

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

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

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

Cover title missing/
Le titre de couverture manque

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

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

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

Showthrough/
Transparence

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

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

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

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

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

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

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:
Commentaires supplémentaires:

Wrinkled pages may film slightly out of focus.

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

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

THE CATHOLIC.

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

VOLUME II.

HAMILTON, [GORE DISTRICT] APRIL 13, 1842.

NUMBER 31.

THE CATHOLIC

Is Printed and Published every Wednesday morning, at

No. 21, JOHN STREET.

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

EDITOR.

Original.

GOOD FRIDAY.

What scene is this I here behold?

Yon victim stretch'd upon the tree!

Yon callous crowd, with bosoms cold,

Alas! too soon the tale is told;

To death condemned my God I see!

Some few around, in silent woe,

Bid all their secret sorrows flow;

But scarce are heard their murmurs low,

'Mid mirthful shouts, more loud and free.

See now the patient victim borne!

'Mid clam'rous joy and stifled woe;

His temples bound with wreaths of thorn;

His bleeding limbs all gashed and torn,

While fast the bleeding life-drops flow!

And hear their ribald shouts and cries,

As they prepare their sacrifice,

Ascend unto the abhorrent skies,

While trembles earth's firm base below.

Alas! new horrors crowd the scene;

With nails are pierced his feet and hands;

And now on high, two thieves between,

Suspended on a cross, is seen

The God who heaven and earth commands!

The cruel steel hath lanced his side;

Fast flows, of life, the ebbing tide;

Now trembles earth and ocean wide,

And mute, astonished nature stands!

Ah! can that be th' eternal God,

That there in death so lowly lies?

Can that be he, whose bright abode—

By seraph's blessed—by angels trod—

Is far beyond yon burning skies?

Whose voice can bid the storm be still,

Can rein the light'ning to his will,

Or forked with vengeance, bid it kill,

When on the wings of death it flies.

Ah! yes—one waive of his right hand,

In terror clothed, the poles could rend!

His voice could bid the heavens expand,

And angels at his high command,

In myriads thronged, his steps attend!

Ev'n now, to vanquish death he goes,

And give our sin-worn world repose,

And soon triumphant o'er our foes,

He'll gloriously to heaven ascend!

Oh! then full low on bended knee,

Before thy throne of glory bright,

Eternal God I bow to thee!

Oh! be my guide—my solace be—

When ill's o'erwhelm and passions blight.

Oh! let me vanquish death and crime,

When bursts eternity on time:

Oh! guide my spirit's flight sublime

To thy bright realms of love and light.

THE CHRISTIAN RELIGION DEMONSTRATED DIVINE.

CHAPTER XXX.

NUMBERS.

CHAPTER vi.—In this chapter we have the example of persons vowing themselves to God, or consecrating themselves to the Lord; and of rules of abstinence prescribed for such by the Deity. This scriptural practice also, retained in the catholic church, is scouted by our Protestant pretended scripturalists. At the consecration of those Nazarites, we observe in their oblations Messiah's bloody and unbloody, or eucharistic, sacrifice alluded to.

Verse 18.—The shaving of the Nazarite's hair, and his laying it on the holy fire, indicates the voluntary sacrifice which he makes for the love of God of all his vain ornaments, superfluous luxuries, and unnecessary attachment to the things of the world.

Verse 23.—In the triple blessing which Aaron is commanded to pronounce over the children of Israel, we may remark a pointed allusion made to each person of the blessed Trinity—to the Father, the creator, the source of our being, and of all benediction: "The Lord bless thee, and keep thee!"

To the Son, who was to come in mercy, and manifest himself to his people! "The Lord show his face to thee and have mercy upon thee!"

And to the Holy Ghost, the Spirit of Peace, who also showed himself to us under the emblematic forms of the dove, and the fiery tongues: "The Lord turn his countenance to thee, and give thee peace!"

CHAPTER viii. 2.—Give orders that the lamps look over against the north, towards the table of the loaves of proposition; over against that part shall they give light.

The light of the seven lamps of the golden candlestick was turned towards the north, towards Rome, and the Latin church, where the eucharistic table is established. The golden candlestick with its seven branches and lamps, is the emblem of the Saviour and his seven sacraments; his conduits of grace and inward light to the soul. And therefore in the vision of St. John, did he appear in the midst of the seven golden candlesticks. —Apoc. i. 13.

Verse 9.—"Let him be sprinkled with the water of purification," &c

If this sprinkling was a proper emblem of the purifying effects of the blood of Christ before it was shed, why is it not such also of his blood after it has been shed? And is then this significant ceremony of the catholic church, which had been ordered by God himself, a fit subject of ridicule to our bible-boasting reformers?

Verse 28.—"From twenty-five years old and upwards they shall go in to minister in the tabernacle of the covenant."

This is the age at which priests are ordained in the Catholic Church.

CHAPTER ix. v. 13.—They who neglected to make themselves clean, and keeping themselves so, to make the *pasce*—that is, to eat the paschal lamb at the appointed time—were to be put to death, and cut off from among the people, because he offered not sacrifice to the Lord in due season. So they, in the christian

church, who neglect to purify themselves from sin, and so to eat the true paschal lamb at the proper time, are subjected to a more dreadful death than that of the body—to that of the soul and body also for eternity. According to St. Paul, 1 Cor xi. 29, "He who eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." This is the second death, to which the Saviour himself alludes so formally in these words:—"Verily, verily, I say unto you, except you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you."—John vi. 54. He that eateth me, the same also shall live by me.—Ibid. v. 58. Yet to some, who are not sufficiently clean at the appointed time, a respite for due preparation is given, as appears in the 10th verse.

CHAPTER x.—The two silver trumpets are the emblems of the two modes of announcement of the word of God, under the old and new law. They are to be sounded by the priests—v. 8. These are the Heralds, appointed to proclaim his will and revelations to our race. To them, and them alone, the Saviour said: he who hears you, hears me.—Luke x. 16.

CHAPTER xi, v. 4.—The Egyptians, who followed the Israelites in their flight from Egypt bring by their example the people to sin. Their longings after their former fare in Egypt; their disrelish of the heavenly showered manna, and their loud murmurings at their present condition, enkindle the wrath of God against them, and dishearten Moses their law giver and leader, inasmuch that he prays God to ease him of his charge, or even to take away his life, rather than be afflicted with such great evils.

We may remark here the force of bad example, and the danger of associating with the wicked: also how displeasing to God are the longings of his people, in times of penitential fasting and abstinence, to gratify, like the Egyptians, the children of this world, their sensual and unrestrained appetites. We observe too, his condescension in granting the earnest requests of his faithful servants, by his appointment of seventy men of the ancients of Israel, to bear with Moses the burden of the people; his power to do, what to creatures seems altogether impossible, by supplying in the desert so vast a multitude with the flesh they longed for: "till it should come out of their nostrils, and become loathsome to them." It hence also appears that God yields to the wicked the objects of their criminal longings; but that such never fail to prove their bane, and to bring on in the end their merited punishment, as it happened on this occasion, to the guilty Israelites.

CHAPTER xii.—In this chapter we see how God represents the contempt shewn to those whom he has appointed to be our guides and directors; that is, his lawful pastors, to whom the Saviour said: he who despises you, despises me.—Luke x. 16. Such as despise and vilify them, are struck, like Mary, with the leprosy of sin, and cast forth from the society of the clean. We see also, by the efficacy of Moses' prayer, how powerful the intercession of the just is in behalf of the sinner.

CHAPTER xiii, v. 33.—The spies, who by their misrepresentations of the land of promise, discouraged the Israelites from attempting its conquest, were a figure of those worldlings, who, decrying, or misrepresenting true devotion, discourage christians from striving in earnest to conquer all their spiritual enemies; and thus secure their entrance into the promised land of endless felicity, the kingdom of heaven, which, as our Saviour assures us, "suffers violence, and only the violent shall carry it away."

Wm. McD. D. church, who neglect to purify themselves from sin, and

CHAPTER xiv, v. 30.—None but the courageous, like Joshua and Caleb, shall ever enter the promised land of bliss.—From this it appears how small a portion of mankind will be saved.

Verse 34.—“According to the number of the forty days, in which you viewed the land, a year shall be counted for a day, and forty years ye shall receive your iniquities, and shall know my revenge.”—The term of *forty* is that of punishment, as at the deluge—Gen. vii, 19. It is, therefore, that of penance, as in the fasts of Moses, Elias, the Ninivites, our Saviour, &c. and of his church in her fast of Lent, to appease the wrath of God, enkindled against us by our sins.

Verse 44.—The Israelites, fighting against the command of Moses and without the Ark, are foiled; so, in the spiritual warfare, those depending on themselves, who fight not under the direction of their spiritual leaders, are sure to be overcome.

