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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.

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## THE CATHOLIC

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

EDITOR.

Original.

### ALDARNO.

Fies nobilium tu quoque Fontium  
Me dicente. — Hon.

Aldarno down the clifty steep,  
His crystal stream is hurling :  
My ev'ry care he lulls asleep,  
Sooth'd with his ceaseless purling ;

As oft through each his flow'ry glade  
Or with my friend I'm walking ;  
Or, stretch'd beneath the birchen shade,  
Our minds we're freely talking.

The warbling birds from ev'ry bough  
Around are sweetly singing ;  
Each scented flow'r of lovely hue,  
To paint the mead, is springing :

Where frequent hums the prudent bee,  
Her task industrious plying ;  
The rest, like man, with thoughtless glee,  
In airy dance are vying.

Forth from the passing cloud is seen  
The sun effulgent beaming ;  
And through the waving foliage green  
His noontide radiance streaming.

The rural life I here perceive  
For man was first intended,  
Had ne'er the fiend sought to deceive,  
Nor he his God offended.

The city now his noisy home,  
To rural bliss a stranger ;  
Or doom'd o'er all the world to roam,  
Expos'd to ev'ry danger ;

Should e'er he view sweet scene, like this,  
Remov'd from ought alarming ;  
His heart would own primaval bliss,  
Nor feel ought else so charming.

### THE CHRISTIAN RELIGION DEMONSTRATED DIVINE.

CHAPTER XL.

#### Judges.

The writer of this Book, according to the generally received opinion, was the prophet Samuel.

CHAPTER I—Verse 8. Jerusalem was divided into two parts. The one was called *Jebus*, the other *Salem*. The one was in the tribe of *Juda*; the other in that of *Benjamin*. It was taken and burnt by the men of *Juda*; but was retaken and rebuilt by the *Jebuzites*, as appears from verse 22, and continued in their possession till it was finally retaken by King *David*. D. B.

Verse 16. *The Children of the Cinite*, these were the posterity of *Jethro*, the father-in-law of *Moses*; who following the *Israelites*, having embraced their religion were afterwards designated *the Rechabites*. Jerem. 35.

Verse 18. *Gaza*. There were three of the principal cities of the *Philistines*, famous both in sacred and profane history. They were taken at this time by the *Israelites*; but as these took no care to put garrisons in them; the *Philistines* soon recovered them. D. B.

CHAPTER III—Verse 4. "And he left them that he might try *Israel* by them." This life is the time of trial for the just; who, if they had no temptation, could have no merit in resisting it; nor any occasion afforded them of proving their fidelity to God.

CHAPTER VI—Verse 12. "The Lord is with thee, &c." This is the usual salutation of the angelic messengers to God's favourites of the human race. It was the one addressed by the archangel *Gabriel* to the virgin mother of God. It implies all good, for if "the Lord be with us, who can be against us." It is therefore that also, which the priest, God's deputed messenger to his people, addresses to the faithful in the Mass, and other solemn services, prayers and benedictions of the church, saying: *DOMINUS VOBISCU*; or *the Lord be with you!*

Verse 15. "Behold, my family is the meanest in *Manasses*; and I am the least in my father's house."—God uniformly chooses the least and the humblest to effect his greatest and most glorious ends.

Verse 20. *Gideon's* sacrifice of "the boiled kid, and unleavened loaves;" was the emblem, as has been already noticed, of the Saviour's bloody and unbloody sacrifice. He is desired by the angel to place it on the rock; the figurative firm foundation of the church, in which the divine victim, who took the appearance of a sinner, indicated by the kid; and the true bread from heaven, represented by the unleavened loaves, is offered up in sacrifice to God. The rock itself on which the sacrifice was laid, by *Gideon*, God's chosen minister; and consumed by the fire rising out of it; is the emblem of Christ himself, devoured up, as it were, by his own divine fire of charity; that fire which "he came down to cast upon the earth; and which he so much desired to see kindled."

Verse 26. The altar, which *Gideon* built, as God had commanded him, on the top of the rock; and on which he laid his sacrifice; is the same figure continued of the church, in which the true holocaust is offered up, the church founded on the rock: and of which Christ is styled the chief corner stone.

Verse 37. *Gideon's* fleece, on which alone, at first the dew of heaven descended; is recognized by the holy fathers and doctors in the church, as the emblem of innocence in the mother of God; on which in an extraordinary degree the all purifying and refreshing dew of heavenly grace descended; as the angel *Gabriel* saluting her declared in these words; "Hail *Mary!* full of grace." The dew is often used in Scripture as the emblem of grace: and the fleece is the native clothing of the harmless sheep. In the second trial of the fleece, the dew was seen diffused all around it; shewing after her repletion with grace in a supreme degree; and when she had given us the Saviour; the benediction, through him, and grace extended to all. Her innocence, however, was indicated by the fleece, before the extraordinary descent of the dew upon it; she having been so sanctified from the first moment of her existence, as became the

one chosen of all womankind to be "the mother of the most holy and high God."

CHAPTER VII—Verse 7. None but the three hundred warriors, who, in their readiness to fight, only lapped the water from their hands, as they passed along; are chosen to be the champions and deliverers of *Israel* from the yoke of the *Madianites*; while the others, more sensually intent on quenching their thirst, who had bowed down their knees to drink, are rejected, as unworthy of sharing in the promised victory. By this we are taught a lesson of self denial, and given to understand how much in our spiritual warfare our success depends on the mortification of our animal appetites. The Saviour thus "drank of the torrent; therefore did he lift up his head."—Ps. cix. 8.

Verse 13, 14.—Under how many figures does God in his scriptures convey to the human mind the knowledge of his truths and mysteries; instructing us by our senses; and imprinting thus upon our imagination images, which it easily retains; and along with them the simple truths thereby clearly indicated. Thus, the *hearth cake* rolling down the hill, was interpreted the sword of *Gideon*. But *Gideon*, at the same time, like all the illustrious deliverers of God's people, was a prototype of their chief deliverer, the Messiah; who being, as he himself declares, the "living bread which came down from heaven;" is still more appropriately represented by the *hearth cake*, than *Gideon*. In this sense has the rolling *hearth cake* upset the camp of *Madian*; by the universal destruction of idolatry; and the establishment in its stead of his religion and her eucharistic sacrifice, in which he himself is the victim.

V. 16, &c.—By the division of *Gideon's* troops into three bands, is indicated the strength of the God in whose cause they fought; the eternal one in three. By the earthen pitchers, in which lamps were placed; are designated the mean, weak and frail instruments pitched upon by Almighty God to bring disorder and defeat into the enemy's camp; namely the Apostles, and their followers, the earliest christians; who by being agitated and beaten against one another, in persecution, and finally broken to pieces in martyrdom, displayed to their astonished and confounded enemies amid the dark night of error, the divine light of their confirming spirit, which their frail earthly vessels contained.

The sounding of their trumpets is their preaching and proclaiming of the gospel.

The men dismissed from the three hundred, were the multitude, who after, so far following, at last, from their attachment to the enjoyments of this life, abandon the true *Gideon*, *Jesus Christ*.

CHAPTER X—Verse 16. The moment sinners set about in earnest to prove by their deeds their sincere repentance; God "is touched with their miseries;" and is ready to forgive them.

CHAPTER XI—Verse 31. It is most reasonably supposed that *Jephtha's* vow was to consecrate to God whatsoever should first meet him, according to the condition of the thing; so as to offer it up as a holocaust, if it were such a thing as might be offered by the law; or to devote it otherwise to God, if it were not such. And therefore it seems probable that the daughter of *Jephtha* was not slain, by her father; but consecrated by him, tho' with regret, to perpetual virginity.—D. B.

This supposition seems confirmed, from her "bewailing with her companions her virginity;" for in the old law the bearing of children was much coveted by women, in the hope that some day the Saviour might be born of their posterity.

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, JUNE 22.

The objections which the Protestants make to Transubstantiation, are not stronger than those made by the Socinians to the Incarnation.—The following parallel will demonstrate the truth of this remark.

The Protestants reject Transubstantiation,

1. Because the senses perceive nothing in the Host but bread.

2. Because the body cannot be at the same time in two or more places.

3. Because the same body cannot at the same time act and not act; be visible and invisible; mortal and immortal; passible and impassible.

4. Because Christ would take the form of a little Bread.

5th. Because the body of Christ would take a form opposed to human nature.

6th. Because the body of Christ would be received or eaten by the unworthy.

7th. Because the body of Christ cannot be in Heaven, and at the same time shut up in the Tabernacle.

8th. Because it seems absurd to adore Christ in the Sacrament.

