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THE CROSS.



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.

VOL. 2.

HALIFAX, FRIDAY, JANUARY 5, 1844.

No. 1.

WEEKLY CALENDAR.

January 7th, Sunday within the Octave of the Epiphany.

8th, 9th, 10th, 11th and 12th, of the Octave of the Epiphany.

13th, Saturday, octave day of the Epiphany.

THE CROSS.

We have conducted our little Journal to the close of the year 1843, and we are about to commence a new volume with the New Year.

We have long forborne to say anything on the merits or prospects of our unpretending Periodical. We felt the want of such a vehicle of religious instruction, and we were sanguine in our expectations of the good which it would effect, and the success which it ought to command. After its publication had commenced, we were often restrained by delicacy from urging its claims on the attention of our fellow Catholics, although we sometimes felt that more zeal might have been manifested in its circulation and support throughout the Province.

But now that we are commencing a

we may be permitted to address a few words to all those who are equally concerned with ourselves in the progress of this good work.

The Cross was never undertaken as a literary speculation, from which any temporal reward was expected. The best proof of this assertion is the quantity of valuable matter which has been issued weekly at a sum which could not cover the cost of printing and paper, unless in the case of an immense circulation. We will hazard a bold assertion on this point—*In no part of the Catholic world has been published for the last year a Weekly Paper at so trifling a sum, and containing so vast an amount of interesting, useful, and instructive reading.* And is it not a creditable as well as fortunate circumstance for the Catholics of Halifax that such a Journal is published in their City?

But was the Cross wanted in Nova Scotia? To such an interrogatory we should scarcely condescend to reply.—

A Periodical like the Cross is wanted

Gospel is to be made known, and the Kingdom of Christ extended. What more powerful means than the Press for the dissemination of truth and the promotion of piety? This is especially the case in such parts of the Church in Nova Scotia and other Provinces, where the fold of Christ is so scattered, and the shepherds so rare—where the “harvest is great, and the labourers few”—where the poor Catholic seldom hears the voice of instruction or comfort from the lips of his beloved Pastor—where with the greatest difficulty the indefatigable and toil-worn Missionary can perform the essential duties of religion for his dispersed congregation—where the spiritual care of a single Priest extends over a surface of rugged and sometimes impassable country, much larger than many Dioceses in Europe.

Of course nothing can compensate the loss of the Priest. No instruction can be equal to that which falls from the anointed Minister of God, who is divinely commissioned to evangelize his people. But there may be powerful auxiliaries to the cause of religion; and the Press is one. On the wings of the Press consolation and hope may be wafted to the most solitary district of the forest where the exiled Catholic resides. Every one admits the value of a good Book, for a Good Religious Book is a continual Sermon. But is not such a Treasure indispensable to those who are seldom blessed with oral instruction? For the want of instruction many have gradually forgotten the religion of their Fathers. For the want of something to remind them of the consolations, dignity and glory of our Holy Faith ‘many have gone astray from the womb’ of the Church that

Is it not a notorious and melancholy fact—a fact to be lamented with tears by every true lover of Catholicity, that in many parts of the Province whole families have fallen away from the faith, and that the children of even the most fervent Catholic emigrants from Europe have lost all trace of the Faith of their Fathers?

And why was this? Those hapless victims of ignorance have been brought to this country in their youth or infancy, and their poor parents, though deeply attached to the Ancient Faith themselves, knew not how to instruct their offspring. Even if competent to do so, the necessary and unceasing toils of the settler in the forest, prevented him from instructing his children. Then there was no Priest or Schoolmaster to strengthen the paternal advice or supply its want. In many instances those who abandoned the Church were born of devoted Catholic Parents, but alas! they were born and reared, (if Education it can be called where the immortal soul was neglected) in the distant settlement, the lonely woods, the untrodden hills. They seldom or never saw a Priest, a Catholic Church, or a Catholic Ceremony. They never heard the sweet accents of religion in God’s own Temple, and from His own Minister. Their youth was not spent assisting at the Holy Sacrifice of the Mass under the shadow of the sanctuary, like the youth of more favored climes, or receiving Catechetical instruction on each succeeding Sabbath. But why do we speak of a Sabbath?—They had neither Sabbath nor Festival. Even if they chanced to reside in a more populous part of the Province, they beheld the weekly return of the Sabbath for the Baptist and the Methodist, the Unitarian, and the Mem-

ber of the Church of England, for all and every one but themselves. The Day of the Lord was to them a day of mourning. For they had no Church, or if there was a Church its desolate aspect increased their anguish, for there was no priest to enkindle on its Altar the fire of Sacrifice.

