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# THE CROSS.



NEW

SEASONS

VOL. 2.

NO. 39

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.

HEALTHYMAN, OCTOBER 2, 1845.

## CALENDAR.

- Oct. 5—XXI Sunday after Pentecost, and 2d Sunday of October.  
 —Feast of the solemnity of the Rosary of the B. V. M.  
 6—Monday—St Bruno, Confessor.  
 7—Tuesday—St Mark, Pope and Confessor.  
 8—Wednesday—St Bridget, Widow.  
 9—Thursday—St Dionysius and Companions, Martyrs.  
 10—Friday—St Francis Borgia, Confessor.  
 11—Saturday—St Gallia, Widow.

*O Angel of God, to whose holy care I am committed by the supernal clemency, enlighten, defend, protect, and govern me. Amen.*

In order to animate the faithful to have frequent recourse to their Angel Guardian, Pius VI., by a perpetual Brief of the 2d of October, 1795, granted 100 days' Indulgence every time, for making this devout address, and to those who practise this prayer, morning and evening through the year, a Plenary Indulgence on the feast of the Guardian Angels, (October 2,) provided they confess, and receive the Holy Eucharist, visit a church, and pray for the pious intentions of the Sovereign Pontiff. These Indulgences may be applied for the relief of the poor souls detained in Purgatory.

## DEVOTION TO OUR ANGEL GUARDIANS.

It has pleased the Almighty to assign to every Christian an Angel, to be his faithful Guardian during life. "He hath given his Angels charge over thee, that they should keep thee in all thy ways." Ps. 90. He wishes that these Holy spirits should never lose sight of us, but should be always with us, protecting and assisting us, defending us against our spiritual enemies, and carrying us as it were in their hands, that we may fall into no evil, and thus arrive to a participation of their eternal happiness. It is their desire that we may succeed in filling up the places of those spirits that are fallen, and that our fidelity, like their own, may be rewarded for ever in glory. We ought to be thankful to God for having given us Angels for our Guardians, and at the same time each one of us should entertain a great devotion towards that particular Angel, to whom he is committed, placing a confidence in his protection, often thinking of his presence, and imploring his continual assistance. The following prayer for this intention is well known, and has been long in use :

## SHUBENACADIE AND NINE MILE RIVER.

On Tuesday, 23d September, the Bishop, accompanied by the Rev. Messrs. Kennedy and Tracy, visited the Indian settlement in the neighbourhood of Shubenacadie. The good Micmacs had erected a flagstaff of immense altitude, with an appropriate Banner hoisted, to welcome the approach of their clergy. The chief and two of his brothers were present. The various services performed in the Indian chapel and cemetery, by the Bishop and Clergy, seemed to produce a deep impression upon those children of the forest. At the close of the proceedings an Indian *Te Deum* was beautifully chaunted in thanksgiving to Almighty God for the favours he had vouchsafed them.

On the following day a Visitation was held at the chapel of St. John, near the Nine Mile River. At eleven o'clock, Mass was celebrated by the Rev. Mr. Kennedy, at the conclusion of which the Bishop delivered an exhortation on a text from the Gospel of the Day—"Blessed are they who hear the Word of God and keep it." He afterwards gave an instruction to those who were about to be confirmed, on the nature of that sacrament. Some Indians who had been prepared on the previous day were amongst others signed and sealed with the Holy Ghost. The Absolution of the Dead was then performed in the adjoining Cemetery. In addition to the other clergymen, the Rev. Father Vincent of Tracadie assisted the Bishop during the ceremonies.

### FEAST OF THE HOLY NAME OF MARY.

MARY is the Name of our Most Merciful Mother, of the Queen of Heaven, of the Great Mother of God himself—a Name, signifying the *Star of the Sea*, the *light of the world*, and *Our Lady*, which Titles are glorious to her, and most consoling to us—a Name which should be always impressed on our hearts, and which we should have frequently on our lips, during life, but more especially at our dying moments.

To encourage the faithful to a frequent invocation of this sacred Name, together with that of JESUS, Sixtus V. by a Brief dated July 11, 1587, granted for ever to the faithful, an Indulgence of 25 days, each time they invoke these most sacred Names, and a Plenary Indulgence at the time of death.

