

POETRY.

A. M. D. G.

To A SEAGULL.

(BY GERALD GRIFFIN.)

White bird of the tempest! oh beautiful thing,
 With the bosom of snow, and the motionless wing,
 Now sweeping the billow, now floating on high,
 Now bathing thy plumes in the light of the sky;
 Now poising o'er ocean thy delicate form,
 Now breasting the surge with thy bosom so warm;
 Now darting aloft, with a heavenly scorn,
 Now shooting along like a ray of the morn—
 Now lost in the folds of the cloud curtained dome,
 Now floating abroad like the flake of the foam—
 Now silently poised o'er the war of the main,
 Like the spirit of charity brooding o'er pain.—
 Now gliding with pinion all silently furled,
 Like an angel descending to comfort the world;
 Thou seem'st to my spirits, as upwards I gaze,
 And see thee now clothed in mellowest rays—
 Now lost in the storm driven vapours, that fly—
 Like hosts that are routed—across the broad sky,
 Like a pure spirit, true to its virtue and faith,
 Mid the tempest of nature, and passion, and death
 Rise, beautiful emblem of purity, rise!
 On the sweet winds of Heaven to thy own brilliant
 skies!

Still higher! still higher! till lost to our sight,
 Thou hidest thy wings in a mantle of light;
 And I think how a pure spirit gazing on thee,
 Must long for the moment, the joyous and free,
 When the soul disembodied from nature shall spring
 Unfettered at once to her Maker and King;
 When the bright day of service and suffering past,
 Shapes, fairer than thine shall shine round her at
 last—

While the standard of battle triumphantly fur'd,
 She smiles like a victor, serene on the world!

L. D. S.

EDUCATION OF THE DAY.

It has lately been ascertained that in Lambeth, and the five adjoining parishes, there are no less than 20,000 children without the means of education; and as this is no new evil, the parents, in a vast number of cases are as untaught as the children—*Rev. Mr. Kingscote to the Archbishop of Canterbury.*

A CHARITABLE APPEAL

FROM THE HOLY SCRIPTURES

In favour of the doctrines of

The Catholic Church.

"Return back to judgment."—*DAN. xiii. 49.*"To the law and to the testimony."—*ISA. viii. 20.*

NOTE.—The scriptural quotations by which this appeal is enforced, are taken from the Protestant Bible.

POINT XVI.

The reply once more, from the sixth of St John, Verily, verily I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. *John vi. 53.* Here, they think is a positive command to all, both clergy and laity, to the whole church in general, to receive in both kinds.

Now, in answer to this, we say, That if here is a precept of communion delivered to the whole Church in general, no wonder if communion in both kinds be mentioned; because, in the whole Church the priests are included as the principal part whose office it is to consecrate, and receive in both kinds, as often as they consecrate. But much more probable it is, that our Saviour, in the place above cited, had no intention to deliver any precept at all to the Caphernaites, concerning the manner of receiving this Sacrament, whether in one kind or in both; but only concerning the substance of it. For as to communion in both kinds, that was not the dispute between him and them: but concerning the substance of the sacrament; the real presence of his body and blood was their strife. They strove among themselves, saying; how can this man give us his flesh to eat? To whom he immediately replied: Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. A command, indeed, here is, to the Caphernaites, and if you will to the whole Church, clergy and laity, to receive the body and blood of Christ in the eucharist, and to believe the real presence too of his body and blood, which, being the very point by the Caphernaites denied, is consequently, the point by our Saviour affirmed, not the communion in both kinds which, only regarding the manner of receiving this sacrament, and not being the point disputed, we have no reason that was what our Saviour here intended to determine. Now, as the precept here given to the Caphernaites, to communicate of the body and blood of Christ, and to believe the real presence of the body and blood, in this sacrament by whom is the precept fulfilled? By Catholics who believe, that the body and blood of Christ, Christ himself God and Man, is really present and received entire, under each kind; or by Protestants