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THE CROSS.



NEW

SERIES.

VOL. I.

No. 25.

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

HALIFAX, SEPTEMBER 6, 1845.

CALENDAR.

- Sept. 7—Sunday XVII after Pentecost—Vespers of the following day.
- 8—Monday—Feast of the Nativity of the Blessed Virgin Mary.
- 9—Tuesday—St Sergius I, Pope and Confessor.
- 10—Wednesday—St Hilary, Pope and Confessor.
- 11—Thursday—St Nicholas of Tolentine, Confessor.
- 12—Friday of the Octave.
- 13—Saturday of the Octave.

ST. MARY'S.

On last Sunday the Right Rev. Dr. Dollard officiated pontifically at the cathedral, both in the morning and evening. His Lordship celebrated a Pontifical High Mass, at 11 o'clock, at which Dr. Walsh, the Clergy and Students assisted. The procession from the Vestry to the Choir was most imposing, and the sight of two Bishops of the Church, in the Sanctuary of St. Mary's, was well calculated to gladden the hearts of all who beheld it. The splendor of the vestments, the richness of the sacred vessels, and the decorations of the altar, attested that it was no ordinary celebration. A throne was prepared for Bishop Dollard, and a *Prie-dieu* covered with crimson velvet fringed with gold, together with a cushion of the same beautiful material. Whilst his Lordship was reading the preparatory Psalm and prayers for High Mass, at his throne, Tierce was chaunted in the choir, at the conclusion of which, he advanced to the Altar, attended by Rev. Messrs. Tracy and Hennesy, as Deacon and Sub-deacon, and Rev. Messrs. Hannan and Lyons. At

the conclusion of the Pontifical Mass, the Bishop returned to his Throne, unvested, and made his thanksgiving. Meantime, Sext was chaunted in choir, at the end of which the Assistants, Clergy and Bishops returned in-procession to the Vestry. At three o'clock Vespers commenced, at which Dr. Dollard presided. The singing in the Organ Choir was particularly good, both at Vespers and High Mass. After the *Salve Regina* Dr. Walsh ascended the Altar, read the Gospel of the day in English, and delivered a discourse upon it. We trust Halifax is destined to witness many such happy days, when the Prelates and Clergy of our Church will be found at its Cathedral Altar solemnizing the mysteries of religion in a manner that would reflect no discredit on the most Catholic part of Old Europe. The good Bishop of New Brunswick left town on Tuesday morning, on his return to his Diocess.

PURGATORIAN SOCIETY.

The Bishop announced, last Sunday, that he was anxious to re-organize this Society, which was founded two years ago for the purpose of exciting, amongst the faithful, a charitable desire to relieve, by their prayers and other good works, the suffering souls in Purgatory. The office of the Dead is to be recited once a week in future, by the choir members, for the repose of the faithful departed. This pious practice will commence on

to-morrow evening, in the Church of Our Lady of Sorrows at the Cemetery of the Holy Cross, and will be continued there during the fine weather. In winter, it will be recited at St. Mary's. We will take an early opportunity of explaining more fully the objects of this laudable institution. Dr. Walsh, when in Rome, obtained from the Holy See extension to the Halifax Purgatorian Society, of all the Indulgences which have been granted by the Sovereign Pontiffs to similar societies in Ireland. "It is a wholly and wholesome thought to pray for the Dead."

RIGHT REV. DR. FLEMING.

This excellent Prelate returned from Europe, in the last Steamer from Liverpool. On Saturday, he was fortunate enough to meet a small vessel on the Newfoundland coast, which took him on board, so that his unexpected arrival at St. John's must have caused an agreeable surprise to his admiring flock. We have heard the most cheering accounts of the progress of the new Cathedral from some recent visitors to Newfoundland, and we heartily pray *God speed* to this glorious undertaking. It will be an imperishable Monument to the memory of Bishop Fleming, and will proclaim to future ages the lively faith, and unbounded generosity, of his noble and warm-hearted people. As Irishmen and Catholics we are proud of them, for they know how to honour their religion and country. The work in which they are engaged is truly great; they are preparing a habitation not for man, but for God. May their untiring and zealous pastor live to witness the completion of the splendid Palace which he is building for the King of Heaven!

