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# THE CATHOLIC.

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

VOLUME II

HAMILTON, [GORE DISTRICT] AUGUST 17, 1842.

NUMBER 49

## THE CATHOLIC

Is Printed and Published every Wednesday morning, at

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

EDITOR.

Original.

Oh! how sweet the hour when youth is smiling,  
And all around us seem like fairy things,  
And whispering hope is still beguiling  
The wanton hours that float on golden wings;  
While each new morn that dawns new pleasure brings;  
The breezy mountain, or the flowery vale,  
Or the green wood—where sweet and gaily sings  
The bird, whose song floats softly on the gale,  
Spoken one never-ceasing, gay, and joyous tale.

While fancy still the future can pourtray  
In visions pleasing and so mildly fair,  
Though glad the present, yet we wish the day  
So fraught with joyousness, so void of care;  
We see no darkness in the distance there,  
But sons of Paradise and Eden flowers  
Loading with perfume all the balmy air,  
Fields ever-green and sweetly shaded bowers,  
Where calmly yet shall glide the pensive noontide hours.

With heart all gladness and extatic feeling,  
We gaze in youth upon the deep blue sky;  
A balm lethargic o'er the senses stealing,  
Lost in this dream of dim futurity;  
While fancy still new visions can supply,  
Rising in wonder 'neath her magic wand,  
Angelic throngs in distance we descry,  
Enraptured, wandering o'er the flowery land,  
By the soft odorous breezes of Elysium fanned.

Oh! ever pleasing hours, when hope displays  
Life's opening spring in colours to the eye;  
Lovely, yet varying as the evening's rays,  
With darkness blending in the summer sky  
Oh! were those visions never doomed to fly:  
Ah! soon, too soon, will change the pleasing scene,  
And the dim future that we wish draw nigh;  
Fade will the beauties but in embryo seen,  
And night unlovely roll its sable veil between.

For as the hour of promised bliss draws nigh  
Do fancy's visions on their pinions fly;  
No sunbeam cheers us in the darkened sky,  
No fragrant flowers bloom beautifully  
The bloom of joyous youth is gone, and we  
Will mourn to see our fairest hopes depart,  
Depart, like evening shadows on the sea,  
Leaving a void around the cheerless heart.  
Who can without regret with all the choristic part?

Yet is the hour when heaven seems smiling sweet;  
When joy on every gentle breeze is borne,  
And heaven-born hope, with every bliss replete,  
Beguiles the days its brightest beams adorn;  
Youth's rosy hours and love's bewitching morn,  
Life's brightest sunrise, joyous and fair;  
Ere yet the heart—the pure young heart is worn  
In life's wild tumult—and, all void of care,  
Pours forth its first wild burst of ardent feeling there.  
Bytown, July 28, 1842. S. J. D.

## CHRISTIAN RELIGION DEMONSTRATED DIVINE.

CHAPTER XLVIII.

### THE THIRD BOOK OF SAMUEL;

OTHERWISE CALLED

### THE THIRD BOOK OF KINGS.

Chapter 10. The wisdom of Solomon, so admired and praised by all, is but an emblem of that of Christ.

Chapter 11. Verse 13. *One tribe*, besides that of Juda, his native tribe. D. B.

Verse 41. "The book of the words." This book is lost, with divers others mentioned in holy writ. Ibid.

Chapter 12. Verse 15. "And the king condescended not to the people; for the Lord was turned away from him, to make good his word, which he had spoken in the hand of Ahias, the Silonite to Jeroboam, the son of Nabat." See chapter 11, verse 30, &c.

In the present instance we see how God visits the sins of the fathers upon the children; also how man can do nothing well and wisely, without the inspiring grace of God; How God turns justly the wilful designs and actions of blind and sinful man to the inscrutable ends and purposes of his own infinite wisdom; How careful therefore we should be never by our misconduct, to make "the Lord turn away from us," as he did, in the present instance, from Roboam.

Verse 20. "Juda only." Benjamin was a small tribe; and so intermixed with the tribe of Juda (the very city of Jerusalem being partly in Juda, partly in Benjamin), that they are here counted but one tribe. D. B.

Verse 28. "Golden calves." It is likely that, by making his gods in his form, he mimicked the Egyptians; among whom he had sojourned; who worshipped their Arts and their Ostris under the form of a bullock. Ibid.

Verse 29. "Bethel and Dan." Bethel was a city of the tribe of Ephraim, in the southern part of the dominions of Jeroboam, about six leagues from Jerusalem. Dan was in the extremity of his dominions, to the north; in the confines of Syria. Ibid.

Chapter 13. Verse 18. "An angel spoke to me," &c. The old man in Bethel was indeed a prophet; but he sinned, in thus deceiving the man of God; the more, because he pretended a revelation for what he did. Ibid.

Verse 24. "Killed him." Thus the Lord often punishes his servants here that he may spare them hereafter; for the generality of divines are of opinion that the sin of this prophet, considered with all its circumstances, was not mortal. Ibid.

"Obedience," however, is declared by Samuel, "better even than sacrifice." 1 Kings, 15, 22. For as by disobedience we fall, so by obedience we must rise. By disobedience we fall again under the dominion of him, who, as St. Peter says, "goes about like a roaring lion, seeking whom he may devour." 1 Peter, 5, 8. Of which spiritual misfortune the prophet's fate was a figure.

Chapter 14. Verse 16. "And the Lord will give up Israel for the sins of Jeroboam, who hath sinned and made Israel to sin." Hence it appears that in this life the crimes of princes often draw down heavy judgments from God upon themselves and their people.

Verse 19. "The book of the words of the days of the Kings of Israel." This book, which is often mentioned in the books of Kings, is long since lost. For, as

to the books of *Paralipomenon* or *Chronicles*, (which the Hebrews call "the words of the days") they were certainly written after the book of Kings; since they frequently refer to them. D. B.

Chapter 17. Verse 10, 11, &c. The reproduction of the widow's handful of meal, and cruise of oil, is emblematical of the exhaustless reproduction of the Eucharist "holiest of holies; the living bread, which comes down from heaven;" to feed the inmates of the widow's house; the children of the Gentile Church of Christ; during the dread famine that every where else prevails. Elias, unlooked for, and persecuted by his kindred, brought salvation to the house of the poor widow of *Sarepta*, who received him; as Jesus Christ, rejected by his brethren, did to the church of the Gentiles.

Verse 21. "And he stretched, and measured himself upon the child three times," &c., alluding thus with outstretched arms to the figure of the saving sign, the cross; and by thrice repeating this ceremony, to the concurrent operation in the restoration of man to life eternal of the three persons of the adorable trinity.

Chapter 18. Verse 31. "And he took twelve stones, according to the number of the tribes of Jacob," &c. The twelve patriarchs were, as we observed before, the carnal fathers of the people of God; the twelve apostles are their spiritual fathers. On these last, as on twelve stones, is built the altar of the Lord, the church of Christ; in which supreme worship is offered in sacrifice to the deity. On the former was built the synagogue, the temporal figure of Messiah's church.

Verse 33. "And laid it on the wood." The victim to be offered, was, like the Saviour, (whom every victim in some sense or other represented), "laid upon the wood." He was laid upon the wood of the cross.

Verse 34. The four buckets of water represent the purifying water of baptism, imparted to mankind in all the four quarters of the globe. The water was thrice poured out, because poured out in the name of the most blessed trinity,—when all the water is poured out, when all, in every quarter of this world, that are to be saved, are finally baptised; when the number of the elect is completed, when "the trench round about the altar is filled with water;" then will descend the final all-consuming fire; and all at last shall know "that the Lord is God," v. 39, and the wicked shall be destroyed, like the priests of Baal.

Verses 43, 44. We find here again the number seven used in its mystical sense.

Chapter 19. Verse 8. "In the strength of that food," &c. This bread, with which Elias was fed in the wilderness, was a figure of the bread of life, which we receive in the blessed sacrament; by the strength of which we are to be supported on our journey through the wilderness of this world, till we come to the true mountain of God, and his vision in a happy eternity. D. B.

Verse 10. "I alone am left." Viz. of the prophets in the kingdom of Israel; or of the ten tribes; for in the kingdom of Juda religion was at that time in a very flourishing state under the kings Asa and Josaphat. And even in Israel there remained several prophets, though not then known to Elias. See Chapter 22, 13, 28, 35. Ibid.

Verse 11. "A great strong wind before the Lord, overthrowing the mountains, and breaking the rocks in pieces," &c. This wind is the preaching of the gospel, which subdues the loftiest dignitaries of the earth to the

yoke of Christ; and breaks with contrition the hardest arts. It is the voice of the Saviour's precursors, crying in the desert of this world: *prepare ye the way of the lord, &c.*

Verse 17. *Shall be slain by Eliseus.* Eliseus did not kill any of the idolaters with the material sword: but he here joined with Hazael and Jehu, the great instruments of God in punishing the idolatry of Israel; because he foretold to the former his exaltation to the kingdom of Syria; and the vengeance he would execute against Israel: and anointed the latter by one of his disciples to be king of Israel, with commission to extirpate the House of Achab. D. B.

