

the jurisdiction now exercised by the Vice-Chancellor is derived originally from the Pope, chiefly from a bull of Boniface VIII., but that the manner of its exercise is widely different from that which is professedly *Papal*. "The differences between ecclesiastical jurisdiction in England and in Rome undoubtedly are great, but they are accidental: here the final appeal is to the king, there to the Pope; here the rule is the doctrine and discipline of the United Church of England and Ireland, there it is the Decrees and Canons of the Church Catholic; here the controlling and correcting legislature is Parliament, there a General Council." In describing the majesty of the law the Reviewer is particularly eloquent. "Law in any form, whatever matter it embraces, is terrible to all men; it is the voice of mankind, and expresses with a still small voice, more awful than the shout of millions, the resolution of universal justice. Who will not quail before such a majesty as if he heard the voice of God—for it is the voice of God—who will not seek to hide himself in such presence? Who is not ready to despair before this highest human omnipotence? this earthly king of kings, and lord of lords? The most innocent man feels his inadequacy; for he knows that the law is wise, and learned, and prudent, far above his limited sphere and powers. He sees in the hazy tribunal a type and an earnest of the great judgment seat, he is overpowered by the secret sense of unworthiness, and is ready to exclaim—

Quid sum miser tunc dicturus?

Quem patronum rogaturus?

Cum iuxta sit securus?

The Reviewer points to the inconsistency of Protestants who rest so contentedly on the judgment of the Vice-Chancellor: "Writers against the abstract principles of a papacy are hailing Dr. Wynter as the infallible authority, whose tea-table censures are unquestionably the voice of Omnipotence. Divines, whose talk is of the schism of the Roman Church, the self-contradictions of infallibility, the conflicting judgments of successive popes, and the hostilities of anti-popes, surround themselves without reserve to a rule of faith, which is a change every four years at the least, and which there is nothing to hinder from alternating at intervals of that length between the extreme opposition. The apostles of private judgment, liberty of conscience, and free inquiry, rejoice that Dr. Pusey has at last been silenced; and that without being heard in defence, which they seem to think the pleasantest part of the business. They whose daily cry is the Bible, and the Bible only, now gladly make an exception in favor of Dr. Wynter's concurrent authority. It really seems as if people must have popery; as if it was one of the wants of human nature; and that if debarred from the Pope of Rome and the college of Cardinals, they would even put up with the Vice-Chancellor of Oxford and six doctors. We must stop. The whole number appears to us to be written in a truly Catholic spirit.—C. Her

Rumour (says the *Herald*) asserts that a communication of a decided character, in reference to the rubric and ritual of the church, has been made to a right reverend prelate by government. Why not? Government can knock the entire "establishment" to sixes & sevens in as many minutes.

From the Catholic Herald.

The Reporter of the old wives-tales for the *Banner of the Cross*, gives the following very credible story!

For the Banner of the Cross.

A CONVERSATION ABOUT THE VIRGIN MARY.

A lady of this city had not long since a very respectable and devout Roman Catholic woman as a servant in her house. This popish servant was very much addicted to praying to the Holy Virgin. Her mistress one day remonstrated with her on this idle superstition, when the following conversation, in substance, ensued:

Mistress. Bridget, why do you pray for the Virgin Mary, when she is dead?

Servant. Dead, madam—dead is she?

Mistress. To be sure she is dead.

Servant. And how do you know she is dead? Did you read it in the newspapers?

Mistress. No, I learn it in the Bible. Why, she has been dead hundreds of years.

Servant. Then I'll not pray to a dead woman any more.

The next day, after early mass, Bridget came to her mistress, and said—"Ah, ma'am, I thought so. You are mistaken. Our priest says, the Virgin Mary is not dead—it's all a Protestant lie."

Now, not to dispute authority so respectable, we beg to say that we know not in what part of the Bible the Protestant lady found mention of the death of the Blessed Virgin. The devout servant girl surely had no need to be told by the Priest that the saints are not dead, but living. Sadducees and Pharisees, who know not the Scriptures, and the power of God, may talk of dead saints, but "God is not the God of the dead, but of the living." The following may be the foundation of the story:

Lady. Jane, why do you worship the Virgin Mary?

Jane. Madam, I don't worship her; I honor her as the mother of God.

Lady. She's no such thing. God has no mother.

Jane. Madam, I have been taught that Christ is God. He was born of the Virgin Mary.

Lady. You are praying to her continually.

Jane. I ask her to pray for me. Your own minister says there's no harm in that, Madam.

Lady. She can't pray for any one; she is dead.

Jane. Is that possible, Madam?

Lady. Yes; the Bible says so.

Jane. My Bible says, Madam, the saints live forever.

Lady. You never read the Bible.

Jane. Sometimes, Madam. I read there the other day that all generations shall call the Blessed Virgin blessed.

Lady. You blundering creature, you know nothing but what your priest tells you.

Jane. I beg your pardon, Madam; that is a Protestant lie.

Lady. Begone, you impudent wretch! I'll not have you another day in my house; you papist—you idolator!

Jane. Good bye, Madam, I'll go immediately.

The publication of Catholic books in England, as well as the Oxford Tracts, the spread of Puseyism, and the approaching revolution in the Protestant Church, are noticed at great length and with joyous emotion by the religious journals of France.

FOREIGN INTELLIGENCE.

THE IRISH ARMS' BILL.

THE BRANDING CLAUSE IN THE HOUSE.