UNWARRANTABLE INTERFERENCE.

There is a Catholic now lying sick in Halifax, who has been long since received into our Church. In her recent illness she sent for a priest, who administered to her the sacraments, and prepared her for death. As a virago in the neighbourhood attempted to obstruct his entrance, he took the precaution to ask the sick person, before witnesses, in what faith she wished to die, and by what clergyman she wished to be attended. It was in consequence of her distinct answer, that the priest proceeded to discharge his duty. Will it be believed that a Reverend gentleman in this city belonging to another church, has with the knowledge of the above facts

repeatedly annoyed this suffering creature, by his obtrusive visits? It seems he goes under the auspices, and at the instigation of the virago above alluded to. Would to heaven, that he would expend a portion of his misdirected zeal upon the individual herself for she needs it much! We would address the same charitable advice to two pious young ladies, who by way of helpmates to the Reverend gentleman, have been also disturbing the bed of sickness, by their uncalled-for intrusion. Do they know the real character of the woman who admits them? If this caution be not sufficient, we are prepared to enter into explanations, which will be exceedingly embarrassing to all the parties concerned in this unjust interference with the religion of their neighbours. *Verbum sat.*

HAMMOND PLAINS.

On Thursday, 3d instant, Right Rev. Dr. Walsh visited this rising settlement for the purpose of enquiring into its spiritual wants, and of administering the Sacrament of Confirmation. He was assisted by the venerable Father Vincent of Tracadie, and the Rev. Messrs. Kennedy and Hennessy. After Mass the Bishop explained the objects of his coming, and confirmed 18 persons whom he exhorted before and after the reception of the Sacrament. The absolution of the Dead was also performed by him in the Church, and in the adjoining Cemetery, after which, the Catholic inhabitants met, the Bishop in the chair, and some resolutions concerning the Church, and the state of religion in the district, were entered into. Every preparation had been made for the solemn blessing of the Cemetery, but in consequence of the unfavourable state of the weather, this interesting ceremony was postponed.

THE TRAPPISTS.

The good Pere Vincent of Tracadie, and Prior of the Trappist Convent there, has arrived in town, on a visit to the Bishop. We have heard that he has come to solicit permission, from Dr. Walsh, to establish a Branch of his Order in the Diocese of Halifax. We need not say how happy we should feel at seeing an establishment of this kind in the Diocese, and in a locality as convenient as possible to the capital itself. The counsels of the gospel are reduced to practice in the lives of those austere solitaries, and the influence of their

edifying example would be felt most powerfully throughout our Catholic community. If the mortified and silent Trappist should come amongst us, his whole life would be a continual reproach to our tepidity in the service of God. "Sedebit solitarius, et tacebit;" but there will be an eloquence in his silence, more powerful than words.

One of the passengers by the Caledonia, named Moore, died on the second day after the Steamer left Liverpool. He was an Irishman and a Catholic, and had gone to pay a farewell visit to his native land after many years' absence in America. There were three priests in the ship, the Rev. Messrs. Hayden, of Pittsburg, and Wylie, of Boston, returning from Italy, and a young French clergyman who is proceeding to Montreal. The latter who fortunately speaks English, having discovered the dangerous state of the dying passenger, heard his confession, and prepared him for death. May he rest in peace!

ROBBERY AT ST. MARY'S.

Two persons accused of the recent sacrilege, have been committed to prison, and are to take their trial for the offence in the month of November. Happily they do not belong to this community. We will say nothing on the subject which would prejudice the case, or excite any bitterness of feeling against the accused. They are to be exposed to the ordeal of a public trial, and as the law presumes that every one in their unenviable position is innocent until the contrary be fully proved, we will charitably do the same. We trust, however, that another such outrage on the religious feelings of the community will never more be perpetrated in Halifax.

NATIVITY OF THE B. V. MARY.

