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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. 11.

Vol. 1.

HALIFAX, FRIDAY, MAY 26, 1843.

No. 13.

Weekly Calendar.

- May 28—Sunday within the octave of Ascension. St. Urban I. Pope and Martyr.
29—Monday, St. Boniface IV. Pope and Confessor.
30—Tuesday, St. Felix I. Pope & Martyr.
31—Wednesday, St. Angela Merici, Virgin.
June 1—Thursday, Octave Day of the Ascension.
2—Friday, St. Eugene I. Pope & Confessor.
3—Saturday, Vigil of Pentecost.

We take the liberty of printing the following account of the Blessing of a Catholic Cemetery, and the Discourse delivered on the occasion by the Coadjutor Bishop of this Diocess, from a small work published last year in Dublin. Though we cannot vouch for its accuracy as it was printed from the notes of a Reporter who was present on the occasion, we still hope that even in this imperfect state it may not be displeasing to our readers. We

may expect to have shortly the consecration of a Cemetery of our own, and it must be a matter of interest to know something of the ceremonial. Moreover, the discourse delivered by the Bishop after the Benediction of the Cemetery principally related to the mystery of the Ascension, and will therefore serve as an appropriate instruction for the present week.

An account of the solemn consecration of Saint Peter's Cemetery, Little

WITH THE SERMON DELIVERED BY THE RT. REV. WM. WALSH, D. D., COADJUTOR BISHOP OF NOVA-SCOTIA, on that interesting occasion, Sunday after the Ascension, 8th day of May, 1842. Dublin: Printed by W. Powell.

BENEDICTION, &c.

The Solemn Benediction of the Cemetery of St. Peter, Little Bray, took place on Sunday, the 8th of May, 1842, under the auspices of the Right Rev. Dr. Walsh, Coadjutor Bishop of Nova Scotia, who officiated on the occasion.

There is, perhaps, nothing, with the exception of the solemn Mysteries of Religion alone, so calculated to awaken all the kindlier and better feelings of our nature, as any honour or reverence

paid to the remains of our departed brethren. The Benediction of a burial ground is, therefore, in every respect, one of the most deeply interesting proceedings at which we can be present, and this if truth hold good as a general principle, it must apply with double force in the instance to which this work refers. The Benediction of the Cemetery of Little Bray formed an event which should not be forgotten by the people amongst whom it took place, whether considered with reference to the imposing and solemn ceremonial prescribed by the Roman Pontifical for such occasions, to the circumstances connected with the locality, destined as it is to form the final resting-place of the mortal remains of so many amongst us, and of those whom we love most on earth—or to the feelings entertained by all towards the distinguished Prelate who officiated, and who commenced, on the occasion, his episcopal labours, while he at the same time took his final leave of the parishioners amongst whom he had so long laboured, and by whom he was so justly and so ardently beloved and revered, in making holy the cold and narrow homes of those to whom he had imparted the divine consolations of religion in their hours of trial, sickness, and death.

From an early hour of the morning, thousands of the inhabitants of the surrounding districts had congregated in the vicinity of the Parochial Church of St. Peter, Little Bray, adjoining which is the Consecrated Cemetery; and considerable numbers of the gentry of the adjoining parishes and of the metropolis were also in attendance.

When eleven o'clock, the hour fixed for the commencement of the ceremony, arrived, Dr. Walsh proceeded from the choir to the sanctuary, vested in amict,

alb, cineture, stole, and white pluvial, wearing a plain mitre, and with the pastoral staff in his hand.

His Lordship having ascended the steps of the altar, proceeded to address the assembled congregation as follows: He said, that the first duty which he had to perform was to explain, in a few short sentences, the ceremony, which they had that day assembled to witness, as prescribed by the Pontifical. They would then proceed to the cemetery, where the benediction would take place, and they would afterwards return to the Church, where the Holy Sacrifice of the Mass would be celebrated, and after which a Sermon would be preached on the Gospel of the day. His Lordship then proceeded. "It is the spirit and intention of our holy mother the Church, my dearly beloved brethren, that in all the holy ceremonies and rites of religion, the people shall be fully and sufficiently instructed by their clergy, before they take place, with regard to their meaning and signification; and as we have assembled here this day for the purpose of witnessing the benediction of the last resting place of the remains of the faithful departed, I will now proceed, in pursuance of the directions given in the Pontifical, to explain to you the object of the Church in prescribing the ceremony that is to take place on such occasions.

"At all times and in all countries, with very few exceptions, the greatest respect has been paid to the remains of mankind after death. Even amongst pagan nations the bodies of their departed friends have been almost always treated with veneration and respect. Amongst the ancient Greeks and Romans, as well as among the chosen people of God, solemn rites were ordained for the dead. These rites and ceremo-

nials were different among the pagan nations from those followed by the Jews who alone treated the remains of the dead in such a manner, as to show they felt that they were to arise again at the last day with the same bodies they had in this life. One of the greatest stains on the character of the ancient Romans arose from the circumstance of their not showing the same respect to their dead as amongst other nations; for the slaves and all those who were not able to pay the expenses of a funeral, were most shamefully treated after death. This was not the case amongst the more enlightened Greeks; while among the chosen people of God the distinction between persons of different rank was still less regarded. The practice adopted by the ancient pagan nations was, to consume by fire the remains of those who departed this life, and then to place the ashes in funeral urns, which were afterwards preserved. But far more endearing to Christians, and more consonant to the principles of our religion, is the practice pursued by all Christian nations, of burying the remains of their departed brethren in the earth; so that the sentence pronounced by the Almighty on our first parents after their fall, might be verified; namely, that man, sprung from dust, should return again to that earth from which he came. Reverting to the times of the Patriarchs, we find in the Book of Judges that Abraham purchased a cemetery for himself and for his wife Sarah; and we know from sacred history, that not only they, but also Isaac and the Patriarch Jacob, with his son Joseph, both of whom died in a distant land, all expressed their desire to be buried in the same place.

