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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, FEBRUARY 9, 1844.

No. 6.

WEEKLY CALENDAR.

- Feb. 11. *Seagrassiana* Sunday.
 12. Monday, St. Theophorus, Pope and Martyr
 13. Tuesday, Commemoration of the Passion of our Lord Jesus Christ.
 14. Wednesday, St. Agathe, Pope and Confessor.
 15. Thursday, St. Martina, Virg. and Mart.
 16. Friday, St. Gregory, Pope and Conf.
 17. Saturday, St. Hygnace, Pope and Martyr.

THE EUCHARISTIC WEEK.

TUESDAY.

[Concluded from our last No.]

24. In the moment of indignation I have hidden my face from thee, and in everlasting mercy I have taken compassion on thee, I have sworn not to be angry with thee, and not to rebuke thee. *Ipsi. liv.* O unspeakable compact! O new, always wonderful, and ever amiable benignity of the divine propitiation! We were not worthy servants, and behold we are made the sons of God! the heirs indeed of God, and the co-heirs of Christ; nay, the guests and domestics of God—partaking of God himself all the days of our life. *S. Bonav. in stim. Amor.*

25 The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. *I. Kings xviii. 1.*

In his wonderful sacrament the soul of Jesus is knit with our soul, and his heart with our heart. He that adheres to God, says St. Paul, is one spirit with him. Who can enjoy this without expiring of joy, or at least without saying of the spouse: My soul melted when he spoke. *Cantic.*

26. God, according to his great mercy has regenerated us into a living hope, and called us into his admirable light, and made us partakers of the Divine Nature. *1 Peter i. and ii.* Who is it that speaks? What does he say? To whom and of whom? O who can recount or sufficiently admire this unspeakable gift of God? O living hope! O Light of God! O partakers of the Divine Nature! O how much did not Peter say when he said this!

27. I will arise, and I will go to my Father. *Luke xv.* With what hope or confidence will you go who have not obeyed your Father? But I will go to him with confidence because he is a Father; for although I have lost the qualities of a son, he has not lost the feeling of a Father. *S. Chrysoston.*

28. The water which I will give,

will become in him a fountain of water springing up to eternal life. John iv. Other waters pass through the valleys of our soul, and flow on, and we are still thirsty. But he who has the fountain within him cannot thirst. Whatsoever shall befall you let Jesus descend into your heart, and thence spring up to your mouth, and you shall be healed from every infirmity. S. Bonav. S. Bernard.

29. Arise and eat for you have yet a great way to go; and he walked in the strength of that food even to the mount of God. Horeb 3 Kings xix. What is this bread which leads to the mount of God? Or, what is this water in whose strength he walked for forty days? Is not this the bread that descended from Heaven, and the water of grace which went forth from his heart and side? O how happy is the soul that is fed with this strengthening bread! St. Anselm.

30. O Sweetness of Love and Love of Sweetness, may I feed on thee and may my bowels be filled with the nectar of thy love. For thou art my hope, with which I live. Thou hast commanded me to come to thee: behold I come. Receive me according to thy word, and I will live, and thou wilt not disappoint me in my expectation. S. Augustine, Ps. 118.

THANKSGIVING.

1. Let us exclaim with the Holy Zachary—'Blessed be the Lord God of Israel,' &c. Glory be to the Father.

2. Oblation. Let us imitate the the Blessed Virgin, who after she received the Son from his Father, presented him back again at the Purification, and restored him Son for Son, God for God, himself for himself, infinite for infinite.

3. Petition with David. You will therefore, O Lord, grant your servant a true heart, that he may act according to all your desires. With Solomon; Grant me, O Lord, the wisdom which assisteth at your throne, that it may be with me, and labour with me.

4. Resolution. Let it be proportioned to these affections.

CATECHISTICAL SOCIETY.

On Sunday, January 7, the examination of the male and female children was held in the Parochial School Rooms, and on the following Sunday the Premiums were distributed in St. Mary's Church. The children at the North End were examined in St. Patrick's School Room on Sunday, January 21, and they received their premiums at the Cathedral on Jan. 28. The Bishop assisted at both examinations and distributed the Premiums. Too much praise cannot be given to the Teachers, both male and female, for their persevering attention and zealous exertions during the past year. The result of the annual examinations was in general very satisfactory. We believe it was determined that a new formation of classes would speedily be made.

THE CHRISTIAN SACRIFICE; WITH ITS OFFICE AND CEREMONIES, EXPLAINED.