On the morning of the 8th of September, the Bishop will receive into the Order of Our Lady of Mount Carmel, such of the faithful as are anxious to be invested with the Scapular, out of devotion to the Mother of God, and from a desire to imitate her virtues. The pious children of Mary who have been recommended by their spiritual directors to enter this holy association will gladly avail themselves of this favourable opportunity to choose Her for their Mother and Model, in Her own Church, and on Her own Festival.

ST. MARY'S AND ST. PATRICK'S TEMPERANCE SOCIETY.

The Pledge of this Society will be administered to-morrow, after Vespers, by the Right Rev. Patron. All those who are anxious to be enrolled before the next Quarterly Meeting, are requested to attend on this occasion, together with the Office Bearers of the Society. "Brethren, be sober, and watch."

LITERATURE.

LETTERS FROM BELGIUM.

Continued.

LETTER II.

Belgium, ———, 1842.

DESCRIPTION OF A ROMAN CATHOLIC DAY.

In the morning as soon as it begins to be light the church bell is rung, to remind the people to offer a prayer in honour of the Incarnation. You would not understand in what the first part of this prayer consists, unless I explained many things, which I hope hereafter to do. The last part is that beautiful collect in your prayer-book, for the Annunciation—'Graft, we beseech thee, O Lord, in our hearts,' &c. Every body who is awake (and the bell generally awakes us) says this prayer, being directed to each part by three strokes of the bell. Thus we all pray together, honouring God for having given us his Son, to be born of a pure Virgin, and to take our nature upon Him. The first prayer we are taught to utter when we begin to rise, is a short address to the Holy Trinity, as 'Glory be to God the Father,' &c. very fervently and thoughtfully. Then we make an offering of ourselves to God for the day in our own words, something in this way: 'O my God, I offer myself up unto Thee this day, with every thing that I am and have. I offer unto Thee my thoughts, my words, my works, my feelings. Sanctify me wholly, and make me a living sacrifice, acceptable in thy sight.' Then the Lord's Prayer, and Ave Maria, which I will tell you about soon; then the Belief, a Confession of sins, and four short prayers called acts of Faith, Hope, Charity, and Contrition. I will not tell you yet of several things which Roman Catholics also do, such as making the sign of the cross with holy water, &c. because I must first explain these things, in order to show you how much such external signs assist our devotions. Now you would not think it could be so.

At every meal, and even before the slightest refreshment, God's blessing is invoked; and a thanksgiving offered after it is taken. This is most scrupulously observed. I used to think it very pretty at first, if I gave a little child an apple or a cup of coffee at the door, before tasting either it joined its little hands and whispered a short prayer, and then

kissing the tips of its fingers in compliment to me, stretched out its hand to receive it. As far as may be, persons keep their minds undisturbed till church begins, as the morning service is our most solemn worship, and we wish to assist at it with the deepest devotion. I will explain it at length very soon. It is too sacred to be hurried past now. This over, those who have leisure sufficient remain in the church for private devotion; the clergyman is obliged by the church to remain, he may not hurry out of church immediately, he must remain to pray. On returning home, before beginning any work, a Roman Catholic offers that work to God to be blessed and sanctified. And every time he changes his employment he offers the fresh occupation to God. Every time the clock strikes he offers the new hour to God. Even while the clergyman is preaching, I observe this is done: every head is bowed for a few seconds in ejaculatory prayer. All this is most quietly and simply done, seeming as if it had grown up with them, and that it would be very strange to them not to do it: they have so many other pious customs, that I should tire you with telling them. Indeed, I do not think I know them half yet; I am always learning something new of these dear holy people. Well, at noon the church bell rings again: this is to call us to a few minutes' examination of conscience, as to how we have passed the morning, and to make fresh resolutions for the rest of the day yet to come; then it strikes the three times for the Incarnation prayer, in which we offer up Christ as the Man God. At three o'clock, especially on Fridays, most persons offer a Lord's Prayer or a Litany for a happy death, in memory of Christ's precious death at that hour. At four or five o'clock in all towns there is a benediction service, but every day in the country we have this beautiful little service only occasionally. It is performed sooner or later according to the season, always after working hours, in order that servants and farm people may have time to attend. It is very short, but persons of leisure frequently go an hour before it begins for private devotion. And in the summer the poor people come in numbers to pray in the church-yard. When they cannot do this, they never omit praying at home. I find there is no prayer more punctually performed than the family evening prayer. The father of the family acts as priest, and the devotion is never shorter than half an hour, generally it lasts three quarters; and if any member of the family is fatigued and wishes to go to bed before the family is assembled, he or she kneels down in the common room, and spends as much time as this in devotion. Each child says its prayers at its mother's knee before going to bed, till they are old enough to be trusted to pray alone. A mother's evening is well taken up with such holy duties. I went in at five o'clock one summer afternoon to our farm, and found the little ones already saying their prayers—'You are going to bed early,' I said—'No, ma'am,' the mother replied; but I begin early when I can, for it