“The religious feelings of survivors to have their ashes mingled after their death with those of their departed relatives, is thus, as may be seen from the sacred scriptures, of very high antiquity. As the Jews had different feelings respecting death, from other ancient nations, so their mode of interment was also different; they were in the habit of embalming their dead bodies, to preserve them from decay and corruption. The Egyptians also embalmed their dead with a similar object. By the law of Moses, all persons were forbidden to touch the bodies of the departed under the pain of becoming unclean; but this was ordered, not for the purpose of creating any disrespect towards the dead, but in those countries where contagion is so dangerous, it was adopted as a salutary precaution to prevent the spread of disease, and so far from creating a disrespect towards the departed, we know the very contrary to have been the fact, and that amongst the people of God the greatest respect was always paid to the remains of their brethren. Saul was buried under a tree; Moses, Joshua, and others, were buried on the tops of mountains. We are informed that the people mourned for thirty days after the death of Moses, and that there were great lamentations throughout all Israel. We also know, that among the Jewish people, one of the greatest afflictions that could befall any person, was to be deprived of the ceremonies prescribed for the interment of the dead after death, and hence this was one of the threats held out against those who disobeyed the law of God, by the prophet Jeremiah. In that country where perfumes and spices were procured with so much facility from Chanaan, the practice of embalming was easily continued. Their sepulchres were generally by the sides of thoroughfares, and often in gardens, and we al-

so know that the Jewish people did not make use of coffins for their dead. The Redeemer himself was laid in the sepulchre without a coffin, and the widow's son of Naim sat up from his bier on being called upon by the Spirit of God to arise, showing that he was not enclosed in a coffin. After being embalmed, the dead bodies were laid in caves, hollowed out from the rocks, which were easily found suited to the purpose in that mountainous country. They were laid in these caves, wrapped up in sheets, but, as I have already said, without coffins: Lazarus, and the young man of Naim, were wrapped in sheets, and the Redeemer himself was also enclosed in a similar manner, on being placed in the tomb of Joseph of Arimathea, which had been dug in a garden near Mount Calvary. And when Joseph of Arimathea wished to embalm the body of our Lord, the Gospel says, that he bought of myrrh and aloes about a hundred pounds weight; and this circumstance is used as an argument against those infidels who deny that part of the Gospel; for such a quantity of perfumes placed over his body, wrapped in linen for so long a time, would have been of itself sufficient to cause death, if he had been even alive when placed in the tomb.

“To come down to the early ages of Christianity, we find new forms of burial introduced. During the time of persecution, when the sacred mysteries of religion were obliged to be celebrated in the vast cavities under or near Rome, from which the clay and other materials for building the city were procured, and where the ceremonies were carried on at night, and even during the day by the light of lamps—hence the custom of using candles during mass in our churches, at the present day—during this period the early Christians depart-

ed from the custom of the ancient Romans, and were in the habit of placing the remains of their deceased brethren in those catacombs, near where their religious sacrifices were offered up. Sepulchres were hollowed out of the sides of the catacombs, and these were afterwards closed and cemented again, so that there was a separate tomb for almost every individual. During the first three centuries of the church, persecution continued rife, and this custom prevailed, and when Christian churches began to be built, the bodies even of clergymen were not interred in the interior of these new temples. When, however, peace was restored to the Christian world, by the emperor Constantine, and when churches were openly erected and founded, a different custom began to be introduced. That monarch expressed a wish to be buried in the porch of a church. The same course was adopted on the death of the emperor Theodosius, and from that period, bishops, abbots, and clergy, began to be buried in churches; until, about the 9th and 11th century, the custom of burying in or near churches became general, and the ancient practice fell altogether into disuse. In the Greek church, there was established from the 4th century an inferior order of clergymen, who were named, *Kopitatoi*, in Latin called *Fossores*, or *Diggers*; and their duty was, to see that every ceremonial required in the Christian service should be rightly performed over the dead, and that all such persons deceased should be buried in a proper and becoming manner, and under them the barbarous custom of the ancient Romans, to lavish such immense sums on the funerals of the more wealthy of their citizens, whilst they neglected the poor, was entirely abolish-

ed. We are informed, that at the death of Constantine the great, there were no less than 150 of these Fossores engaged to superintend his funeral, and the numbers employed on some other occasions are also stated to have been very great.

'In modern times many persons object to interments in churches, and sometimes with very good reason, as in large cities, where interments are of frequent occurrence, the effluvia arising from the decomposition of a number of dead bodies, is likely to produce contagion and disease. This was, in particular, observable in the city of Paris, where, as many who now hear me are aware, the churchyards became so full, that to preserve the health of the city, they were forced to disinter the dead who had been buried during several centuries, and to convey their remains to the catacombs beneath Paris, where they were arranged in proper order, and where, beneath the living city, there is now established a city of the dead. It is not, however, my object to enter at any length into this portion of the subject, as I only wish to lay before you the reasons of the church for prescribing the ceremonial for the benediction of cemeteries, which we are assembled here on this day to perform. As I have already told you, the custom in the early ages was to embalm the dead in the first instance. After embalming, lights were placed around the corpse, to denote the light of faith, by which the Christian had been illuminated whilst living. Hymns were also chaunted, and amongst the fervent Christians of those days, the custom was, to bury the body with the most solemn pomp. It was carried in procession, and treated with every possible respect, in consequence of having been at one period the temple of the Holy Ghost—consecrated as such by Baptism, and especially united to Christ in the holy and adorable Sacrament of the Eucharist. Of this fact we find repeated mention in the writings of the holy Fathers. Thus we have St. Cyprian saying to the Christians of his day, "Why do you weep, or allow the Gentiles to behold those signs of sorrow, when you boast to them that you profess a living God? Why do you weep and mourn over the departed, as if they were dead and lost for ever?" Again, another Father tells them to exchange their mourning and lamentations for hymns of joy; and St. Jerom, in describing the funeral of the holy widow Paula, says, that "at her funeral procession there were carried incense and lights;" and from the same sacred source we learn, that at the funerals in his days, lamps were lighted, and torches burned, in the same manner as at the Olympic games among the heathens; for as at those profane festivities, the wrestlers who were victorious in the games were led in procession with lighted torches and rejoicings, so the early Christians, viewing, with holy Job, the life of man as a continual warfare, and believing that it was only on the day when they slept in Christ, after persevering to the end, that the fight could be said to ter-

minate, and that they became illustrious conquerors over sin, and death, and hell, they thought it right to celebrate the triumph of the Christian conqueror at his funeral with lights and torches, as if he had been a living hero, victorious over his mortal enemies.

'It is unnecessary for me to describe to you the ceremonials prescribed by the church in our own times, for the funerals of the departed. You are already aware of the great clarity and love of the Catholic church towards her children, and of her solicitude for them from baptism to extreme-unction, from the cradle to the grave. She is ever anxious to extend her favours and her protection to them. And this care and affection on a part extend to them even beyond the grave. By being a partaker of the Holy Eucharist during life, the body of the Christian is raised to an inconceivable dignity by this divine contact, this mysterious union; we become thereby incorporated with the natural body of Christ, as by Baptism we were made members of his mystic body the church. And therefore it is, that the remains of Christians after death are honoured as having been the temples of the Holy Ghost whilst living. When, during high mass for the dead, you behold us reciting the solemn prayers over the coffin of the deceased, and going around, sprinkling it with holy water, and even paying to it the honour of incense, do not regard it as an empty ceremonial, but as an honour prescribed by the church to be paid to that body, that had been at one time the temple of the Holy Ghost, and the residence of the Deity.

