our very guilt, for which he came to atone; our very degradation itself, which he came to repair; the cause of our greater dignity and exaltation. *Ubi abundavit delictum, superabundavit gratia.*—Rom. v, 20—“Where sin has abounded,” says the apostle, “grace has superabounded.”

David, a shepherd boy, a mere stripling, is chosen, preferably to all the great and mighty ones in Israel, not only to be his country's victorious champion, but also its mightiest monarch, its greatest prophet, and the head of the regal race, of which the Messiah was to be born.

Nay, the more the Deity intends to exalt the humanity he assumes, the more he previously humbles and debases it in the eyes of the world, in so much that, as the prophet says, “he himself became as a worm, and no man: the reproach of men, and the outcast of the people.”—Ps xxi, 7.”

How weak and abject, poor and ignorant were the twelve individuals, whom he chose to be the propagators of his holy religion over all the earth! Yet how great was the undertaking, with which he entrusted them! And how glorious its accomplishment!

But it is not only among rational and moral agents, that God chooses the least & the meanest for the greatest and most noble ends. He also pitches upon the most insignificant and trifling objects in the physical world, in order to annex to them in a figurative and conditional sense, the most important consequences. The fruit of a certain tree, only an apple, was singled out by him to be the occasion of our happiness or misery for time and eternity.—The eating of it against his command, has brought sin and death, and all their unhappy consequences, into the world; and has also given occasion to God, who alone can bring good out of evil, to shew forth the wonders of his infinite mercy towards us. Hence it seems that as a tree and its fruit eaten in defiance of his prohibition, has proved the instrument of our ruin; so has he selected, in the tree of the cross, and in the heavenly and mystical fruit it bore, and of which he now commands us to eat (*John vi, 55.*) the self same object to be the instrument of our salvation: to shew us that with anything he can do all he pleases; even turn our greatest bane to our chiefest advantage; bringing forth eternal happiness from endless misery, and life itself from its contrary death. The Church in the preface for Passion-Sunday, addresses Almighty God in the following remarkable strain: *Qui salutem humani generis in ligno crucis constituisti: ut unde mors oribat, inde vita resurgeret: et qui in ligno vincebat, in ligno quoque vinceretur.*—“Who hast annexed the salvation of mankind to the tree of the cross; in order that life might spring afresh from that which proved the source of death; and that he who conquered in the tree, might himself be conquered in the tree.”

Numberless instances might be pointed out in the old law of the meanest trifles,

considered in themselves to which was annexed the greatest consequence; on account of their figurative meaning, and the allusion they made to some mystery to be revealed, or some grace or spiritual favour to be imparted, under the dispensation of the Redeemer.

What immense consequences is not still attached to the short and simple ceremony of Baptism: and how much is made to depend upon a drop of water sprinkled on us, and a few words repeated over us at the time! The great graces communicated to us by means of this and the other sacraments, the validity of which depends on their administration by the right minister, and the scrupulous observance of their proper matter and form; shew us from what nothings, as it were, Almighty God is wont to bring forth the greatest and most stupendous goods: and convince us that every thing, however insignificant of itself, becomes of the highest importance, when enjoined by him.

THE CONSTITUTION OF ENGLAND

In its purity is, we fully believe, the best and wisest of any form of Government that ever was established.—In the original, nothing was left unprovided for; and as far as human institutions can reach perfection, the British Monarchy may be said to have arrived at the nearest point of the wished for good. Unfortunately the intentions and objects of founders have been too often frustrated and defeated, and, in fact, the Constitution itself has been suspended. But although, these things, accompanied, too, by circumstances of great aggravation, have occurred, we are not among those who are for pulling down the monarchy, and doing away with the aristocracy; we are, as we have ever been, and ever shall be, wholly, thoroughly, and positively attached to the three estates. The wisdom of the founders of the Constitution, under which it is our good fortune to live, has never been surpassed, perhaps never equalled—and although no mortal work ever suffered greater changes—although no human design of such grandeur and magnitude ever suffered wickeder perversion than the one we speak of—although, as Burdette (who was once styled the *guardian angel of English liberty*, but now a *withered drivelling*, anile apostate, living for the noble [?] purpose of giving the lie to all those bursts of fearless eloquence in favor of popular rights) said, “it has been crucified between two thieves; the Whigs on the one side, and the Tories on the other;” still it retains sufficient of its original worth to secure the respect and advocacy of every true British loyalist. The noble conduct of our beloved Queen argues with irresistible force in favor of monarchy. However, we maintain that a radical reform (we do not use the term radical in its offensive sense) of the representative system is very much needed. It would appear that the second charter of British liberty, the Reform Bill, has not achieved the professed object of its enactment, because, speaking by comparison, there is as much intriguing, corruption, political fraud, and bare-faced bribery as in the

