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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. 16-19.

"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. xxii.
 "There is one God, and one Church, and one Chair founded by the voice of the Lord upon PETER. That any other Altar be erected, or a new Priesthood established, besides that one Altar, and one Priesthood, is impossible. Whosoever gathers elsewhere, scatters. Whatever 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 Jerus. Cat. xi. l.

Calendar.

FEBRUARY 25—Sunday—Quadragesima I Sunday of Lent sem.

" 26—Monday—St. Margaret of Cortona Penit sem.

" 27—Tuesday—St. Anthonis P M Doub from 11th inst.

" 28—Wednesday—St. Gregory II P C Doub from 13th inst.

MARCH 1—Thursday—St. Peter Damian B C Doct from 23rd Feb.

" 2—Friday—Feast of the Lance and Nails of Our Lord Jesus Christ

" 3—Saturday—St. Felix III P C Doub from 25th Feb.

COMPITUM :

The Meeting of the Ways at the Catholic Church. THE ROAD OF CHILDREN.

Continued

In the first place, the very Christian names that children bear, except in the rare instances, where Jewish or Pagan names have been preferred, point, as it were, to the Catholic Church, and bear witness to its perfections, which can thus compel even its adversaries to perpetuate the memory of those who were its principal defenders: Henry, Edward, Charles, Robert, William, Kenneth, Maud, Clare, all these household names which, in later life, we never hear but from our nearest relations and old familiar friends, but which touch the heart of man when they are accosted by them far more than any new and honourable title that fortune can afterwards confer, are taken from the deepest stores of Catholicism, and point at the Church in her period of greatest extension and most exclusive influence. And remark here that this direction is plainly conveyed, requiring no foolish anagrammatizing like that of John Bunyan, who was satisfied with extracting from his name the words nu hony in a B; or that by Penrose, who discovered that the names of Fathers Salvator Mile and Louis Almerat, who were both musicians, contained the letters of the six musical notes; or that of the Lady Eleanor Davies, which drove her mad, from causing the fancy that the spirit of the prophet Daniel was incorporated in her. But children in their simplicity might well suppose themselves clearly called to the Catholic Church, if they heard, which they could hardly avoid doing sooner or later, that their respective names are those of men or women who by her decrees are canonized. We too, they will say, are called so; why then not follow in our faith those whose names were imposed upon us at our baptism? Brantome says, that the father of De Cope, Duc de Briesac, chose to call his son Timoleon, following the Italians in admitting a Pagan name, from having been pleased with reading the life of Timoleon, and feeling a presentiment that his son would resemble him, which he did in some things, though, as his son himself remarked, not in all. He, at least, then was aware that there might be direction in a name. The force of names was not unobserved by the ancients, which even ascribed influences to certain initial letters, of which Southey gives amusing instances, multiplying the supposed proof that D is a dynamic pregnant mystic letter, not without reason called by the Hebrews the door, and endowing the destiny of those whose names begin with it.—Plutarch dwells upon the strange resemblance which he finds between the lives of different men bearing the same name, as in the instance of the two Acteons and the two Scipios; and the Roman senate seems to have recognized the principle in its decree after the defeat of Antony, for-

bidding any one of the family thenceforth to bear the name of Marcus. Varro counts about thirty phenoms which, as Scævola relates, were not taken by boys before assuming the manly gown, nor by girls before marriage; and which were all significative, as Status from stability, Faustus from favour, Lucius from being born at the dawn, Marcus from being born in March, Tiberius from being born on the banks of the Tibor. The Romans sometimes gave names which would, perhaps, suit some in later times better than their Christian appellation, as Sullius, Porcius, and Bubulcus, taken from the animals on whom their chief solicitude was bestowed, as Plutarch observes in his Life of Publicola. Plato, in the Cratylus, maintains that it is for the sage alone to impose names; and Pythagoras ascribes the choice of names to a sovereign wisdom. In fact, neither Aristotle nor the Stoics supposed that they were the result of chance.—Plato shows that the names of the heroes are all significative, as Hector and Astyanax, which were invented by poets to express their qualities or deeds. In general, the ancients laid great stress on their children having remarkable names, as is observed by Julius Cæsar Scaliger. The Greeks, as Plutarch says, gave names taken from great actions, as Soter, Callinicus; or from singularities of face, as Physcon, Grypus; or from virtues, as Euergetus and Philadelphus.—The ancient Hebrews had in great veneration the science of names, the knowledge of which, they said, was given by God to the patriarchs, and has been continued by tradition; whom Origen seems to follow, saying, that there is a secret and wondrous power in some sacred names; which opinion will not so much surprise those who have remarked that Cyrus is spoken of by name in the prophecies of Isaiah two centuries before his birth. The first Hebrew names were significative. Adam was made of red earth; Abel, nothing, as having no lineage; Seth, resurrection; Mathusael, god of death, all his generation being destined to the deluge; Lameth, striking, as killing Cam; Israel, son of God; Ismael, "the man having heard;" Ruben, son of the vision; Simeon, hearing; Levi, addition; Juda, praise; Phares, division; Daniel, judgement; Elias, God the Lord, to signify his zeal against idolatry. So also among the Greeks, Stephen signifies a crown; Anne, gracious; Magdalen, magnificent. Similarly, many names that became eminently Christian had been originally significative in the Pagan sense. Clovis or Lewis, signified man of excellent valour; Pharamond, true man; Charles, sweet and peaceful; Dagobert, renowned in arms; Chilperich, who has power to aid; Henry, valiant and honourable; Childbert, heroic.

In the Christian society, however, the use of names became far otherwise significative, as being given to children with an especial reference either to the saint who had borne them, and under whose patronage they were thereby placed, or to the festival on which they were born: and it is curious to remark, in spite of the continual systematic resistance on the part of some who give Jewish or Pagan names according to the extent of their infidelity, for what else is heresy?—that even in separated countries, there are no names, ushering men into life, more familiar or popular than those which most directly relate to the saints or festivals of the Holy Catholic and Roman Church. Some names, it is true, continued to be given as significative of internal qualities: as Godehebe, the meaning of

which is dear to God, or as commemorative of some singular event, as Bonaventura, which was given to the child John of Fidenza, on occasion of his being cured by the prayers of St. Francis, who used this exclamation on hearing of it. or as being the names of sponsors, in baptism, which was usual on the conversion of Jews, as in the instance cited by De la Roque, of Louis de Harcourt, Vicomte de Chastelleraut, lieutenant-general of King Charles VI., in Normandy, giving his name to a Jew in baptism, while some families sought to perpetuate relationship with remarkable men by taking their names, as that of Essex was often borne, in later times, in the Digby family, and that of Guy, in the house of Laval, from the seigneurie of which it was made inseparable by a privilege of Pope Pacha II., to perpetuate the memory of Christendom in the holy war under Godefrey de Bouillon.—But these examples only confirm the justice of the observation in general, respecting the facilities afforded to children even in the names they bore to trace their way back to the right road, if by birth they had been thrown at a distance from the Church, since by universal consent names possess this power to recall the memory of deeds and men.

