

From the Episcopal Recorder.

Mr. NEWMAN.

In our last number we inserted a letter from a senior member of the University of Oxford respecting a volume of sermons recently published by Mr. Newman. A few extracts from the work itself will serve to exhibit his advocacy of the doctrine of transubstantiation, the mediatorial character of the Virgin Mary, works of merit, the monastic system, sacramental confession and the celibacy of the clergy, and the necessity of reunion with Rome.

1. Transubstantiation.

Comparing the marriage feast at Cana in Galilee with the Last Supper, Mr. Newman observes:

"What was that first miracle by which he manifested his glory in the former, but the strange and awful change of the element of water into wine? And what did he do in the latter but change the Paschal Supper and the typical lamb into the sacrament of his atoning sacrifice, and the creatures of bread and wine into the verities of his most precious body and blood? He began his ministry with a miracle: he ended with a greater."—P. 43.

2. The mediatorial character of the Virgin Mary.

"As at his first feast, he had refused to listen to his mother's prayer, because of the time, so as to his apostles he foretold, at his second feast, what the power of their prayers should be, by way of cheering them on his departure. 'Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he shall give it you.' In the gifts promised to the apostles after the resurrection we may learn the present influence and power of the Mother of God."—Pp. 42-43.

3. Works of merit.

"Those great surrenders which Scripture speaks of (e. g. such as those of the first converts at Jerusalem who 'having lands, sold them,' and had all things common) are not incumbent on all Christians. They could not be voluntary if they were duties; they could not be meritorious if they were not voluntary. But though they are not duties at all, they may be duties to you; and though they are voluntary, you may have a call to them. It may be a duty to pursue merit."—Pp. 329, 330.

4. The monastic system.

"If the truth must be spoken, what are the humble monk, and the holy nun, and other regulars, as they are called, but Christians after the very patterns given us in Scripture?"

5. Sacramental confession, and the celibacy of the clergy.

"What though we grant that sacramental confession and the celibacy of the clergy do tend to consolidate the body politic in the relation of rulers and subjects, or in other words, to aggrandize the priesthood, for how can the Church be one body without such relation, and why should not he, who has decreed that there should be unity, take measures to secure it?"—P. 46.

6. The necessity of reunion with Rome.

"We cannot hope for the recovery of Dissenting bodies, while we are ourselves alienated from the great body of Christians. We cannot hope for unity of faith,

if we, of our own private will, make a faith for ourselves in this, our small corner of the earth. We cannot hope for the success among the heathen of St. Boniface or St. Augustine, unless like them we go forth with the apostolical benediction," i. e., the Pope's blessing.—P. 150.

So deeply seated is Prejudice among even the intelligent portion of our Protestant community, that we have often been gravely asked, 'Whether the Italians are not downright idolaters?' In answer, we have often related the following incident of an old peasant woman in Italy.

She was very poor; was as ignorant, at least, as most of her class, and was stooped down with age. Upon being asked—'whether she did not adore pictures and the statues of the Virgin Mary?' She answered: 'adore them!! E chi ve l'ade to?—Who told you so?' Upon being assured that the people of America really thought so, her eye kindled, her whole countenance glowed with silent indignation, and she exclaimed in a shrill, loud voice: 'eh!! devono essere selvaggi la!'—They must be a set of savages over there!!

The old lady, it may be thought, jumped to the conclusion; but her simple mind could afford no other way of explaining so curious a phenomenon. At least, many a strange, modern theory that has been broached, has rested upon a less probable hypothesis. We would recommend those wisecracks who prate forever about the stupid ignorance and superstition of Italy, and who form 'holy alliances' for enlightening the Italians to ponder well the logic of this old peasant woman.—Extracted from an article signed *Vindex* in *Cath Ad.*

SACRIFICE FOR THE DEPARTED.—St. Cyprian informs us of an ancient ecclesiastical law forbidding the oblation of the Holy Sacrifice for any one who had appointed a priest executor of his Will, thus to prevent the ministers of religion being distracted from their sacred duties. "The bishops our predecessors religiously considering this, (the becoming devotedness of the priesthood) and taking salutary precautions, decreed that no brother at his death should name a clergyman, as tutor or guardian, and that in case of his doing so, no offering should be made for him, nor the Sacrifice celebrated for his rest. For he does not deserve to be named at the altar of God in the prayer of the priests who attempted to estrange the priests and ministers of God from the altar."—Ep. 1. *alias lxxvi. alias lxx.*—*Cath. Herald.*

SUBSTITUTE FOR STEAM.—La Reforme announces that an operative at Ruel has discovered a substitute for steam. The experiment is to be made in a few days on the Versailles railroad. Figure to yourself, says the Reforme, an enormous wheel, five yards in the diameter, between the spokes of which you place a horse with his rider.—This large wheel being fixed on four ordinary wheels, placed on the rails of a railroad, it is sufficient to turn the large wheel to make the carriage advance. But what motive force does the inventor employ? It is the horse placed in the interior of the wheel, and yoked, by means of two bars of iron placed perpendicularly under the axle. The horse, by drawing, causes the wheel to turn in the same manner as a mouse or a squirrel in a cage. In order to permit the horse to enter into this singular wheel it has been found necessary to dig an excavation near the station of the railroad, into which the horse is let down. The inventor pretends that he can modify his wheel so as to admit three horses, and in that case, the heaviest train may be propelled along a railroad with a velocity more rapid than that caused by steam.

