

decreed that she (the Church of England) should be under his jurisdiction." But instead of concluding from this, that it was usurped, it would have been much more in accordance with the maxims that guided the Fathers in such investigations, to conclude that it was a necessary consequence of the constitution of the Church, as founded by Christ. St. Augustine says, "What the whole Church adores to, and was never instituted by councils, but has always been retained, is most rightly believed to have come down by apostolic tradition." (18.) This would be the more natural in the question before us; for at the time that "the yoke of the Roman yoke" (to use our own phrase) rested on the shoulders of the Welch arch-bishop, Wales can hardly be said to have been even nominally subject to the monarchs of England.

Were the enquiry into the faith of the church regarding the authority of the bishop of Rome, transferred from the small tract occupied by the descendants of the ancient Britons to a wider field, the proofs of the Catholic doctrine would increase with the greater supply of documents. For a full proof of this assertion, I would beg leave to refer you to Bishop Kenrick's letters to Bishop Hopkins on the primacy of the Apostolic See. If you feel an interest in studying the Catholic doctrine on this subject, you will not be repelled from the perusal of this work by those "personalities," you justly reprobate; but you will find abundant proof of the unanimous and never failing principles of the Church, even during the earliest ages. If you wish to see the principles of the Anglo-Saxons cleared from the doubts which modern controversialists had thrown around them, you may consult Dr. Lingard's elegant and learned work on the antiquities of the Anglo-Saxon Church. An examination conducted with candour will show you, that the Church of Christ was always considered by true Christians, as a society of men, united in the profession of the faith of Christ, and in the participation of the same sacraments, under the government of lawful pastors, especially of the Bishop of Rome.

I remain, Rev. Sir, respectfully
Your obedient Servant,

CATHOLICUS.

LINGARD'S ANTIQUITIES OF THE ANGLO-SAXON CHURCH.—The advertisement of Mr. Fithian, in this day's Herald, announcing the speedy appearance of the first American, from the second English edition of Dr. Lingard's History of the Antiquities of the Anglo-Saxon Church, gives us most unsolicited satisfaction, in which all who know the merits of that work will, we are confident, participate. We express but our own secret conviction, — a conviction of many years standing, — that it is one of the most beautiful works in the English, or, perhaps, any other language. In the composition of it, the author prepared himself for his more voluminous, and more important work of the History of England; and his success in this instance, laid the foundation of his future fame. For those who are not familiar with the nature of the work, we must say a little about its contents, which, indeed, are no less multifarious than interesting.

The historical details into which he enters, are, perhaps, the most beautiful in the history of the Church. The conversion of Saxon England by Augustine; — the almost romantic events that mark the history of the Heptarchy, the piety of many of its kings; the seats of learning and of piety, such as Croyland, Jarrow, Lindisfarne, &c., — are pictured rather than described; and the Anglo-Saxon

Church, such as it was, and is proved by the author to have been, by a host of authorities, is held up to view, in a manner that must console the Catholic, while it dissipates those clouds of misrepresentation, with which Protestant writers have attempted to shroud its glory. The letters of 'Catholicus' show how necessary it is for Catholics, even in America, to be familiar with all the details of the early ecclesiastical history of England; and scarcely a week passes over, in which we do not find some mis-statement, or false inference, on the subject, in the columns of our Protestant contemporaries. Thus, to instance one; a contribution to the *Banner of the Cross*, in this city, lately adduced a passage from a sermon by the Saxon monk Aelfric, which he pretended, clearly shows that Transubstantiation was not the belief of the Anglo-Saxon Church. Now, may we ask, where is the ordinary ecclesiastical student to seek for the elucidation of this difficulty? We candidly acknowledge, that we know no other source to which we could recur, then to a lengthy and most satisfactory note to this work of Dr. Lingard, in which, with that precision and force so peculiar to him, he vindicates Aelfric from the charge of anticipated Protestantism, and shews that the Anglo-Saxons were taught, and believed, precisely as the English Catholics are now taught and believed and as the Universal Church has always believed. Indeed, without being controversial in its character or style, the 'antiquities of the Anglo-Saxon Church,' is more calculated to demonstrate the apostolic character of our doctrines and practices, than most works which have this object professedly in view. Our doctrines are solidly established; our institutions are beautifully vindicated; and the much abused monastic life is shewn, both in itself and in its civil and religious effects, to be one of the greatest blessings that religion has conferred on man. In a word, we know of no single volume, which, for interest of detail, beauty of style, clearness and strength of argument, and most attractive examples of heroic sanctity, is to be compared with this work of Dr. Lingard. Most sincerely do we congratulate the Catholic public, on the announcement of its appearance from an American press; and we cannot but claim for ourselves some little merit, in having encouraged Mr. Fithian to undertake, in these trying times, its republication. — *Catholic Herald*.

SCOTLAND.—The Catholic Church of St. Mary, Edinburgh, has lately undergone some repairs. On the 10th of January, it was solemnly re-opened. We take the following description of the tabernacle of the high altar from an interesting communication to the *Freeman's Journal*, descriptive of the event.

"As is usual in all Catholic churches, the altar is the most attractive object in the temple, so it was here alluvally constructed. The tabernacle was of the most chaste and beautiful design, corresponding to the style of structure of the church — the Gothic: it looked like a pillar of burnished gold — the almost innumerable candlesticks of pure white and gold, of a height sufficient to show that splendid production of the immortal Vandyke — that altarpiece, which is now considered one of the most perfect of the creations of his gifted power — that for which George IV. did not think it too much to offer £4,000, (\$20,000). Then the screen of solid oak, minutely carved, the pulpit and railing enclosing the space reserved for the performance of the imposing ceremonies, all corresponding — all exciting surprise and pleasure. The Gothic roof, most effectively painted in oak, its structure I am unable to describe — the splendid organ, with double its former powers — the

tastefully stained windows, the rich and chaste elegant lamps; in fact, altogether, I never witnessed what struck me more, as having so many happy combinations capable of calling forth the ecstasies of the soul, and making us rejoice in the wonderful and felicitous combination of art and mechanical powers (the whole of which expense I understand, has been most munificently and generously discharged by that very eminent prelate, the Right Rev. Dr. Gibbs, out of his paternal property — indeed it appears he has no other, as he would receive no emolument from the church)."