Though for every name there is not such a book as that by Marchantius, entitled Triumphus S. Joannis Baptistæ, dedicated to the monastery of St. John the Baptist, at Florius, with an address ad eos qui Joannem nomen gerunt, in which every thing collected that has reference to the Precursor, for the instruction of all who bear his name, and for all who belong to churches, or monasteries, or colleges placed under his invocation; or that which he composed on the name of Jane, in which Trithemius, Abbot of Spanheim, De laubus sanctissimæ matris Annæ, inviting all the faithful to invoke her holy patronage, observing the third feria in her honour, as Saturday in that of the Blessed Virgin; and though some endeavour to substitute modern for ancient associations, as when Dryden through animosity against Hunt and Shadwell, and as if to exhibit a counterpart to the thought of Stapleton, in his book on the Three Thomases, surmised that 'dulness and clumsiness were fated to the name of Tom,' still it will ever be impossible to prevent Christian names from being intimately associated with Catholicism by birth, might as well bear the ancient phenoms taken from colour, as Barra and Rutella, or have no name at all, like the Chinese daughters, as those of sweet holy women, for any bond which they learn to experience from hearing Lucy or Elizabeth; but the sign is no less held out to them though they may neglect to read it, and wherever all history is not absolutely excluded, sooner or later the idea must suggest itself that they bear a name recalling some great and supereminent perfection, which requires to be explained.

St. Jerome writing to Læta on the education of her daughter, desires that the first words she learns to pronounce should be the names of the Apostles, or of the Patriarchs and Prophets; and, indeed, many holy writers recognize that power in the identity of names which was felt by the ancients, as when the Romans, on making peace with the Sabines, agreed, in order to form but one nation, to take each other's names in future. It would be long to specify the names which point significantly to the Church, as commemorative either of persons or doctrines, for among the latter may be classed such as recall angels, as that borne by him to whom St. Gregory sent an epistle, who had many associates in it, Angelo Patriciacus, Doge of Venice, and the

Patriarch of Jerusalem, and Angelo de Victoria, the holy monk of Ferrara, and others; and such as are formed of the name of Mary, conjointly with the title of some mystery, as that of Dulces, or some other taken from the festival of the Blessed Virgin, nearest to which the child's birth took place, according to the Spanish custom, to the prevalence of which so much contributed the institution of the sodalities by St. Philip Benitus, which were extended through all Europe and a great part of Asia. The successor of John II. on the throne of Portugal, surnamed the Great from the glory of his reign, was called Emmanuel, from having been born on the festival of Corpus Christi, at the moment when the procession passed before the palace.—Some names pointed at the saint whose memory was especially dear to certain provinces, when they were commonly borne by the people of all ranks, as Berenger and Raimon in Provence, Maurice and Rene in Anjou, Eudo and Benigne in Burgundy, Thibaud and Eustache in Champagne, Baldwin in Flanders, Hugues and Enguerand in Picardy, and Gilbert in the Bourbonnois, Alam, Yoes, Rolland in Brittany, William, Richard, Robert, and Raoul in Normandy, William, Raimond, Bertrand, and Roger in Gascony, John Baptist in Genoa, and Patrick in Ireland. Sometimes the country itself was designated by the name of its first apostle, as parts of the Indies; and if we credit an ancient author, that of the Savoyards, who in gratitude to Sabaudius, Bishop of Arles, who in 553 converted the Allobroges from idolatry to the Christian faith, assumed ever afterwards the name of their spiritual father. Holy writers have not disdained to remark the tracks which we are now following. 'It is common,' says St. Thomas of Villanova, 'for all writers who seek to extol any one to begin by citing some great testimony in praise of his name, though whence this custom has arisen I know not. One can understand why a person should be commended for his own acts, or for his parents and family, or for his country, though this seems more strange, but to praise a name seems absurd, since it is given for slight cause, and belongs to good and evil alike. Nevertheless, this common opinion of men seems to originate in the idea that there lies hidden a certain mystery in a name, and that it is not imposed on men without a certain divine providence, and that it contains a certain prognostic and presage. God thus secretly ordaining, that it should serve as a certain tacit vocation to man, which we often see verified; as in Genesis, where it is said, recte vocatum est nomen ejus Jacob—and now also it often happens, that those parents who, renouncing Christian piety, give Pagan names to their children, find them afterwards become very like those whose names they bear, that is, impious and profane: nor can we suppose that those ancient Fathers would have been so careful in imposing names on their children, unless that the choice of a name had really some connexion with the future man.' That the influence of names was not unfelt by those who bore them, might be shown from express testimonies, of which one instance must suffice, taken from a name borne by twenty-four sovereign pontiffs, of whom some were martyrs.

In Clairvaux, says Cæsar of Heisterbach, was a certain young monk named John, who was a great lover of St. John the Baptist, having been born on the day of his nativity, and called after him in consequence. Whenever anything was

* In Vit. Bertozii.
 † Hom v cont Cæsum.
 ‡ De la Roque, Traite de l'Origine des Noms.
 • De la Roque.
 • De la Cerda, De excellentia Cælestium Spirituum, c. 2.
 † Du Port, Hist de l'Eglise d'Arles, 143.
 ‡ S. Thom Vill Serm De Joan Bapt iii.

...sung respecting him in the office, as in the song of his father Zacariah, you could discern his affection by his voice, and one night while singing that song his countenance was so lighted up, that, after matins, William, one of the monks, went to the prior Syger, and told him what he had remarked, and the prior was so moved that he interrogated the youth respecting what thoughts had occupied him during that interval. In fine, we may remark, while observing the force of names, that those not alone of persons but of a multitude of things surrounding children, can serve in the same manner to recall the glories of Catholicism in times past, or to awaken a wholesome anxiety to inquire: for whole towns, and the streets of towns, bridges and hospitals, inns and shops, mountains and forests, are named after saints, or holy mysteries associated with faith, and with the Christian history of every people. But it is not a name alone which points the way to the church, when children have been led astray in the intricate labyrinth of life, and left to what is called chance for guidance. 'When I go to St Mary Woolnoth,' says an English author, 'it seems the same whether I turn down Lothbury or go through the Old Jewry; but the going through one street and not another may produce an effect of lasting consequence.' Many have proof of this in the events which have first directed them to the Catholic faith; those who would keep children far from it, having reason to tremble always and to suspect every turn; as a glance, a word, may undo what has been the labour of years.

Illustr Mir et Hist Mem lib vii c 49.

The Cross;

HALIFAX, SATURDAY, FEB'Y. 24.

THE VEXED QUESTION.

We have received, this week, several communications respecting the Colleges, and the question of Education generally; but, for many reasons, we are unwilling to insert them. Some would advocate a coercion of Members in favor of a renewed Grant, which would be fatal to the independence of our Representatives. Others would wish to drag down the Province to a degree of barbarism by sweeping away all Colleges and Schools for superior education. The path of prudence lies between those extremes. We have no desire to interfere with the free action of our Representatives on this important subject. We have no intolerant or exclusive claims to set up. We ask no better treatment for the Catholic College than shall be shown to other existing Institutions. If all the Colleges be abolished, no matter what may be our opinion as to the sound policy of the measure, we will make no particular complaint. If St. Mary's be injured or destroyed, and any one other College be suffered to exist or to receive a higher Grant, then, and then only, we will complain.