"Do not, likewise, be surprised at witnessing the ceremonial of this day, because in every word that will be uttered, there will be conveyed a most eloquent appeal to the heart of man. The language used by the church on this occasion, and the ceremony that she prescribes, are calculated to come home to the heart of every one who witnesses them. You are to-day assembled to behold the sanctification of that mould to which, most probably, many amongst you will one day return, as your kindred dust; and henceforth the people of this wide and populous district will have the happiness of beholding erected amongst them this beautiful temple, worthy of the service of that Almighty Being to whom it is dedicated; and they will also have the consolation of having adjoining it a cemetery, in which the remains of themselves and of their friends will, after death, repose in peace under the very shadow of the sanctuary; and while it is sufficiently remote for all purposes of health, it must create all those moving sensations that cannot fail to be produced by the sight of a cemetery in the vicinity of a church. The Holy Ghost tells us that it is better to go to the house of mourning than to the house of feasting, and we could not hear a more moving, and

mily, a more affecting sermon, than to behold, every time we come to pray in the temple of the Most High, the graves where are deposited the remains of the friends we loved, and where we may, perhaps, one day rest ourselves. It must remind us of what we are, from whence we have come, and whither we are to return. It must serve as a powerful inducement to us to improve our lives, and it must also be a touching appeal to our hearts in exciting charity in behalf of our departed friends in Christ. The vivid contemplation of death as we approach the house of God, will prepare us to enter worthily within its sacred precincts, and insensible indeed must be the heart of that Christian which is not softened to compunction and humbled in penitential spirit, as it moves through the graves of the dead, to the sanctuary of the Lord of life.

"I will not detain you further at present, but we will now proceed to the cemetery, where the ceremony will be performed according to the rite prescribed in the Roman Pontifical, and after its termination there will be Mass celebrated, and a sermon preached on the Gospel of the day. I trust you will conduct yourselves throughout in a duly reverential and Christian manner; that you will unite in spirit with all our prayers, and follow with devout attention the affecting and instructive ceremonial of the Church."

* The above is but a brief sketch of the interesting historical dissertation pronounced on this occasion. We regret we cannot give the texts and references of the various quotations as accurately as we could desire.

The Right Rev. Dr. Walsh, attended by the assistant clergymen, then proceeded to the cemetery, when the ceremony of the benediction commenced.

In the centre of the grounds, at the eastern side of the church, a commodious platform had been erected, provided with a throne for the officiating prelate, and in front of it was a large wooden cross, with sockets for holding three candles at the top. At various extremities of the cemetery were placed four other crosses of the same construction as the first, but somewhat smaller, each being about eight feet high; and immediately before them were an equal number of small stands, provided with three candles each, which were lighted as the bishop approached. Two silver vases were also provided, one of which was filled with holy water and the other with salt.

His Lordship having arrived at the centre cross, repeated the following prayer: "Almighty God, who art the keeper of souls, and the safeguard of salvation, and the faith of true believ-

ers, regard propitiously the service of our subjection, and at our entrance may this cemetery be purified, blessed, sanctified, and consecrated, that the human bodies, resting here after the career of life, may deserve to obtain the joys of eternal life, along with the souls of the blessed, in the great day of judgment, through Christ our Lord. Amen."

The litanies were then chanted by the prelate and choir of priests, until the words,

Ut omnibus fidelibus defunctis requiem æternam donare digneris,

R. Te rogamus audi nos.

After which the following supplications were added:—

Ut hoc cœmeterium purgare, et bene dicere, digneris,

R. Te rogamus audi nos.

Ut hoc cœmeterium purgare, et bene dicere, et sancti ficare, digneris,

R. Te rogamus audi nos.

Ut hoc cœmeterium purgare, bene dicere, sancti ficare, et consecrare digneris,

R. Te rogamus audi nos.

The conclusion of the litanies was then chanted, after which the bishop sprinkled the cross with holy water, repeating the usual antiphon, "Asperges me, Domine," &c. The bishop and choir of priests then proceeded round the cemetery, which his lordship sprinkled with holy water as he went; the choir reciting the psalm, "Miserere mei, Deus."

On again arriving at the great cross, after making the circuit of the cemetery, his lordship incensed the cross, and, after fixing the three lighted candles on the top of it, he prayed for some time before it, and then proceeded to the second cross, repeating the psalms, "Domine, ne in furore," and "Beati quorum remissæ sunt." He then prayed before the second cross, offered incense before it, and, having fixed the three lighted candles on the top, he went in the same manner to the third wooden cross, the choir repeating the psalm, "Domine, ne in furore," and the bishop sprinkling holy water as he went along. The procession afterwards went through the same ceremony before the two remaining crosses, the choir singing, on going from one to the other, the psalm, "Domine, exaudi orationem meam," and the psalm, "De profundis clamavi."

While standing before the fifth cross, the bishop in a low voice, and with his hands extended before his breast, repeated the Preface; after which he fixed the candles on the top of it, as on the preceding occasions.

His Lordship then gave the solemn benediction to the congregation, saying, "Sit nomen

Domini benedictum." The procession afterwards proceeded to the church, where the holy sacrifice of the Mass was offered up, at which the Right Rev. Dr. Walsh read the Epistle and Gospel of the day (Sunday after Ascension) as follow:—

EPI-TLE.

Brethren—"Be prudent therefore and watch in prayer.

"But before all things have a constant mutual charity among yourselves: for charity covereth a multitude of sins.

"Using hospitality one towards another without murmuring.

"As every man hath received grace, ministering the same one to another: as good stewards of the manifold grace of God.

"If any man speak, *let him speak* as the words of God. If any man minister, *let him do it* as of the power which God administereth; that in all things God may be honoured through JESUS CHRIST; to whom is glory and empire for ever and ever. Amen." 1 Peter iv. 7, 11.

GOSPEL.

"But when the Paraclete cometh, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me:

"And you shall give testimony, because you are with me from the beginning.

"These things have I spoken to you, that you may not be scandalized.

"They will put you out of the synagogues: yea, the hour cometh, that whosoever killeth you, will think that he doth a service to God.