WATER SPOUT ON LAKE ERIE.

On Friday evening last, between 5 and 6 o'clock, our citizens enjoyed the sight of a rare and imposing exhibition in the natural world commonly known as a 'water spout,' which passed in front of the town within a mile of the Beacon Light.

It seems that what we call a whirlwind upon land, causes a water spout at sea, when the aerial forces are sufficiently powerful to raise water.

These whirls or whirlpools in the atmosphere result from the meeting of different currents of air, and form a vortex in the same manner as eddies are made in running water by obstructions or counter currents. On Friday the wind blew strong from the N. E. until about 5 P. M. when it changed suddenly to west, still blowing a gale and bringing onward a dark and threatening storm. A few minutes before the change of wind the whirl which caused the spout came off the land two miles west of the Pier, producing a great agitation of the water, raising and driving about the spray with great fury; the sea running high at the time. In a short time a portion of the low black cloud which lay directly over the troubled portion of the water, descended in the form of a large sack half way to the surface of the lake. It was apparently of the size of a large hay stack, hollow, and the spray or vapor of which it was composed, had a spiral and upward motion around the cavity of the column. It proceeded from shore in a north easterly direction, not in a regular track, but with constant and sudden deviations, perhaps two miles; the portion descending from the clouds at times almost dispersed by the strength of the gale. If the sun had not been obscured, and the air darkened by the storm in the west, (immediately behind it,) the whole of the spout would, no doubt have been distinctly seen. — When opposite the harbor its direction became more southerly, its color changed from the dark cast of a heavy cloud to the whiteness of spray or falling rain, and it took the form of an inverted cone with regular elements, its vortex resting on the water, (not larger than a hog's head) its base surrounded by moving clouds. Very little rain fell while it was in sight, and whether this proceeded from the water elevated by the whirlwind could not be ascertained. As it travelled eastward before the wind, it approached the shore a mile east of the city, changing shape continually and causing as it passed, a great commotion in the already agitated waters. Here a fresh gust seemed to break up the column and it vanished. — Fortunately no boat nor vessels were in its route, or damage might have ensued. Among the numerous displays of grandeur of storms which our waters afford, we have witnessed none more varied or sublime than this. It was not considered a large spout when compared with those which occur on the broad ocean to the wonder and alarm of the mariner, but seems to have been perfectly formed though upon a more limited scale. We are informed that three of them occurred at the same moment about 25

miles west of this place, a few years since, and passed among some vessels without coming in contact with any of them. It may be very long before another makes its appearance here. — *Cleveland Herald*.

THE ARGOVIAN CONVENTS AND THEIR ACCUSERS.

The violence committed by Swiss Radicalism against the convents of Argovia is not yet made good. This canton, despite the decision of the Diet, pretends to uphold the confiscation of the convents. Faithful to that idea of truth and justice which inspired the History of Pope Innocent III., M. Hurter, although a Protestant, has undertaken an energetic defence of the monks plundered by those Radicals who have put into execution the maxim of M. Taschereau — "Let war come, and we will lay hands upon it." The defence written by M. Hurter forms a portion of a manifesto, in the preparation of which many men of talent have had a share, and which has been distributed among the members of the Diet, in the name of the superiors of the convents. A great part of this memorial is consecrated to the refutation of unjust accusations, and the determination of facts that have been represented in a false light. According to Mr. Hurter, the suppression of the convents of Argovia has been for years projected by their enemies, although one tho't that such summary proceedings would be taken against them. In order to understand properly the position of the government, not only with regard to these establishments, but of and relatively to the Catholics, it must be recollected that the canton of Argovia was formed under the influence of Napoleon, by the union of countries which, in respect of religion at least, do not appear called to be united. In the ancient canton of Baden, a Catholicism is professed as strict as that of the small Swiss cantons; in the Fritthal the Catholic religion has assumed a more modern air, and the influence of the clergy is less felt; that part of the canton over which the influence of Berne formerly extended is almost entirely Protestant. These last two fractions of Argovia have adopted the German idea of the supremacy of the temporal government over the church, and from this idea have arisen the troubles which at this day agitate the country, and which would never have taken place if there had been reserved to each of the different churches the right of alone taking cognizance of that which concerned its own interests. The adoption of the constitution of 1841 having brought into power a party hostile to the Catholic Church, the latter was made to feel more than ever the dependence on the state in which it was wished to retain it. The same tendency had propagated itself in the neighboring cantons; and in conferences held at Baden, in which there took part the delegates from two Catholic cantons (Soleur and Lucerne,) and from five mixed cantons, (Lugovia, Berne, St. Gall, Argovia, and Ball-Sam-pagne,) the subjection of the Catholic Church into a system, and reduced into a formulary by articles.

There it was deprived of liberty and the direction of its affairs even in matters exclusively doctrinal, and made to depend on the good pleasure of the government; thus for instance the examination of young persons destined for the ecclesiastical profession, with which the bishop had always been charged, was confided in the mixed cantons to a mixed commission named by the civil authority. We hasten to add that the inconvenience of the new order of things was not long in making itself felt, and that of the seven cantons, which adhered to the articles of the con-