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THE CROSS.



NEW

SERIES.

VOL. I.

No. 37.

God forbid that I should glory, save in the Cross of our Lord Jesus Christ; by whom the world is Crucified to me, and I to the world.—St. Paul, Gal. vi. 14.

HALIFAX, SEPTEMBER 20, 1845.

CALENDAR.

- SEPT 21—Sunday XIX after Pentecost—St Matthew, Apostle.
At Vesp. commem. of foll.
- ... 22—Monday—St Thomas of Villanova, Bishop and Conf.
- ... 23—Tuesday—St Linus, Pope and Martyr.
- ... 24—Wednesday—Feast of B V Mary de Mercede for the redemption of Captives.
- ... 25—Thursday—Sts Eustachius and Comp. Martyrs.
- ... 26—Friday—St Eusebius, Pope and Conf
- ... 27—Saturday—Sts Cosmas and Damian, Martyrs.

CONFIRMATION.

Soldiers of Christ! arise
And put your armour on,
Strong in the strength which God supplies,
Through his Eternal Son.

Strong is the Lord of Hosts
And mighty is his pow'r!
Who in the strength of Jesus trusts
Is more than conqueror.

Soldiers of Christ! arise,
The God of armies calls
To his mansions in the skies
To everlasting halls!
Lo! the angel host appears
To welcome you to bliss;
Oh! what is earth, its sighs and tears—
Its joys—compared to this.

Crush'd is the haughty foe,
His might, his glory gone;
And ye, with vict'ry crown'd, shall go
To Christ's eternal throne.
There shall the conqueror rest,
And in that blest abode
Forever reign amid the blest
Triumphant with his God.

ST. MARY'S.

On Sunday, the Feast of the Exaltation of the Cross, the High Mass was celebrated by the Rev. Father Vincent, Prior of the Trappist convent at Tracadie. The Bishop assisted pontifically, and after Mass exposed, for the veneration of the faithful, some precious Relics lately brought from the Eternal City, amongst which were, a portion of the True Cross, of the Crown of Thorns, of the Pillar at which our Saviour was cruelly scourged, and a relic of St. Patrick, the Apostle of Ireland. The whole were enclosed in an exquisite Gothic Reliquary, of gilt-bronze, which was placed on a table and stand, covered with crimson velvet. The exposition continued until after Vespers. At Vespers Pere Vincent presided, and the Bishop delivered a discourse on the Gospel of the Sunday, and received seven persons into the Order of the Blessed Virgin. The Office of the Dead was recited, at 6 o'clock, in the new Church at the Cemetery of the Holy Cross. "The sign of the cross will be in heaven, when the Lord shall come to judge. Then all the servants of the Cross who in their lifetime have conformed themselves to Him who was crucified, shall come to Christ, their judge, with great confidence. In the Cross is salvation; in the Cross is life; in the Cross is protection from thy enemies. In the Cross is infusion of heavenly sweetness; in the Cross is strength of mind; in the Cross is joy of spirit. In the Cross

is the height of virtue ; in the Cross is the perfection of sanctity. There is no health of the soul, nor hope of eternal life, but in the Cross."—KEMRIS.

ST. MARY'S AND ST. PATRICK'S

TEMPERANCE SOCIETY.

The quarterly public Meeting of this Society was held on Wednesday evening, the 10th instant, the President in the chair. The Bishop, as patron of the Society, was also present, and expressed his determination to give every assistance in his power to the Society. He had the honour to present to his Holiness, when at Rome, a beautiful silver Medal of the Society, set with precious stones, which was not only graciously received, but much admired by the Holy Father.

Various topics connected with the well-being of the Society were discussed in the course of the evening. It was resolved that at all future meetings of the Society no subject should be introduced or discussed which should not have immediate reference to the great cause of Temperance. It was also determined that all business connected with the sick fund, or the subscribers thereto should be transacted by the Subscribers themselves on the night after each Quarterly Meeting of the Society. Several appropriate airs were played by the Temperance Band during the evening, and this rational enjoyment seemed to gratify the members very much, who are justly proud of their own Band. After a happy evening the Meeting separated, giving three cheers for the Bishop, and three for the President. We understand some new Members took the Pledge on Sunday last.

