

THE CATHOLIC.

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

VOLUME III

HAMILTON, [GORE DISTRICT] DECEMBER 14, 1842.

NUMBER 14.

THE CATHOLIC

Is Printed and Published every Wednesday morning, at

No. 21, JOHN STREET.

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Original.

EXTRACTS FROM A POEM ON THE "POWER OF MONEY,"—
DEDICATED TO HIS LATE ROYAL-HIGHNESS THE DUKE
OF KENT.

(Continued.)

Sole test of worth! solo source of human bliss,
And measure meet of comforts here below!
Once more I hail thee, Money! and proclaim
Thine universal sway o'er human kind.

Who lives on earth, and does not live on thee
Dependant? Ev'n our life and all its sweets
Thou giv'st: for how might each his daily fare,
Without thy medium interpos'd, obtain?
How tendance fled in sickness, or t'allay
His pangs, or stay th' impatient spirit's flight?
No charm, but thine, the healing god controls,
Or can his wily snake enchanting bind.
Ne'er he, on whom thou smil'st, is doom'd to drudge
In summer's heat, in winter's nipping cold,
'Through wet and dry some wealthier fellow's slave,
Ev'n cherish'd for thy sake the plaguy toil.
Nor needs he blush, accounted villain vile,
Unworthy and unfit with those to mix
Familiar, whom thou sole his betters mak'st,
As nicer fed and cloth'd, and higher bred.
Nor, but for thy protection may he boast
His liberty secure; which sole makes life
Supportable: nor else, with fearless step
Of conscious independence, venture forth
And careless give his looks to public gaze:
Lest e'er fell creditor's enquiring eye,
Keener than basilisk's, should chance to mark
Its luckless victim doom'd: but constant keeps
His quarters snug, in hopeless-musing mood,
Full many a scheme revolving how to win
Thy favour lost, and to his secret haunt
Thee sole his wish'd for visitant beguile:
Till, rous'd by sudden rap, some dun's approach
He trembling dreads, and catchpole at his heels,
Prepar'd amain the shrinking wretch to seize
With ruthless gripe; and in some prison vile,
Horrible thought! from social life t' exclude,
And nature's common sweets. Not more for him
The wholesome breeze wafts from the flow'ry fields
Their balmy fragrance. Not for him the groves
Ring forth the feather'd choir's melodious strain;
Nor silver brook its soothing murr'ring's pours,
As down the woody vale from rock to rock
It sportive skips, and dances o'er the plain.
From life shut out, and nature's scen'ry gay,
The world to him one universal blank
Becomes; and all the current of his soul
Collected idly stands a mantling pool;

Till, should'st thou o'er relent, thy magic touch
Its barrier burst, and give once more to flow,
Th' impatient flood in clear meand'ring stream,
Drain'd pure at length from all its gather'd slime.

From the "London Catholic."

PROCEEDINGS OF THE "ANGLOHERO- SOLYMITAN" CHURCH.

When last we had occasion to relate the adventures of Dr. Solomon Alexander, "30,000 cubic feet of masonry" had been laid "under ground," in furtherance of the great project of overthrowing the notion of theological orthodoxy; and certain hospitalities had been dispensed with much graciousness by two dignitaries of the Greek Church. The letter from Dr. Alexander, which was read at the meeting, held on the 4th instant, of the Society for Promoting Christian Knowledge, furnishes no account of additional masonry or additional hospitalities, and it is as silent as its predecessor concerning possible converts to that "Angloherosolymitan" religion, which is based on the overthrow of the notion of theological orthodoxy. It is, nevertheless, a curious document. Dr. Alexander, with underground masonry instead of a church, no clergy, and no flock, finds time rather heavy on his hands; he thinks it more decent to turn an honest penny for his family, than to live in idleness; and so he proposes to set up as a bookseller, if he can only get credit for stock. Such we take to be the meaning of the passages in the following letter, to which we have given the usual typographical signs of emphasis:—