"And these things will they do to you: because they have not known the Father, nor me.

"But these things I have told you, that when the hour shall come, you may remember that I told you of them." John xv. 26—xvi. 4.

He then delivered the following Sermon:

TEXT.

"That by two immutable things in which it is impossible for God to lie, we may have the strongest comfort, who have fled for refuge to hold fast the hope set before us. Which are have as an anchor of the soul, sure and firm, and which entereth in even within the veil:

"Where the forerunner, is entered for us, made a high priest, for ever according to the order of Melchisedech." Hebrews vi. 18, 19, 20.

During the Octave, dearly beloved brethren, of this most glorious solemnity of the Ascension of our Lord, I wish to propose for your consideration that strong ground of comfort which the Apostle calls the anchor of our souls, sure and

steadfast, namely, that He, our glorious King and High Priest, has entered within the veil, that is, within the sanctuary of Heaven, where he is our forerunner. During the holy season that has passed we commemorated with the Church all the glorious mysteries of the birth, the life, the death and resurrection of the Son of God; and during the present octave we celebrate one of the greatest of the Christian festivals—a festival which is the most glorious to the Son of God, and the most consoling to ourselves. At the period of his birth, though he brought joy to us, and though angels were sent from on high to congratulate the earth on his coming, still there was something in beholding the Son of God leaving his Father's throne to assume human nature for our sakes, which must fill us with anguish and sorrow when we reflect on the life of pain and suffering which he was about to endure. With the Church during the past Lent we commemorated all the sorrows and griefs of his dolorous passion—of his pouring forth on the cross the ransom for the sins of the whole world—of his taking the sting from death, and of his rising on the third day from the dead, glorious and immortal, the dread Conqueror of sin and hell. We have seen him go down to the spirits that were detained in prison, sighing for that happy day of their deliverance, and many of whom had remained in that dreary state for thousands of years expecting his coming. We have seen him risen glorious and immortal from the grave into life and glory. We have seen him for forty days conversing with his disciples—speaking with them of the kingdom of God—speaking to them of the Church which he had established on earth—ordaining sacraments, and giving them his last solemn commission to preach the Gospel to every nation upon earth, thereby imposing an obligation on all mankind to receive the Gospel from their hands. He said to them before his ascension, "Goye into the whole world and preach the Gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be condemned." During these forty days the Angels were in joyous expectation of his coming back to Heaven. He had quitted that glorious kingdom where he had dwelt with them for countless ages, and had humbled himself to our frail human nature, and to all the ignominies and sufferings to which it is subjected. The Angels had witnessed all this: they had seen his humiliation when he was born in a stable at Bethlehem—they had seen him during his forty days' fast in the desert, when they had been sent to assist and console him; and they had seen him during his agony in the garden, when they had strengthened him without affording him any consolation, because he was then drawing to the last drop the bitter dregs of the cup which he had taken for our sins. The Angels, who had seen all this, and who had witnessed his treatment before that vacillating

hypocrite, Pilate—who had seen their glorious Lord fastened with ignominy to the Cross and raised on high, amidst exulting and ardent shouts, to hang for three long hours in the most excruciating agonies—who had beheld all this, and had witnessed the dreadful separation of the soul from the body, must have longed ardently for his return to the throne of his Father. He had come down to the earth for a time. He had opened the gates of Heaven, which for 4000 years had been closed against mankind; but now, when his mission had been accomplished—when the work for which he had been sent was fulfilled, he has no longer any need of remaining here. The earth becomes from henceforth to him a place of exile. That Heaven which he had quitted is now his home, and the Angels who had witnessed his banishment, are now joyously expecting and awaiting his approach. Hence it is, that with prophetic spirit the royal Psalmist exclaimed, “Lift up your gates, oh you princes, and be ye lifted up, you everlasting gates, and the King of Glory shall enter in.”

Oh my brethren, what a day of triumph, of exultation, and of joy must that day be, not only to the Angels of God who came forth to meet him, but to all the blessed spirits that he had redeemed from bondage! For “who has ascended unless he who first descended to the lowest parts of the earth,” and he “who made himself obedient unto death, even the death of the cross, leads captivity captive,” and brought with him as the first fruits of his victory all those who had been in Limbo from the time the murdered, innocent Abel entered into that cheerless prison, to the moment of his own death. All had come with him to grace his triumph. And observe, too, how the glory of this triumph is celebrated. With what magnificence might He not have re-entered Heaven, and yet see with what tranquil splendour is his triumph conducted! But he who came down from Heaven to teach man humility and meekness, and to uproot that pride which the Devil had planted in his heart—He whose whole life had been but one lesson of humility, which he practised both by word and example, would fulfil his great precept to the end; and even in his ascension to his Father he proceeds with that humility and calm magnificence which are inculcated by that Gospel which says, ‘Learn of me, for I am meek and humble of heart.’ He did not return to Heaven in a chariot of fire like the prophet Elias, nor was he drawn by horses through the air like Habaccuc; but he ascended in the mighty majesty of his own power, and his disciples turned their eyes towards him and looked after him in his glorious flight, with hearts filled with sorrow at the overwhelming loss which they had sustained:

and while he ascends, there is a heavenly messenger sent to them. Two men in white garments stood by them, and said to them, ‘Why do you stand looking up in that manner after that God who has quitted the earth for ever with regard to his visible presence? Know, that the same Christ will come one day with power and majesty to judge the living and the dead; and therefore, instead of looking up to Heaven with idle gaze and fruitless astonishment, go and discharge the duties that he has entrusted to you; go and preach the Gospel to all mankind, impressing on every one the necessity of being prepared for that last most awful coming of the Son of God, when he shall appear with power and majesty to judge the world.’ Therefore, my dearly beloved brethren, is it that the apostle called him the ‘anchor of our hope, sure and firm.’ This it is that should animate our faith, that should excite our hope, that should inflame our love: and why? In order that we may the more clearly understand the meaning of the apostle’s words in the verses which I have repeated to you from his Epistle to the Hebrews, it is necessary that I should explain to you what was that ‘veil’ within which he is described to have entered, and what was the structure of the tabernacle of the Jewish temple under the ancient law. The Ark of the Covenant was constructed by the directions of God himself, and, as well as the temple which was erected for its reception, was divided into three parts. What I say of one will apply to both. This magnificent temple, which was the pride of Judæa, and in which alone the great and living God was worshipped, was in structure unique and incomparable, like that great God to whom it was dedicated. It was divided into three parts. In the first or outermost all the people were admitted to prayer. There, the creatures of God sent forth their petitions to his throne, and sacrifices were daily offered, but offered in vain to appease his wrath. There was a second part, called the Holy Place, still more sacred, in which were kept the tables of the law, the show bread, and the rod of Aaron, and into this second part the Levites alone were permitted to enter.—But besides that, there was another part still more sacred, which was called the *Sanctum Sanctorum* or Holy of Holies. Here was placed the Ark of the Covenant under a canopy, and over-shadowed by the Cherubim. This was the hallowed spot which he had promised constantly to fill with the glory of his presence, and about which he had given himself so many directions. Into this third most sacred portion of the temple no one