THE REV. MR. McLEOD.

This excellent clergyman who for many years past has discharged the duties of a zealous Missionary at Broad Cove, in Cape Breton, has been just appointed to the Mission of Arisaig, on the Gulf Shore in Nova Scotia. The following Address, from his late flock, proves the estimation in which he was so deservedly held :

The humble Address of his Parishioners to the Rev. Alexr. McLeod, P. P., Broad Cove.
REVD. DEAR SIR.

It is with feelings of unfeigned regret, that we have received the intelligence of your Reverence's intended removal from amongst us, to Nova Sco-

tia, where another portion of the Vineyard of the Lord is about to be entrusted to your care ; but were we not convinced that this was in strict accordance with your own wishes, we should have used every endeavour to prevent a separation from a Pastor bound to us by so many ties of esteem and affection.

Upon this, to us, painful occasion, we cannot refrain from expressing to your Reverence, the high sense which we entertain of the zeal which you have always exhibited in the discharge of the functions of your sacred office, and of your humility, meekness and kindness, so many instances of which we have experienced in all our intercourse with you, during your residence of ten years with us.

It is with a sense of the highest gratification that we acknowledge the rapid amelioration that has taken place in the moral and social condition of your Parishioners, and also the physical improvement of this part of the country, to which your Reverence's exertions have contributed much.

With fervent aspirations to the Almighty for your spiritual and temporal welfare we have the honor to remain,

Reverend dear Sir,

Your humble and devoted Servants,
Signed on behalf of the Parishioners of Broad Cove and Lake Ainslie :

Angus McLellan, Donald Kennedy, Martin McPherson, John Kennedy, Alexander Gilles, Angus McDougall, John McDonald, Hugh Smith, Malcolm McKinnon.

Signed on behalf of the Parishioners of Margaree :

Archibald McFarlane, John McDougald, Hugh Gillies, Allan McDonald, Ronald McDonnell, Robert Hawe, Donald McDougall, John Collins, Malcolm McFarlane, James Carroll, Alexander McLellan, Donald McLellan, John McFarlane.

THE VEIL.

At solemn high Mass, the sub-deacon, during a part of the ceremony, has his arms and shoulders muffled with a species of scarf of an oblong shape which is usually of the same material as the vestments, and is called the VEIL.

In the primitive ages, the number of those who partook of the Blessed Sacrament every Sunday, together with the priest, at the holy sacrifice, was very great ; and in consequence, the Paten, or sacred disk, from which the sacramental species used to be distributed, was so large in its dimensions, that convenience required it to be removed from the altar, as soon as the oblation had been made ; and not brought back until the period

arrived for giving the communion to the people.

Instead of depositing the Paten upon either of those tables which stand near the altar, or carrying it to the Sacristy, the Roman Ritual considered it more decorous and appropriate to consign it to the sub-deacon, who, by holding it in an elevated position, might thus announce to the assembly that the period for receiving the Blessed Sacrament would very soon approach, and silently admonish them to pray with greater fervour.

The custom of enveloping the sub-deacon with a veil during the time he holds the Paten, was suggested to the Church by the ancient law, which prohibited the Levites from touching the consecrated vessels, or bearing them about uncovered. The Lord said to Moses, 'Take the sons of Caath from the midst of the Levites . . . and when Aaron and his sons have wrapped up the sanctuary and the vessels thereof . . . then shall the sons of Caath enter in, to carry the things wrapped up, and they shall not touch the vessels of the sanctuary lest they die.' (2 Numb. iv. 2, 15.) To exhibit an equal reverence towards those instruments dedicated to the service of her altars, and used in the sacrifice of the new and better covenant, the Church directs the sub-deacon, officiating at solemn high masses, to hold the Paten enfolded in a Veil; and prescribes to each inferior member employed about the sanctuary, as well as to every layman, not to touch any of her vessels. Moreover she directs that the officiating priest, who gives Benediction to the people with the Blessed Sacrament, should also have his hands, out of reverence towards it, enveloped with the Veil which he wears on the occasion, in such a manner that they do not touch the Ostensorium, or vessel in which it is enclosed. *Hicurgia.*

IMPORTANT CONVERSION TO THE CATHOLIC CHURCH.

