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# THE CROSS.



NEW

REVISED.

VOL. I.

No. 36.

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.

HALIFAX, SEPTEMBER 13, 1845.

## CALENDAR.

- Sept. 14—Sunday XVIII. After Pentecost—Exaltation of the Holy Cross. At Vesp. commem. of fall.
- 15—Monday—Octave of Nativity of B. V. Mary.
- 16—Tuesday—SS Cornelius and Cyprian, Martyrs.
- 17—Wednesday in Ember Week—(Fast Day) Stigmata of St. Francis.
- 18—Thursday—St Joseph of Cupertino, Conf.
- 19—Friday—(Fast Day) SS. Januarius and Comp. Martyrs.
- 20—Saturday—(Fast Day) St Agapitus I. Pope and Confessor.

## ST. MARY'S.

After Vespers, on Sunday, and a Homily on the Gospel of the Day, the Bishop administered the Temperance Pledge at the Cathedral. He earnestly exhorted his hearers to avail themselves of the opportunity then afforded them of becoming members of the St. Mary's and St. Patrick's Temperance Society, and particularly conjured those who might have been forgetful of their former obligations, to renew their Pledge on this auspicious occasion. Sixty persons approached the altar, and after the nature of the Pledge had been explained, by the Bishop, it was administered to them, and each received the Pontifical blessing. During this edifying ceremony, the new and beautiful Banner of the Society, which was lately brought from France, was borne by two of the children of the choir. On one side, the figure of our Blessed Lady is exquisitely wrought in silver tissue, blue silk and spangles on a ground of white damask. On the other, the national Saint of Ireland, in full Pontificals, is represented on

rich red damask. Every portion of the dress is most accurately copied and is composed of silver and gold tissue, violet silk, and deep green velvet, embroidered with golden shamrocks. This gorgeous Banner is fringed throughout with gold, and has been greatly and deservedly admired. It is the glorious standard of a most sacred cause, a royal ensign of bloodless triumphs and peaceful victories. Beneath its blessed shade the most heroic self-denial is exhibited, and a courageous warfare waged against vice. It is sometimes great to triumph over others, but it is far more honourable to triumph over ourselves. We wish every success to this good cause, for it is the cause of virtue, of social harmony, of domestic happiness. May we constantly enjoy the gratification of hearing that new recruits to the army of Temperance are enlisted under the auspicious Banner of St. Mary and St. Patrick!

'Beware thou drink no wine, nor strong drink.' Judges xiii. 7.

'By surfeiting many have perished: but he that is temperate shall prolong life.' Eccl. xxxviii. 34.

'Wo to you that are mighty to drink wine, and stout men at drunkenness.' Isaias v. 22.

'Take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness. . . . and that day (the day of judgment) come upon you suddenly.' Luke xxi. 34.

'Let us walk honestly . . . not in rioting and

drunkenness : but put ye on the Lord Jesus Christ.' Rom. xxii. 13.

'Do not eat . . . drunkards shall not possess the Kingdom of God.' 1 Cor. vi. 9.

'The works of the flesh are manifest, which are . . . drunkenness, revellings, and such like, of which I foretell you . . . that they who do such things shall not obtain the Kingdom of God.' Gal. v. 19, 21.

'The grace of God, our Saviour, hath appeared to all men, instructing us, that denying ungodliness and worldly desires, we should live soberly, justly and godly in this world.' Tit. xi. 11, 12.

'Be sober and watch : because your adversary, the Devil, as a roaring lion, goeth about, seeking whom he may devour.' 1 Pet. 5.

On Monday morning, the Feast of the Nativity of the Blessed Virgin, a considerable number of the faithful approached the Holy Communion, and after Mass, twelve persons were enrolled by the Bishop in the Order of the Scapular.