palmy [days of old *Gatum* and *Sarum*, when *ditches!* and *stumps of trees!!!* were represented in the Imperial Parliament, while those flourishing manufacturing marts, Birmingham and Manchester, had no voice in the representation of the country. This was an evil of the deepest dye, but it was one which the Constitution did not sanction, although it was not only perpetuated but justified by corrupt & dishonest Statesmen, a frightful number of whom Britain has been cursed with, and by whose headlong political profligacy a national debt of *Eight Hundred Millions of Pounds Sterling* has been created, to pay the interest of which, generations yet unborn will be taxed. If the people had been fairly represented (for let it be remembered that from a corrupt representation every misfortune springs) that debt would not have been contracted. But, as there was no check, the most criminal waste of the public money was indulged in; and the people at home, and in the Colonies, are, at this very day, smarting under the effects. In the revolutionary wars of France the money and blood of the people were expended, and what was got in return? Most assuredly nothing like an equivalent. But, then, there was national debt, the price of that honor; and all that can be done now is to plead the former as a set-off against the latter.

How absurd to talk of the franchise of the bulwark of popular rights, when the gold of the Carleton Club is circulated among the electors in order to seduce them from their political virtue. It is somewhat difficult to decide which of the two is the more to be condemned—the bribers or the recipients of the bribe; but this we assert with the utmost confidence, & in defiance of contradiction, that by bribery and intimidation the freedom of election and the rights of the people have been unblushingly violated, and that men have found their way into the House of Commons who have no right whatever to be there, inasmuch that they do not represent the people, but the amount of the money it took to purchase their majority.

We perceive that Mr. Roebuck, the member of Bath, has brought the subject of bribery under the consideration of the House, and that a Committee has been appointed to inquire into the bribery practices of the venial and rotten boroughs of Sudbury, Southampton, Harwich, &c. These sink-holes of corruption should be disfranchised. They are past all cure, not having a single particle of soundness in them. It is a wise political maxim that wherever there is a corrupt representation of the people, there will be oppression and enormous and unjust taxation. Purify the representative branch of the constitution, and then health and vigor will be diffused throughout the whole system. The advice should not be considered beneath the notice of the people of New Brunswick.—*St. John Mirror.*

The *Catholico* of the 5th inst. states that 152 Spanish monks embarked on the 18th April, at Santander, in the Spanish frigate *Arispe*, for the Phillipine isles.—Thirty of those monks were Augustinians, and the remainder Dominicans. A multitude of persons assembled to witness their departure.

The recent detection of the forgeries committed by the Secretary of the Ocean Insurance Company in New York, adds another to the dark list of crimes of this description for which the United States have become unhappily notorious. In nearly all the examples of swindling with which the experience of the last ten or twelve years has made us acquainted, the criminals were men occupying a most respectable place in Society, of fine education, and in many instances connected with religious societies. If the Catholic citizens of the country could indulge in vindictive feelings, how effectually could they return with interest the scorn which has been so lavishly heaped on them by some of those who have since sunk into guilty obscurity. How fairly could they retort on those who, swollen with crime and ill-gotten riches, took part in every meeting in which the “Papist” was to be assailed, and who indulged in hypocritical fears for the stability of our republican Institutions from the emigration of the hard working Irish and Germans, whilst at the same time their own consciences were putrid with iniquity. The honor of the country, nevertheless, is of far more consequence than the complaints of any portion of its population for injuries received, and the Catholic is as fervent as any one in his prayer, that a change may come over the land to the restoration of its character once so illustrious. Whilst such great efforts are made for *conversion!* Catholics at home and abroad, it would well become the Sectarian if he would look for subjects to be regenerated by his preaching amongst his own people, not into Lanes and Alleys but in the high pleaces of the land and in princely dwellings.