There were other causes too which contributed to the decay of Catholicity in this Province. There was the fatal, the paramount evil of Mixed Marriages—an evil against which the Church of God, with true maternal solicitude, has always protested—an evil which one of her Pontiffs declares, this Holy Church always held in abhorrence,*—an evil which is the fruitful source of many other evils—of domestic misery, of married wretchedness, of family quarrels, of religious divisions—an evil which weakens or destroys faith, cools the ardour of charity and fire of devotion, and above all consigns an unhappy offspring to the danger of spiritual death; for how can children respect any religion when they daily see that religion is the cause of bickering and strife between their own Parents?

This pernicious system has not only robbed families of their Peace, but the Church of her children. But alas! how could persons in the situation we have described, be made to comprehend the dangerous consequences, the positive sin of such deplorable unions?

*See the Reply of Pope Pius VII. to the application of Napoleon for a dissolution of the Marriage between his Brother Jerome and Miss Patterson of Baltimore who was not a Catholic and in which his Holiness although he says he cannot comply with the Emperor's request declares emphatically that the Church of God has always abhorred such marriages. (See Histoire du Pape Pie VII. par M. Chevalier Acton vol. I. p. 60 where this important Document is to be found at full length.)

† We know that there are some creditable and edifying exceptions in this Province, but the above is the general and obvious result of such ill advised Unions.

But introduce such a publication as the Cross, and convey wholesome religious alimnt through the land. Scatter in every direction the seeds of the Divine Word. Place a Prayer Book, a Hymn Book, a series of Devotions, a Manual of Meditation, an Exposition of Faith, a commentary on the Holy Scriptures, a Description of our beautiful Ceremonies, a History of the triumphs of our Creed, a recital of the sufferings of our Missionaries, a narrative of the Lives of our Saints—places these in the hands of our remote Catholics—send them to every city, and town, and village, and settlement—drop them at the door of every Cottage, and what a change may we not expect through the influence of divine grace. If in addition to this substantial blessing you add the charm of variety, the excitement created by the periodical expectation of this consoling messenger of good tidings, the thirst for religious news, the longing for religious instruction, you must accomplish incalculable good—you must awaken devout feelings and blessed hopes which would have slept perhaps for ever.

Now, we humbly assert that this has been the peculiar mission of the Cross, and that the Cross has done all this.—It has found its way into every part of this and the neighbouring Provinces.—It has secured the approbation of the Clergy, and the support of the faithful.—It has carried the glad tidings of salvation to those desolate spots where the voice of Religion is seldom heard. It has gladdened the heart of the weary pilgrim in the desert, and lit up the mournful soul of the poor Catholic exile with the vivifying beams of hope.—It has reminded him of his God, of his Holy Church, of her solemn ordinances and devout observances. It

taught him that he is a member of the Most Glorious Society that ever existed on earth, that he is united in Communion with the Saints, that he is an heir of heaven, and a co-heir with Christ. It has brought before him in regular succession the various Festivals of the Church, and taught him, though absent in body, how to assist in spirit, at her solemn and beautiful offices.

This sacred standard of salvation has been unfurled in Halifax under the auspicious protection of the Managing Committee of the Association for the Propagation of the Faith. We may venture to say that it has not disappointed the just expectations of the friends of religion, and if continued and increasing support be a proof of approbation elsewhere, we can proudly point to this indication of success.

In New Brunswick, Prince Edward Island, and Newfoundland, as well as in Nova Scotia, Cape Breton, and Bermuda, the Cross has received most valuable assistance, and we are happy to add that it is read by several in England, France and Ireland.