We believe many of the Members are anxious to sweep away the Colleges *in toto*, and to return exclusively to the Common School system. This would be a fatal error. It would shut up all avenues to promotion for the young men of talent throughout the Province, whose families are unable to send them to a foreign College. None but a rich man's son might then aspire to any of the learned professions. A Province so degraded would be at the mercy of strangers. Men of superior information should be imported from abroad, or a few wealthy families would monopolize all the literature, and of necessity, many of the first situations in the country. Even should this be not generally the case, our public men would soon fall down to zero in the scale of literary excellence, and before many years we should become the laughing-stock of America.

Suppose that a paltry thousand of pounds is taken from the Colleges, or Academies, or High Schools of Education—the name is a matter of indifference—what then? Who will be the gainer? Perhaps each County may get a few more pounds of road money—and what a disgraceful barter of the intellectual for the physical! What a triumph of matter over mind!

But, granting that the sum be distributed amongst the Common Schools. Will it improve Common School Education? Will it provide a more efficient class of Schoolmasters?—for this is the vital question. Assuredly not. Distributed, it will be no more than a drop of water to each. An incompetent Teacher will still be incompetent, even if he should receive fifty shillings or five pounds more per annum than he

now gets. No one acquainted with the country believes, that if all the money given to Colleges were to be given to Common Schools, it would improve the latter to the value of one hundred pounds. We don't believe it would; and thus, you sacrifice Institutions which, though imperfect, are of considerable utility to the Province; you sacrifice them without any corresponding advantage. This is beginning at the wrong end both in wisdom and economy.

We will not venture to speak of the other existing Colleges, of their merits or defects. To the friends of those Institutions we leave the advocacy of their claims, and to their enemies all the force of their objections. But we think a few candid words on St. Mary's College may not be amiss at the present juncture.

St. Mary's College originally received £300 per annum, afterwards £444 at the time when it being found impossible to reduce the Grant to Windsor College, all the Denominational Colleges were made equal. For the last four years it received but £250 per annum. Now we ask, what mighty results could be reasonably expected from this support? For many years one of the Professors had his Board, Lodging, &c., in the College, and £200 per annum. Thus one efficient Professor absorbed nearly three-fourths of the entire Grant, in the palmiest days of the College. But since the Grant has been reduced, there have been invariably three Professors at least, one of whom was always a Clergyman, and sometimes two. In order to diffuse more widely the benefits of the College, the fees were lowered, and to all who could not afford it, Education was given gratuitously.

But the College was imperfect. No doubt it was, and is. But what could be done with £250? One respectable Professor would absorb more than all that sum. We know and admit that the College is and has been imperfect. We lament it, and we would do any thing in our power to remedy it. But with the means at their disposal, we think the managers of St. Mary's College have done much. Our wonder is, not that so little has been done, but that so much has been achieved. Who would venture to introduce expensive Professors on so limited and so uncertain a Grant as that £250? We maintain that with all its defects, St. Mary's College has given full value to the Province for all that it has received. A great number of Professional men have received their Education there. Of these, more than a dozen were Clergymen, who are to be found in every part of the Province. Even in Halifax this moment, there are two worthy Clergymen, natives of Cape Breton, who received their education at St. Mary's. There are natives of the Province in European Colleges, who, but for their Education at St. Mary's, would never have been qualified for their present positions. The number in St. Mary's at present is certainly not very large. There are but 43 Students; 18 of whom are reading Latin, and 4 of those Divinity. The latter are natives of the Province, and they will be hereafter succeeded by others according to their talent and merits. Now we look upon all this as a great benefit, and we think that not only the young men themselves who have received an Education to qualify them for the Clerical and other Professions, but their parents and friends also share in those advantages.

This naturally brings us to the consideration of a very weak and unfounded objection against all Denominational Colleges as well as St. Mary's—an objection which is based upon a falsehood.

It is first truly asserted that call them what you will, those Colleges are nothing else but Theological Seminaries, and that consequently such Seminaries ought not to be supported. We deny the fact, and the inference. St. Mary's is not, and never has been a mere Theological Seminary. At one time there were nearly 30 Protestants in the College. The present ratio of Divinity Students is about one to eleven. It was sometimes lower; and surely there is nothing very alarming in this. But what force is there in the objection against Theological Students? Why should not the science of Divinity be taught as well as any other in a Public College, to those Students who wish to embrace a Clerical profession? At present, each Denomination, aided by the public fund to a small extent, educates their candidates for the Ministry. Abolish all this to please the objectors, and what will ensue? Foreign Clergymen must be imported, or foreign Students be procured, whilst many a native flower will blush unseen and pine away in dull oblivion. Or, our various Clergy be educated in the Province, their education will necessarily be imperfect, and society at large will suffer. Certainly this is not a state of things which any friend of Nova Scotia should desire. Penny Wise and Pound

Foolish would be the appropriate motto of so short-sighted a policy.

There is only one view of the question which we would wish to present in a particular manner to the friends of St. Mary's College in the House. It is this:

Those who voted for the destruction of King's College, may follow up the blow by sweeping away all the others. But this would be unwise, unjust and partial. The vote against King's College does not destroy that Institution. That vote is still inoperative. Mr Henry's Bill may be defeated in the Legislative Council, or if passed there, which is very unlikely, may not receive the Royal Assent. Thus the Grant to Windsor would be still continued. Destroy the other Colleges before the ultimate fate of Mr. Henry's Bill be known, and you run the risk of establishing one huge monopoly at Windsor, and of making the present inequality ten times greater. Well indeed might Churchmen laugh in their sleeves if such should be the result of Catholic votes. Don't touch any existing Institution, say we, until you are quite certain in the case of Windsor College.

We do not think it necessary to say one word upon the fantastic and impracticable conceit of ONE COLLEGE in Halifax for the Students of every denomination in the entire Province.

NEWS BY THE LAST STEAMER.

The distress in Ireland continues, and Ministers have proposed a renewal of the Coercion Bill as a panacea. By way of additional relief they propose to advance £50,000. The Synod of Tuam is over, and all the Bishops were unanimous in opposing the New Colleges, except the Bishop of Galway, who expects to throw some new light on the affair, as he has written to the Holy See. The Bishop of Derry's funeral was one of the largest ever seen in Ireland, exceeded only by that of O'Connell. A fifth indictment has been preferred against Mr. Duffy, to which he has put in a New Plea of abatement. He has already lost £10,000 by his imprisonment and the seizure of his property. The Writs of Error to the House of Lords have been granted in the case of Smith O'Brien and two others. Mr. Meagher still refuses to join. Dean Coll of Limerick has received an ample apology from an insolent Officer of one year's standing who lately disturbed the Congregation at Newcastle, by ordering the Catholic Soldiers to quit the Church in the middle of the Dean's discourse. Sir Edward Blakeny ordered an investigation, and the military popinjay in question declared, through Colonel Fox, who waited on the Priest, that he was sincerely sorry for his misconduct.