The celebrated Mr. Ward, author of "The Ideal of a Christian Church," has at length seceded from the Church of England, and has been admitted into the Church of Rome. In the latter Church he has at length discovered the *reality* of his "Ideal." This is by far the most remarkable conversion that has yet taken place, and will no doubt be most important in its consequences. The Reverend and learned Convert has addressed a

letter to the Editor of the Oxford Herald, in which he explains the motives of his change. We will publish this interesting document in our next.

Two of the *lineal descendants* of CRANMER, the great father of the English Reformation, have also within the last two months been *restored* to the Church of Rome.

NORTH END.

A competent and efficient Teacher has been appointed for the Boy's School at St. Patrick's, in the North End, and a Mistress for the Female School. Business commenced on Monday last, and we hope the Catholics in that part of the parish will avail themselves of the opportunity now afforded them of giving their children the benefit of a religious and useful education.

LITERATURE.

LETTERS FROM BELGIUM.

Continued.

LETTER IV.

Belgium, ———, 1842.

The service of the Mass is something quite different from any Protestant service. The Protestant religion is without sacrifice; or if sacrifice is darkly acknowledged and dimly perceived by some, in the communion service, it is quite different from the Roman Catholic service of the Mass, which is essentially a continual sacrifice, and Roman Catholics are trained to offer it as such.

You have been taught to bear always in mind the great sacrifice of Christ upon the cross, once offered; but Roman Catholics do much more. They renew before God the sacrifice of the cross every time that they are present at the Mass, which is continuatory of the sacrifice of the cross, and in which Christ renews before the mercy-seat of God his propitiatory offering of Himself.

In the same way as Priests were appointed to offer the sacrifices of the old law, and the people joined in the offering by their presence; so Christ has ordained Priests who offer Him for the people, and they unite in the offering by being present.

Christ, in order to become our daily victim, in continuation of the one great sacrifice of the cross, 'having loved his own, he loved them unto the end,' to give them a pledge altogether divine and admirable of this love, and to realize to them his assurance, 'behold, I am with you always,' took an incomprehensible means, infinitely above all things natural, giving the power to Priests, consecrated according to his ordinance, to change bread and wine into his adorable person as God and man.

Every time therefore that a Priest performs Mass, he produces by the priestly might, Jesus Christ.

Every time that a Priest performs Mass, he offers up this immaculate Victim in sacrifice to God.

I will not now describe or explain the various ceremonies and circumstances by which this most solemn service is attended. First, because you may find them described in so many Catholic books, in our catechisms, and forms of prayer, and many others. Secondly, because I wish exclusively to direct your mind to understand the feeling of Roman Catholics in regard to this daily sacred service. When any ceremony assists me in doing this, I will speak of it.

Represent now to yourself the High-Priest of the Jews offering the morning sacrifice, and the people around him devoutly uniting with him in heart and mind.

Then think of us in this quiet village, kneeling around the altar of our beautiful little Church, offering by our Priest the reality of the sacrifice which those ancient services prefigured, and I will try to bring you to understand something of our feeling at these sacred moments.

One of the first duties of a Roman Catholic is, to assist at the Mass with fitting devotion, which he is taught to attain to by meditation and prayer. Thus as I have before told you, he must endeavour to 'prepare his heart,' previously to the commencement of the service by preserving his mind in repose; and forming his intention—the intention for which he wishes to offer the sacrifice.

There were four principal intentions, in one or other of which every one of the ancient sacrifices was offered.

I. The holocaust or whole burnt-offering, which was wholly consumed for the honour and glory of God.

II. The sin-offering, which was offered as a confession of sins, and as a propitiation for them.

III. The peace-offering, which was offered either as an offering of thanksgiving, or for the obtaining blessings or graces.