Verse 20. "And, when Elias came up to him, he cast his mantle upon him. And he forth left the oxen, and ran after Elias." God with any instrument can work what wonders he pleases. What a wonderful change did he not here work on the mind of Eliseus, with the touch of the mantle of Elias:—Are Protestants aware that all the difference between them and the Catholic Church on the subject of RELIGES, is, that she affirms, with scriptural proof on her side; and they deny, without it, that God can work any wonders with such things; which is nothing less than blasphemy.

Chapter 20—Verse 11. "Let not the girded &c." Let him: not boast before the victory. It will then be time to glory, when he putteth off his armour, having overcome his adversary. D. B.

V. 36. The one, who would not strike, at the word of the Lord, represented Achab; who spared the life of the blasphemous king Benadab; whom he therefore should have slain. And hence he like the disobedient prophet, was doomed himself to perish.

Chapter 21—Verses 27, 28, 29. In these verses we see confirmed, the doctrine of the Catholic Church; that fasting and penitential exercises appease or mitigate the wrath of God.

Chapter 22—Verse 15. "Go up &c." This was spoken ironically, and by way of jesting at the flattering speeches of the false prophets, and so the King understood it, as appears by his adjuring Micaiah in the following verse to tell him the truth in the name of the Lord. D. B.

Verse 20—"And the Lord said &c." God standeth not in need of any councillor; nor are we to suppose that things pass in Heaven in the manner here described. But this representation was made to the Prophet, to be delivered by him in a manner adapted to the common ways and notion of Men. Ibid.

Verse 22. "Go forth and do so." This was not a command, but a permission, for God never ordaineth lies: though he often permitteth the lying spirit to deceive those, who love not the truth.—2 Thess. 2. 10; and in this sense it is said in the following verse: "the Lord hath given a lying spirit in the mouth of all thy prophets.—Ibid.

Verse 44. He took not away, &c. He left some of the high places, viz. those, in which they worshipped the true God; but took away all others, 2. Paral. 7. 6.—and *aut.*, verse 14, of ch. 15, 3, Kings. Ibid.

Verse 50. "And Josaphat would not." He had been reprehended before for admiring such a partner; and therefore would have no more to do with him.—Ibid.

*End of the Third Book of Kings.*

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, AUGUST 17.

The present volume of the *Catholic* being nearly closed, it is respectfully requested that subscribers owing will settle their subscriptions without more delay.

We have already noticed the fact of large amounts outstanding in different directions, and regret much to observe the apathy and apparent indifference manifested by those whom we had reason to believe were sincere in their pledges to us towards the furtherance of the cause. Will it not be a disgrace to them to know that we shall have to defray, ourselves, the necessary mechanical expenses of the printing, if they do not bestir themselves in remitting their past due subscriptions? There is not only an injustice in subscribing without the intention of paying; but they who do so render impossible the defence of our holy religion, in a country where it is so indispensably requisite, and prevent our own people from receiving the necessary religious instruction. Such are, indeed, the greatest enemies of their church, however much they may pride themselves in being its members. None such are forced to subscribe to such a meritorious and useful undertaking; but if they do, they are guilty of a crime before God and man, besides disappointing seriously the advocates of Catholic principles. If all who subscribe did but honestly pay, the expenses would be defrayed, and something left over to be turned to the benefit of our religion. Other remuneration we desire not, for all our trouble. If these remarks remain unattended to, we may be tempted to publish a black list.

The Editor of the *Toronto Church* points at our style, which seems not altogether to his peculiar taste; but he carefully avoids noticing the pith of our arguments, none of which he has ever attempted to refute since the commencement of our paper. This shows in him no lack of prudence. One may scold with safety at a distance; but to grapple with an enemy requires strength, of the want of which he seems wisely conscious.

### GOD'S IMMENSITY AND OMNIPOTENCE.

From the highest to the lowest, from infinitude to infinitude, God ascends or descends. Need we wonder then that He, the greatest, should, in assuming our nature, become as the least? That the Eternal, as God, should be born, as man, a child of time? The Mightiest of all, a helpless babe? The source supreme of bliss, the most suffering of mortals? The richest "giver of all good gifts," the poorest and most destitute of beings? The most majestic and beautiful, the most disfigured and debased? Nay, "the holiest of holies," the most oppressed with guilt (tho' not his own)? Even wisdom infinite

disguised as a fool? And life itself eternal even stooping unto death?

Need those then wonder, who are Christians, and believe all this, that he should still, from the immense love he bears us, make himself, in the blessed sacrament, as the merest atom; and all, but nothing, for our sake?

Yet, lest this greatest trial of our reliance on his word, though so clearly expressed, should prove too much for our acquiescent reason; he shews us in nature a proof of its possibility, in these numberless diminutive but animated objects, of every shape and hue; which, but for the microscope, were wholly imperceptible: yet, to which he has adapted an insinuating and organs as various and perfect as to the largest and most imposing forms. The truth is, size and space are nothing to facilitate or impede the operations of the Deity; nor, indeed, of any spiritual agent whatever. The intensity of being may exist, as reason shows, in whatever way or form the Almighty pleases.

IRELAND.—The Government has issued circulars forbidding the Orange-men to make any public demonstration on the twelfth of July. This will be good news to the Catholics whose lives were little respected on such occasions. Notwithstanding all the efforts of the bigots of England, and the Methodists in particular, Sir Robert Peel has made the usual grant to the Maynooth College, and he moreover informed the Catholic Bishops of Ireland, that the grant would be *increased* if it were not for the present condition of the revenue! The Catholics are making great exertions for the establishment of the new college in Dublin for foreign missions.—*Catholic Telegraph.*

DR. HOOK AND THE METHODISTS AT LEEDS.—This stout disciple of the new principle of Catholicity in imitation, is producing great havoc amongst the Methodists of Leeds. Some Wesleyan Chapels have ceased to be occupied, and the Rev. gentleman formed a class of Bible readers, who assemble at his own house to propagate the leading principles of "the Tracts for the Times."

### LORD GLENGALL AND THE CATHOLIC CLERGY.

The Catholic clergy of Ireland have one comfort—they are the best abused set of men within the dominions of her Majesty the Queen of England. The people of Ireland may manifest any vice, or error, or violence, and forthwith the whole origin of those evils is laid at the door of the Catholic clergy. The people want education, and there are no adequate means of conveying it to them—The Catholic clergy are in fault. They evince ignorance of subjects upon which the law forbade the last generation to acquire knowledge, and their ignorance is set down to the account of the clergy. If the people can't quote the scriptures as glibly as a Sunday school pupil, the priest are, of course, in fault. If they don't know the benefits of green cropping, or the fertilizing effects of the rotation system, the priests are held accountable. If they object to be east out of house and home, to beg or starve, their

dissatisfaction is held to have been excited by their clergy. If they are remorselessly oppressed, inhumanly exterminated, the revenge which their vehement dispositions suggest is said to be the effect of the exhortations of those whose duty it is to preach peace amongst them. In fact, there is nothing of evil in the composition of society in this country—nothing of error or of crime in the people—which not attributed to the neglect, if not to the direct teaching of the Catholic clergy.—Lord Glengall took occasion, upon Monday last, to give his views of the condition of Tipperary and the priests—not all the priests, but the "young priests." These latter he sets down as the instigators of all the violence for which the noble lord can discover "no pretext whatever" in the condition of the people! How strong must be his powers of observation and inquiry how accurate must be his information. Mr. Matthew Barrington, who knows more of Ireland than Lord Glengall, has said that for twenty-five years he had not known a single outrage which he could not trace to the possession and tenure of land. His evidence took in the whole northern division of Tipperary, and we know of no circumstance which have since occurred to change our belief as to the origin of these outrages. Neither can we doubt the testimony of Mr Barrington, even though it may not concur with the opinions of so eminent a statesman as Lord Glengall. The people want land—they cannot live without it.—The landlords are desirous to consolidate farms, and they eject them by wholesale. They care nothing for the people. They may beg if they can get anything in charity; they may starve and die. What care the landlords? They only exercise the rights of property. The law gives them the power to do what they like with their own—they say the land is their own, accordingly they drive the people from it as if they were no more than cattle who had strayed in and were eating up the fat of pastures to which they had no claim. But in the mean time, where can the people go? The workhouses will not contain them all. And thanks to the humanity of the Poor Law Commissioners, for those who may find room, the work-houses are rendered as uncomfortable as possible. Our people like the free air, and the blue sky, and the power of motion unrestrained.—They can not endure to be fixed for fattening, like an ox in a stall. Our people will never relish the work houses—thank heaven they will not—even though every man of them who needs relief could find food and shelter there. We could never endure the separation of husband and wife—of parents and of children. The bastilles are, therefore, but ill adapted to our necessities. But, we repeat, what are the people to do? Where are they to go? The Almighty, who sent them upon this smiling and fertile land, has implanted in them the conviction that they have a right to support from that country wherein Providence has placed them. It is in vain that the law is made to say otherwise. No man has a right to the monopoly of the land. If that were so, then he would have also the power of life and death in

his own hands. But when that is done by force and colour of law, which nature tells the people to be wrong, and when that wrong biting affects them, are we to feel surprised that they do not endure their treatment patiently? However we may deplore; however we may condemn; however we may desire to restrain, assuredly we cannot reservedly denounce. Lord G. says that the persecutions are the acts of the "petty landlords." They are not. The "petty landlords" persecute in detail—the noble landlords exterminate in hundreds. If Tipperary be now, as his lordship says, in a worse state than it has been for five and twenty years, it is because the people cannot endure the accumulated persecution of those years from landlords of petty or princely habits of extermination.

