

vanity; if it has been familiarized with the paintings of Catholic artists, which a taste for the fine arts may have incautiously suffered to appear before it, if it has had on all sides the images and memorials of saints and martyrs; if it has been reared in a land abounding, in spite of fanatical and commercial Vandalism, with the ruins of sacred edifices and memorials of ancient faith; if it has visited the desolate cloister, and beheld the lofty cathedral, and heard the solemn bell; and if it has learned by accident to repeat some affecting incident connected with the sanctity and grandeur of times gone by, some beautiful passage in the wondrous lives of the meek men of God, and to feed its imagination with the mysterious lessons of sweet Christian poesy, in vain will pedagogues and worldly teachers of men who doubt and deny and refuse to hear the Church. It is Catholic in heart, in genius, in modes of thinking, and even in many of its habits of life, and it must continue to be so until age and the world shall have tarnished its golden nature.—These considerations again will justify my former position, that the study to which I purpose directing attention in these sheets will have a peculiarly domestic interest. Some, indeed, their conscience dimmed by their own or other's shame, may feel that parts are sharp, but notwithstanding, as Cacciaguada says to Dante, the whole vision shall be made manifest.

And let them wince, who have their waters wrung,
What though, when tasted first, the voice shall prove
Unwelcome on digestion, it will turn
To vital nourishment.

[Age of Faith.]

THE CHURCH IN IRELAND.

"The ancient churches of the north of Europe have all vanished from the map; England, and Scotland too, have lost their hierarchy; even France and the other great kingdoms have suffered beneath the shock of revolution and infidelity; while in all these countries heresy and schism, the real visible sources of mankind, have more or less made their inroads, upsetting all the long established, venerable and beneficial institutions of those once religious happy, and celebrated nations.—Fortunate Ireland! cherished protected land? In ancient days known to Christendom as an island of saints; in this our day recognized throughout the same Christendom as a nation heroic in their attachment to the faith, invincible in their moral power to preserve it, favoured with a hierarchy pious as it is learned, firm as it is apostolical, and blessed with the possession of a church which no human power has been able to upset, and which now flourishes bright, fair and vigorous, like the never-fading green with which the lovely valleys of the country itself are so highly embellished. Providence, however, in its sublime and mysterious ways, deigns not unfrequently to operate through the medium of ordinary instruments. The inherent natural reverence of the Irish people for the ancient faith of their country enkindled within them that hallowed and ever-burning zeal which no length of time could consume—which no severity of suf-

fering could extinguish; it made them look down with pity and scorn on the ephemeral novelties of the day; it enabled them to smile on death sooner than surrender the venerable creed of their sainted forefathers. And to this, the tender and powerful ties of unionship which at all times subsisted between the Catholic people of Ireland and their meritorious priesthood. This it was which cemented the whole into one irresistible mass; it created a reciprocity of feeling; they partook of each other's joys, felt for their mutual afflictions; they were rendered compact, they became one, they became invincible. During these dark and dismal epochs, when the recesses of the mountain were prepared by nature as the grand asylums of shelter for the people, their proscribed priests, like the martyrs of primitive days, were to be seen in the midst of them; they made them the cherished objects of their thoughts, they clung to them with the affection of fathers,—they never forsook them. The people, in their turn, have gratefully treasured up an indelible everlasting remembrance of these endearing services; they have them as the darling subject of their private contemplation and of their public eulogy; they are handed down as a sacred legacy from one generation to another, and at this day there is not perhaps under heaven a nation that, in overflowing love and reverential attachment to its priesthood, can adequately compete with the high-minded, proverbially faithful Catholics of Ireland. But there is another link the most binding of any, because it is of divine foundation, it is that which connects them, priests and people, with the great centre of unity, the rock of ages, and without which the whole would have long since ended in a wreck. This is the beacon, lit by infinite wisdom, for the Christian mariner; and by keeping it in constant view, those great men who stood at the helm of the Irish church, guided the vessel in triumphant security: they set the billows and the tempest, and the terrors that compassed them, at defiance. In unabated fidelity and veneration for the chair of St. Peter, the Catholics of Ireland have never yet been surpassed by any Christian nation on earth; and for their conscientious adherence to it no other nation has suffered so much. This it was which forced James I., to exclaim that the "very atmosphere of Ireland was infected with Popery." It was this which made bigotry outrageous, generated the penal code, drew forth the sword of persecution, and at divers periods reduced the noblest country in the world to the condition of a desert."—Ecclesiastical History of Ireland, by the Rev. M. J. Brennan.

PENALTIES FOR NOT ATTENDING CHURCH.

The publication by the Manchester Guardian of the names of the magistrates at Rochdale who imposed penalties on certain individuals for not attending their parish church, or any place of religious worship on Sundays, and committed them for non-payment of the penalties, has drawn from Mr. George Ashworth, one of the magistrates in question, a letter to the editor of the Manchester Guardian, which