The English Army is to be reduced by 10,000 men, so that there will be no more forced recruiting at the Irish Poor Houses. Lord Stanley moved an amendment to the Address in the House of Lords, and the Clarendon—Russell Ministry came off with flying colours and a majority of Two!!! Lord Palmerston was openly and justly accused for having fomented all the troubles in Italy, and especially those at Rome, in consequence of which England was hated and despised by both parties. Child-poisoning has been going on in the Land of Gibes to a frightful extent—the object being to get a few pounds each for the children from Burial Societies in which they were enrolled for the purpose of being murdered. One wretch or rather monster poisoned three of her own offspring in cold blood. Thank God, Ireland with all her misery, has never come to that. The fanatical English, who is 'as mad as a march hare' on every thing Popish, has been delivering a Jeremia on the titles and precedence given to the Catholic Bishops. He insisted amongst other absurdities, that England should carry the Established Church into every one of her Colonies.

Louis Napoleon is becoming more popular in France, and if we may believe the English papers more sensible. It is their interest to praise him now, as they did Lamartine, to try to stave off a new War. The National Assembly has voted its own dissolution. This will take place in March. The collection of Peters Pence is going on in various parts of France, and considerable sums have been already transmitted thro' the Pope's Nuncio at Paris. Rome is still in the hands of the foreign cut throats and mercenaries. The Ministry are feathering their nests while the reign of terror lasts. Mamiani has deposited £25,000 at an English Banker's (we suppose Freeborn & Co.) though he was not worth fifty pounds in the world the other day. A fictitious Paper Currency has been issued in various parts of the Ecclesiastical States.—The details of the recent Elections we must reserve for the next week. They have already excited the indignation of Europe. It is supposed the intervention in favour of the Pope will soon take place. The health of his Holiness has suffered much. A fire broke out in the apartment next to his sleeping chamber on the night of the 15th January, but was soon extinguished. Deputations from different parts of his dominions are daily coming to Gaeta to present addresses of confidence and devotion to his throne and person. In one Roman City containing 27,500 inhabitants only 200 persons were found to vote at the recent Elections, or perhaps not half that number, as any one might vote as often as he pleased, according to the manoeuvre practised at Rome itself and elsewhere. Every thing seems to indicate that matters are hastening to a crisis. The Pope has summoned to Gaeta all the Cardinals who were at Naples.

The infamous Gioberti minister of Sardinia has exiled the Archbishop of Turin for the conscientious discharge of his duty.

THE UNITED STATES.

The new Bishop of Vincennes, Rt Rev Dr de St Palais, was consecrated in his Cathedral, on Sunday 14th of January. Dr Miles Bishop of Nashville was the consecrating Bishop, assisted by Dr Spalding Coadjutor Bishop of Louisville, and The Very Rev. H. Dupontavice, Vicar General. A large number of Clergyman were present, and the consecration Sermon was preached by Bishop Spalding from the three last verses of St Matthew. This learned Prelate also preached at Vespers on the Holy Name of Jesus, and the new Bishop addressed his flock from 2 Cor. vi. 41. "Our mouth is open to you, O ye Corinthians, our heart is enlarged. . . . be ye also enlarged."

The Bishop Elect of Chicago, Dr Vandeveldt was to be consecrated at St Louis on Sunday the 11th inst.

The Boston Observer, on the authority of the U S Consul at Honolulu, and an article in the Boston Post, quoting the Sandwich Islands News of November 2d, asserts that the pretended conversions by Protestant Missionaries in those Islands is all a hoax, and that the "said missionaries are not only arrogant and ambitious, but swindlers, note-shavers, and robbers!!!"

MEETING OF CATHOLICS AT ST. MARY'S.

At a Meeting of the Roman Catholics of Halifax, held in St Mary's Church, on Sunday the 18th February, 1840,—the Bishop in the Chair,—His Lordship stated the object of the meeting was to petition the Legislature for a further Grant in aid of the Poor Schools attached to St. Mary's and St. Patrick's in this City;—whereupon, the Very Rev. the Vicar General read the draft of a petition, which he proposed for the adoption of the meeting,—which being seconded by Mr. P. Morrissey, was carried unanimously.

On Motion,—Resolved, that the presentation of the Petition to the Council be entrusted to the Honble Edward Kenny, and that to the House of Assembly to the Hon. the Attorney General.

Mr. J. W. Quinn suggested to the Meeting the propriety of entering into a Subscription among the parishioners, to diffuse more extensively the benefits of Education among the poorer classes of the community, in addition to whatever Grant might be obtained from the Legislature,—in which His Lordship, and the Meeting generally, acquiesced.

The Honble L. O'C. Doyle moved—seconded by Mr. Creamer,—"That the following Gentlemen be a Committee to wait on the Hon. the Attorney General, to request him to present the petition and advocate its prayer." Namely,—The Very Rev. the Vicar General, Messrs Creamer, Wallace, Morrissey, and R. Cunningham. Carried unanimously.

His Lordship then observed that as there was so large a number of the Parishioners in attendance, he would avail himself of that opportunity to address them a few words on the nature of the tenure of Church Property in the Diocese.—Formerly the system of Trusteeship had been resorted to in some parts of the Country, but it was found to produce uncertainty and confusion. Some Trustees died before they conveyed their trust. Others emigrated from the Province. Finally, in other cases, no regular election of Trustees was made. Thus, the tenure of Church Property was most unsatisfactory. He, the Bishop, was in possession of several Deeds of Church Property, vested in him, since he came to the Diocese. He had always felt much anxiety about them, from the difficulty of conveying them securely to his successors. The only measure of precaution which he could take, he had adopted, viz—to draw up in each case a Regular Declaration of Trust, to prevent his heirs or executors from ever interfering with the property, although such an event was most unlikely. In those Documents, which were duly attested, he had declared that those properties, small as some of them were, did not belong to him or to his private estate; that they were either purchased, bequeathed or bestowed for the benefit of the Catholic Church in such and such localities, and that they should never be diverted in any other purposes. This method was satisfactory only to a certain extent. It was a cumbersome and troublesome system, to be obliged to prepare a new Declaration every time that even half an acre of Land was obtained upon which to build a Church; and moreover, this method did not directly and certainly transmit the dominion of the property to those who would be its natural and sworn Guardians, his Episcopal successors in the See. To obviate this inconvenience, and secure the Church Property beyond all doubt for the sacred purposes for which it was intended, he had drawn up a Bill similar to those which were passed for various other Catholic Dioceses in British North America.—The object of the Bill was to make a Corporation Sole of the Bishop with all the necessary restrictions, so that the property would go down as if by inheritance, from one Bishop to another, and it would be impossible in all time to come for any one to disturb, alienate, or misapply the Church Property. He had sent a copy of this Bill to the venerable Bishop of Arichat, who, from his many years connection with this See, must be deeply interested in the welfare of the Diocese of Halifax, and requested the benefit of his opinion. His Lordship expressed his approval of the measure, and his desire to see a similar Bill passed for his own Diocese.

Dr. Walsh said, in continuation, that before any further steps should be taken in this matter

he wished to give this explanation to the Catholics assembled, and to place the Document in their hands for examination. He suggested the prudence of appointing a Committee to consider the whole case, and to report any amendments or alterations (for of its sound principle there could be no doubt) which would more effectually promote the object in view. He did not anticipate any objection from the Legislature. Other Denominations in the Province had their Church Property secured by Law. All he wanted was the same protection, and that this should be done according to the simple immemorial usage of the Catholic Church. When the Bill should pass, he would be prepared at once to surrender all the Properties which he now held absolutely, and to get them reconveyed to him in his Corporate capacity with a regular descent to his successors in office. This would he divesting himself of powers and control which he now enjoyed, but which he was most anxious to resign. Its gratifying result would be to secure the Property of the Church for ever.