CHAPTER xv, v. 4.—We still observe the figurative *bloody sacrifice* followed by the figurative *unbloody sacrifice* of flour, or bread and wine, the sacrifice of the Saviour, who is a priest for ever according to the order of Melchisedech.

Verse 35.—The temporal punishment awarded to the Sabbath breaker, shews the spiritual punishment to be awarded on all, who neglect to keep holy the Lord's day.

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, APRIL 13.

THE PARTIALITY OF PROTESTANT CHARITIES.

We have often remarked elsewhere, but particularly here in Hamilton, the partial manner in which the different protestant sects collect, and deal out their contributions to the poor. They call on those of all persuasions to furnish each his mite for the benevolent purpose of clothing and feeding the most destitute of our race in this community. And, when the time of repartition arrives, it turns out that none but the poor of a prevalent sect, or those who scruple not to send their little ones to the sabbath-schools of some favoured denomination, to be reared up in its religious principles, differing from those of their parents, are to have any share in the general donation. Is this christian charity? Is it like that of the Samaritan mentioned in the gospel? From such charity as this the poor catholics are sternly excluded, because they will not barter their faith for a mouthful of meat and some rags to cover them.

The zeal of protestants to make proselytes, each to their own particular way of thinking, is the more surprising, as they all acknowledge themselves liable to be mistaken in their so varying systems of belief; for where is the one among them who claims to himself absolute *infallibility* in his reli-

gious opinions? Nay, do they not all allow every one the religious liberty of forming his faith upon the scripture as understood by himself? yet avowing that he is not *infallibly* sure that his interpretation is the only right one? If, then, such choose to risk their own salvation on their own private judgment, which is confessedly fallible, why should they be so anxious to make themselves responsible to God for the souls of others whom they own they may be thus enticing into error? It is not so with Catholics. They consider their unchangeable doctrine as divinely revealed, on the testimony of that church which Christ commanded all to hear, or be accounted as *heathens and publicans*.—Matt. xviii. 16. Yet, with all this conviction of their *infallible* certainty, who ever saw those of their persuasion going, like protestants, from house to house, coaxing, bribing, kidnapping children and persons of denominations differing from their own, into their own religious establishments. No: their religion teaches them that none are to be decoyed, cheated, wheedled, or forced into “the one fold of the one shepherd.”—

Wiles and cunning, bribery and compulsion, false testimony and misrepresentations, are none of the allowable means resorted to by them of making conversions to their church; while the denunciations of the Saviour against the proselyting Jews, seem particularly applicable to the proselyting protestants:—“Woe to you,—[said he]—Scribes and Pharisees, hypocrites! because you go round about the sea and the land to make one proselyte; and when he is made, you make him the child of hell two-fold more than yourselves.”—Matt. xxiii. 15.

Mark the unchristian, the unfeeling, the inhuman question, put to our poor by some would-be saints in their own way, whom we could name! “Are you a Catholic, a papist, a romanist?” &c. If they are, “Go then,” say they, “to your priest, or to those of your own church, and seek relief from them: we have nothing for you.” Yet these are fellow-creatures in distress, who are spurned from the doors of our modern hypocrites for their conscientious adherence to their religion; a religion, too, which they have no less a right, upon protestant principle, to adhere to, as grounded upon scripture, than protestants themselves; unless these deny to all but themselves, the right to understand and interpret the scriptures according to their own judgment. But, though we allude to some who have got above indigence, but not above their early instilled and low-born ignorance, we know others of a higher, more educated and liberal caste, who can view in the poor catholic a fellow christian, and esteem him the more for honestly confessing, “through good report and evil report,” his religious conviction.

A new sect, under the rather singular denomination of “Christian Charists,” has sprung up in Birmingham, with the avowed object of enlightening the people on matters spiritual and temporal, as a preparatory step towards the achieving the objects set forth in the charter.—*Standard*.

MORE PLUNDER OF THE CATHOLIC CHURCH.—The annexed scrap of intelligence is from the *Southern Churchman*:—

“Accounts from St. Petersburg of the 22nd ult., announce that the emperor, by an ukase of the 6th, had taken from the Roman Catholic and Greek clergy, as well as from all the convents situate in the northern provinces of the empire, all the cultivated lands which they possessed.—This property was to be annexed to the national domain, and the clergy of the churches and convents to obtain an annual provision from the state.”

The pure religion of the possessors of the immense wealth and number of livings set out in the following list, screens them from even the complaints of the same sectarian press, which are so loud in their unholy commendations of the open and flagrant violation of the 6th commandment, as practised against the professors of Catholicity, wherever the mild sway of Protestantism can effect it.—*Cath. Herald*.

Income of the English Clergy.—The revenues of the English bishops are variously stated, but the following list will be found pretty accurate, though we are aware that it has been denied with, however, very little truth; for, when we recollect that many of these cormorant dignitaries have died worth (in real and personal property) from a quarter to three quarters of a million, the statement cannot be far beyond the mark.

	livings.
Archbishop of Canterbury	£41,100 176
Archbishop of York	26,000 80
Bishop of Durham	61,000 80
Bishop of London	30,000 95
Bishop of Litchfield and Coventry, and Dean of Durham	12,600 48
Bishop of St. Asaph	2,000 90
Bishop of Bath and Wells	7,330 27
Bishop of Chester	4,700 30
Bishop of Chichester, also rector of St. Giles'	6,770 36
Bishop of Ely	21,340 180
Bishop of Lincoln and Dean of St. Paul's	15,530 36
Bishop of Norwich	9,370 40
Bishop of Oxford	3,500 11
Canon of Wells, and prebendary of Durham, together	5,400 16
Bishop of Salisbury, and chancellor of order of the Garter	14,420 40
Bishop of Carlisle	5,300 34
Bishop of Worcester and rector of Hartlebury	9,600 20
Bishop of Winchester	28,730 70
Bishop of Hereford	7,080 35
Bishop of Exeter,	6,500 48
Bishop of St. David's, prebend of Durham	6,260 100
Bishop of Bangor	4,310 80
Bishop of Bristol, rector of Berwick, master of Trinity College, Cambridge	4,470 14
Bishop of Rochester	5,400 21
Bishop of Peterboro'	4,140 13
Bishop of Gloucester	3,200 25
Bishop of Landaff (the poorest sec in the hierarchy)	1,510 16
Bishop of Sodor and Man (no return of the revenue)	

In addition to the above, there are 62 Archdeacons, the values of which vary in amount, but average £8,000 a year each. And in addition to these enormous incomes, £100,000 have been annually voted by Parliament towards the support of the poor clergy of this rich church.—Many of the Deaneries, as those of Westminster, Windsor, St. Paul's, Salisbury, Lincoln, Exeter, and Wells, produce incomes varying from £1,500 to £12,000 a year.

MAN'S NATURAL INSUFFICIENCY COMPENSATED BY HIS RATIONAL FACULTY.

“I said ye are gods, and all children of the Most High; nevertheless, as men ye shall die.”—Ps. lxxxii. 6, 7.

MAN is born, of all animals, the most indigent, helpless, and dependant; but he alone is born the child of reason, and this gives him the superiority over them all. He enters this world feeble, naked, and wholly destitute; but endowed with mental powers, which, in due time, amply compensate for all his deficiencies, by making every object in nature minister to his wants, comforts, and enjoyments.

The other animals having no such resources in themselves, are at once provided for by nature. Their coats and coverings are fitted to them, and wonderfully adapted in their texture and density to the various climates in which they are destined to reside. Man is the only animal unprovided for, because he is the only one capable of providing for himself. He is the animal of all climates, for the whole earth is his own. He is therefore left free to choose according to the climate where he wishes to reside, that covering which suits him best—the only being on earth that can shift his dress at pleasure, and thus adapt his frame to every temperature; whereas, the Russian bear, for instance, would faint with heat under his thick matted fur in the burning deserts of Africa; while the elephant or camel, and other tropical animals, would starve under their thin, short, and scanty pile, in the frozen wilds of the polar regions. The human foot, which is destined to trace the rocky and rugged tracks, as well as the soft, smooth, and sandy; to pierce the thickets and thorny wilds; to wade through hyperborean snows, and explore the remotest icy extremities of the globe; is formed naked, and free to fit itself for its several excursions with the best adapted defensive coverings; whereas we observe the feet of other animals shaped, shod, and covered, at once in the fashion and manner best suited to their invariable habits and particular instincts. Thus, the camel's foot is broad, soft, and spongy, as best calculated to tread, without sinking, the soft, sandy deserts of its native country; where, having often immense dry and barren wastes to traverse, nature has besides furnished it, in its stomach, with a separate reservoir for water, which it spends in supplying its thirst, where no water is else to be found. So, the mountain goat, the sheep, the horse, the ox, and ass, with the other animals, that frequent in every place the habitations of man, or drudge for him along the hardest soils and pavements, have their feet securely fenced round with tough enduring horn, which grows, as wasted, and repairs itself when used. They are also clothed and armed against all contingencies; and yield, in fine, their spoils to cover their all depending lord. The claws of birds, enabling them to cling to the waving boughs of the forest, the common rendezvous of the aerial race; the web-foot of the water fowl;—the scales, fins and shells of the various fishes; and all the peculiarities in construction and form observable in the several creatures, demonstrate the particular

care of nature in providing for those beings that cannot provide for themselves. If man, therefore, alone, must be at the expense and trouble of finding and fashioning for himself his needful raiment; that very necessity, that state of destitution, in which nature leaves him to shift for himself;—shews him to be the rational lord, and unrestricted master of all things here below, which are left at his free and arbitrary disposal.

