

Boots' Cannon.

THE NEW PATH.

BY "SPERANZA" (LADY WILDE).

We stand in the light of a dawning day,
With its glory creation flushing;
And the life-currents up from the pris'ning clay
Through the world's great heart are rushing.
While from peak to peak of the spirit land
A voice unto us is calling:
The night is over, the day is at hand,
And the fetters of earth are falling!

Yet, faces are pale with a mystic fear
Of the strife and trouble looming!
And we feel that many changes are near,
Tho' the Lord delayeth His coming.
For the rent flags hang from each broken mast,
And down in the ocean's surges
The shattered wreck of a foundering Past
Sinks 'mid the night wind's dirges,

But the world goes thundering on to the light,
Unheeding our vain presages;
And nations are cleaving a path to the Right
Through the mouldering dust of ages.
Are we, then, to rest in chill despair,
Unmoved by these new elations;
Nor carry the flag of our Island fair
In the onward march of nations?

Shall our hands be folded in slumber when
The bonds and the chains are shattered;
As stony and still as enchanted men,
In a cave of darkness fettered?
The cave may be dark, but we'll flash bright gleams
Of the morning's radiance on it,
And tread the New Path, tho' the noontide beams,
As yet, fall faintly upon it.

For souls are around us, with gifts divine,
Unknown and neglected, dying;
Like the precious ore in a hidden mine,
Unworked and as useless lying.
We summon them forth to the banded war,
The sword of the Spirit using,
To come with their forces from near and far,
New strength with our strength infusing.

Let us bear a torch with the foremost bands,
Through the Future's dark outgoing;
Or stand by the helm, 'mid the shoals and sands
Of the river of life fast flowing.
Or as guides on the hills, with a bugle note,
Let us warn the mountain ranger
Of the chasms that cross and mists that float
O'er his upward path of danger.

For the chasms are deep, and the river is strong,
And the tempest is wildly waking;
We have need of brave hands to guide us along
The path which the Age is taking.
With our gold and pearls let us build the State;
Faith, courage, and tender pity
Are the gems that shine on the golden gate
Of the Angels' Heavenly city.

O people! so richly endowed with all
The splendours of spirit power,
With the poet's gift and the minstrel-soul,
And the orator's glorious dower;
Are hearts not amongst us, or lips to vow,
With patriot fervour breathing,
To crown with their lustre no alien brow
While the thorn our own is wreathing.

Ev'n lovelier gifts on our lowly poor,
Kind Nature lavishly showers,
As the gold rain falls on the cottage door,
Of the glowing laburnum flowers;
The deathless love for their Country and God
Undimmed through the ages keeping,
Tho' the fairest harvests that grew on our sod
Were left for the strangers' reaping.

The gentle grace that to commonest words
Gives a rare and tender beauty;
With the zeal that would face a thousand swords
For their Country, home, and duty.
Still breathing the prayer for their Motherland
Her wrongs and her sorrows taught them:
Tho' the scaffold's doom, or the felon-brand,
Were the only gifts she brought them.

But we, let us bring her—as eastern kings,
At the foot of Christ low kneeling—
The gold that symbol our costliest things,
And myrrh for the spirits healing.
Oh, Brothers! be with us, our aim is high,
The highest of man's vocation:
With these priceless jewels, that round us lie,
To build up a noble Nation.

DR. DOLLINGER AND THE "OLD CATHOLICS."

THE new sect to which Dr. Dollinger now belongs have assumed a new name (as is the wont of Schismatics), and call themselves "Old Catholics;" whereby they profess to hold the truths and teaching of the Catholic Church from the commencement of Christianity, or the Faith of the early Church during the first ages of its existence. From Dr. Dollinger we learn what was the faith of the Primitive Church; and what (ere he fell) was his own dogmatic teaching on the supremacy of St. Peter, and of the successors in Peter's See.