After some observations from various gentlemen, his Lordships recommendation was adopted and the Bill which he submitted was referred to the following special Committee with a request that they would report to an adjourned meeting.

The Hon Michael Tobin,
Hon Edward Kenny,
James McKeagney Esq M P P.
Dr Stevermann,
William Hackett,
Thomas Ring, } Esquires.
Patrick Power,

It was then moved and seconded that the Meeting should be adjourned to the 25th inst at 12 o'clock.

William, Bishop of Halifax Chairman.
James G Tobin Secretary.

(We feel much indebted to the Secretary Mr J G Tobin of Poplar Grove for his interesting report, as we had made no preparations for publishing a detailed account of the meeting.—Edits. of Cross.)

THE RAILROAD.

The Meeting of the Citizens to promote this important undertaking was held last week, and was most numerously attended by persons of all classes and parties. The unanimity was most gratifying if not wonderful, and the enthusiasm as great as we could expect. The various speakers described the advantages to Halifax and Nova Scotia, of this gigantic scheme. We trust that the unanimous spirit of this meeting is an auspicious omen, and that when our collective wisdom comes to discuss the measure, union will be the order of the day. We step out of our usual course to notice this interesting subject, because we cannot be indifferent to the prosperity of Nova Scotia. A brilliant career is before her, if her public men know how to take advantage of the present crisis. We do not by any means wish to undervalue their services to the Country when we say, that their successful legislation on the Railway between Halifax and Quebec, would be of more importance to all Nova Scotia than all the Acts that have been passed for the last twenty years, and all the fine speeches that have been delivered since the very first meeting of our Provincial Parliament. With the co-operation of the Imperial Government, with the valuable assistance of the Canadas and New Brunswick, who can hesitate to pledge Nova Scotia for the comparatively insignificant sum that is now asked for a measure which will double her Revenue before it be five years in operation, and which will increase the value of property to an almost incredible degree?

The Electric Telegraph has been opened from St Johns N. B. to New York. We hope that Halifax and New Orleans will be soon on speaking terms.

THE REFORMATION AS DESCRIBED BY THE REFORMERS.

From the last Dublin Review.

[Continued.]

It must not be supposed that the testimonies which we have hitherto alleged, or the great mass of those collected by the author, describe the social condition but of a portion of Germany, under the Reformation. There is not a single locality which has not its witness: Saxony, Hesse, Nassau, Brandenburg, Strasburg, Nurnberg, Stralsund, Thorn, Mecklenburg, Westphalia, Pomerania, Friesland, Denmark, Sweden; and all, or almost all, are represented by authors, or, at least, residents, familiar with the true state of society, and, if not directly interested in concealing, certainly not liable to the suspicion of any disposition to exaggerate its shortcomings or its crimes.

Indeed, the connection between the progress of Lutheranism and the corruption of public morals, could not possibly be put more strikingly than in the words of John Bolz, a minister of Allersstadt in Thuringia, (1566). "If you would find a multitude of brutal, coarse, godless people, among whom every species of sin is every day in full career, go into a city where the Holy Gospel is taught, and where the best preachers are to be met, and there you will be

sure to find them in abundance." "To be pious and upright (for which God praises Job) is now-a-days held, if not to be a sin, at least a downright folly; and from many pulpits it is proclaimed, that good works are not only unnecessary, but hurtful to our souls"†

We shall subjoin, as a pendant to this hasty and imperfect picture of the moral condition of Germany under the Reformation, a similar outline of its doctrinal, social, and literary state. The materials are even more various and abundant, and the details, though sufficiently startling, are of a character on which it is less painful to dwell. We pass on, therefore, to examine.

II.—*Doctrinal Results of the Reformation.*—The popular controversialists, when discussing the question of church authority, never fail to dwell upon the doctrinal extravagancies and excesses to which the great principle of the Reformation—the right of private judgment—has invariably led, from the very first day on which it was propounded. It would be easy to collect from the second volume of Dr. Dollinger's work, evidence of these results, which would satisfy the most sceptical and incredulous. But as we shall have, in the other topics which still remain, more pressing claims upon our space, we must confine ourselves to a few extracts. It is really painful to read the lamentations of the writers of those days, over the utter and inextricable confusion in which every doctrinal subject had been involved by the disputes and contentions of the rival religions. "So great," writes the learned Christopher Fischer,† superintendent of Smalkland, "are the corruptions, falsifications, and scandalous contentions, which, like a fearful deluge, overspread the land, and afflict, disturb, mislead, and perplex poor simple common men not deeply read in Scripture, that one is completely bewildered as to what side is right, and to which he should give his adhesion." Bartholomew Mevet, professor of theology at Marburg, declares, that the "last times," predicted by the Lord and his apostles, have arrived, and that "not only in morals, but also in the doctrine of the church, there is such confusion, that it may be doubted whether there is a believer on earth."‡ An equally unimpeachable witness of the same period admits, that "so great, on the part of most people, is the contempt of religion, the neglect of piety, and the trampling down of virtue, that they would seem not to be Christians, nothing but downright savage barbarians."§ Flacius Illyricus declares, that "the falsification of the doctrine of penance and justification had led to complete epicureanism"¶ Klopfer, the parish minister of Bolheim, in Wurtemberg, (1566) complains, that "the greater number among them hold all that God has revealed in the scriptures, to be silly and idle things, old-world fables and tales."** Ratzenberger, an old friend and fellow-labourer of Luther had long before complained that "all true doctrine and religion was utterly extinguished in Germany;†† and the celebrated Selnecker was so impressed with a sense of the hopelessness of the evil, that he declared that many pious hearts gave up in despair. "I advised that things should be left to themselves, that it was not possible to change them, so completely had this spirit got the upper hand almost throughout Christendom."**

We need not multiply authorities on this topic, fertile as it is. Although Dr. Dollinger's authorities on this, as well as all the rest of his subject, are for the most part new, yet as it is one which has often been handled in our popular controversies already, we think it more interesting to devote a portion of our space to other subjects on which much less is known, and regarding which most erroneous notions are entertained even among Catholics themselves.

