

eye,' or even life itself. But poor Protestantism, and every *ism*, from then till now has no such faith; no such heavenly life-giving food. As St. Prosper saith:—

'They who depart from Christ, eat not His flesh, nor drink His blood, though they daily take to their own condemnation that august sacrament.'

St. Jude, by the Holy Ghost, hath put a mark upon such men for all time. He saith:—

'Certain men are secretly entered in (who were written of long ago unto this judgment), ungodly men, turning the grace of our Lord God into riotousness, and denying the only Sovereign Ruler, and our Lord Jesus Christ. These men blaspheme whatsoever things they know not; and whatsoever things they NATURALLY know, like dumb beasts, in these they are corrupted.'

If, for instance, they cannot discern the Lord's body in the Eucharist, it is 'a blasphemous fable;' and the part they can discern, like brute beasts, even in that they are corrupt, as St. Jude goes on to say—'feasting together without fear, feeding themselves.'

He says:—

'Woe unto them, for they have gone in the way of Cain (by murdering spiritually their brethren); and after the error of Balaam, they have for reward poured out themselves (by putting-scandal before God's people, for their own private ends); and have perished in the contradiction of Core.'

That is Korah, like whom, and his company, they oppose the divinely appointed governors of the Church.

'These are spots in their banquets, feasting together without fear, feeding themselves, clouds without water, which are carried about by winds (as St. James saith. "by every wind of doctrine,") trees of the autumn, unfruitful, twice dead, plucked up by the roots, raving waves of the sea, foaming out their own confusion, wandering stars; to whom the storm of darkness is reserved for ever. These are murmurers, full of complaints, walking according to their own desires, and their mouths speaking proud things—mockers. These are they who separate themselves, sens. il men, having not the Spirit.'

Read the whole of St. Jude's Epistle; never was description more accurate. You may see him, wrapped in holy inspiration, pointing, as it were, directly to the 16th century, to that Hydra of faith, conceived and born in lust. You might almost imagine that Cain, Balaam, and Core, were Calvin, Luther, and Cranmer, the three chief abettors and leaders of that awful heresy.

But, O my brethren, how fain am I to leave this gloomy tale! Would that it were not true! Or, that being true, an end were forever put to the unhappy cause. In every section of the globe, the Church of God unites in offering up her fervent prayer that this may be the blessed consummation. Her watchmen are on the towers, and long for signs of dawning day. Hope is on the wing, and ever and anon, a ray (however faint) cleaves the

surrounding mists, and seems to foretell a more resplendent day than e'er has dawned upon the Church. A day "when the wound of God's people shall be healed;" when "errors, heresies, and schisms" shall be no more found; and when it shall be said, "behold how good and how pleasant it is for brethren to dwell together in unity."

Thus have we, although in hasty sketches, and as we could snatch the time from pressing duties, endeavoured to prove, by Liturgies and faithful witnesses of early times, that "the Sacrifice of Masses in which it was commonly said, that the Priest did offer Christ," is not a "blasphemous fable, or a dangerous deceit;" but, that the article which contains the charge, in the fullest sense, deserves that name.

PAUL.

From the True Tablet.

PANCRAS PAUPER SCHOOLS.

We intend to make a few comments this week on the strange inquiry that has just finished with respect to the poor-schools at the St. Pancras work house, and the odd jumble of Atheism and Anglicanism which that inquiry has brought to light. The receipt however, almost at the last moment, of the various communications from India, given elsewhere, compelled us to employ both our space and our time rather differently; and we must, therefore, beg our readers' patience for another week, in the mean time laying before them the following interesting letter from the Rev. Mr. Hearn, of Somers'-town chapel:—

8, Charles-street. C larendon-square,
Oct. 29 1842.

