

Church, shown to St. John, in the *Apo- calypse*, every thing is regulated by the number seven.—EDITOR.

EARTHQUAKE AT THREE RIVERS, CAN- ADA EAST.—On Monday last, at 8 o'clock, A.M., a smart shock of an earthquake was felt throughout the whole of the Three Rivers District; and also, as is reported, at Montreal. The Church of Three Rivers happened at the time to be crowded with a marriage party; and so strong was the shock, that all present in the fright rushed forth pell-mell. The dome and canopy were rent to the open air, in a thousand places; and the crackling noise in the building was so terrific that many persons fainted. It is said even that some unfortunate females have died owing to the fright and the contusions they received in the crush of the multitude endeavouring to escape.—*Melanges Religieuses.*

A Doctor Bond, the devil's agent in New York, has, as the Yankee says, ventured "to go the whole hog;" and advanced a *boutcher* against the Papacy in Rome beyond any Protestant calumny hitherto invented. This brimstone gen- eral of falsehood, his worthy brother of the *Christian Guardian* has transferred into his last week's hodge-podge rhapsody of cant and fanaticism, for the edification of his credulous readers. But let him remember, as well as his copartner in guilt, that all their earnings in propagating such cruel and wide-sweeping untruths must end in death; when he, whom they have so faithfully served in this life for his proffered bribe, will justly claim them as his own subjects in the life to come. We doubt much, however, if such hardened hypocrites believe in any hereafter. The article alluded to is too foul for insertion.

In our second number of *The Catholic*, September 22, 1841, the following warn- ing to our people, against a suspended priest, was inserted:—

The Catholics of the London Mission are hereby warned against giving counte- nance to a strange priest, who has lately made his appearance among them, pre- tending to have faculties from us to exer- cise there the pastoral duties; whereas, on the contrary, on account of his ascer- tained *scandalous and unprincipled char- acter*, we have formally prohibited him from performing any priestly function in this diocese, and have appointed the Rev. Patrick O'Dwyer as the only lawful Pas- tor in the London District.

W. P. MACDONALD,
Vicar General.

Hamilton, Sept. 10, 1841.

We are sorry to learn that he is just now plying his arts of deception on the Right Rev. Dr. Porter, in Mobile, U. S.

In another number of our paper, on the 10th November, 1841, is the following notice on the same unworthy clergyman:

We must acknowledge ourselves, like many others, imposed upon by the extreme hypocrisy and ultra-shammed repentance of the worthless Priest WARREN, alluded to in a former number of our paper, as palming himself upon the Catholics in and about the Township of London. Their only pastor is the Rev. Patrick O'Dwyer. The intruder is suspended for ever.

SERMON IN THE GREAT CHAPEL OF WA- TERFORD, BY THE REV. THOS. MAGUIRE.
(From the Waterford Mercury, Oct. 9th.)

A sermon was preached yesterday (Sun- day), in the great chapel of this city, by that distinguished controversialist, the Rev. Thomas Maguire.—The sermon was on behalf of the new chapel of St. John the Evangelist, now in course of erection at the lower end of Bereford-street.

The usual vesper service was omitted at the great chapel. Two o'clock was the hour appointed for the commencement of the sermon, but long before that time the spacious cathedral was thronged.

Shortly after two o'clock the rev. gen- tleman ascended the pulpit, and announ- ced the following text from the gospel of St. John:—

"I am the living bread which came down from heaven. If any man eat of this bread he shall live for ever, and the bread that I will give is my flesh for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said to them, Amen, I say unto you unless you eat the flesh of the Son of Man and drink his blood, you shall not have life in you."

The greatest moral phenomenon (said the rev. preacher) that ever appeared in the world was the glaring, startling fact that so many grave, learned, talented, and in all other respects ingenious persons—enjoying the broad distinction of Chris- tianity, but more particularly known as Protestants—should deny the truth of the Catholic doctrine of the real presence of Christ in the Eucharist. The Jews in the gospel denied the divinity of Christ, and were horrified at the declarations of the Redeemer—so far it was plain and intelligible, but it was not to be under- stood how those who admitted his divinity could deny the real presence. The arti- cle of the Catholic church, containing the most assailed of all its doctrines, was nearly nineteen hundred years old. A most cele- brated and learned Protestant divine had travelled through the east, and translated the liturgies and formularies of all the eastern churches, and in every one of them he found the real presence set forth. It was admitted that until the fifteenth century all the churches of the west declared for this most glorious, sublime, and incom- prehensible mystery. All the types of the old law referred to it, and prefigured it. The four evangelists declared the real presence in language so clear that no Ca- tholic at the present day, if he got millions for it, could express himself more clearly. There was not a single excuse for doubting it except one—that the Redeemer spoke in a figurative or mystical sense, when he said, "this is my body—this is my blood." It was impossible safely to come to such a conclusion. The Apostles did not come to that conclusion—it was not believed by those who came after them—not until the eleventh century did any one start up and broach a contrary doctrine, and that person became the hue and cry of the universal world—men, women, and children. The Primate of England wrote against him—he was condemned by the councils, and finally with his own hand he