PRELIMINARY INSTRUCTIONS:

"From the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation; for my name is great among the Gentiles, saith the Lord of Hosts."—MAL. 1, 11.

THE CHURCH

Is the house of our Lord,* his temple, his palace, his holy seat; where presenting himself, he meets his chil-

* See Gen. 28, 16, 17

drop, making them all partakers of his grace and merits. "My house, (says he,) shall be called the house of prayer, to all people." *Isa.* 56, 7. *Mat.* 21, 13. We must then take heed of turning it into a "den of thieves." Nothing is here done unworthily, but God will punish. We, in like manner, are the Temples of the Holy Ghost, and our souls his holy of holies. "You are God's building." *1 Cor.* 3, 9. "Know you not that you are the Temple of God; and that the Spirit of God dwelleth in you? But if any man violate the Temple of God, him shall God destroy." *Id.* 3, 16, 17.

HOLY WATER,

Taken at the church-door, puts us in mind, that purity of heart and "holiness becomes thy house, O Lord." *Psa.* 92, 5. But "who shall make him clean, that is conceived of unclean seed?"—*Job* 14, 4. "Thou, Lord, shalt sprinkle me with hyssop, [the bitter, but wholesome herb of contrition,] and I shall be cleansed: Thou shalt wash me" with the living water of thy grace, "and I shall be made whiter than snow." *Psa.* 50, 9.

THE ALTAR,

On which is offered the body of our Lord, is the seat of mercy and the throne of grace, to which we ought to go with an humble confidence, that we may obtain mercy, and "find grace in seasonable aid." *Heb.* 4, 16. Mystically our hearts are the altars of God, when our prayer ascends from thence, as incense in his sight. *Psa.* 140, 2.

THE CRUCIFIX,

Upon the altar, puts us in mind, how Christ, "the high priest and mediator of the New Testament, not by the blood of goats, or calves, but by his own blood, entered into the holies, (i. e. into heaven,) eternal redemption being found:" by means of whose death, "they, that are called, may receive the promise of eternal inheritance." *Heb.* 9, 11, &c. So that, as often as we look upon the crucifix with devotion, the passion of our Saviour is renewed in our hearts, to the producing of such

like affections, as the apostle breathed out, when he said, "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." *Gal.* 6, 14.

CHURCH ORNAMENTS AND MUSIC

Serve to raise our minds above the earth to the New Jerusalem, and make us long to assist before the throne of the Highest, where a new canticle is sung in honour of the Lamb, and eternal Allelujah's are resounded to our God.

IMAGES AND PICTURES

Are books, in which we read the lives and martyrdoms of the saints; and they seem to cry out to us, with the apostle, "Remember your prelates, who have spoken the word of God to you; beholding the end of whose conversation, imitate their faith." *Heb.* 13, 7.

WAX-CANDLES AND LAMPS

Are lighted in the church, to admonish us that Christ, the light of the world, whose humanity the candle, whose divinity the flame* represents, has expelled all darkness by the splendour of his gospel; and that we ought to "walk as children of light." *Eph.* 5, 6.

"O blessed Lord, what excellent arts has thy wisdom invented, to bring us to thyself! Thou takest our eyes by the beauty of thy house, and the decent splendours of thy solemn offices. Thou quickenest our affections by the liveliness of pictures, and meltest our hearts by the sweetness of thy music; thou strengthenest our faith by thy public assemblies, and improvest our charity both to thee and one another; while we all meet together for the same blessed end, and by mutual reflections increase our fervours," &c.†

THE HOLY MASS.

Is the sacrifice of the evangelical law, instituted by Christ in his last supper: an oblation of Christ's body and blood, under the forms of bread and wine, for a perpetual memory of our

**Heb.* 12, 29.

†Austin's Devotions:

Saviour's passion.* Or, the mass is an oblation of the body and blood of our Saviour, under the sensible forms of bread and wine, made only by a priest authorised by Christ, to God; whose dominion over us is thereby acknowledged, with our subjection and dependence on him. This is the public and solemn honour and glory of the most Sacred Trinity: here the power of God is owned, and his perfections displayed: † here the first-born of all creatures, in whom they are all included, is offered: here the angels rejoice, and repeat their *Gloria be to God on high*: ‡ here sinners obtain pardon; the living, grace; the dead, refreshment; the offerers, blessings and remission, and the universal Church has all good from this mystery; it being an *holocaust* of perfect love, *propitiatory* for sins past, *expiatory* of pains and punishments due to them, *impetratory* of new gifts and graces, *eucharistical* for blessings and benefits received, and in fine, ascends continually to God, in the odour of sweetness. "If then, (says Pope Urban VIII.) in human affairs, there be anything perfectly divine, for which the heavenly citizens (if envy could touch them) might envy our happiness, that surely is the most holy sacrifice of the mass, by the benefit whereof it comes to pass, that men, by a certain anticipation, do possess heaven on earth, whilst they have before their eyes, and in their hands, the very creator of heaven and earth, so much are mortals obliged to maintain this great privilege, with due worship and honour." And, in order hereto,