As we have stated before, nothing but a very large circulation could enable the Proprietors to continue its publication at so cheap a rate; and we have made its price so low that it might come within the reach of that large portion of our fellow Catholics in North America, who are so much in need of religious instruction, but who cannot afford to purchase Books or expensive Periodicals.

We take this opportunity of returning our unfeigned thanks to the many excellent and zealous Clergymen who have tendered us their valuable support since the commencement of our humble labours. We shall endeavour at all times to deserve their support, and to pay every attention to their wise suggestions. They will find that our columns, as hitherto, will be always open to every communication that can tend to the promotion of religion, and that whilst we rationally explain and calmly defend our own principles, the golden rule of charity to all mankind shall be our invariable guide.

We are happy to add that our little Journal, during the past year, fallen into the hands of very many of our brethren of other Communion, both in Halifax, and throughout the Province. We could mention several gratifying instances in which it has been the humble means of removing much prejudice against our religion, and of superinducing a juster appreciation of our consistent and holy principles. If

this, we should consider its mission to have been very successful.

We hope therefore that every friend of religion will lend us his gratifying support and that our own respected supporters and kind friends will renew, and if possible increase, their zealous exertions in the good cause.

Our Politics are the Gospel. The interests which we advocate are immortal, the blessings which we would secure for our readers are eternal, and the Banner under which we glory in fighting is the Banner of the Cross!

Whilst we therefore again entreat a continuance of their support, we sincerely wish all our Kind Readers MANY HAPPY RETURNS OF THE NEW YEAR.

CHRISTMAS TIDE AT SAINT MARY'S.

ELECTION OF A MICMAC CHIEF.

On Sunday and Monday last a great number of the faithful approached the Holy Communion. On the evenings of both, the Bishop who preached after Vespers, gave a Solemn Benediction of the Most Holy Sacrament. The Church was more crowded on New Year's Day than we remember to have seen it on a Holyday for a very long time. A large batch of postulants came forward to begin the New Year well by taking the Temperance Pledge, and his Lordship, before he administered it, delivered an earnest advice on the subject for the space of half an hour. His address seemed to have made a very deep impression, especially that part in which he depicted the horrors of intemperance in former days.

On Wednesday, the Octave of Saint John, Doctor Walsh, celebrated a High Mass for the Micmac Tribe of Indians on the occasion of the election of their Chief. They had unhappily disagreed as to the object of their choice, there being two rival candidates for the dignity. One hundred of them came to the Bishop on Tuesday morning and implored him to settle their differences. After an interesting audience of some hours, at which several other persons were present, and some rich specimens of Indian eloquence were delivered, Dr. Walsh recommended a friendly compromise, and his advice was listened to with the greatest docility by those religious children of the forest. At 10 o'clock on Wednesday morning they assembled in the Church by appointment to assist at the Holy Sacrifice and receive the Bishop's blessing. They soon formed an effective choir, and sang the various pieces of the High Mass with a precision and effect which delighted the entire congregation, and seemed to surprise not a little the B-

shop himself. Their responses to him at the commencement of the Preface were beautifully harmonious, and the fervent devotion which was observable throughout in their demeanour, proved that they 'sang with the spirit and with the understanding also.'

At the conclusion of the Pontifical Mass, the Bishop delivered to the Chief, his Captains and Judges, the various insignia of office. He had also 'a godly array' of religious presents arranged before him at the altar—pictures, crosses, Beads and Medals—which he distributed to all the Indians present—interspersing now and then appropriate advice which was gracefully rendered into the Micmac Vernacular by the Judge. Great stress was laid on the observance of Temperance, and a few Indians who regretted that they had given up the pledge, were introduced by the Judge and retook it in the presence of the Bishop. The whole of this faithful people then chanted a magnificent Te Deum which closed the ceremonies.