#### CHEZETCOOK.

The fervent Catholics of this picturesque township enjoyed another *Fete* on Tuesday last, and proved by their appreciation of them how worthily they deserve those benefits of their holy religion of which they have been so long deprived. A resident priest is now stationed there, and not only on Sundays, but week days, they have the happiness of being able to assist at the adorable Sacrifice. A school has been opened, and the rising generation of both sexes will be instructed not only in their own language and other useful acquirements, but will also receive a sound religious education. The old friend and pastor of the people of Chezetcook, their endeared Pere Vincent, who, so many long years ago, made his first mission in Nova Scotia, in their secluded district, went down on Friday, at the request of the Bishop, to visit and prepare them for the Sacraments. On Sunday he celebrated High Mass, and preached an eloquent sermon on the love of God and our neighbour, with an unction and power of delivery which delighted his hearers. On Monday evening the Bishop arrived in Chezetcook, to complete the duties of the visitation. He was received as before, with discharges of fire-arms, and by a

procession of the people headed by Pere Vincent, in the white and simple dress of a Trappist. On Tuesday morning the Church was filled at an early hour, and before High Mass a fine Processional Cross was solemnly blessed by the Bishop. He also deposited, in the Tabernacle, in a small Silver Cross and antique reliquary, a portion of the True Cross, which he obtained at Rome. The possession of this precious treasure seemed to diffuse great joy amongst this religious people. At 9 o'clock a Pontifical High Mass commenced, at which Dr. Walsh was assisted by the Venerable Pere Vincent as Deacon, and the Abbe McDonnell as Sub-Deacon. Before Confirmation the Bishop exhorted the people for a considerable time, and then confirmed 21 persons, who had not been prepared at his former visit. Then followed a distribution of religious medals, pictures, French books for the school, &c. At one o'clock, the Absolution of the Dead was pronounced in the Church and Cemetery. The latter was beautifully arranged for the occasion, and the entire congregation walked in procession from the church to the grave yard, where every thing was performed according to the Roman Pontifical. The procession returned to the Church whilst the Bishop, Clergy and Choristers (the latter in surplices) recited the 50th Psalm. Having arrived at the foot of the Altar, the concluding prayers for the Dead were recited by the Bishop, and the Visitation closed. Notwithstanding the services of the morning this faithful people would not return to their homes until they should again testify their respect to the Bishop at his departure. They lined the road for a considerable space to receive his benediction. Simple and warm-hearted souls! May God bless them, and with the modest simplicity of their dress may they long unite the integrity of their Faith, and the innocence of their lives!

#### PURGATORIAN SOCIETY.

The Office of the Dead was recited on Sunday evening, at 6 o'clock, for the repose of the souls of the faithful departed, especially those whose remains are interred in the Cemetery of the Holy Cross. The holy sacrifice of the Mass will be offered up once a month for the same purpose.

Restrain not grace from the dead.' Eccl. vii. 37.

' Thus saith the Lord : In an acceptable time I have heard thee, and I have preserved thee, that thou mightest say to them that are bound : Come forth ; and to them that are in darkness : Be enlightened.' Isaias xlix. 8, 9.

## LITERATURE.

From Maxims and Examples of the Saints.

### PERFECTION.

To be perfect in our vocation is nothing else than to fulfil the duties and offices which our condition and state of life obligeth us to perform ; and to accomplish them well, and only for the honour and love of God, referring them all to his glory. He who thus acteth, may be said to be perfect in his state of life, and a man according to the heart and the will of God.—S. FRANCIS OF SALIS.

In the lives of the Holy Fathers we read of the Abbot Paphurgus, a man famous for his sanctity, that one day he begged to know from our Lord if he possessed any merit in his sight : and our Lord replied to him that his merit was equal to that of a certain gentleman, a baron of a territory, which he named to him. The saint set off immediately to find him, and the baron received him right courteously, and entertained him well, and as soon as supper was ended the saint begged of him to make known unto him the tenor of his life. The baron excused himself, saying that he did not possess any virtue, but afterwards being entreated by the other with great importunity, he said to him, that he was most attentive to afford lodging to the pilgrims, and to provide them with as much as was necessary for their journey : that he never despised the poor, but succoured them in their wants : that he caused justice to be administered rightly, and always gave a just sentence, never departing from what was obviously right, either on account of recommendations or of his own feelings : that he was never guilty of any oppression of his subjects : that he allowed all, who wished, to sow their grain on his lands, and never took beyond the just rent : that no one could complain of having ever received any injury or trouble from any one of his family, or from his cattle : that he had never grieved any one, nor ever spoken ill of another : but that he honoured all, and loved all, and helped all, in whatever he could, and studied to keep all in peace and concord. On hearing this the Holy Abbot was greatly consoled, and understood that true perfection does not consist in so many practices, but in the fulfilling each one of us the duties of our state,

In a territory of the province of Lecca, there was a certain nun who was held in great reputation for her sanctity about the time that S. Joseph of Cupertino lived, and he being one day in the house of the marquis of that place, and being asked by him concerning his opinion of the report which was circulated of the sanctity of that nun, he replied, ' One you have here who is indeed a saint, who is not known ;' and forthwith he named to him a certain

poor widow, concerning whom there had never been any talk. The marquis made inquiries concerning the qualities of this one, and he found that she always remained at home shut up in her little cottage along with her little daughters, continually working in order to maintain them, and that she never suffered herself to be seen out of doors except once a day which was very early in the morning, when she went to church to hear Mass.