THE PRIEST

"Is taken," or set apart, or chosen "from amongst" the rest of "men," as the most perfect amongst them, and is "appointed for men in those things that appertain to God, that he may offer gifts and sacrifices for sins, that he may compassionate the ignorant, and such as err, because himself also is compassed with infirmity; and there-

fore he ought, as for the people, so also for himself, to offer for sins." Heb. 5. 1. &c. This then is

HIS OFFICE,

To be a secondary mediator between God and man; pleading their cause, and offering their tribute, in public testimony, that God is their God, and they his creatures; offering in like manner for their sins, to appease his wrath, and obtain his grace; to comfort the afflicted, and be a Samaritan to all. But "who shall ascend unto the mount of the Lord? The innocent in hands, and clean in heart. Ps. 23. Let him therefore make

HIS PREPARATION FOR MASS.

1. By placing himself upon his knees in the presence of God. 2. By calling to mind, that he is now about to address and pray to his heavenly Majesty, for the salvation of himself and his universal people, and that by the solemn oblation of the dreadful sacrifice. 3. By cleansing his conscience from the filth of sin, and disposing his soul with all humility and meekness, with all devotion and purity, with all attention, affection, sincerity, and zeal, to perform this great work, saying:

"In union, O Lord, with that heavenly sacrifice, which thy eternal Son, our merciful Redeemer, offered at his last supper, and upon the cross, I humbly beg thou wilt accept this sacrifice of ours, which I am about to offer to thy everlasting honour. In testimony of thy sovereign universal dominion, and our dependence; in commemoration of the sacrifice of our redemption. May thy saints hereby participate of the merits of thy passion, to the increase of their glory; the souls in purgatory be relieved from their sufferings; and all sinners upon earth reclaimed, of what kind soever, and in particular such and such. Thou hast ordained it, O Lord, to be offered to thee, as a perpetual thanksgiving for all thy blessings bestowed upon us, as a satisfaction for all the offences of thy faithful people, both living and dead, and for the obtaining of

* Luke 22, 12. † Col. 1, 15. ‡ Luke 2, 14.

saving grace, by all that shall possess the inheritance of glory, and I apply it accordingly. Grant, therefore, O Lord, by this holy oblation, rest to the dead, grace to the living, and to us all, eternal glory in the world to come." Amen.

This preparation being finished, the priest vests himself with

HIS SACRED GARMENTS,

And, at the same time, puts on the new man; adorns his mind with such virtues, as become him; moves the faithful to greater reverence, &c. And,

1. Taking the *Amice*, he kisses the cross, knowing it to be his part, to glory in nothing, but, with St. Paul, in the cross of Christ; *Gal. 6*; puts it before his face, as shutting his eyes to all worldly cares;—puts it on his head, as the helmet of salvation;—about his neck, as the sweet yoke of Christ;—lets it fall upon his shoulders, in token of obedience;—crosses the strings over his breast, to show his cordial love, and earnest desire of carrying the cross, and says this prayer:

"O Lord, put upon my head the helmet of salvation; that I may overcome the assaults of the devil." Alluding to *Eph. 6, 17*; &c.

2. In covering his whole body with the white *Alb*, he remembers, that to have a part with Christ, at his table of grace here, and glory hereafter, he must be wholly clean, both in body and soul; *and for this perfect purity, he prays most earnestly, saying:

Whiten me, O Lord, and cleanse my heart, that being made white with the blood of the Lamb, I may enjoy everlasting gladness. Alluding to that of the *Apoc. c. 7*: "These are they who have washed their robes in the blood of the Lamb," &c.

3. The *Girdle* is, to him, the symbol of continency and chastity, for which he prays, saying:

"Gird me, O Lord, with the girdle of purity, and extinguish in my loins all notions of concupiscence, that the vir-

tue of continency and chastity may abide in me." Alluding to our Saviour's words, "let your loins be girded." *Luke 12*.

