

A general order has been issued by the East India Directors dissolving the British government connection with idolatry, and prohibiting the attendance of troops or military bands at Hindu festival or Mahomedan ceremonies.

Would that a similar order was issued regarding Canada.—*Hamilton Gaz.* Dec. 20

So, according to the wish of our contemporary, the Catholic worship of the blessed Sacrament should be abolished by authority like that of the Hindoos and Mahometans! But, till the sapient editor can prove that Jesus Christ is a liar, and not the Omnipotent. That he who created all things out of nothing, cannot change one substance into another; though he changes the very substance of the earth into all that grows; and our meat and drink into our flesh and blood; that he could not have given to his followers what he said he gave, "his very flesh to eat and his very blood to drink;" JOHN vi. 54, 58. That he was not the prefigured paschal lamb, to be eaten as well as slain; otherwise the figure was not fulfilled, as he said it would be to "the smallest tittle;" MATT. v. 18. That he did not desire his apostles at the last supper to do just what he himself had done; and therefore to say with as much truth, as he himself had said, "take and eat, this is my body;" till, I say, our contemporary has proved all this satisfactorily, which more learned men than he could never do, let him suppress his rash and profane aspirations, to see abolished by human authority that homage of Jesus Christ in the Sacrament, which is paid by millions more versed in Scripture, and in the sense of Christian antiquity, than all those on whose new and shifting opinions he builds his creed; or all his blind, bible-begging sectaries together.

Query: If Episcopalians kneel to receive in their Sacrament the bakers' crust, where Jesus Christ is not believed to be; why should not Catholics kneel to their sacrament where they believe him really present, upon his own infallible declaration? Which then of the two parties are the most like unto idolaters; of the one, who kneels but to the bread; or the other, who kneels to Jesus Christ, and who worships him at any rate intentionally? Such worship is not unchristian, were it paid but to a sovereign.

ROMANISM IN THE COUNTY OF GALWAY.

Such is the title given to an article addressed by a correspondent to the editor of the *Hamilton Gazette*, and published in that Journal of the 20th inst. The ludicrous manner in which he represents the Catholics in that county on visiting St. Kevin's Well, is designedly calculated to make all our biblical Saints turn up their eyes, and exclaim: what superstition! what abandonment of the Saviour, our only Mediator, to have recourse to any Saint for a cure! But let them cast down their eyes again, and read in that Scripture, with which they think themselves so perfectly acquainted, how God was pleased to cure distempers by the medium of pools and ponds. To such even the Saviour was wont to send those, who asked him to free them from their bodily ailments, Witness the pool of Siloe, and

the Probatic pond.—JOHN v. 2—chap. ix, 7. Witness even in the old law, the cure of Naaman, by washing at the prophet's desire in the river Jordan.

Saint Paul tells us that every creature "is sanctified by the word of God, and by prayer."—1 TIM. iv, 5. And may not wells and water be sanctified as well as meat and drink by saying Grace at our meals? And may not God honor his Saints by granting cures at the places which they blessed during their life here on earth, and where they are commemorated since their admission to glory in heaven? Scripture shows us that in this very manner God honored here on earth his special servants. The very handkerchiefs and aprons, which had touched the body of St. Paul, cured all diseases, and cast out devils.—ACTS xix, 12. Nay, the very shadow of St. Peter freed those on whom it fell, from their various distempers.—ACTS v, 15. So that the common people of Galway have more scriptural knowledge of the power of God, and a firmer belief in it, than any of our biblicals whose minds upon religious subjects can never soar above the natural; nor trust in God's revelations any thing beyond the testimony of their senses.

Not to say but such things may be carried to a pitch of extravagance; but the exception does not do away with the rule. That miracles were not to cease with the Saviour and his apostles, is clear from Scripture. "They, says the Saviour, who believe, the things that I do, they shall do also; and greater than these shall they do, because I go to the Father." JOHN xiv. 12, 13. And on parting with his Apostles he says: "Them who believe these signs shall follow. In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover."—MARK xvi. 17, &c. Do Protestants pretend to such powers as these? No, never; but such are not rare in the Catholic Church.

Now, who shall tie the hand of God, and say to His Omnipotence, thou shalt work no further wonders amongst us? The Protestant.

Our communications are beginning to increase so much upon us, that we deem it necessary to follow the example of the London Church periodicals, and to apprise our readers that we are not responsible for the opinions of our correspondents.—ED. CATHOLIC.

The above is the comment of the Toronto Church Editor on all articles that appear in his paper. Is this not a paltry way of getting out of the slough that he himself has made to decoy the unwary into? What will the Canadian Journalists think, when they find that this assumed "Apostolic Church" inserts or fills its sheet with matter that they feel ashamed to acknowledge? We expected better things from the mitred organ; and we cannot but commiserate the feelings of those who insist upon the propagation of doctrines, perfectly aware of their falsity. What can this vehicle mean by such cowardice. Is he going to hit the Chinaman? Throw dirty harmless missiles from his trenches, then skulk behind them either in dread of

having his frail walls beaten in, or remain enjoying self-conceited security? Or taking another view. Is that man to go unscathed who sets another to knock down his neighbour, and then say he is not a party, though accessory to the fact, and according to our law, as culpable as the perpetrator?

