

offener in larger ones; the dean has also to examine the vessels used in the service of the most holy sacrament: also the priests' officiating vestments, the altars, altar-cloths, baptistries, &c. &c. If any parishioner has any complaint to make of the pastor, or any redress to seek, he is to go into the sacristy, and speak to the dean about it. These are some of the duties of a dean.

Clergy thus watched over, could have little opportunity of doing wrong if they had the inclination; but trained as they are previously to undertaking the sacred office of priest, they are by habit and inclination holy and devoted men; they are consecrated to God, and for him they spend and are spent: every thing tends to heighten and encourage this fervency of spirit, as you will be assured when I tell you how a Roman Catholic clergyman passes his time. First, he is bound to recite every day the office of the breviary. This is a service from which your church has taken her daily service, and is, therefore, much upon the same plan: that is, it consists of parts of the psalms, and chapters of the bible, with other spiritual reading, with hymns and collects, and other very deeply devotional exercises; altogether occupying two hours of every day, which he may divide as he pleases; and he has to keep strict watch over himself, lest his attention should wander, as he may not recite one psalm in a careless thoughtless manner. His duty is to pray, and he must pray; he must pray for the church in general, he must pray for his own flock, and he must pray for his own soul; and he has to give account to his confessor of the manner of reciting his daily office: he frequently goes into the church to perform this serious duty, frequently rising long before day for this purpose. His next sacred duty is the celebrating the death and passion of Christ as a sacrifice, and receiving the holy sacrament every morning fasting. You must feel how this tends to solemnize his mind, and keep him holy in life and fervent in devotion, in order to prepare himself duly for so great a solemnity. He gives time to private meditation before the service begins, either with his bible or some spiritual book. He must also keep his mind retired, and in rest; and he will rarely see any visitor, or be consulted on any business before holy communion. His next duty is to read some portion of the holy scriptures daily. And his other duties extend to hearing confessions, administering the holy sacrament daily to any one who choose to receive it, visiting the sick, staying with the dying, catechising the young, and keeping up his studies. Thus his time is well filled up, but not slavishly so; he is encouraged by his church to take recreation, and to take it heartily, and after so many solemn duties well and earnestly performed, no creature on earth

is better fitted for cheerful enjoyment of the society, than a Catholic priest. Their general society is among each other, and as in Belgium the dinner hour is twelve, a small dinner party pleasantly divides their day. This consists of three or six or more as it may be, from which their parishioners also are by no means excluded, and very pleasant meetings are those at the dinner table of a priest; the greatest neatness is observed, luxury is alone excluded. I never heard any thing of mirth so real as theirs, so genuine, so heartfelt, truly proving that peace within, which God has promised to those who give him their heart. Their hospitality is unbounded, every one is welcome to share their hearth and home; and every one will find something prepared for his amusement, according to his age and taste. For children a store of sweetmeats, or pictures, or toys, are always at hand, and games of puzzles, and boxes of building materials: for grown-up children, tricking images which set off in a row nodding their heads at you, or old grinning men who start up out of boxes, or little infant Jesus's who clasp their hands and close their eyes and pray; for school-boys and girls, story-books or books for study, or of history; for dear friends handsome volumes or maps, or something equally worth accepting. 'Freely ye have received, freely give,' is the maxim universally followed.

To be continued.

THAULERUS,

A PREACHER IN THE MIDDLE AGES.

Thaulerus was born in 1204; and soon after the elevation of John the XXII. to the papacy, he entered the order of St Dominic. He travelled into France, and was raised to the rank of Doctor in the University of Cologne. His natural and acquired endowments soon made him noticed in the schools. His zeal, and the commands of his superiors, engaged him in the apostolic ministry. The cities of Strasburgh and Cologne were the first scenes of his labours; and his reputation spread from them over all Germany and the adjacent territories.

Thaulerus was most assiduous in the discharge of his functions; incessantly employed in teaching the truths of religion, in exhorting sinners to repentance, and advancing the good in virtue. The time which was not thus employed, he gave to prayer, or the study of the scriptures. Whenever he preached, the churches were crowded with hearers; persons of the highest rank, of the greatest reputation for talent, of the most distinguished piety, placed themselves under his direction.

'But,' says the writer of his life, 'Thaulerus was all this time, very different in the eye of God, from what he appeared to the public and himself. A subtle pride, of which he himself was scarcely sensible, corrupted all his actions, and was leading him to