wrote a retraction. He (Reverend Mr. M.) knew all the heresies that were broach- ed from time to time—he knew the age in which they originated, and all other par- ticulars about them, and he could say that until the person he just alluded to, another doctrine than the real presence was never broached. No manual of prayer could be shown in which such existed before the fifteenth century, and would it be said that all Protestants were such dumb dogs or lazy Christians as never to deny it until then; and even Luther, when he abolished the mass, was guilty of the inconsis- tency of admitting the real presence. The reverend preacher then proceeded, in the course of an address which lasted an hour and forty minutes, to refer to the types of the sacrifice by Melchisedec, and other types in the Old Testament, and contend- ed that they undoubtedly prefigured the real presence. He then complained that the Protestant versions of the Holy Scriptures had been mistranslated in dif- ferent passages, in order to bear out the denial of the real presence. He also re- ferred to different passages in David and Jeremiah in which it was also prefigured. He commented on and illustrated these passages; pointing out that the scope, tenor, and spirit of the Old Testament, and the language of the prophets all threw their authority into the scale in favour of the real presence.

The rev. gentleman then adduced sever- al passages of the New Testament in which the real presence was announced in most express terms—terms so express that to deny them would give rise to the inference that the deniers intended to brand the sacred writers as equivocators. Op- posed to all this there were only two or three sentences of Scripture advanced, of obscure intent. The passage was point- ed out where the Redeemer declares that he is spiritually present in the eucharist, and Catholics are asked to account for his being spiritually as well as really present. We are told by St. John that when Christ was crucified the apostles locked them- selves in a room afraid of the Jews, and that the Redeemer came in among them. Now, the Redeemer came there spiritually and not by physical means, and it was the same way he was present in the adorable Sacrament. Our minds are not capable of conceiving the magnitude of the mys- tery: there was the merit of faith. Even the church Catechism said that the "body and blood of God was verily and indeed taken?" now these were stronger words than the words "really and truly" used by Catholics. Let any Puseyite or high churchman, of what ever degree, explain that passage in the Catechism! He would ask was Christ more especially present in the bread and wine used at the sacrament, than at the bread and wine used at ordi- nary meals? Suppose the answer to be He was, the question came, how was He there? Suppose the answer to be, by Divinity. He is everywhere by his Divinity, and the Godhead has no idea of space. If the answer is that it is a sacra- mental presence, the Protestant is unable to tell what it means, and when the Pro- testant explains that, he, (Rev. Mr. M.) would explain the mystery of the real presence.

If it was said, that the Redeemer was no more present in the sacramental bread and wine than in the other, than, in the words of St. Paul, they eat damnation every time they eat it, and are not in a state of

grace, and they would require for it as much preparation. But this was an inconsis- tency of which no Protestant would be guilty. This was not the way Christiani- ty was to be treated, changed as we chang- ed our coats, and the door left open to scoffers. He would say the evil was done by Protestants, and no doubt some of it by Catholics—by their system of recrimina- tion. He would then implore his separated brethren to inquire, and be convinced. Enquiry was peculiarly incumbent on those who set forth the right of private judgment, and denied the infallibility of any church. We are all too often, like the Puritans of old, fire and brimstone in our hearts—too forgetful of the great, good, and holy prin- ciple of charity—charity that ought to be the mistress of religion. I hope (said the rev. gentleman in conclusion) that no con- troversy of mine ever engendered unchari- table feeling, and I never will quarrel with any man on account of his religion. We are all the descendants of Adam and Eve. Our descent from common parents proves that our Heavenly Father intended us to live in charity and peace one with another, and among all.

The *Maid of Erin* steamer brought up from New Ross a numerous freight of pas- sengers, and great crowds from other adjacent parts of the country were in at- tendance on the occasion.

The collection taken up amounted to £250. That made a year ago in the same town reached as high as £550.—Ed. N. Y. *Freeman's Journal.*

The London Morning Herald notwith- standing its Anti-Catholic feelings, has the following commentary on the Pope's Al- locution, on the Russian Czar's persecu- tion.

The allocution of the Pope to the Sacred College, on the persecution to which the Ro- man Catholic religion is subjected, is not to Poland alone, but to Europe, one of the most interesting and important public docu- ments of the age. The Roman Catholic Church has now dared to protest against Russia's violation of the right of conscience; & stands forth calling to witness all Europe in her appeal against that injustice to which all Europe has tamely submitted. It is to this proof that there yet remains in Europe a spirit that can dare to resist Rus- sia's power and success—that dares pro- claim what is right—that we look to with newly awakened feelings of hope. There- fore do we hail with gratification and with hope this appeal of the Roman Catholic Church against the injustice of Russia. It reminds us of the records of ancient days, when every great international transaction was subject to the appeal and judgment of all the leading courts of Europe, and in which we find in all ages ever made to the Church, the voice of the Church even responding to that appeal, restraining the powerful, protecting the weak, and assisting in times of violence and danger the supremacy of justice and right. Will this voice now raised be un- heeded by the great and civilized states of modern Europe? Shall all the world con- tains that is great and good still be led blindfolded and in chains by a Barbarian Conqueror? And shall the feeble power of the Roman Church, and the unfriended tribes of the Caucasus, be the sole relic of virtue left amongst men—the last traces of freedom ere she leaves the earth?"