But why does Lord Glengall say that the disturbances continue? Because there is agitation! What is the agitation of the present day compared with that which preceded emancipation? What to the Repeal agitation which followed the Reform Bill? And yet we have Lord Glengall's authority for saying that things are worse in Tipperary now than then. Does not this prove that the present violations of peace and order which prevail there are not the consequences of agitation?

Again, the landlords, says Lord Glengall, "are persecuted." Why? Because "there is an impunity for crime." Was there impunity for Doherty and Colgan? Was there impunity for Hughes? Let Lord Glengall think on these cases before he again speaks of "impunity for crime."  
—*Dublin Paper.*

**INDIA AND AFGHANISTAN.**

The following is an extract from a letter dated April 21, 1842:—

Half the population of Hyderabad consists of patans. The haughty and indomitable spirit they evince in the torrid plains of India, shows what may be expected from their wilder countrymen in the hardy regions of Kindoo Koosh. I have taken great pains to ascertain the sentiments of our neighbours upon the late events in the land of their ancestors. They are greatly rejoiced, and feel confident that the Affghans will cause a still more ignominious defeat to the English reinforcements, who are for a second time to invade the country. They have heard that these declare that they would prefer that Afghanistan should be entirely depopulated to having one inhabitant remaining who would succumb to the British yoke; but at the same time they have gained so much experience during the last campaign, that they will defeat England by stratagem as well as by force; they will prevent their obtaining food, poison the wells, kill their horses and camels, &c. in the dead of the night, when the British slumber; they will be ever awake to assault them when least expected, and that their favorite boast is, that their land will be covered with the corpses of Englishmen, and the trees ornamented by their hats. To understand the popularity of this idea amongst the Mussulmen in India, I must observe, that they designate our countrymen as *tapey wallahs*, (wearers of hats) which term is

the *ne plus ultra* of contempt in their estimation. I wish it were possible for me to convey all this to you in the manner in which a Mussulman related it to me—in that manner which renders all that they say so impressive. He said there was no doubt of the Affghans doing all they intended, for throughout India they are famous for their courage and perfidy. The Mussulman remarked, "The English conquered many of us, though we are brave men, but the Affghans are like wild beasts." He then remarked that our discipline, so useful on the plains of Indoostan, would be of no avail in the mountain fastnesses near Cabool. I particularly asked the Mussulman to tell me his real opinions and those of the patans. You will see by the few words I have repeated to you, how well they reason, and that, instead of being mere fanatics, as people call them, they blend profound designs with the enthusiasm necessary to stimulate them to vigorous action.

We have just heard of an alarming rebellion at Jubbulpoor, which is in the company's territory, to the north of Nagpore and the south of Denares. Troops have been ordered from both these places, but they are each nearly three hundred miles from Jubbulpoor, so it will take some time for them to reach it; and there has already been great destruction of life and property. The insurrection is attributed entirely to the regiments formerly there having been sent on to Afghanistan, with the exception of a small detachment. Lord Auckland never would believe experienced people, who told him the British rule was not popular; he assured them that it was regarded with the greatest affection by our Indian subjects. He was still more fully convinced of this with regard to Afghanistan.

**THE DUBLIN MONTHLY MAGAZINE.**  
(Machen: Dublin.)

There is no part of our duty as critics so fruitful of pleasure to ourselves as that which brings us into periodical communion with *The Dublin Monthly Magazine*.—Each succeeding number of that excellent and still improving journal affords to us fresh instance of its worth, and claims anew the unrestricted passport of our best approval. The number for the present month begins with the first seven chapters of "Gerald Kirby—a Tale of '93;" and of it we shall only say at present that we look forward anxiously to the continuance of it.

In the next article the two questions are asked—"Who are the Affghans? and why should Irishmen fight with them?" and the first of these is answered, or answered in part, in a very interesting and instructive manner.—The author has evidently taken great pains with his subject, and deserves every credit for zeal, industry and ability. There is something here of the lore of Afghanistan, from which we learn that the fashionable Saxon twaddle about the barbarism and mere brutality of the Affghans is no better than a miserable apology for infamous aggression upon a brave and free spirited people remarkable for the depth and energy of their national character. As the subject of this article is one of great and interesting

interest for us, and is withal so ably treated, we shall make such brief extracts as our limits allow, touching the civil and martial attributes of the awakening Affghan land: Education is universal, there being a schoolmaster in every village. He is usually allowed a house and a farm, and receives a trifling stipend from each family. Every Child begins to learn his letters when four years, four months, and four days old, according to Mohammed's rule: but the after education in the lower classes is confined to the Koran, and translations of some moral poems of Sadi. The wealthier people learn some Arab and Persian literature. Those intended for the church and law are obliged to graduate at a college, where dogmatic theology, law, metaphysics, logic, medicine, and general literature, are taught. This course lasts for many years. \* \* \* \* \* The national dress of the men consists of dark cotton or woolen trowsers, laced buskins, a shirt of chintz reaching a little below the knee, a low and showy cap of velvet, with a gold or crimson band; a cloak of sheepskin or soft felt, with a rich shawl round the waist. The women's dress varies in colours chiefly from the men's.

The arms most in esteem now are sabres and guns. Of guns they use either an enormous matchlock, carrying balls of six to the pound, and fired from a rest, which, when not in use, is carried like a ramrod; or else a firelock of a somewhat smaller bore. The sabre is carried by every one; it is excellent in shape and temper. Cavalry and infantry alike use these weapons.—The cavalry also carry a lance, which, in charging, they put in rest like the knights of the middle ages. They can hit a six inch shield with a matchlock ball, when riding at full speed, and pick a coin from the ground without checking their horse.—This last was one of the feats performed by Runjeet Singh at his interview with Lord Auckland. Pistols and daggers are also much worn, and the Khybers carry a knife of about three feet long. Shields and plate armour, though still to be met with, are going out of use. The most formidable action of the Affghans is by skirmishing with their long guns from the cliffs of defiles. Such a tactic it was that drove Wyld and his sepoy's in confusion from the Khyber pass. The charge of the Affghan infantry with the sabre is magnificent.—The men are so muscular, active and fiery, and the weapon so admirable, that when led well and evenly to the charge, and enabled to close, they are an overmatch for any troops armed with musket and bayonet.

Many of our readers know that there was a period when a Catholic clergyman was subjected to the penalty of death, for celebrating a marriage between two persons of the Protestant persuasion, or "between a Protestant and a Papist." That enactment has for years been repealed. But the present bill proposes to deal with that law as if it was still existing, and affecting to abolish the punishment of death, with which "the offence" formerly might be visited, proceeds to substitute for it the penalty of transportation. Now, all

lawyers know that the effect of proposing to substitute a penalty for one which does not exist, is, in reality, to enact that which is proposed to be substituted. Thus, then, should the Bill of Mr. Jackson and Lord Eliot pass in its present form, it will enact a new penal law against the Catholic clergy of this country. Believing that this cannot be the intention of the promoters of this measure, we are content that it is only necessary to call the attention to this matter to have it remedied. In the meantime, however, the matter is well worthy the attention of the Catholic clergy and the Irish members.—*Irish paper.*

**North American Indians.**—The following graphic passage is from Catlin's work on the Indians of the United States:—"The Indians of North America are copper coloured, black hair, black eyes, tall, straight, and elastic forms, and now less than 2,000,000 in number, were originally the undisputed owners of the soil; were once a happy and flourishing people, enjoying all the comforts and luxuries of life which they knew of, and consequently cared for; were 16,000,000 in number, and sent that number of daily prayers to the Almighty, and thanks for his goodness and protection. Their country was entered by white men, but a few hundred years since: and 30,000,000 of these are now scuffling for the goods and luxuries of life, over the bones and ashes of 12,000,000 of red men; 6,000,000 of whom have fallen victims to the small-pox, and the remainder to the sword, the bayonet, and whiskey: all of which means of their death and destruction have been introduced by acquisitive white men; whose fathers were welcomed and embraced in the land where the poor Indian met and fed them with "ears of green corn and with pemican." Of the 2,000,000 remaining alive at this time, about 1,400,000 are already the miserable living victims and dupes of white man's cupidity, degraded, discouraged, and lost in the bewildering maize that is produced by the use of whiskey and its concomitant vices; and the remaining number is yet aroused and unenticed from their wild haunts or their primitive modes, by the dread or love of the white man and his allurements. I have roamed about from time to time during seven or eight years, visiting and associating with some 3 or 400,000 of these people, under an almost infinite variety of circumstances; and from the very many voluntary acts of their hospitality and kindness, I feel bound to pronounce them, by nature, a kind and hospitable people. I have been welcomed generally in their country, and treated to the best that they could give me, without any charges being made for my board; they have often escorted me through their enemies country at some hazard to their lives, and aided me in passing mountains and rivers with my awkward baggage; and under all these circumstances of exposure, no Indian ever betrayed me, struck me a blow, or stole from me a shilling's worth of property, that I am aware of.