☞ **SISTER SALLY THOMPSON** has recently given us a call. She wished to say through the *Palladium*, to her kind friends, that in company with her husband she has started on a preaching tour as far east as Maine. They will call on many of their old friends, and she will preach the word of life where opportunity presents, and duty demands.—*Christian Palladium.*

If Sister Sally should chance to meet St. Paul in her peregrinations, she ought to call him to account for some expressions in his first Epistle to the Corinthians. In the fourteenth Chapter, verse 34, he uses the following pointed language which will require a very free exercise of the Protestant rule of Faith, before, like many other texts submitted to a similar operation it can be softened down to nothing.

“Let woman keep silence in the churches: for it is not permitted to them to speak, but to be subject, as also the Law saith. But if they would learn any thing let them ask their husbands at home. *For it is a shame for a woman to speak in the church.*” *Catholic Herald.*

We cut the following from the *Republican* of Wednesday morning—we know not when any announcement has given us more satisfaction—Would that the censorship extended to our book-stores and the hawkers of immoral works in our market space and on Steamboats.

A **GOOD PROVISOR**.—We observe it stated in some of the papers that the new revenue

bill contains among others, the following very salutary section:—

That the importation of all obscene prints, paintings, lithographs, engravings and transparencies, is hereby prohibited; and no invoice or package whatever, or any part thereof, shall be admitted to entry in which any such articles are contained, and all invoices and packages, whereof any such articles shall compose a part, are hereby declared to be liable to be proceeded against, seized and forfeited by due course of law, and the articles shall be forth with destroyed.

DEPRECIATION.—From an official statement made before the General Assembly of the Presbyterian Church of the United States, in session at Philadelphia, it seems that the fund of the association has sustained a loss of about \$89,000 from the depreciation of the stock in which it has been invested.

St. Lawrence, the Deacon of Pope Sixtus, could have taught them an investment worth two of it.

FRANCE. *Miraculous Escape.* M. de B——, who was in the second train at the time the late accident, cannot account for his wonderful escape. All he knows is, that, on recovering his senses, he found himself in a vineyard some distance from the road. On his arrival at his own house he immediately prostrated himself before a crucifix. After a minute or two his mother overpowered with joy on finding him safe, and sound, raised him up, when he exclaimed with fervor, “O mother! it is only through a miracle that I now behold you again!” Saying this, he raised to his lips the miraculous medal which had been placed near his heart.—*Univers.*

When the priests, after the accident had occurred, were making their way towards the scene of the disaster, some one remarked to them, “It is useless for you to go; you will find none but the dead.” The reply was, “if there are dead, there are also some dying; and the priests arrived in time to administer spiritual consolation to many.

The priests were received in all directions with respect and gratitude. At the royal castle of Mendon, to which sixteen wounded persons, including four women, had been removed, the priests had the happiness of administering the consolation of religion to all of that number.

A young man, aged 24, who was horribly mutilated, returned thanks to God for having allowed him time for repentance, although he had so frequently withstood the suggestions of conscience of grace. He said to those around him, “I am in great pain, but I offer up my suffering to God and the Holy Virgin, I accept all I endure as a feeble atonement for the evil I have committed.” By his side there was an old man, aged 70, who had his legs and arms broken: when he perceived the priests approaching him, he cried out, “Ah how happy I am to see you here! I have always served God, and I need his assistance more than ever.” He also expressed his confidence in the Holy Virgin who had protected him, and he repeated frequently those words, *monstra te esse matrem.*

It was remarked, that by all the wounded a lively sense of religion was displayed. A young man of 16, who was preparing for the Polytechnic school, was dreadfully injured in his stomach and head. A priest approached him and spoke about the Virgin Mary. "Oh, my father!" he replied, "I have full confidence in her; had she not saved me I must have perished."

A man from Chartres who had a tender devotion for the Virgin, was in the third carriage, and hearing the explosion, raised his eyes towards heaven exclaiming, "Oh, my good angels assist me!" this man was the only one there who escaped.