Therefore the principles of Protestants lead directly towards Socinianism, and, at least necessarily to downright infidelity.—Therefore religion cannot subsist without mysteries. Therefore, one must believe without seeing; or become a blindfolded infidel.—*Melanges Religieux.*

We are sorry to observe so much malice, prepossession, and willful misrepresentation displayed by any writer affecting to be a Christian, as what we read with pity and disgust in an article of the *Hamilton Gazette*, on the *Jubilee*. How any one, knowing himself to be mortal and amenable, he knows not how soon, before God's tribunal for the damning sin of bearing false witness against his neighbour; nay, against the greatest body, (the only compactly united one) of Christians in the world; how such a one can sit down calmly, and concoct deliberately the most reckless falsehoods, seems to us a Satanic perversion of the human intellect; which, were it not so common in these latter times, among our countrymen, might seem utterly incredible; or who, one would think, could offer himself spontaneously to be the Devil's secretary, or lend himself for any hire to be the deceptive organ of the Lying Spirit? If our Hamiltonian worthy is not one of

this description, we can affirm, without any breach of truth, that he is egregiously ignorant of Catholic principles.

We are happy to learn, through a correspondent, that the Rev. T. Smith, Catholic clergyman of the Richmond mission, has succeeded in establishing among his hearers a strict toe-totalism. Nearly 400 have cheerfully embraced it.

At the same time we take the opportunity to thank him for his zealous and particularly happy exertions, in a mission so extensively scattered, to keep our Catholic afloat.

The miraculous conversation at Rome of the Jew Alphonso Ratisbonne, which we give below, is recorded in the Church of St. Andrew's, where it took place, with the following inscription:

The 20th January, 1842, Alphonso Ratisbonne from Strasbourg, entered here an obstinate Jew. The Virgin appeared to him as she is here represented. He prostrated himself before her, and rose up a Christian. Stranger! carry home with thee, the precious remembrance of God's mercy, and the influence of the Virgin Mary.

On his return to France, this same Convert agreed to build at Paris, a Church for the sisters of St. Vincent of Paul, in honour of Notre Dame des Victoires, who reclaimed him from infidelity. The first day of the month of Mary (May) was chosen for laying the foundation stone of this Edifice, which ceremony was performed by the Curate of Notre Dame, assisted by the Convert's Brother, the Rev. Abbe Ratisbonne.

From the True Tablet.

### REMARKS ON THE MIRACULOUS CONVERSION OF ALPHONSO RATISBONNE AT ROME.

When we first received the Baron de Bussierre's printed narrative of this conversion, we looked to see where it was published. There is a very rigid censorship of the press at Rome, under the superintendence of the College of the Propaganda; and if the publication had come forth with the sanction of that authority, the fact would, of itself, have been sufficient to warrant us in receiving the baron's production with the highest degree of respect. We found that the work had been revised by two eminent ecclesiastics, that it was marked by their *imprimatur*, and that it was published at Rome, *avec approbation*.

Further: upon a cursory perusal of the narrative, we observed that the young Israelite in whose favor this alleged miracle was wrought had the honor and happiness, soon after he became a member of the Church, to be received, in the most affectionate manner, by the Holy Father. This was another circumstance of the greatest weight with us; a circumstance certainly not assuming any feature of a mandatory character, but which, at the same time, could not fail to exercise a powerful influence upon our judgment. For a more clear-headed judge—a judge more careful in examining evidence before he comes to a decision, or more vigilant in guarding from being tinged with the slightest shade of superstition the transcendent trust committed to his custody, never held the keys than his present Holiness Gregory XVI. He was perfectly aware that, by receiving the new convert in the peculiarly distinguished manner which he was pleased to exhibit on that occasion, he afforded to the world a strong presumption for believing that he was of an opinion favorable to the allegation that the conversion was miraculous.

We then proceeded to peruse, with the utmost attention, the narrative itself.—We found it drawn up in the most simple and minute form—not a syllable bearing the appearance of exaggeration—the incidents set down almost hourly as they occurred—dates carefully given—localities uniformly mentioned—the phrases of the Israelite's mind impartially described from day to day—every sentence in the composition as clear as any written language can be. Here, therefore, no ground can possibly be discovered for a charge of invention, or of any imputation of a desire upon the part of the writer to deceive or delude his readers.

Considering in the next place, the actual condition of the Church; the rapid succession of events of a most extraordinary character, by which its career has been recently signalized—its wonderful progress in the United States, in our own colonies, and within the home precincts of the empire itself—counting the numbers of men distinguished for their learning and talents, who from having been once violently opposed to the church, are become not merely its children, but able and most zealous preachers of its doctrines—witnessing, moreover, the irremediable confusion into which the Anglican and Scottish establishments have fallen and from which no power, save that of the Catholic religion, can extricate them—we felt that we were living in times fraught with events of the really miraculous character of which no doubt can be justly entertained.

Having, further, under our contemplation, the unprecedented events which have taken place, and are still going on in Ireland, exhibiting already a mass of full four millions of individuals of both sexes, voluntarily abstaining from the use of intoxicating liquors—seeing as we have seen with our own eyes the immediate results of that grand mental movement in the vast numbers who crowded to the confessionals and to the rails of the sanctuary, in order to participate of the Holy Communion, we are decidedly of opinion that this sudden transition of nearly a whole nation from the path of one of the most deadly of all the vices to the ways of all the virtues, bears about it the essential attributes which distinguish a miracle from the ordinary incidents in the history of mankind.

With these considerations before us, let us now examine the facts connected with the conversion of Alphonso Ratisbonne. Descended of a Hebrew family—born in May, 1814, and therefore on the 20th of January last, when the alleged miracle occurred, of mature age; endowed with a strong intellect: a Jew himself, and so much wedded to his original religion that he conceived the most implacable hatred against his brother, who had embraced the Catholic faith some years ago; affianced to a young lady, a Jewess, in whom all his affections seem to be centered; on the eve of becoming a member of a wealthy Jewish firm, the head of which is his uncle; connected by blood with several Jewish families at Strasbourg, and by community of sentiment with the entire Jewish nation; fully aware

that his adoption of the Christian faith would obtain for him from that nation the ignominious title of an apostate, would probably prevent his union with the person whom his heart had selected to be the partner of his existence, exclude him from his uncle's house of business, and mar all the fortunes of his life; such was his situation when the Baron de Bussierre first conceived the thought of drawing his attention to the doctrines of our Holy Church.

One of the remarkable circumstances in the history of this conversion is, that before the sacred impulse moved the Baron's mind towards Ratisbonne, they had been almost total strangers to each other. The Israelite had been intimately acquainted, indeed, with the Baron's brother, who is a protestant; but the baron had never even seen him, except upon one occasion, and then no approach to the slightest degree of mutual regard took place. The baron, however, was upon terms of the most cordial friendship with Ratisbonne's Catholic brother, and felt a strong predisposition to show the young man all the attention in his power. But every emotion in that direction was chilled by the manner in which it was received.

The narrative itself will show how the parties eventually became, from a mere accident, bound together by ties of friendship. It will inform the reader of the difficulty which the baron experienced in prevailing upon the Jew to accept what is called the "Miraculous medal," and of the "pious stratagem" to which he had recourse, in order to render the mind of Ratisbonne familiar with that simple and beautiful orison, usually attributed to St. Bernard:—

"Remember, O most holy Virgin Mary, that no one ever had recourse to your protection, implored your help, or sought your mediation, without obtaining relief. Confiding, therefore, in your goodness, behold me, a penitent sinner, sighing out my sins before you, beseeching you to adopt me for your child, and to take upon you the care of my eternal salvation.

"Despise not, O mother of Jesus, the petition of your humble client, but hear and grant my prayer.

"O Mary! refuge of sinners; grant me a mother's blessing, and a mother's care, now and at the hour of my death.—Amen."

Notwithstanding an extraordinary emotion which Ratisbonne experienced one morning in the church of Ara Cœli, near the Roman Capital—a church which he entered with his *valet de place*, merely to examine the building and its decorations—he remained utterly insensible to all the efforts of the good baron in his favour.—His resistance to those efforts was of the most obstinate character during the three days preceding that of his conversion; nay, even down to the very moment when accompanied by the baron, he went into the church where the obsequies of M. de Laferronnays were about to be performed. The baron had occasion to go into the vestry for a few minutes, leaving Ratisbonne walking up and down the nave. On his return, he could not see his friend anywhere, until passing the little chapel of St. Michael, he there, to his inexpressible astonishment, beheld him who no longer was a Jew, upon his knees, his hands joined together in the attitude of fervent supplication, his face bathed in tears. It was all over. He was from that instant a child of the Catholic Church.