**History of the Irish Rebellion**  
OR THE  
**UNITED IRISHMEN,**  
THEIR LIVES AND TIMES:

BY DR. R. R. MADDEN,  
AUTHOR OF "TRAVELS IN THE EAST," &c. &c.  
"This work contains particulars never before made public, respecting the plans, object and conduct of the United Irishmen; the means by which their secrets were betrayed to the Government, & their measures frustrated." To secure a copy immediate application must be made, as the supply will be exhausted in a day or two. Apply at the Post Office—Price 1s. 10½d.

From the London Tablet.

### PERSECUTION OF THE CATHOLIC CHURCH IN RUSSIA.

A few weeks ago we laid before the readers of the *Tablet* a general view of the constitution of the "national church" of Russia, the most glaring, the most lamentable system of imposture which, with the exception of the Mahometan and the Anglican forms of worship, has been inflicted upon any country since the commencement of the Christian era. Some centuries have passed since the establishments founded by the Turkish and the English despots have entered into conflict with the Church planted on the rock by the MESSIAH. Need we ask what now appears to be the results? It has been given to us to behold, in the very seat of Mussulman authority, the total decadence of that enthusiasm which alone sustained, for a season, in full vigour the doctrines of the Alcoran. Apathy of all sense of religion pervades at this moment the turbaned population of Stamboul; the mosques, formerly so crowded in obedience to the summons from the minarets, are now very generally deserted; indolence, vice, imbecility, cowardice, and ignorance are the prevailing characteristics of the descendants of those fanatics, who, it was once feared, were destined to substitute the Crescent for the Cross in the proudest capitals of Europe. The temporal domination which they acquired has been in these latter days rapidly receding on all sides from the boundaries that little beyond half a century ago were looked upon as much more likely to be extended and strengthened than narrowed and overthrown. Even in the very heart of its empire, the banner of the Redeemer now waves triumphant. There is every reason to hope that before many years elapse, the SANCTUS DOMINUS DEUS SABAOTH shall again resound through the domes of St. Sophia. A contest still rages, indeed, in Lebanon, along the banks of the Jordan, and in the holy cities, between the old Mahometan bigotry and the Christian faith. But it is not difficult to foresee how that warfare is to terminate; and it is not a circumstance unworthy of notice, that a functionary of the Anglican Church happens to be stationed at this moment in Jerusalem, in order to witness there the utter downfall of the religion of the Prophet, as the precursor to the ruin which awaits his own.

So it will unquestionably be with the "national Church" of Russia. She has been for some years concentrating all her forces, and endeavouring to bring within her ranks auxiliaries from all sides—or rather conscripts gathered together by fraud and violence unexampled in the history of despotism—in order to prepare for the contest which she has resolved to carry on against the Catholic religion.—She has already sounded the signal of war. Such is the rigid discipline which she has established in her camp, that instances have occurred in which, for some slight transgressions, her ministers have been degraded to the rank of soldiers, and even to that of servants to officers in the army! No great inconsistency certainly

can be alleged between these occupations—for they all emanate from the same authority. Nor is this liability to punishment limited to the order of the clergy.—There is no "prelate" or "archimandrite," no member even of the "sacred synod" itself, whom a line from the Autocrat may not only discharge from his functions, but divest of his ecclesiastical character, turn into a layman, and condemn to work in the mines of Siberia, or to serve in the military colonies of Tartary. A very extraordinary revolution, indeed, this must be considered in the organization of a church whose patriarch, in the early part of the reign of Peter I., was wont to ride into Moscow upon Palm Sunday on an ass magnificently caparisoned, the Emperor walking by his side holding the bridle, and followed by a long procession of the clergy and people.

We cannot charge the Autocrat with actually shedding the blood of our Catholic brethren within his dominions. It is true that he is not a Dioclesian or a Maximian in that respect; he fears too much the voice of public opinion to resuscitate the fires, the wheels, the pincers, that made so many martyrs during the primitive ages of our Church. He prefers the less public modes of persecution,—those that might be expected from a Greek of the Lower empire,—the dungeon, the secret transportation to places far remote from the home of his victims,—the torture of the mind by every ingenious mode of oppression and mortification.—condemnation to the most severe species of labour, famine, and privation, and misery of every imaginable kind.

Julian openly proclaimed, and carried into effect, as far as he could, his determination to prevent the rising Christian generations within the precincts of his empire from receiving any sort of intellectual improvement. It is the policy of the Autocrat to take entirely into his own hands the education of the Catholic youth, especially of those intended for the ministry of the church, in order that he may betimes render them pliable to his purposes, and subservient to the precepts of his schismatic religion. That religion alone is taught in all the Russian schools. No person can obtain any public employment, whether of a lay or ecclesiastical nature, who cannot produce a certificate to show that he has been brought up in the schools and colleges within the immediate control of the government.

In those provinces where the Roman Catholic religion has yet been preserved, every kind of obstacle to its increase has been recently created. No new chapel can be erected in a locality in the "immediate neighbourhood" of which there are not from one hundred to one hundred and fifty families; and in any such locality there can be no more than one priest. If there be two hundred and fifty families in that locality, two clergymen are allowed, and three where the number of families amount to three hundred. It is very well known that the population of most of the provinces in question is so much depressed, that although a chapel properly situated might be easily attended by the members of 150 families, still those families

cannot be often said to be, according to the strict terms of the ukase upon this subject, within the immediate neighbourhood of the house of worship. The words "immediate neighbourhood" are liable to the most capricious modes of construction. The officers appointed to report upon all cases of demands for new Catholic chapels may, and, in fact, do give those terms just such a meaning as they think proper; and as they are generally schismatics themselves, they take good care to frame their report in a sense as hostile as possible to the Roman Catholic people. The result of this species of legislation is, not only to erect a most effectual barrier against the progress of our holy faith, but to establish the means of silently extirpating it in the course of time. A family is estimated, according to the law, to consist of four individuals; so that, if a chapel be called for in a district, in the immediate neighbourhood of which there are no 400 Roman Catholics, permission is not given for the erecting of a new Catholic house of worship in any such place. Supposing therefore, that the number of Catholics in any given neighbourhood amounts only to three hundred and ninety-nine, it follows that they must remain without a chapel; thus presenting a scale of decimation which no natural increase of population can withstand! Such are the results of a ukase of the Russian senate, confirmed by the emperor, and issued in 1819.

In October, 1841, further measures were taken for the suppression of the Catholic faith in Russia. Catholic landed proprietors, within whose "immediate neighbourhood" there was no public Catholic houses of worship, were allowed, even during the reign of Catherine II., the privilege of having a chapel in their own houses. The ukase just mentioned expressly forbids the prelates of the Catholic dioceses from appointing chaplains to any chapels erected by private individuals. But it might occur that without receiving any regular appointment for the purpose, clergy unattached to any particular mission might, of their own accord, act in the capacity of chaplain in such chapels, with the connivance of the prelate of the diocese. The ukase takes good care that nothing of this kind shall occur; for it ordains that no unlicensed Catholic clergyman shall celebrate divine service in any such chapel. The chapel may, indeed, be built by a private individual; but the law requires that it should be annexed to the nearest parish Catholic church, and that only the curate of the parish, or, in case of his illness, his coadjutor, shall attend in any such house of worship from time to time, to celebrate mass. The "ecclesiastical college," that is, in other words, an authority appointed by the government—or, in default of such appointment, the civil prefect of the district—fixes the days of the year upon which the curate is to give his attendance at private chapels, such as we have mentioned! But the power to make regulations of this nature may not be exercised at all; or the days may be limited to one or two in a year, if the authorities should think fit. Even on the days so arranged, the curate may possibly be prevented