III.—*The Social Results of the Reformation.*—If every written evidence of the injury inflicted on society by the preaching of the Reformers had been lost or destroyed, the War of the Peasants, and the Anabaptist atrocities, would remain as indisputable monuments of its unhappy and fatal influence. It would be tedious to append to contemporary writers for proofs of the direct connexion of this sanguinary outbreak with the first principles professed and preached by Luther. Although he himself disclaimed and denounced the misguided men who carried out his principles too faithfully in practice, their proceeding was not only [as he himself admits in a passage already cited] vindicated by

† Page 201. ‡ Page 203. § Page 210. ¶ Page 227. ** Page 223. †† Page 223. ‡‡ Page 247. §§ Page 29. ¶¶ Page 308.

themselves, but is recognized by numberless writers of the times, as the natural, if not legitimate, consequence of Luther's teaching. But in truth, the whole framework of society is represented by the writers and preachers of that day as in a state of complete and hopeless dissolution; class set against class, subjects against rulers, peasants against nobles, poor against rich, flock against pastor. "If you would look around upon the society of the present day," asks Burenus, what age or what rank will you find that is not changed, and grievously unlike the generation that is gone by? What rank or condition has not fallen away, and wandered far from the habits and institutes of our forefathers?"† "The father," says Leopold Dick, "is no longer safe from the son, the son from the father; the daughter from the mother, nor the mother from the daughter—the citizen is not safe from his fellow citizen, the rich man from the poor; everything is turned upside down, without discrimination and without order; an universal and so uncontrolledly does deceive [diabole] now-a-days pervade the world, bringing frenzy, strife, and contention in her train."‡ "Such is the depravity of living," says Joachim Camerarius, "such the corruption of morals, such is the wretchedness and confusion, both public and private, of all ages, sexes, ranks, and conditions, that I fear all piety and virtue are at an end"§ And in another place he declares that "Nothing is so daring as to be beyond the reach of their cupidity or their violence. Neither reason, nor moderation, nor law, nor morality, nor duty, will serve as a restraint, not even the fear of their fellow men, nor the shame of posterity."¶ Even in Luther's time, the complaints of the "insubordination, the arrogance and the pride of the young, and in general of all classes had become most universal"‡ They had grown so "wild and licentious as to be utterly uncontrollable—indifferent to the authority of parents, masters, and magistrates."** "Every one," says Melancthon, "strives with his neighbour to obtain unbounded liberty and unrestricted gratification of all his desires; every one tries to gain money by every unjust act, pillages his neighbour for his own profit, takes from others to increase his own stores, and seeks advantages for himself in every way."††

We might pursue this through numberless other writers, but we have said enough to show the extent of the evil; and we shall only add, that the great source from which it all flows, is discoverable even through the interested declarations of the great reformer himself. "The people," he writes, "stick to the idea of the gospel." "Eh," say they, "Christ proclaims liberty for us in the gospel, does he not? Well then, we will work no more, but eat and make merry!"— "And thus every boor who but knows how to reckon five, seizes upon the corn-land, the meadows, and the woods of the monasteries, and carries everything according to his own will, under the pretext of the gospel."‡‡ Here was the true root of the evil. It was all very well for Luther to express his "mortification" (verdross) at these results. But results they were, and natural results, of his teaching. He had sown the wind, and we need not wonder that he reaped the whirlwind; nor need we any longer be surprised at Brentius's good-humoured, though most cutting jest, that "there was no need to warn Protestants against relying on good works, for they had not any good works to rely on."**

IV.—*The influence of the Reformation on the condition of Literature and Science.*—To those who judge by the commonly received notions, this inquiry, we doubt not, will appear perfectly idle, perhaps, absurd. To move a doubt upon the subject is to return to the first principles—to call evidence itself in question. The very name of the Reformation is popularly regarded as synonymous with enlightenment and progress, and from it is commonly dated the origin of what is called the great intellectual movement of the modern world. How far the character is merited, let it be determined from the statements of the reformers themselves.

(1.) *The sciences and profane literature.* Perhaps it would be wrong to insist too much upon the testimony of Erasmus; but it is impossible to read his indignant denunciations of Luther, as condemning the whole philosophy of Aristotle as diabolical, declaring "all science, whether practical or speculative, to be damnable, and all speculative sciences to be sinful and erroneous," his denunciation of Euclid of Geneva as "repre-

† Vol 1, p 477. ‡ Vol 1 p 483. § Vol 1 p 484. ¶ Vol 1 p 493. ** Page 330. †† Page 231. ‡‡ Page 402. §§ Vol 1 p 326. ¶¶ Page 698.

senting all human learning as an invention of the devil; his furious trade against the whole reforming body, as "both publicly and privately teaching, that all human learning is but a net of the devil"†—his reiterated assertions, that "where Lutheranism reigns, learning comes to ruin"—his contrasts of the Catholic and the Protestant seats of learning—without feeling that the pretensions of modern historians, as to the services rendered to learning by the Reformation, are not entirely beyond question. And, on a nearer examination, we find that these denunciations of Erasmus are literally borne out by the facts. Melancthon himself, notwithstanding his own literary tastes, is found to admit their justice.‡ Glarean, a Swiss reformer, maintains a long argument against a party of his fellow Lutherans, who held that "there was no need to study Greek and Latin, German and Hebrew being quite sufficient."§ Gassius records the prevalence of a still more extravagant opinion among the evangelical ministers, (compluscule evangelii ministros), that it was even *undulose* for those destined to the preaching of the gospel to study *any part of philosophy except the sacred scripture alone.*¶ In the Bostock university, the celebrated Arnold Bure was suspected of infidelity, because he placed Cicero's philosophical works in the hands of his pupils as a textbook;‡ and in Wittenberg itself, the Rome of Lutheranism, it was publicly maintained by George Mohr, and Gabriel Didymus, that "scientific studies were useless and destructive (verderblich), and that all schools and academies should be abolished."** And it is actually recorded, that in pursuance of this advice, the school-house of Wittenberg was converted into a bakery! "It is with reluctance," writes the celebrated Brasskanus, one of Melancthon's disciples at Tubingen, "I am forced by truth to say, that a distaste for letters exists among men of genius, and to such a degree, even in the greatest cities of Germany, that it has become a mark of national pride to hate learning, and an evidence of prudence and statesmanship to condemn all study."†† What must have been the evidence of the evil to have extorted such an admission! Under these influences science fell completely into disrepute. Nicholas Gerbel could not find "any period in history where the sciences were at a lower ebb than the present."‡‡ "In the last century, the least cultivated man," writes Eusebius Menius.§§ "would have been ashamed not to be expert in mathematics and physics; but nowadays one cannot but see that (to our shame in the sight of posterity) these sciences are completely despised, and that, out of a great number of students, but few would ever know what other men boys would have been perfectly familiar with." And so universal and deep-rooted had this hatred of science become, that "from the revivings of science, which echo in almost every church in Germany, and the coarse invectives against which issue from the press,"¶ Muller,|| in his commentary on Malachi, "can anticipate nothing but the complete downfall of the sciences, the re-introduction of the most immeasurable barbarism into the church, and unlimited licence for daring spirits to deal with the christian doctrine as they may think fit."

(2.) *Theological Studies.* The same distaste extended even to sacred studies. It will not be matter of surprise that Luther's hatred of the scholastics should have driven them at once and for ever from the schools of the new learning. But it will sound oddly in the ears of a Protestant of the present day, that the scriptures themselves should have fallen into disrepute, even among students of divinity, and even in Luther's own university of Wittenberg. Yet we learn from an unimpeachable witness, a professor at Wittenberg itself,* that "so great is the contempt of God's word, that even students of divinity fly from a close study and investigation of the bible, as if they were sated and cloyed therewith; and if they have but read a chapter or two, they imagine that they have swallowed the whole of the divine wisdom at a draught;" and Melchior-Petri, minister at Radburg, in 1569, "is driven to confess that things have come to such a pass among Lutherans, that as Luther hints had set at naught the authorities of the entire of the fathers, so his disciples place their father Luther far beyond, put more in the fathers, but even the scripture itself, and rely exclusively upon him."†

† Page 437. ‡ Page 441. § Page 441. ¶ Page 416. ** Page 413. †† Page 525. ‡‡ Vol 1 p 65. §§ Page 699. ¶¶ Page 456. * Paul Krato, p 466. † Page 454.