### ST. MARY'S.

On Saturday, in Ember Week, an Ordination was held by the Bishop, in the Cathedral, when Mr. Alexander McIsaac and Mr. William McLeod received the Holy Order of Sub-deaconship.

On Friday morning, 26th September, the Rev. Mr. Kennedy sailed from Dartmouth for the Eastern portion of that district. The long-neglected Catholics of Pope's Harbour, Ship Harbour, Sheet Harbour, &c., will have been thus visited for the first time, for the last two years. Those who constantly enjoy the benefit of a resident priest should be most grateful to God, for those priceless com-

forts of their religion, of which so many of their fellow-Catholics are deprived.

On Friday evening, 26th September, a Meeting of the Catechistical Society was held, the Bishop in the chair, supported by Rev. Messrs. Tracy, Nugent, and Hennesy. Some new members were admitted, various subscriptions towards the funds of the Society were paid in, and a new classification of the children was made. A sufficient number of teachers, both for boys and girls, then volunteered their services for the next three months. They have engaged to teach not only at the Cathedral, but also at St. Patrick's Church, North End, from which a very satisfactory report was made of the attendance of children at Catechism, on Sundays. It was resolved, that at the next Quarterly Meeting, preparations should be made for the examination of the children, and a distribution of Premiums.

On Monday, 29th September, Feast of St. Michael the Archangel, an Ordination was held at St. Mary's, when the Rev. Messrs. Hennesy, McIsaac, and McLeod, were promoted to the Holy Order of Deaconship, by Right Rev. Dr. Walsh, assisted by Rev. Thomas Tracy and Rev. John Nugent.

## LITERATURE.

### LETTERS FROM BELGIUM.

Continued.

LETTER V.

Belgium, ———, 1842.

He comes as a propitiatory victim for sin, as the giver of grace, as the daily friend, to return to heaven in the odour of a sweet-smelling savour before his heavenly Father as the sacrifice consumed upon our altar, obtaining for us salvation and benediction, and peace, and grace in this world, and glory for the next. 'We have, therefore, only humbly to pray and beseech thee, most merciful Father, through Jesus Christ thy Son our Lord, that thou wouldst vouchsafe to accept and bless these gifts, these presents, these holy unspotted sacrifices.' Heaven is now opened to us as we raise our hearts in most earnest supplication. We ask all that we most stand in need of in these fervent moments. We do not come with prayer alone, but with sacrifice, a sacrifice 'holy, unspotted.' We offer to thee first, for thy holy Catholic Church, for the

servant Gregory our Pope, for our bishop, for our king; for these it is our first duty to pray. We offer it for all orthodox believers and professors of the Catholic and apostolic faith. 'We beseech thee, be mindful, through this offering which thy beloved son Jesus Christ is about to make of Himself for us, of those most near and dear to us. \* \* \*

(Here the Priest has many to pray for, and there is a pause sufficient for the congregation to bear in mind all he would pray for.) And knowing the whole host of heaven is united with him in adoration of Him he is about to receive from among them, he names before God some of the most illustrious saints. At this moment heaven and earth seem to be united, and he feels the union 'The communion of saints,' is to the believer a reality. He knows that every angel and saint must be interested in the work of Christ at that moment, and he communicates with them in thought and feeling.

All is prepared; we have only again to supplicate that our oblation may be received, which the Church most earnestly teaches us, in language the strongest she can use—and three times repeated:

'We therefore beseech thee, O Lord, graciously accept this oblation of our servitude, as also of thy whole family; and to dispose our days in thy peace, preserve us from eternal damnation, and rank us in the number of thine elect. Through Jesus Christ our Lord. Amen.'

And again: 'Which oblation do thou, O God, vouchsafe, in all respects, to bless, approve, ratify, and accept; that it may be made for us the body and blood of thy most beloved Son Jesus Christ our Lord.'

'HE SPAKE, AND IT WAS DONE.'

After all that can be said or written about the sacred words of consecration, they carry their own meaning with them. and the Catholic to whom the consecrating Priest represents Jesus Christ, has their explanation in them. The Priest is acting in the very name of Christ. He places his hands over the bread and over the wine, and Christ speaks by his mouth, and says,

'THIS IS MY BODY.