from giving his attendance, by the immediate duties of his own mission. Distance, snow, rain, or other obstacles may interpose to render it impossible for him to perform divine service in the chapels so "annexed." The uncertainty of his presence keep away the congregation: and, sooner or later, it becomes apparent, and the authorities do all they can to bring it about, that the "annexed" chapel might as well never have been built. By other regulations the movement of the clergy, secular and regular, are placed under the most rigid surveillance, with a view to confine them strictly within their own parishes and convents, and to prevent anything like a missionary system from being established amongst them. The curates are, moreover, compelled to make frequent returns of the number of their parishioners. The objects of this order is to inform the authorities of any conversion which might take place: for the lists are most vigilantly examined; and should any name be found in them of persons who had previously belonged to the "national church," the clergyman inserting such name in his list renders himself liable to a penalty, and the convert is forthwith imprisoned, or visited with some other punishment, as if he had committed a crime of the most ignominious nature. Roman Catholics residing in one parish are not allowed to confess to priests of their own religion in another, unless under very particular circumstances. In this rule there appears to be no mischievous effect; but it shows the despotic minuteness with which the religious liberty of the Roman Catholic in Russia is hemmed in on every side. The clergy are particularly enjoined to keep lists of their penitents, which they are bound to produce, when called upon so to do, by the official inspectors; in these lists are to be noted, not only the names of the penitents, but also the number of confessions which each of them makes in the course of a year. Nothing can be much more intolerable than this species of inquisition. The real object of it would seem to be, to furnish the civil power with a knowledge of the parties who attend piously to their religious duties, and of those amongst whom a laxity in this respect prevails; the former are thus marked out for severity of treatment whenever they come within the reach of the government, while the latter are courted, in order to seduce them away from their religion altogether. The requisition of such lists is, with reference to females especially, most indelicate; for who would like to have it reported to the government how often they have been to confession in the course of a year? The regular bent on multiplying the difficulties to which a Roman Catholic is subject in Russia, and to make him feel most painfully, at every step he takes in the ordinary course of his religious duties, how different is his lot from that of his schismatic neighbour, to whom none of these restrictions are applicable. He endures, in fact, a religious serfage, which is intended to bow down his mind, and to terrify him from making the slightest effort to propagate his faith. We have stated enough for the present to show the determined hatred against our holy religion by which the Russian

government is actuated; the efficacious, though to the world, unobvious, measures which that government has taken, and from time to time continues to multiply, with a view to eradicate that religion from every district in which the slightest vestige of it still remains. There was no enactment in the British or Irish code of penal laws which is not imitated in the Russian anti-Catholic system of legislation, under forms indeed not quite so direct and tangible, but equally inimical, tormenting, and enslaving in every respect. The letter of the law is tyrannical enough; but Russian Catholics have stated to us, that it is impossible for foreigners to understand the personal mortifications which are superadded to the law, by the insolence of the officers, who are commissioned to see it carried into execution. Under an outward form of toleration, the most degrading and infamous system of persecution is put into action, from which there is no possibility of escape, except through the fatal portals of apostacy. M.

### PROTESTANT PERSECUTION OF CATHOLICS:

#### THE ORIGIN OF ILLEGAL SOCIETIES IN IRELAND.

From Madden's "United Irishmen"

The Peep-of-day Boys sprung up in the year 1784, in the county of Armagh. The members of this secret association were also known by the name of "Protestant Boys," and "Wreckers," and, finally, by that of "Orangemen." The character of their proceedings must have been particularly atrocious, when Sir Richard Musgrave felt the impossibility of palliating the exuberancy of their zeal in the cause of ascendancy. He says "They visited the houses of their antagonists (victims, he ought to have said) at a very early hour in the morning, to search for arms; and it is most certain that, in doing so, they often committed the most wanton outrages—insulting their persons and breaking their furniture."

The ardor of the religious zeal of this privileged association, could be appeased by nothing short of the popish lands and tenements of the Roman Catholic peasantry, in all the neighbouring districts. In the fervor of their assumed enthusiasm for the diffusion of pure religion, they posted the following pithy controversial notice on the doors of the benighted Romanists—"To hell or Connaught;" now as they were held to be going to the former region their own way, in turning them out of their houses and homes, it would seem that it was their lands and tenements, and not the cause of true religion, about which these champions of the church were interested. Lord Chesterfield speaks of Lady Palmer, a young Irish lady of the old religion, who frequented the Castle in his time, as "a very dangerous Papist." The possession of beauty, like the occupation of land, on the part of the Romanists, was no doubt of a very dangerous tendency.

In the beginning of 1796, it was generally believed (says Plowden) that 7,000 Catholics had been forced or burned out of the county of Armagh; and that the ferocious banditti who had expelled them, had been encouraged, connived at, and

protected by the government." In the analysis of the report of the committee on Orange Institutions, in the Edinburgh Review of January, 1837, the following account is given of the proceedings of the "Peep-of-day" Boys; and of their systematic atrocities in 1795, under the newly adopted name of Orangemen.

"The first Orange lodge was formed on the 21st September, 1795, at the house of a man named Sloan, in the obscure village of Loughall. The immediate cause of those disturbances in the north that gave birth to Orangism, was an attempt to plant colonies of Protestants on the farms or tenements of Catholics, who had been forcibly ejected. Numbers of them were seen wandering about the country, hungry, half-naked, and infuriated. Mr. Christie, a member of the Society of Friends, who appears to have passed sixty or seventy years on his property as quietly as a man may in the neighbourhood of such violent neighbors, gives a painful account of the outrages then committed. He says (5573) "he heard sometimes of twelve or fourteen Catholic houses wrecked in a night, and some destroyed;" (5570) "That this commenced in the neighbourhood of Churchill, between Portadown and Dunganannon, and then extended over nearly all the northern counties. In the course of time, after the Catholics were many of them driven from the county, and had taken refuge in different parts of Ireland, I understood they went to Connaught. Some years after, when peace and quietness was in a measure restored, some returned, probably five or six years afterward. The property which they left was transferred, in most instances to Protestants; where they had houses and gardens, and small farms of land, it was generally handed over by the landlords to Protestant tenants. That occurred within my knowledge." He farther says, "It continued for two or three years, but was not quite so bad in 1796 and 1797 as it was earlier. After this wrecking, and the Catholics were driven out, what was called "The Break of Day" party merged into Orangism; they passed from one to the other, and the gentlemen in the county procured what they termed their Orange warrants, to enable them to assemble legally, as they termed it. The name dropped and Orangism succeeded to "Break-of-Day Men." (5575.)

"At first, the association was entirely confined to the lower orders; but it soon worked its way upward, and, so early as November, 1796, there appears a corrected report of the rules and regulations officially drawn up, and submitted to the Grand Lodge of Ireland, under the presidency of Thomas Veiner, Esq., Grand Master; J. C. Beresford, Esq., Grand Secretary, and others. The state of the country, soon after the formation of these societies, is faithfully described in an address, which the late Lord Gosford, as governor of Armagh, submitted to all the leading magistrates of the county. His lordship stated, that he had called them together to submit a plan to their consideration, for checking the enormities which disgraced the county. He then proceeds: "It is no secret that a persecution, accom-

panied with all the circumstances of ferocious cruelty which have, in all ages, distinguished that dreadful calamity, is now raging in this country. Neither age, nor even acknowledged innocence, as to the late disturbances, is sufficient to excite mercy—much less afford protection. The only crime which the wretched objects of this merciless persecution are charged with, is a crime of easy proof—it is simply a profession of the Roman Catholic faith. A lawless banditti have constituted themselves judges of this species of delinquency, and the sentence they pronounce is equally concise and terrible; it is nothing less than a confiscation of all property, and immediate banishment. It would be extremely painful, and surely unnecessary, to detail the horrors that attend the execution of so wide and tremendous a proscription, which certainly exceeds, in the comparative number of those it consigns to ruin and misery, every example that ancient and modern history can afford; for where have we heard, or in what history of human cruelties have we read, of more than half the inhabitants of a populous country, deprived at one blow, of the means, as well as the fruits of their industry, and driven, in the midst of an inclement winter, to seek a shelter for themselves and their hapless families where chance may guide them? This is no exaggerated picture of the horrid scenes now acting in this county; yet surely it is sufficient to awaken sentiments of indignation and compassion in the coldest heart. Those horrors are now acting, and acting with impunity. The spirit of impartial justice (without which law is nothing better than tyranny) has for a time disappeared in this county, and the supineness of the magistracy is a topic of conversation in every corner of this kingdom." [Evidence, 3251.]

"The resolutions moved by his Lordship were adopted, and signed by all the leading magistrates, who thus bore undeniable testimony to the persecution the Catholics were then suffering in that county, which was the cradle, and has ever been the hot-bed of Orangism.

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

So much for the report, with regard to the objects of this society, and the obligations of its oaths, &c.