THE DEATH OF SALADIN.

BY REV. J. B. O. ABBOTT.

In the middle of the eleventh century there arose a Mohammedan prince in Egypt, by the name of Saladin. Ascending the throne of the ancient Pharaohs, and guiding the Moslem armies, he rolled back the tide of European invasion with which the crusades were inundating the Holy Land. His legislative genius constituted him the glory of his own country, while his military exploits inspired Christendom with the terror of his name. The wealth of the Orient was in his lap, the fate of millions hung upon his lip, and one half of the world was at his disposal.

At last, death, the common conqueror of us all, came to smite the crown from the brow, and to dash the sceptre from the hand of this mighty monarch. As he lay upon his dying bed, looking back upon the visions of earthly glory, fast slipping away, and looking forward into the impenetrable obscurity of the future, his soul was overwhelmed with those emotions which most, under such circumstances, agitate the bosom of every thinking being. For a long time, his unbroken silence indicated the deep absorption of his thoughts by the new subjects which now engaged his spirit. At last, rousing himself from his reverie, with that firm voice which ever was accustomed to be obeyed, he said,—

Prepare and bring to me my winding-sheet. It was immediately done as commanded, and the winding-sheet was unfolded before him.—The dying Sultan gazed upon it long and silently, and then added.

Bring here the banner around which my chosen guards have rallied in so many victories. The banner was immediately presented at the royal couch, and all in silence awaited the further directions of the monarch. He passed for a moment, and then said,

Remove those silken folds, and attach to the staff, in their stead, this winding-sheet.

It was done with the promptitude with which the directions of the Sultan ever were obeyed.—The dimmed eye of the dying monarch gazed upon the mournful emblem of mortality as it hung from the staff around which he had so often rallied his legions in fields of blood, and said,

Let the crier, accompanied by the musicians in a funeral dirge, pass through all the streets of Damascus, and at every corner wave this banner, and proclaim, This is all that remains to the mighty Saladin!

There was then such a procession as the imperial city had never witnessed before. Gathered in front of the portals of the palace, where the musicians, the crier, with the strange banner, and the military escort, doing homage to this memorial of death. Silence pervaded the thronged city, as the wailing of the dirge floated mournfully through its long streets. The crowds, in silent awe gathered at all corners. Suddenly the dirge dies away, and all is still. The hearts of the multitude almost cease to beat as the cold, white sheet, soon to enshroud their monarch's limbs, is waved before them. Not a sound disturbs the silent city, as the clear voice of the crier exclaims, This is all that remains to the mighty Saladin! Again the soul-moving strains of the requiem vibrate through the air, and the procession moves along its melancholy way. Not a sound of mirth was heard as that day's sun went down, and tears were extorted from many eyes unused to weep. As the stars came out in the sky, the spirit of the monarch took its flight to the throne of judgement, and the winding-sheet enshrouded his limbs, still in death. Seven hundred years have since that hour tolled away, and what now remains to the great monarch of the East? Not even a handful of dust can tell us where was his sepulchre.

Are you young, are you rich, are you powerful? How soon will you point to your winding sheet, and say, This is all that now remains to me! Are you bereaved, world weary, broken hearted? How soon may you be able to say, This winding sheet is all that remains to me of every conflict and of every sorrow!

SAINT GEORGE'S AND CANDLEMASS DAY.

Friday next will be the Purification, and as St. George's affords space for a grand procession, let us hope that many will attend with wax-candles on their heads. The procession takes place

before the High Mass, which will probably be sung by the Bishop, and if all be done well, and there is every reason to expect that all will be done well, then St. George's will indeed re-echo one of our old times, of old celebrations, of old glories, of old Catholic ceremonies, of old Catholic days, when religion shared so largely in the every-day business and recreation of life.

In the days gone by—and will they ever return?—man, Englishman made much account of those golden chords which connected them with the past and the future. The past and the coming shared their care as much, and in most cases more than the present. What God has done, and what He would yet do for them in the other world, held strongly on their minds and affections; and their religion, which ever connected them with the past and with the future, was to them dear as the apple of their eye.—Hence, as the revolving year brought them stage by stage to the memorable events of redemption through the feasts of the Church, that Church and all connected with it was to them above all price. What a loss was that when heresy and irreverence and infidelity and mocking and scoffing and headlong disruption and destruction covered the green meads and garden enclosures of religion, clean and undefiled, with the slime and lava of foreign deformers! Take the festival of Candlemass, or the Purification, when every church throughout the land had its holiday and procession with wax-lights—it was thus amongst the old Saxons, and thus it continued until the terrible change called the Reformation, and the name still holds on the Calendar Protestant as it is—the Purification. The light did shine at last in the second Temple when the Blessed Mary took her child Jesus into it, and when Simeon received the Orient from on high into his aged arms, with Now, dismiss thy servant, O Lord, in peace, for mine eyes have seen, &c. This day of His shining forth in the Temple was fitting for the procession of lights in the Christian Temple, and with burning hearts and shining wax-lights in hand, the village or the city church was made glad by the faithful, who move toward them in reverent sincerity and earnest faith and Divine love. The very ceremony took them back in grateful thought to the old Temple, when the Lord of Light was there as a lowly babe, and it cast them also forward into the magnificence and splendour and mighty celebrations in the celestial world.—Here the glory of the Lord of Light shall be revealed.

Oh, how delightful must have been the day of Candlemass to the whole of the land in the ages of light and faith and love! The light then was strong, the faith was steadfast and unrevolving, and men's minds were not confused and in doubt. The light stood high and bright above the land, and shone steadily over the sea—there was no fear of mistake, but now which is the light among so many by which the wandered on the night wave is to save himself? There is a light there, another here, one is red, another blue, one is steady, another revolves—which is the poor struggler in the storm to take for his guide? Is it Rome, Geneva, or Canterbury? What a fearful thought! What was the old light in the old times? What guided Austin and Cuthbert and Oswald and Thomas of Canterbury—old saints of God and glorious lights of the Church, whose names are for ever? Did Canterbury follow Rome, or Rome Canterbury? And why are the old and safe ways and the ways of God's saints changed? Should the old men rise up from their graves and come amongst us, at the feast of the Purification, when of the Church functions would they acknowledge as their own—the function at Westminster Abbey next Friday, or the function at St. George's? Would they take part—could they—in that glorious abbey on the other side of the Thames, the chint of which some one has cut away from the chancel, making a highway between the head and legs of the once glorious body, or would they join with us in St. George's, where is the old Mass—as it was in the good old English times—as St. Thomas of Canterbury offered it and all the Catholic world with him—as it was said when St. Edward the Confessor heard it? Look at the carved stone in the Saint's Chapel, in which the Saint is seen hearing Mass, and see if Canterbury follows Canterbury according to the days of Catholic unity, when Canterbury followed Rome, and thus kept herself and England with the Catholic world in the one old unchanged Faith and the one unchanged worship.

I may offend some, but I don't wish it, God knows. However, I have no time or wish to

say more. Let us pray for God's grace and leave all to Him, as to conversions and fancied unions, there is a smack of ostentation in the midst of us, and it will never do—let us pray for our own conversion and labour hard to save our soul, and that is our own, by doing all we can to work out all the practical good, which is very considerable, in every one's power and in our own.