His declaration of what passed on that occasion will be found in the narrative.—He asserts in the most solemn form that in that chapel, in which there was no painting or statue whatever of the Blessed Virgin, he held her precisely as she is represented on the medal; that she made a sign to him to kneel down; and that, though she spoke not, she seemed to say "IT IS WELL."

The narrative will inform the reader of the results. We are, of course, prepared to hear that many members, even of our own body, reject with scorn the idea that the Blessed Virgin did appear to the unbelieving Jew on this occasion; and that his assertion proceeds from a mere "baseless vision." We need not enter into any discussion upon that point. The actual vision which Ratisbonne declares he had of the holy Mother of the Messiah may or may not have taken place. But the reality of the occurrence thus affirmed is not necessary to the maintenance of the argument in favour of the miraculous character of the conversion. It is the *subtlety of the change* in the Jew's mind—it is the instant fullness of his faith—it is the substitution in his breast, within one moment, of entire, unqualified belief in all the essential doctrines of our religion, for an utter, obstinate total *unbelief* in those doctrines; which appear to us to entitle the fact of this conversion to a place in the catalogue of miracles. If the conversion of St. Paul be justly considered miraculous, equally miraculous, in our humble judgment, is the conversion of Alphonso Ratisbonne. We have nothing further to offer upon this subject than to express our most fervent gratitude to Him who promised to be with his Church all days, even to the consummation of the world, for this manifest testimony of his presence with her in times so remote from the hour when those cheering words passed from his divine lips.

#### RELIGION IN FRANCE.

One of the great results of the restoration of the Bourbons in France, was the revival of the Catholic religion throughout the whole extent of its territory. It was encouraged in every possible way by Louis XVIII. and Charles X. Missions were established, and preachers gifted with more than the ordinary powers of eloquence, as if created specially for the times in which their exertions became so necessary, raised the banner of the cross every where—in the plain and the valley, and upon the mountain; the people flocked from all sides to hear once more those divine truths announced and enforced, which had passed in some districts almost into oblivion, through the evil agency of the great revolution. The result was a very general reaction in favour of religion, which was making rapid progress, when the revolution of 1830 interposed to check that reaction for a while. Such was the desire of the royal family to promote the interests of religion, that in the distribution of the patronage of the Crown, the religious qualifications of the party were usually taken into consideration,

It cannot be denied that this state of things was calculated to generate hypocrisy; those who had any favours to ask, took good care, knowing the feelings of the court upon the subject of religion, to assume at least the garb of the religious character, while vices remained in the heart altogether uncorrected. Candidates for place, who were disappointed in their objects, complained, of course, that none but hypocrites found protection at court; and their complaints were echoed through a press which had never ceased to be of what was then called a philosophical character—a character, let it be borne in mind, which was masqued, and to this hour continues to masquerade beneath it, doctrines of a tendency always revolutionary, always unfriendly to religion, which it looks upon, indeed, with a degree of hatred absolutely inexorable.

When people, therefore, in France, or in Germany, or in any other part of the continent, speak of *philosophy*, they mean anti-Catholicism. The one is put up and sustained as an antagonist to the other.—When in England we make use of the word *philosophy* we generally connect it with some art or science. For instance, we say, "the philosophy of art,"—"the philosophy of natural history,"—"the philosophy of architecture," and so on.—These, and many other things, have their philosophical aspects; and to such philosophy as this the Catholic religion always has given, and for ever will give, her best support. Indeed, it was in her cloisters and system, that philosophy of this kind was first matured into system, and inculcated with effect.

There is no pursuit really ancillary to the acquisition of sound and useful knowledge which she does not encourage and promote, not coldly either, as if she were afraid of it, but actively, warmly, and sincerely; for she is well aware that solid instruction, and the diffusion of the genuine light that comes down from heaven, are amongst the foremost of her duties. But to such philosophy as that which is so called upon the continent she is most decidedly opposed. That species of philosophy uniformly imports not merely latitudinarianism in matters of religion, but the substituting for religious doctrine a code of morality, which, if permitted to take root in the minds of youth, would, sooner or later, bring back upon Europe all the terrors, all the frenzy, all the wild atheism of the great revolution.

Now, the check given to the advance of religion in France by the event of 1830 has manifested itself in this way,—that the journals which, during the period of the restoration, were in some degree reduced to silence upon this subject, have, within these last ten years, more or less resumed their old tendencies to anti-Catholicism, to which they, and those who sympathize with them, have affixed the title of *philosophy*. They affect, occasionally, to mix under this title other studies: but this is done in order to entrap the unwary, just as decoy birds are placed on the snares of the bird-catcher, to attract the free tenants of the air. They point to these studies whenever they complain of invasion upon their real philosophy; and they cry out when their immoral doctrine is exposed, denounced, and resisted by

the ministers of our holy faith, it is astronomy that is sought to be put down—it is geology that is anathematized—it is the science of chemistry that is discountenanced—as if it were not notorious to all the world that some of the men who have obtained the highest degree of eminence in those pursuits were not also distinguished by their attachment to the Catholic faith.

The reader is now prepared to appreciate the nature of the complaint with which the Paris journals, such as the *Constitutionnel*, the *Siecle*, and others of that shade, have teemed during the last week, against such of the Catholic bishops and clergy as have ventured to raise their voices, either through the pulpit or the newspapers, against the "philosophical" lectures in the University of Paris, in other schools and colleges, in other different parts of France, and in lecture-rooms, established solely for the propagation of "philosophy." In the projected law for secondary instruction the prelates do not think that sufficient provision is made for placing education upon the basis of religion; and this the journals describe as an attempt to raise the Church above the Charter, and the Pope above the King—an attempt which they stigmatize as an usurpation.

Now, we cannot understand by what right either the Charter or the King can interpose in matters connected with religion solely, without the assent of the Church. In France, especially, no such right can now be assumed, without a real usurpation; because, although the Charter does acknowledge the existence of the Catholic religion, it does not treat it as an establishment united with the state. The care of souls—or in other words, of religion—belongs entirely to the clergy; and the doctrine is sound and irresistible which maintains, that in France the Church is above the Charter, and the Pope is above the King, or rather, indeed, has nothing whatever, to do with his Majesty in this matter.

"The war," says the *Constitutionnel*, "is now completely organized; and it is 'philosophy' at which the militant Abbots take their aim. Philosophy is in truth, the natural enemy of religion, such as our devotees would wish to make it; the study of man, and of his faculties, does not square with the mysticism which is now inculcated by those who desire to renew amongst us all the superstitions of the middle ages. The champions of the Church, who never regard their means when they are anxious to accomplish an object, proceed in their work by denunciations. At Toulouse, at Strasburg, at Lyons, at Paris,—every place, in short, where philosophy was taught with success, a sudden chorus has been raised of complaint and reprobation. Anathemas without end were fulminated against the professors, and malediction was poured out against the age."

We might cite much more of this kind of language, which we have found lately in the Paris Journals; but we have submitted enough of it to the reader to show the species of abuse which they fling upon religion, under the pretext, forsooth, that

the philosophy so attacked is nothing more than a mere synthesis of history recently published by one of the writers in the *Journal des Debats*,—"a synthesis of history," it says, "more ingenious than true." The Catholic reader will very easily understand what is meant by the "superstitions of the middle ages." Yes, we can go back to the middle ages, and to ages still earlier than these, for the doctrines of our religion; and what is meant to be here attacked are not practices really deserving to be denounced as superstitions, but conduct more strictly consonant with the precepts of our faith than the latitudinarians deem it necessary to pursue. Frequent confessions and approaches to the Holy Communion are, with the philosophers of the present day, 'superstitions of the middle ages!' and the preachers who advocate such pious practices are only so many anathematizers of their precious "philosophy."

The admirable Bishop of Chartres—the Dr. Doyle of France—has drawn upon himself the particular wrath of the *Constitutionnel*, because he has published a series of letters against the University, and exposed the dangerous tendencies of the lectures given by some of its present professors. And then the government is complained of, which does not put down such letters as inconsistent with the spirit of the Charter. Certainly, if the Charter was intended to be the bulwark of "philosophy," the sooner it is itself put down the better. But the charge is ridiculous; and the worst of all is this—that this very philosophy, the *Constitutionnel* and its associates in the press, seem resolved to kindle a civil war in France, the issue of which no man can foresee. Any man acquainted with the state of that country well knows that other elements of contention abound in it to a most perilous extent. But when to these are added a strife between religion and philosophy, desperate, indeed, are the destinies to which that country has to look forward.