was permitted to enter under pain of death, with the single exception of the high priest of the Jews, and even he was allowed to enter by the Lord only once in each year. And after what manner and what preparation did he approach this Holy of Holies? He first offered up sacrifices of victims to God without, and poured forth petitions to the Most High on behalf of the people. But was he even then considered worthy to enter the Holy of Holies?—No, my beloved brethren, it was necessary that he should also bear into that sacred place the blood of the victims that had been sacrificed, and with this offering in his hands he entered into the presence of the Almighty, and there he remained in communion with God by prayer, representing to him the vows of all his faithful people who were praying and sighing without. I ought to have observed, that between the second and the third portions of the temple there was an immense veil hanging from the top to the bottom of the sacred edifice, and on it were scattered at intervals, worked in embroidery, figures of the Cherubim. This veil separated the Sanctum Sanctorum from the Holy Place, and within it the High Priest, as I have already mentioned, was admitted but once in each year. But as the Scripture is its own best interpreter, we know that all these things that took place among the Jews existed only as figures—that the construction of the temple and all the mysterious rites and figures that were connected with it, had a most significant meaning. And what is it that they represented? The outer portion of the temple in which the priests and the people entered and offered sacrifices, represented this world. The inner part, or Sanctum Sanctorum, represented the Heaven of Heavens. Between both is hung that mysterious veil, which reached from the top to the bottom, excluding the beatific glory of that blessed kingdom which lies beyond it; so that, as the apostle says, “we only see God here through a veil, but when that is removed we shall see him face to face.” We are the people of God, sighing and praying without, and as the veil of the temple hung down to conceal the Holy of Holies, so a mysterious veil hangs between the heavens and the earth. Heaven was, in fact, closed against man, and as the year, being perfect in the rotation of all its parts, represented the whole course of time, so the high priest going in at the end of that year, and being permitted to pray for all the people, was the emblem of Jesus Christ entering heaven for our redemption. Christ was in reality what the high priest was in figure. “Put Christ,” says the Apostle in his Epistle to the Hebrews,

“being come an high priest of the good things to come by a greater and more perfect tabernacle not made with hands, that is, not of this creation; neither by the blood of goats or of calves, but by his own blood entered once into the Holies, having obtained eternal redemption.” It was not with the blood of bulls or of goats that he entered before the sanctuary of heaven. No, but as a worthy and dignified ransom for the sins of the world, he presented the greatest offering ever made to God himself, and the greatest offering that it was possible for God to receive. He presented the greatest tribute—the most sublime homage that a God could offer a God—his own infinite and precious blood!

Hence, my dearly beloved brethren, allow me to recal to your minds the circumstance, that when at that awful moment of his crucifixion, at which with a loud voice he commended himself into the hands of his Father, saying, “All is consummated,” and gave up the ghost, the Evangelist tells us “And behold the veil of the temple was rent in two from the top even to the bottom.” Thus, by a miracle, at the death of Christ, the whole temple was revealed, and an entrance made for us to the Sanctum Sanctorum. In other words, the wall of separation between earth and heaven was removed, and we were once again permitted to become the adopted children of God, and the heirs of his blessed kingdom. Man was restored again even by the blood of a God to that first state of glory in which he was created—all his dignity was restored—all his wants relieved, and all his infirmities healed. Therefore it is that the Apostle says, “This is the anchor of our soul, sure and steadfast, and which entereth in even within the veil.”

But why is this so firm an anchor of hope and consolation to us? We shall perceive the reason, my dearly beloved brethren, when we come to consider why it is that he has entered for us within the sanctuary of heaven. He has gone in there to open the Kingdom of his Father for us. He has ascended there to prepare places for us, to plead for us before his Father, to send down upon us his holy and guiding and consoling Spirit; and therefore it is that his entering within the veil is “the anchor of our soul, sure and steadfast.” The Apostle in the same Epistle says, our great High Priest according to the order of Melchisedech has entered within the veil for us. He is there always living to make intercession for us. “Dearly beloved brethren,” says St. John, “do not sin; but if any man has sinned, we have an advocate with the Father—Jesus Christ the Just, and he is the propitiation for our sins.” He has

himself told us, "I go to prepare a place for you, that where I am, there you also may be," and again, to console them in their sorrow at his departure from amongst them he says, "Because I have said these things, sorrow has filled your hearts. But it is necessary that I go, for if I do not go, the Paraclete will not come;" and again, "I have many things to say to you, but you cannot bear them now; but when he comes, he will teach you all things." He has then entered into heaven to prepare a place for us. He has gone to prepare the beautiful mansions of his Father for those elect for whom he died. He poured forth his precious blood for them. The dreadful days which will precede his last coming will be shortened on account of them. He has gone before us, to the end that where he is, we also may be. He is gone, after having achieved all the good for which he had come; and hence the royal Prophet has said, "Arise into thy rest, thou and the ark of thy sanctification." What is that sanctified ark? It is that body which had been broken on the cross, which had been treated so unworthily by sinners, which had met with so many indignities during his mortal life, but which had arisen from the dead and ascended with him into heaven, spiritualised, glorified, impassible, and immortal.

Here is another portion of that "anchor of our souls, sure and steadfast," which should fill us with delight and exultation during this joyful time. It is, that with "the ark of his sanctification" he bears up in his own person our frail humanity. He ascends in triumph and jubilation. He is attended by troops of blessed spirits—of angels, of dominations, of thrones, of archangels, and of powers; but he rises above all, and never rests in his glorious flight until he places that body, which was once mortal, at the right hand of his Father, where he sits to judge the living and the dead!

