

the guilty heads of its violators ; "Forgive us our trespasses as we forgive them that trespass against us." You have very beautifully alluded to my attention at the sick bed of my ailing flock. This duty my dear friends has always been to me the most pleasing of all others, in consequence of the consolation which in the character of the anointed of the Lord, I, although entirely unworthy, can afford to the penitent sinner. Perhaps it would be here necessary to mention for the benefit of those who differ from us in religion, that though a Catholic refusing or wilfully neglecting, to receive the Sacraments at his death, would be guilty of a grievous sin, and though it is the strict duty of a Catholic clergyman to attend any person whom he knows to stand in need of assistance, at whatever risk to himself; yet it is utterly false, as some dissenters pretend, that Catholics hold that none can go to heaven until the priest opens the gate to them: If he has not the opportunity of receiving the Sacraments, sincere and deep contrition for all his sins, founded on the love of God, with a wish to receive the Sacraments, if in his power, will supply for a want of them. On the other hand, without the proper disposition on the part of the person receiving the Sacraments, a priest has no more power to open the gates of Heaven than he would have to raise him from the grave. On the contrary, whoever receives the Sacraments thus unworthily, is guilty of a horrid sacrilege. Though such is the express doctrine of the Catholic church, it is not at all surprising that Protestants have on every occasion mistated it. In fact, I scarcely know an article in which Protestants and Catholics differ, in which the Catholic doctrine is not misunderstood by Protestants, generally speaking, to a degree perfectly astonishing. I should wish here to dilate upon the particular tenets of our Holy Faith, which has from the days of the Reformation been misrepresented by those who find it their worldly interest to do so, were it not that I dread my remarks would carry me to a greater length than convenient.

I cannot, however, conclude without referring to the ungentlemanly and unprovoked attack, which has on a late occasion been made in the columns of the "Bathurst Courier," on the Church to which we have the happiness to belong, designated by the title of "Popery." However, my friends, it is not surprising that a Protestant Minister, who contemplates the wealth, pomp and splendour of the establishment to which he belongs, without allowing himself time to reflect that all these are supported either directly or indirectly by the sweat of the peasant's brow, particularly by the Catholic peasant, whose feelings he is continually insulting, and whose oppression he is continually advocating, who may be accustomed to silence the voice of his conscience and who is not very scrupulous with regard to the truth of his religion, as long as it holds "substantial and golden arguments" for its adoption. I say therefore, it is not at all surprising that a person so circumstanced would make use of the approbrious epithets alluded to.

I now, my brethren, bid you farewell, and shall continue to offer my humble

prayers to the throne of mercy, for your spiritual and temporal welfare.

The Grace of our Lord Jesus Christ and the love of God, and the communion of the Holy Ghost, be with you all.—*Amen.*
2d Cor. xiii, 13.

I remain,

Your faithful servant in Christ,
J. H. McDONOUGH, A. M.
Catholic Pastor of Perth.

Ramsay, Jan. 14, 1842.

THE VATICAN AND PICTURE GALLERIES AT ROME:

SAINT PETER'S.—SAINT PAUL'S.

The Vatican consists of a suite of galleries, of small breadth, which if placed in a continuous line, would, I suppose, extend two miles in length. It contains a countless multitude of inscriptions, statues, busts, relievos, urns sarcophagi, and vases, to say nothing of its literary and monastic treasures, its books, manuscripts, drawings, and coins, the number of which the visitor can only guess at by counting the presses which conceal them from his sight. It possesses some gigantic frescoes, which disappointed me, and only a few oil paintings, which, however, are nearly all masterpieces. Taken altogether, it is by far the richest museum in Europe, and the precious objects it contains are magnificently lodged, for, when the Church was rich, she patronised the Arts liberally, both by buying and building; and, even now the posthumous benevolence of Popes and Cardinals occasionally expends itself in erecting a new gallery or beautifying an old one. There is another museum in the capital, small, compared with this, but rendered highly interesting by its numerous antique statues and busts of Emperors, senators, and distinguished men. Of some of the great Greek and Roman sages and heroes, there are four or five editions here in marble; and I was mortified to find, that the effect of his multiplicity of portraits was to unsettle my ideas of physiognomy, which I was anxious to remember, and to shake my faith in the fidelity of likenesses taken by the ancient sculptors. There, or elsewhere in Rome, I have seen heads of Cicero which had very little resemblance to each other. It is the same with certain busts bearing the names of Julius Cæsar, Brutus, Plato, &c. There is more uniformity in the case of some of the Emperors, such as Nero and Caligula, whose face nobody cares to know. The pictorial wealth of Rome lies chiefly in its churches, which are open every day to all who choose to enter, and in the private galleries most of which can be seen for a gratuity of two or three paoli to the servants. Three of the most celebrated private collections—those in the Borghese, Corsini, and Corin Palaces, especially the first two—are superb. I was also in his Holiness's Palace, on the Quirinal, in which there are a few good pictures; and I visited two splendid mansions without the walls; the Villa Borghese and Villa Albani. They are not large, but, in addition to the attraction of their fine collections of paintings, statues, and antiques, their plans and decorations are in excellent taste; and the latter commands a noble landscape. As for the churches, the *laquis de place* generally

