

justly expelled from his see, was restored, and Photius, who had invaded the Patriarchate, was deposed and excommunicated.

The ninth was the first of Lateran; that is celebrated at Rome in the Basilic of the Lateran, anno 1123, in presence of Calixtus II., with three hundred Bishops and six hundred Abbots. It was convoked for the purpose of settling the difficulties growing out of the usurpation by secular Princes of the investitures of benefices, and to commence the holy wars in Palestine and Spain against the Saracens.

The tenth was the second of Lateran, celebrated in 1139, in the presence of Innocent II., and about a thousand Bishops. It condemned the schism of Peter Lee, & the errors of the Petrobrusians and Analdists, and restored ecclesiastical discipline.

The eleventh was the third of Lateran, A. D. 1179, under the Emperor Frederic I. presided over by Alexander III. Three hundred and two Bishops attended. The object of this was to provide against schism, to reform the morals of the clergy, and to condemn the errors of the Waldenses and Albigenses.

The twelfth was the fourth of Lateran, under Innocent III., with four hundred and twelve bishops; convoked for the purpose of recovering the Holy Land, revivind discipline, and condemned the heresies of the Abbot Joachim, and the Albigenses.—In this council was issued the famous canon: *omnis utrunque sexus*, anno, 1515.

The thirteenth was the first of Lyons, in France: over which Innocent IV. presided, A. D. 1254. There were present a hundred and forty Bishops. It was celebrated against the Emperor Frederic, to carry on the expedition against the Turks, and to enforce discipline.

The fourteenth was the second of Lyons, anno 1274, at which there were four hundred Bishops, and a thousand Abbots and inferior prelates, under Pope Gregory X. To this council St. Thomas of Aquin was invited; but died on his way, in the monastery of Fossanova, on the 7th of March, 1274. St. Bonaventure, cardinal and Bishop of Albano, died during the celebration of this council, on the 15th of July, A. D. 1274. It was celebrated in the Primatial Basilic of John, to procure the reunion of the Latin and Greek churches, to reform morals, and to effect a more speedy election of Popes, when the See becomes vacant, than before.

The fifteenth was of Vienne in Gaul, A. D., 1311, under Clement V., with three hundred bishops, and several Kings, viz:—Edward II. of England, James II. of Arragon, Philip the First of Gaul, with his three sons, who were afterwards his successors under the style of Louis X., Philip V., and Charles IV. It was convoked in order to suppress the order of the Knights-Templars, to condemn the heresies of the Fraticelli and Beguards: and to afford aid for the carrying on the holy wars.

Continued in our next.

From the Catholic Advocate.

THE VIRGIN MOTHER OF GOD.

A writer in the Baptist Banner, who has assumed the *nom de guerre* of GRANVILLE, has condescended to furnish the

readers of that paper, with some novel "remarks" upon the society recently formed in the Catholic congregation of this city, in honor of the immaculate heart of Mary, the object of which for the conversion of Sinners, Granville seems to be extremely astonished, first, at the immense scope of this society which "may be composed of members of 'all nations,' and then, he is scandalized at the fact that 'each member offers prayers to Mary.' Oh! the heinousness of popery! To pray to Mary, whoever heard of the like in all Christendom? But the wonder of Granville still augments; "How" he inquires "can Mary hear all these prayers, going up at all hours of the day and night," (aye, only think of the perseverance of these Papists, to be praying at night!) "and in every part of the earth where there is a Romish Priest, church or layman, unless," now note the logic of Granville, "unless she be *omnipresent*? Unless she be *omnipresent*, how can she hear these prayers? Now," argues Granville, "the attributes of the Deity can not be separated."—"Then if Mary be omnipotent, she is a Goddess,"—"The church of Rome is guilty of gross idolatry in the homage paid to Mary." So says Granville, and this is the dainty "kettle of fish" which this worthy caterer has served up to all zealous anti-papists.

Now, we must expose "this most lame and impotent conclusion," of the sapient logician of the Banner, who under "the shade of a name," is modest enough to forego the tribute of thanks which would undoubtedly be tendered to a champion of such successful prowess, by all interested in the subversion of Rome.

Granville's argument seems to be this: "To suppose that Mary can hear all these prayers, as Catholics manifestly do in saying them, is to give her the attribute of *omnipresence*."

But this attribute is inseparable from the Deity.

Therefore, Catholics make Mary a Goddess.

To show the inconclusiveness of such logic, we will present the same argument thus:

To suppose that "the Angels of God rejoice," whenever a sinner is converted, as Jesus Christ says they do, is to give them the attribute of *omnipresence*.

But this attribute is inseparable from the Deity:

Therefore, The Saviour declares that Angels are Gods.

How then does this argument suit you, most sage Granville? Will you rail out against the Saviour himself as you have against his church, and accuse him too, of idolatry? Such a step might well comport with that principle which places the inflated reason of weak and erring Man above the word of God and the authority of his church. It would show you to be an independent thinker, and no doubt in time conduct you to the full enjoyment of that notoriety so grateful to an aspiring soul.