In point of bodily strength and agility, he is far inferior to numberless other creatures, over all which his reason alone secures him the absolute sway. It enables him to turn all their superior force and useful qualities to his own exclusive advantage; and to make them exert such wholly in the performance of his drudgeries. It is a proud spectacle to reflecting man to behold the tame submission to his will and caprice of so many powerful animals, that, with the slightest exertion of their gigantic might, could crush his pigmy frame and trample it in the dust; yet, which are often seen driven along in countless herds by the feeblest child, and compelled to march against their choice in the direction pointed out to them by their infant conductor—the child of reason.

The proportion which man holds in size and strength with the other animals, is just what best befits him. He is not so large and strong as those made to be his drudging menials, nor so diminutively small and weak, as not to impose upon them by his presence, and make them sensible of his compulsive power. Should they prove refractory, though so strongly armed, their offensive weapons are vainly turned against their rational lord, notwithstanding the defenceless state in which nature has left him. But she has left him so only that he might himself choose, as occasion should require, his own weapons, (defensive or offensive,) against which neither the sharp pointed horns of the furious, rushing bull, nor the fleet courser's recalcitrating hoof, nor the lion's deadly jaws and fangs, can prevail. Reason teaches him to call into the aid of his native weakness the very laws of nature, and to make the elements, fire, water, earth, and air, subservient to his purpose. What his own strength cannot effect, with the exactest calculated mechanical power he can easily accomplish. If ought evades his pursuit from the superior swiftness of its flight, he arrests it with his thunderbolt, and nails it to the ground. So that from his comparative weakness and inability, are derived his matchless might and skill; for it is the property of reason to ennoble, exalt, and perfect the creatures on whom it shines, in proportion as they are lowly, depressed, feeble, and defective.

THE PUSEXITE CONTROVERSY.—We have received the following announcement from a quarter which ought to be well informed:—"A meeting of the bishops will shortly take place in London, for the purpose of considering the present state of the church, in reference to the doctrines lately put forth in some of the 'Tracts for the Times.'"—*Standard*.

We learn from all quarters that the Orangemen are uncommonly busy at present in recruiting their forces against, one would think, some premeditated display of their anti-Catholic, anti-Canadian, anti-British, and now, anti-loyal prowess. We therefore think it our duty to warn the public against the dark machinations of this secretly sworn sect, which, in their struggle for ascendancy over their fellow citizens, have never scrupled, wherever they have been, to keep up wantonly the most deadly feuds and anti-social aggressions; acquitting always in their Orange packed juries, as they are bound to do, the most clearly proved murderers of their gangs; and remorselessly swearing away the lives of their innocent countrymen, who approve not of their desperate doings. It is necessary for the well-being of society in the Canadas, that the public pour in petitions from all quarters against them to the ensuing Parliament; which, if not attended to by our provincial legislators, should, in one universally signed petition, be laid at the foot of the throne. Orange, Ribbon, Freemason, and all such secretly sworn societies, should not be tolerated in civilized society. If the secret oaths by which their members bind themselves are for good, why conceal their purport from the public? *There is nothing hidden, says the Saviour, which shall not be revealed.*

We have witnessed in the Jacobin revolution of France, and its dire effects, what the Freemason conspiracy of Weishup, against the altar and the throne, could effect. The Carbonari conspiracy against all existing lawful power, is another warning to the public of the same kind; and nearer home, the atrocious deeds and well known evil tendency of the American Hunter's Lodges, should make us take measures in time to smother the crater which threatens such devastating eruptions.

THE ORANGE MURDERS.

The trial for the recent murder of M^r Ardle in the county of Down, by a party of Peel's yeomanry, has resulted in the acquittal of the persons accused. Now that a jury has acquitted them, it would be illegal to say they were the persons who perpetrated it: Nothing could be more distinct than the evidence adduced against them, and all the witnesses for the prosecution were of the most unexceptionable character. But what of that? The prisoners were Orangemen, accused of the murder of an Irish papist, and tried by a jury of twelve Orangemen; there could have been no other result expected—Even the *Mail*, the organ of Orangemen, declines "giving any opinion on the subject of the extraordinary acquittal" of these men; a modesty on its part, which too clearly shows the conscientious conviction of their guilt. The De Grey government will be tested as to their affected impartiality, by their conduct towards the Orange yeomanry. If they have any sense of justice left, they will at once call in their arms—If a Catholic has a fowling-piece unregistered, he is amendable to the law; and by the form of registry, he is at the mercy of the Orange magistracy, who may certify for him or not, as they please.

While on the other hand the government arms are distributed by these same magistrates to such men as they deem fit to uphold the ascendancy of sectarian and anti-national principles. The men who murdered M^r Ardle, perpetrated the deed with a yeomanry musket, as they were returning from target practice! The northern papers, which arrived to-day, give the details of another sanguinary murder, an account of which I transcribe from the *Belfast Vindicator*:

On the night of Thursday, the 27th ult., a person named William Hamill, had "a dance" in his house, in the townland of Mowillian. This piece of amusement was reported in the neighborhood for a week previous to its coming off. It was generally supposed to be an Orange dance; but there were a few Catholic (male and female) invited, to save appearances.—Four or five young lads, thinking that they might be participators in the sport went to the place; but, on the first boy entering (his name was Edward Devlin—a quiet, inoffensive, innocent lad,) a musket was fired at him; he was shot thro' the left breast, and instantly dropped dead. The others, however, rushed in to disarm the murderer; but, to their amazement, they found them prepared for the work of death in a wholesale manner. Another boy, named O'Neil, was on the next moment shot at and dangerously wounded across both his breasts, and the contents lodged in the fleshy part of his left arm. He is still in the utmost danger of his life. A third, named Samuel M'Gennity, had a pistol snapped at his breast: it fortunately happened that it "burned prime," and his life was spared.—M'Gennity disarmed the ruffian, and holds the pistol he took from his antagonist in his possession. The poor fellows then fought as hard as they could for their lives; but being unarmed, they could make but slight defence. The fellow, against whom information has been sworn for the murder of Devlin, ran into this town, and alarmed the police. The poor fellow who had been shot, reeled and fell on a heap of manure, where he lay until there was an inquest held next day by David M'Kee, Esq., coroner. The Orange miscreants passing by the deceased, taunted the poor Catholics, saying, "What do you think of your boy, now? he looks well lying there." All these indignities were suffered in silence by the people, expecting to have justice at the hand of the authorities. But I understand the verdict of the coroner's jury, the minority of whom were Catholics, was, "murdered by some persons then unknown," and that a man named R. M'Keown has been since fully identified, and committed for trial at the ensuing Derry assizes.—O'Neil was brought into Moneymore before the magistrates, by the police, thinking to be called on to pass his examinations against any of the party he could identify; but strange to tell, he was held to bail, to stand his trial for "a riot." M'Gennity offered to swear against the fellow who snapped the pistol at him, and whom he disarmed, but his examinations have not been received.

The alarm which the repetition of these occurrences, coupled with the acquittal of

the murderers of M^r Ardle, has given rise to among the liberal inhabitants of the North, is beyond description. Each man feels that he may himself be the next victim, and that punishment will never reach the offender.—*Correspondence of B. Pilot.*

RIBBONISM.

Since our last number was published no new Ribbon disclosure or arrests have taken place in this neighborhood. On the contrary, we understand, that the individuals, who had been arrested previously, have been since liberated on bail. Indeed, we incline to be of opinion, that the whole business will turn out to be what in common language is termed "a mare's nest."—No documents of an illegal kind have, we believe, been found on the persons of those arrested. In fact, the whole evidence against those men is that of an informer, named Hagan, who has been bribed, a length of time back, to betray his former associates—and of course his testimony alone will not suffice to procure a conviction. The evidence of an informer was at no time in good odour with the public, and we imagine that it will be looked upon, in future, with even increased suspicion. Our readers are familiar with the case of Delahunt, who cut the child's throat in Dublin for the purpose of being "well taken care of at the Castle," and it is difficult to say what lengths other wretches of the same stamp may not be induced to go in order to attain the same object—*Sligo Champion.*

THE ORANGE REGIME.