Let us, however, hope and pray that those destinies may still be averted from France. There are many circumstances connected with religion there which furnish us with reasons for looking forward with cheerfulness to her religious fortunes, whatever changes may take place in her civil condition. At no former age could her annals present so many, or such able, energetic, fervent, highly-informed, and intrepid prelates, as those who at this moment occupy the sees of her religious kingdom. Her clergy, we may say universally, are models of piety, charity, and zeal; and the result of their exertions is most striking in the numerous congregations with which the churches are filled during the solemn services not only of the mass but of the vespers. The sermons delivered at the high mass are of necessity limited; but lengthened discourses are given at evening prayers, by preachers of distinguished talent, which attract such crowds to the churches, that any person desirous of the accommodation of a chair, must enter the church full half an hour before the service is commenced.



## CATALOGUE OF THE MARTYRS IN CHINA FROM THE YEAR 1833 TO THE YEAR 1841.

Names	Christian Names	Birth Place	Age	Profession	Mission.	Imprisonment.	DEATH.			
							The manner of	The Place	The Time of	
Minh		Cochin China		Servant of the King	Cochin China	Some Months	In Prison	Capital		1833
Tuy	Peter	Tonkin	60	Priest	Western Tonkin	4 do	Beheaded	Prov. of Nghe	11 October	do
Gagelin	Francis	France	35	Missionary	Cochin China	4 do	Strangled	Capital	15 do	do
Buong	Paul	Cochin China	50	Captain	do	9 do	Beheaded	do	22 do	do
Odorico		Italy	50	Franciscan Missionary	do	1 yr. 3 do	In Exile	Ai-Lao	23 do	1834
Huinh				Soldier	do	1 year	do	do	do	do
Chau		Cochin China		do	do	do	do	do	do	do
Sau				Servant of the King	do	do	do	do	do	do
		Cochin China		Domestic of Missionary	do	do	do	do	do	do
				Interpreter	do	2 years	do	Prov. of Nghe	do	do
Cuu	Michael	do	55	do	do	2 years	do	Coa-Bang	do	1835
56 Confessors		do		do	do	2 years	Massacred	Dongnai	In September	1836
Trung		do	25	Servant of the King	do	do	Beheaded	Capital	28 November	do
Marchand	Joseph	France	32	Missionary	do	3 months	Cut to pieces	do	30 do	do
Cornay	John Charles	do	28	do	Western Tonkin	do	do	Eastern Prov.	20 September	1837
Can	Francis Xavier	Tonkin	30	Catechist	do	1 yr. do	Strangled	Capital	20 November	do
Henares	Dominick	Spain	73	Co-adjutor Bishop	Eastern Tonkin	15 days	Beheaded.	Middle Prov.	27 June	1838
Chieu	do	Tonkin	42	Catechist	do	do	do	do	do	do
Ien	Vincent	do	70	Dominican Priest	do	1 month	do	Eastern Prov.	30 do	do
Uyen	Peter	do	69	Catechist	do	do	In Prison	Middle Prov.	3 July	do
Havard	Joseph Mary	France	48	Vicar Apostolic	Western Tonkin	do	do	Prov. of Thanh	6 do	do
Delgado	Ignatius	Spain	76	do	Eastern Tonkin	2 months	do	Middle Prov.	12 do	do
Tuan	Peter	Tonkin	73	Dominican Priest	do	1 do	do	do	15 do	do
Fernandez	Joseph	Spain	66	do Missionary	do	1 do	Beheaded	do	4 do	do
Rue	Bernard	Tonkin	83	Priest	do	2 do	do	do	21 August	do
Hanh	Dominic	do	67	do	do	2 do	do	do	do	do
Nama	James	do	60	do	Western Tonkin	1 do	do	do	13 do	do
Mi	Michael	do	34	do	do	1 do	do	do	do	do
Dich	Anthony	do	69	do	do	1 do	do	do	do	do
Yien	Joseph	do	52	Priest	Eastern Tonkin	1 do	do	Pr. of Hung An	21 August	do
Tu	Peter	do	43	Dominican Priest	do	2 do	do	do	5 September	do
Canh	Joseph	do	70	Physician	do	2 do	do	do	do	do
Jaccard.	Francis	Savoy	40	Missionary Interpreter	Cochin China	10 years	Strangled	Quangtri	21 do	do
Thien	Dominic	Cochin China	18	Student	do	2 months	do	do	do	do
Candall	John	France	32	Missionary	do	do	In flight	do	28 July	do
Vialle	Alphonse	do	33	do	do	do	do	Quangbin	17 December	do
Boric	Peter	do	31	Vicar Apostolic	Western Tonkin	4 months	Beheaded	do	24 November	do
Diem	Vincent	Tonkin	77	Priest	do	4 do	Strangled	do	do	do
Khoa,	Peter	do	50	do	do	5 do	do	do	18 December	do
Mi	Paul	do	40	Catechist	do	1 yr. 6 months	do	Province	do	do
Duong	Peter	do	30	do	do	do	do	do	do	do
Truat	Peter	do	22	do	do	do	do	do	2 April	do
Tuo	Dominic	do	66	Dominican Priest	Eastern Tonkin	do	do	Province	do	do
Huy	Augustin	do	40	Soldier	do	1 yr. 2 months	Cut to pieces	Capital	11 June	do
The	Dominic	do	35	do	do	do	do	do	do	do
Dat	Nicholas	do	35	do	do	do	Strangled	Middle Prov.	18 July	do
Du	Thomas	do	56	do	do	6 months	Beheaded	do	26 November	do
Xuyen,	Dominic	do	53	Dominican Priest	do	3 do	do	do	do	do
Mau	Francis Xavier	do	44	do	do	1 yr. 6 months	Strangled	Northern Prov.	19 October	do
Uy	Dominic	do	27	Catechist	do	do	do	do	do	do
Moi	Augustin	do	32	Servant	do	do	do	do	do	do
Vinh	Stephen	do	26	Laborer	do	do	do	do	do	do
De	Thomas	do	28	do	do	do	do	do	do	do
Thi	Peter	do	80	Priest	Western Tonkin	1 month	Beheaded	Tonkin	21 December	do
Dung,	Andrew	do	55	do	do	do	do	do	do	do
Khoan	Paul	do	60	do	do	1 yr. 8 months	do	Prov. of Thanh	28 April	1840
Hein,	Sylvester	do	50	do	do	do	do	do	do	do
Thanh	John Baptist	do	40	Catechist	do	do	do	do	29 April	do
Dien	Augustin	do	40	do	Eastern Tonkin	5 months	do	Middle Prov.	9 May	do
Hien	Joseph	do	64	Seminarian	do	do	do	do	5 June	do
Loan	Luke	do	85	Dominican Priest	Western Tonkin	do	do	Tonkin	27 do	do
Toan	Thomas	do	70	Servant	Eastern Tonkin	1 year	Starved	Middle Prov.	10 July	do
Tu	Peter	do	30	Catechist	Western Tonkin	2 years	Strangled	Quangbin	18 September	do
Quinh	Anthony	Cochin China	72	do	Eastern Tonkin	do	do	do	4 October	do
Trach	Dominick	Tonkin	50	Physician	Cochin China	5 months	Beheaded	Middle Prov.	3 November	do
Delamotte		France	35	Dominican Priest	Eastern Tonkin	6 months	In Prison	Capital	8 do	do
Thiah	Martin	Tonkin	80	Missionary	Cochin China	5 do	Beheaded	Middle Prov.	do	do
Nghi,	Joseph	do	55	Priest	Western Tonkin	do	do	do	do	do
Ngan	Paul	do	50	do	do	do	do	do	do	do
Thi	Martin	do	52	do	do	do	do	do	16 do	do
Con	John Baptist	do	42	Civic Officers	do	do	do	Cap. of Tonkin	10 December	do
Thuy	Matthew	do	60	do	do	2 do	do	Capital	12 do	do
Trang		Cochin China		Priest	do	8 do	In Prison	do	do	do
Hoa	Emanuel	do	55	Civic Officer	Cochin China	8 do	Beheaded	Dongnai	do	1840
Tu	John	do		Catechist	do	do	do	do	do	do
Hau		do	27	Nun	do	1 year	Exiled	In Exile	March	1841

[Let our Protestant Foreign Missionary Society produce from its commencement such a catalogue of Martyrs, for the Christian faith, as this is, in the short space of only eight years!]-ED. CATH.