4. The *Maniple*, put on the left arm, is an emblem of penance, compunction, tears, and pains; of the trouble and contrition wherewith, he begs a share, saying:

"Let me, O Lord, deserve to bear the maniple of weeping and grief, that with exultation I may receive the reward of my labour." Alluding to that of the *Psalmist*, "They that sow in tears, shall reap in exultation." *Ps. 125*. Or that of the *gospel*, "Blessed are they that mourn, for they shall be comforted." *Mat. 5*.

5. The *Stole* is a mark of power and dignity in the church, and a badge of heavenly glory. He lays it crosswise over his breast, to signify that he is crucified to the world, and prays after this manner:

"Restore unto me, O Lord, the stole of immortality, which I have lost in the prevarication of our first parents, and although I unworthily approach thy sacred mystery, may I nevertheless merit everlasting joy." Alluding to the *Prodigal Son*. *Luke 15, 21, 22*.

6. The *Vestment*, so called by excellency, is a symbol of the law of Christ, and especially of the precept of charity, which he calls his precept by excellency, *Job. 15, 12*, and agreeably hereto the priest says this prayer:

"Lord who didst say, My yoke is sweet, and my burden light, (*Mat. 11*.) make me able so to bear it, that I may obtain thy grace." Amen.

Thus, in splendour of soul, answerable to his mystical garments, the priest comes to the altar, in the name and person of Christ, as mediator between God and man.

A RECAPITULATION OF THE MYSTERIES ON WHICH WE ARE TO MEDITATE, IN HEARING MASS.

Each part, ceremony, and circumstance in the mass, carries with it the signification of some pious mystery of the nativity, actions, life, death, passion

* John 13. 8, &c. Apoc. 21, 17.

resurrection, or ascension, of our Saviour; in order that, by due reflection and attention thereunto, both priest and people may jointly offer this sacrifice, in memory of Christ, according to his command, saying: "Do this for the commemoration of me." *Luke 22. 19.* And in particular,

The *Church* resembles the *great re-fectory*, (or dining room,) adorned, in which Christ instituted the holy Eucharist, and said the first mass. *Luke 22. 12.*

The *Altar* represents *Mount Calvary*, and the *Crucifix* upon it, *Christ crucified*, and dying, there, upon the cross.

The *Altar-cloths*; and *Corporal* signify the *linen cloths*, in which Christ's body was wrapped, when it was laid in the sepulchre.

Likewise do the priest's vestments symbolize the mysteries of Christ's passion:

The *Amice* betokens the *veil* wherewith the Jews blindfolded Christ, when buffeting him, they said: "Prophesy unto us, O Christ, who it was that struck thee." *Mat. 26. 68.*

2. The *Alb* denotes the *white garment*, or fool's coat, wherewith *Herod* clothed our Saviour in derision. *Luke 23.*

3. The *Girdle*, *Maniple*, and *Stole*, typifying the cords, wherewith Christ was bound and led from tribunal to tribunal, tied to the pillar and scourged, as a malefactor.

4. The *Vestment* exhibits the *purple garment*, which the soldiers put on our Saviour, *Mark 15*, and the *cross*, on its back part, expresses the heavy cross, he carried on his shoulders to Mount Calvary. *John 19.*

Lastly, The *crown of the priest's head* shaved circularwise, denotes the *crown of thorns put on Christ's head.* *Mark 15.*

Wherefore, in seeing the priest going thus arrayed to the altar, you may piously contemplate our Saviour going to offer himself, for us, upon the cross.

If this were the day of Christ's nativity, and we in Bethlehem, with the

three kings; or in the stable, with the shepherds, how should we attend? Or, if at the foot of the cross, he hanging actually upon it; or at the brink of the grave, he rising from thence; or at the mount with him ascending, how should we attend? And, is not the holy sacrifice of the mass a most lively memorial; and real representation, of these mysteries of our redemption? Surely, then, it is our duty to hear mass, as if we were present at the crib, &c., and behold Christ born, &c. Wherefore,

At the *Intrôit*, you may contemplate the incarnation of our Lord: and at his approaching, we send our *Kyrie Eleisons* as ambassadors to beg his mercy, in the pardon of our offences: that we may devoutly attend him at his nativity and other mysteries that follow, which are, in a most lively manner, expressed unto us, by *Gloria in excelsis Deo.*

In the *Collects*, or *Prayers*, we adore with the kings and shepherds. The *Epistle* is the preaching of *St. John* saying: *Do penance; for the kingdom of heaven*, the preaching of Christ, *i. e.* the Gospel is at hand. *Mat, 3. 2.*

The *Gradual* is the conversion of man's soul towards Christ, now ascending by degrees. The *Tract*, the banishment of our Saviour into Egypt, or a lamentation for Herod's cruelty. The *Gospel* calls you to our Saviour's sermon upon the mount, delivering the law of grace, which you embrace; and in the *Creed*, with all hearty affection, profess.