'THIS IS MY BLOOD.'

He speaks, he calls it His Body and His Blood.

And as in all other his declarations there can only be truth, so now this his declaration is received by the believer.

As soon as these words are spoken the bread becomes His Body, and the wine becomes His Blood.

He has spoken, and it is done.

'O God, who in this wonderful sacrament'—is the address of our church, the week of the commemoration of its institution;\* and which she repeats again

\* The time appointed for the annual commemoration of the institution of the adorable sacrament of the altar, begins on the Thursday after Trinity Sunday. Chosen by the church, because she is then at leisure to give the whole of her thoughts and devotions to the contemplation of this her

and again, never seeming to tire of that one collect, day after day, and in service after service, in private and public ever saying the same words, as if no word could express so nearly our feelings as that one 'Wonderful!'

Wonderful that of all the 'good' things created and given to us, or created within us, neither our thoughts, nor our feelings, nor our affections—none being of a price equal to his greatness, whereby we might dare to come into His holy palace, and approach the footstool of His lofty throne. He has given Himself to be our offering. He has placed Himself in our hands, that we might have a Gift to bring which He could not refuse, by which His greatness could not be diminished, and by which man could be made acceptable. How terrible is the Greatness of God! And how awfully is it shown in the institution of the Mass! It being impossible for Him to be served with any thing unequal to Himself, and there being only Himself which was His equal, He gave Himself to man to be his Offering. The means he devised in order to become this offering, this sacrifice—still 'wonderful'—was the power given to the true Priests of His church, to command His presence at the consecration. By this priestly might Christ comes down upon our altar—in his Flesh and Blood, Soul and Body, Godhead and Manhood, glorious as it is in heaven, and remains among us till the communion of the Priest.

To prepare her children for the due valuing and understanding this their Treasure beyond all price, the church directs her every attention. For this she has prepared gradually and surely a collection of expressive ceremonies. One holy Pope after another has added something grand, and rousing, and strong, and feeling, to the Mass. Some have introduced a matchless form of words, as the 'Glory to God in the highest,' or, 'Lamb of God, who takest away the sins of the world,' &c. Some have taught a gesticulation—a significant movement—or have given a meaning to the lighting of candles, or the ringing a bell, or the form of a vestment, all full of intelligence to the worshipper, and arousing his attention to her grand work, her 'wonderful' work—the bringing the Victim upon her altar for the sacrifice. For this her Priests are trained to holiness, because of the Holy Offering they must daily handle, and be in contact with. For this she consecrates her vessels, her linen—every thing that may be used about the sacred Deposit committed to her. To honour and reverence the moment of consecration she has surrounded it by observances, all under the strictest system of laws—a beautiful code, ratified by her earthly law-giver the Pope. These laws—the Rubrics—descend

inestimable blessing. On the actual anniversary of its institution, Holy Thursday, she is too much absorbed in grief in the commemoration of the sufferings of Christ, to be able to offer the thanksgiving due to God, for this his dearest gift to her.

A week is dedicated to the honouring and rejoicing in this holy sacrament.

to the most minute particulars, and must be known and understood by every priest, and form a part of his studies.

To understand and reverence the moment of consecration, her infants are trained on the mother's knee. 'If you go to church you must kneel down and bow your head, and strike your breast at the consecration,' each mother makes the condition upon which her babe, perhaps of two years old, accompanies her to the house of God. 'Why must I?' 'Because Jesus comes down from heaven then, and rests upon the altar,' is the simple reply to be added to, and enlarged upon, as the tender intellect advances, in the weekly catechism, by the 'nursing father,' the appointed Pastor of that infant; who takes up the mother's sacred tale, and brings the babe to comprehend by every method ingenuity can suggest, the reason why Christ comes down daily upon the altar of his village church; the nature of sin, and the necessity to him that Christ died, and applies it to his own childish feelings and opening ideas; and brings all his intelligence to bear upon the moment when that sacrifice is presented before him at the consecration in the mass; and guides him to offer his 'best prayers at the consecration;' and puts words into his mouth to utter, according with his disposition and habits. He has been taught by the crucifix his first lesson on the sufferings of Christ, and to bend his tiny knee before it, to ask for pardon of his faults. This is a lesson addressed to his senses; but it prepares him for the next, which is addressed to his faith. The same Jesus he has seen hanging on the cross a bleeding sacrifice for him, and whose sacred wounds he has kissed and wept over with the artless feeling of a baby's sympathy; that same Saviour his Pastor now tells him sacrifices Himself again for him every time the Mass is offered; the Mass, he is told in language he can understand, being a continuatory sacrifice of that of Calvary, and embodying in itself all its efficacy. 'Think if you saw your dear Jesus dying on the cross for you, should you not love Him above every thing; and should you not be very serious, and join your prayers to his sufferings, and ask Him to pardon your sins, and give you grace to sin no more? This is just what you must think of at the consecration. For Jesus just as really offers Himself to God from that altar, as he did from the cross on Mount Calvary.' It is easy from this to go on to teach the child to be devout and reverent at this holy moment, and to fix his attention to this glorious centre, whence all his future feelings and sources of action are to spring.