In a short time after they walked in Procession to the Mason Hall, where a substantial dinner was provided for them. The Bishop presided, and was warmly seconded and assisted by several of the respectable and good Catholics of Halifax, who with the most edifying humility waited on these poor people during dinner, and ministered to all their wants. After Grace, they sang a Hymn of Thanksgiving, and then proceeded in order to Government House to pay their respects to his Excellency Lord Falkland, and to solicit his confirmation of their choice. He, and his amiable and accomplished Lady received them in the spacious Ball Room, where after the presentation and confirmation of the Chief, they entertained his Excellency with an Indian Dance and some Indian Music, gave three deafening cheers after their own curious fashion and retired in the greatest order. We regret that we cannot at present give a more detailed account of these interesting proceedings. We augur the most beneficial results from them to the poor Indians themselves. More devoted Catholics are not to be found within the wide pale of the Church, and the scenes of this week must have, if possible, still more endeared to them, the Religion which they love so much.

CHARITABLE CLOTHING FUND.

A collection in aid of this Fund will be made at Vespers on Sunday next January 7. A Committee of Ladies and Gentlemen are already actively engaged in obtaining subscriptions, as well as in purchasing and making clothes for distribution at this inclement season. We need

not add that we wish every success to their charitable exertions. We hope that no Catholic will be absent from Vespers on Sunday, and that every one present will give something to swell the current of Christian benevolence, and humanity.

CATECHISTICAL SOCIETY.

The annual Examination of the Children will be held at St. Mary's on Sunday next, after High Mass. The Premiums will be distributed by the Bishop on the following Sunday.

From the Register.

HYMNS FROM THE BREVIARY.

We had intended to introduce the following little Hymn by a dissertation upon the "Divine Office," as read in the Catholic church. In those days of rational enquiry, when the subtle symbolism and dogmatical energy of Catholic rites are exciting so much attention and eliciting such admiration from our dissenting Friends, we thought it would not be unacceptable to our readers, if we should occupy some of our space, in an exposition of that practice by which the church expresses daily her homage to the Most High, and represents to Heaven the wants and desires of her children. We are obliged to defer the execution of our design; but we hope, in a brief period, to reassume it, under circumstances that will enable us to bestow the attention and earnestness upon the subject which its extent and importance require.

Every Catholic knows that the clergy and Religious of the Church are strictly bound to the daily recital of what is called the "Divine office." This office varies according to the different seasons; and hence the Roman Breviary is divided into four parts, corresponding with the four quarters of the year. Extracts from the Old and New Testaments—the lives and actions of the Saints distinguished in the Church—Prayers, &c., constitute the whole work. It is so arranged that the Holy Scriptures are annually read nearly through—while various parts are constantly repeated. These exercises occupy at least one hour—they frequently occupy an hour and a half in the twenty-four.

As there are devotions adapted to the various portions of the year—so there are to the various hours of the night and day. The spiritual Jerusalem "sets watchmen upon the wall day and night" against the enemy—and like the Jews of old, with one hand holds the sword, and with the other does her work. Thus has she her representatives—ever praising, propitiating, or deprecating her God. Thus recognizing the solemnization of Sacred christianity.

well as individual obligations of Religion her worship, like her independence is perpetual, and her praises as continuous as her Saviour's bounty. How beautiful is the conception—how worthy of the inspiring grace of the "author and finisher" of our Faith, that her voice ceaselessly echoes his praise through all time, and thus from the date of her existence commenced the "Hallelujah" of ETERNITY.

Shortly after midnight, the "Matins" commence—"Lands" succeed. "Prime" or the first hour ushers in the Morning Star. "Tierce," "Sext," "None," follow at the various hours assigned—and the whole is concluded by "Vespers" and "Complin"—names fraught with associations to the Continental Traveller, whose ear has sometimes drank in the music of the "Vesper Bell."

To each of these "Hours" is attached a short hymn, which we mean to present, successively in an English dress to our Readers. After the Protestant Bishop of Exeter has been so smitten as to attempt this task—it will not be wonderful that a Catholic youth has been charmed by their beauty. The translations have this peculiar merit—that they, in English, are adapted to the Gregorian chaunt, arranged for the Latin original. We will make no change.—They shall appear as they came from the pen of a young Nova Scotian.