Under the christian law we have but one sacrifice namely: that of the Body and Blood of Christ, but this one sacrifice perfectly answers all the ends of the four ancient sacrifices, and both Priest and people join in offering it up for these four ends: namely,

I. To the honour and glory of God.

II. As propitiatory for sin.

III. As a sacrifice of thanksgiving.

IV. For the obtaining of fresh blessings.

In union with these four principal ends, the Christian sacrifice is generally offered for some special end, sometimes for some particular person or object. This is the Priest's care; and the people do not always know what the particular intention of the Priest is.

Besides these, each individual present may offer it for himself, or for some private end of his own.

Thus each must consider before the service begins, what are the intentions with which he is going to assist in offering Mass: or in other words, the Christian Sacrifice.

This teaches him to think for himself, as books would not help much, but rather interfere with his reflections.

He prays and meditates something in this way, supposing him to have already offered his first morning prayer as before. He is on his way to Church, and awakens his mind to a sense of the great duty he is about to perform, by pious ejaculations such as these:

'I am approaching the mount Calvary, to witness my Saviour's sacrifice of Himself for me. By thy cross and precious death, Jesus, have mercy upon me.'

'By the offering which thou wilt make of thyself for me this day, Jesus, have mercy upon me.' On entering the Church, he makes the sign of the cross, saying, 'In the name of the Father and of the Son and of the Holy Ghost, I come into the presence of the Almighty God.'

Kneeling devoutly down before the altar, he prepares for the service, in something like such a meditation as this:

'I renew the dedication which I have already made of myself to thee, O my God, here in thy special presence. I have already offered to thee all I am and have; I now lay all upon thine altar, and offer it in union with the blessed sacrifice which Christ is about to make of himself for me.'

'I offer unto thee my thoughts—regulate and guide them to be wholly thine this day.'

'I offer unto thee my words—set a watch before my mouth, and keep the door of my lips. If I should be tempted to sin with my mouth this day, let me remember that I have given my words to thee, and that I must, therefore, speak only to thy honour and glory.'

'I offer unto thee my works—especially my religious duties—my hearing this mass—my prayers and meditations. I offer unto thee my daily occupations: if they should be wearisome, or painful, or mean, or humiliating, let me make a sacrifice of all pleasure therein to thee. I offer unto thee my feelings: if they are peaceful or joyous, accept them as an offering of thanksgiving; if painful and sorrowful, I beseech thee accept them in penance for the sufferings my sins have deserved.'

'I offer all to be sacrificed to thee wholly, take what thou wilt, and teach me to say, Thy will be done. Or if thou see fit to return these blessings to me, return them sanctified with thy blessing.'

'Prepare my heart to assist at this mass, with the fear, reverence, and devotion, which such awful mysteries demand. I believe that the sacrifice which thy Priest is about to offer is the real body and blood of Christ. I believe that Christ is about to descend upon this altar, in his divine and human nature. I believe that He is about to renew the sa-

crifice of the cross, and to be consumed at the communion of the Priest, as a Holocaust to thine honour and glory, as a propitiation for our sins, as a thank-offering for mercies, as an offering for obtaining new ones. I offer the sacrifice to these ends. I also unite my intention with that of the Priest, whatever it may be. And I specially offer this mass [here he makes a devout mention of the end he proposes for himself, either as a propitiation for such and such a sin, or for the obtaining of such and such a virtue; as humility, gentleness, vigilance, for some relative or friend, some sick person, &c. &c.]

The congregation assembled, and all devoutly kneeling with their faces turned towards the altar, a bell is rung to announce that the Priest is about to enter, which he does in his sacerdotal dress, attended by the children who are to serve him and respond during the service, and bearing in his hand the communion cup, empty, and above it a little gold plate containing the bread which is to be consecrated. It is not ordinary bread such as is used at the communion in your Church, but unleavened bread, made in little cakes the size of a crown piece, and looking exactly like a white wafer. The wine is brought by the children, and also a little water which is to be used. These are in small jugs of glass or silver as it may be, and are placed on a side table. The Priest ascends the Altar steps, and places the chalice and paten on the Altar. The book containing the words of the service of the mass, has been previously placed on the altar, and the places therein found by the clerk. The Priest then descends the altar steps, and turning his face towards the altar begins the Mass.

In large churches it would be impossible for the people to hear the words, let them be in what language they might. But it is not necessary they should. They know every thing he is doing, and follow him from part to part by his actions which they see, not by his words which they hear.