Now the oath above referred to is sufficiently objectionable, on the score of the

conditional allegiance it embodies; but the original oath or purple test of this society, was not produced by the officers of this society, on the inquiry entered into by the committee in 1835—but the existence of this diabolical test was given in evidence before the secret committee of 1798, by Mr. Arthur O'Connor, and the knowledge of it admitted by the committee on that occasion, when O'Connor's statement was answered by one of the members belonging to the administration, in these words: "Government had nothing to do with the Orange society, nor with their oath of extermination."

In the memoir of the examination of Messrs. O'Connor, Emmett, and M'Nevin, drawn up by themselves, O'Connor's answer is given to this observation: "You, my Lord Castlereagh, from the station you fill, must be sensible that the executive of any country has it in its power to collect a vast mass of information, and you must know, from the secret nature of the Union, that the executive must have most minute information of every act of the Irish government. As one of the executives (of the United Irishmen,) it came to my knowledge that considerable sums of money were expended, throughout the country, in endeavouring to extend the Orange system, and that the Orange oath of extermination was administered; when these facts were coupled, not only with the general impunity which has been uniformly extended to all the acts of this diabolical association, but the marked encouragement its members have received from government, I find it impossible to exculpate the government from being the parent and protector of these societies."

The fact of the protection of "the Peep-of-Day Boys," or the Orangemen, on the part of the government, admits of no doubt. When the insurrection act and the convention bill were introduced, the excesses of the peasantry, whom they had goaded into resistance, were denounced by the viceroy of the legal officers of the government, but not the slightest allusion was made to the outrages of the exterminators of Armagh; nay, bills of indemnity were passed to protect their leaders and magisterial accomplices from all legal proceedings on the part of their victims. As to the effect of these societies in promoting the views of the United Irishmen, it is clearly admitted by the members of the executive of the society of the United Irishmen, that the prosecution of the people in Armagh, the protection of the exterminators, and the enactment of sanguinary laws, and especially of the insurrection and indemnity acts, had not only filled the ranks of their society, but had the executive to the conclusion, that the government had forfeited all claims to obedience, and was to be resisted. "No alliance whatever was previously formed," says O'Connor, "between the Union and France"—namely, before the middle of 1798. The same answer is given by Emmett. So much for the power given to the United Irishmen by the persecution of the people on the part of the Orangemen permitted by the government; and as for the immediate causes of the outbreak of the subsequent and consequent rebellion, we can

only refer to the question put by the Lord Chancellor — "Pray, Mr. Emmett, what caused the late rebellion?" and to the reply to it of Emmett—"The free quarters, the house-burnings, the tortures, and the military executions, in the counties of Kildare, Carlow, and Wicklow." In fact, persecution and disaffection followed in the order of cause and effect; the turbulence of the Defenders can only be looked on as the consequence of the Orango depredations, and the excesses of both parties the plea for the attempt of uniting the people of all religious denominations in one great national society.

Sir Jonah Barrington considers the idea of Orange Societies arose from the association of the aldermen of Skinners' Alley; the latter owed its origin to the restoration of the old corporate body to their former power and privileges, at the departure of James the Second. Their meetings were for the indulgence of that kind of Cherokee festivity, which is indicative of sanguinary struggles or successful onslaughts, past or expected. Their grand festival was on the 1st of June, the anniversary of the Battle of the Boyne, on which occasion the charter-toast was drunk by every member on his bare knees. At the time of Sir Jonah's initiation, "his friend, Doctor Patrick Dulgenan, was the Grand Master." The *standing dish*, at the Skinners' alley dinners, was sheep's trotters, in delicate allusion to King James's last use of his lower extremities in Ireland; and the cloth being removed, the charter-toast, the antiquity of which was of so ancient a date as the year 1689, was pronounced by the Grand Master on his bare joints to the kneeling assemblage, in the following words: "The glorious, pious, and immortal memory of the great and good King William, not forgetting Oliver Cromwell, who assisted in redeeming us from Popery, slavery, arbitrary power, brass money, and wooden shoes," &c. &c. &c. The concluding part of this loyal toast is a tissue of vulgar indecencies, and imprecations on "priests, bishops, deacons," or any other of the fraternity of the clergy who refuse this toast, consigning their members to the operation of red-hot harrows, and their mangled carcasses to the lower regions. In detailing the particulars of these brutal and bacchanalian proceedings, Sir Jonah says, "it may be amusing to describe them"—and then he denominates the association as "a very curious, but most loyal society; and that "their favorite toast was afterwards adopted by the Orange societies, and was still considered the charter-toast of them all. Sir Jonah's notions of mirth and loyalty were, no doubt, in accordance with those of the circle in which he moved. Indeed, he prefaces this account of the exuberance of zeal of the Skinners'-alley aldermen, with a declaration of his own political sentiments; as being, though not an ultra, one in whom loyalty absorbed almost every other consideration.

Few of the Orangemen in the north were probably actuated by the motives to which their proceedings are commonly attributed. It is generally supposed that they were animated by a blind, indiscri-

minate fury against the people, solely on account of their religion. This is not a fair statement, and whoever inquires into the history of these times will find it is not true. These men were impelled, as their descendants are, by a simple desire to get possession of property belonging to people who had not the power to protect it, and to give their rapacity the colour of a zeal for the interests of their own religion.

It is doing the Ascendency party a great injustice, to suppose that their animosity to their Roman Catholic countrymen arose from a spirit of fanaticism, or of mistaken enthusiasm in their religious sentiments. The plan of converting souls by converting the soil of the old inhabitants of a country to the use of the new settler, is of ancient date. With this party the matter is one of money and of property in land, which wears the outward garb of a religious question.

The Puritans who sought refuge in America, when they found the most fertile portion of Massachusetts in the possession of the Indians, did not think of dispossessing the rightful owners of the broad lands they coveted, without giving the sanctimonious air of a religious proceeding to their contemplated spoliation.

They convened a meeting, which was opened with all due solemnity, and the following resolutions are said to have been passed unanimously:—

Resolved, That the earth is the Lord's, and the fullness thereof.

Resolved, That the Lord hath given the earth as an inheritance to his Saints.

Resolved, That we are the Saints.

How far the ludicrous may be found herein to mingle with the historical data, it is hard to say, but the spirit in which similar conclusions are arrived at in "the Island—proverbially—of Saints," it is impossible not to recognise in the above mentioned theological and political resolutions. The zeal of Orangeism in behalf of religion cannot impose on a close observer. The penal code was framed for the protection of confiscated property; and the assumed hostility to the religion of the people who were dispossessed, was only a practice in accordance with the purport and pretence of the iniquitous statutes, which had already legalized three general confiscations within a period of 200 years. This legalized system of rapine and proscription has been productive of evils which still are felt, and those who, along with the lands of the proscribed people, obtained all the political privileges that were thought essential to the security of their new possessions, would have been more just than the generality of mankind, if, having power to protect the spoils they had obtained, or were encouraged to expect, they had not abused their privileges, and did not see in every extension of the people's liberties, another encroachment on the limits, now daily narrowing, of their power, property, and political pre-eminence.

#### HAPPINESS.

We are happy in proportion to the good qualities we have cultivated or possess; such as prudence, mildness, patience, and fortitude.

#### REVIEW

OF DR. MADDEN'S NEW WORK, "THE UNITED IRISHMEN."

From the "Freeman's Journal."

Dr. Madden's work divides itself into three parts—an historical introduction, presenting a rapid but well condensed sketch of Irish history down to the close of the last century, and evidently written by another and an abler hand; an account of the proximate causes that originated the Society of United Irishmen, and of the doings of that body when established, including a short narrative of the rising in 1798; and a biographical memoir of the two Sheares's, much more in detail than any other portion of the book.

Dr. Madden, who appears to be a decided and of course exclusive advocate of what is termed "moral force," seems to imply some censure upon the leaders of the United Irishmen, for having resorted to arms to redress the popular grievances, instead of being content to work with the might of popular opinion. This tendency we noticed throughout his production, but particularly in the "Preface." In this conviction he stands by no means alone. He holds it in common with many of the best and wisest Irishmen of the present day, some of whom have given expression to it much more strongly than he has chosen to do. We do not propose here to go into any lengthened discussion of this point. It involves too many and conflicting questions, requires too much minute and protracted investigation to be fitted for the columns of a newspaper. It may not be amiss, however, to say a few words upon the matter.