Awful state of the County Down.—It is with extreme regret that I communicate the melancholy fact that there are at present upwards of sixty prisoners in Down gaol for trial at the ensuing assizes, charged with the commission of heinous crimes. More than twenty of these are charged with distinct murders—a number greater for that awful crime than were contained in all the calendars in this hitherto peaceable county during the ten years we had of a Whig administration. Nineteen of them are Orangemen charged with murder; and as many of their confederates, for the same crime that have not been apprehended as yet.

"The Marquis of Sligo has given a lease for ever, at a nominal rent, to the Archbishop of Tuam and several Trustees, for establishing a Convent of Mercy at Westport."

The Protestant Archbishop of Armagh has published a letter condemnatory of Puseyism, in reply to a memorial from the Protestant inhabitants of Dungannon.

HEARTRENDING CASE.—Last week we stated the startling and most revolting fact, that such was the dreadful distress in several parts of South Wales, that men had been discovered greedily devouring grains, the pig's food; and this week we hear that a half-famished wretch was recently seen at the pig's trough, picking out the pieces and swallowing them with the avidity of a starving man. This exemplification of the misery entailed on the people by the corn laws took place at Gelli-veilog-bridge, Downas.—*Welshman.*

EFFORTS TO EVANGELIZE AMERICA.

The discovery of America has realized one of the most mysterious parables of the gospel. For fifteen centuries the church had opened her sacred marriage feasts. By her instructions and her beneficence, she had invited the nations of the old world; and some still refused to take their place in the festival of universal communion, while some retired, ungrateful guests, with hatred in their hearts and murmurs on their lips. The east had apostatized for the third time, the day after the council of Florence, and the north was ready to shake at the voice of Luther. Then the church sent her servants by the paths of the ocean, to search out the poor nations that were forgotten by history and unknown to science, and desire them to come and fill the empty places. And that great navigator who was entrusted with this service, Christopher Columbus, performed it with a religious design. The powers which first reaped the fruits of these labors, seemed to take possession in the name of the Catholic religion. Spain, mistress of the isthmus which unites the two parts of the continent and of the chain of islands interposed between them, extended her conquests to Chili on the south, and the extremity of California on the north. She met, on the one side, the colonies of Portugal in Brazil, and on the other the establishments of France in Canada and Louisiana. Certainly, the rule of Spain was not irreproachable; but she never deserved the accusations brought against her by historians who have so long slandered the Catholic nations; and she alone has understood the secret of subduing savage tribes without destroying them; of assimilating them to her own people by imparting her faith and her manners, and of reigning over something besides demolished forests and undisciplined bands of emigrants. The primitive race of Red Skins having become christian and civilized, united with its conquerors by frequent intermarriages, now forms the basis of their population. The work then accomplished has resisted the late political agitations; and South America, while breaking the bands of government which connected her with Europe, has not broken those which united her to the holy Roman Church. In other parts and when the harvest is less abundant, the enemy must needs sow tares. At a late hour, heresy made her appearance, and led to the coasts of North America, the most violent of her disciples, the restless Puritans. Soon, other sects cast their scum upon the same shores, and Protestantism gained sovereignty in the thirteen colonies which were destined to become the United States. The new republic soon acquired Louisiana and the Floridas, while the cession of Canada to England gave to the pretended reformation a second empire in the north. Yet the Catholic church could not abandon the territory. Despoiled of her honors, deprived of all her resources but those of grace, all power but that of the word, she has never ceased to maintain the struggle so vigorously; that her adversaries begin to doubt

the issue. Whether half the new world shall be the domain of truth or of error, is a question yet to be decided.

The missions in America may be divided into two principal groups—those in the United States and those in the English possessions; to which may be added, the Dutch colonies and the republic of Texas.

1. UNITED STATES.—It will suffice briefly to mention some general facts which have been copiously detailed in the 'Annals;' such as, the increase of the three millions who inhabited the country at the declaration of Independence to thirteen millions; the emigration from England, Ireland, and Germany, by which alone this prodigious increase can be explained; the impossibility which the Catholic religion encountered at first, of meeting the new wants with its small number of ministers and destitution of pecuniary means; the multitude of colonists without pastors, orphans without asylums and children without schools, who became an easy prey to the opulent proselytism of the Protestant sects; and finally the happy efforts which have triumphed over such dangers. An archbishop and fifteen bishops have collected around them a clergy of 500 members, and a Catholic population of about 1,250,000 souls.—There have arisen already, under the auspices of the prelates, 11 seminaries, 16 colleges, 45 boarding schools, 42 charity schools, 25 asylums, containing more than 1,000 orphans, 7 hospitals, 14 institutions for the relief of various classes of the unfortunate. Having thus made all things ready, religion waits at the ports to receive the European emigrants whom poverty annually leads there, to the number of two or three hundred thousand. She addresses each in his own language; she introduces them to friends of their own nation; she takes their children in her arms; she shares their sufferings, which are often the heaviest part of their scanty baggage. She readily condescends to the necessities of time and place; she uses advantageously the freedom of the press and parliamentary forms; seven journals are devoted to her defence, and solemn discussions, surrounded by all desirable guaranties of publicity, snatch numerous victims from error. While all the artificial wants of the most advanced civilization are thus met, apostolic men are collecting the fragments of savage tribes, crowded together, transplanted to the extremities of the union; while in the cities and on the surrounding plantations, the poor negroes also receive the consolations of the faith, which reveals to them the pardon of their sins. In view of such beneficial results, we may well believe that the creation of the American episcopate will rank as one of the most important events in the ecclesiastical history of the nineteenth century. Its efficacious activity recalls to mind something of those labors of organization, by which the illustrious bishops of primitive times, among the depraved Romans, the Arians and the Barbarians, provided for the future welfare of modern nations. In 10 years the number of dioceses has increased one-fourth; and that of priests and of the faithful, one-third. Their un-

ion seems for them an unfailable preponderance, in the midst of the perpetual divisions of heretical opinions. In the Atlantic states, they form a powerful minority. In the greater part of the western states, they form a plurality, and at some points, perhaps a majority of the inhabitants. But great sacrifices are yet demanded, to confirm and extend these admirable results. It would be bad economy to delay the establishment of christian institutions where the land belongs, so to speak, to the first occupant. Finally, religion should be able to say, like its divine Author, to the emigrant families, who are going every day to build new hamlets, villages and cities, "Verily, whosoever you assemble in my name, there I will be in the midst of you."

ENGLAND.

PARLIAMENTARY ANNOUNCEMENTS.—

Among the numerous announcements that have hitherto been made of business to be brought before Parliament, there are two that have especial interest for our readers. The first relates to the persecuted clergy of Spain. In answer to a question put by Lord John Manners (M. P. for Newark,) on Monday, Mr. O'Connell, declared his intention, to bring their case under the notice of Parliament. We rejoice heartily that Mr. O'Connell has this intention, and we do not rejoice the less that the public expression of it has been elicited by a question from the Tory side of the House. An article in a recent number of the *Courier*, of the authorship of which we suspect that Lord John Manners knows something, after ably stating the cause of the Spanish clergy, went on to say, that in this cause the writer was willing to accept the aid even of Mr O'Connell. We beg to return the compliment. The cause is a good one; as good as any that man ever drew sword, or used pen, or wagged tongue in behalf of; and in this good cause we are heartily willing to accept the aid even of Lord John Manners. The second announcement to which we have alluded is thus printed in the House of Commons list of notices:—

Mr. John O'Connell—To call the attention of the House to the grievances that seamen, paupers, convicts, and other prisoners of the Catholic persuasion are frequently subjected to, in being compelled to attend divine service, or other religious exercises, according to the forms of the Protestant Church in violation of the express prohibition of their own church.—(Early day after the Easter recess.)

The following letter from Mr. John O'Connell gives every necessary explanation; and we beg to add our humble thanks and congratulation to the honorable member for the zeal which has prompted him to take up this important subject:—

TO THE EDITOR OF THE TABLET.

Trafalgar Hotel, Feb. 11, 1842.

SIR—I beg to enclose you a notice of a motion given by me in the House of Commons, on the compulsory attendance of Catholics aboard men of war, in workhouses, prisons, and hulks, on protestant Church service, reading, or exhortation. You

would much oblige me by letting it appear in your journal, as I may thereby be fortunate enough to draw the attention, and secure the kind assistance of many who are cognizant of strong facts bearing upon this grievance. The notice is not exactly worded as I shall make the motion, but of course conveys its general intention.

The interest which the Catholic community have in the matter will, I trust, plead my excuse with you for this intrusion. I have the honor to be, sir, your faithful servant,
JOHN O'CONNELL.