The service of the Mass is an action uniting in itself every thing in which devotion consists. And being to be applied by each individual to himself, and his own particular circumstances, it would interrupt rather than assist his prayers, if he were obliged to join in the words which the priest repeats. However, every one can join in them if he please, as he has them, or may have them, in his book in his native language; and, as I said, without hearing the priest, he knows by every action which prayer he is saying. The most general method adopted is, to follow the priest, and to fill up the intervals, and they are several, with litanies and prayers applicable to the intention previously formed.

If he follow the priest in the very words of the mass, they are very beautiful, and may be applied to every end proposed. If he follow him in other forms, they are forms composed upon the prayers

of the mass, and are also very beautiful; and the intervals leave much room for extempore prayer or litanies, &c. If he choose to have no book at all, but join in heart with every action of the service, he can thus fill up the time with extempore prayer.

The Church is as a magnificent tree, which never falls before the fiercest storms, yet allows its every branch to curve and wave in its own natural gracefulness to the slightest breath of air which passes it by, or under the gentlest dew which falls upon it. She, the Church, is most firm in essentials, but becomes all things to all men, to suit the individual character of each of her children. We will suppose a person following the Priest in the very words of the Mass, which begins thus:

‘In the name of the Father and of the son and of the Holy Ghost, I approach the altar of God.’

This is followed by a psalm, and the psalm by a general confession of sins, first by the Priest, and then by the people, then the general absolution, and a few responses all indicated to the people by the posture and action of the Priest. He then ascends the altar steps, asking God to take away his and our iniquities, that we may be worthy to enter the Holy of Holies. Bowing before the altar, he repeats another prayer, asking forgiveness of sins, which contains words you would not understand in their true meaning as we do. Here begins the part which changes according to each day, which is partly pointed out by the dress of the priest, and at length in our calendars, which we ought to have looked into at home. To this we now turn, and the priest reads the same from his book on the altar; he next turns and calls upon God to have mercy upon us, in a feeling devout voice; the children kneeling at the foot of the altar and repeating the same words. This is followed by the ‘Glory to God in the highest,’ as in your communion service; he then returns to his book, and reads the collect or collects for the day, which we seek in their proper places; then the epistles, &c. between these and the gospel he bows before the altar, and asks God to cleanse his heart and lips, that he may worthily announce this gospel. At the gospel all stand up; this is followed by the Nicene Creed, exactly the same as in your books; or if there is a sermon, he preaches between the gospel and the creed. After the creed, is recited a short prayer, called the Offertory, at which the priest turns round and spreading his hands towards the people says, ‘The Lord be with you,’ to which they reply in their heart, not aloud, ‘And with thy spirit.’ At every thing his action points out to us exactly which prayer, &c. he is saying. If a person enters a Church where Mass is being performed, he knows exactly without hearing a sound what the priest is saying, and in

what part of the service he is, even to the shortest sentence, and can immediately join him. We have now arrived at the beginning of the most solemn part of the Mass, and I fear my letter would be too long were I to go through all its solemn circumstances now; I will, therefore, defer it to my next. Tell Harry our children are being prepared for their first communion, and I will write a letter to him, and tell him all about it. It is one of our most beautiful days, the first communion of the children.

To be continued.

From Maxims and Examples of the Saints.

PERFECTION.

Remember, that perfection is not acquired by holding one's hands crossed before one: but it is necessary to labour: in good earnest to overcome ones self, and to bring oneself to live not according to one's inclinations and passions, but according to reason, and according to rule and obedience. It is a hard matter so to do, there is no denying it, but it is necessary: nevertheless with constant practice it becomes both easy and full of sweetness.—S. FRANCIS OF SALES.