takes a good time to get through six of them, and I am always afraid lest any thing may happen to hinder me, if I put it off too long.' The church bell rings again late in the evening to call to examination of conscience, and again to offer to God the Incarnation of Christ, and ourselves to his protecting care for the night, together with our fellow-parishioners, the pastor, the sick, and especially the dying if there be any.

You must not suppose that every body does every thing just as I have described it. Many things interrupt these stated devotions, but every one performs them more or less; and those who cannot pass every day in a regularly devout manner, have numerous opportunities of keeping a devout spirit alive within them at the great festivals and other holy days, appointed by the church, when the fervour of devotion which is excited rests in the mind, and renders prayer an easy daily exercise.

LETTER III.

Belgium, ———, 1842.

I must now tell you something about our clergymen. I dare say you know that the Head of the Roman Catholic Church is the Pope. Every clergyman all over the world is under his spiritual government. Whether in America, or in India, or in New South Wales, or in England, or in Ireland, or in France, every Roman Catholic clergyman, whether bishop, or rector, or tutor in a college, or doctor in a university, is governed by the Pope, and takes upon himself the vow of submission to him at his ordination. To assist him in so great a work, he has many very learned men called cardinals, living in Rome with him; and in every country certain powers belong to bishops, for the government of the clergy in their own diocese. In countries where the bishops are free to exercise all the powers the church gives to them, and to govern according to her laws, the wise management, are beautiful, very beautiful. In Belgium, since Leopold has reigned, they have this liberty: and it is delightful to watch from year to year the progress which each diocese is making in spiritual improvement. The bishops of Belgium meet every year to consult upon the best measures to be adopted in each diocese; some of these measures are adopted in every diocese, and some are found useful only for such and such a diocese. Each bishop has a college near his palace, where the young men who offer themselves for the church are educated; and no others are admitted. It is one of the bishop's duties to become acquainted with the character, talents, and general disposition of these ecclesiastical students, and to keep notes of every such person's general inclinations, &c. These young men are trained most carefully to the exercise of prayer, and their conduct guarded by the gentlest but most exact vigilance. Their stu-

nies are superintended by professors who have been educated in the same holy seclusion, and who have never mixed in worldly society. On certain days in the week they are allowed to walk out, but never out of town alone; always one companion or two with them, and they must frequently change their companions, they may not go out often with the same. Their time is well filled up with study, which is varied so as not to weary. Their food is chosen so as to contribute to health, and sufficient time given to each meal, to render it agreeable. They wear the clerical dress, as a means of accustoming them to the sanctity of conduct required of a priest. They come home to their families twice every year, their long vacation being in August and September. It is at these times that we see them, and are able to judge of the excellence of their education, by their holy though cheerful manners: our cure's brother was one of these. No dinner party is merrier than where two or three young collegiates are present, with their college stories, and songs, and comic anecdotes. Yet all so discreet, and modest, and well chosen, that were their bishop present he would see nothing to blame. When the time comes for them to become priests, they have seen sufficient of the holy life they must henceforth lead, to know whether they find it suitable to them. They have also the judgment of their superiors, their confessors, their tutors, and bishops, to appeal to, who, if they have remarked any thing during their long sojourn with them, to render it doubtful whether they are suitable to the priesthood, never fail to advise them to choose some other occupation, and such advice is a law with them. But if they find themselves ap- all hands, and by their own conscience proved on also, they offer themselves as candidates for the sacred profession, and are ordained.

