

The particular results of these circumstances, to which he wishes to call his kind reader's attention, are the following.

I. The great bulk of these sermons were preached in Rome. This will be often evident without calling special attention to this fact. Allusions to places and objects in that city will meet the eye in many places. Sometimes, even the whole tenor of the composition will manifest this circumstance. Indeed, a departure to another scene would form the exception; and, where it influences, in any way, what is said, will require explanation.

II. The course of sermons annually prescribed, went over a limited portion of the year, comprising always the same Sundays, the same feasts, and the same ecclesiastical seasons. As has been intimated above, it commenced with Advent and ended with Lent. Hence the same Gospels, those read during a few months only, had to suggest topics for the sermons. Hence the only great Mysteries of our Lord, which the ecclesiastical Calandar brought under the contemplation of the Faithful, were those of the Infancy and the Passion. His glorious Resurrection, His admiral Ascension, Whitsuntide, Corpus Christi, never could enter into our cycle.

This circumstance must give a mutilated and incomplete appearance to a volume of discourses on our Divine Saviour otherwise almost inexplicable. Should the author be able to publish the Meditations, which he has prepared, he hopes that this defect will be somewhat remedied.

III. The audience which he had to address, was so peculiar, as to effect, no doubt, the character of his Sermons. It was not merely what is called a mixed one. It was clearly divisible into two most distinct elements. The ecclesiastical comprised all the religious communities and colleges speak-