A Paris correspondent of the Times says, a great revolution has in truth occurred here, in Paris, within a dozen years. Twenty years ago, on visiting Paris for the first time, I was forcibly struck by the impiety, the blasphemy, and the bad state which distinguished the conversation one was compelled to overhear in public and in private. He enumerates many gross offences that no longer exist, and observes, not only has this negative effect been produced, but a positive one, which the most sanguine Christian could not have hoped for. Not only are the churches crowded on Sundays and holidays by women, as formerly, but by men also, of all classes; and not only do they frequent the church, but the sacraments. (The Catholics have seven, as you know.) Even in the Polytechnic School, that hot bed formerly of irreligion, as it is and was a nursery of military talent, this progress is remarkable. Not only are the students not now prone to the expression of impiety and infidelity, but at least 140 of them go regularly to church. How has all this been brought about? you will ask. Much of it is ascribed to the admirable management of that incomparable wife, mother, and Christian, the Queen of the French, who had never ceased to be notoriously most devout, but without a tinge of intolerance; and whose charity, in every sense of the word, has rendered her respected and beloved by the entire nation. She has made religion the fashion.

India.—The following is an extract from a letter dated Madras, March 22d, from the Rev. J. Breen to his brother, the Rev. Timothy Breen, curate of Kilmursh: "In this mission there are many things to cheer and many things to depress the spirits of those who have the interest of their religion deeply at heart—It is indeed consoling to see the numbers that are flocking to their paschal communion. I had myself the happiness of administering the holy communion on Sunday last to about one hundred persons, in one of the country chapels. Even the European soldiers, who had hitherto scandalized the natives by their licentiousness and intemperance, are now becoming distinguished for their exemplary regularity. His lordship [the Right Rev. Dr. Fennelly] has within the last few days instituted a branch of the Very Rev. Theobald Mathews's Temperance Society, and already have the numbers increased to one hundred and seventy persons, consisting chiefly of European soldiers, their wives and children. Teetotalism will be a great blessing in this country. I hope in God that it will succeed. I am learning the language of the natives as fast as I can, as no priest can do much good without a knowledge of their language. Farewell, I am preparing for the ceremonies of the Holy Week."
—Limerick Reporter.

A soldier of the 88th regiment was recently condemned to death at Malta for some heavy crime. The firing party were formed in presence of the regiment, and received the word of command 'Fire.'—Not a trigger was pulled. Another party were ordered out, they also refused; upon which, after remonstrating with them in vain the commanding officer, Phipps, seized a musket, and shot the man dead. A man of the firing party instantly stepped out and ran him, the commanding officer, through the body.—Mail.

Immoral deficiency in our Canadian code
At the last Court of Oyer and Terminer held for the Woodstock District an indictment for incest was preferred against a coloured man, named Posey, but it fell to the ground from the absence of any law on the Statute book to meet it. "It seems," says the *Woodstock Herald*, in referring to this case, "that this detestable offence is punishable in England only by an Ecclesiastical law which has no existence in Canada. We should think that the sooner a Provincial law is provided for such cases the better. Here is a miscreant with a living wife, having a child by his own and that living wife's daughter—herself a child of some fifteen years of age; and yet there is no law for the culprit!"

RECEIPTS FOR THE CATHOLIC
Toronto.—Rev. Mr. McDonough \$5 and for Col. Baldwin 7s 6d, Edward Foley 15s, Jas. Connell 15s, Bernard Short 15s, John Murphy 15s, John Keefe 15s.
Alexandria.—Rev. J. McDonald for self and Valentine Chisholm 15s.
Cornwall.—Dr. McDonald 15s.

CABINET, FURNITURE, OIL AND COLOUR WAREHOUSE,
KING-STREET, HAMILTON,
Next door to Mr. S. Kerr's Grocery.
MESSRS. HAMILTON, WILSON, & Co., of Toronto, desire to announce to their friends and the public of Hamilton and its vicinity, that they have opened a Branch of their respective establishments in this place, under the direction of Messrs. SANDERS and ROBINSON, and that they intend to manufacture all kinds of Cabinet and Upholstery Goods, after their present acknowledged good and substantial manner.

—ALSO—
Painting in all its branches, Gilding in oil and burnished do., Lettering Signs, &c. &c., Paper Hanging, Rooms Colored, &c. &c., which they will execute cheap and good. To their friends, many of whom they have already supplied, they deem it superfluous to give any further assurance; and to those wishing to deal with them, they would respectfully say "Come and try."
N. B.—Gold and Plain Window Cornices of all kinds, Beds, Mattresses, Pillcases, Looking Glasses, Picture Frames, &c., made to order on the shortest notice.
Also, a quantity of Berlin Wool and Ladies' Work Patterns, kept constantly on hand.
King street, [next door to Mr. Kerr's Grocery.]
Hamilton, June 28th, 1842.