Oh what a dignified consideration! With what feelings of pride and joy ought we not remember the extraordinary dignity to which our poor human nature has been elevated, even to the right hand of God! What Christian is there who ought not to blush to make that body the abode of sin, which, in the person of Christ, sits in the presence of God, in the highest heavens! He has gone there to intercede for us, and we daily obtain that intercession in the holy Sacrifice of the Mass. It may be said that there can be no necessity or occasion for what is called mediation upon earth, and that there is something in the awful mysteries of the altar that derogates from the infinite dignity and value of the sacrifice which was offered on the cross. God forbid that the Catholic Church should countenance such a doctrine. No, it is equally abhorrent to us as it is to those who make the objection, and in charity we must suppose that they make it in ignorance. What is the doctrine that we believe in the Catholic Church? We believe that the sacrifice of

the cross was fully adequate for all the purposes for which it was offered; that the merits of Christ's blood were infinite; that the ransom then paid for us was fully and completely entire and sufficient. It would in fact be unscriptural, irreligious, and almost blasphemous to suppose that he left our redemption incomplete. No, my dearly beloved brethren, one drop of that precious blood would be quite sufficient to ransom the sins of the whole world. Though we renew that sacrifice in an unbloody manner daily, we do so not from any insufficiency of the sacrifice of Mount Calvary, not because it is necessary he should a second time pay the price of our ransom, not to add to the merits of his passion and death, which were in themselves infinite, and could not be increased; but in the sacrifice of the Mass we offer, or rather he himself, who is both priest and victim, offers invisibly, by the hands of the priest, that adorable sacrifice to his heavenly Father, not to pay over again the ransom for the sins of the world, which, as I have already said, was fully paid before, but to serve to his beloved children as a lasting memorial of his love and affection for us, that, according to his own declaration, we might ever have a memorial of that which is the strongest proof of love. "For greater love no man hath than to lay down his life for his friend." He desired his apostles to do it for us, in order that we may be continually reminded of his love, and be enabled, through the sacrifices of the Church, to apply to our souls some of the rich treasures and merit which he purchased for us on Calvary. This is fully proved by what Christ does in heaven. For does not the apostle of the Gentiles tell us, in the Epistle to the Hebrews, which I have already quoted, that he has gone before us as our precursor, that he has entered within the veil, that he is always living to make intercession for us, that he have not a High Priest who cannot have compassion on our infirmities, because he himself was encompassed with infirmity in this life; that he was in all things like us except in sin, and that being a High Priest, not for an hour, or a day, or a year, but for ever and ever, he is always discharging to the end of time the great functions of the priesthood, by acting as mediator between God and man; that as man he continues the work of mediation: that he is our intercessor or mediator, and that he continually presents the marks of his sacred wounds to his Father to interpose between his wrath and our manifold sins? That Christ does all this is certain; and now I ask, how does he, by doing so, derogate from the sacrifice which he offered on the cross? He applies the fruit of that sacrifice to our souls in his capacity of mediator between God and man, and therefore what he does at the right hand of his Father, the church does below at the altar every time that she, or rather that he himself, offers that adorable sacrifice as a means of applying to our

souls some of the rich and benignant treasures of his passion.

He has gone, likewise, to send down the Holy Ghost upon his apostles and the members of his church; and during these blessed days which intervene between Ascension Thursday and the anniversary of the descent of the Holy Spirit, we should imagine that we are placed in the same situation as his disconsolate disciples had been in from the time of his departure until the holy Paraclete descended upon them. During that period they remained shut up in a room, persevering in prayer, and in holding communion with God; weaning their souls from sensual communications, and making their hearts void of everything pertaining to the earth, in order that the Holy Spirit on his descent might replenish them with an abundance of his grace. That great miracle which visibly took place there, is perpetuated since from year to year, and from day to day, in the church of God; and hence, if we be prepared on Sunday next, as the apostles had been, that same Holy Ghost who came down to them, will descend into our hearts, and inflame them with divine love, and replenish them with his sevenfold graces—He will come to us from our Heavenly Father, and be to us as a real Paraclete; and, therefore, while we lament with his disciples, that our Redeemer has quitted the earth, we should recollect his words, "When I go, the Paraclete shall come: my Father will send him in my name, and he will console you, for he is the Comforter." Our duty, then, should be to dispose our souls so as to discourage every earthly gratification, to mortify our sensual appetites and desires, and to destroy within us every trace of sin, so that when the Holy Ghost, (as I trust he will,) on this day week, descends into our souls, he may find them prepared to receive all his choicest blessings. These are, my dearly beloved brethren, some of the consolations that fill the Christian heart at this holy season, and need I exhort you to take advantage of them, to detach your spirits from the world, to live in the world as if you belonged not to it—to use the world as if you used it not: and to remember in all things that the figure of this world passeth away? If you reflect as you ought on these glorious mysteries, the earth will no longer have any charms for you, and you will be able to enter into the feelings of the Apostle, when he said, "Here we have no lasting city, but we seek one that is to come;" or of the royal prophet, when he declared, "Woe is me that my sojournment is prolonged: my soul was exceedingly a stranger in this land of exile!" or with another aspirant after immortal life, "I will be satiated, O Lord, when thy glory shall appear." You will be like the holy martyr, St. Ignatius, who, while enduring all manner of torture in being ground to pieces and pulverized as wheat in the mouths of wild beasts, expressed his willingness to endure all, only that he might go to Christ; you will thus be one day prepared to see our beloved Jesus, the

King of our hearts, who has gone to prepare a place for us in his Father's kingdom. And shall we with such a prospect before us, still remain attached to the earth while we continue upon it? Oh, no! Jesus has quitted the earth, and it is therefore a place of exile. It has lost all its charms, for our Beloved is fled. His presence could gladden the rocks of the desert, as it transformed Lumb into Paradise. Wherever he is, there is happiness, for he is its source. Where could we be unhappy in his delightful company, or how can we taste of any enjoyment if our Jesus be not present? Should we not rather say to ourselves: my dearest friend, my most loving Redeemer, the God and Supreme King of my heart, and my portion forever, my life, my light, my consolation, my all, has abandoned the earth, and has ascended to his Father and my Father, to his God and my God, has quitted this strange land and entered into his own kingdom, my true country and proper inheritance: and shall I be satisfied to dwell on earth? Can anything replace him in my affections, or satisfy like him the desires of my heart? Oh, no! I will continually sigh after an eternal union with my first beginning and my last end. My tears will be my bread, day and night, whilst it is said to me, where is thy God? I desire to be dissolved and to be with him. I long to shake off this body of corruption, that I may behold him unveiled in glory. "Who therefore will give me the wings of a dove, that I may get up early in the morning and flee after him and be at rest. As the church prays at this festival, whilst I remain here in the prison of the body, may I dwell in spirit and in mind in Heaven; as my Redeemer has ascended into Heaven, may I dwell there in spirit during my mortal career, in order that on the day of my death I may go there in reality, and have addressed to me his own glorious declaration, "That where I am, you also may be."