DEAR SIR,—In reply to your inquiries respecting St. Pancras workhouse, you will, I am sure, be happy to learn (after the *expose* that has lately taken place there on the subject of education,) that there is at present but one Catholic child within its walls, at least as far as I have been able to ascertain. Secondly, any Catholic children, whose misfortune it is to become inmates of that establishment, are subjected in all respects to the same system of education the other children are there taught. We have left no available means untried to save those poor children from being Protestantized, or, as it now appears, un-Christianized. We have repeatedly solicited permission to be allowed to give religious instruction to them, and that this most important portion of their education should be entrusted to us alone, but in vain. Even when our influence at the Board was rather strong and respectable (which it is not at present), our efforts in this respect were always unsuccessful, and defeated by no means or another. Some time ago I discovered, after much difficulty in the investigation, that there were six or seven Catholic children in this workhouse. Having ascertained this fact, I intimated to the master my intention of bringing this subject once more before the Board.

He gave me to understand, that a positive refusal would be the result; and before I could do anything in the matter, those unhappy little ones were removed altogether from the house. The Board,

no doubt, was made acquainted with my intentions, and they adopted this as the most easy and decisive way of frustrating them. Hence it is obvious, that, until the Legislature interposes, this cruel and most painful grievance will continue unredressed. I think it fair to state, however, that in other respects we are better circumstanced than some of our confreres seem to be in other workhouses. First, our poor people are allowed to come out to Mass on Sundays (with some reasonable exceptions); secondly, we have free access to the sick whenever they send for us, or we choose to go to them; and, thirdly, any books we give them they are allowed to retain and make use of when they like.

With much respect,

Dear Sir, yours truly,

J.B. HEARN.

F. Lucas, Esq., &c. &c.

The Right Rev. Dr. De la Hailandiere, Bishop of Vincennes, visited this city last week. The bishop described to us a singular and beautiful Lunar Phenomenon, witnessed by himself and many others at Vincennes, on Friday the 18th of November. The moon was about fifteen degrees above the horizon, and marching onward in a sky of clear blue, when suddenly the genius of the rainbow came to invest her with its beautiful robes. A well defined circle of rainbow colours surrounded her, and serving as radii to this circle, appeared a broad cross of light traversing the planet at right angles. The cross was of the Greek form, and its light was brilliant as that of the moon herself. Above the apex of the rainbow, and at some distance from it, appeared a part of a reversed circle of nebulous white. The Phenomenon was beautiful, and gave rise to much speculation and some dread. Miller the Prophet should have seen it. It would figure well in his sermons as one of the 'signs in the moon,' &c., before the end of the world.—*Catholic Advocate.*

IRISH HOSPITALITY.

The hut was low, and built with shingles; it consisted of but one room. Nevertheless, it was clean, orderly, and to us, accustomed to southern cottages, comfortable. An old woman was spinning, and a cheerful girl, plain but of a pleasant countenance, was in the act of putting some small fish into the everlasting three-legged pot. "Ech!" she exclaimed, "but the luddy is wet;" and down she knelt to pull off her shoes and chafe our feet, while the good dame hung up our dripping cloaks, and assured us it would be fine by-and-by; and then she would have us sit close to the fire; and after some whispering between mother and daughter, a little round table was brought from the dark corner, and covered by a clean white cloth, and the little fish were dished, and potatoes, full and floury, raked out of the ashes; and if we had not partaken of this genuine hospitality, we should have given offence to those who meant so kindly. The old woman spoke with clannish devotion of her old landlord, Doctor McDonnell. She only wished he was able to come to Murlough Bay, and then she was sure he would build her another "hoose." She was quite self-possessed from the moment we entered until we departed; there was no southern shyness mingled with the national hospitality; the ease of manner of this poor woman and her daughter was perfectly wellbred. When she had placed all she had to offer, both asked permission to resume their wheels; and they conversed with us, and speculated on the weather. And the old woman spoke of the traditional feuds between the Macquillans and the McDonnells, and as-