WHEN DOCTORS DIFFER, WHO SHALL THEN AGREE?—It would appear by late accounts from Scotland, that the Presbyterian kirk there is in a worse state of dissention at present than even the church of England. It is divided into two great parties; the "Instructionists," and the "Non-instructionists;" and so fell a civil war is raging between them, that the one party proceeds even to the blasphemous absurdity of re-baptizing the children of the other. The one party are those who obey the laws, but disobey the Kirk. The other, of those, who disobey the laws, but obey the Kirk.

"This discord, which has for some years back been ranking in Scotland, has been brought to a crisis by the proceedings of the last general assembly,—as the supreme Church Court is called. In a full house, that body has, by a large majority, placed themselves in a position virtually rebellious to the civil courts of law. Thus, any hopes that her more peaceable sons may have deluded themselves with, of a final settlement of this discord which has given them so much pain, is now wholly done away with.—The reign of bitterness must now take full sway, and the establishment of Scotland pay the penalty of the truckling spirit which induced her to sell herself to a base nobility at an early period of the change of religion, when she required the assistance of their strong and unpriocpled hand to enable her to overcome, by violence, the church and faith of ages.—*Quem Deus vult perdere prius dementat*, is strikingly exemplified in her outrageous proceedings; and well may the Catholic look on and wonder that her violence is turned away from them, and directed against her own children,—that her day of retribution has come, and that she herself has become the instrument of her own destruction."—*Catholic Magazine*

A correspondence has been published in the Newfoundland papers, between Sir John Harvey, the Lieutenant Governor, and the Roman Catholic Bishop of that Island, on the occasion of His Excellency giving a donation in aid of the funds for building a Roman Catholic Cathedral in the capital of that Island. Sir John Harvey exhibits in it his known tolerant feelings towards the Roman Catholics, and his liberality has been duly appreciated by the Prelate, to whom His Excellency's letter and donation were addressed.

From the *Fredricton Sentinel* we are glad to observe, that a Society is forming for the purpose of encouraging Highlanders to emigrate to the Province, and afford them correct information regarding the mode of purchasing land for settlement, &c. These

efforts reflect great credit upon the gentlemen who are lending their aid to this patriotic undertaking.—*Mont. Gaz.*

[We are glad to see such sentiments expressed, as in the following communication. "AN OBSERVER OF FACTS," however, had he been attentive to the subjects of our columns, would have soon that the churches he speaks of as being recently built, had been already noticed. It is nevertheless exceeding gratifying to give the whole entire, as an acknowledgment of the gratitude our people must feel in this one instance among many for the liberality bestowed us by DISSENTING individuals towards the building of Catholic churches.]

To the Editor of the Catholic.

MR. EDITOR.—As your zeal for the promotion of that faith you profess, and the arduous labours you undergo for the promulgation of the same, are generally admitted by all, I think it must be gratifying to you and your numerous readers to know that in any part of the Continent of America, in my opinion, Catholicity is making more rapid progress than in the once Upper Canada. On my way alone from Kingston to Toronto, its visible progression is astonishing. Churches arising in such numbers as could hardly be anticipated for twenty years to come. In Picton a beautiful stone church was erected by the Rev. Mr. Lawler. In Belleville a splendid church has been erected through the exertions of the Rev. Mr. Brennan, which will acquire for him the lasting gratitude of his devoted flock. In Peterboro' an extensive and elegant stone church has been erected through the indefatigable labours and pious zeal of their worthy pastor the Rev. Mr. Butler. In Cobourg a beautiful little frame church erected by the sole exertions of the Rev. Mr. Kernan. I have heard him express the most grateful acknowledgements to the various denominations of Christians about Cobourg, who liberally assisted him to accomplish the same. Mr. Rutan the Sheriff, and the Hon. Z. Burnham, gave him the lot gratis on which the church is erected, and \$60 in cash. As the Catholic community is poor, and those having no selfish interest in view, I hope in God they will reap the benefit of their generous benevolence. In the Township of Clark, in the village of Bond Head, Charles Clark Esq., a member of the Church of England, has given him a lot of ground and 50 dollars subscription for the purpose of building a church. In Whitby they have nearly a church fitted up for divine service, which is likewise under the jurisdiction of Mr. Kernan. I had almost forgot the church in Cobourg; it is handsomely decorated with a spire and bell, surmounted by the emblem of salvation, the Cross. Many other churches in the interior of the country are erected, which it would be too troublesome to you to give insertion to at present. I hope before long that the strayed sheep will return to the one sheep-fold, and under the one shepherd. With these wishes I have the honour to be,

Your obedient servant,
AN OBSERVER OF FACTS.