Another of a bishop's duties is to become acquainted, as far as possible, with all the parishes of his diocese; and with their situations in regard to each other. The general customs and occupations of the inhabitants, &c., so that when he has a young priest to place, he may choose for him a parish suitable to him. The first thing he attends to, is the spiritual good of the parish to which he sends him; the second, the comfort and happiness of the individual. The first he endeavours to attain by sending him to a parish, in which by natural disposition, temper, health, &c., he is likely to do most good. If it is a parish which, by local circumstances, such as being a sea-port, &c., the inhabitants are much tempted to great sins, he chooses a man of a strong mind and body, and one of a courageous enterprising spirit. If it be a quiet village sheltered from temptation, and long accustomed to see and know its holy customs, the bishop sends a man of a retired mind, gentle and

meek; who will daily live among his holy villagers, himself their example and companion in their still heavenly life. When he comes into his office he is surrounded by his neighbouring clergymen, who guide and watch over him, and report his conduct to the bishop. If he is found in all respects suitable to the parish chosen for him, he generally remains for life; unless he wish himself to make a change, which is rarely found to be the case, as obedience to the will of God in selecting for them by their superiors, is generally considered by Roman Catholic priests a sufficient reason for being content. If any reason exists for changing them, however, they hold themselves ever ready to go at a moment's notice: "For God and the Church" is a priest's motto, and he stands ever ready to act up to it.

The second thing attended to by the bishops, is the temporal comfort of the individual. This he consults by sending him, if other things render convenient, near his native town or village, that he may have the comfort of being near his family. The bishops are most tender-hearted towards their clergy in all such things as do not oppose the good of the church. I know a vicar whom he has just sent into a parish where a favourite old aunt lived. They are at liberty to consult him on the most trivial occasions, and all call him their good father.

Every year they are called to the examination, as it is called. This is a strict inquiry as to their studies, which they are never allowed to lay aside; they must ever keep up their college studies; and to aid them in doing this, monthly conferences are held, consisting of little bands of neighbouring clergymen, six or eight or so, who meet at each other's houses on a fixed day, and confer together on certain points given at the previous meeting. They meet at ten in the morning and remain together till three or four; the strictest rules are observed; no conversation allowed except on the subject of the meeting, and while they take refreshment, each reads the bible or some spiritual book to the others: the bishop has a report made to him of these studies.

Thus the working clergy are constantly in communication with their bishop, and he is able to judge exactly whether each and every one of them is doing his duty. Besides their bishop, the clergy of every diocese has a certain number of deans, to each of whom is given the superintendance of several parishes; his charge is, among other duties, to visit every parish in his deanery at stated times; at these visitations he is to examine the children, poor and rich; none are excused from attending in their parish church. Here they are strictly examined to see whether their pastor has duly taught them in the catechism, which he is bound to do twice a week in the smallest parishes, and

offener in larger ones; the dean has also to examine the vessels used in the service of the most holy sacrament: also the priests' officiating vestments, the altars, altar-cloths, baptistries, &c. &c. If any parishioner has any complaint to make of the pastor, or any redress to seek, he is to go into the sacristy, and speak to the dean about it. These are some of the duties of a dean.