It is admitted on all sides that the motives of the United Irishmen were purely patriotic, and their object the welfare of their country. If they failed of attaining their end, they did not necessarily incur blame. Where they deserve censure, if at all, is for the means they employed. It may be alleged that those means were grossly inadequate—that, without sufficient preparation, or the slightest prospects of success, they plunged the country into all the horrors of a civil war—that their plans were ill-concerted and worse executed—that even when embarked in the struggle there was division and distrust among the leaders, and among the people dismay and disunion. To all this we answer—Look at the facts. This "Rebellion" so badly planned, so hopeless, so wretchedly managed, though deprived of its principal leaders, frustrated in its original designs, confined to one county and there forced into a premature outbreak, was yet sufficiently formidable to require a military force of beyond 120,000 men, regulars, militia, yeomarry, and volunteers, and an expenditure calculated at twenty-five millions sterling (120 millions of dollars)—to suppress it. The number of United Irishmen enrolled has been variously estimated. When Dr. MacNeven was questioned on this point by a member of the Secret Committee of 1798, he replied—"The number regularly organized is not less than 300,000, and I have no doubt all these will be ready to fight, when they get a fair opportunity." Lord Edward Fitzgerald

was confident that on taking the field he would be joined by at least 100,000 effective men. One thing is certain, that in Wexford alone, which was neither the most populous nor the best organized of the thirty-two counties, the insurgents were upwards of 35,000 strong. Neither were arms wanting, for beyond 120,000 of all descriptions, principally pikes and muskets, were captured by the royal forces.

Having thus seen that the hopes of the Irish leaders were neither chimerical nor inconsiderable, from what we know of their prospects and the actual results, let us examine the objections against the *principles* of their resistance. To do this fairly we must take for our rule that wise observation of Sismondi—as wise a one as ever was made by that profound though prejudiced historian. He says: "There is no greater error, than to suppose that any great event, or epoch, can be profitably viewed apart from the causes by which it was produced and the consequences by which it was followed; the habit of viewing facts apart from the circumstances by which they are connected and explained, can have no other result than the fostering of prejudice, the strengthening of ignorance, and the propagation of delusion."

In estimating the degree of blame which is to be attached to the leaders of the United Irishmen for resorting to arms, we must take into consideration the times in which they lived, when the sword was literally the sceptre, and an appeal to physical force was the universal and unquestioned mode of redress; the tyranny under which the people had so long suffered, for which, as it was thought, every peaceful remedy had been tried in vain, and under which they were suffering, just then, more keenly than ever; the effects of the example set them in their own country by the Volunteers, and that more pernicious one held up by the Revolutionists of France; in a word all the circumstances connected with them both before and after their brief career. It is easy for us, at the distance of nearly half a century, when the smoke and the din of the conflict have cleared away, and the din and turmoil of the struggle have subsided,—it is easy and pleasant for us to talk philosophically, and reason nicely about the best means of removing a tyranny which drove even wise men mad. With a smile of commiseration for their folly, and of self complacency at our superior wisdom we can point to "public opinion" and "moral force" now as the true means for redressing wrong. But let us not try the men of '98 by a standard which did not then exist. The converse of the maxim, "From him unto whom much is given, much shall be required," is—"Judge not a man by lights which were not given him." The leaders of the Insurrection had no public opinion to work with.—The Catholics of those days were, politically and socially, too unimportant to give tone to the general sentiment. Moral force was an element in politics then unknown. To create the former, and prove the powers of the latter, was a task reserved for one, of whom they were but the precursors, with all admiration and gratitude for their

be it said, for the world had never seen a champion of liberty like him who has raised his country almost to a rank among the nations, and has won for her by crimeless, sinless, stainless means what a Flood and a Charlemont would not yield, what a Curran and a Grattan could not secure, and for which Emmett and Fitzgerald died in vain.

To sum up these imperfect remarks: The United Irishmen had in view what they judged to be the welfare of their country; they took what they thought the best means—and, in fact, the only means then known—to attain their object. If those measures after entailing much misery on the people eventually failed, let us remember that success does not follow as a necessary consequence upon either the justice of a cause, or the wisdom of its advocates, nor even upon both combined, and let us lean lightly upon the memories of men, whose intentions were the best, and who atoned for their errors—if any they committed—with their blood!

**CONVENTS IN THE MIDDLE AGES.**

Were we to enumerate the benefits conferred by the missionaries in what are called the dark ages, our voice might be suspected; let us, then permit Protestant writers to speak.

The German Convents of the middle ages were the asylums of literature and the arts. In those times the monks were the only representatives of intelligence; in the cloisters were found painting, sculpture, poetry, and archæology. Look at those magnificent edifices, those churches, chapels, houses of prayer, which they erected; the monasteries, the abbies, the priories, which they founded and endowed; the bridges which they flung over rivers; the asylums and hospitals which they opened for the sick and infirm; the gymnasia and academics which they instituted. It was there civilization found refuge. Had it not been for the cloisters, Europe would have fallen into decrepitude, and probably have performed in barbarism. Each cenobite had his allotted task. Some, like the Carthusians cultivated the soil, cleared the forest, fertilized the barren ground, stayed the path of the torrent, taught their own, and transmitted to succeeding generations, the principles of irrigation, of grafting, and of agriculture. Others, like the Benedictines, were employed in decyphering and transcribing ancient characters, and thus preserving the titles of our municipal franchises, or in commenting on and translating the Greek and Latin authors; while simple scribes laboured, with almost an angel's patience, in adorning, with vermilion and azure, the hymns and prayers of religion. In the 16th century there were Italian cloisters, which were veritable studies of painting and architecture. When prayer was over, the monks retired to their labour—some with the chisel, others with compass or pencil. Italy is rich in the monuments of monastic glory. In Florence, the great attraction of the Petitt Gallery is the Saint Mark of Fra Bartolameo. Fra Jacondo was called to France to construct the finest bridges of the capital.

A convent of the middle ages might be likened to a bee hive. While some were engaged in carving the wood, which in their hands, assumed every form, and often, like sculptured marble, seemed to become animated, others were employed in discovering the treasures concealed in ancient manuscripts: some had the starry firmament to contemplate and admire, while to others of their brethren was assigned a world, perhaps more difficult to explore—the human heart. Asia Minor was filled with monasteries, where monks were occupied, day and night, in transcribing the poets and orators of ancient Greece and Italy. There were more than 150 of these sanctuaries in Calabria and the neighborhood of Naples. Look at that promontory which advances from Macedonia into the Ægean sea; it is Mount Athos; and never will any human institution render to civilization the services which it has received from the single house of prayer. Sixty three palaces and seats of French Kings are enumerated, in which religious men were occupied in re-producing the royal charters. The church employed a numerous band of scribes, all consecrated to God, and engaged in transcribing sacred and profane monuments in the halls of the *Scriptorium*. It was an African monk, Eutholicus, who introduced the accents; another monk invented the capital letters.

Occam, Scot, Durand, however decried by moderns, were remarkable men in their generation. They contributed to the progress of the human mind, and prepared the way for the great discoveries of the 16th century. Luther was not always unjust to the schoolmen; he asserted the claims of one of them, Peter Lombard, to the esteem and gratitude of mankind.

The monastics have other claims on our gratitude. It was in the retirement of the convent that the quarrels so frequent in Germany, between the nobles and their vassals, were often terminated; and we must do the monks the justice to say, that the oppressed always found in them eloquent advocates. If, unhappily, their voices were not always hearkened to; if the Prince sometimes preferred appealing to the sword, then the cell of the monk became the asylum where the vanquished found protection, consolation and support, and where he remained until a reconciliation could be effected between lord and vassal. How often did the conqueror repair to the cloister to expiate his triumphs and his crimes in sackcloth and in tears! Let us not forget that the convent was the holy ark in which, during the universal shipwreck of learning, the sacred scriptures were deposited, and defended from the hands of the ruthless barbarian. The first German version of the Scripture was the work of a monk.—Ottfried of Wissemburg versified the Psalms and the New Testament, in the 10th century; Rahan, Maurus, and Walfrid translated the entire Scripture into German. For the biblical translation of Augsburg and of Nuremburg, of the 15th century, we are indebted to a similar source.—*Audin.*

In our last week's notice of "Cash Received," for "Mr Anderson, 7s 6d" read Mr. Armstrong, 7s 6d.

**CATHOLIC PRAYER BOOKS** for Sale at this Office. Price 1s. 10<sup>d</sup>. August 10, 1842.

**THE NEWS,**

**THE LARGEST & CHEAPEST NEWS-PAPER IN BRITISH AMERICA,** IS published weekly at Kingston, with new Type, on a handsome sheet, at the low rate of

**Three Dollars per Annum,** WHEN PAID IN ADVANCE.

THE NEWS is a Journal of Literature, Commercial, Political and General Intelligence, and is equally a domestic and a business paper.

As the Provincial Parliament will now shortly assemble, the undersigned respectfully informs all those interested in the sayings and doings of their representatives, that ample and correct

**PARLIAMENTARY REPORTS** will be regularly furnished in the columns of THE NEWS during the approaching season.

Every individual should be in possession of a newspaper from the Seat of Government, and the present is a fitting time to secure one.

No order will be attended to without being accompanied by the money for at least six months' subscription.

Address—S. ROWLANDS, Kingston.

**WANTED A SITUATION** by a Young Man, capable of holding any situation, as Storekeeper, or Manager of any Mercantile Business. The best references will be given as to his character and capacity; and security granted to any amount. Apply to the Editor.