Plutarch relates of Lyncurgus, that having taken two puppies, which both had the same father, he brought one of them up in a kitchen, and the other in the chase; and when they were grown large dogs, one day as he was about to harangue the people, he brought them both into the forum, where he threw down upon the ground some bones, and at the same time let loose a hare; whereupon the first dog began immediately to gnaw the bones, whilst the other pursued the hare. Upon this Lyncurgus, having commanded silence, and having turned towards the people, spoke as follows: "See you now," said he, "both these two dogs are of the same breed, and yet they are not both brought up to do the same thing, but each one does that to which he has been accustomed. So true it is, that habit enables us to surmount even the most violent inclinations of nature itself." We read of S. Ignatius of Loyola, that by the continual opposition which he had offered to himself in his mortifications and in his adversities which he had to suffer, he had come to such a point, that he appeared no longer to have any natural inclinations. The same also has been seen in many other servants of God.

All the science of the saints may be reduced to two grand points: to do, and to suffer; and the man who hath accomplished these two things the best, is he who hath attained the highest degree of sanctity.—S. FRANCIS OF SALES.

He who readeth the lives of the Holy Fathers Ambrose, Basil, Jerome, Chrysostome, Dominick, Vincent of Paul, and so many other great saints, will not wonder that they became so eminent for their sanctity, when he considereth the innumerable good works which they performed, and the great sufferings which they underwent. This, as

we read in the lives of the Holy Fathers, was the art to which S. Dorotheus had recourse, in order to sanctify his disciple Dositheus, by exercising him continually and above all in things most contrary to his inclinations: so that if he saw him have in his hands any thing well made, even though it were necessary for his wants, such as knives, books, and such like things, he would take them from him: and if he asked him a question concerning even good things, he would send him a way without ever answering him a word; and thus in all the desires, which he had, he sought to mortify him; whilst he on his part promptly obeyed in every thing, and suffered all without reply or complaint, and by these means, during the short space of five years, he arrived at a very high degree of perfection and sanctity.

I wish I could persuade spiritual persons that the way to perfection does not consist in so many different practices; nor in thinking much: but in denying ourselves on every occasion, and in giving ourselves up to suffer all things for the love of Christ; if they fail in the performance of this exercise, every other method of walking in the spiritual life is but standing still and mere trifling, without any profit, even though they had the gift of the highest contemplation and the most intimate communication with God.—S. JOHN OF THE CROSS.

Cassian relates of the holy Abbot Paphnutius, that the road by which he arrived at so high a degree of sanctity, was by the continual mortification of all his desires, and that by these means he extinguished in himself all vices, and perfected himself in all virtues. Father Balthazar Alvarez used continually to afflict himself, and deny himself in every thing which he felt inclined to want, not only in great things, but even in little things; and thus it was that he arrived at a high degree of perfection.

The blessed Angela of Fuligno being one day in an ecstasy, beheld our Lord caressing some of his servants, but some more, and some less; and being desirous to know the reason, she ventured to ask our Lord, who replied to her thus: "I call all to me, but all are not willing to come, because the path is strewed with thorns; but as for those who come, I invite all to eat of my dish and to drink of my cup: but because my meats are ungrateful to the natural taste of man, and my chalice is full of bitterness, all are not pleased to satiate themselves with those toils on which I sustained myself in the world. But those who are most constant in imitating my sufferings, are they who are certainly most dear to me, and my special favourites." Upon hearing this, the blessed Angela was filled with such a desire to suffer and deny herself in all things, that, when she afterwards sustained much opposition from her religious, and her parents, she derived such consolation from it, as a worldly person would have received from a delight most adapted to his own inclination and profit.

IRELAND.—What a magnificent country is this—scenery of infinite variety and beauty, and land and rivers teeming with abundance! Where shall we find opportunities supplied by Nature of greater national blessings and happiness! yet, after all, what horrible mischiefs have the passions of man and bad legislation worked for it! And where are we to find hope, as long as England persists in forcing institutions on the country alien to the habits of the people, and, therefore, the certain cause of endless dissatisfaction! Take the Church, for instance, established by law: it is hated by nine-tenths of the people, and has been so ever since its establishment; yet it is still upheld in all its uselessness, and ostentations and offensive pride! With the greater part of the landlords living out of Ireland, the representatives of social order must needs be the Clergy, as standing between the higher orders and the numerous and excitable poor. But the Protestant clergy cannot be conservators of the peace, because they have little or no influence; and can it be expected that the clergy of the Catholic Church will support the government in general, when they see a church, called by England the National Church, so much favoured and yet so powerless; a church indeed useless, as far as regards the mass of the people, and useful only, it may be said, in keeping up irritation against British legislation? Much is said by the Irish of their grievances, but surely this is one too obvious to be disputed. If the huge Church of England were Catholic, and kept up for the pleasure of English Catholics, would Protestants (the vast majority) be satisfied? And yet all people wonder that the great body of the people of Ireland are dissatisfied, when such a monster grievance every where presents itself!!