The *Offertory* reminds you of the testament of his body and blood, in preparation for which, you begin your oblation. At *Orate Fratres*, and the two *Collects*, you beg your offering may be acceptable. In the *Preface*, you are advertised of Christ's solemn entrance into Jerusalem, you prepare to attend him at his last supper, and to perfect the mystery, which is represented in the Canon. At the *Sanctus*, you contemplate all the angels assisting.

At the *Elevation*, the mystery of Mount Calvary is before your eyes; and as you were mindful of the living,

before ; so, at the second *Memento*, you pray for the dead.

The *Pater Noster* prepares you for worthy receiving, in which you pray for it, and to be delivered from all sin. At *Pax tecum*, you behold him risen again ; and at *Agnus Dei, &c.*, receive him immortal.

At the *Communion* and *Post-Communion*, you render him thanks. At the *Benediction*, you attend him to the mount, from whence he ascends.

At the *Dominus vobiscum*, and *St. John's Gosple*, you are fervent in prayer, expecting the coming of the Holy Ghost.

AN EXPLANATION OF THE COLOURS USED BY THE CHURCH AT DIVINE SERVICE.

The *White* colour is used upon all festival days of Angels, Confessors, and Virgins, to represent to us the imitation of their holy chastity and purity of life ; as also upon the Nativity, Resurrection, and Ascension of our Saviour Jesus Christ, Corpus Christi, and other solemnities of the great mysteries of our faith, which are to be celebrated in the white colour, being the symbol of joy : witness our Saviour's glorious splendour at his Transfiguration ; the two angels in white, who declared his Resurrection ; and the joyful white robes of his saints in heaven. *Apoc. 3. 4.*

The *Red* colour is used on the feast of the Holy Cross, of the Apostles, and blessed Martyrs, to show that their glorious passage from this valley of tears to eternal joy, was through the Red Sea of many tribulations ; and that their glory was purchased at the price of their blood : " They dyed their robes in the blood of the Lamb." *Apoc. c. 7.*

The *Green* is the proper colour of the church from the octave of the Epiphany, till Septuagesima ; and from the octave of Pentecost, till Advent, exclusively, containing the greater part of the whole year ; and shows, that our time is industriously to be employed for purchasing heaven, which is to be gained by force, well represented by this colour, the hieroglyphic of youth, and consequently betokening the courage-

ous and vigorous strength in virtuous exercises, wherewith the celestial city is to be conquered.

The *Violet* is a kind of blue, resembling the colour of the sky or heaven, which we know will be shut to all sinners, who shall not by true repentance amend ; and therefore, this colour is used in the church all Lent and Advent, the proper times allotted for the practice of the worthy fruits of holy penance and satisfaction for our sins.

The *Black* is the mourning standard of the church, displayed upon her altars, and other ornaments, in the mournful times, wherein we celebrate the death and passion of our loving Lord and Divine Redeemer, Jesus Christ. It is used also at the office of the dead ; thereby to testify as well a civil respect from nature, for the present separation from our friends, as to stir also up in us a true compassion of their souls' temporal great pain in purgatory, for whose speedy relief we ought most heartily to pray.

Those ornaments of the church, if not very rich, at least ought to be comely and decent, as well in regard of the great reverence which is due to those sacred mysteries, as also that these divine actions should be held in great veneration ; and thereby more movingly represent to us Christ's bitter death and passion, as I have already declared by the meaning of these several ornaments belonging to the priest ; the antiquity and use whereof well appears in England by that of St. Gregory the Great, who above a thousand years ago sent into England vessels for the altar, relics, books, and ornaments for the priests and clerks, as V. Bede and most historians declare.

ON THE SIGN OF THE CROSS.

This sign is prescribed in our Rituals to be frequently used, particularly in the administration of baptism, and in the sacrifice of the altar, to signify that all grace is derived from the passion of Christ. The cross, besides, is marked on all parts of the dress of our priests, and on the vessels appropriated to the service, to denote their destination. On the altars is raised a cross, with the figure of a dead Christ on it, to bring to our mind, that it was he who died for the sins of the world, and that there is no other

name under heaven whereby he must be saved. Finally, we often sign ourselves with the sign of the cross, pronouncing the words, "In the name of the Father, and of the Son, and of the Holy Ghost," thereby attesting our belief in the blessed Trinity, and in the incarnation and death of our Saviour.

