

inspection of their condition at home, that the applicants really stood in need of assistance. They went further. They acted in the capacity of attorneys, advocates for the poor in all cases in which their services could be rendered useful. They took under their care the infirm and the widow, the young maiden in danger of being corrupted (whom they handed over to the protection of some pious lady), and applied their best energies to the settlement of quarrels arising amongst friends and relatives. The members of this most excellent confraternity wear no particular habit; they are all wealthy, and mostly nobles. Their number does not exceed fourteen, and they, according to one of their rules, expend at least sixty crowns a year in charity. What a contrast does this confraternity offer to the conduct of our young noblemen, who spend the best days of their early youth on the turf and in the gambling-house, and in practising, whenever they can do so with impunity, all the arts of seduction. Oh, that our tourists, who find Rome such a "sink of corruption," would but endeavour to gain a little acquaintance with its real condition! They would find it, instead of the degraded city which they ignorantly and presumptuously suppose it to be, an example of real charity, piety, and true civilization which has no equal in the world.

Great as is the number of clergy in Rome, they are all carefully provided for. There is a fund, called the "ecclesiastical subsidy;" this fund is under the administration of twelve secular clergymen, and its benefits are intended for poor ecclesiastical students engaged in going through their education at the university. At Christmas, and on the festival of St. Peter, these students receive each from ten to twelve or fifteen crowns, according to his merit. Each of the members has two or more students under his care, whom he treats with the most paternal attentions, directing their moral conduct, informing himself as to the progress of their studies, and, above all, watching to see if they possess a real vocation for the ecclesiastical state. The moment one of these students is ordained, his name is erased from the list, and his place is filled by one of the supernumeraries on the list.

(To be continued.)

Alexander the Great.—We read in the history of the Jews, that when Alexander the Great, one of the most powerful monarchs that ever reigned, was marching against Jerusalem with an army, to massacre the priests and to destroy the city, the high priest Jaddus went out to meet him, arrayed in all the ornaments of his dignity. Alexander no sooner saw he was the priest of the true God, than, reverent with a profound respect for his character, he stopped, and prostrating himself in his presence, granted all his requests. All were astonished to behold Alexander, who set himself up for a god, humble himself so profoundly before a man whom he had resolved to put to death. His favourite Parmenio, asking him the cause of this unexpected mark of veneration:—"It was not Jaddus," replied Alexander,

"whom I adored, but the true God, whose priest he is. I confess and adore the eternal God in the person of his minister, and this honor I pay him as to God himself." What will the great ones of this world say to this example—those Christians, who show so little respect for the church, for priests, and ministers of the Most High! [See Luke 10, 16.]

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, NOVEMBER 30.

THE CUCKOO'S SONG.

POPISSH IDOLATRY.

Now we shall first state what that Catholic doctrine is, which Protestants ignorantly style idolatrous; for their ignorance is what Saint Peter calls a *wilful one* (2 Peter iii, 5); otherwise they would look at our Catechisms, and there they would find their mistake. They must therefore take from the same Apostle, the compliment paid by him to such. "These men," says he, "as irrational beasts, naturally tending to the snare, and to destruction; blaspheming those things, which they know not; shall perish in their own corruption." (2 Pet. ii, 12.)

We shall next state what we may style *Protestant idolatry*; leaving the reader to judge which of the two is the most exceptionable one.

Popish idolatry, in the opinion of Protestants, is to honour and invoke the saints and angels; to keep with respect the images of Jesus Christ, and his now glorified followers; and to preserve with veneration their relics: above all, to adore Jesus Christ in the sacrament of the altar.

Protestant idolatry is to honour and invoke the great and rich in this world, in order by the bounty, patronage and protection of such, to better their worldly circumstance. To keep their images with respect; witness the statues and busts of our princes, warriors and statesmen piled up in their churches, whence those of the Saviour and his followers have been cast forth. They kneel to adore in their Lord's supper the baker's loaf. They prize their relics, and purchase them often at a great price, witness lately purchased so high, John Wesley's scraps. The very coat which Lord Nelson wore when he was killed at Trafalgar, is exhibited in St. Paul's church, in London; but it is Popish superstition to exhibit in a church in Rome the very chain that bound the body of St. Peter. What honors are not yearly paid to their Dutch idol in Dublin, Colegio Green, by Orangemen, who boast themselves the very flower of our Parliament Church, and her bloody champions to the death, when they raise their holy war-hoop, to *hell with the Pope and the Papis!* Sweet saints! And how charitable their aspirations! for if *their Father* got all, whom they wish sent to him, besides

themselves, he would have a frightful portion of the human race brought under his dominion.

