

Christian, but also for the antiquary and lover of arts. The drapery is most gracefully chiselled, the countenance of the Mother of God is majestic and noble, but at the same time full of sweetness. The Infant Jesus is an exquisite specimen of Christian art. Halifax is every day more and more enriched with Church treasures: but this is one of the most valuable for its rarity of which she can boast. It was obtained in France. The ceremony of its benediction being over, High Mass

After Vespers and Sermon in the evening, the Rosary of the Blessed Virgin was recited by the was celebrated by Rev. Mr. Tracy, assisted by Rev. Mr. Hennessy as Deacon, and Rev. Mr. McIsaac as Sub-deacon.

Bishop and Clergy, and the Temperance Pledge was administered to 16 persons.

LITERATURE.

LETTERS FROM BELGIUM.

Continued.

LETTER V.

Belgium, ———, 1842.

I know it is impossible to convey to you the sacred, solemn, holy, deep reverence a Roman Catholic has for the Mass. In this feeble description you will scarcely have an idea of it. If you could catch a glimpse of its awfulness and majesty, you would see at once how beautiful are the arrangements of our church in every thing, as every thing has a connexion with the Mass. You would then see why our poor are so devout, and the most unlearned equally able to unite in this reverent feeling with the best instructed. There is much said against our services being in a language the people do not understand, but you, perhaps, begin to see how unnecessary this is. The Mass is an action, which explains itself; it does not require language, nor does it need language, to join in its celebration. Some persons never have a book at all, but remain during Mass wrapt in holy devotion. I was lately told by a friend of mine, who has frequent opportunities of seeing the Queen of France at Mass, that she remains the whole time on her knees; I think she seldom has a book, but seems absorbed in mental prayer—motionless as a statue—looking, my friend says, 'as if her soul had fled for the time to heaven; so sweet, calm, and fervent is her royal countenance.' And why should a humble aged villager, too old perhaps to be able to use a book, be pitted as if she were ignorant of what was going on around. I have watched many whose demeanour there can be no mistaking, to whom nothing is necessary beyond what they possess, the thorough understanding what is the Mass.

I have purposely omitted explaining any prayer of the Mass which has reference to it only as a sacrament, as I hope to have the pleasure of going over it again with you, solely referring to this its second meaning. It will be there I will tell you all about our people receiving it as a sacrament: try to understand it, however, first as a sacrifice, in order to get clear ideas about it. It is the mixing up and confusing one thing with another, which prevents so many persons understanding our holy institutions and customs.

I have also omitted every thing which has reference to some other doctrines which your church does not receive, as I could not have explained them without drawing your attention to the one point, towards which I had proposed directing you, viz. the Mass as a sacrifice.

I ought to tell you that I have only explained the Mass to you as it is offered in its most simple form—a Low Mass, as it is called, without music, incense, or any of its ceremonies, except those by which it is usual always to accompany it. I have only described our daily, quiet, morning, village service, in order that you may see what the Mass is, and not mistake the Mass itself for the ceremonies which accompany the Mass, as is too often the case with those who are unacquainted with its nature. These ceremonies are more or less grand and imposing according to the occasion on which the Mass is offered; varying and changing to every circumstance, and are as an open book to us, in which to read and learn the sort and degree of devotion our Holy Mother demands of us—whether joy, or sorrow, or contrition, is the feeling she would awaken in us. Whether it be the most sacred festivals of the mysteries of our Lord Jesus Christ, or the lesser holiday of some other day of rejoicing, we read it all as soon as we look within our church's walls, and see the degree of ceremony which is prepared for the celebration of the Mass. All have, however, but one and the same end, the honouring and arousing attention to the sacrifice of the Mass.

I must draw my long letter to a conclusion, but I should not do so in accordance with true Catholic regulation, did I not endeavour to give you some recreation after the deep and solemn attention which I have demanded of you to the profoundly sacred subject of the Mass; for one of the wise ordinations of our church is, to give repose and agreeable recreation to mind and body after either has been healthfully fatigued and excited. This is carried out into every regulation among Roman Catholics. In spiritual things our church guides us in our relaxation, and, in a great measure, she guides us in our worldly recreation also. Where the priesthood have sufficient influence, all goes on in the most beautiful order in our hours of mirth and cheerfulness; and where they cannot influence in private, they do what they can by rendering the church services attractive at such seasons, so that at least some portion of our time may be given to God.