

that chapter did not apply to the Sacrament of the Lord's Supper at all. This was something quite new, however I turned to the eleventh chapter of 1 Cor 29th verse, where it says they that communicate unworthily, eat and drink their own damnation not discerning the Lord's body. I asked you if this referred to the Sacrament, to which you instantly replied yes; then I refer to the marginal reference of my Oxford Bible, and it refers me from that passage to the sixth chapter of John. Now sir, I ask you, is it likely God would damn us for not discerning what by your account is not there to be discerned? or what on I or any Protestant to do? We are told to examine our Bible, and compare Scripture with Scripture, and either my Bible has led me astray, or you are under a mistake.—Which it must be I leave you to decide.

“Having gained this advantage over you, you instantly changed the subject, and urged the unreasonableness of the doctrine of transubstantiation. It was contrary, you insisted, to reason, for, indeed neither reason nor sense will permit us to believe such a doctrine. But that you, a Bible clergyman, should condemn my belief on such grounds, not a little surprises me, and, indeed I am sure, any candid person would allow such an unexpected charge, was enough to put me quite off my defence.

I now beg to tell you, sir, it is not by reason nor by sense, any Catholic hopes are to be saved, but by faith, and that transubstantiation is above both, I allow, but not more so than the incarnation of our Lord. I remember I said this to you and that you answered “yes, but we saw our Lord.”

(To be concluded.)

“If good people,” said Archbishop Usher, “would but make goodness agreeable, and smile, instead of frowning in their virtue, how many would they win to the good cause.”

“Ask yourself what progress you have made in charity, and according to the answer of your heart you may estimate the measure of your approach to heaven.”—*St. Augustine.*

“You will never be devout, and one of the interior life, unless you resolve to be silent respecting others, and attentive only to yourself”—*Thomas a Kempis.*

It is a duty not to allow yourselves to think of any living man, still less to treat him, as if your hopes of his amendment were utterly gone.

POETRY.

HYMN.

Now are our limbs refreshed with quiet sleep,
And from the couch we spring;
Father, Thy children let Thy presence keep,
For unto Thee we sing.

Thee first the tongue shall chaunt and speak Thy praise.
Thy glowing heart would win,
That thou, O Holy One, of all our ways
May'st be the origin.

Let shades of darkness yield to dawning light,
Night to the star of day,
Struck by its rays, the ill that loves the night,
Shall vanish quite away.

Suppliant to Thee we turn, Thy grace implore,
Cut off each deed of blame,
That so our tongues may sing Thee evermore,
And glorify thy name.

Merciful Father, hear us in Thy love,
And Thou co-equal Son,
Who reignest through all time in Heav'n above,
With Paraclete all One.

General Intelligence.

THE LATE DOWAGER MRS. CONSTABLE MAXWELL.

(From a Correspondent of the Tablet.)

On Sunday, the 15th instant, the remains of this venerated lady were removed from her residence in Thorp Arch for deposition in the family vault lately built by her son at Everingham Hall. The hearse, followed by three carriages, in which were her near relatives, and a mourning coach containing her domestics, left Thorp Arch about mid-day passing through the city of York, and arriving at the village of Everingham about half past five p.m. Here was presented an affecting spectacle, expressive at once of veneration to the deceased and sympathy with her family. When the hearse had reached within about a mile from the Hall, the villagers, young and old, of their own accord, were seen advancing in procession to meet it, bearing lighted tapers in their hands, and parting to receive it fell in with the torch-bearers who were in immediate attendance upon it and conducted it to the gates of the church. Here the body was received by the Rev. Chaplain, attended by the acolytes and torch-bearers in procession, and the members of the family who had previously arrived to join in the last solemn offices of religion to their departed parent. The coffin being removed from