Clergy thus watched over, could have little opportunity of doing wrong if they had the inclination; but trained as they are previously to undertaking the sacred office of priest, they are by habit and inclination holy and devoted men; they are consecrated to God, and for him they spend and are spent: every thing tends to heighten and encourage this fervency of spirit, as you will be assured when I tell you how a Roman Catholic clergyman passes his time. First, he is bound to recite every day the office of the breviary. This is a service from which your church has taken her daily service, and is, therefore, much upon the same plan: that is, it consists of parts of the psalms, and chapters of the bible, with other spiritual reading, with hymns and collects, and other very deeply devotional exercises; altogether occupying two hours of every day, which he may divide as he pleases; and he has to keep strict watch over himself, lest his attention should wander, as he may not recite one psalm in a careless thoughtless manner. His duty is to *pray*, and he *must* pray; he must pray for the church in general, he must pray for his own flock, and he must pray for his own soul; and he has to give account to his confessor of the manner of reciting his daily office: he frequently goes into the church to perform this serious duty, frequently rising long before day for this purpose. His next sacred duty is the celebrating the death and passion of Christ as a sacrifice, and receiving the holy sacrament every morning fasting. You must feel how this tends to solemnize his mind, and keep him holy in life and fervent in devotion, in order to prepare himself duly for so great a solemnity. He gives time to private meditation before the service begins, either with his bible or some spiritual book. He must also keep his mind retired, and in rest; and he will rarely see any visitor, or be consulted on any business before holy communion. His next duty is to read some portion of the holy scriptures daily. And his other duties extend to hearing confessions, administering the holy sacrament daily to any one who choose to receive it, visiting the sick, staying with the dying, catechising the young, and keeping up his studies. Thus his time is well filled up, but not slavishly so; he is encouraged by his church to take recreation, and to take it heartily, and after so many solemn duties well and earnestly performed, no creature on earth

is better fitted for cheerful enjoyment of the Christian society, than a Catholic priest. Their general society is among each other, and as in Belgium the dinner hour is twelve, a small dinner party pleasantly divides their day. This consists of three or six or more as it may be, from which their parishioners also are by no means excluded, and very pleasant meetings are those at the dinner table of a priest; the greatest neatness is observed, luxury is alone excluded. I never heard any thing of mirth so real as theirs, so genuine, so heartfelt, truly proving that peace within, which God has promised to those who give him their heart. Their hospitality is unbounded, every one is welcome to share their hearth and home; and every one will find something prepared for his amusement, according to his age and taste. For children a store of sweetmeats, or pictures, or toys, are always at hand, and games of puzzles, and boxes of building materials: for grown-up children, tricking images which set off in a row nodding their heads at you, or old grinning men who start up out of boxes, or little infant Jesus's who clasp their hands and close their eyes and pray; for school-boys and girls, story-books or books for study, or of history; for dear friends handsome volumes or maps, or something equally worth accepting. 'Freely ye have received, freely give,' is the maxim universally followed.

To be continued.

THAULERUS,

A PREACHER IN THE MIDDLE AGES.

Thaulerus was born in 1204; and soon after the elevation of John the XXII. to the papacy, he entered the order of St Dominic. He travelled into France, and was raised to the rank of Doctor in the University of Cologne. His natural and acquired endowments soon made him noticed in the schools. His zeal, and the commands of his superiors, engaged him in the apostolic ministry. The cities of Strasburgh and Cologne were the first scenes of his labours; and his reputation spread from them over all Germany and the adjacent territories.

Thaulerus was most assiduous in the discharge of his functions; incessantly employed in teaching the truths of religion, in exhorting sinners to repentance, and advancing the good in virtue. The time which was not thus employed, he gave to prayer, or the study of the scriptures. Whenever he preached, the churches were crowded with hearers; persons of the highest rank, of the greatest reputation for talent, of the most distinguished piety, placed themselves under his direction.

'But,' says the writer of his life, 'Thaulerus was all this time, very different in the eye of God, from what he appeared to the public and himself. A subtle pride, of which he himself was scarcely sensible, corrupted all his actions, and was leading him to

rain; but it pleased the Almighty to snatch him from the precipice.' He was then in his fiftieth year.

At this time, continues our author, a poor layman, a devotee of secular learning, but deeply versed in the science of the saints, dwelt in Germany, at a distance of about 50 miles from Cologne; it pleased the Almighty to make him the instrument of his merciful designs on Thaulerus. God revealed to this layman his intentions in respect to Thaulerus, and ordered him to repair immediately to Cologne, and there to conduct himself in the commission entrusted to him, as the Holy Spirit should suggest. He disclosed to him the real state of Thaulerus's interior; his good qualities, his defects, and what was wanting to make him a perfect follower of Christ.