SCOTLAND.

GLASGOW.—GREAT MEETING OF THE CATHOLICS TO ADDRESS THE QUEEN.—On Sunday the 14th inst., notice was given in the Catholic Church and chapels of Glasgow, that a meeting of the male Catholics of the city would be held in the City Hall on Monday evening, the 15th, to express their sentiments and address her Majesty as mentioned above, and that the Bishop of Castala had kindly consented to take the chair. The singularity of the Bishop's coming forward on such an occasion, as well as the importance attached to the object of the meeting, excited the highest interest. His lordship is well known to have a peculiar aversion to appearing before the public in any affair not purely religious, and the occasions of doing so have been few indeed. One of these was his addressing, a few years ago, through the newspapers, certain parties in the Mining districts of Lanarkshire, to inculcate the duty of forgiveness, and restore peace, which had been frightfully broken by the exertions of certain ramifications of the Society of Orangemen. Outrages on an extensive scale were the consequence of the administrations of this diabolical secret society, in a quarter previously most peaceable. Their proceedings came before the High Court of judicature, and attracted the notice of Government, whose commissioner, Mr. Cosmo Innes, Lord Advocate-depute, made an able report on the causes of the disturbance. The subsequent restoration of harmony was in no small degree attributed to the Bishop's exertions. For his services his lordship received the thanks of the Secretary of State, Lord John Russell, in a letter from the Lord Advocate (Sir John Murray)—*de facto* Secretary of State, for Scotland—who expressed his delight in the medium of communication. Again it is the Orange Society that calls out an admirable prelate from his retirement. The dignified personal appearance of his lordship, even apart from the veneration paid to his sacred character, was sufficient to command order and decorum throughout the whole proceedings of this meeting, in the vast thorough which densely filled every part of the City Hall—the largest in Glasgow. Having taken the chair amidst the warmest greetings of his people, the Right Rev. Dr. Murdoch said—Fellow Catholics, the moment I was waited upon, on Friday last, by two respectable and worthy members of the congregation, and requested, in the name of the body, to call this public meeting and to take the chair, I acquiesced without any hesitation; departing, in this instance from my general rule, which is to keep aloof from assemblies of this nature, and attend closely to the multifarious duties that belong to my station. Before I go further, I deem it right firmly, but respectfully, to state that the present is not a "Repeal" meeting. The affair to be discussed here to-night, no doubt sprung from the Repeal movement, but with the forwarding or retarding of that question this meeting has nothing to do. I dare say this plain and distinct statement will not recommend me to you; but this I cannot help. It is a considera-

ble time since I considered well and seriously how I ought to act publicly in respect of the measure, which has so much engrossed the attention of our Irish brethren lay and clerical, and in the success of which I know you all to a man feel deeply interested. The result of my consideration was, that all circumstances weighed, I ought not to take public part in the question. The reasons that brought me to this conclusion, appeared to me not only satisfactory, but urgent and commanding. After this distinct declaration, that the line of conduct I have hitherto pursued, and mean to pursue, was dictated to me both by my judgment and conscience, I hope not one among you will respect me the less because in this matter he may differ from me in opinion. I expect also—and after the explanation I have given, I have a right to expect—that however much a favorite the Repeal question may be with you, nothing will be done or said here to-night to obstruct it upon the meeting. Having made this preface, I proceed now to call your attention to the business of the evening. As chairman, I conceive that I have a twofold duty to perform. It is my province, in the first place, to give a statement of the object of the meeting; and, in the second, to preserve order and decorum throughout its proceedings. As to this second part of my duty, I am confident that the post I fill will be a complete security. Were it to turn out otherwise, I should certainly be much chagrined, and ashamed of you as Catholics. The first part of my duty is also one of easy performance. The history of the transaction that has given occasion to this meeting is briefly told. The first week of this year, 1844, it became necessary to strike the special jury to serve, on occasion of the State Trials, that are probably proceeding in Dublin at this moment. About six weeks or two months ago, an attempt was made to hurry on those trials at a time when, owing to the shockingly imperfect state of the Dublin Jury Lists, the jury-box of necessity behoved to be filled with persons of the strongest political, religious, and party bias. This attempt was, with no little difficulty, successfully resisted, and the trials were put off till this present day, that the traversers might have the benefit of the revised Jury lists. On some day of the week I have mentioned, 48 persons were, according to the prescription of the law, drawn by ballot from the general panel. Of those 48, 11 gentlemen chanced to be Catholics. On a subsequent day, these 48 persons had to be reduced to 24, the Crown having a right to challenge 12 and the parties accused other 12. Of the remaining 24, the requisite number, first answering to their names when called, were to try the case in question. The hour of challenge arrived, when the officers of the Crown coolly and deliberately struck off the 11 Catholics, just because they were Catholics, and one Liberal Protestant gentleman, who, it seems, is by birth an Englishman, and thus left the jury composed, without a single exception, of Conservatives, or