Steam Engines, &c.—The Propagateur ciple. It will require a comparatively engines. Hitherto, the force of steam- authorities of Gray.—A clock-maker of del'Aube announces the invention of a very narrow space, leaves no chance of engines has not been carried beyond 500. Chalons, M. Rabier, has taken out a patent for a new clock which winds itself up new steam-engine by Messrs. Stinzel and loss of steam by dilation, and is so simple horse power, but this machine may be in the act of striking. The mechanism is Mirlua, of Gray, in the Haute Saone, that even the most unskillful person may brought up to 1,000 horse power. This said to be so simple that these new clocks "It is not," says this journal, "upon the manage it. Its cost will be little, if any- statement, so important in the science of can be sold at a low price, high or low pressure, but on a rotary prin- thing, more than half that of the present mechanics, is attested by a report from the

From the True Tablet.  
**LORD DE GREY'S ORANGE  
 GOVERNMENT.**

We have within a few days seen a letter from the Earl of Shrowsbury, in which he expresses his disappointment at the doings of the present Irish Government, and his growing want of confidence in it. We think that the events which we are about to record will by no means tend to restore the Tory authorities of the castle to their former place in his lordship's good opinion. Our readers can hardly fail to recollect the shocking and unprovoked murder of M'Ardle on last Christmas day; how a party of Orangemen were summoned from a distance of a mile, and proceeded with arms in their hands, without the faintest semblance of provocation, to wreck a house, to assault its unoffending inmates, to pursue one of them, M'Ardle, a tried peace-maker, from house to house, and at last deliberately to shoot him through the heart, from the mere promptings of devilish malignity. For this crime 24 or 25 persons have been in custody ever since; and last Monday their trial came on before Judge Cramp-ton at the Down Assizes; the prosecution being conducted by the Attorney General, in order to show the firmness and impartiality of the government. From the speech of this functionary we beg to lay the facts once more before our readers. He first describes a riot or a tumult in a public house at Ballyronney, on the 25th December, in which M'Ardle had successfully played the part of a peace-maker, and which was entirely at an end before the commencement of the second outrage:

"It appears, that at the distance of about a mile from Cope's house, there is another public house, kept by a man named Green. On the 25th of December there were, unfortunately, assembled there about 30 persons who had been engaged in a shooting match. I believe those persons were of different religious persuasions; but I am perfectly sure that by far the greater proportion of them were Protestants. These individuals were drinking in a large loft; on coming into which, they had piled their arms in the corner of the room. They had drank a considerable quantity; but I am instructed that none of them were actually intoxicated. While they were occupied in the way I have described, some person, whose name I am not at present able to tell you, came in, and gave a signal to one of the men, with whom he whispered for a short time. This man got upon a form, and told the rest of the party "to take up their arms." What the nature of the message that was delivered by the person who came in may have been, I am unable, gentlemen, to tell you. The result of it, however, was, that this body of men—several of them armed—rallied forth, in consequence of it, from Green's house, and took the direction of Cope's. Though but one of the prisoners was identified as having been at Cope's during the first quarrel, there can be no doubt that when the party from Green's arrived there, the whole of the four prisoners were a component part of the crowd. As

I have already stated, several of them were armed with deadly weapons. Copes had gone out upon the road. At this period about three-quarters of an hour had elapsed since Lawrence M'Keown had been turned out of the house. Copes, observing a party of about 50 men, some of them armed, coming in the direction of his house, entertained apprehensions of an attack upon his place, and upon himself; and he, in consequence, retired into his house. He had scarcely entered, when this tumultuous crowd burst impetuously into the house. A scene of outrage and of violence then commenced, which admits of no justification, and for which there was no cause or provocation whatever. As might have been expected, when the party of men broke into Cope's house, they began to wreck it, to lay about them, to smash the furniture and fixtures, to put out the candles, and to assault the inmates: the latter resisted in their turn. You will have it distinctly proved, gentlemen, that when the body of men came to Cope's house, a demand was made for the person who had created the disturbance, and for the "murdering Papists." From this you will see the character of the attack. In the house of Copes at the time was the deceased Hugh M'Ardle. He was, I understand, a man of great athletic powers; and it will be shown to you that when the attack commenced, he threw off his coat, got a stick, and continued to defend himself for about half an hour, at the expiration of which time the house was completely wrecked. The combatants then came out, and the scuffle was continued upon the road. The result was, that Scott, the prisoner, was considerably beaten; and that M'Ardle was so seriously abused that he was scarcely able to make off from his pursuers. He escaped at that time, however, by getting into a field, and for a short time sheltered himself near a lime-kiln. Inquiry was made for him, and he, knowing that he was the object of their revenge, took refuge in the house of a person named Ward, situated about 50 perches from Cope's. He had only entered Ward's when an attack was made upon it, the party calling on the inmates to turn out the man who had taken refuge there. It will appear that when one man was coming into Ward's he lifted a grape which was outside the door and brought it in, lest it should be made a mischievous use of by the assailants. Scarcely, as I have said, had the deceased entered Ward's house than three of the Prisoners—Matthews, Stewart, and Andrews—accompanied by two officers, appeared at the door, and called out for M'Ardle to be given up to them. Three of the men were armed; but Andrews is the only one we are able to identify as having carried arms: That he did carry a gun we shall prove to your perfect satisfaction. William Andrews, who appears to have been a principal leader of this infuriated mob from the commencement, first entered Ward's house, laid hold of the grape, and assaulted M'Ardle with it. He gave him a very severe blow, and then the unfortunate man was dragged out.

We will prove that the prisoner, Stewart,

was one of the persons concerned in the attack upon M'Ardle; but there is one of the party who fired a shot in ward's house whom we are not able to identify. In less than a minute after M'Ardle was dragged out, a shot was heard, and this most unfortunate murder was committed. A ball passed M'Ardle's heart, and wounded him in the right arm, killing him on the spot. So close to him had been the gun from which the shot was fired, that his clothes were actually burnt. So ends the history of that man's life. The three prisoners, Matthews, Andrews and Stewart, it will be sworn before you, were the principal actors in that tragic scene.—Whether the shot was Matthews, the only person whom we are able to identify as having been armed, is in point of law, immaterial. If the man was murdered by any of the three they acted in concert—the act was the act of all, and the deceased was murdered by them all. We shall also be able to bring the other prisoner, Thomas Scott, to the place where the murder took place; and to show that he was a principal participator in the attack, from beginning to end. We have also some evidence to show that Andrews used a grape and that he assisted to drag the deceased to the place of assassination. *We will prove to you, besides, from expressions used by himself, that he boasted of being the principal actor in that brutal murder.* [The prisoner Matthews here became dreadfully pale, and a shudder passed over his frame.] This, gentlemen, is a short outline of the circumstances of the case. I do not know, of course, what evidence may be produced to change its character, but, gentlemen, from what I do know of the circumstances of the case, I say that it is as clear a case of murder as ever came before a court of justice."

The following evidence, as to the immediate circumstances of the murder, is given by Peter Ward, the Protestant, from whose house M'Ardle was dragged:—

"I went to put in a little call off the street, and saw the deceased, Hugh M'Ardle, and his father, standing at the end of my house. They came into my house. I went to the door then, and saw the mob coming round the house. I asked them where they were going. They told me to send out the murderers—that my house was full of murderers. I told them there were no murderers in my house—no one who would molest them. There were five of them, 3 of whom, Matthews, Stewart, and Andrews, I knew. Three of the five had guns. Andrews had a gun, but none of the others in the dock had one. The mob smashed my windows with stones, and dashed their souls that they would wreck and burn my house, if I did not send out the murderers. I stood cracking to them, in the inside of the door. The five rushed in at once, and one of the two men whom I did not know, fired a shot through the house. William Andrews got a grape of mine, and commenced stabbing the room door. I did not see the deceased at this time. The boy who fired the shot assisted Andrews, and struck the door two strokes with the butt of his gun. The door was knocked off the hinges. I caught Andrews by the arm, and pulled

him from the room door. The next thing I saw was the five men dragging Hugh M'Ardle out. M'Ardle had been standing in the kitchen all the time. There was no light, except the moonlight shining through the door and window. The men dragged M'Ardle about three yards outside the door. I was afraid to go out. I heard the sound of a shot about a minute after. It was about five minutes before I went out. I saw nothing more of the five men after they went out. I saw Hugh M'Ardle lying dead. I have not yet got the grape I spoke of, since Christmas."

What was the defence on the part of the prisoners? The hackneyed Old Bailey defence of an *alibi*, and no other.—The judge summed up unfavourably to the prisoners, *but the jury acquitted them all.*

"Immediately on the terms of the verdict becoming known in the body of the court, there were indications of an attempt to get up an "hurrah," but the judge at once interfered, and prevented it, expressing his displeasure at the manifestation.—The prisoners were turned out of the dock; and as the crowd left the Court-house and passed through the streets, they cheered loudly, shouting, "To hell with the Pope!" "Hurrah for the Down boys!" "The boys of Down for ever!" and other party exclamations."