A brief extract from a debate in the House of Lords on the Arms' Bill requiring arms to be branded, will show the temper of members as well as the whole columns of a parliamentary report.—*Freeman's Jour.*

Sir Robert Peel having complained of the strenuous opposition offered, and the conduct of members in debating the general principle of the bill upon every clause,

Lord CLEMENTS, referring to the observations of the right honourable baronet, said, that as long as a foot of ground remained on which to debate this attack on the constitution of his country, there he would stand as long as he could, and if he spared his country only one hour of this unconstitutional infliction, he should think that his exertions would not be unrewarded. (Cheers.) He should think that even the delay of a minute in passing the bill would be worth struggling for, and as long as he could, he would continue that struggle. (Cheers.) He did not care about being taunted with a factious opposition; he was sure that he should be thanked in Ireland for his opposition to the bill.

Sir R. PEEL denied that he charged the noble lord or any hon. member at that (the Opposition) side of the house with having made a factious opposition to the bill.

The clause, as amended with the words proposed by Lord Elliot, was now put from the chair.

Lord CLEMENTS had, for a long period, held a Commission in the service of the Crown; but he would rather destroy his sword than have it branded with any punch. (Laughter.) He did not care for the laughter of an hon. gentleman opposite; but he hoped as long as he lived, his sword would never be marked in such a manner, and he would declare that, as long as there was a spot on this earth to which his sword could be taken to prevent it from being so marked, to that spot it should be carried. (Cheers.) When he saw this bill he thanked God that he had no child who might hereafter be ashamed of his ancestor for having permitted so infamous a measure to pass. (A laugh.) He would rather that his name should cease to exist than that such a reproach should be cast upon his memory.

Mr. M. J. O'CONNELL said he would on a future occasion repeat the question which he had before put,—whether the Government would undertake to compensate those persons to whom loss might ensue from the branding of their arms.

Mr. SHAW was understood to say, that he did not attribute any great importance to this clause, but that if the Government deemed it necessary, he was ready to give it his support.

Lord CLEMENTS was convinced that the officers of the army and the navy would consider the branding of their arms a great degradation.

Lord ELLIOT did not think the officers of the army would object to such a measure.

Lord A. LENNOX was understood to say, that he hoped the noble lord did not answer for all the officers of the army. (Hear, hear.)

Sir C. NAPIER.—Nor for the officers of the navy either. (Hear and laughter.) He would feel it a degradation to be compelled to have a sword branded which he wielded against the enemies of his country. (Hear.)

The Committee then divided. The numbers were,—

For the amended clause—128

Against it—69

Majority—59

STATE OF ENGLAND.—The *Journal of Commerce* contains a long letter from its intelligent London correspondent, giving a general view of the aspect of affairs in the United Kingdom. The following is a paragraph:

"This country presents, just now, a most extraordinary spectacle. Chartism has crammed the jails of England—Scotland staggers under a religious dismemberment—Wales is at the mercy of organized predatory bands—Ireland is convulsed with a "passive" rebellion—and the United Kingdom, after all the tyrannical and oppressive schemes of the Cabinet to bolster up the revenue, is, on the year, in an awful deficit of two millions and a half sterling!"

FRANCE, SPAIN, AND IRELAND.—"Spain and Ireland," observes the *National*, "at present attract exclusively public attention, and the uncertainty of the conclusion adds to the interest of the drama. There exists moreover, in the affairs and in the agitation of those two countries, a certain mystery which stimulates curiosity. Every one asks what the Spanish insurgents want, and what they mean to do; the strange coalition of parties so long hostile makes the durability of their alliance doubtful, the future is therefore concealed by a profound obscurity, and still we cannot but feel deep sympathy for the fate of the Spanish people, who in the midst of sanguinary battles are contending for the security of a free state and national independence. The aspect of Ireland is different, but not less sad. There have not been, it is true, any battles, or any bloodshed. It is a magnificent spectacle no doubt to see the population assemble in innumerable masses at the voice of one man, and raise the same cry from the one extremity of the land to the other. Yes, all this is grand, and France directs her regards to it, while she turns with disgust from her own affairs, because she loves by instinct all that attests power, activity, devotion, and life! But she likewise loves reality—the more she is interested in democratic contests, the more she aspires to know what they will produce. Impatient by nature and prompt in execution, when she agitates she fights and comes to a speedy conclusion. Therefore it is often asked in France to what purpose do those demonstrations of the Irish people tend, and those magnificent harangues of O'Connell?"

The Rev. Theobald Mathew, on account of a dispensation from the Pope to move about at inclination, unrestricted, by episcopal interference or control, arrived in Manchester last week. He has been occupied upwards of nine hours a day in administering the pledge of total abstinence. Up to Saturday evening 18,000 persons took the pledge. On Sunday it was administered to 30,000, and on Monday and Tuesday to 32,000, making in all a total of 80,000 pledged teetotallers in Manchester. Of these there are 4500 infants, 3900 of whom belong to the St. Patrick's district, a part of Manchester principally inhabited by the Irish. During his recent visit to Liverpool, the Rev. Theobald Mathew administered the pledge to upwards of 30,000 persons. After his journey to Manchester, the reverend gentleman returned to Liverpool, where he increased the number of the teetotallers to nearly 60,000. He has since paid a visit to the metropolis, privately, for the purpose of making arrangements to carry out more effectively hereafter his plans; and next year he intends, it is said, to visit the United States.

The *Times* asserts that a person named Loose has proposed the formation of an iron balloon of 2121 tons weight, forming an entire shell of wrought iron, which, having the air exhausted from it, will rise from the earth with an arrow's rapidity.