

serpent so that Moses fled from it. And the Lord said, put out thy hand and take it by the tail. He put forth his hand, and took hold of it; and it was turned into a rod."

The rod is the sign of power. It is wielded by those empowered to strike the disobedient or guilty. The sceptre is the rod of the king, and the sign of the supreme authority. The shepherd's rod is his crook; with which he rules and directs his flock; and hence the chief spiritual shepherds, or bishops of the Church, bear the pastoral staff; the emblem of their charge and jurisdiction—Even the wizard's wand is the sign of his magical power. Moses, as the deliverer or legislator, and ruler of his people, is the representative of the Saviour: his rod is therefore the sign of the Saviour's kingly power. It is an ever living and wonder working rod; with which he beats down the pride, and quashes all the efforts of his enemies against him. Addressing him, the paternal Deity says: thou shalt rule them with a rod of iron; and shall break them in pieces like a potter's vessel; Ps. ii. 9. In this manner has he dashed to pieces the mightiest powers that opposed his sway; and "driven them like dust before the wind, from the face of the earth;" Ps. i. 4.—where are now all the heathen states that persecuted his Church? Of the Romans even, the mighty masters of the universe, not a vestige now remains. "He has beaten them as small as the dust before the wind; he has brought them to nought, like the dirt in the streets;" Ps. xvii. 43. The many heretics also, with their powerful abettors, have fallen all successively before him. He will complete in the end, with his ever-living rod, his kingly triumph over all his adversaries; when he has saved his saints, the objects of his paternal solicitude; and consigned the wicked to their place of condign punishment.

### TITHES! TITHES!! TITHES!!!

Are those astounding enormities, under which the defenceless Irishmen has so long groaned ever to have an end? We are led just now to ask this question in sadness and seriousness by a statement which has been sent us of the sufferings of some poor men, in consequence of their inability to pay a sum due for small tithes to the Rev. Richard King, rector of Tomhaggard in the county of Wexford. The following were the sums alleged to be due:

John Edwards,	£1	0	0
Walter Rossiter,	0	15	0
William White,	0	15	0
Widow Pearle,	0	15	0
Edward Kavanagh,	0	15	0
Total.	£1	0	0

For the above amount these men were proceeded against by due course of the law; and the costs of the suits against two of the defendants, Rossiter and Edwards (the others having by great difficulty settled the tithe demanded from them), amounted to—what does the reader suppose? fifty-six pounds eighteen shillings and six pence! for a debt of £1 15s. 0d.—*Wexford Independent*.

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, DECEMBER 29.

We take this opportunity to express our grateful thanks to our reverend and dear brethren for their zealous endeavours to promote the circulation of our paper among their people. Some, to be sure, have not been so successful as others; but all, we doubt not have done what they could, to keep our *Catholic* afloat, the first, the only English periodical over edited in the Canadas in defence of our holy religion; nay, the only one ever edited in this country in any language for so necessary a purpose, except that excellent paper in French, the "Melanges Religieux," lately published in Montreal. Our outlay however is great, not less in the year than some thousand dollars. Any thing above the sum required will be at our own disposal; and will be exclusively applied towards liquidating the debt contracted in finishing our Church here; in the purchase of two lots; and the erection of our Presbytery upon them; so as to leave our people here, in this important place, in the full and free enjoyment for ever of the conveniences of their religion. We should hope therefore that no true Catholic will begrudge lending what support he can towards so meritorious a purpose. Should it happen otherwise, and that we are left in the lurch, as we have been on a former occasion; what an everlasting reproach it would be to our people in all the Canadas, that they would not support one single weekly periodical, engaged in refuting the calumnies and misrepresentations of the religious Protestant press; and of shewing the purity of our doctrines to the prejudiced and mis-directed multitude. If so, we need not wonder and complain that we are looked upon as monsters by those who for more than three centuries have been taught to consider us as such; or that, as the Apostles says, "the way of truth should be evil spoken of;" 2 Pet. ii. 2.