Although he who hath entered into religion, and is careful not to offend his God, may imagine that he hath done all, yet, how many little defects remain, which conceal themselves until they have gnawed away our virtues : as pride, self-esteem, judging others, although for the most part it be only in little matters, and want of charity towards our neighbour, since, if even by dragging ourselves as it were, we satisfy our obligations, we do not yet do so with that perfection which God requires of us.—S. THOMAS.

It was to one of these defects, that of self-esteem, that Bishop Palafox attributed the cause of his relaxing after his conversion, and of his having very nearly lost himself for ever : since, says he, although I was but little humble, I suffered myself to believe that I was really humble ; and at the time that I did my endeavour, and was earnestly desirous to be good, I was wont to presume that I was already really good : and this hidden pride obliged the divine goodness to instruct me, to the end I might see, that I was not good, but wicked and weak and miserable and full of pride, of sensuality, of infidelity, and a prodigal contemner of the blessings of divine grace. We read in the lives of the Holy Fathers, that two holy souls had received the gift of beholding a certain mark of the presence of divine grace in one another. It happened once, that one of them went out of his cell early one Friday morning, and finding a monk eating at that time contrary to the custom of the monks, he regarded it as a failing, and took him to task for it ; when he afterwards returned to his cell, his companion did not perceive in him the accustomed mark of divine grace, and asked him what he had done ; but as he did not recollect any thing : ' Consider,' said his friend, ' whether you may not have spoken some idle word.' Upon which he bethought him of his rash judgment, and told him what had passed ; on account of which they both fasted together for two whole weeks ; at the end of which time, there again appeared in the faulty monk the accustomed sign.

## LETTERS FROM BELGIUM.

Continued.

LETTER IV.

Belgium, ———, 1842.

*My dear old Thomas,*

I have just received a letter from Mrs Wernet, in which she says she carried my letter to you herself, and read it to you. I was glad to hear it arrived at such an acceptable time, and that, instead of finding it too long, you declared I had not told you half you wished to know. And you have sent me so many questions to answer, that I think were I to answer

by explaining every thing you inquire about, it would make a book instead of a letter. She says all the village is as anxious as you are to hear about Roman Catholics. For you have just got a new curate, who does so many strange things, and has so many new ways, that you are all wondering 'what sort of a Christian he is.' And Mrs W. says that old Mary looked quite frightened, and said the people were quite a 'Pusey,' which, she says, she believes is something about Gay Fawkes, but she does not know at all what it is; but that you said he was a very good man, and is doing more for the spiritual good of the parish than has ever been done since you can remember; and that is pretty long too, seeing you are in your 'eighty-one.' And Mrs W. says he likes very much to come and chat with you, and to hear about your old family, and the good old customs at the Hall, for he seems to like every thing that is old and ancient. And she says you make him explain to you the meaning of his new ways in the Church, which he says are very old ways. And that he encourages all the old people to keep up their customs; and praised Mary very much for always curtseying before the altar when she passed it, though she says, that if it has any thing to do with Popery, she thinks she had better leave it off. But it was her poor grandmother's custom, and she learnt it of her. So you see I know all about you, and long to know more. And to deserve to know about your new old customs, I will tell you still more of ours.

I was very glad the new curate had explained about making the sign of the cross, and some other things, as I have things of much more importance to write about; and it seems such a waste of time to explain things, and try to show why we practise this or that custom, when really people by their own common sense ought to see that it is right to do so. What, for instance, can be so natural as to mark on our body the sign of the cross, as a remembrance of our blessed Lord's dying on the cross for us? And yet some people required as much explanation of this, and as many reasons given for doing it, as if it were something superstitious, or even idolatrous. But in the same way as your curate has shown you, that this one custom is only a devout action, performed for the honour of God, and in remembrance of the 'dying of our Lord Jesus,' which St Paul says we ought always to bear about with us; so I hope to show you that every thing which the Roman Catholic Church allows her children to do, or teaches them they must do, is solely and entirely for the honour of God, and for the practice of love to him. You will not see this all at once, for these customs and manners have been so long laid aside in England, that the meaning of them is forgotten; and bad men whose interest it was, many years ago, to diminish religious feeling in England, first got these practices to be laid aside, and then gave them another meaning, often turned them into ridicule, and made foolish verses and proverbs about them. So