**PAPER HANGINGS.** 2,000 PIECES of English, French, and American PAPER HANGINGS, of the most choice and fashionable Patterns, for sale, wholesale and retail, at exceedingly low prices, by

THOS. BAKER. Hamilton, Aug. 1, 1842.

**WEAVERS' REEDS** 600 STEEL AND CANE Weavers' Reeds, of the necessary numbers for Canada use, for sale by

THOS. BAKER. Hamilton, August 1, 1842.

**REMOVAL.** THE Subscribers respectfully intimate that they have now removed their

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

OSBORNE & McINTYRE. Hamilton, June 20, 1842. 42-1m

**CANADA FALLS BOARDING-HOUSE.** MR. TRUMBLE,

BEGS to acquaint his friends and the public, that his house, the residence of the late General Murray, is now open for the reception of Ladies and Gentlemen visiting the Falls, who may prefer a private Boarding-House to the bustle of a Hotel. They can be accommodated by the week, day or month on reasonable terms; and from the invariable attention paid to the comfort and convenience of those who may frequent his house, he hopes to merit a share of public patronage. Niagara, June 22, 1842.

**CABINET, FURNITURE, OIL AND COLOUR WAREHOUSE.** KING-STREET, HAMILTON, Next door to Mr. S. Kerr's Grocery

**MESSRS. HAMILTON, WILSON & Co.**, of Toronto, desire to announce to their friends and the public of Hamilton and its vicinity, that they have opened a Branch of their respective establishments in this place, under the direction of Messrs. SANDERS and ROBINSON, and that they intend to manufacture all kinds of Cabinet and Upholstery Goods, after their present acknowledged good and substantial manner.

—ALSO— Painting in all its branches, Gilding oil and burnished do., Lettering Signs &c. &c., Paper Hanging, Rooms Colored &c. &c., which they will execute cheap and good. To their friends, many of whom they have already supplied, they deem it superfluous to give any further assurance; and to those wishing to deal with them, they would respectfully say "Come and try."

Also, a quantity of Berlin Wool and Ladies' Work Patterns, kept constantly on hand.

N. B.—Gold and Plain Window Cornices of all kinds, Beds, Mattresses, Palmetto, Looking Glasses, Picture Frames &c. &c., made to order on the shortest notice. King street, [next door to Mr. Kerr's Grocery.] Hamilton, June 28th, 1842.

**GENUINE DRUGS AND MEDICINES** (WHOLESALE AND RETAIL.)

**M. C. G.'S** BEGS leave to inform his friends and the public, that he has just received an extensive and general assortment of

**DRUGS AND MEDICINES,** Paints, Oils, and Dye Stuffs; English, French and American Chemicals, and Perfumery, &c. &c., which he will sell by

WHOLESALE AND RETAIL, at the smallest remunerating profits for Cash. M. C. G.'s thorough knowledge, combined with his experience in the Drug business, warrants him in saying, that all those who may favor him with patronage may confidently rely in procuring at his Store, almost every article in his line of business of very superior quality. He would, therefore, earnestly solicit a share of public patronage.

M. C. G. is Agent for the American Phrenological Journal,—and keeps constantly on hand Fowler's System of Phrenology, and Busts accompanying the work, with the organs raised and marked; Fowler on Matrimony, Temperance, the Phrenological Almanac, and the Phrenological Characters of Fanny Elssler, the Actress, and J. V. Stent; the Sculptor,—all works of acknowledged worth. Hamilton, July 22, 1842. 46

**CARRIAGE TRIMMING**

E. MCGIVERN BEGS to inform his friends and the public in general, that he has engaged a first rate Carriage Trimmer, lately from New York, and is now prepared to execute all orders in the above line in the newest styles and on the most moderate terms, at his Shop on King street, second door from Hughson street, opposite Messrs. Ross & Kennedy's store. Hamilton, June 3, 1842

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



ROYAL EXCHANGE, KING STREET, HAMILTON—CANADA,

BY NELSON DEVEREUX. THE Subscriber having completed his new Brick Building, in King Street, (on the site of his old stand) respectfully informs the Public that it is now open for their accomodation, and solicits a continuance of the generous patronage he has heretofore received, and for which he returns his most grateful thanks. N. DEVEREUX. Dec. 24, 1841.

QUEEN'S HEAD HOTEL. JAMES STREET, (NEAR BURLEY'S HOTEL.)

THE Subscriber respectfully acquaints his friends and the public generally, that he has fitted up the above named house in such a style as to render his guests as comfortable as at any other Hotel in Hamilton. His former experience in the wine and spirit trade enables him to select the best articles for his Bar that the Market affords; and it is admitted by all who have patronized his establishment, that his stabling and sheds are superior to any thing of the kind attached to a public Inn, in the District of Gore. N. B.—The best of Hay and Oats, with civil and attentive Ostlers. W. J. GILBERT Hamilton, Sept. 15, 1841.

Carriage, Coach, and Waggon PAINTING.

THE Subscriber begs to inform the Public, that he has removed his Shop from Mrs Scobell's to Walton and Clark's premises, on York Street, where he continues the Painting and Varnishing of Carriages, Coaches, Sleighs, 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 EVERY STABLES Near Press's Hotel. HAMILTON.

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

SHIP INN.

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

NEW HARDWARE STORE.

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

SAMUEL McCURDY, TAILOR, STREET, HAMILTON

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

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

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

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

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

Horse and Cattle Medicines of every Description.

Physician's prescriptions and Family recipes accurately prepared.

N.B. Country Merchants and Pedlers supplied on reasonable terms. Hamilton, May, 1842. 38-6m

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.

E. McGIVERN respectfully announces to his friends and the public, that he has removed from his old stand to the new building, opposite to the retail establishment of Isaac Buchanan & Co., on King street. In making this announcement to his old friends, he most respectfully begs leave to express his grateful thanks for past favors, and hopes that unremitting attention to business will insure him a continuance. Hamilton, Feb. 22, 1842.

PRINTERS' INK.

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

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

WEEKLY & SEMI-WEEKLY N.Y. COURIER & ENQUIRER TO THE PUBLIC.

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

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

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

WEEKLY COURIER & ENQUIRER.

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

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

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

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

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

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

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

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

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

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

Daily Papers TEN Dollars per annum.

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

New York, February, 1842.

THE HAMILTON RETREAT.

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

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

ROBERT FOSTER. Hamilton, Sept., 1841.

PATRICK BURNS,

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

THE CATHOLIC.

Devoted to the simple explanation and maintenance of the ROMAN CATHOLIC CHURCH; And containing subjects of a RELIGIOUS—MORAL—PHILOSOPHICAL—and HISTORICAL character; together with Passing Events, and the News of the Day.

PUBLISHED on WEDNESDAY MORNINGS, 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.

PRICES OF ADVERTISEMENTS.

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

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

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

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

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

\* Produce received in payment at the Market price.

LETTER-PRESS PRINTING OF EVERY DESCRIPTION NEATLY EXECUTED.

AGENTS.

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

- Rev Mr. O'Flynn, Dundas
Rev Mr. Mills, Brantford
Rev. Mr. G. Hney, Guelph
Rev. J. P. O'Dwyer, London.
Dr Anderson, do
Mr Harding O'Brien, do
Rev Mr Vorvais, Amherstburg
Mr Kevel, P. M., do
Rev Mich. MacDonell, [Maidstone], Sandrich
Very Rev August McDonell, Chatham
A. Chisholm Esq., Chippawa
Rev Ed. Gordon, Niagara
Rev Mr Lee, St Catharines
Messrs P. Hogan & Chas Calhoun, St Thomas
Mr Richard Cuthbert, Streetville
Rev. Mr. Snyder, Wilnot, near Waterloo
Rev Mr. O'Reilly, Gore of Toronto
Rev W. Patk. McDonagh, Toronto
Rev Mr. Quinlan, New Market
Rev Mr. Charest, Penetanguishene
Rev Mr Proulx, do
Rev Mr. Fitzpatrick, Ops
Rev A. r. Kernan, Cobourg
Rev Mr. Butler, Peterborough
Rev Mr. Lalor, Picton
Rev. Mr. Brennan, Belleville
Rev T. Smith, Richmond
Right Reverend Bishop Gaulin, 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], Glengarry
Rev John MacDonald, [St. Raphael], do
Rev John MacDonald, [Alexandria], do
John M'Donald, Aylmer.
Mr Martin McDonell, Recollet Church Montreal
Rev P. McVahon, Quebec
Mr Henry O'Connor, 15 St. Paul Street, Quebec
Right Reverend Bishop Fraser, Nova Scotia
Right Reverend Bishop Fleming, Newfoundland
Right Reverend Bishop Purcell, Cincinnati, Ohio
Right Reverend Bishop Fenwick, Boston
Right Reverend Bishop Kenrick, Philadelphia