Yes, the consecration of the Mass is a glorious centre to the Roman Catholic, from the cradle to the grave, towards which he turns alike in sorrow and in joy. A glowing brilliant focus, into which every ray of the light of the love of God is collected, till it becomes too bright even for the eyes of faith to behold, and the soul bows down and screens itself at that moment, and draws the curtain of the taber-

naacle between itself and God. And tears gush from the eyes of the believer, and he implores to be placed 'in the hole of the Rock,' and to be protected by the 'right hand' which created him, while the Lord passes by; for he trembles, lest by his nearness he should see his glory and die.

But he feels the presence of his Saviour; and the light and warmth it sheds over his soul will be with him throughout the day, enkindling the fervour of his devotion, cherishing his faith, animating his hope and feeling his charity; guiding his feelings, his thoughts, his words, his actions, to God.

After pronouncing the words of consecration, the Priest kneels to adore, and then elevates the sacred host for the adoration of the people. He does the same by the chalice. A bell is rung to announce this to the congregation; and the church bell is rung to announce it to the persons who are not at church, that they may unite with those within, in adoration of their present Saviour. On Sundays and days of obligation, it is the express duty of those who are prevented being present, to unite during the whole of the Mass with the congregation; on other days pious persons do so from devotion, as far as their occupations allow of it. The times of mass is always a time of devotional feeling, less or more. Persons working out in the fields, unite with all the seriousness their retired situation is so favourable to. It is pleasant to walk out during the early masses of a morning, on the way to some later Mass in another village, at which we wish to be present. You see an old woman kneeling on the grass, watching her piece of linen, laid out to whiten; as you pass, she greets you kindly—'You are going to Mass—I must pray here this morning'—or a little girl overtakes you with her cheerful 'Good day—I am late for the Mass, so I must begin as I go along; but I shall be in time for the Gospel.'—Religion is so natural to a Catholic. He always speaks of his religious duties as a something which is before every thing else, and supposes every body thinks the same; and in the Mass he imagines he has the sympathy of every Christian. He cannot imagine what religion is without the Mass. My neighbours here have put all sorts of inquiries to me, trying to understand what the religion of England is; it seems to them to have neither meaning nor end; just as the subjects and villagers of king David could not have comprehended a religion without sacrifice. As they had their sheep, and oxen, and turtle-doves, and cakes, and fine flour, so we have the reality of what these things were the symbols. The first words which our church utters after the most sacred moments of consecration, are a declaration to God that we are 'calling to mind the passion of the same Christ our Lord.' It is the sacrifice of the new law that we are offering, and Calvary is present with us. The whole of the Mass is the representation of a solemn tragedy, if we

may so speak, of a scene in which there is reality, instead of a representation of reality.

The believer speaks with Jesus—'I see Thee affixed to the cross by thy ineffable love to us, Jesus my Redeemer. Thy death upon the cross passes before me in this thy mystical death upon the altar. We have seen Thee in thy Priest kneeling in the garden. He has shown Thee to us, dragged from tribunal to tribunal, by the midnight torch. He has raised Thee on the cross, in the elevation of the sacred elements. We have heard thy last loud cry: We have heard Thee say, 'It is finished'—and all is over. Now thou liest ready to be consumed. 'We offer, therefore, O Lord, unto thy most excellent Majesty, the gift which thou hast bestowed upon us, a pure host, a holy host, an unspotted host, the holy bread of eternal life, and chalice of everlasting salvation. Upon which vouchsafe to look with a propitious and serene countenance, and to accept it, as thou wert graciously pleased to accept the gifts of thy just servant Abel, and the sacrifices of our patriarch Abraham, and that which thy high-priest Melchisedech offered to thee, a holy sacrifice, and unspotted victim.'