HOLY, OR BLESSED WATER.

From the history of the earliest ages of the Church, we are informed, that it was the practice to bless all inanimate things destined for the use of man, and particularly such as were used in the services of religion. Such a blessing was pronounced over the water used for us in the sacred institution of the sacraments. Besides this, water mixed with salt it had been blessed, was placed at the porch of churches, with which the faithful washed their hands and signed their foreheads as they entered, and with this same water, they and other things were often sprinkled by the minister. — Of this ancient practice much still remains in the Catholic Church, influenced as she is by the religious motives, which actuated the founder of her discipline. Salt, mingled with water, is the emblem of prudence and incorruptness; and the water denotes purity and innocence of heart; while he who enters a place of worship, and applies it, with the sign of the cross, to his forehead, is admonished by the action, that with cleanliness of heart and hand, he should appear in the presence of his Maker.

ON LATIN IN THE SERVICE OF THE CHURCH.

That the Apostles celebrated the holy mysteries in the language of the people they converted, seems to be a point generally admitted. The languages at that time most dominant, were the Greek, Latin, and Syriac, in which the Liturgies, or forms of public prayer, would be compiled; while the Armenians, Copts or Egyptians, Ethiopians, and others, enjoyed also their particular liturgies. But when changes took place, and new tongues were spoken, the old retained the place of honour; and the Church, ever zealous of antiquity, judged it proper not to depart from the forms which she had received. The deposit of her faith was interwoven with the primitive expression of her liturgies. Thus, when Greek ceased to be spoken in nations that formerly constituted the Greek church, and even, as now, was not understood, the language of the liturgy remained; as is the case among the Syrians, Copts, Armenians, and Ethiopians. The service is every where celebrated in a tongue no longer known to the people. On what grounds then is it required, that the western church should have followed another rule; particularly as in this church the Latin language, in the early ages, was every where understood, if not spoken? — And when the northern nations were reclaimed to the Christian faith, the established rule was not altered.

The general accord among all nations professing the Catholic faith, not to admit any

change in the language of their liturgies, is a curious and important fact, and must have rested on a real motive, worthy of all. They say, that the experience of every day confirms, that modern languages are liable to change, while those ceased to be spoken, from this circumstance, and from the valuable works written on them, were cultivated by the learned, and became permanently stable. They say, that the necessity of religious worship would be best maintained, when no vulgar philosophy should be the object; that the use of the same language which a Chrysostom spoke at Constantinople, and a Jerome at Rome, would unite, in a suitable selection, modern with ancient things; and that the mere fact of the identity of language would be a convincing proof of the antiquity of the Catholic faith. They say, that as this faith was every where one, so should there be, as far as might be, one common language, whereby the members professing it might communicate with one another, and with their ecclesiastical superiors, whether in council, or in any other form of intercourse. And they say, though some inconvenience would arise to the people from their inability to comprehend the words of the liturgy, that this inconvenience would be removed, should all instruction in sermons and catechisms be delivered in their own tongue; and all parts of the service be expounded.

It is gratifying, and profitable, from this uniformity of language, when a catholic travels in distant countries, that he should every where find a service celebrated, to the language and ceremonies of which his ears and eyes had been familiar. Thus, although a thousand miles from home, the moment he enters a church, in the principal offices of religion he ceases to be a stranger.

The western Church has been particularly desirous that her people might not suffer from this abandonment of her mysteries; and the council of Trent thus ordains: "Though the sacrifice of the mass contains great instruction for the faithful, the fathers judged it not expedient that it should be celebrated in the vulgar tongue. Each church, therefore, will retain its ancient and approved rites. But that the clergy of Christ may not hunger for want of food, and that little ones may not ask for bread, and none be to break it to them, the holy synod orders all pastors, and those who have the care of souls, frequently, and especially on Sundays and festivals, to expound some portion of what is read and some mystery of the holy sacrifice." *Sess. xxii. p. 194.* Besides this, and the other instructions, the church-service is translated into the language of each country, read, together with a variety of prayers, on all occasions and states of life, placed in the hands of the people. Thus is our western church, one in faith and one in language, united in the same bond of communion with all the faithful of modern and ancient times.

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