As Mr. O'Connell states that his notice is not exactly worded in the terms of the intended motion, we will venture to suggest that the range of subjects might, perhaps, be a little extended. Seamen are included, but not soldiers. We have a case now before us in Madras, where Lieut. Col. Jones, of H. M. 57th Regiment, quartered in Fort St. George, repeatedly, and in defiance of public remonstrance wantonly interfered to prevent the attendance of his Catholic soldiers at mass on Sunday morning. On one occasion he selects that particular hour for muster; the next week he exhibits his tender care for their health by refusing them permission to stir out till the evening, on the plea of rain; and so on.—Another important branch of the subject is the treatment of Catholic children in regimental schools. In another column (Catholic Intelligence) we have taken occasion, on the authority of the *Madras Examiner*, to mention with honor the name of Colonel Breton, and the Right Rev. Dr. Spencer, for their humane conduct in this particular. The *Catholic Herald* informs us, that in the 57th Regiment aforesaid, a similar mitigation of the old rule has lately been introduced through the intervention of the commander-in-chief, Major-General Sir Robert Dick. On Sunday, the 21st of November, "the attendance of the Catholic children of the regiment at catechism was dispensed with, and intimation given, that for the future they would not be expected to learn the Protestant catechism." This relaxation is of course very good; but it is only the beginning of good, and it shows the evil that still remains uncorrected in other regiments. We mention these facts that we may do our part towards bringing the subject, in all its details, under the notice of the honorable member, who will then, of course deal with it according to his better judgment.—*Tablet*.

EXTRAORDINARY AFFAIR IN CORFU.—The *Augsburg Gazette* mentions a report of some serious disturbances having occurred at Corfu on Christmas Day, in consequence of the people being irritated at an attack of an English missionary on the rites and doctrines of the Greek Church. A collision, it says, took place between the people and the troops, and the latter were forced to retire into the citadel with a loss of six men killed. The missionary attempted to escape by sea, but was seized by the people; his fate was not known. The *Austrian Observer* mentions the disturbance which took place at Corfu, in consequence of the zeal of an American missionary. This person has been sent off to Greece. On the 26th and 27th there was a renewal of these disorders, a soldier killed and 12 wounded.

Scientific and Miscellaneous.

Water Spouts.—The phenomena, with which no doubt, most of the audience are familiar, said Dr. Lardner, called water spouts, are known to be electric. A faint representation of them, is seen in the whirlwinds of dust which occur on dry roads. When they take place at sea, the general appearance is this:—A dark cloud is gradually formed: a cone is observed on the cloud descending towards the water; the water immediately beneath begins to boil, like that of a spring. When the apex of the cone comes in contact with the water, there is generally an evolution of light, attended with sound like that of thunder, and the sulphurous odor that ensues is like that which follows the striking of lightning. Ships would be taken up, if they should be sailing where the water spout occurs. When they take place upon the land, trees are often torn up by the roots, houses are unroofed, cattle are taken up, and men have unfrequently lost their lives by being drawn up by them. An extraordinary case occurred in Calais, in France. A mother was walking with her child. Immediately after the water spout had taken place, the child was found quite dead, with no other appearance of injury than a small hole upon the back of the neck, but the mother was wholly uninjured. This was a clear indication of the electric phenomenon. The child had received the electric fluid from the cloud, which caused its instant death.

The occurrence of water spouts never takes place in storms. When the atmosphere is in a state of repose they take place, in dead calms, often with the most tremendous velocity and destructiveness.

The theory of these phenomena is nothing more than an extension of the great electric principle developed by Franklin. The clouds and the earth are habitually in a condition to produce the development, and it would be very difficult to say how many of the smaller electric indications, which are continually going on, but which do not attract any striking observation, are produced by the habitual tendency to which allusion has been made. When water spouts occur on the land, it is in consequence of the positive electricity of the clouds attracting the negative electricity of the earth; and so also upon the water. A gyratory motion is produced, luminous flashes are thrown off, and a rumbling noise is produced, showing every indication that they are strictly electric phenomena.

THE SATURNIAN SYSTEM.—The planet Saturn, observed the lecturer, is the most remarkable body to which the attention of the observer can be directed, in the Solar System. Its contemplation cannot fail to strike the mind with awe in the contemplation of the unspeakable intelligence which created the sublime system of the universe. The planet Saturn revolves around the Sun at the enormous distance of one hundred thousand millions of miles. I will now exhibit to you an illuminated representation of the planet, drawn for me from the original map of that distinguished

Astronomer, Sir John Herschell. It is ten times more distant from the sun than the earth is, still Herschell has most satisfactorily demonstrated that the light which the sun affords him, is three hundred thousand times greater than the beams of the moon, and no doubt quite adequate to the wants of its inhabitants. It is ever a remarkable evidence of the wisdom of the Great Architect, that when a planet is thus remote from the Sun, it is supplied with subsidiary planets or moons, and besides he is encircled with his luminous belts which have moved on in their revolutions around him since the Creation.—You know that with these luminous belts or rings, and his satellites, he forms the centre of a separate system, moving on in that wonderful arrangement of harmonizing distances which Kepler demonstrated to the admiration of the astronomers, and philosophic observers.

Saturn revolves upon his axis, like the earth, every day; but observers notice that his day is ten hours in length, giving his inhabitants five hours of the light of the Sun, and the alternation of five hours of night. The streaks of shadow which he exhibits, show that he has an atmosphere capable of supporting animal life, and there is no question that its inhabitants participate in all the agreeable sensations which attend the regular revolutions of the seasons to the dwellers upon the earth.

The rings of Saturn, to which I have before alluded, have attracted much attention among Astronomers. It was not until Sir William Herschell had obtained the aid of telescopes of immense power, that the rings were discovered at all. Previous observers mistook them for three distinct planets. It has now been shown that the distance between the two luminous belts or rings of Saturn, is three thousand miles—while the space between the body of Saturn and the inner ring is about thirty-three thousand miles, within which he has kept on his unerring revolutions since the moment when the Universe was called into being.

It will afford us some idea of the stupendous grandeur of this wonderful planet to recollect that its magnitude is one thousand times greater than that of earth; but its density has been ascertained to be about equal to the same mass of cork.

To his inhabitants, the seven moons constantly revolving around, must present a truly beautiful appearance. You know that three or four of these are always presented at the same time, and all his satellites follow each other so closely in their revolutions, there must be imparted to the heavens that beneficent arrangement of light, which the Maker of the Planetary System has so wisely adapted to the wants of the intelligent races of his Creation.

THE TELESCOPE AND THE MICROSCOPE.—While the telescope enables us to see a system in every star, the microscope unfolds to us a world in every atom. The one instructs us that this mighty globe, with the whole burthen of its people and its countries, is but a grain of sand in the vast field of immensity—the other, that

every atom may harbor the tribes and families of a busy population. The one shows us the insignificance of the world we inhabit—the other redeems it from all its insignificance, for it tells that in the leaves of every forest, in the flowers of every garden, in the waters of every rivulet, there are worlds teeming with life, and numberless as are the stars of the firmament. The one suggests to us, that above and beyond all that is visible to man, there may be regions of creation which sweep immeasurably along, and carry the impress of the Almighty's hand to the remotest scenes of the universe—the other, that within and beneath all that minuteness which the aided eye of man has been able to explore, there may be a world of invisible beings; and that, could we draw aside the mysterious curtain which shrouds it from our senses, we might behold a theatre of as many wonders as astronomy can unfold, a universe within the compass of a point, so small as to elude the powers of the microscope, but where the Almighty Ruler of all things finds room for the exercise of his attributes, where he can raise another mechanism of worlds, and fill and animate them all, with the evidences of His glory.—*Dr. Chalmers.*

THE EX-ROYAL FAMILY OF FRANCE.

—The Duke de Bordeaux attained his majority on the 29th of last September. He then entered into possession of his estates, which consist chiefly of forests, purchased for the Duke in France, during the reign of Louis XVIII. The young Prince has been confirmed in the lawful possession of these domains, by decisions pronounced by several of the French Courts of law, since the revolution of July 1830. The annual revenue derived from the landed possessions above alluded to, amounts to six millions of francs. Of this sum, two millions of francs per annum are set aside as the portion of Mademoiselle, the Duke's sister, who is a year elder than his Royal Highness.

The young Duke, whom a portion of the French *legitimistes* regard as King of France, and address by the title of Louis XIX., is comparatively without fortune; but limited as are his resources, he nevertheless does a great deal of good. He has, with becoming dignity, declined the pecuniary offers repeatedly made to him by several European Powers. This noble disinterestedness commands the respect and admiration even of those who are far from advocating the principles of the ex-royal family.

The Duchess de Berry, or as she is now more frequently styled, the Countess de Rosny, has an extensive estate at Gratz, with a spacious chateau, splendidly furnished in the French style. The Castle of Kirchberg, the summer residence of the elder branch of the Bourbons, is an old unseemly-looking building; it was hurriedly purchased by the Duke de Blacas for Charles X., when that prince fell ill on his journey from Prague. The winter residence of the royal family is Gratz, where they occupy three separate buildings, there being no single one in the town sufficiently spacious to accommodate all the members of

the family and their numerous suites. The Duke and Duchess d'Angoulême occupy the castle, and the Duke de Bordeaux resides in a neighboring house. At dinner, all the members of the family assemble together in the castle.

