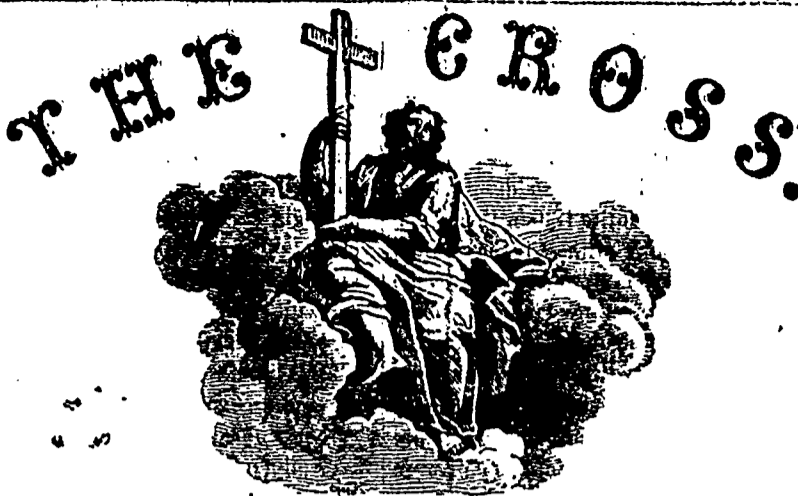


Jesus said to his disciples. Whom do you say that I am?

Simon Peter answered and said: Thou art Christ the Son of the living God.

And Jesus answering, said to him: Blessed art thou Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my father who is in heaven. AND I SAY TO THEE: THAT THOU ART PETER: AND UPON THIS ROCK I WILL BUILD MY CHURCH, AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT.

AND I SHALL GIVE TO THEE THE KEYS OF THE KINGDOM OF HEAVEN. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth shall be loosed also in heaven.—S. Matthew xvi. 15-19.



"Was anything concealed from Peter, who was styled the Rock on which the Church was built, who received the Keys of the Kingdom of Heaven, and the power of loosing and binding in Heaven and on earth?"—TERTULLIAN Prescrip. xlii.

"There is one God, and one Church, and one Christ founded by the voice of the Lord upon Peter: That any other Altar be erected, or any other Priesthood established, besides that one Altar, and one Priesthood is impossible. Whosoever gathers elsewhere, scatters. Whosoever is devised by human frenzy, in violation of the Divine Ordinance, is adulterous, impious, sacrilegious."—St. Cyprian Ep. 43 ad plebem.

"All of them remaining silent, for the doctrine was beyond the reach of man, Peter the Prince of the Apostles and the supreme herald of the Church, not following his own inventions, nor persuaded by human reasoning, but enlightened by the Father, says to him: Thou art Christ, and not this alone, but the Son of the living God.—St. Cyril of Jerusal. Cat. xi. 1.

Calendar.

- JULY 29—Sunday—IV after Pentecost: St. Felix. 11 P.M. Doubt com of SS Simplicius &c. Mm.
- " 30—Monday—St. Martha V sem com SS Abdon &c Mm.
- " 31—Tuesday—St. Ignatius of Loyola C doub.
- AUGUST 1—Wednesday—St. Peter's Chains g d com of St. Paul &c.
- " 2—Thursday—St. Stephen I P M doub.
- " 3—Friday—Finding of the body of St. Stephen sem.
- " 4—Saturday—St. Dominick C doub.

The Cross;

HALIFAX, SATURDAY, JULY 28.

M. POWER, PRINTER.

Agnus Dei.

We some time since received a letter which has been mislaid, respecting the Agnus Dei. The writer wished to obtain some information on the nature of an Agnus Dei, the blessing which it receives, and the objects for which it is preserved by the faithful. An accidental circumstance has just reminded us of this forgotten application, and we will now endeavour to reply to the queries of our correspondent as far as we can remember them.

The rite of blessing the circular or oval forms of wax, commonly called the Agnus Dei, is very ancient in the church of Rome. This ceremony is alluded to in the *Ordo Romanus*, which venerable work, in the opinion of the learned, is upwards of a thousand years old.

These Agnus Dei are formed of pure, white virgin wax, by which is denoted the Human-Nature which Christ, by divine power assumed in the most chaste womb of the Virgin Mary without any admixture or contagion of sin. The image of a Lamb is stamped upon them as a symbol of that immaculate Lamb that was immolated on the altar of the Cross for the redemption of mankind. Holy water is used—an element through which, both under the old and new covenant, many renowned sacraments and prodigies were accomplished. With this water is mixed Balsam, by which is signified the good odour of Christ which in every act and conversation should emanate from the Faithful. Upon this is poured the sacred chrism by which those things which are specially devoted to the Divine Worship are prepared and consecrated, such as temples, altars, chalices,

presented. In this blessed water, thus mingled with balsam and chrism, these Agnus Dei are immersed, and both before and after the immersion the Sovereign Pontiff beseeches God that he would vouchsafe to bless, sanctify, and consecrate them, and impart such virtue to them, that whosoever would use them with righteous faith and true piety might obtain the following gifts and benefits:

1. That by the sight or contact of that Lamb the faithful may be induced to meditate on the mysteries of redemption, and with grateful minds to bless, venerate and love the Divine goodness towards us, hoping thereby to obtain the pardon of their sins.

2. That at the sight of the life-giving Cross impressed on the Agnus Dei, wicked spirits may tremble and flee away, hail storms and winds may subside—thunder, lightning and tempests may be driven away.