contains the following passage:—"I beg to say, that though bad characters are occasionally brought before the magistratos on a charge of neglecting to attend a place of religious worship, and convicted, yet this is never done except where their conduct in other respects on the Sabbath has been so grossly offensive and disorderly as to render punishment absolutely necessary." It may be a question whether it is judicious to punish apparently for neglecting church, when, in fact, it is for other offences; and I confess I never cordially approved of this mode, though, in many instances, and probably in all those you have cited, it was the best that could be adopted under the circumstances. Their conduct has been so "grossly offensive as to render punishment absolutely necessary!" But that conduct was either a violation of law or it was not. If it was a violation of law, the law ought to have been looked to for the necessary punishment. If it was not a violation of law, then Mr. George Ashworth, by assuming the necessity of punishment, not only assumes to himself the functions of the legislature, but punishes on an *ex post facto* law. We know not of a worse vice in magistrates than that of punishing for what is not judicially before them. It is, however, a vice which the unpaid are supposed to be peculiarly open to. Let a fellow be suspected of poaching, or interfering in any way with the pleasures of the squire, and, though he escape detection for his suspected offence, some convenient enactment will be laid hold of to get him out of the way. Indeed, in the country, the belief is prevalent that a man is never really punished for that of which he is convicted. But the magistrates who do these things keep their own counsel. If Mr. Ashworth and his brother magistrates had been merely bigots, we could not have had a word to say against them. But Mr. Ashworth, in his zeal to prove that they are not bigots, has laid himself open to animadversion. *Hubemus rem constantem.* The knowing ones will say, "You may not be a bigot, but you are a fool. Had you kept your own counsels, you might have been invulnerable. Other magistrates every day act on your principle, but they hold their tongue; and whatever people may think, the offence cannot be brought home to them. But you have committed yourself and your brother magistrates."—*London Tablet.*

ROME.—"On account of Peter and Paul I love Rome, though I might celebrate it for other reasons, namely, for its magnificence, antiquity, beauty, population, power, wealth, and deeds of war. But passing over all these things, I proclaim it blessed, especially be cause Paul in his lifetime was so attached to the Romans and because he loved them so tenderly, and instructed them with his own lips, and closed his earthly career amongst them.—This has rendered the city more illustrious than all its other titles to admiration. The bodies of these two saints are as two bright eyes to this great body. The sun in meridian splendor does not shine with equal lustre as the city of the Roman-shooting these rays of light throughout the Universe. Paul will be snatched up hence: Peter likewise Contemplate with awful admiration the spectacle that Rome will then behold, namely, Paul suddenly rising with Peter from the tomb, and borne aloft to meet the Lord. What a rose will Rome present to Christ! How beautiful are the two crowns wherewith she is adorned! How precious the golden chains that bind her. How delightful a her fountains! I celebrate this city on this account, not for her abundant wealth, nor for her lofty pillars, nor for any other splendor that strikes the eye, but for these pillars of the Church."—*St. John Chrysostom.*

CATHEDRAL OF COLOGNE.—The King of Prussia has granted his annual donation of 10,000 crowns towards the completion of the cathedral at Cologne, on condition that the public contributions produce the same amount.

The Leipsic Gazette has an article from St. Petersburg, stating that the differences between the cabinet of St. Petersburg and the Papal government are at an end.—The Catholic Metropolitan of the Catholic churches of Russia, named by the Emperor and confirmed by the Pope, had been solemnly installed, at the Church of St. Catherine.—Two bishops of Poland were present. The new Bishop of Courland had been installed.

FATHER MATHEW.—The apostle of temperance has been appointed by the Pope, commissary apostolic, by which appointment he is released from all spiritual authority except that proceeding directly from the Holy See.

THE NIGER EXPEDITION.—On the 5th ult. the expedition of the three steamers, under Captains Trotter and two Allons, arrived in safety in Monserado Roads, on the coast of Africa; the passage had been favourable, and not a single case of sickness had occurred in any of the vessels.—*Literary Gazette.*

One week's receipts from the principal lines of railway in Great Britain, according to the last returns, amounted to £97,670 on a capital of £37,000,000. Deducting one-half for expenses, which is full as much as they average, there remains a balance for dividend of about 7 per cent.

The Abyssinian expedition, under Capt. Harris which left Bombay on the 27th of April, have paid a visit to the curious salt lake of Assal, and are now near Tadjannah. The people are prejudiced against them, as they suppose their object to be the suppression of the slave trade.

The brig Francis, Captain Roberts, arrived at New York from the port of St. Juan, in Central America, bringing intelligence from that quarter up to the 3rd ultimo. By this conveyance we are informed that an Indian Chief, who goes into the title of King of the Ma-quitos, had arrived at St. Juan on the 15th August, in company with the Governor of Belize, in an English sloop of war and laid claim to the port. His Ma-quito Majesty had ordered the Central loading Americans to abquat by the first of next March, and the *sojournant* commandant of the port had been sent to Belize to be tried for piracy.—*Montreal Herald.*

SEAT OF GOVERNMENT.—In alluding the other day to the agitation going on at Quebec and Toronto, on the subject of the Seat of the Provincial Government, we took occasion to observe that wherever the Seat of Government might be ultimately fixed, there it should remain; and that the decision of the Imperial Government upon this question, at as early a period as possible, would, in future prevent that jealous, and by no means disinterested agitation which existed on the subject. We have since been informed, on highly respectable authority, that, in consequence of despatches received in England from the late Lord Sydenham, Her Majesty's Council, had been pleased to determine that Kingston should be the permanent Seat of the Provincial Government; and should this be the case, we think it highly probable, that one of the first official acts of His Excellency Sir Charles Bagot, will be to issue a proclamation, in conformity with the Royal will. In confirmation of this report, it may be stated, that orders have been received to resign the present residence of the Governor in this city to the representatives of Mr. Bingham, from whom it was rented by Government. We understand, however, that Mr. Bingham's house is now in the course of being fitted up for the reception of Sir Charles Bagot, in the event of His Excellency being desirous of occupying it during his residence in this city.—*Montreal Gazette.*