Before I conclude, I would wish to address a few words of advice to an interesting, and thank God, to a very numerous portion of the inhabitants of this parish, and of the surrounding districts. I am so forcibly reminded of this subject by the sacred spot from which I address you, that it would be impossible for me to pass it over on an occasion like the present. It is impossible that I could forget, standing here in this humble temple; the many visitations of the Almighty,—the many descents of his Holy Spirit, which have taken place among his people of this locality. For some years past, hundreds, I should rather have said thousands, of the poor of this neighbourhood have received the temperance pledge from me and my Reverend brethren at this altar. Many of them have come from a distance of even twenty miles to this holy temple to devote themselves here to the sacred cause of Temperance, by solemnly pledging themselves to observe the rules of the Temperance Society.

Oh! what a glorious blessing has been poured upon the country by this great movement! I remember how many times I had been obliged to address you—often at great length, and in as strong language as I could command, on the misery entailed on entire families, as well as on individuals, both here and hereafter, by the curse of intemperance, and as far as God permitted me, I pointed out the blessings and consolations produced by the opposite virtue. I need not remind you now of my oft repeated instructions, but as a parting injunction, I would wish to impress upon you the great necessity of most faithfully, most religiously, most perseveringly, adhering to the sacred pledge which I have so often administered to you. I do not, under God, know a greater preservation for the souls of men to save them from the snare of sin and fangs of the infernal serpent. Intemperance was the great cause of all the crimes and offences that disgraced our country, and of all the misery that afflicted our people: for it should not be forgotten, that the temperate man is better, not only morally, but also in a temporal point of view, than the drunkard. And what a pleasure it is for us all, to feel that so many persons, hitherto lost to themselves and to society, have been raised by the mighty arm of God to the dignity of men and of Christians, and that those who were once the pest and the scourge of their families and neighbours, have by their adherence to the cause of temperance, become a course of glory to God, and of edification to their fellow-man! If there were my legacy which I would wish more than another to leave amongst you at my departure, it would be the precious legacy of temperance. My fellow-labourers and I look upon the members of the Temperance Society, who have been induced to abandon the cause of mebrity through the grace of God and our humble ministry, as the greatest triumph. You are our triumph, our joy, and our glory, and we trust that you will be also our crown in the Lord. I would say to you as my parting admonition,—Remember your days of evil and of darkness—remember your hours of intemperance and sin—remember from what obscurity and gloom you have arisen before the eyes of your Creator. In the words of the Apostle, “You were at one time darkness, but now you are light in the Lord.” *Let me then implore of you to walk as children of light*—to put on the armour of brightness, to be clothed in the virtues of Jesus Christ, and to remain inviolably attached to that sacred pledge which you have received before this altar

If from ill health it be any time necessary for you to get a dispensation, you are aware that there still remain in the parish other clergymen who have done infinitely more good amongst you than I have ever been able to effect, and that though I may not be here, you,

who have taken the pledge from me, will have the same facility in obtaining that dispensation, as you would have if I had been amongst you: for they have the same privilege and the same power to release you from your pledge that I have, when a satisfactory reason is assigned. Bear always in your mind the words of Tertullian, that in Christianity *we look not to the beginning but to the end*—remember that it is they only who persevere to the end who shall be saved: some there are who begin miserably, but end well: while others who have commenced well, have ended badly, Saul, who commenced well, died miserably; and Judas, who had also commenced as one of the Apostles, died a traitor and a murderer. No man therefore can calculate for himself, that because he has persevered for the past, he is sure of continuing equally perfect for the future. *The moment we relax the rein we have placed upon our passions, we give full scope to our appetites to pass the bounds of reason, and therefore the man who gives up the pledge, undertakes a most awful responsibility.* He says to himself, “I have now sufficient confidence in myself, and I will undertake to brave all the attacks and efforts of the demon of intemperance.” The man who keeps the pledge is, at all events, sure that he never can die in a state of intoxication, and, Oh Heavens! how many thousands, even within our own experience, have been hurried before the Eternal Judge of the living and the dead in a state of insensibility, produced by an excessive use of intoxicating drinks! Let all then who would wish to die perfectly free from so frightful and irreparable a danger, keep their pledge. The man who is always sober, will enjoy the use of reason and of all the faculties of the soul at the awful hour of death, whereas the man who gives up his pledge, trusts to himself instead of to God, and on his own strength undertakes to combat the devil, who, we are told in holy Writ, goes about like a roaring lion seeking whom he may devour. The very first time he drinks, the devil may drive him on to commit excess, and he may be hurried before an angry Judge without time or sense or reason or faculty to say one single “Lord have mercy on me.” If you wish to secure yourself a precious death in the eyes of the Lord, adhere to the pledge which you have taken, unless the necessity caused by ill health should arise, and then the clergymen of your parish will be always willing and ready to give you the necessary dispensation.

I have detained you already much too long, I will therefore now conclude, but so many things have been struggling within me for utterance, that I feel a difficulty in bringing my irregular and imperfect discourse to anything like an end. I trust that the occasion of my coming here will be recollected by you all—that the recollection of the few prints which I have endeavoured to bring before you respecting the feast of the As-

consolation will remain in your hearts and minds—that you will recollect that everything in this world is uncertain, that in the midst of life we are in death, and that therefore the great object of our lives should be, not to set our hearts on this world or on what it contains, but to look to Heaven alone for all that is good, and all that is desirable, and in this to be consoled for the absence of our Lord and Master. I will now conclude in the beautiful words of the Church used during this octave:—

“O King of Glory, Lord of Power and of Might! who didst on the day of thy ascension, ascend up to the Heavens in triumph, oh, do not leave us orphans, but send to our souls the Paraclete, the Spirit of Truth, whom thou hast promised from the Father.” A blessing which I sincerely wish you all. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Conversion of King Charles II. to the Catholic Faith.

AFTER the fatal battle of Worcester in 1651, it is well known that the king was materially assisted in his flight by Thomas Whitegreave Esq., of Moseley-house, a loyal Catholic gentleman, and his chaplain, the Rev. John Huddleston, in whose chamber the king was lodged, on account of a passage which that apartment had into a private hole which still exists, and where the Priest of the family was often obliged to conceal himself. To guard against a surprise Mr. Huddleston constantly attended the king, and when his majesty was departing from Moseley, he gave the priest an assurance of his friendship if it should please God to restore him to his crown. The king remembered his promise, and in all the proclamations and edicts which were issued against Catholics, Mr. Huddleston was always excepted by name. It is singular enough that the same rev. gentleman was the priest who administered the comforts of our holy religion to the king in his last illness. The account of this interesting event is thus given by Mr. Huddleston himself.