Without delay, the layman repaired to Cologne. He attended at a sermon preached by Thaulerus; and, when it was finished, he presented himself before Thaulerus, and requested him to be his spiritual director while he should stay in that city: Thaulerus assented to his request; and the layman spent three months in prayer and penance under his direction.

At the end of them, he besought Thaulerus to preach a sermon on the best means of attaining the height of spiritual perfection. 'Why,' said Thaulerus, 'do you make this request to me?' What will you understand of a discourse which necessarily must be sublime?' The layman humbly replied, 'That, though he might not be capable of understanding such sublime speculations, he might nevertheless be moved by them to desire, with humility, the perfection which they inculcated: and, perhaps,' he said 'there may be some one among the audience to whom such a discourse may be essentially useful.' After much entreaty, Thaulerus consented to preach the sermon requested of him. He preached it a few days after; the audience were charmed, and the preacher and his eloquence were the discourse of the day.

On the following morning the layman waited on Thaulerus; repeated to him, word for word, the whole of his sermon, and then humbly requested his leave to comment particularly upon it. To this Thaulerus consented; and the layman then pointed out those passages in it, where purity of heart, detachment from creatures, and real humility, were most inculcated. He then opened to Thaulerus the inmost recesses of his heart, and made him sensible how much he fell short of the doctrine which he had inculcated; and concluded by telling him, that he was little better than a Pharisee.

Up to that word, Thaulerus heard the layman with patience; but it then failed him, and he began to justify himself with some warmth. The layman would not allow him to proceed: 'I call him a Pharisee,' he said, who, being full of himself, or too sensible of the esteem of men, seeks in his actions, however otherwise good and holy, his own glory, and not the glory of God. Consider, if you are not

of this number. With what dispositions did you begin your studies? With what self-complaisance did you contemplate your progress in them? What satisfaction have you in thinking of your dignity of Doctor? Of the gifts with which heaven has favoured you? In stead of referring them to the glory of God, who should have all your love, and all your trust, you regard yourself too much: and thus, with all your knowledge, you are really ignorant; and with all your labours, sermons, and writings, you do little good. Your doctrine is heavenly; the word of God is often on your lips; but in consequence of your want of humility, you yourself do not relish the truths which you teach, and they produce little effect on your hearers. The pure of heart, those who seek God only, are shocked by your sermons, which contain many good things, but abound too much with yourself.' Here the holy layman paused.

For some time Thaulerus was silent: he was confounded with the clear view, which, for the first time, he had of his vanity and defects: but it was the moment of grace. 'I acknowledge,' he said to his instructor, the truth of all you say. The Holy Spirit speaks by you to me. You read into my heart; God only can enable you to do it. I was a stranger to my heart; complete what you have so well begun; you are my guide, my teacher, my master.'

Satisfied with his good dispositions, the layman put into the hands of Thaulerus a writing, containing the true principles of a spiritual life, and desired him to reflect seriously on it, and give himself up for a few days to retirement and devotion. Thaulerus obeyed; and during his retreat, the layman frequently called on him, explained to him the science of the saints, and watched his progress in it. He inculcated to him the necessity of humility, of mortification, of self-renunciation, and of living for God alone. When he found that Thaulerus was thoroughly initiated in these holy doctrines, the layman informed him, that the will of God called him elsewhere, and that he should be absent from him during two years. 'During that time,' said the layman, 'you must abstain from preaching, from teaching, from hearing confessions, from direction of souls, and all other public functions. You must faithfully practise the ordinary duties of the community; and when you are not employed in them, you must remain in your cell; abstain from the pursuit of profane science, and, in solitude and silence, incessantly bewail your sins at the foot of the cross. You will suffer much, both in mind and body; but you will not be wholly without divine consolation. Above all things, trust in God. You will learn at length to renounce yourself, to take up his cross and follow him.'

Thaulerus obeyed these lessons most punctually.