3. That through the power of the Divine blessing, the deceits and temptations of the devil may not prevail.

4. That those who are pregnant may be safely preserved with their offspring, and enjoy a happy delivery.

5. That no adversity may prevail—no pestilence injure—no disease attack, that neither tempest at sea, nor fire, nor inundation, nor malice, shall injure those who use them.

6. That in prosperity and adversity they may be defended by the divine protection, that they may be delivered from the snares of men and devils—from a sudden and unprovided death, and in a word, from all evils and dangers through the mysteries of the life and passion of Jesus Christ.

It is said that Pope Urban V. sent the following verses, with some Agnus Deis, to the Emperor of the Greeks. As a specimen of old leonine verses, and a description of the nature and blessings of the Agnus Dei, we insert them here:—

Balsamus, et manda cera cum Chrismatis unda
Conficiunt Agnum, quod munus do tibi magnum
Fonte velut natum per mystica sanctificatum.
Fulgura defursam depellit et omne malignum.
Peccatum frangit, ut Christi sanguis, et angit.
Pregnans servatur, simul et partus liberatur.
Munera fert dignis, virtutem destruit ignis
Portatus munde de fluctibus eripit unda.
Morte repentina servat, satanaeque ruina
Si quis honorat eum, retinet super hoste trophaeum
Parasque minor tantum, tota valet integra quantum
Agnus Dei miserere mei.
Qui crimina tollis, miserere nobis.

We have seen some hexameter and pentameter verses on the same subject, which appear more classic than the above, and for a translation of which we would

Pellitur hoc signo tentatio Daemonis atri
Et pietas animo surgit, abique tepor
Hoc aconita fugat, subitque pericula mortis.
Hoc et ab insidiis vindico tutus eris.
Fulgura ne feriant, ne serva tonitrua ludant,
Ne mala tempestas obruat, istud habe.
Undarum discrimen idem j. pulsat, et ignis,
Ullaque no nocet via inimica valet.
Hoc facilem partum tribuente, puerpera factum
Incolumen mundo proferet, atque Deo.
Unde, rogas, uni tam magna potentia signis?
Ex Agni meritis, haud aliunde fluit.

Brownson's Review.

The last number of this able and far-famed Periodical has reached us, and we have perused with much pleasure several of the articles. An essay of Brownson on any subject is indeed an intellectual treat, and one which will well repay all the serious attention which its perusal demands. He is always solid, vigorous and logical. In dialectics few can shiver a lance with him, and in his fierce and close encounter with the various dogmas of Protestant sects, his use of the *reductio ad absurdum* is frequent and overwhelming. It is impossible we think for a Protestant of any denomination to read Brownson without being shaken in his opinions. He manfully grapples with every objection and probes it to the bottom. It is a curious fact, and much to be regretted, that the very perfection of the Review as a Periodical of the highest controversial powers is an obstacle to its wider dissemination. The lazy, the indolent and superficial can find no charm in its thoughtful pages. The Catholic already assured of the divinity of his Faith will not give himself the trouble to patronize or even peruse this masterly exposition of his principles, forgetting that there are tens of thousands in America of educated and intelligent Protestants who require such an instructor as Mr. Brownson. The light literature of other Periodicals and Catholic newspapers is all very good in its way, but a Protestant stomach frequently requires more solid aliment. The hastily written editorials of newspapers cannot be expected to do full justice to religious subjects, nor is their limited space at any time sufficient to discuss, as comprehensively as they deserve, those all-important topics upon which human salvation depends. Hence the value of at least one Periodical, such as Brownson's, making its solemn and regular appeal to the intellect of America in behalf of the Old Faith. Mr. Brownson does not deal much in Councils or in Fathers; he seldom confounds his opponent by a host of authorities, nor is he very profuse in

pected from him; but he has what is much better for those with whom he disputes. His reasoning powers are of the very first order. The pantheist, the vain philosopher, and the private-judgment Protestant he demolishes with their own weapons. The abuse of argumentation and reason he corrects by their most rational and christian application. There is a deep earnestness and hearty sincerity in every thing that he writes, and though he sometimes tells a stubborn heretic with a ruthless club, he can be very tender and considerate when he has to deal with a candid opponent. For errors of early prejudice and education he will make every allowance; but for all kinds of religious bunkum and holy charlatany he has no mercy. His vigour on such occasions has obtained for him a reputation for severity which he does not deserve, just as he is accused of being too bigotted by those milk-sop Catholics who would have all our doctrines milled up to please Protestant palates. Certainly it is not the fault of Mr. Brownson if his Protestant readers be ignorant of the danger to which their immortal souls are exposed by being separated from the fold of Christ. At the recent Council of Baltimore, the American prelates conferred upon Mr. Brownson, one of the greatest honours which it is possible for a layman to receive. Their flattering attestation of his merits must render all other eulogy superfluous. Barren eulogy will not however support the Review. Every Catholic in America who could afford to do so, ought to subscribe to this excellent periodical, and not only to subscribe, but to read it. We would then be all better able "to give an account of the hope that is in us" when our doctrine is assailed by the shallow sciolist or the conceited sectarian.

S. VINCENT OF PAUL.

On the feast of this great Saint there was a very interesting ceremony in the Convent of the Sisters of Charity, at St. Mary's. A number of children who had been prepared for the Holy Communion, by the pious care of the good Sisters had the happiness of receiving the Blessed Eucharist from the hands of the Bishop, in the beautiful Chapel of St. Vincent. The Rev. Messrs. Phelan and Madden, assisted his Lordship during the holy mysteries, and the entire scene was one calculated to make a lasting impression on all who had the happiness to be present. It spoke volumes for the bless-