

which (the "explanation of the ceremonies" proceeds to state) is a sufficient warrant for us to use the name of altar; which also represents the table whereon our Saviour celebrated his last supper with his disciples the night before he suffered."

The flood-gates of private judgment being once opened, persons who read the above-cited passages with their context, will probably feel constrained to differ with the late Cardinal Cullen as to the "freedom from error" which is supposed to characterize "The Key of Heaven." The "explanation" continues, and informs us that "*The Corporal and linen cloths* that cover the altar signify the linen cloth that wrapped the sacred body of Christ when he was laid in the sepulchre.

The *Candles* lighted on the altar signify the light of faith revealed to the Jews and Gentiles; and they advertise us of the great splendor both of faith, of good life, and works required in the celebration of so high and dreadful a mystery.

The *Crucifix* betokens our blessed Redeemer's victory over death, and is placed in the midst of the altar to represent to our mind the death and passion of Jesus Christ, which is there chiefly to be considered and piously meditated on in that holy sacrifice.

The *Chalice* betokens the holy sepulchre of our Lord.

The *Paten* (a circular cover for the chalice), the great stone which was rolled against the door of the same sepulchre." The "explanation" proceeds to describe the meaning which attaches to the vestments worn by the priest during the time of mass, but we propose to reserve these until we next visit a temple of what the Archbishop designates "the true Church." Meanwhile, we will

direct attention to the morning sermon, which was preached by the Rev. Father O'Hagarty.

The Rev. gentleman first read the Epistle and Gospel for the day (Gal. iv, 1-7, and Luke ii, 33-40), and proceeded to base his remarks upon them. The leading thought in the passage from the epistle, is that of the transition from the period of Israel's tutelage, to that fulness of time when "God sent forth his Son, born of a woman, born under the law, to redeem those who were under the law, &c.;" the corresponding thought from the passage in the gospel represents the Lord under the care of his "supposed" father and mother, when "the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." The duty on the part of parents, to use all diligence in the education of their children, was enforced, in view of this most illustrious example, and we were told, (though it would not be easy to state on what authority) that of the nineteen kings of Judah, six received a virtuous education; one of the sentiments which escaped the preacher would elicit a hearty response from all sorts and conditions of persons who happen to unite experience to common sense; and that is that pious parents exercise a more beneficial influence over their children, than is likely to result from the children's attendance at Church; we venture to believe that it would puzzle his Grace the Archbishop, and all other "bishops, priests, and deacons," to state what beneficial results accrue to children from being present at such a service as that at which this sentiment was broached, or indeed at any other, than one specially intended for children. "The transgressions of the past year" appeared to loom upon the conscience, not only of this gentleman, but on