No. 1.

AT MIDNIGHT.

Awake from slumber and be vigilant,
Tune all your voices into sweet accord,
Loud pæans warble, peals of glory chaunt,
And let us praise the Lord.
That while in concert thus our anthems swell,
We may deserve the mansions of the sky,
Where with the blest we may for ever dwell
In joys that never die.
To this our lowly orison give ear,
O mighty Father, Holy Ghost and Son,
To whom throughout the universal sphere
Is endless homage done.

The subscription to the Register, for the future, will only amount to fifteen shillings, in the country and in the city. Any person sending us eighteen shillings, in advance, free of postage, will be entitled to "the Register" and "the Cross" for one year. "The Cross" will appear on Friday next, in a new form, and as we have gone to some expense, by getting a neat heading engraved, we hope that the Catholics of the city and its vicinity as well as those of the province at large, will exert themselves for the circulation of the above weekly publications. Canada, or New Brunswick, or Prince Edward Island, or Nova Scotia cannot compete with this. "The Register" is not inferior to any weekly newspaper published in Nova Scotia. "The Cross" is conducted with much ability, and should be in every Catholic family, for there are persons in the lower Provinces, who cannot

religious instruction, and an explanation of every feast in the year; while "the Register" stands in defence of Ireland and her national creed.

We think we are justified in saying, that the Register has proved itself worthy of the support of the Irishmen of Nova Scotia, and now that we have commenced to publish in conjunction with it, "the Cross," a work so useful to the parent and the child, we expect a very great increase in our subscription list. The increase is absolutely necessary to enable us to continue the publication of the Register, as the commercial support extended to us has been very limited. We have had fewer advertisements than any other newspaper published in Nova Scotia.

Persons wishing to receive "the Register" and "the Cross" for one year, at the rate of eighteen shillings, must pay the subscription in advance. On no other conditions will we send the papers to any person. The price of "the Cross" is 3s. 6d. advance, when taken by itself.

From St. Vincent of Paul.

SPIRITUAL MAXIMS FOR THE MONTH OF JANUARY.

1. The first step which he who desires to follow Jesus Christ should take, is to renounce himself; that is, his own sentiments, his passions, his will, his judgment, and all the motions of nature.

2. We should not examine articles of faith with a curious or subtle spirit. It is enough for us to know that the church proposes them for our faith. We can never be deceived in believing them.

3. God expects that we should never do good for the sake of gaining a good name, but that his glory should ever be the motive of our actions, and that we should never do anything through human respect.

4. Conformity to the will of God is a most powerful and efficacious remedy for all evils—a means of correcting every imperfection of triumphing over all temptations, and of preserving unalterable peace in the heart.

5. If we desire to obtain anything from God let us ask his Spirit; because his Divine Spirit is the life of our souls.

6. We should not be discouraged when we are unable to prevent scandals or destroy all sin, because we

should consider it no small matter to apply even a partial remedy to such great evils, and to prevent, with God's assistance, the loss of one soul.

7. We should never speak badly of those who are opposed to us; we should rather, with a cheerful heart, accept contempt and confusion, so as to consult for our neighbour's good name.

8. None are fit for the works of God, but those who have profound humility, and a sincere contempt for themselves.

9. Worldly and carnal prudence is exercised only with regard to things temporal, which are frequently unjust, and it makes use only of human and uncertain means.

10. He that neglects exterior mortifications under the pretext that interior are more perfect, clearly shows that he is mortified neither within nor without.

11. To bear sickness with impatience is to fall into a very great defect.

12. If he who directs souls and is charged with instructing them how to live, be animated only with a human spirit, those who listen to him, and who study to imitate him will learn from him to act with a spirit like his own; he will communicate to them the appearance, but never the reality of virtue.

13. Although our Lord Jesus Christ might have easily given sublime and wonderful instructions to the people, he nevertheless preferred using the comparisons of a workman, a vineyard, a field, a little grain of mustard seed, and other parables of this nature.

14. Our Lord communicates himself, without ceasing, to those souls who constantly and entirely conform to the holy will of God, and who consult only his good pleasure in all their wishes.