SWORD EXERCISE.
THE subscriber begs to inform the Officers of the militia and others wishing to learn the Art of Independent Practice and Loose Play that he has opened a School for the Practice of Cavalry Sword Exercise, Mounted and Dismounted Practices, and Infantry Sword Exercise, next door to the Catholic Printing office.
R. M. CLIFFORD,
Late of the 7th Lancers.
Hours from 6 to 7 1/2 past 7 P. M.
Hamilton, 5th June, 1842.

REMOVAL.

THE Subscribers respectfully intimate that they have now removed their entire stock of

DRY GOODS AND GROCERIES to their new brick premises, Nos. 1 & 2, Victoria Buildings, corner of King and James streets, (near the Market,) where they will carry on the Dry Goods and Grocery business by Wholesale and Retail, as formerly.

OSBORNE & McINTYRE.

Hamilton, June 20, 1842. 42-1m

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

Hamilton, June 29, 1842.

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

JOHN LANE.

June 28, 1842.

CANADA FALLS BOARDING-HOUSE.

MR. TRUBLE,

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

Niagara, June 22, 1842.

CARRIAGE TRIMMING

E. McGIVERN

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

Hamilton, June 3, 1842

REMOVAL.

Saddle, Harness and Trunk Factory.

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

Hamilton, Feb. 22, 1842.

PRINTERS' INK.

LAMB & BRITAIN, Manufacturers of *Lamb's Blacking*, begs to inform Printers in British North America, that they have, after considerable labor and expense, with the assistance of a practical and experienced workman from England, commenced the manufacture of **PRINTERS' INK.** They are now prepared to execute all orders which may be sent to them. Their Ink will be warranted to be equal to any in the world and as cheap.

Ink of the various **FANCY COLORS** supplied on the shortest notice.
Corner of Yonge and Temperance Sts., Toronto, June 1, 1842.

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 unrivalled and increasing circulation, (over 35,000,) is its best recommendation. For the future, however, a determination to be made in the van of the American Newspaper Weekly Press, will call for increased expenditures and renewed attractions for the present year 1842, not the least of which will be an improvement in the quality of the paper, and an addition of popular contributors, embracing, we fully believe, the best list to any similar Journal in the world.

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

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

FOREIGN LITERATURE AND NEWS.

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

The Markets.

Particular care is taken to procure the earliest advices in reference to the prices of all kinds of Grain, Provisions, Produce &c., the state of Stocks, Banks, Money and Loans, 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 BIOGRAPHERS,** and articles in Literature, Science, the Arts, Mechanics, Agriculture, Education, Music, News, Health, Amusement, and in fact, in every department usually discussed in a Universal Family Newspaper, from such writers as Mrs. C. Lee Hentz, Mrs. S. C. Hall, Charles Dickens, (Boz.) Professor Duglison, Professor Ingraham, M. M. Michael, T. S. Arthur, Miss Ellen S. Rand, J. Sheridan Knowles, George F. Morris, Mrs. M. St. Leon Loud, Mrs. Gore, Douglass Jerrold, Joseph R. Chandler, Miss Sedgwick, Miss Leslie, Wm. E. Burton, Professor J. Frost, Lieut. G. W. Patten, Lydia E. Sigourney, Thomas Campbell, Hon. Robert P. Conrad, Miss Milford, Robert Morris, Professor Winoc, Mrs. C. H. W. Ealing, E. L. Butler, A. Grant, Junior, Joseph C. Neal, John Neal, Thomas G. Spear, Countess of Blessington, Captain Marriott, R. N. Lucy Seymour, R. Penn Smith,

TO AGENTS—BIRMINGHAM.

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.
Address, **McNABIN & HOLDEN,** Philadelphia.

**ROYAL EXCHANGE,
KING STREET,
HAMILTON—CANADA,**

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

N. DEVEREUX.

Dec. 24, 1841.

QUEEN'S HEAD HOTEL.

JAMES STREET, (NEAR BURLEY'S HOTEL.)

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

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

W. J. GILBERT

Hamilton, Sept. 15, 1841.

**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, Waggons, 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
EVERY STABLES
Near Press's Hotel,
HAMILTON.**

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

SHIP INN.

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

N. B. A few boarders can be accomodated.

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 Snell and Heavy HARD WARE, which he will sell at the very Lowest Prices.

H.W. IRELAND.