“Upon Thursday, the 5th of February, 1684. O. S., between seven and eight

o'clock in the evening, I was sent for in haste, to the queen's backstairs in Whitehall; and desired to bring with me all things necessary for a dying person. Accordingly I came, and was ordered not to stir from thence till farther notice came. Being thus obliged to wait, and not having had time to bring with me the most holy sacrament of the altar, I was in some anxiety how to procure it. In this conjuncture, (the divine providence so disposing) father Bento de Lemos came thither; and understanding the circumstance I was in, readily proffered himself to go to St. James's, and bring the most holy sacrament with him thither. Soon after his departure, I was called into the king's bed-chamber: where approaching to the bed-side, and kneeling down, I in brief presented his majesty, with what service I could perform, for God's honour, and the happiness of his soul in this last moment, on which eternity depended. The king then declared himself; that he desired to die in the faith and communion of the holy Catholic Church; that he was most heartily sorry for all the sins of his life past, and particularly for that he had deferred his reconciliation so long; that through the merits of Christ's passion he hoped for salvation; that he was in charity with all the world; that with all his heart he pardoned his enemies, and desired pardon of all those whom he had in any wise offended; and that, if it pleased God to spare him longer life, he would amend it, detesting all sin. I then advertised his majesty of the benefit, and necessity for the Sacrament of Penance: which advertisement the king most willingly embracing made an exact confession of his whole life, with exceeding compunction and tenderness of heart. Which ended, I desired him in further

sign of his repentance, and true sorrow for his sins, to say with me this little short act of contrition. *O my Lord God, with my whole heart and soul I detest all the sins of my life past, for the love of thee, whom I love above all things; and I firmly purpose by thy holy grace never to offend thee more. Amen, sweet Jesus, amen. Into thy hands, sweet Jesus, I commend my soul. Mercy sweet Jesus, mercy.* This he pronounced with a clear and humble voice; which done, and his sacramental penance admitted, I gave him absolution. After some time thus spent, I asked his majesty, if he did not also desire to have the other sacraments of the church administered to him? He replied; *by all means. I desire to be partaker of all the helps and succours necessary and expedient for a Catholic Christian in my condition.* I added: and doth not your majesty also desire to receive the precious body, and blood of our Redeemer Jesus Christ in the most holy sacrament of the Eucharist? His answer was: If I am worthy, pray fail not to let me have it. I then told him, it would be brought to him very speedily; and desired his majesty that in the interim he would give me leave to proceed to the sacrament of extreme-unction. He replied, with all my heart. I then anointed him: which as soon as performed, I then was called to the door, whither the blessed sacrament was now brought, and delivered to me. Then returning to the king, I entreated his majesty, that he would prepare, and dispose himself to receive. At which, the king raising up himself, said: let me meet my heavenly Lord in a better posture than in my bed. But I humbly begged his majesty to repose himself; God Almighty, who saw his heart, would accept of his good intention. The

king then, having recited the fore-mentioned acts of contrition with me, received the most holy sacrament for his viaticum, with all the symptoms of devotion imaginable. The communion being ended, I read the usual prayers, termed the recommendation of the soul, appointed by the church for Catholics in his condition. After which the king desired the act of contrition, O my Lord God, &c. to be repeated. This done, for his last spiritual encouragement, I said, "your majesty hath now received the comfort and benefit of all the sacraments, that a good Christian (ready to depart out of this world) can have, or desire. Now it rests only, that you think upon the passion and death of our dear Saviour Jesus Christ; of which I present unto you this figure (shewing him a crucifix.) Lift up therefore the eyes of your soul, and represent to yourself your sweet Saviour here crucified, bowing down his head to kiss you; his arms stretched out to embrace you; his body and limbs all bloody, and pale with death to redeem you: and, as you see him dead, and fixed upon the cross for your redemption, so have his remembrance fixed, and fresh in your heart: beseech him with all humility, that his most precious blood may not be shed in vain for you: and that it may please him by the merits of his bitter passion and death to pardon and forgive you all your offences; and finally, to receive your soul into his blessed hands: and when it shall please him, to take it out of this transitory world, to grant you a joyful resurrection, and an eternal crown of glory in the next: In the name of the Father, and of the Son, and of the Holy Ghost: Amen. So recommending his majesty, on my knees, with all the transport of devotion I was able, to the divine mer-

cy and protection, I withdrew out of the chamber. In testimony of all which I have hereunto subscribe my name,

JOHN HUDDLESTON."

Mr. Huddleston died at Somerset House, in the Strand, in September 1698, and in the 90th of his age—a "rare example," says Echard, "of fidelity to his prince, and zeal for religion."

Maxims of the Saints.

It is an evil not to fear : it is a greater evil to commit sin : it is still greater evil to persevere in sin : but not to desire to arise from sin is an evil that is almost every day followed by death in sin..

ST. BERNARD :

The great remedy for your sins is, first, to consider with attention the greatness of the evil you have committed by sin. Secondly, to acknowledge before God, with profound humility and a most lively sorrow, that you are most guilty, that you are unworthy of his mercy, but that you hope with confidence in his goodness, through the merits of your Saviour. Thirdly, to make the state of your soul known to your confessor in such a manner, that no-

thing in your whole heart may be concealed from him.

Hasten to banish from your mind every thought which flatters the passions. The evil thought, which is not immediately renounced, produces pleasure ; pleasure is followed by consent ; when consent is given, the action follows ; action produces habit : from habit springs a kind of necessity, and this necessity brings on death : the death of the soul, eternal death. Strengthen whatever part of you is most weak, for its in this part that the devil seeks to surprise you.

You cannot know yourself. You cannot see yourself, such as you are, without a mirror, There are three which you may consult : your conscience, the gospel, and Jesus Christ.

Four kinds of spirits always speak to your heart : the spirit of the world, the spirit of the flesh, the spirit of satan, and the spirit of God. Listen only to the spirit of God ; entirely abandon yourself to him, and obey him faithfully.

Let purity be the guard of your heart. Let there be truth in all your words, and charity in all your actions.

Walk with so much care that you may not fall. If you fall hasten to rise up, and sigh after heaven where there are no falls.

Withdraw your spirit and heart from exterior things. Apply both one and the other to interior things

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