But we are not fit to bear the holy victim ourselves into thy almighty presence; therefore 'we most humbly beseech thee, O God, to command these things to be carried by the hands of thy holy angels to thy altar on high, in the sight of thy divine Majesty.'

Command the gates of heaven to 'lift up their heads,' and the 'everlasting doors to be lifted up,' for we bring a Gift that will secure us an entrance. Unworthy as we are ourselves, choirs of angels accompany us, and thousands of thousands are waiting to welcome us. Already we hear 'a voice as of many waters, and as the voice of a great thunder,' and the sound of harpers, harping on their harps,' and the 'song of the hundred and four-and-twenty thousand.' We see the cherubim and seraphim begin to veil their faces, 'circling the throne, and singing: 'In the name of the Father, and of the Son, and of the Holy Ghost, we approach the altar of God—the God who giveth joy.' The holocaust is raised upon this altar.

Now is the golden sceptre held out to us—

'What will ye that I should do unto you?'

Now we kneel within the jasper walls, and on the street of the city whose gates are pearls, lighted by 'a light which is like unto a precious stone,' and which shines from the altar on which our offering is laid, for it is our Lamb which is the light of heaven. We have borne Him hither veiled in the lowly elements of a small piece of bread, and a drop of wine; but now we read his title by his own light, as he lies a burnt-offering for us—'written on his garment, and on his thigh,'

"KING OF KINGS, AND LORD OF LORDS."

What shall we ask at this fervent moment? Our church teaches us—'that we who partake of the most sacred Body and Blood of thy Son at this altar, may be filled by every heavenly grace and blessing.' Now angels and archangels, seraphs and martyrs, and apostles, kneel and adore with us around our sacred fire.' Grant to us sinners, thy servants, confiding in us the multitude of thy mercies, some part and fellowship with them—with John the beloved disciple, leaning now once more on his Master's bosom—with Stephen who left not off to pray for others, even amidst torments, surely he prays for us and with us now he is comforted—with Ignatius thy early martyr devoured by lions—and Agnes the sweet child, whose infant hands were too small to be retained within the iron grasp of her persecutors, but whose faith held her bound to the martyrdom she had willingly accepted.

We must return to earthly feelings, and thoughts, and occupations; but let our 'conversation still be here amidst this holy multitude.' Admit us into their company, by communing even while on earth, we beseech thee, not in consideration of our merit, but of thy own gratuitous pardon.

Through Christ our Lord—our sin-offering—'by whom, O Lord, thou dost always create, sanctify, quicken, bless, and give us all these good things—by Him, and with Him, and in Him, is to thee God the Father almighty, in the unity of the Holy Ghost, all honour and glory, for ever and ever. Amen.'

Let us now in the accepted time experience the force and efficacy of prayer; and because we have not words to join in such an august assembly, while they supplicate for us and with us, we take the words which Christ himself taught us, and say, 'Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil. Amen.'

Deliver us, we beseech thee, from all evils, past, present, and to come. But we are feeble in prayer. Let thy saints continue to pray for us, while the smoke of the incense still rises, O Lord, that our petitions may be worthy to be heard; and that we lose not by our imperfect, dull, lukewarm, manner of asking, the advantage of this season of grace. 'By the intercession of the blessed and ever-glorious Virgin Mary, Mother of God, and of the holy apostles Peter and Paul, and of Andrew, and of all the saints, mercifully grant peace in our days; that through the assistance of thy mercy we may be always free from sin, and secure from all disturbance. Through the same Jesus Christ our Lord, who with Thee and the Holy Ghost, liveth and reigneth God, world without end. Amen.'

Hear us now we unite in their solemn cry; hear

us, Victim of salvation. We have cried to the eternal Father on his highest throne; now we cast our weeping eyes on Thee as Thou liest on the altar before that throne—our Lamb for a holocaust—for a sin-offering—for a peace-offering.