EXPLANATION OF THE CALENDAR OF FEASTS.

We copy from the Catholic Almanac the following guide to the Calendar, wherein a good explanation is given of all that concerns the Order of the Divine Office.

The words *double*, *semi double*, and *simple*, occurring in this Directory, show the different degrees of solemnity with which the offices of the Church are performed.

The word *double*, subjoined to a festival, denotes that the office of that festival is more solemn than that of a *semi-double* or *simple*.

The order of the festivals is as follows; *Double of the first class*, of the *second class*, *great double*, *double*; *semi double*; and *simple*.

A festival is called *double* when an entire anthem in the Church Office is recited or sung before and after each psalm, *semi double* when only a ward or two of the anthem are sung before the psalm, and the entire anthem after it, as is the case on Sundays. A *simple* has only three lessons at matins. A *feria* is any day of the week for which no saint's office is appointed.

The principal solemnities throughout the year are denominated *doubles of the first class*. The festivals instituted by the Church in memory of the Incarnation, Birth, Resurrection and Ascension of our Lord, and of the Descent of the Holy Ghost upon the Apostles, recall to our remembrance all that a good and merciful God has done for our salvation; and as the recollection of these mysteries contributes powerfully to inflame the devotion of the faithful, it is proper that these should be celebrated with more solemnity than other festivals.

Among the saints there are some whose festivals are celebrated more solemnly than those of others. Such are the feasts instituted in honor of the blessed Virgin Mary, of our Redeemer; of the holy apostles, who preached the Gospel and planted the Church; and of some other eminent saints.

Some of these greater solemnities have an octave, which, including the day of the feast, is a succession of eight days on which the office and mass of the feast are said; but in some cases, when another festival occurs within the octave, the office and mass of that festival are said instead of those of the octave.

Directions for using the Roman Missal, or Mass Book.

The prayers and portions of the Holy Scripture of which the Mass is composed are, in part, unalterably the same, and partly different every day. Those that are fixed and invariable are contained in what is called the *ordinary of the Mass*, to be found at the beginning of the Missal. The parts that are changeable or proper, viz. the *Introductions*, *Collects*, *Epistles*, *Graduals*, and *Tracts*, *Gospels*, *Offertories*, *Secrets*, *Communions*, and *Post-communions*, form the subsequent contents of the book. As the *Præfates* are not so frequently subject to change, they follow each other in regular succession in the Ordinary of the Mass.

In order therefore to find out the proper Mass of the day, look for that day in the calendar at the beginning of the book, opposite to which may be seen a reference to the page wherein it is contained. If a double should fall on a Sunday, then the Mass of the double is said instead of that of the Sunday, unless it be a Sunday of the first class, viz. the first Sunday of Advent, or Lent, Passion, Palm, Easter, Pentecost, and Trinity Sundays, which are never superseded. The Sundays of the second class, which cannot be superseded, except by doubles of the first class, are the 2d, 2d and 4th of Advent, Septuagesima, Sexagesima, and Quinquagesima, as also the 2d, 3d, and 4th of Lent.—It must however, be remarked that the Gospels for Sundays thus superseded by doubles are never omitted, but are recited at the end of Mass, instead of St. John's Gospel, and, also, that a commemoration of the Sunday by its proper *Collect*, *Secret*, and *Post-communion*, is always made immediately after the *Collect*, &c. of the festival.

But as it sometimes happens that a double is transferred to some future vacant day, on account

of the octave of some festival of higher rank intervening, then the difficulty of finding out the day on which such transferred festival is celebrated, may be easily removed by consulting the calendar of feasts.

Explanation of the Ornaments and Ceremonies used in the Holy Sacrifice of the Mass.

All the external rites used in the celebration of the holy mysteries are intended for the instruction of the faithful. The chief design of these rites is to commemorate and to represent the passion and death of our Lord and Saviour Jesus Christ. This is plainly to be observed in the altar and its ornaments, as also in the vestments which are worn by the priests.

The *Altar* represents Mount Calvary, where the Redeemer of the world expired upon an ignominious cross. This very word *altar* has relation to sacrifice, which must necessarily be offered to God in that church in which his true faith is professed; and hence this name of altar is mentioned by St. Paul. "We have an altar," says he, "whereof they have no right to eat who serve the tabernacle." Heb. xiii. 10. The altar also represents the table on which our blessed Saviour, the night before he suffered, celebrated his last supper with his disciples.

The *Candles* are lighted during the holy mysteries, through a motive of honor and respect. They represent the light of faith and the fervor of charity, which the Gospel inculcates. They are also expressive of spiritual life and joy.—"Throughout all the churches of the east," says St. Jerome, "when the Gospel is to be read, though the sun shines, torches are used, not to chase away darkness, but for a sign of joy."

The *Crucifix* is placed in the middle of the altar, to represent to our minds the passion and death of Jesus Christ, which is to be chiefly considered and piously meditated upon in this holy sacrifice.

The *Amice*, a linen cloth which the priest pulls over his head, and fastens round his neck, signifies the rag of linen with which the Jews blindfolded our Saviour in muckery, when they smote and buffeted him, saying, "Prophecy unto us, O Christ, who is he that struck thee?" Matt. xxvi. 68.

The *Alb* represents the white garment which Herod put upon Christ, after he had despised and mocked him. xxiii. 11.

The *Maniple* that the priest wears on his left arm, the *Stole* that hangs down from his neck, and the *Girdle*, figure the cords and fetters with which the officers of the Jews bound Christ, and led him from one place to another. John xviii. 12, 24.

The *Chasuble*, or upper garment, represents the purple garment which the soldiers put upon Jesus Christ, and the heavy cross that he carried on his blessed shoulders to Mount Calvary.

As to the color of the ornaments with which the priest celebrates the holy mysteries, the *White* is used on the festivals of our Lord, of the B. Virgin Mary, and of all the saints who are not martyrs.

The *Red* is used on Pentecost, on the finding and Exaltation of the Cross, and on the Feasts of the Apostles and Martyrs.

The *Purple* or *Violet*, which is the penitential color, is used on all the Sundays and Feries of Advent, and during the whole of the penitential time from Septuagesima Sunday till Easter, as also on all Vigils, Ember Days, and Rogation Days, when the office is of them.

The *Green* is used on all Sundays and Feries from Trinity Sunday to Advent exclusively, and from the octave of the Epiphany to Septuagesima Sunday exclusively, when the office is of the Sunday; but in the Paschal time the *White* is used.

The *Black* is used on Good Friday, and in Masses of Requiem for the dead, which may be said on any day that is not a Sunday or a double, except from Palm Sunday to Low Sunday, and the Octaves of Christmas, of the Epiphany, of Pentecost, and of Corpus Christi.

We understand that the students and faculty of Georgetown College intend having a splendid celebration on the 10th of May next, the day of the landing of the Pilgrims on the shores of Maryland. Z. Collins Lee, Esq. an able and talented lawyer of the Baltimore bar, has been selected as the orator on the occasion, and all other arrangements will be made to render the celebration worthy of the glorious event which it is intended to commemorate.—Pilot

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