You might take this bold step the more easily, after the declaration which you have made in your "remarks." "Protestants respect the memory of Mary, as

one whom, the Lord peculiarly honored, and all generations should call her "blessed" because she was the mother of the *Man Jesus*." Was Christ then *only Man*? or was he *God and Man*?—And if both, were not his divine and human natures so united that they existed but in *one person*? And if but in *one person*, how will you distinguish in speaking of Christ as Son of Mary? Will you deny his divinity by refusing to call Mary *Mother of God*. Jesus was God, and Mary was the Mother of Jesus, therefore entitled to the high appellation of *Mother of God* as cheerfully accorded to her by the Catholic Church. Nay, more, we learn from the Gospel of St. Luke that the pious mother of John the Baptist, under the inspiration of the Holy Ghost, as there stated, felt no scruple in giving this appellation to Mary. We will transcribe the verses, and commend them to the serious meditation of Granville and the Editor of the Banner.

St. Luke, chap. 1. v. 41. And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. But Elizabeth was filled with the Holy Ghost.

42. "And she cried out with a loud voice and said. Blessed art thou among women, and blessed is the fruit of thy womb."

43. "And whence is it to me that the *Mother of my Lord* should come to me?"

It would appear that this precedent might justify us in calling Mary *Mother of our Lord*, or *Mother of God*, which two expressions are evidently of the same import.

We would therefore advice Granville to study the subject upon which he wishes to write, before he seeks to catch the *bubble honors* of anonymous authorship, which are but airy trifles even when rising from the columns of newspapers of reputation. Let him not imagine that all the tales which he has heard in the nursery are true, nor suppose it his duty to retail the misre, resentations or repeat the calumnies and opprobrious charges which from motives of interest or passion, have been concocted against the ancient church by her adversaries. Any Protestant child, as soon as it can well lisp, is able to accuse the Catholic Church of idolatry.—Granville ought to know better.

MESOPOTAMIA.

The following letter appears in the *Catolico* of the 1st inst. :—"Rome, Nov. 12.—I have already made known to you the triumphs of our most holy religion in Mesopotamia, through the instrumentality of five Spanish Capuchins, who, after their expulsion from their native land, were sent to that country by the Propaganda, which had intrusted the Commissioner Apostolic with the task of selecting those Spanish monks who were qualified for so arduous an undertaking. I have already told you that a mission has been formed in those parts, the first which has been established there during twelve centuries. Hospitals containing Catholic chapels have been erected in Orfa, Merdin, and Dealvirekir. A great number of spiritual labourers are

required, as the inhabitants of those part listen with docility to the preaching of the Gospel, and submit themselves to it.—Four more Spanish Capuchins have been already sent to the aid of their brethren in Mesopotamia. Two of them commenced their voyage at Ancona, whence they are to be conveyed to Constantinople in the Austrian steamer; and the other two are to depart from Civita Vecchia in the French packet; all their travelling expenses are to be defrayed by the Austrian and French Governments. This generosity on their part must make Spain blush.

The Propaganda have decided that the mission of Mesopotamia, ever which the Rev. Father José de Burgos has been appointed Prefect, shall be totally independent of the Syrian one and shall be served by Spanish Capuchins, under the immediate super-intendence, it is supposed, of the Propaganda. The necessary funds for completing the hospitals and churches, and for erecting Catholic Schools, are being collected, and a sufficient number of sacred ornaments and vases, as well as altar pictures, books, and engravings, have been already sent to them.

MARQUESAS ISLANDS.

It is known that the French Government has recently taken possession of this interesting group of islands in the South Seas. The September number of the "Annals of the Propagation of the Faith" contained some particulars of the infant struggling but not unsuccessful missions established among these savages, who, as a Protestant writer remarks, "have steadily resisted all attempts to convert them to Christianity." The following particulars, from a provincial French journal, prove that no efforts will be spared to bring them to the knowledge of the true Faith; they are taken from a letter dated Saint Malo, Dec. 11:—

"Yesterday the brig Maria Joseph, and the other vessels in our port were gaily decked out, with all their flags fluttering in the breeze. About eleven o'clock a great crowd assembled on the quays and ramparts. The Archbishop of Calcedon and the Bishop of the Marquesas Islands, accompanied by the clergy went in procession from the Cathedral to the missionary vessel, and gave their benediction to it. The Maria Joseph is the first ship which has left our port for its holy destination. The Bishop of the Marquesas is to sail in it, in company with twelve missionaries, who are desirous of gaining over to Christianity the inhabitants of the above-named islands, and of the Sandwich ones. The Maria-Joseph is to convey also twelve nuns to the establishments in Peru, and twelve operatives, members of the Confraternity of St. Joseph, who are to labour in promoting the mechanical civilization of Oceania. The brig has three flags: one with a red cross (similar to that of the Templars), and bearing the initials of *Mary and Joseph*; another, with the same initials, entwined with flowers; and a third one, displaying the Pontifical tiara."