And do Protestants really think that Catholics are downright idolators? Their preachers tell them and have told them so for more than three hundred years. Their test oath averred and to this day avers it so; without the taking of which, and their calling upon the God of truth to vouch to the detestable falsehood, they could not claim, till of late, their common rights of citizenship in their own native land. Their tract scribblers and peddlers still live upon the thousand times refuted fiction. But as that, and the other blackening fictions invented against the Catholic Church were indispensibly necessary at the pretended Reformation, in order to bring that church into disrepute with a deluded public; and to introduce the new systems of religion in her stead; and as the great, who have the fashioning of the government in their own hands, could not get the church lands, which they coveted, into their possession, without countenancing and supporting and finally legalizing the deception; so still the new evangelists of every description, aware that their earthly livings would be at stake were their people suffered to behold the Catholic Church in her own native and captivating loveliness, find it absolutely necessary, as long as they can, to keep up, & if possible, improve upon the ugliest and hoodwinking delusion. There was a time, and a long time indeed, when under the sanction and protection of the most cruel and unjust laws (for which some day our posterity will blush), they could speak and write every thing false and frightful of the Catholic church; sure as they were of not meeting from her people, who were gagged by law, the smallest contradiction. Fine, imprisonment, banishment and death awaited those who dared to speak out in her defence. Then the foul current of calumny ran free and overflowing against her. But now, thank God! the tide is turned. All gagging restriction is at last removed from Catholics; to the utter dismay of all their revilers; and as truth is great, it must prevail.

Magna est veritas, et praevalabit.

Well, indeed, our neighbour, the Gazetteer, has got a pretty sample of a Roman Convert to his thirty-nice article church, in his paper of the 21st instant. The man's only class book seems to have been that notoriously lying book of Fox's Martyrs, of which all well-informed Protestants are now ashamed. That the man Norris is evidently and has ever been a staunch Protestant, and a sham convert, is evident by his declaring, what every Catholic knows to be false, that Catholics are denied the use of the Bible.

We learn that it is the intention of the principal merchants and business men in Hamilton, to banish from their counting houses and shops, on the 1st of January next, the present spurious coppers that are in circulation, and to substitute in their place a new and beautiful coinage, having the legal standard weight, which the banks have recently received from England.

(Correspondence).

Cornwall, Nov. 19, 1842

VERY REVEREND SIR,

Knowing that it will afford you infinite satisfaction to learn that the Catholics in this and the adjoining parishes of St. Andrews and Glengarry (who for some years enjoyed the happiness of your edifying spiritual instruction), on the occasion of the late Jubilee, evinced a disposition of piety and devotion which must have proved a source of the highest gratification to the several reverend gentlemen who so zealously and effectually admonished and exhorted them to avail themselves of the great blessings conferred by it. The number of communicants in each of the four congregations of Cornwall, St. Andrews, St. Raphaels and Alexandria, during the Jubilee, must have been between eight hundred and a thousand, besides the great number that are still daily coming in. The number that thronged to the confessional was so great that the clergy had a most arduous duty to perform. In this mission the labours and exertions of the Pastor, the Rev. Alexander J. Macdonell, nearly unassisted as he was, owing to the clergy of the adjoining parishes being similarly engaged at the time, drew forth the admiration of every one. The reverend gentleman, during the whole period of the Jubilee, delivered daily two edifying, instructive and impressive discourses, one in English, and one in French, a portion of the congregation being French Canadians. The impression produced by these discourses was clearly demonstrated by the numbers who after the first days attended, and by the church being filled to overflowing. In one of these discourses, after describing the different sentiments and different appearance of just men and worldlings, from what they are at present, and the final sentence of retribution; as far as I can remember, he said—

"Meanwhile of this earth which we now inhabit, what shall have become? the breath of the indignation of the Almighty has swept over it; of all the monuments of human art and human ambition, not a vestige, not a trace, will have remained; the palaces of kings are laid low in common with the poor man's hut; the trophies of warriors, together with the writings of the learned, are reduced to one common heap of ashes; the sun himself has been extinguished, and the moon does not give her light; over all the works of man one universal night of desolation reigns. Alas! my brethren, how rapidly though imperceptibly is not time passing away; days, months and years, shall quickly be over, as wave impels wave to the shore, so does generation push each preceding generation away. The men of eighty, the men of ninety years ago, we no longer see—they have disappeared—they have gone long since to render an account to their maker. The millions who lived in the last century, equally as thoughtless as those in the present, are all now, with all their pomp and their vanities, sleeping and mouldering in their common earthly bed. As the autumn winds strew the leaves of the forest on the ground, leaving it in its