—Notes on Ireland.

IRISH HOSPITALITY.

BY MRS. C. HALL.

The hut was low, built of shingles; it consisted of but one room. Nevertheless it was clean, orderly, and to us, accustomed to southern cottages, comfortable. An old woman was spinning, and a cheerful girl, plain, but of pleasant countenance, was in the act of putting some small fish into the everlasting three-legged pot. 'Ech!' she exclaimed, 'but the leddy is wet;' and down she bent to pull off our shoes and chafe our feet, while the good dame hung up our dripping cloaks, and assured us it would be fine by-and-bye; and when she would have us sit close to the fire; and after some whispering between mother and daughter, a little round table was brought from the dark corner, and covered by a clean white cloth; and the little fishes were dished, and potatoes, full and burly, raked from out of the ashes; and if we had not partaken of this genuine hospitality, we should

have given offence to those who meant so kindly. The old woman spoke with clannish devotion of her old landlord, Dr. M'Donnell. She only wished he was able to come to Murlough Bay, and then she was sure he would build her another "house." She was quite self possessed from the moment we entered until we departed; there was no southern shyness mingled with the national hospitality; the ease of the manner of this poor woman and her daughter was perfectly well bred. When she had placed all she had to offer, both asked permission to resume their wheels; and they conversed with us and speculated on the weather. And the old woman spoke of the traditional feuds between the Macquillans and the M'Donnells, and assured us that Fairhead was better worth seeing than the Causeway, and told how her husband and her other children were at 'work' in the doctor's fields. And at last, when the boat came in sight, and the rain ceased, she rose, and 'cloaked' us carefully, and clasping her hands, bade God bless us, with rustic grace and earnestness we have not forgotten; the girl watched our departure, but the mother returned to her wheel. We have often thought of the humble cottage of Murlough Bay. We do not remember to have seen one who industry and cheerfulness make a greater stand against poverty. We have been in many huts, where the inmates sat unrepiningly, side by side with misery as if it were their sister; but here was resolve to displace misery by industry—the effort gave dignity of independence to the poor inmates.

CLOTHING.—The dress from birth should be loose, so as to admit of the free use of the limbs; and in point of warmth, it should be carefully suited to the season. The whole surface particularly the extremities, ought to be well protected during the cold weather; the opinion that infants may be hardened by exposing them to the cold air in a half covered state, is erroneous in all cases; and in children of a delicate constitution leads to the most pernicious consequences.

Youth is the season for silence and observation, while it is for old age to be communicative. In youth, the eyes and ears have acute perception; but in after years, when the eyes grow dim, and the ears become deaf, the tongue should be employed to convey to others the accumulated knowledge of life.

A cheerful temper, joined with innocence, will make beauty attractive, knowledge delightful, and wit good-natured. It will lighten sickness, poverty, and affliction, convert ignorance into an amiable simplicity, and render deformity itself agreeable.

Men are never so ridiculous by reason of the qualities they do possess, as for 'those they' affect to have.

I never complained of the vicissitudes of fortune, nor murmured at the ordinances of heaven excepting once, when my feet were bare, and I had not the means of procuring shoes. I entered the great mosque at Cufah with a heavy heart, when I beheld a man deprived of his feet. I offered up my praise and thanksgiving to heaven for its bounty, and bore with patience the want of shoes.

Nothing is so great an instance of ill manners as flattery. If you flatter all the company, you please none; if you flatter only one or two, you affront the rest.

General Intelligence.

IRELAND.