Lamb of God, who takest away the sins of the world, Have mercy on us.

Lamb of God who takest away the sins of the world, Have mercy on us.

Lamb of God, who takest away the sins of the world, Give us peace.

Lord Jesus Christ, who saidst to thy apostles, 'I leave you peace, I give you my peace,' regard not our sins, but the faith of thy church; and grant her that peace and unity which is agreeable to thy will; who livest and reignest for ever and ever. Amen.

Lord Jesus Christ, Son of the living God, who according to the will of thy Father, hast by thy death, through the co-operation of the Holy Ghost, given life to the world, deliver us by this thy most sacred Body and Blood from all our iniquities, and from all evils; and make us always adhere to thy commandments, and never suffer us to be separated from thee; who livest and reignest with God the Father, and God the Holy Ghost, for ever and ever. Amen.

'Sacrifice is an act of religion by which we offer to God something, which in the oblation that is made is destroyed or changed, to recognize the sovereign power of God over his creatures.'

This remains to be effected by the communion of the priest. Holding the sacred host in his hands, he says,

'I will take the Bread of heaven and call upon the name of the Lord.'

Then striking his breast with humility and devotion, he says thrice,

'Lord, I am not worthy that Thou shouldst enter under my roof; say but the word, and my soul shall be healed.'

At each repetition of these words a bell is rung to warn the congregation to unite in offering the sacrifice to God, and it is a solemn moment again with them. Every one must be on their knees, and each person strikes their breast with the priest, and puts up some fervent petition to God, asking for a holy death, perhaps at this moment of the mystical death of Christ; or asking pardon for the sins of their whole life, or of some one grievous sin in particular.

The priest bows, leaning over the altar and adoring, and then receiving reverently the host, he says,

'May the body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.'

Some time elapses between his receiving the sacred elements, and this is a time of very fervent devotion in our congregations. It is very beauti-

ful to be at the farther end of the church at this moment; every creature on their knees with their heads turned towards the altar, every hand extended, like Aaron's, in earnest supplication. The Priest proceeds to receive the Blood of our Saviour.

'May the Blood of our Lord Jesus Christ preserve my soul to ever lasting life. Amen.'

The child now ascends the Altar steps with water and wine, which are poured into the sacred chalice to cleanse it; these are taken by the priest as containing necessarily some portion of his holy treasure.

Then follow a few prayers, with that called the Communion, and those called the Post Communion, and which vary in accordance with the Collects and Secrets.

Turning then to the congregation, the priest says,

'May the Lord be with you.' To which they in spirit reply, 'And with thy spirit.'

He then says—'The Mass is ended.'

Turning again towards the altar, the priest offers the service in which we have been engaged to the Holy Trinity; and asks that it may be propitiatory for himself and for us all.

Then turning, he raises his hand and blesses us, which benediction we receive kneeling.

A portion of the Gospel of St. John is then read, and those who choose, or who are obliged, leave the church. The priest remains for private prayer, sometimes in the sacristy, sometimes in the church; and the people remain more or less to pray, as it is a leisure, or a busy day. Sometimes the church is as full half an hour after service, as during the service; sometimes there is only a very few remain, but I think I have never seen the church quite empty immediately after Mass.

To be continued.

From Maxims and Examples of the Saints.

## PERFECTION.

The worst evil in those who have a good will is, that they wish to be that which they cannot be, and are not willing to be that which they necessarily ought to be. They conceive a desire of performing great actions of piety, which they will perhaps never have the opportunity to perform; and in the meanwhile neglect those little occasions which our Lord continually throws in their way. There are a thousand of these little acts of virtue, such as to support the importunities and imperfections of our neighbours, to suffer a little harsh word, or to be wronged in some little matter, to repress a feeling of disdain, to mortify some little affection, some little over-eagerness in hearing or speaking, to excuse an indiscretion, to condescend to others in little matters, and such like things. These are things which all have in their power, and why do we not practise them? The opportunities for gaining great sums come seldom; but as for little gains, one can make many of them every day; and if we manage these little gains with judgment, it is by them that we shall become enriched. Oh, what saints we should become, and how rich in merits, if we only knew how to profit by the occasions which our vocation and state of life furnishes to us! Yes, yes, let us apply ourselves to take the beaten road which lies nearest to us, and to perform well the

first day's journey, with troubling ourselves about the last, and we shall not fail to make a good progress.—S. FRANCIS OF SALES.