The Editor of the Hamilton Gazette has stepped forth, at last, the avowed champion of Protestantism in its most repulsive form; and his weapons are not those of fair argument, and polite, at least, if not friendly, discussion; but the foulest missiles of abuse, and the rankest stink-pots of general sectarianism. These have been piled up in one common arsenal by every dissentient reformer since the days of Luther; and are free to be used, as Anti-catholic repellants by every skirmisher with the Romans. We have observed more than once the editor's propensity to dabble in dirt. Every animal has its own proper instinct; and there are some who are never so happy as when they have their muzzle in the mud. With any such we wish not to come in

closer contact, than merely to mark their filthy habits and point at their deformity. To drop the figurative, we have only to observe, that sheer abuse and absurdity deserve no serious answer. We have seen no rational reply to our article in the Editor's Gazette; nothing but the uncivil and unchristian designation of ourselves as liars and hypocrites. Nothing but nicknames and reviling epithets unsparingly bestowed by a catch-penny scribbling individual on our universally spread church and her countless millions. By whom, then, we again ask, are Protestants authorized to abuse so their neighbours? Not surely by the Saviour, who, as we said, declares, that "he who calls his brother a fool, is in danger of hell fire;" Matt. v. 22. By whom then? Let the said Editor answer the question. Who suggested that mocking term "mummery," so constantly used by Protestants in speaking or writing on Catholic ceremonies, which they understand not—"Blaspheming those things which they know not;" 2 Pet. ii.; "and of which they are wilfully ignorant?" i. 3. It is the spiteful idiot's lolling tongue, shot out in derision of what he cannot possibly get rid of.

The Editor of the Gazette knows full well that he is one of an Orange Gang, who take midnight oaths to sacrifice Catholics to the Dutch Idol in College Green, Dublin. He makes himself a brother with ALL who will take his congenial oath, to persecute perhaps his nearest neighbour, who may be his best friend, though a Catholic. We do not seek like him to injure our dissenting brethren, but our purpose is to expose and explain the false interpretation he and his people make of us.

### THE INFLUENCE OF DAN. O'CONNELL.

It is interesting, and not without its uses in many respects, to note the opinions which are formed of the great Liberator of Ireland, by intelligent and clear-sighted men, even among those who have no political or religious sympathies with him.—*Freeman's Journal*.

Of this description is the following passage by the celebrated Chambers:

"That Mr. O'Connell should exercise so much influence, is a fact which ought to induce those formerly his enemies to search deeper than they have hitherto done into the sources of his power, and the true philosophy of his position. This man, we fear, has been generally estimated in England upon false and narrow grounds, even by those who are disposed to take the more liberal views of public questions. The anomalous and unauthorized nature of his power and his want of that status which is derived from customary state honors, seem to have prevented the multitude from forming a just notion of him. Viewed abstractly from unimportant and personal circumstances, Mr. O'Connell is unquestionably one of the most memorable historical personages of our day.

What is it that invests Mr. O'Connell with the power of actively or negatively controlling the formation of the British ministry—what but the injuries which he

is commissioned to avenge and redress? How absurd to speak of this man as an individual selfish or generous, or with any peculiarity of human character! In person, certainly, he is an individual; but politically he is seven millions—seven millions of wronged men—men humbly in condition, and who in ordinary circumstances would be little heard of in the courts of the national legislature, but who, through our perverse determination to do them that which justice says we ought not to do, are almost able to turn the balance for general ruin or general good. It is of no more importance that Mr. O'Connell should have the elements of a good citizen in his composition, than that the seven millions should be all of them in superfine coats. But whatever Mr. O'Connell may be, he certainly has the sense to perceive and appreciate the full advantages of his situation. To resist as he has done, the blandishments of those whom he considers as the enemies of his country, and to despise the scorn and shame which may have poured upon him, must have required no ordinary firmness—for, however poor may be the importance of a state office in comparison with the homage of millions, however ruinous apostasy would be to his historical character, consoled however he may have been in the affection of the multitude for the indignities of the few, who find birth-right so often sold for menses of postage, that he who has stood firm against such things may well be allowed the praise of a more than usually comprehensive intellect, as well as a more than usually vigorous character.

The very expectations which are perpetually expressed in all quarters of the possibility of his taking some courtly or official honor, and thereby destroying his popular influence, show that to do so would be natural. There even appear to be some who would consider the offer of a ministerial office as an honor to Mr. O'Connell. Such must be the men who, in political affairs, never look beyond little inconsistencies in the opinions of statesmen, and, filled with anecdotes of what has been said or done by individuals, are unable to take a complete view of any single question. O'Connell evidently can feel the grandeur of his position, and feeling it can estimate all competing temptations at their proper value. He sees day after day how those who were once opposed to him are won by his steady advocacy of the rights of his country—how, while he stands firm to his principle, all others shake, and veer, and sink by his side—how every moment in affairs only brings him a little nearer to the great object at which he aims, and which must in the long run place him among the greatest of the benefactors of mankind. Consider how rapidly he is approaching this object, he would be impatient indeed if he could not wait till it has been gained."

From the Tablet.

[Extracts from "Master Humphrey's Clock," in relation to the character of

### LORD GEORGE GORDON.

The character of Lord George is a very tolerable type of the character of the mobs with which his name is insolubly united. Having misconceived the one i