Hamilton, Oct. 4, 1841.

SAMUEL McCURDY,

PAINTER,

50 N. STREET, HAMILTON

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

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

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

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

Also

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

Horse and Cattle Medicines of every Description.

Physician's prescriptions and Family recipes accurately prepared.

N.B. Country Merchants and Pedlers supplied on reasonable terms.

Hamilton, May, 1842. 38-6m

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

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

TEN DOLLARS BOUNTY.

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

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

FREE RATIONS.

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

**SPRING AND SUMMER FASHIONS
FOR 1842**

HAVE BEEN RECEIVED BY THE SUBSCRIBER

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

Hamilton, 1st April, 1842.

JUST PUBLISHED

A NEW Edition of Mackenzie's MAP of Hamilton, in Pocket form,—For sale at Ruthven's Book Store—Price 7.5d
June 1, 1842.

**WEEKLY & SEMI-WEEKLY
N.Y. COURIER & ENQUIRER**

TO THE PUBLIC.

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

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

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

WEEKLY COURIER & ENQUIRER.

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

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

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

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

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

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

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

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

The DAILY Morning Courier and New York Enquirer, in consequence of its great circulation, has been appointed the Official paper of the Circuit and District Courts of the United States

Prices Current and Reviews of the Market, will of course be published at length in each of the three papers

Daily Papers' TEN Dollars per annum.

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

New York, February, 1842.

THE HAMILTON RETREAT.

THE Subscriber has opened his Retreat in Hughson street a few doors north of King street, and wishes to acquaint his friends that they may rely on every Luxury the markets afford; his Wines and Liquors will be selected with care, and no 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 Shoing, Waggon & Sleigh Ironing
Hamilton, Sep. 22, 1841.

THE CATHOLIC.

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

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

TERMS—THREE DOLLARS
HALF-YEARLY PAID IN ADVANCE.

Half-yearly and Quarterly Subscriptions received on proportionate terms.

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

PRICE OF ADVERTISEMENTS.

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

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

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

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

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

* * * Produce received in payment at the Market price.

**LETTER-PRESS PRINTING
OF EVERY DESCRIPTION
NEATLY EXECUTED.**

AGENTS.

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

- Rev Mr. O'Flynn, Dunfer
- Rev Mr. Mills, Brantford
- Rev. Mr. Gibney, Guelph
- Rev. J. P. O'Dwyer, London.
- Dr Anderson, do
- Mr Harding O'Brien, do
- Rev Mr. Vorvais, Amherstburg
- Mr Kovel, P. M., do
- Rev Mich. MacDonell, [Maidstone], Sandwick
- Very Rev August McDonell, Chatham
- A. Chisholm Esq., Chippewa
- Rev Ed. Gordon, Niagara
- Rev Mr. Lee, St Catharines
- Messrs P. Hogan & Chas Calhoun, St Thomas
- Mr Richard Cuthbert, Streetsville
- Rev. Mr. Snyder, Wilmot, near Waterloo
- Rev. J. 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, Colaburg
- Rev Mr. Butler, Peterborough
- Rev Mr. Lallor, Picton
- Rev Mr. Brennan, Bellefleur
- Rev T. Smith, Richmond
- Right Reverend Bishop Goulin, Kingston
- Rev Patrick Dollard, do
- Rev. Angus MacDonald, do
- Rev Mr. Bourke, Camden East
- Rev Mr. O'Reilly, Brockville
- Rev J. Clarke, Prescott
- Rev J. Bennett, Cornwall
- Rev Alexander J. McDonell, do
- Rev John Cannon, Bytown
- D. O'Connor, Esq., J. P., Bytown
- Rev. J. H. McDonagh, Perth
- Rev. George Hay, [St. Andrew's], Glasgow
- Rev John MacDonald, [St. Raphael], do
- Rev John MacDonald, [Alexandria], do
- John McDonald, Aylmer
- Mr Martin McDonell, Recollect Church, Montreal
- Rev P. McMahon, Quebec
- Mr Henry O'Connor, 15 St. Paul Street, Quebec
- Right Reverend Bishop Fraser, Nova Scotia
- Right Reverend Bishop Fleming, Newfoundland
- Right Reverend Bishop Purcell, Cincinnati, Ohio
- Right Reverend Bishop Fenwick, Boston
- Right Reverend Bishop Kenrick, Philadelphia