S. Philip Neri being inflamed with the desire of martyrdom, was resolved to go and preach the faith in the Indies, but Almighty God having revealed to him that his Indies were to be at Rome, he continued there, and by leading a life full of virtuous acts he attained to a great degree of sanctity. The venerable Berchmans, in the short space of five years after having embraced the religious state, reached a great height of perfection. What then, you will ask, did he do afterwards? Nothing else, but studied how to be able to accomplish each point which he knew that he ought to gain in the path of virtue, and to acquire the highest degree of perfection which was possible, with the assistance of the divine grace. S. Gertrude on one occasion finding herself very weak in spirit, determined to force herself to say matins; and when she had finished the first nocturn, there came one of the nuns, who was ill, to beg her to say it along with her, and she immediately consented to begin it again. The next morning she had a vision, in which she beheld her soul represented as adorned with jewels of a great value, and our Lord told her, that for this act of love which she had done for his sake, she had merited this ornament, in which there were as many jewels as there were words said over again. It is related of a young Jesuit student, that one morning on a holiday, as he was on the point of going out to walk with his companions, he was asked by one of the fathers to wait for half an hour, in order that he might serve his mass. The boy immediately complied. When he was afterwards grown up, and had finished his studies, he went to preach the faith amongst the Indians, and there he was rendered worthy to obtain the crown of martyrdom; and it was then revealed to him, that this so great a grace was given him by God, in reward for that little mortification which he had voluntarily undergone in serving that mass.

Our greatest evil is, that we wish to serve God after our own fashion, and not after his: according to our own will, and not according to his. When he wishes that we should be afflicted with illness, we wish to be well; when he wishes that we should serve him in sufferings, we desire to serve him with active works; when he is anxious for us to exercise the virtue of charity, we wish to exercise that of humility; when he desires resignation from us, we seek for a sensible devotion, for fervour in prayer, or for any other virtue; and this not because the things which we desire are more grateful to him, but because they are more suitable to our own inclinations. This is certainly the greatest hindrance which we can set in the way of our arriving at perfection; it being a thing not to be doubted, that if we wish to be saints according to our own will, we shall never become so. In order to become a saint indeed, it is necessary to do all in conformity with the will of God.—S. FRANCIS OF SALES.

This most important truth was well known by S. Mary Magdalen of Pazzi; and under the gui-

dance of so clear a light, she took such pains to submit her will to that of God, that always content with what befel her each day, she never desired any thing new; and she was wont to say that she would have held it for no small fault, to beg any grace of our Lord for herself or for others with any greater earnestness than by simple prayer; and that she rejoiced and gloried in doing his will and not her own; so that she desired no other sanctity or perfection for her soul, but that which was conformable not to her desire, but to the will of God. Hence she wrote the following resolution: "I offer myself to God, and I desire all and only that perfection which he wills me to have, and in the manner and at the time which he shall choose, and not otherwise." And on one occasion, conversing with a confidential friend, she said, "The good which comes to me by any other way than the divine will, does not appear to me to be good, and I would even choose to have no other gift, except that I might always abandon my own will and my own desires to God, rather than receive any gift according to my own will or desire. Yes, yes, 'in me sint, Deus, vota tua et non vota mea.'" And this was the grace which she demanded with the greatest fervour and frequency of our Lord, that he would make her always even to death obedient and entirely subject to his divine will and pleasure. And following this course, there is no cause for wonder that she became such a saint. Amongst the heathens themselves, some have been found, who by the sole light of reason comprehended this truth; Plutarch disapproved of the common prayer of the vulgar: "May God grant thee all the blessings which you desire." "No," said he, "you ought rather to say, 'God grant that you may desire that which he desires.'" And what is more, Epictetus practised it, and uttered the following sentiment: "I am always well content with whatever befalls me each day, because I know that whatever befalls me happens by the disposition of God; and I am certain that what God wills is better than that which I can ever desire."

