

arrived for giving the communion to the people.

Instead of depositing the Paten upon either of those tables which stand near the altar, or carrying it to the Sacristy, the Roman Ritual considered it more decorous and appropriate to consign it to the sub-deacon, who, by holding it in an elevated position, might thus announce to the assembly that the period for receiving the Blessed Sacrament would very soon approach, and silently admonish them to pray with greater fervour.

The custom of enveloping the sub-deacon with a veil during the time he holds the Paten, was suggested to the Church by the ancient law, which prohibited the Levites from touching the consecrated vessels, or bearing them about uncovered. The Lord said to Moses, 'Take the sons of Caath from the midst of the Levites . . . and when Aaron and his sons have wrapped up the sanctuary and the vessels thereof . . . then shall the sons of Caath enter in, to carry the things wrapped up, and they shall not touch the vessels of the sanctuary lest they die.' (2 Numb. iv. 2, 15.) To exhibit an equal reverence towards those instruments dedicated to the service of her altars, and used in the sacrifice of the new and better covenant, the Church directs the sub-deacon, officiating at solemn high masses, to hold the Paten enfolded in a Veil; and prescribes to each inferior member employed about the sanctuary, as well as to every layman, not to touch any of her vessels. Moreover she directs that the officiating priest, who gives Benediction to the people with the Blessed Sacrament, should also have his hands, out of reverence towards it, enveloped with the Veil which he wears on the occasion, in such a manner that they do not touch the Ostensorium, or vessel in which it is enclosed. *Hicurgia.*

IMPORTANT CONVERSION TO THE CATHOLIC CHURCH.

The celebrated Mr. Ward, author of "The Ideal of a Christian Church," has at length seceded from the Church of England, and has been admitted into the Church of Rome. In the latter Church he has at length discovered the *reality* of his "Ideal." This is by far the most remarkable conversion that has yet taken place, and will no doubt be most important in its consequences. The Reverend and learned Convert has addressed a

letter to the Editor of the Oxford Herald, in which he explains the motives of his change. We will publish this interesting document in our next.

Two of the *lineal descendants* of CRANMER, the great father of the English Reformation, have also within the last two months been *restored* to the Church of Rome.

NORTH END.

A competent and efficient Teacher has been appointed for the Boy's School at St. Patrick's, in the North End, and a Mistress for the Female School. Business commenced on Monday last, and we hope the Catholics in that part of the parish will avail themselves of the opportunity now afforded them of giving their children the benefit of a religious and useful education.

LITERATURE.

LETTERS FROM BELGIUM.

Continued.

LETTER IV.

Belgium, ———, 1842.

The service of the Mass is something quite different from any Protestant service. The Protestant religion is without sacrifice; or if sacrifice is darkly acknowledged and dimly perceived by some, in the communion service, it is quite different from the Roman Catholic service of the Mass, which is essentially a continual sacrifice, and Roman Catholics are trained to offer it as such.

You have been taught to bear always in mind the great sacrifice of Christ upon the cross, once offered; but Roman Catholics do much more. They renew before God the sacrifice of the cross every time that they are present at the Mass, which is continuatory of the sacrifice of the cross, and in which Christ renews before the mercy-seat of God his propitiatory offering of Himself.

In the same way as Priests were appointed to offer the sacrifices of the old law, and the people joined in the offering by their presence; so Christ has ordained Priests who offer Him for the people, and they unite in the offering by being present.

Christ, in order to become our daily victim, in continuation of the one great sacrifice of the cross, 'having loved his own, he loved them unto the end,' to give them a pledge altogether divine and admirable of this love, and to realize to them his assurance, 'behold, I am with you always,' took an incomprehensible means, infinitely above all things natural, giving the power to Priests, consecrated according to his ordinance, to change bread and wine into his adorable person as God and man.