Once or twice a week, there is a reception at the castle; and the Duke de Bordeaux, who is exceedingly affable, occasionally visits some of the residents of the town. The young Prince is a remarkably handsome young man. Some time ago, a marriage was in contemplation between him and the daughter of a German Prince, but the negotiations on the subject have now ceased. Several proposals have been made for the hand of Mademoiselle ut none which have been deemed acceptable in the opinion of the elder branch of the Bourbons.

DONATION OF 100L. TO THE GERMAN CATHOLIC CHAPEL, BY THE KING OF PRUSSIA.—The King of Prussia has given 100l. to the German Catholic Chapel in London, on a simple demand of the incumbent, the Rev. James Lynch. The donation arrived a few moments before the great family dinner of the German Catholics, in honor of the Christening of the Prince of Wales, took place. The Rey. J. Jauch, who presided on that occasion, gave as the first toast "His Holiness the Pope, the Venerable Father, and model of Christian Sovereigns." "The Queen," "Prince of Wales," "Prince Albert," and other toasts followed. After having, at the collection in behalf of the chapel, placed the check of 100l. on the plate in the name of the royal donor, the rev. gentleman gave "The health of his Majesty the King of Prussia, the sincere lover and promoter of equal justice to all." Immediately after this followed "His Grace Clement August, Archbishop of Cologne, the glorious model of an apostolic prelate, the most faithful, loyal, and useful subject of the King of Prussia." The donation to the German Catholic Chapel is the more valuable, as no one was there besides the humble pastor to solicit or to recommend such a favor, and as the different German, Lutheran, and other Protestant pastors who applied personally to the King obtained only 50l. for their respective chapels.—*Tablet.*

EXTRAORDINARY MECHANICAL INVENTION.—The Augsburg Gazette states that a mechanic named Macdinger, residing at Neubourg, on the Danube, had constructed a carriage on three wheels, which, by the effect of some interior mechanism was impelled at the rate of four leagues an hour. A child may set the machine in motion, and the inventor is at present constructing a machine on a large scale, which he expects will render the construction of railroads no longer necessary.

A SIMPLE REMEDY AS A PREVENTIVE TO CHILDREN BEING BURNT.—The following simple but excellent preventive to children being burnt, by their dresses at this season of the year accidentally taking fire during the absence of parents, was recommended, and found to be an excellent preventive, by the late Thomas Stirling, Esq., coroner for Middlesex,—viz., the dresses after being washed, should be well dipped in strong alum-water, which prevents either muslin or linen dresses blazing, and which would be the means of preventing numerous fatal accidents.

EDUCATION IN CANADA.

THE SULPICIAN.

From the bishop, who is fragrant of the odor of living sanctity, to the humblest sister who ministers to the blind and paralyzed pauper of the Hotel Dieu, every creature of the religious society of this city seems actuated by the pervading spirit of love for man, unceasing, untiring, and entire. Before we had the pleasure of knowing Montreal, we had the misfortune to imbibe some of the prejudices so common to our countrymen, and which arise from the attribution of enormous revenue to the Sulpicians of that city. We came to the examination of Montreal, sceptical regarding merit, and, we fear, predisposed to admit defects; but a short period sent us away from the good brothers, and from the clergy in general, admiring their virtues—grateful for the opportunities of judging, which they afforded, and anxiously desiring that all the clergy of the world would know their duties so well and perform them so exactly.

We do not know whether we violate the sanctuary of hospitality, when we say, that our first lesson on the virtue of the Sulpicians, was derived from their dinner-board. After retiring from their gorgeous church, which, we believe, already cost £70,000, and which is capable of accommodating some 20,000 persons, we confess that our imaginings received a severe shock upon entering the domicile of St. Sulpice. We often heard of the "palace of the priest and the poverty of the altar," but no adage helped us to augur the extreme absence of comfort for the former, from the expenditure of every thing he possessed upon the latter.

The clergymen's rooms, eight or ten feet square, and furnished with a bed, a chair, a table, and crucifix—the clean but coarse walls of narrow and roughly-boarded, or roughly-flagged corridors—the unfeigned humility which everywhere met our eye in cassocked divines, who are always engaged in parochial duty, or study, or devotion,—all contrasted strikingly, but favorably, with the church in which we had prayed, and the pomp which we had imagined, but a few minutes before. Of the "banqueting hall," we shall say little. In the true spirit of Christianity, it seems least esteemed, because least worthy of regard. A small flagged, and, we really believe, a cellar-room, unfurnished, unless by the sacred sign of redemption, receives at a very humble board the "lords of Montreal." No menial waits to serve, or is ever summoned to minister at the table. Each brother is the keeper of his own table furniture, and the attendant upon his own table comforts. He seems to eat, as he does all things beside, because it is a duty. Yet a glance will tell you, a moment's converse will convince you, that you are among gentlemen both by birth and education. It cannot be concealed, that in youth, men whose only reward in this world—for they never receive one penny—is a coarse cassock and an humble meal—were something different from what you now behold them—and you almost bow down in adoration of that mys-

terious influence which produces the revolution before you.

But where are concealed the untold riches which must result from the combination of frugality, personal poverty and great rental? Is their wealth hoarded up in well secured coffers, in anticipation of a miser's contingency, or to be exhausted hereafter upon some project which would call into exercise even a miser's benevolence? No, it is already gone—every shilling—and the seminary of St. Sulpice has added pecuniary responsibility to the sacrifice of its available resources—all for the cause of education.

It would be worse than waste of time to speak of the merits of Montreal College. They are known and appreciated. We speak not of the system of education. As to that, we differ from our Canadian friends, perhaps considerably. But the extent of the education which can be conferred by Montreal—the facilities which the college affords to the child of the humblest artisan of obtaining a complete academical course—the advances which 300 pupils are constantly making in virtue, science and literature, at an expense almost nominal—are subjects of legitimate pride to St. Sulpice.

There is, in a beautiful part of Montreal a splendid executed building of carved granite. It is almost 90 feet by 30, and divided into three compartments, separated one from the other by glazed partitions. Everything within and without the edifice proclaims a well-educated architectural taste, and a systematic arrangement for a well ordered public school. Passing through the building you enter a garden, where utility is not forgotten in the desire for beauty; and on an eminence at some short distance from you stands an elegant and commodious dwelling house. Should you be as fortunate as we were, you will find in this house the Superior of the "Christian Brothers." Here there are seven of them. They confer the blessings of a commercial, and to some degree, elegant education free of all charge, real or nominal, upon six or seven hundred boys of every class in society, and, we believe, of every religion. They will exhibit mappings, or architectural designs, and other very clever performances, by boys varying from nine to thirteen years of age. They are supported, however, at an expense of several hundreds per annum. These houses have been erected at an expense of 10,000*l.*: there is no revenue derivable from any public fund; and the house often may require improvement or repair. Who accomplishes all this—and who imported the reverend "Brothers" into the country—by whose instrumentality so many lasting public benefits are conferred upon Canada? Who? Why the bigoted and ignorant priests of Montreal Seminary.

At the "Orphan Asylum" of Montreal, an amiable nun ushered us into a room where fifty cleanly dressed boys, whose open and sunny faces at once proclaimed their origin from the "Isle of the Ocean," received us with a hymn of welcome.—"Who are they who support these children?" we asked. The answer was—

"The seminary of St. Sulpice." We were not a little moved, we confess, and not a little grateful. We entered another apartment. Fifty girls, radiant with smiles—the smiles of happy childhood's innocence—presented themselves. The sweet little children—they were orphans also—the orphans of Irish parents. An interesting novice presented us with a variety of female work, some of them surpassingly beautiful, which were produced by the children. "Who supports these fair orphans?" we asked again. "The seminary of St. Sulpice," was the reply. Well, thank God, there is one corporation worthy of its institution, we inwardly exclaimed. Here is one body of priests; they have built and endowed a beautiful seminary—built and endowed one of the greatest parochial schools we have ever beheld—support seven teachers to bestow gratuitous instruction upon the mass of the population—support and clothe one hundred poor orphans—and contribute to support many other free schools in and about Montreal; while they deprive themselves of the conveniences of life—keep not one penny in the world—may, involve themselves to some extent for the furtherance of the ends of their institution, which is education.

Such are the efforts of the Society of St. Sulpice, and with these we end for today.—*Halifax Register.*

THE COMMERCIAL SPIRIT.

