

between his own, kisses him, saying, "the peace of our Lord be ever with thee." And he shall reply, "Amen."

And such were the rites of religion, upon which Kings and Parliaments have felt themselves at liberty to lay their rude and sacrilegious hands! But in truth it is much more than grace and sweetness and vividness and unction, which our offices have lost in the course of their transmutation into the barren and lifeless forms, which Protestantism has substituted for them. Into the question of Anglican ordinations, indeed, we have no present wish to enter; yet one or two considerations there are, arising immediately out of the subject before us to which we may be allowed to bespeak regard without venturing too far on the province of controversy.

The ordination service of the Anglican Church contains not one syllable from beginning to end about the power and duty of Sacrifice as an integral part of the priestly functions. We do not determine whether this omission be in itself fatal; most serious it undoubtedly is, and a very significant evidence of the intentions of the Church of England; a proof, that, whether or not she means, or ever did mean, to give power over the "Corpus Reale" at ordination, (a question which we have no difficulty in determining in the negative,) at least she is, as one may say, ashamed of any such intentions, let us then contrast with this most suspicious reserve, the fullness and richness of the Catholic rite. Let us remark how repeatedly in the course of it the Church insists upon the power of Sacrifice, as the very "differentia" of the priestly office.

First, in the address of the Bishop to the newly ordained, the Church says, in so many words, "Sacerdotem oportet offerre." Next in the proper preface, there is the following allusion to the priesthood under the law, "Sic et in Eleazarum et Ithamarum filios Aaron paternæ plenitudinis abundantiam transfudisti, ut ad hostias salutare, et frequentioris officii Sacramenta ministerium sufficeret sacerdotum." The words on giving the sacred vessels are: "Accipe potestatem offerre sacrificium Deo." And lastly in the final benediction the bishop says: "Ut sis benedicti in ordine Sacerdotali et offeratis placabiles Hostias pro peccatis atque offensionibus populi omnipotenti Deo." The only power which the Church of England explicitly and specifically gives to her priests, is that over the "corpus mysticum" or in other words the power of absolution. Now it is very remarkable that in the Catholic Church this power is given the very last, and subsequently to the exercise of the priestly gifts of consecration and sacrifice which have already been performed by the new priest in conjunction with the bishop.

THE GARLAND OF HOPS.

TRANSLATED FROM THE FRENCH.

CHAPTER III.

THE FAMILY OF THE HERMANS.

The newly married couple led a tranquil and happy life at Rochemont, and were distinguished for the practice of all Christian virtues. They had but one heart and will; mutually edifying and encouraging each other in piety, loving God with their whole soul, and by due forbearance and consideration securing concord and harmony. They made it a point to avoid everything which might lead to a misunderstanding; and for this purpose they endeavored to repress the sallies of temper, and forgave each other with frankness the little faults which, from surprise or suddenness, might have been committed. They did not incur extravagant and useless expenses; they were content with small gains; and even out of the little they made they found themselves able to assist the unfortunate and necessitous. Their economy and sobriety were so great, that notwithstanding they were always ready to practise hospitality, they might have laid up something in reserve for the days of trial which might probably fall to their lot, such as are often seen to come unexpectedly upon the best regulated and most virtuous families.

Hermann fulfilled with scrupulous exactness the duties of his profession, and devoted his leisure moments to the cultivation of his garden. There he kept the house with great neatness; not a thing was allowed to be out of its place in the rooms.—She attended to the washing and mending of the linen, which she kept white as the snow, and in every department she exhibited the skill and economy of a perfect housewife. After school was over she was wont to assemble all the most intelligent young girls around her, in order to teach them how to embroider, to knit and to sew; during the hours, she related to them some edifying narrative or assisted them in singing some pious canticle.—Her skill was soon known throughout the village; from all parts works were sent to her; and by the end of the month she always had a little store of money, the fruits of her industry, which she could either lay up or employ for the use of her family.

The teacher also made his garden labor useful to his pupils; for when he went forth to cut or graft his trees, he generally took with him some of the boys, and instructed them concerning the measures which should be taken in order successfully to transplant these young plants. He showed them how vegetables were to be cultivated, how preserve