

so solemn a season as that of Lent is receiving a signal illustration here just now. The city is placarded with advertisements of a grand "Complimentary Entertainment," of a most attractive character, at Niello's Saloon in honour of some great zealot of "Temperance," at which the world is tempted to go and revel, by the promise of well spread tables, sweet music, and rich speaking from the Rev. Dr. Tyng,—"the said reverend doctor being, as one of her ordained ministers, sworn to regard the injunctions of a church which directs this said season of Lent to be kept as a solemn fast—that is free from all such carnal distractions, especially, as well-spread tables and sweet music, eye, and such 'rich speaking,' too, as Dr. Tyng, on such occasions, is addicted to the indulgence of—in order that, in the words of the prayer which it is the reverend doctor's duty to offer up in his church every day this week, by using such abstinence, our flesh being subdued to the Spirit, we may obey God's holy motion in righteousness and true holiness." What can the church, what can even the world think of duplicity and charlatanism such as this. Can one much wonder at earnest, over-sensitive minds, under the influence of the disgust which such hollow-heartedness cannot fail to produce, being driven to Rome? Has our church no remedy for so pernicious an outrage?

EMIGRATION.—The returns of the Commissioners continue to show the same remarkable falling off in emigration to this port. It appears that from February 27th to March 5th, only 273 arrivals were noted, which makes a total for the beginning of the year of 4,511 against 14,458 for a corresponding period last year.—American Celt.

If ever there was a grand opportunity for Ireland, it is now. What did Providence bring the Irish here for? Not to take them back again we humbly think. They have undoubtedly the means of establishing a new, a sovereign State in our great West, where Irishmen shall enjoy really those political and social privileges which our boasted Constitution secures to them; or if not of establishing a new State, of colonizing in one already established, in such numbers as to defy the "bloody Know-Nothings" to legislate them out of their rights and privileges. This is what we want to see. There is a New England in the East—shall there be a New Ireland in the virgin West, formed in the bosom of the American forests, where the wanderers may yet find a home, and true Religious Liberty a refuge on earth! —St. Louis Leader.

The Herald's correspondent writing from New Grenada, N.Y., Feb. 29, says:—"I am able to state that Great Britain sent a Commissioner to confer with the Government of Nicaragua upon the Central American question, which is at present taking up so much of the attention of the people of the United States. The Commissioner representing this Government and the English Commissioner met at Greytown and agreed upon a basis of settlement that will settle the question without regard to the United States. The Mosquito King is to be placed upon the same footing as any other chief. A mutual good will and a recognition of this government are some of the preliminaries."

HISTRIONICS.—This is a favorite phrase with a certain school, under which they denounce a few minor ceremonies which they do not themselves fancy. The phrase denotes things characteristic of an actor, or done in the manner in which an actor would do them. Gavazzi and Gough are striking examples of this, being consummate actors, both of them, and having all the arts of the histrionic profession, (except costume as to Gough, for what would Gavazzi be without his Barnabite cloak?) A new specimen of this class of actors has lately appeared in London, in a Baptist preacher named Spurgeon, whose "dramatic power" is thus spoken of by the London correspondent of the Leeds Mercury, a Dissenting paper:—"I need scarcely say that Mr. Spurgeon is a member of the Baptist body. He is barely twenty-one years of age, yet is he followed with enthusiasm that reminds me of Irving's popularity. I have heard him twice. On the first occasion I was specially struck with his dramatic power; on the second I was shocked with his incoherence—I was going to say profanity. At present he is a great actor; and, unhappily, with all the tricks of the actor. Rarely has the world witnessed so strange a compound of religious fervor and personal conceit—of vehement eloquence and offensive mannerism—of untiring energy in his ministerial duties, united with a zeal not 'according to knowledge.' It may be said in his favor that he has, apparently, been the means of extensive usefulness on the south side of London, and that not a few persons of position and mature years have been almost transformed by his agency, and that he is capable of exciting a strong personal attachment on the part of his stated hearers. On the other hand, he has thinned all the surrounding congregations—indeed, one able and experienced minister of the same denomination, a man of more solid acquirements and spirituality than the Park-street luminary, has lost so many of his hearers, that he has felt it desirable to remove to another sphere.—N. Y. Churchman.

THE INSTRUMENTS OF CHRIST'S PASSION AND DEATH.

{From the Metropolitan for March.} The instruments of our Divine Saviour's Passion have always been held in deep veneration. "If the ark," says St. Jerome, "was held in such high veneration among the Jews, how ought Christians to respect the wood of the cross, whereon our Saviour offered himself a victim for our sins?" The Christian at this sacred season naturally turns towards Calvary, and stands in spirit with Mary, St. John and the pious women, beneath the cross of the world's Redeemer, and views with deep emotion that cross, those nails, the crown of thorns—instruments of his Saviour's suffering. The following account therefore, respecting these sacred instruments by which our divine Redeemer triumphed over sin, and purchased for us grace and salvation, will prove not only interesting in itself, but serve to renew our faith, our hope, and enkindle in our hearts anew the grateful remembrance of his death.