#### THE VIGIL OF ST. IGNATIUS.

*In the Chapel of our Lady of Montserrat.*

When at thy shrine, most holy maid!  
The Spaniard hung his votive blade,  
And bared his helmeted brow—  
Not that he feared war's visage grim,  
Or that the battle-field for him  
Had aught to daunt, I trow;

"Glory!" he cried, "with thee I've done!  
Fame! thy bright theatres I shun!  
To tread fresh pathways now;  
To track thy footsteps, Saviour God!  
With throbbing heart, with feet unshod:  
Hear and record my vow.



Yes, Thou shalt reign! Chained to thy throne,  
The mind of man thy sway shall own,  
And to its conqueror bow,  
Genuis his lyre to Thee shall lift,  
And in rapture its choicest gift  
Proudly on Thee bestow!

Straight on the marble floor he knelt,  
And in his breast exulting lit  
A vivid furnace glow;  
Forth to his task the giant sped,  
Earth shook abroad beneath his tread,  
And idols were laid low.

India repaired half Europe's loss,  
O'er a new hemisphere the Cross  
Shone in the azure sky;  
And, from the isles of far Japan  
To the broad Andes, won our man  
A bloodless victory!

**SLEEP.**—Nothing is more pernicious than too much sleep. It brings on a sluggishness and dullness of all the animal functions, and materially tends to weaken the body. It blunts and destroys the senses, and renders both the body and mind unfit for action. From the slowness of circulation which it occasions, there necessarily follow great corpulency, a bloated habit of body, and a tendency to dropsy, lethargy, apoplexy, and other disorders.

**THE COUNTRY.**—He that loves the country as God made it, in all its beauty and immortal freshness, must love God and man too; and while he seeks in mountain solitudes and on sea-shores, relief from the weariness of too long jostling in the crowd, will find how this very solitude will quicken his appetite for human society, and his perception of the comforts and home-pleasures of town.

**THE EYES AND THE TONGUE.**—Men are born with two eyes but with one tongue, in order that they should see twice as much as they say; but from their conduct, one would suppose that they were born with two tongues and one eye, for those talk the most who have observed the least, and intrude their remarks upon every thing, who have seen into nothing.

**HOME.**—It is a good thing and wise, to be able with a few books and a little needle-work, to give any room, however strange and desolate, a look of home; to be able to pursue our usual employment any where at a moment's notice; and a blessing beyond wealth, beyond beauty, or even beyond talent, is that cheerful temperament, which can rejoice in the sunshine, yet be merry in the shade; which can delight in the birds singing in spring,

yet solace itself with the heart's own music, when winter is at hand.

The man who has nothing to boast of but his illustrious parentage, is like a potatoe—the only good belonging to him is under-ground.

**EXERCISE.**—Exercise in the open air is essential to the well-being of every person. The interval between breakfast and dinner is the period for active exertion; and the enjoyment of it, when not attended with severe fatigue, will strengthen and invigorate all the functions of the body. This too, is the period when the mind may direct its energies with the greatest chance of success.

**THE WIFE.**—How sweet to the soul of man says Hierocles, is the society of a beloved wife. When wearied and broken down with the labours of the day her endowments soothe and her tender care restored him! The solicitude and the anxieties, and the heaviest misfortunes of life are hardly to be borne by him who has the weight of business and domestic cares at the same time to contend with. But how much higher do they seem, when his necessary avocations being over he returns to his home, and finds there a partner of his gifts and troubles who takes for his sake a share of domestic labour upon her, and soothes the anguish of his anticipation. A wife is not as she is falsely represented and esteemed by some, a burden or a sorrow to man. No she shares his burden and alleviates his sorrows; for there is no difficulty so heavy or insupportable in life, but it may be surmounted by the mutual labour and the affectionate concord of that holy partnership.

Advice is like snow, the softer it falls, the longer it dwells upon, and the deeper it sinks into the mind.

A person who tells you the faults of others, intends to tell others of your faults. Have a care how you listen.

The gloomiest knell that rings over the fall from virtue, must be to hear of the lost esteem of those we love.

To love none but one's self, is concentrating one's affections on a very trifling object.

We always add something (of our own) to the vices we are censuring.

To seek for happiness independent of virtue is looking for shade on the sands of the desert.

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