An advertisement respecting the Missionary College of All-hallows, near this city, appears in another portion of our paper, to which we request the attention of our readers. Few public institutions have claims on the benevolent institutions equally strong. Stimulated by zeal for the propagation of Catholicity, the students of this establishment have renounced home and kindred to preach the gospel wherever Christianity requires a minister, and now, as in 'the olden time,' the tidings of salvation are borne to the extremities of the earth by Irish priests. We trust that this institution will receive the support it so well deserves, and we regret to have to add, it so much requires.

During the past week the most Rev. Dr. M'Hale, Archbishop of Tuam, has been engaged holding visitations in the deanery of Claremorris. We understand his grace has made the following changes of the clergy:—The Rev. Mathew Flannelly to the parish of Crossboyne, vacant by the death of the Rev. Andrew Gavin; the Rev. Mr. Whelan, R.C.C., Kilbannon, to the curacy of Crossboyne, vacant by the promotion of the Rev. Mr. Flannelly; the Rev. Edward O'Malley from Carnacun to Kilbannon, to be succeeded by the Rev. John Flannelly; the Rev. Mr. O'Donnell from Milltown to Kilmain, to be succeeded by the Rev. Mr. Cunningham from Kilmain; the Rev. John Moran from Furlough to Louisburgh, to be succeeded by the Rev. Edward O'Malley from Louisburgh.—*Tuam Herald*.

On Wednesday last, the 20th inst., the Right Rev. Thomas Coen, Bishop of Clonfert, terminated for the present year his triennial visitation. His lordship, after visiting the parishes of Eyrecourt, Lusmagh, Kiltormer, Mulla, Portumna, Killimore, and Queensborough, had administered the sacrament of confirmation to 3,115 children of both sexes including 1,300 adults and some converts to the ancient faith, all being found well instructed in the principles of their holy religion. After the solemn duties had terminated on each day, the venerable

bishop and many of the clergy of his lordship's diocese who assisted him in the confessional and at the altar, were hospitably entertained at dinner by each respected parish priest, namely, the Rev. Messrs. Coen, Walsh, Usher, Griffin, Ryan, Coghlan, and Connaty.—*Correspondent of the Galway Mercury*.

ORDINATION AT ARMAUGH.—On Sunday last, at half-past twelve o'clock, when divine service was about to commence, three young gentlemen, Messrs Hughes, O'Toole, and M'Shane, presented themselves at the altar for ordination, when his Grace the Most Rev. Dr. Crolly ascended the altar and assisted by the Rev. Messrs. Michael O'Brien, Patrick Rooney, Peter O'Toole, and — O'Callaghan, commenced the celebration of the most holy sacrifice of the mass, in conjunction with the ordination, both of which occupied two hours, and were witnessed by a very numerous and respectable congregation, including several members of our dissenting brethren.—*Belfast Vindicator*.

STOCKPORT.—On Sunday last two sermons were preached in the Catholic church of this place, in aid of the funds of the day and Sunday schools. The church was crowded with a most respectable and attentive congregation, many of the most intelligent and well-disposed Protestant Gentlemen of the town being present on the occasion. What contributed not a little to the animation and interest of the occasion was a new bell for the tower of the church, which had arrived a few days previously, and which was allowed very little rest. The bell, which, with its accompaniments, weighs half a ton has been cast at the foundry of Mr John Murphy, in Dublin, and is decidedly as fine a toned bell for its weight as could be desired. It is a credit to Irish manufactures, and speaks well for their proficiency in the art of bell manufacture. It was solemnly consecrated on Wednesday last by the Right Rev. Bishop Brown, the venerated Vicar-Apostolic of this district.—[*Tablet*].

SPREAD OF CATHOLICITY IN CHINA.—It was stated some days since in the *Journal des Debats* that, according to an authentic statement from M. De Berris, Catholic Bishop of Nankin, that that great city out of a population of 1,200,000 inhabitants, contains 50,000 Catholics. This prelate also states that a tenth part of the province of Kiang-Son are Catholics; and that their number in the three provinces most frequented by Europeans, exceeds one million. Until the imperial edict permissive of the Christian religion was promulgated, these facts, though well ascertained, dared not to be announced. Here is a glorious triumph for Christianity effected by Catholic missionaries, in spite of the most fearful persecutions. What renders this most remarkable, there are not one hundred native Protestants in the whole empire.