So much for the jury; so much for the mob. A man is deliberately and brutally murdered in broad daylight, surrounded by a hundred persons; the mob, by whom he is industriously hunted out for assassination, are individually known and sworn to; the very individuals are traced and identified to within a few yards of the murdered man's corpse, and to within a few moments of his murder: it is sworn that one of the persons so in hostile pursuit of him is armed with a gun; the explosion of a gun is heard a moment after the pursuers and pursued left the presence of the witness; the murdered man is found shot through the heart with his clothes actually singed by the explosion; one of the pursuers is actually heard afterwards to boast of his atrocity, and can set up no defence but the rotten one of *alibi*. Yet in the teeth of all this proof, which would be enough to condemn a legion of criminals, the persons thus solemnly sworn to are acquitted; and the ferocious Orange mob receive the acquittal with shouts of exultation even in the court-house, and with exclamations of "To hell with the Pope!"

What a horrible thing it must be for a Catholic to live in this Protestant part of Ireland! What a horrible thing for the Catholics in Ireland to live under a government which has to choose juries, and numbers these sanguinary wretches among its supporters! What a horrible thing to reflect that the government of Lord de Grey is the mainstay, the hope, and prop of the villains who thus shout and thus cheered! It is positively sickening to read of these things. But now we come to the conduct of the government. Lord de Grey sends down his Attorney-General to prosecute. The Attorney-General delivers a most exemplary

speech for the prosecution. But the counsel for the defence take care to let it out in the course of the trial, that the Government had it in contemplation to prosecute the *Belfast Vindicator* for its inflammatory remarks, previous to the trial, on this atrocious case—the *Vindicator*, which is almost the only support of Catholic interests and safety in the north, and which has to vindicate them amidst such a population as filled the court-house on that occasion. It is all very well in England, where there is generally a reasonable hope of an impartial verdict, to call upon the press to abstain from comments before the trial. But in Protestant Ireland, where with an Orange jury there is no prospect of anything but verdicts against evidence, if an Orange scoundrel is to be protected; where in such cases the calm course of law is the calm course of injustice; where the juries are in hostile hands, and the sheriffs are the most reckless partisans—in Protestant Ireland, to talk of gagging the Catholic press because it tries before trial to shame the rogues into some semblance of honesty, we do pronounce to be a most vile and flagrant enormity. It is the enormity of the present Orange Government!

The journal which records this transaction, records also two ribbon trials on crown prosecutions at the Longford Assizes on Friday week. In these cases it was proved that the crown informer having to show that the prisoner had unlawful pass-words in his possession, had been guilty of the "ingenious device" of thrusting the papers into his victim's pocket in order to make good the case for the prosecution. The cheat was clearly proved on the trial of the first prisoner, who was acquitted. But after the acquittal the law officers of the crown pressed forward the trial of a second prisoner, on the unsupported evidence of the man who had been proved guilty of the fraudulent evidence in the former case. The same piece of villainy was proved against him in the second case, and the second prisoner was acquitted as the first had been. Such is the law, such the justice to be looked for by the Catholic peasantry of Ireland from the Orange Government of Lord de Grey.

#### JUSTICE IN ARMAGH.

Our readers have seen, and no doubt pondered, on the specimens we have laid before them in the last two weeks of the mode in which the Orange-Tory Government conducts the externals of justice, and in which the sheriffs and jurors under their control, and in their interest, too faithfully execute their pernicious designs. They have seen the public murders of a man who was only a peaceable Catholic, set free amidst shouts and yells of blasphemy. They have seen law-officers of the crown disclosing secret sympathies for the faction of the murderers. They have seen Orange jurors acquit in the teeth of the clearest evidence, on no better defence than that of an *alibi*. They have seen Lord Eliot and his underlings avowedly patronizing the employment of spies and informers—a most horrible invention for generating perjury whereby to shed innocent blood. They have seen

sham plots encouraged and made much of by the Crown advisers, and innocent men pushed on to trial on the unsupported testimony of an established perjurer. But they have not yet seen, or they have only just seen, a man of doubtful guilt, condemned to death by an Orange jury, carefully selected for its partiality; and a sentence of death, without hope of reprieve, passed upon him by an Orange judge, with the shouts of murder that burst from an indignant audience ringing in his ears, and drowning the sepulchral accents of his voice. Such a case occurred at the Armagh Assizes on Friday week. The prisoner, Francis Hughes, was put on his trial for the murder of Mr. Powell at Newtown Hamilton, the 2nd Jan. 1841. The prisoner had been twice before put on his trial for the same murder. On this occasion it seems to have been predetermined that he should not escape. Accordingly, when the jury panel, containing a number of most respectable Catholics, was called over, the Government functionaries challenged every one of them. Not a solitary Catholic was allowed to sit in judgement on the life and death of the miscreant prisoner, and, in a most shocking sense predestinated criminal. Well, the trial proceeded. The evidence was most doubtful and conflicting. Discrepancies were shown in the evidence of the crown witnesses, and in this case—more strongly than in the M'Ardle case, where there were no discrepancies—the difficulties of the proof were countenanced and supported by strong testimony to prove an *alibi*. Judge Crampton charged the jury, who at five o'clock retired to consider their verdict, and at a quarter past eight returned with a verdict of guilty, which Judge Crampton declared himself certain to be an honest verdict. The scene on passing sentence we give from the Irish papers:—

"*Armagh Monday*.—At five minutes past nine, Judge Crampton entered the court and took his seat on the bench.

"Clerk of the Crown: Gaoler, set forward Francis Hughes.

"Mr. Whiteside: There is a matter, my lord, which we wish to submit; it is with respect to the challenge of a juror, which we think not strictly according to law.

"Judge Crampton: Mr. Whiteside, I will not interfere, either the one way or the other.

"Mr. Whiteside: My lord, we have no means of putting our objection on record.

"Judge Crampton: The effect, if I should entertain your objection, would only be to raise false hopes which could not be realized.

"Clerk of the crown: Francis Hughes, you have been convicted of the murder of Thomas Powell by a jury of your country. Have you anything to say why judgment of death and execution should not be passed upon you according to law?

"Prisoner: Gentlemen, I hope you will all hear what I say. I can declare that I know neither art nor part of the conspiracy, or of the murder of Mr. Powell. I am as innocent of it as the child that is unborn.

"Judge Crampton then rose, and after

a most affecting address, sentenced the prisoner to be executed on Wednesday, the 20th of April.

"Prisoner (holding up both his hands): By the great God who is above me, I know neither art nor part in the murder of Mr. Powell, no more than the child that is unborn.

"The shouts of the populace, who completely filled the hall of the court-house, became at this moment absolutely frightful. Cries of 'murder' issued from every part of the house, in which, we believe, the prisoner joined, and despite of the utmost exertion of the police, the alarming scene continued for a considerable time. With considerable effort, after the prisoner was removed, quiet was restored.

"At the earnest and repeated solicitations of the convict, Mr. Powell (the eldest son of the late Mr. Thomas Powell) had a long interview with Hughes in the goal on Sunday. We have not heard distinctly what transpired on the occasion. Mr. Quinn (the gentleman in whose employment the deceased was at the time of the murder) also had an interview with the prisoner this morning (Monday) at Hughes's own request.

"After both the interviews here described, the prisoner made solemn declarations of his innocence."

Was the prisoner innocent or guilty? God in heaven knows; but that if the above statements are true, the prisoner is, or is to be, a murdered man we entertain no doubt whatever. He may, or may not, be the murderer; but he is sentenced to death by a packed jury, after a sham trial. Here, then, are complete the three lessons of Sir Robert Peel's Irish and Orange government. Catholics may be murdered, and through Orange juries, packed by Orange sheriffs, the known murderers shall go free. Catholics, by the agency of hired functionaries of the Castle, shall be entrapped into secret associations, or have it sworn against them that they are members of such associations when they are not, and with the clearest proof of fraud staring them in the face, the Government will unblushingly help on the victim to his ruin, and the prejured informer to the earning of his official stipend. Thirdly and lastly, Catholic prisoners, whether innocent or guilty, shall be tried by packed and partisan juries, created for securing convictions by every disgraceful artifice of power. And there are people who say that Ireland is safe under this Government; that there exists under Lord de Grey the ordinary protection for life and property; that the Irish Catholics are not placed under the ban of authority, and wear their lives on the tenure only of permission! It is horrible to read of these things; and it moves our indignation beyond the power of language to express it. The prisoners counsel in this last case protested warmly against the deliberate exclusion of every respectable Catholic juror, through the means of a Government challenge in direct violation of a pledge given by Serjeant Jackson to Mr. O'Connell in the House of Commons. But it availed nothing. The prisoner must die. Such is the Peel government; plausible, hollow, and tricky at home; treacherous and cruel, through its underlings at least, in Ireland. This kind of government cannot last. It must end: it must mend; or the worst consequences will follow.