The just-published number of the *Edinburgh Review* contains a paper on "Knight's Pictorial History of England," in which we have found one or two statements that seem to us particularly worthy of notice. The article itself, though it displays some learning, and some fairness, of both of which the writer occasionally makes a dexterous use, is no further remarkable than as the production of a modern philosopher, *laudator temporis presentis*, and containing admissions as to the prevalence of a better spirit in times that are gone by. The facts to which he refers have long been undeniable, and the admissions are by no means new, but their value is very variously estimated, and the matter comprised in them really goes down to the very foundations of our present distresses—so far as they may be at all accounted for by human considerations. The passages to which we alluded have reference to the comparative condition of the poor in times preceding and succeeding the Reformation. The first we shall quote runs in this fashion. The writer, after speaking for the (supposed) immense intellectual progress that distinguished the reign of Elizabeth, proceeds as follows:—

It seems undeniable that the actual condition of the labouring body of the people—that which we set out by examining—was getting, rather worse than better during this era of unexampled advance in other respects. The "golden age of Queen Bess" was anything but golden, we fear, to the peasantry of England.—Many causes have been assigned for this; indeed, few facts in economical history are better ascertained, or, on the whole,

more satisfactorily accounted for. The constant fall in the value of money was one—for usage goes for much in fixing the rate of all contracts, at least for a time; and consequently the rise of money wages followed slowly and irregularly the rise of prices. A more important one was the gradual conversion of the class of yeomanry—occupiers of small farms at low fixed rents or services, and, consequently, in one sense, part proprietors of the soil, as we have shown before—into farmers at rack-rent, and day labourers;—a change which it seems impossible to prevent in any country, without checking, at the same time, the growth of opulence and civilization; and which cannot happen without much temporary suffering, perhaps without a permanent worsening of the condition of some part of the people; for it never has been shown—it cannot be shown that the enormous increase of surplus wealth which follows the change benefits the hands which produce it.—Each state of society has its evils. The small yeomen of England in the middle ages were slovenly cultivators. They often fell into want from carelessness, or into extreme distress from temporary scarcity. They were a race among whom improvement in habits took place very slowly. But, on the whole, in the enjoyment of physical comfort, no less than in that of the jewel independence, theirs was probably a superior condition to that of landless labourers, even in the most advanced and opulent communities. "The average price of an acre of land was, towards the close of Elizabeth's reign, about twice what it had been half a century earlier," while real wages had certainly fallen in the interval.

In another page the writer quotes Malthus with approbation, to the following effect:—

There is, no doubt, little reliance to be placed on any calculation founded on bare statements of the amount of money wages; but Mr. Malthus, the course of whose studies had led him to analyze this kind of evidence with peculiar care, fixes on the fifteenth century, especially, its latter part, as the period when the English laborer could command a greater portion of the comforts and necessaries of life than at any other.

Who Malthus is our readers know very well. His speculations on population lie at the root of most of the modern fashionable doctrines about the condition of the poor; more so, perhaps, than those of any other writer. The Reviewer, on the other hand, though we know him not, speaks for himself. He admires the change whose woeful effects he has pointed out and though he laments the degradation of the poor, yet with him the "growth of opulence and civilization" is a sufficient and overwhelming answer to "the permanent worsening of the condition" of the labouring population.

We have no controversial object in citing this passage. We do not mean to use it for the purpose of raking up arguments against the Reformation which this sad change accompanied. We are willing to suppose for a moment that there was in reality no connection between the

change of religion and conversion of the old, liberal, genuine aristocracy of England into the sordid speculators in rack-rents, by whom, according to the verdict of a true lover of the Commercial Spirit, they have been succeeded. We wish to take the fact nakedly, as it stands on the admissions of the political economists.

It stands, then, here written, that before the Reformation—for the change which the Reviewer describes dates back to the reign of Edward VI., and the later years of Henry VIII., and forms a stock topic lamentation in the sermons of Latimer—the race of landlords hold their lands on very different principles from those which now flourish and are every where recognized. In spite of the principle of the political economists, that money will find its level; that the mass of every class (whether landholders or pedlars) will exact the market value for their commodities; that rents, like all other commodities, are governed by the laws of supply and demand, and various other sage maxims of about the same calibre—we here have the fact contradicting all this sublime theory. We here have a race of landlords existing for centuries, & letting their lands & exacting their rents quite upon other principles. In these middle ages, of which our Reviewer speaks, the holders of land seem to have been all but ignorant of those universal springs of action which alone are now in vogue. In their stupid ignorance of political economy, and the maxims of Mammon, they seemed to have imagined that it was a reasonable thing, and, perhaps, a part of their duty also, to attend to the comfort of their tenants; to leave rents low, and at a fixed rate; to respect established possession; to encourage hereditary transmission of tenants' tenures, as well as those of landlords; to respect, in the inferior classes of the state, as well as in their own, that tranquil and secure possession which is the basis of all true Conservatism.

It is a sad and almost pathetic thing to see how the fell progress of the commercial-spirit is rooting out all the proofs of respect for the rights of the weak and defenceless, which former ages have handed down to us. All those customs of property and prescriptive tenures to which the old aristocratic benevolence gave birth are found cumbersome now: The grand feature of the old times was stability; that of the new—change. And we sweep away remorselessly the old landmarks of property, in order that land, as well as all other things, may pass from hand to hand at the whim of the moment, for money, no matter what moral interest suffers in the transfer. We are now rooting out all copyhold and customary tenures, and we think we are doing great things in tearing up these relics of past barbarism. It is an easy thing to destroy; but in our humble judgment the age which suffered them to grow up was a far greater, wiser, and more humane age than that which rejoices in their destruction. Who are these copyholders now? They are freemen who hold their land by as secure a legal title as that by which the monarch holds his throne.—What were they in the beginning?—

Serfs, villians, slaves, bondsmen. Even now, in a fiction of law, which glances back to their origin, they are tenants-at-will; tenants at the will of the lord of the manor. And yet the lord of the manor, who was once all-powerful over these, can now no more interfere with them, so long as they discharge the few light services which appertain to their condition, than can the monarch, the proudest duke in her dominions. And how has this change been brought about? The extreme of dependence and the most servile condition exchanged for the acknowledged legal rights of freemen; and how? By acts of Parliament? By emancipation-statutes? By Kings, Lords, and Commons? No; it was by the general benevolence of the times, which respected even slaves in their present possessions; which gave the sanction of custom to possessions of an older date; which threw around customary possession the defences of prescriptive right; and which permitted law itself—so often said to be the cobweb in which the strong enmesh the weak—to enforce the prescriptive title of the slave against the unusual, irregular, and therefore illegal, will of the most potent feudal baron. Hence arose this system of copyholding—these free serfs—these tenants-at-will, whom no will can touch with their positive default—these permissive occupations and privileges made strong without statute against the power of the makers of the statutes. Nor were these makers of statutes mere rude, illiterate barbarians, who allowed these privileges to be wrested from them by ignorance or carelessness. The readers of Froissart and Chaucer, the gay chivalry of Edward the Third, the fantastic soperity of Richard the Second, the prosperous and enterprising commerce of our southern towns, the holders of Westminster Abbey, the more cultivated descendants of the extorters of Magna Charta,—these were not the men or the times of which it can be said that they knew not the value of money, that they had no motives of magnificence or luxury for its expenditure, or that they lacked energy to enforce those rights by which the possession of property is made secure and profitable.

Oh, that was a great time, in which, by the mere general diffusion of a kindly and christian benevolence among the aristocracy, the serf became raised into a freeman; the tenant-at-will into a co-partner with his once all-powerful landlord. And if this was the case with the serfs, we need little historical evidence to convince us that the Reviewer is right in saying that the same spirit and the same feelings gave protection to the more independent yeoman. He was a farmer, it is true.—He paid rent. He was liable to distress. There were rights of entry and actions of ejectment in those days as well as in these; and the tenant was lax in the renovation of hedges, the extermination of weeds, and the scattering about of manure. These heinous sins of "slovenly cultivation" were frequent, no doubt; but there were no rack-rents. The tenant was treated as a friend, a neighbour, a co-proprietor of his landlord; and the desire of hoarding

wealth and making merchandize of the subjects of his little kingdom, had not yet converted the landlord into a huckster, and made him treat his tenants in his bargains for the land, like an old clothesman treats his customers in his bargains for second hand shops. In a word, the aristocracy of that age secured the respect due to their own rights by respecting the habitual immunities of those beneath them. Hence it is that we find even our political economists assure us that all our advances in opulence have been bitter curses to the poor. The highest rate of wages yet known in England is to be looked for in the fifteenth century! So says Mr. Malthus.

But with the change of religion—whether on account of it or no, we do not say—there came a change over the spirit of society. The old feudal chiefs who were slain in the wars of the Roses had their places supplied by a new race, the founders of the Reformation, the robbers of the poor, mere land-hucksters and pedlars, hoarders up of wealth, greedy, ravenous, luxurious. The outcries of the preachers of the Reformation against the lawless avarice of their lay associates leaves no doubt as to this point, nor as to the miserable sufferings of the poor whom their avarice persecuted. The change that then took place in working out the revolution from low-fixed rents and opulent farmers to high rack-rents and greedy landlords has no parallel, except what we may find in the records of modern estate clearing in Ireland. It was the self-same act, done in the self-same spirit. The change, however, has been effected; and the evils and miseries of the state of transition have passed away.