"I need not repeat, what by this time must have become familiar to you from the public papers, respecting our safe arrival, and favourable reception in Jerusalem; but finding that various strange reports have since been busily circulated respecting my position, it will, I am sure, be gratifying to yourself, and the friends of religion generally, to hear that there is no truth in them, and that the kind reception we met with on our arrival has been followed up to this moment; we have met with nothing but respectful and kind treatment from the authorities, both civil and ecclesiastical. The building of the church is proceeding as rapidly as is possible in this country. There is, in various points of view, a great work before us, in which I trust the right-minded and sound portion of the church will gladly and willingly co-operate with us. It cannot, and ought not but to be a subject of heartfelt interest and gratitude to every member of the Church of England, that she is now fairly, fully, and, I trust, properly represented, in her reformed episcopal character, in the place which is justly dear to every Christian, and towards which the world even looks with interest, but in which, alas, hitherto, Christianity has been awfully misrepresented. I feel fully persuaded that, under the divine blessing, much good will be effected by the simple fact of our exercising the ministry of our church, without trespassing in any way beyond our prescribed limits. I am, however, anxious to use all lawful means within our reach. I know not how far the Society can extend its help to me; but I am strongly impressed with the desirableness of having a depot or shop for the sale of Bibles, and Christian and other useful books: there is nothing of the kind here. Thousands of pilgrims visit Jerusalem annually, from all parts of the world, among them a number of English travellers, who often inquire after English books. There

is at present no prospect of any bookseller obtaining a MAINTENANCE MERELY AS SUCH; but if a certain allowance could be made, I feel almost certain it would answer, and much good might be done. Should this plan not come within the rules of the Society, I hope they may be disposed and able to assist me in promoting education in this strangely neglected country. I have had numbers of applications from the neighbouring towns and villages to establish schools among them, and I have promised to do so as soon as practicable. From the good understanding which subsists between us and the other churches, I do not anticipate any opposition, though we must anticipate other difficulties. If it is not against the Society's rules, and if the Committee should be willing to extend their labours to this country, it will afford me great pleasure to be in any way instrumental in promoting their objects."

The dealing propensities of his nation are certainly strong in Dr. Alexander; the genius that could extract a fortune out of "old clothes" is as strong in him as in any of his progenitors. He observes that English people ask for books when they arrive at Jerusalem, not merely for Bibles and Christian books, but for other useful books; and straightway he determines to supply them. A bookseller, "merely as such," can not hope for a decent maintenance at Jerusalem; but he who combines the functions of bishop and bibliopole would do very well, "if a certain allowance could be made." The word "shop" grates on an episcopal ear, but then the word "depot" can be substituted, and so he puts out the feeler, "I know not how far the society can extend its help to me." We have read somewhere that, in England, a man who has no capital turns either coal-merchant or schoolmaster. In Jerusalem, the coal business would not be a profitable branch of industry; but it appears that the trade of a schoolmaster naturally suggests itself to a man without capital, in Jerusalem as well as in England. The bishop has no capital, and if the society won't start him as a bookseller, he is going to turn schoolmaster. The school business is evidently the alternative, in case the bookselling business should not meet with encouragement; for the words are, "Should this plan not come within the rules of the society, I hope they may be disposed and able to assist me in promoting education in this strangely neglected country."

According to the *Ecclesiastical Gazette*, the society has behaved very liberally to Dr. Alexander, for—

"It was agreed that books to the value of one hundred pounds be placed at the bishop's disposal."

Thus he may set up as bookseller, or as schoolmaster, as he shall find most profitable.

As schoolmasters, the Protestant missionaries get on very well, until they broach the subject of religion; from that moment they must "shut up 'depot,'" as Dr. Alexander would say. In those countries where public instruction is almost wholly neglected, parents are very glad to send their children to be instructed by the missionaries. All goes on well for a time, because for a time nothing is said of religion; but as soon as the Protestant missionaries begin to expound Protestant doctrines, the parents take alarm, they make up their minds that no amount of learning can compensate the dissemination of false doctrine, and the children are withdrawn. Dr. Alexander will get on very well as a schoolmaster for some time; but as soon as he shall attempt to