The brilliant, the eloquent, (we had almost said,) the edifying Thaulerus, was no longer seen; in his stead came a monk, regular at the prayers and other duties of the community, employed in its meanest offices, and, at all other times, shut up in his cell. The change struck every one, it became the general talk of Cologne, and it was finally concluded, that from some cause or other, probably from too great application to study, Thaulerus had deranged his intellects: his great learning, it was said, had brought him to an early childhood. Thus he became a subject of great contempt; and, all this time, he was afflicted with frequent and painful illnesses, and interior trials of the severest kind.

He persevered, however, under the trial. At last, on the 25th January, the feast of the conversion of St. Paul, in the year 1318, which was exactly two years after the layman had quitted him, he suddenly felt sentiments of compunction and devotion, of hatred of sin, and of the love of God, which till then he had never known. A ray of light seemed to burst on him; it filled him with unspeakable gladness; the sacred science of the cross was infused into him, and all the knowledge, which had once been a subject to him of so much pride, appeared to him contemptible.

The layman then called on him: he congratulated Thaulerus on his reformation, and assured him it was nearly complete: but he enjoined him to watch carefully over himself. 'It is the will of God,' he told him, 'that you should preach again to the faithful: you will again be the subject of admiration; again be courted and followed; but take heed; the world's contempt of you was serviceable to you; be on your guard against a return of its favour.'

Three days after this interview, Thaulerus again ascended the pulpit; it was known that he was to preach, and he had a splendid and crowded audience. Just as he was entering on his discourse, a sentiment of sorrow for his sins rushed on him, and chained all his faculties. He wept bitterly, but could not articulate a syllable. The audience wondered, and after some time went away, some of them shocked, and others laughing at the strangeness of the scene. Thaulerus received this new humiliation with joy; offered in silence his thanks for it to God; blessed him for all his mercies, and resigned himself in heavenly peace to his holy will.

With these sentiments he returned to his cell. He found the layman there: 'This last humiliation,' he said to Thaulerus, 'was wanting to complete the work of God, and to fit you for his holy designs. You have cheerfully sacrificed your reputation to him; he has accepted the sacrifice. Remain in solitude and dedicate yourself to prayer

for five days. At the end of them, his Holy Spirit will descend upon you, and you will then be properly qualified for preaching his sacred word, and he will bless your endeavours.' The layman then took his leave of him.

At the end of five days, Thaulerus resumed the functions of his ministry; and from that time practised all he taught. Assiduous in the discharge of his duties, he spared no fatigue in them; and all the time which he did not employ on them he gave to prayer, or to the composition of works for the instruction of the faithful. His sermons and writings were equally admired; but they no longer produced barren admiration. Numbers were reclaimed by him from sin; and numbers advanced, under his guidance, to evangelic perfection. He was equally sought for by the learned and the ignorant; the greatest persons of the times consulted him; he was the advocate of the poor, the friend of the comfortless; and, long after he ceased to live, his memory was in general benediction.

A short time before he died, he wished to see, once more, the layman, to whom he owed his conversion. When he saw him he put his hand on an account which he had written of the particulars of it, and expressed to the layman his wish that he would make it public, 'for the instruction of those who, (as once had been his case,) might flatter themselves, from the eclat of their spiritual exertions, with an opinion of their own perfection, while, in fact, they are barren of good in the eye of the Almighty.'

THE TRUE SPIRIT.—Professor Longfellow, in one of his beautiful compositions speaking of the human heart, says: "What I have seen of the world, and known of the history of mankind, teaches me to look upon the errors of others in sorrow, not in anger. When I take the history of one poor heart that has sighed and suffered, and represent to myself the struggle and temptation it has passed through; the feverish inquietude of hope and fear; the pressure of want; the desertion of friends; the scorn of the world that hath little charity; the desolation of the soul's sanctuary and threatening vices within; health gone; happiness gone; even hope, that remains longest, gone; I would fain leave the erring soul of my fellow-man with Him, from whose hands it came."

—Acustom yourself to think much of God alone; you will see the dread of death lessened, changed into resignation, perhaps into desire.