

to the most minute particulars, and must be known and understood by every priest, and form a part of his studies.

To understand and reverence the moment of consecration, her infants are trained on the mother's knee. 'If you go to church you must kneel down and bow your head, and strike your breast at the consecration,' each mother makes the condition upon which her babe, perhaps of two years old, accompanies her to the house of God. 'Why must I?' 'Because Jesus comes down from heaven then, and rests upon the altar,' is the simple reply to be added to, and enlarged upon, as the tender intellect advances, in the weekly catechism, by the 'nursing father,' the appointed Pastor of that infant; who takes up the mother's sacred tale, and brings the babe to comprehend by every method ingenuity can suggest, the reason why Christ comes down daily upon the altar of his village church; the nature of sin, and the necessity to him that Christ died, and applies it to his own childish feelings and opening ideas; and brings all his intelligence to bear upon the moment when that sacrifice is presented before him at the consecration in the mass; and guides him to offer his 'best prayers at the consecration;' and puts words into his mouth to utter, according with his disposition and habits. He has been taught by the crucifix his first lesson on the sufferings of Christ, and to bend his tiny knee before it, to ask for pardon of his faults. This is a lesson addressed to his senses; but it prepares him for the next, which is addressed to his faith. The same Jesus he has seen hanging on the cross a bleeding sacrifice for him, and whose sacred wounds he has kissed and wept over with the artless feeling of a baby's sympathy; that same Saviour his Pastor now tells him sacrifices Himself again for him every time the Mass is offered; the Mass, he is told in language he can understand, being a continuatory sacrifice of that of Calvary, and embodying in itself all its efficacy. 'Think if you saw your dear Jesus dying on the cross for you, should you not love Him above every thing; and should you not be very serious, and join your prayers to his sufferings, and ask Him to pardon your sins, and give you grace to sin no more? This is just what you must think of at the consecration. For Jesus just as really offers Himself to God from that altar, as he did from the cross on Mount Calvary.' It is easy from this to go on to teach the child to be devout and reverent at this holy moment, and to fix his attention to this glorious centre, whence all his future feelings and sources of action are to spring.

Yes, the consecration of the Mass is a glorious centre to the Roman Catholic, from the cradle to the grave, towards which he turns alike in sorrow and in joy. A glowing brilliant focus, into which every ray of the light of the love of God is collected, till it becomes too bright even for the eyes of faith to behold, and the soul bows down and screens itself at that moment, and draws the curtain of the taber-

naacle between itself and God. And tears gush from the eyes of the believer, and he implores to be placed 'in the hole of the Rock,' and to be protected by the 'right hand' which created him, while the Lord passes by; for he trembles, lest by his nearness he should see his glory and die.

But he feels the presence of his Saviour; and the light and warmth it sheds over his soul will be with him throughout the day, enkindling the fervour of his devotion, cherishing his faith, animating his hope and feeling his charity; guiding his feelings, his thoughts, his words, his actions, to God.

After pronouncing the words of consecration, the Priest kneels to adore, and then elevates the sacred host for the adoration of the people. He does the same by the chalice. A bell is rung to announce this to the congregation; and the church bell is rung to announce it to the persons who are not at church, that they may unite with those within, in adoration of their present Saviour. On Sundays and days of obligation, it is the express duty of those who are prevented being present, to unite during the whole of the Mass with the congregation; on other days pious persons do so from devotion, as far as their occupations allow of it. The times of mass is always a time of devotional feeling, less or more. Persons working out in the fields, unite with all the seriousness their retired situation is so favourable to. It is pleasant to walk out during the early masses of a morning, on the way to some later Mass in another village, at which we wish to be present. You see an old woman kneeling on the grass, watching her piece of linen, laid out to whiten; as you pass, she greets you kindly—'You are going to Mass—I must pray here this morning'—or a little girl overtakes you with her cheerful 'Good day—I am late for the Mass, so I must begin as I go along; but I shall be in time for the Gospel.'—Religion is so natural to a Catholic. He always speaks of his religious duties as a something which is before every thing else, and supposes every body thinks the same; and in the Mass he imagines he has the sympathy of every Christian. He cannot imagine what religion is without the Mass. My neighbours here have put all sorts of inquiries to me, trying to understand what the religion of England is; it seems to them to have neither meaning nor end; just as the subjects and villagers of king David could not have comprehended a religion without sacrifice. As they had their sheep, and oxen, and turtle-doves, and cakes, and fine flour, so we have the reality of what these things were the symbols. The first words which our church utters after the most sacred moments of consecration, are a declaration to God that we are 'calling to mind the passion of the same Christ our Lord.' It is the sacrifice of the new law that we are offering, and Calvary is present with us. The whole of the Mass is the representation of a solemn tragedy, if we