15. Indifference* is a virtue not only most excellent, but also most useful for advancement in a spiritual life; we may even be assured that it is necessary for all those who wish to serve God in a perfect manner.

16. We should consider that day happy in which we have either prevented any evil or done any good.

Our Lord has in some measure sanctified and ennobled human miseries, by subjecting himself to all of them, except ignorance and sin. He has thus taught us not to despise those who are most afflicted with them, and not to refuse them our assistance.

18. Nothing but a profound humility can make us entirely profit of certain very particular graces, which God sometimes deigns to grant us. But this humility must be accompanied by an unlimited confidence in the Divine goodness, and we should also add a perfect detachment from everything that we are, and everything that we can do of ourselves.

19. The holy prudence which Jesus Christ recommends us in the Gospel is that which always proposes to itself a divine end. There are two ways of properly selecting those means; the first is, to consult reason, although it is always weak; the second is, to consult faith and the ever infallible maxims, which Jesus Christ has taught us.

20. Woe to him who seeks his own ease! Woe to him who shuns the cross! because he will find others so weighty that they will overwhelm him.

21. Death, life, sickness, health, all come to us by the order of Providence.

* By indifference is here meant a detachment from things that are even good in themselves, such, as, the successful result of good works; but this should not exclude the desire of pleasing God which one should always have in view in performing them.

22. Our Lord Jesus Christ was not satisfied with making his sermons, his fatigues, his fasts, his blood, nay, his very life conducive to our salvation, he also added his prayers. It is not because this means was necessary for him, but he wished superiors should imitate him in this, and should pray, not only for themselves, but also for those, of whom with Jesus Christ, they ought to become our saviours.

A superior ought to have compassion for the scrupulous; he ought to bear with their weakness, and listen to them with great patience. He ought also to act in the same manner with stubborn or obstinate spirits, and treat them with great management, their weakness being much more worthy of his compassion, than corporal infirmities.

24. Self-love, covered with the veil of charity, makes us often believe we are serving God, when in reality we are seeking our own gratification.

25. Preachers who speak the language of the Gospel, produce much more fruit than those who fill their sermons with human words and philosophic reasonings, because the words of faith are always accompanied with an heavenly unction, which secretly penetrates the hearts of those who hear it.

26. The perfection of divine love does not consist in extacies; it consists in doing the will of God.

27. We must be entirely God-like to be able to assist our neighbour by fraternal correction, especially when he frequently falls into sin through an inveterate habit. This habit should not, however, dispense us from correcting him, because no matter what may be the source of an evil, we should always apply a remedy to it.

28. We should never show resent-

ment against those who persecute us by injuries, calumnies, &c., but we should continue to treat them cordially as before saying nothing but what is good of them, and doing them all the service in our power.

29. There is nothing more injurious to the success of affairs than precipitation; delays are generally more advantageous than otherwise.

30. A few priests who are truly mortified, would do more good than many priests who are too tender of themselves, and too anxious to seek after their own ease.

31. Those alone are fit to execute the designs of God who are blessed with a profound humility, and a sincere contempt for themselves.

THE GREAT CHURCH AT MONTREAL.

It has been built by the Sulpicians, and cost £80,000; it is complete, and affords accommodation to ten thousand persons at a time. The holy sacrifice of the mass is offered up here with unusual splendour combined with solemnity. There are at least fifty priests and twenty boys round the altar. The masses are chaunted, and the responses, which are made by fifty voices, produce a prodigious effect. It gives one an idea of the eternal song which in ages past was kept up in the church of 'Benehoir,' in the north of Ireland, where three thousand monks appropriated their voices to sing the eternal praise of God, who relieved each other in sets of three hundred at a time, and thus kept up the holy song from morning to night, from night to morning, from day to day, from year to year, and from age to age! This was the practice of several religious houses in Ireland for upwards of five centuries; and, as a matter of course, their passionate cultivation of church music gave them a pre-eminence in Europe, and, in fact, caused the Irish monks and priests to be sent for from all parts of Europe to instruct in music.