But the transition has left behind it and perpetuated it up to our time, a system before unheard of: The landlord is not now the father and head of a numerous, opulent, and happy family, loved by them because he respects their happiness, and finds his wealth in promoting theirs. He is now—many exceptions, thank God, excepted—a tradesman, a chapman, a dealer, a bargainer. He has his goods to sell like another. He has his lawful profits to make like his neighbor, the tinker. He has his legitimate perquisites, like his comrade, the butler. He is skilful in markets, speculates on times and seasons, rejoices in the improvements on his estate with an eye to a rise of rent; and when for a time he quits his paternal acres and his hereditary merchandise, he takes his seat among the legislators of the land with the main purpose of keeping up the value of the commodities in which he deals by pinching the bellies of all other classes in the state.

These are brave times to which we have been brought by Reformation principles, and the spirit of a narrow commerce pervading every relation in life; and this island a universal temple raised to Mammon, and the accursed fabric is held together by the cramps and buttresses of a false economical philosophy. For it is not the landlords alone—far from it—all classes, like them, have gone astray; commerce has become ignoble, trade a swindle, and the whole surface of society infected

by this most loathsome leprosy. Are not these brave times, when the landlord can defend himself from the charge of hucksterage only by pleading what he is pleased to call the deeper guilt of those to whom he should be a light and an example?—The aristocracy that now is, is no aristocracy at all, according to the old noble form and fashion of the institution. It is not a generous and liberal aristocracy, but a sordid and peccating one. If it be capable of amendment; if it be not susceptible of renovation; if it cannot be restored after the spirit of the old Catholic aristocracy; if the breath of a new life inhaled from bygone centuries may not pass into its huge torpid frame—"behold the axe is laid unto the root of the tree."

For our parts we do most undoubtably believe that such an amendment, such a renovation, such a restoration, such a new life and a new spirit are to be looked for, and will not to be looked for in vain. If these things were not so, we should indeed despair. There are symptoms abroad of a progress towards a better state; and while we think it our duty to seize every occasion of enforcing and illustrating the evil, we do not shut our eyes to the possibility and approach of good. The times are evil, but they are not altogether desperate.

REMITTANCES RECEIVED SINCE OUR LAST.

Hamilton—Mr Faucett, 7s.6d.; Thos. Brislan, 15s. Alex. Borland, Patrick Harvey, and John McArdle, each 7s.6d.
Waterdown—Mr Barnard, 7s.6d.
Indiana—Daniel McKenna, 7s.6d.
London—Mr. Harding O'Brien, \$10; viz: for Mrs. Welds, 15s.; Patrick Smith, James Reid, and James Wilson, each 7s.6d. (balance placed to account.)
Lindsay—Rev Mr Fitzpatrick for Capt Murphy, 15s. Thos Keenan, 7s.6d. Francis Hutton, 7s.6d.
Cornwall—J. S. McDougall, 7s.6d.
St. Andrews—Rev Mr Hay 15s. and for H. McGillis, (R) 15s.; Donald P. McDonald, and John McIntosh, each 7s.6d. (omitted to be acknowledged in No. 20.)
Three Rivers.—Rev Mr. Cook, \$10; and on account of Rev. John Harper, (St Gregory) Rev Chas Harper (Nicolet) W. C. Coffin, Esq. and the Hon. Judge Vallieres.

SPRING AND SUMMER FASHIONS FOR 1842

HAVE BEEN RECEIVED BY THE SUBSCRIBER

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

REMOVAL.

Saddle, Harness and Trunk Factory.

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

Hamilton, Feb. 22, 1842.

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

TO THE PUBLIC.

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

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

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

WEEKLY COURIER & ENQUIRER.

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

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

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

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

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

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

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

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

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

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

Daily Papers TEN Dollars per annum.

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

New York, February, 1842.

Carriage, Coach, and Waggon PAINTING.

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

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

C. GIROURD.

Hamilton, March 23, 1842.

GIROURD & MCKOY'S LIVERY STABLES

Near Press's Hotel, HAMILTON.

Orders left at the Royal Exchange Hotel will be strictly attended to.

HAMILTON, March, 1842.

ROYAL EXCHANGE, KING STREET,

HAMILTON—CANADA,

BY NELSON DEVEREUX.

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

N. DEVEREUX.

Dec. 24, 1841.

QUEEN'S HEAD HOTEL.

JAMES STREET, (NEAR BURLEY'S HOTEL.)

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

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

W. J. GILBERT

Hamilton, Sept. 15, 1841.

THE HAMILTON RETREAT.

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

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

ROBERT FOSTER.

Hamilton, Sept., 1841.

PATRICK BURNS,

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

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

OYSTERS!

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

Hamilton, Oct 13, 1841.

CHEAP! CHEAP!! CHEAP!!!

OYSTERS

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

D. F. TEWKSBURY.

Hamilton, Nov. 24, 1841.

BRISTOL HOUSE,

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

REMOVED IN HASTE.

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

SAMUEL McCURDY.

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

THE FAMILY NEWSPAPER.

THE PHILADELPHIA

SATURDAY COURIER,

WITH THE

LARGEST CIRCULATION IN THE WORLD.

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

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

Every one should be proud to 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 Lands, and our extensive arrangements will hereafter render our PRICES CURRENT

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

The general character of the COURIER is well known. Its columns contain a great variety of TALES, NARRATIVES, ESSAYS, AND BIOGRAPHIES, and articles in Literature, Science, the Arts, 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 Dunglison, Professor Ingraham, M. M. Michael, T. S. Arthur, Miss Ellen S. Rand, J. Sheridan Knowles, George P. 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 H. Sigourney, Thomas Campbell, Hon. Robert F. Conrad, Miss Mitford, Robert Morris, Professor Wines, Mrs. C. H. W. Esling, E. L. Bulwer, A. Grant, Junior, Joseph C. Neal, John Neal, Thomas G. Spear, Countess of Blessington, Captain Maryatt, R. N. Lucy Seymour, R. Penn Smith,

TO AGENTS—TERMS.

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

Address, M'MAKIN & HOLDEN, Philadelphia.

THE CATHOLIC.

Devoted to the simple explanation and maintenance of the ROMAN CATHOLIC CHURCH; And containing subjects of a RELIGIOUS—MORAL—POLITICAL—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, in sorted list 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'Flya, Dundas
Rev Mr. Mills, Brantford
Rev. Mr. Gibney, Guelp
Rev. J. P. O'Dwyer, London.
Dr Anderson, do
Mr Harding O'Brien, do
Rev Mr Vervais, Anheratburgh
Mr Kovel, P. M., do
Rev Mich. MacDonell, [Maidston], Sandwich
Very Rev Augus McDonell, Chatham
A. Chisholm Esq., Chippawa
Rev Ed. Gordon, Niagara
Rev Mr Loo, St Catharines
Messrs P. Hogan & Chas Calhoun, St Thomas
Mr Richard Cuthbert, Streetsville
Rev Mr. Snyder, Wilmet, near Waterloo
Rev Mr. O'Reilly, Gore of Toronto
Rev W. Patk. McDonagh, Toronto
Rev Mr. Quinlan, New Market
Rev Mr. Charcest, Penetanguishén
Rev Mr Proulx, do
Rev Mr. Fitzpatrick, Ops
Rev Mr. Kernan, Cobourg
Rev Mr. Butler, Peterborough
Rev Mr. Lallor, Picton
Rev Mr. Brennan, Belleville
Rev T. Smith, Richmond
Right Reverend Bishop Goulin, Kingston
Rev Patrick Dollard, do
Rev. Angus MacDonald, do
Rev Mr. Bourke, Camden East
Rev Mr. O'Rielly, Brockville
Rev J. Clarke, Prescott
Rev J. Bennet, Cornwall
Rev Alexander J. McDonell, do
Rev John Cannon, Bytown
D. O'Connor, Esq., J. P., Bytown
Rev. J. H. McDonagh, Perth
Rev. George Hay, [St. Andrew's], Glangerry
Rev John Macdonald, [St. Raphael], do
Rev John Macdonald, [Alexandria], do
Rev. Patrick Phelan, Sen. Sr. Sulrice, Montreal
Mr Martin McDonell, Recollect Church do
Rev P. McMahon, Quebec
Mr Henry O'Connor, 15 St. Paul Street, Quebec
Right Reverend Bishop Frazor, Nova Scotia
Right Reverend Bishop Fleming, Newfoundland
Right Reverend Bishop Purcoll, Cincinnati, Ohio
Right Reverend Bishop Fenwick, Boston
Right Reverend Bishop Kenrick, Philadelphia
Right Reverend Bishop England, Charleston, S.C