

cypher it at all. In fact we had to transcribe it for the compositors, and take not a few liberties with the Orthography as he will perceive. What a pity that a person of such intellect should not try and finish his education!—(Editors of the Cross.)

ST. PATRICK'S CHURCH.—SUBSCRIPTIONS.

Collected by Messers Thomas Walsh and Wm. Jamieson.

Mr Bulger's Family, Maurice Bride, Wm Jamieson, Thomas Walsh, Mrs Neville, and Wm. O'Brien 2s 6d each; Michael Flannery, George Sinclair, Timothy Carrigan, James English, Michel McGrath, Martin Murphy, Richard Walsh, Lawrence Gooley, and Mrs Horn 1s 3d each; John Murphy, James Daley, Wm Ryan, Wm Nugent, Mrs Whelan, Mrs McCormack, Widow Payne, and James Sutherland 7½d each.

(From the Dublin Review.)

THE RITE OF ADMINISTRATION OF HOLY ORDERS IN THE CATHOLIC CHURCH IN ENGLISH AND LATIN EXTRACTS FROM THE ROMAN PONTIFICAL PUBLISHED BY LAWFUL AUTHORITY, DERBY, RICHARDSON AND SON.

(Concluded.)

It is also a fact not a little curious that the form of words in which the Anglican Church ordains her priests did not come into use in the Church till the 11th century, and so constitutes a signal witness against her of the falsehood of her profession of exclusive deference to the earlier centuries. The third imposition of hands, by which is given the power of absolution, in a form common to the Church of England with ourselves, is not we believe, by any divines considered to be more than supplemental. Some few make the matter of the Sacrament to consist in the delivery of the sacred vessels with the accompanying authority to offer sacrifice; but the majority lay the stress on the second imposition of hands on the ground that of the various ecclesiastical ceremonies in ordination, the imposition of hands alone is directly named in Scripture; and that moreover, neither the "traditio instrumentorum," nor the third, or supplementary imposition of hands, has ever found a place in the Greek Church. In truth it is often a marvel to us that men who attach so just an importance to the right administration of the Sacrament as many of those who still cling to the Anglican Church, should feel, or seem to feel, at ease on ground so obviously and almost avowedly precarious as that which they occupy. They rest, we believe, on the single plea of the Apostolical Succession a claim which we might concede them for the sake of the argument, without so much as approximating to a

settlement of the whole question at issue. There still remains against the pretensions of the Anglican Church, the serious fact, that the present ordinal, defective as it is, is the successor to one more defective still, which was yet in use long enough to vitiate the orders of a whole generation; a fact which, when added to the heretical intentions of of the framers and users, and to undoubted negligences in the administration of sacraments and sacramentals, might surely go the length of raising at least a doubt upon matters relating to the essentials of salvation. Yet the great moral divine of later times has ruled, we know, that "in points of faith and eternal salvation, not merely is it unlawful to follow the less probable of two opinions, but even the more, nay, even the most probable. For in such cases we are obliged to embrace the course of safety and by consequence that religion which puts men in a condition of safety, namely, the Catholic; for all other religions being false, howbeit some of them may have better warrant of probability than others, must needs deprive their subjects of the sacraments and other means necessary to salvation; and thus involve, in the case of each individual," (not protected by the plea of invincible ignorance,) "the wanton risk of his own everlasting happiness."*

LITERATURE.

THE GABLAND OF HOPS.

TRANSLATED FROM THE FRENCH.

CHAPTER IV.

MISFORTUNES.

It is a trite remark, that in this world, the cup of happiness is seldom presented without some mingling of bitterness, and Hermaun and Theresa were doomed to experience the same truth. They also met with misfortunes; but they bore them with that patience and resignation, which in part divest them of their asperity, and, in the eyes of God, render them useful and meritorious. A scarcity came upon country; the price of provisions was greatly augmented, and the resources of this worthy family no longer sufficed for the support of eleven persons; for Theresa had now nine children claiming her attention, which of course took up her whole time, and prevented her from doing work any longer for the inhabitants of the village.

One day, the good mother said to her husband, "I have sad news to tell you; in a few days our provision of flour will be exhausted; this morning the shoemaker brought home three pairs of shoes which he mended; and two new pairs for the chil-