The following extracts are from the 33rd chapter of a treatise by Dr. Dollinger, entitled, "The Commencement of Christianity," the subject of the chapters being, "Of the Primacy":—"As the Bishop represents and preserves the unity of his Church; as the metropolitan in the midst of his suffragans is their representative and their centre; in the same manner the whole building of Catholicism has its key-stone, to serve as the support of all Churches, by maintaining them in unity of faith and of love. In the same manner as Judaism has its centre and supreme Head, so Christianity has its Sovereign Papacy attached to the See of the successor of St. Peter. Thus placed at the head of the Episcopacy, the Bishop of Rome became and has remained for the whole of Christendom what the Bishop is for his Diocese, and the Metropolitan for his Province. Jesus Christ in plain words, confided to St. Peter authority over His Church. After having exacted from him a solemn declaration of his faith, He proclaimed him to be the Rock on which He would found the Divine Edifice; and promised to him the Keys of His Kingdom; that is, the power, which Peter needed for the government of the Church, and the maintenance of religious unity. In the same manner, after having accepted from His apostle an assurance of unbounded love, He established him as Chief Pastor, in these words: 'Feed my lambs,' 'Feed my sheep'; or, in other words, all Churches, and the rulers of the Churches. The more the Church was extended and developed its constitution, the more need it had of the power of Peter, and the more evident became the necessity of a Head for the direction of its members. As the Church has no other limit than time, the dignity granted to the Chief of the Apostles for the maintenance of unity must be transmitted indestructible. It had been created less for him and for the Church of his time than for his successors and the Church of succeeding ages. The three first ages abound in testimonies, which prove, some in the most positive manner, others indirectly, the Primacy of the Roman See. The universality of the Churches has in St. Peter its centre of unity; that is, the principle of his superiority over all the other apostles. They had all received equal rights from the risen Saviour, but Peter alone was raised above the others, that he might be the representative of unity. Peter left this Prerogative to the Roman See, which has ever since been the See of Sees ('Cathedra, Locus Petri'), the Church of the Prince of the Apostles, and of her Vicars, invested with the same power as he received from Jesus Christ, and become, as he was, unity incarnate. In the early ages when the Church was chiefly occupied in spreading the faith and founding new churches the action of the Primacy was but little felt; but it became more so as the unity of the Universal Church was attacked; and heresies (always springing up) attempted to bring divisions within its bosom."

Now, nothing can be plainer than the teaching contained in the above extracts, and the whole chapter from which they are taken, respecting the Divine appointment of St. Peter, not only as supreme ruler of the Church, but as its constituted centre for the maintenance of unity. And Dr. Dollinger further declares that the office of Chief Pastor of the Church was created less for St. Peter and the Church of his time than for his successors and the Church of succeeding ages. It is, therefore, an essential part of the economy instituted by Our Lord for the maintenance of the brotherhood of the one family of Jesus Christ. So that a necessity is thereby established of communion with Peter, in order to be in the unity of the Church. And Dr. Dollinger declares in the concluding passages of the chapter, from which the above extracts are taken, that the importance and necessity of the ruling action of the Primacy are most evidenced when the unity of the Church is disturbed by heresy—thus establishing the authority of the Holy See to decide all cases affecting the faith and discipline of the Church, and, by necessary inference, the controversy at present raised, and the schism created by those who call themselves "Old Catholics."—Tablet.

DEAD ON THE FIELD OF HONOR.—The 'Moniteur de l'Armée' calls attention to the fact that the sword of the late Latour d'Auvergne, "premier Grenadier de la France," has been left by his nephew, lately deceased, to Garibaldi; and the French military journal expresses a hope that some means may be taken for preventing its departure from France, so that it may remain as an heirloom in the country, if not in the family, of the illustrious private. Latour d'Auvergne was killed just seventy-four years ago at Oberhausen; and the practice was thereupon adopted in the 46th half-brigade, to which Latour d'Auvergne belonged, of treating him as though he were still alive and with his regiment until, on his name being called out, some one replied, "Mort au champ d'honneur!" It appears that this custom, which was at length abandoned, has lately been reintroduced by the present commandant of the 46th half-brigade, Colonel Aubry; and that when at Satory, where the 46th half-brigade is now stationed, the Grenadier Latour d'Auvergne is asked for, the regulation answer, "Mort au champ d'honneur," is pronounced. Latour d'Auvergne's sword hangs in the Church of the Invalides—called when it was first placed there by the Republicans "Temple of Mars"—and it is hoped that on receiving it Garibaldi will restore it to what has been its resting place for the last three quarters of a century.