#### AFGHANISTAN

The early history and origin of the Affghans appears to be veiled in obscurity; the general impression is, that they are descendants of the Jews, to which race they bear, in some respects, a striking resemblance. The several tribes which inhabit the country between the river Indus and Persia are included under the general denomination of Affghans; they are of a predatory, wild, and savage character and bear a resemblance to the ancient clans of Scotland in habits and manners, and have very limited ideas of any form of government. Many of the tribes have lasting animosities; and occasionally deadly feuds occur; however, upon cases of emergency, every Affghan is called upon, and expected to join the general standard, by which means large bodies of the several tribes are assembled, who being undisciplined, might be conquered by but a few welltrained men; but the natural defences of the country are their safety and barriers against a systematic form of invasion. The national character has been well defined by an old warrior of their own nation, who observed, that "they were content with discord—content with alarms—content with blood—but would never be content with a master." Awfully, indeed, and to England's sorrow, has the characteristic portrait of these savage tribes been but too faithfully delineated.

The distance between Cabool and Jellalabad is 105 miles. Down the valley of Cabool, which runs nearly due east, there is a considerable descent for 10 miles then turning south, at the distance of 10 miles, runs a long and narrow defile between lofty, barren and craggy hills through which rushes an imbetuous mountain stream which must be repeatedly crossed. The greatest elevation in this pass is considerably higher than Cabool, being 7,500 feet above the level of the sea. On a still higher ground, and at a distance of about 10 miles beyond this defile, is situated the small town of Tezeen; through the whole of this distance, and for 90 miles beyond Tezeen, the country wears a most savage, wild and uncultivated aspect; it is intersected with rough and naked hills, encompassed by inaccessible mountains, overlooking which, on the north, are seen the summits of the Himalaya mountains, on the south, the Safaed Koh, the tops of both ranges are crowned with perpetual snow.—The route through this mountainous district abounds with much greater difficulties than the Bolan Pass. On approaching Gundamak, at the commencement of the valley of Jellalabad, the country improves in cultivation, and contains numerous small villages, which are surrounded with orchards and gardens; proceeding onwards, the country becomes wild and hilly, and is intersected with deep ravines. On approaching Jellalabad, cultivation and fertility again appears; the town is situated in the middle of a plain, extending from east to west about 20 miles, and from north to south about 12 miles; it contains but few houses, and stands about 2000 feet above the level of the sea: the town is exceedingly dirty, as also are the inhabitants, who are generally very poor. The sugar cane, cotton, rice and Indian corn, are cultivated on the borders and near the Cabool River, which runs through the plain. The natives have a very curious method of ferrying over the stream, it is

performed by stuffing a bullock's hide with straw, upon which they place their garments; then throwing themselves flat upon this pile, propel themselves forward by striking water with their feet.

Jellalabad is distant from Peshawur about 90 miles; the road traverses a barren and hilly country, between two ranges of mountains, at the greatest elevation is the Lunpi-Khama Pass; descending from this height into a narrow valley the entrance to the Khybur Pass is approached; it is a narrow ravine running in a tortuous direction between steep barren hills; in the centre of this pass is the fort of Ali Masjid. Peshawur is situated in a plain, 15 miles from the Khybur Pass; has an extensive bazaar reaching from extremity of the town to the other; the environs are well laid out in gardens and orchards, which are very productive in fruits, vegetables, &c

From the Correspondence of the Boston Pilot.  
**PUBLIC INSTITUTIONS OF MARSEILLES.**

The Hotel Dieu is a hospital for the poor sick, whether Catholic or Protestant. The one is as readily received and as kindly treated as the other. No newspaper scribbler or reforming zealot has yet arisen in Marseilles as in Boston, to talk about the horrible progress of pauperism, and the degrading vice of poverty! and to recommend that no provision whatever be made for foreign paupers; and that when sick they should be left to die in their own cheerless hovels, or in some corner of the House of Industry out-houses. In the Hotel Dieu there is no classification except of disease and degrees of convalescence. It contains at present about seven hundred inmates, distributed into various halls or dormitories, some of which are at least three hundred feet in length, and fifteen feet in height, and have a row of beds on each side, about four feet asunder, with a canopy over each bed, which gives them a remarkably clean and comfortable appearance. The nurses are all Sisters of Charity, whose services are of course gratuitous, and therefore the more zealously, humanely, and faithfully performed. You hear no scolding, no angry retorts—indeed, no loud talking. Silence, order and quiet, reign in every part of this immense building, which is five or six times as large as the House of Industry at South Boston, though its inmates are not much more numerous. The Superintendent of this institution is a priest; but do tell our Protestant friends, that he is, nevertheless, a very gentlemanly, excellent man. He receives from Government just sufficient for his maintenance, which is all that a Catholic priest, having no family, requires. He is also chaplain of the institution. Lay persons are appointed to manage the secular affairs.—The kitchen, wash-room, laundry, store-rooms for provisions and clothing, bathing-rooms, &c., are all of ample dimensions, and remarkably clean and under the sole care of the Sisters. I believe no other females are employed about the establishment for any purpose. I wish, fervently, that the unprejudiced and high-minded City Council of Boston, would place the poor sick and infirm of the City-Institutions under the care of the good Sisters. It would be a great saving of expense, and I am sure the Sisters would gladly un-

dertake the task, and while they zealously performed their duties, they would be found by their superiors to be the most docile and obedient officers. The sick are attended by six physicians, who reside in the city.

The *Hospice de Charite* is also a poor house, but for those in health and able to work. It is situated in another part of the city. It contains one thousand, men women and children. One hundred and thirty of the latter are boys. The chapel is the first building that meets the eye on entering the gate. My conductor remarked—"The head of this House is God let us first call on him." We directly entered the chapel, and knelt for a few minutes in silent adoration before the Most Blessed Sacrament. We then entered the main building, and inquired for the Rector, who is also a priest and Chaplain of the establishment. With the utmost urbanity, he shewed us all parts of the House. The men were at work, shoemaking, tailoring, carpentering, &c. The women, sewing, washing and cooking, and the boys eating their dinner. The food of all, young and old, is soup, bread, fruit, and wine and water—for breakfast, dinner and supper. The boys looked fat and merry, and ate as boys should; though in order and silence.

The *Asylum* for orphan and deserted children called here the children of Providence, is a noble institution. It contains a hundred boys, from nine to fifteen years of age. They are all under the kind and paternal care of a religious order, called the Brothers of the Christian Schools. Their whole time is devoted during life, to the instruction of poor children, and I am informed that nearly all the free schools of France are under their care. They live in communities, and receive a small stipend from government, just sufficient for their maintenance.—The boys at this Assylum were at play, and appeared very happy. They wear a uniform of dark cloth, with a yellow star on the left breast. Hence they are commonly called "children of the star." I inspected their writing-books, and was delighted with the proficiency they had made.

In one of the *free schools* that I visited, under the care of the same sisters, were five hundred boys and fourteen brothers, or about thirty-six boys to each master. I inquired here what salary they received, and was told fifty francs a month, or about \$9.50—less than the wages of a common American sailor—and with this they must clothe and feed themselves.—They are nevertheless men of intelligence and learning. They open and close the schools daily, with religious exercises, and accompany the children every morning to some church, where they may assist at the Holy Sacrifice of the altar.

The *Asylum for orphan girls* is kept by the Sisters of Charity. This institution is founded for the instruction and protection of those females who were left orphans in consequence of the ravages of the cholera though at present not limited to those. Here I saw one hundred and fifty children, some of whom are deaf and dumb and some are blind. They attend school daily, and work at sewing, knitting, &c. The blind read from books with raised letters, similar to those used in Dr. Howe's justly celebrated institution at South Boston. They have quite a library of such books.

**RECEIPTS FOR THE CATHOLIC.**

*Guelph*—Thomas Heffern, 7s6d  
*London*—H. O'Brien for John Fitzgerald, 83d Regt. 7s6d.  
*Toronto*—Messrs. J. P. & P. O'Neil, 6s.  
*Richmond*—Rev. T. Smith, on account of Rev. P. Lamb, 7s6d.: N. Brown, Esq. 10s.: A. R. McDonald, 10s.; Jas Murray, Wm Shea, Peter Cassidy, Thomas Walsh, Joseph Quinlan, Wm Hanrahan, James Manly, John Manning, and Pat Gorman, each 7s6d.  
*Perth*—Rev Wm. Dolan, 10s.