sured us that Fairhead was better worth seeing than the Causeway, and told how her husband and her other children were at "work" in the doctor's fields. And at last, when the last came in sight, and the rain ceased, she rose, "cloaked" us carefully, and clasping her hands, bade God bless us, with a rustic grace and earnestness we have not forgotten; the girl watched our departure, but the mother immediately returned to her wheel. We have often thought of the humble cottage of Murlough Bay. We do not remember to have seen one where industry and cheerfulness made a braver stand against poverty. We have been in many huts, where the inmates sat, unreprimed, side by side with misery, as if it were their sister; but here was the resolve to displace misery by industry,—the effort gave the dignity of independence to the poor inmates.—*Mrs. Hall's Ireland.*

Summary of London.—London is the largest and richest city in the world; occupies a surface of thirty two square miles, thickly planted with houses, mostly three, four, and five stories high. It consists of London city, Westminster city, Finsbury, Marylebone, Tower Hamlets, Southwark, and Lambeth districts. The two latter are on the south side of the Thames. It contains 300 churches and chapels of the establishment; 364 Dissenters' chapels; 22 foreign chapels; 250 public schools; 1500 private schools; 150 hospitals 156 almshouses, besides 205 other institutions; 560 public offices 14 prisons; 22 theatres; 24 markets. Consumes annually 110,000 bullocks, 766,000 sheep, 250,000 lambs, 250,000 calves, and 270,000 pigs, 11,000 tons of butter, 13,000 tons of cheese, 10 millions gallons of milk, a million quarters of wheat, or 64 million of quarter loaves, 65,000 pipes of wine, 2 million gallons of spirits, and 2 millions barrels of porter and ale. Employs 16,402 shoemakers, 14,552 tailors, 2361 blacksmiths, 2013 whitesmiths, 5030 house painters, 1076 fish dealers, 2682 hatters and hosiers, 13,203 carpenters, 6422 bricklayers, &c., 5456 cabinet makers, 1005 wheelwrights, 2180 sawyers, 2507 Jewellers, 1172 old clothesmen (chiefly Jews), 3623 compositors, 700 pressmen, 1393 stationers, 2638 watch and clock-makers, 4227 grocers, 1430 milkmen, 5655 bakers, 2061 barbers, 1040 brokers, 4322 butchers, 1536 cheese mongers, 1082 chemists, 4199 clothiers and linendrapers, 2167 coach-makers, 1357 coal-merchants, 2133 coopers, 1381 dyers, 2319 plumbers, 907 pastry cooks, 369 saddlers, 1243 tinnmen, 803 tabacconists, 1470 turners, 556 undertakers. [The above are all males above 20 years of age], 10,000 private families of fashion, &c. About 77,000 establishments of trade and industry. 44,000 public houses, 330,000 shops. There are bridges over the Thames at London. London docks cover 20 acres; 14 tobacco warehouses, 14 acres; and the wine cellars, 8 acres, containing 2,000 pipes. The two West India docks cover 51 acres. St. Catharine's docks, on the opposite side, are also very large. There are generally about 5000 vessels and 3000 boats on the river, employing 5000 water men and 4060 labourers. London pays about one-third the window duty in England, the number of houses assessed being about 120,000, rented at upwards of 5 millions sterling. The house rental is probably seven or eight millions.

We take the following extract from a London paper received by the last Steam Packet.

The Ecclesiastical battle has been fought on the arena of St. Pauls Cathedral last month. The Clergy there have been publicly accused in the daily press of positively & wilfully neglecting the injunctions of the Rubric in the performance of Divine service. This they deny; but in denying they seem to acknowledge it. The 'Times,' in a leading article forgets when it complains of the indecencies of the Lessons appointed by the Church, and recommends a substitution of something better! Modest people, it avers, hide their faces with shame at the abomination of the sacred teaching of the Church! What more can an infidel assert? The Bishop of London has given an ambiguous justification of Puseyism in his Charge, and the new Anglican Popery is making rapid progress, only the Pope as yet is "non est inventus"—not at home.