THE PILLAR AT WHICH OUR LORD WAS SCOURGED.—This was recently kept at Jerusalem with other relics, on Mount Zion, as mentioned by St. Gregory of Tours, Venerable Bede, St. Jerome and others. It remained in this place until the thirteenth century, when it was brought to Rome by the Apostolic Legate in the East, under Pope Honorius III, A.D. 1213. It was placed in a chapel in the church of St. Praxedus, where it remains, if we mistake not, to the present time. The pillar is of gray marble, about twenty inches long, and one foot in diameter at the bottom and eight inches at the top, where there is a ring to which criminals were tied.

THE CROWN OF THORNS.—The sacred crown of thorns was kept with much veneration at Jerusalem, and afterwards at Constantinople, until the thirteenth century, when Baldwin II. gave it to St. Louis, king of France, at a time when the capital of his own empire was no longer considered a place of security against the Saracens. The Sacred treasure was carried by holy men by way of Venice into France. St. Louis with his mother, and many prelates and princes, met it five leagues from Sens. The pious king and his brother Robert, barefooted, and attended by an immense multitude, carried it to the cathedral of that city. It was thence conveyed to Paris with extraordinary solemnity, where the king had built for its reception a chapel called the Holy Chapel.

What kind of thorns was in the sacred crown, is yet a question among the learned. They were so platted together as entirely to cover the head of our Divine Lord, and not merely as a wreath or fillet to bind the temples. St. Bridget says in the 4th book of her Revelations, that the "thorny crown was pressed down upon his head, reaching to the middle of his forehead."

THE CROSS.—The cross on which our Divine Redeemer suffered, was discovered by St. Helen in the year 326, near the place where our Lord was buried. The pious discoverer of the sacred relic sent a part of it to the Emperor Constantine, then at Constantinople, and another part to Rome, to be placed in a chapel which she had built there, called "The Holy Cross of Jerusalem," where it remains to the present day. The relic was sent by St. Helen to the same church in Rome. The inscription in Hebrew, Greek and Latin, is in red letters, and the wood was whitened. This was its appearance as late as the year 1492; but the colors have since faded; the words Jesus and Judæorum have entirely disappeared. The board is nine, but was originally twelve inches long.

The greater part of the cross, St. Helen enclosed in a silver shrine and committed to St. Macarius, the holy bishop of Jerusalem, that it might be handed down as an object of veneration to posterity. It was accordingly kept in a magnificent church at Jerusalem, and publicly shown to the people at Easter. St. Paulinus, in his epistle to Serverus, states that though small particles were almost daily cut off from the cross, yet the sacred wood thereby suffered no diminution, and it is affirmed by St. Cyril, of Jerusalem, twenty-five years after the discovery, the pieces of the cross were spread all over the earth, and he compares this wonder to the miraculous feeding of five thousand men, as recorded in the gospel.

THE NAILS.—The nails with which our Lord was fastened to the cross, were found at the time the cross was discovered by St. Helen. It is most probable that four nails were made use of in Christ's crucifixion, two for the hands and two for the feet, though some think that his feet were fastened across with one nail. One of these nails St. Helen threw into the Adriatic sea to allay a violent storm in which she was in danger of perishing, and which, according to St. Gregory of Tours, immediately ceased. The Emperor Constantine as St. Ambrose and others testify, fixed another of the nails in a rich diadem of pearls, which he wore on the most solemn occasions; and that for protection he had a third set in a costly bride which he used. One of these nails is still preserved at Rome, in the Church of the Holy Cross, and we think another at Milan. Many nails have been made similar to the original nails, and some flings from the genuine ones put in them, and distributed as relics. The true nail kept at Rome has been manifestly filed, and is now without a point.

THE HOLY LANCE.—The lance which opened the side of our divine Saviour, is now kept at Rome, but has no point. Andrew of Crete, who lived in the seventh century, says it was buried together with the cross, and St. Gregory of Tours, and Venerable Bede testify that in their time it was kept at Jerusalem. For fear of the Saracens it was buried privately at Antioch, in which city it was afterwards found, and wrought many miracles, as Robert the monk and many eye-witnesses testify. It was first carried to Jerusalem and then to Constantinople, and at the time this city was taken by the Latin, Baldwin II. sent the point of it to Venice, as a pledge for a loan of money. St. Louis, king of France, redeemed it, by paying the sum for which it was pledged, and had it conveyed to Paris, where it is still in the Holy Chapel. The rest of the lance remained at Constantinople after the Turks had taken that city to the year 1492, when the Sultan Bajazet sent it by an ambassador in a rich and beautiful case to Pope Innocent VIII. adding that the point was in possession of the king of France.

THE HOLY SPONGE.—The sponge tinged with blood, used at our Lord's crucifixion, is still preserved at Rome, in the Church of St. John Lateran, with much veneration. While the malefactor hung upon the cross it was customary, by means of a sponge to apply vinegar to his wounds, that by its astringent qualities, it might in some degree staunch the blood, and thus prolong the sufferings of the victim.

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INFORMATION WANTED,

OF JAMES CULLIGAN, a native of Money Point, Co. Clare, Ireland, who left Montreal in July last; when last heard from was at New Castle, near Toronto, C.W. Any information of him will be thankfully received by his sister, Ellen Culligan, 38-St. Charles-Borromeo Street, Montreal, C.E.; or at this Office.

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W. DORAN, Principal, Member of the Catholic Board of Examiners.

Montreal, March 13, 1856.

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