carried me into every one I happened to pass. Many of them contain half-a-dozen or a dozen of pictures, by the great masters. St. Peter's, unlike many other celebrated edifices, surpasses expectation. I speak, of course, only for myself. The front is too low, and has some other defects; but the vestibule is admirable, and the interior solemn, grand, rich, and harmonious, beyond anything I had conceived. It is, unquestionably, the noblest building ever reared by human hands—the only work of art, as Madame de Staël observes, which produces an impression of grandeur akin to that which we receive from the works of Nature. So vast are its dimensions, that colossal statues and massive monumetal groups of figures are stowed away in its aisles and recesses, without impairing the unity and simplicity of its plan. The interior of the dome, and much of the outer surface, are covered with pictures—all of which, with one exception, are in mosaic. The eye forms most erroneous estimates of the height of its parts.—The Baldachin, or canopy over the grand altar, is about 100 feet high, while no one would suppose that it exceeded 30. The pen seen in the hand of the prophet, in one of the lower compartments of the dome, might be supposed to be 12 or 18 inches long; it is actually 6 feet. The visitor has no adequate conception of the magnitude of the dome, till he gets to the roof, to which it is possible to ascend on horseback, when he finds it rising like a mountain. The view from the external gallery, round the lantern, is extensive and fine, embracing the Campagna from the sea to the Apennines, with the Alban mountains. There is an opening here, also, from which you look down. The depth to the floor seems lessened from 400 feet to 100; but you discover that the eye is deceived, when you mark the promennaders shrunk to the size of tiny infants. When you stand in the interior gallery of the cupola, placed like the whispering gallery of St. Paul's, and look at the Mosaic pictures, you are surprised to find them composed of square pieces of colored stone, half an inch broad, coarsely put together, often with intervals between them, into which you might insert the thick back of a table knife; yet, seen from below, they might pass for oil paintings. You will find the pictured face of an angel on the wall at your back, nearly a yard broad; but, when you look across to the opposite side of the gallery, a similar face seems just of the natural size. The lights in this magnificent and truly astonishing edifice are finely tempered, and well distributed; and it is kept in admirable order. The interior height of St. Peter's to the ceiling of the lantern *ouest point le Perc Eternel*, says the Guide book, is 402 English feet; to the crown of the dome at the feet of the lantern, 245 feet. The interior diameter of the dome is 150 feet, exceeding St. Paul's, London, by 36 feet; the external height to the upper end of the cross, from the floor, is 453 feet. These measurements are derived from engraved sections of the four principal churches in Europe, published in 1824, by Joseph Gwilt. I believe I am pretty near the truth in stating, that the length of St. Peter's, including the vestibule, is to the

of St. Paul's as 5 to 4, while the breadth at the transept is as 5 to 3. The area of St. Peter's, according to Mr. Gwilt, is 220,000 English square feet; that of St. Paul's, 84,000. The floor of St. Peter's, therefore, covers about $5\frac{1}{2}$ English acres: that of St. Paul's, rather less than 2 acres. If St. Paul's cost a million and a half, as commonly reported, I should have no difficulty in crediting the statement I heard, in Rome, that St. Peter's, with its monuments, cost more than twenty millions sterling. But we must remember, that three centuries elapsed between the foundation of the building and its completion, while St. Paul's, was finished in 35 years. In the interior of the two edifices, the difference is as great as between one of our old barn-like Meeting-houses, and the most elegant of our modern Episcopal Chapels. But, as regards the exterior, all admit, that, in symmetry, purity of design, and true architectural beauty, the English temple is superior to the Roman. St. Peter's has the form of a Latin, St. Paul's of a Greek, cross.—*Mons. Sacer.*

GOLDEN INDIA.—Such has been the accumulation of the precious metals and stones in India, where the mines are indigenous, that it is generally estimated that Nadir Shah, in 1740, carried away not less than £400,000,000 or £500,000,000 sterling. In Jahanqueir's autobiography he relates that a golden platform around his throne weighed forty tons; and that his throne and diadem were worth £2,000,000. When he married his minister's daughter, he presented her with as many lacs as amounted to £3,000,000 and with a necklace of forty beads, each bead costing him £2,000. The province of Beran on one occasion furnished about £4,000,000 of gold, and the same sovereign spent besides nearly £2,000,000 on the tomb of his father Akbar, which formed one of the wonders of Golden India.

EXPENSES OF CONGRESS.—Estimating the sessions for which each member is elected, at two hundred and eighteen days, are, Senators \$90,688; Speaker of the House, at \$16 per day, \$3,488; two hundred and forty-one members at \$8 per day, \$420,304; Delegates from Territories \$5,292; Travelling expenses of the members \$154,000.—The Secretary of the Senate receives \$3,009, and the Clerks in his office \$9,300; Chaplain to the Senate \$500; Clerk of the House \$500; Postmaster of the House \$1500; Stationery &c. for the Senate \$60,000. Incidental expenses of the House \$150,000. The Library of Congress, including the salaries of its officers and contingent expenses, \$12,300; gross expenses \$1,079,570. This includes the salaries for door keepers, assistant ditto, clerks of the House, sergeant at arms, and all other sub-officers connected with the two Houses.—*New York paper.*

In revenge for the refusal of the inhabitants of Brighton to pass a church-rate, in consequence of extravagant expenditure, the church wardens have stopped the clock of St. Peter's church, although some of the inhabitants have voluntarily offered to pay the expenses for twelve months in advance.—*Dublin Register.*