**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.

ALL persons are hereby forbid harboring Margaret Cone, a girl of 10 years of age, fair haired and rather stout, who ran away from Mrs. Hatt, of Dundas, in March last: she is supposed to be in Hamilton. Any intelligence respecting her left at this office, will be thankfully received by her mother,  
ANN CONE.  
June 22, 1842.

**CARRIAGE TRIMMING.**

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

**REMOVAL.**

*Saddle, Harness and Trunk Factory.*

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

**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, Sleights, 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 SEASONS Near Press's Hotel HAMILTON.**

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

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

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

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

The following is a list of Patent Medicines received direct from the Proprietors  
Fahnestock's Vermifuge, Moffat's Life Pills and Bitters, Sir Astley Cooper's Pills, Tomato Pills, Sphon's Headache 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 Lenthal Varnish, Dye-Woods and Stuffs; Druggists' Glass-Ware, Perfumery, Fancy and Toilet Articles, Spanish and American Cigars, Souffls, &c.

*Horse and Cattle Medicines of every Description.*

Physician's prescriptions and Family recipes accurately prepared.

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

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

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

**TEN DOLLARS BOUNTY.**

**ABLE BODIED MEN OF GOOD CHARACTER**, have now an opportunity of joining the **FIRST INCORPORATED BATTALION, Commanded by Lieut-Colonel Gourlay,** The period of Service is for two years (to the 30th of April 1844.) Pay and Clothing the same as Her Majesty's Regiments of the Line, with

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

**SPRING AND SUMMER FASHIONS FOR 1842**

HAVE BEEN RECEIVED BY THE SUBSCRIBER

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

**JUST PUBLISHED**  
A NEW Edition of Mackenzie's MAP of Hamilton, in Pocket form,—For sale at Ruthven's Book Store—Price 7s6d  
June 1, 1842.



Original.

**VOX POPULI VOX DEI.**

The general voice is the voice of God.

Protestants maintain that no human testimony can be received as infallible; since, in the Holy Scripture, God himself declares that every man is a liar—Rom. iii. 4—that is, apt to deceive, or be deceived.

But this is spoken only of man individually; not collectively taken; not of all mankind together. Neither can it be understood as spoken of the inspired penmen who composed the Scriptures; nor yet of those all over the world, whom he has united together in his one faith revealed; and with whom he has solemnly promised that his holy spirit, the spirit of truth, should abide with them at all times, and guide them into all truth even to the end of the world; namely, his Apostles and their lawful successors, the bishops and pastors of his church.

The testimony of God, in whatever way it is delivered to us, is certainly infallible: yet Protestants will receive nothing, as his testimony, which is not in black and white; nothing but the written word: nothing but the Scripture! And why should his written word be infallible; and not his spoken word also? when spoken to us by his deputed heralds; by those whom he commands us to hear, as we would himself? LUKE x. xvi.

But, notwithstanding the Protestant's formal declaration to the contrary, there are cases in which if not in word he must in fact agree with me, that human testimony is absolutely certain, and infallible: cases, in which he himself could no more doubt its veracity, than he could that of the clearest announcement in the sacred Scriptures.

For instance, can he doubt that there ever were such men as an Alexander the Great: a Cæsar, a Pompey, a Virgil, a Horace: a Henry the Eighth, a Bonaparte, and a hundred thousand other worthies, ancient and modern, whom he has never seen: and whom he believes, and cannot help believing to have existed, merely on human testimony?

Can he doubt that there is such a country as China, as Botany Bay, as France, Spain, Italy, Mexico, and all the other places in the world; which he has never seen; concerning the existence of which he has only the vox populi, or the general testimony of mankind; and yet he believes that human testimony as firmly, as if were the vox dei; or the express testimony of God himself. Did he not: what an idiot would he not seem in the midst of his fellow creatures? And yet the Protestant will absurdly contend that we are to receive no testimony as absolutely sure and infallible, but what we find couched in black and white in the Scriptural code, or the bible. Let him only act up to that principle in common life; and see what a figure he will cut, and how awkwardly he will find himself placed in all his relationships with society.

Now all these facts and realities he admits as unquestionable only on heresy, or the general testimony of man. But what heresy, or testimony has been more general, long-lasting and uniform, than that of the Catholic, or universal Church: the

Church of all nations, and of all ages, since our Saviour's time? So that even, abstracting from all the promises which her divine founder made to her of infallibility, and durability to the end of the world: she must be considered by every rational-thinking and unprejudiced person, even as a human authority, the greatest existing in nature.

**VAN DIEMEN'S LAND.**

PROTESTANT PARAGUAY.—It appears from the V. D. Chronicle (a paper of Tory principles), that the costly scheme which for years had been carried on by the government for civilizing and Protestantising the black natives, has utterly failed, and that a new measure is to be adopted, whose only feature that we can discover is economy. On the small island in the straits, Fluder's Island, where those unhappy relics of their ancient race have been gradually dying off for the last twelve years, there are henceforward to be established—in the place of commandant, surgeon—and, alas the day! Protestant salaried chaplain—one naval surgeon superintendent and servant! The number of soldiers is to be reduced to three of convicts (pioneers of humanity!) to four, and "there is to be only one free man," besides surgeon and servant. The Christian and Godly system, it appears, was snug enough for all parties, spiritual and lay. But, "it was one of mere maintenance; they all lived and fed together; nor was any inducement held out to them to cultivate little plots of ground. In fact, they appear to have had no thought and no care, but existed in perpetual sloth!" So now chaplaincy is to cease, and the superintendant is to stimulate to agriculture, and is himself stimulated to the "moral and religious culture" of the 57 natives on the island minus eight boys, who are to be brought up like Christians, who are in the Protestant or orphan school, "and others on board of the Government vessels," manned in part with convicts be it said!

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

BY NELSON DEVEREUX.

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

N. DEVEREUX.

Dec. 24, 1841.

**QUEEN'S HEAD HOTEL.**

JAMES STREET, (NEAR BURLEY'S HOTEL.)

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

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

W. J. GILBERT

Hamilton, Sept. 15, 1841.

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

TO THE PUBLIC.

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

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

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

**WEEKLY COURIER & ENQUIRER.**

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

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

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

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

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

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

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

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

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

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

Daily Papers TEN Dollars per annum.

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

New York, February, 1842.

**THE HAMILTON RETREAT.**

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

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

ROBERT FOSTER.

Hamilton, Sept., 1841.

**PATRICK BURNS,**

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

Horse Shoeng, 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.

**PRIZE OF ADVERTISEMENTS.**

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

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

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

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

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

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

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

**AGENTS.**

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

- Rev Mr. O'Flynn, ..... Dundas
- Rev Mr. Mills, ..... Brantford
- Rev Mr. Gibney, ..... Guelp
- Rev J. P. O'Dwyer, ..... London
- Dr Anderson, ..... do
- Mr Harding O'Brien, ..... do
- Rev Mr Vervais, ..... Amherstburg
- Mr Kevel, P. M., ..... do
- Rev Mich. MacDonell, [Maidstown], Sandwich
- Very Rev Augus 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, ..... Streetsville
- Rev Mr. Snyder, ..... Wilmot, near Waterloo
- Rev Mr. O'Reilly, ..... Gore of Toronto
- Rev W. Patk. McDonagh, ..... Toronto
- Rev Mr. Quinlan, ..... New Market
- Rev Mr. Charest, ..... Penetanguishene
- Rev Mr Proulx, ..... do
- Rev Mr. Fitzpatrick, ..... Ops.
- Rev Mr. Kernan, ..... Cobourg
- Rev Mr. Butler, ..... Peterborough
- Rev Mr. Lallor, ..... Picton
- Rev Mr. Brennan, ..... Belleville
- Rev T. Smith, ..... Richmond
- Right Reverend Bishop Goulin, ..... Kingston
- Rev Patrick Dollard, ..... do
- Rev. Augus MacDonald, ..... do
- Rev Mr. Bourke, ..... Camden East
- Rev Mr. O'Reilly, ..... 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. McMahon, ..... Quebec
- Mr Henry O'Connor, 15 St. Paul Street, Quebec
- Right Reverend Bishop Fraser, Nora Scotia
- Right Reverend Bishop Fleming, Newfoundland
- Right Reverend Bishop Purcell, Cincinnati, Ohio
- Right Reverend Bishop Fenwick, Boston
- Right Reverend Bishop Kenrick, Philadelphia