that no one knows any thing about their true signification, or why the Church practises them. Some things they call superstitious, which have nothing whatever to do with superstition; not seeming to know the real meaning of the word superstition, which in truth has to do with the devil; and all the practices which the Church allows, have to do with God; and are all used as means to excite to pray, or to remind to pray, or to aid to pray, or to remind of some one or other of God's mercies to us, or to unite us in praying for the members of some society to which we belong. The Roman Catholic Church abhors superstition, and is most vigilant in preventing her children from practising any thing that can tend in any way towards it. No Roman Catholic may go to a gipsy, for instance, to have his fortune told, or seek to find any thing out by consulting cunning men, or astrologers, as very respectable people often do in England. I was told by a friend a short time before I left England, that there are astrologers now in London, who have constantly carriages at their door. And I knew many persons who shunned what they called ill omens. A very clever and pious lady I have seen look quite alarmed at having three candles alight in the same room. Many will not begin any new work on a Friday, or travel, &c. because it is an unlucky day. A magpie alone, is thought an omen ill enough to prevent any thing being undertaken for some hours after seeing it. Now these things are superstitious. And these, or any thing like them, no Roman Catholic dare practise.

I had rather not answer your questions yet about the Virgin Mary, and saints, and all such things, because I had purposely avoided all mention of them in my last letter, in order, first, to show you the fruits and flowers of the church's magnificent garden, that you might judge for yourself, whether it were possible that such could grow on corrupted trees and plants. And when I have shown you a few more of these rich productions, and introduced you to some of the grand and solemn means by which such good things are produced, I will then talk to you about saints, and images, and beads, and candles; as you will then see, that they are also used as means to assist in the culture of our spiritual garden, in the same way as binding to stems with thin and delicate bands, and watering with a gentle hand, are useful to preserve alive the vigour which plants have already derived from the rich soil and fine situation wherein they grow.

I have already told you that the ground and foundation of every thing with Roman Catholics is CHRIST.

God hath very highly exalted Him, and the church, following out the mind of God, very highly exalts Him, giving His as a name to be above every name. The name of JESUS: this is the first name her infants are taught to lisp, and the last they are trained to utter, in the agony of death—JESUS. There is life, and light, and love, and

peace, and consolation; and glory to a Roman Catholic in that one beloved word. It awakens feeling when all feeling seems exhausted. I remember, among others, one beautiful instance of this. I stood by the dying bed of a lovely little girl, about seven years old, whose exhaustion was so great—she was dying of consumption—that for several days she had taken only a few strawberries. She did not notice me, nor could her mother or father arouse her attention to me; though she had always shown the most lively pleasure at my visits. The Pastor came in, she loved her Pastor, but took no notice of him now. He wished to speak with her once more on her spiritual interests, and anxiously tried several means to engage her to give some token that she was sensible. But none succeeded. At last he took a little crucifix from his pocket, and placing it against her lips: 'Dear Johanne,' he said, 'it is the crucifix—you love Jesus, your sweet Jesus—do you not?' The child immediately turned round, and kissed the crucifix affectionately. She had been sensible of all we had been saying to her, but only when her strongest feelings were addressed could she exert herself to notice any thing. Her strongest feelings were for her Redeemer.

When any one suffers, they immediately refer to the sufferings of Christ, and exhibit a patience which I never before witnessed. 'We must suffer for Christ,' is their constant remark. 'They seem to live with Him as a daily friend.' 'Our Lord would not have it so,' they say when their will is opposed in any thing; 'And he knows better than I what is good for me.' A poor widow, whose infant had just followed her young husband to the grave, said resignedly 'to me when I went in to comfort her, 'I have cried very much all night, but our Lord knows that I feel He can bring my baby up for himself, better than I could have done it for him.' He is loved as a Friend, and cherished as a Brother; He is adored as a Saviour, and worshipped as God.

Sometimes he is brought before us by our Church as our Prophet, sometimes as our Priest, sometimes as our King, sometimes as our Shepherd, sometimes as our Victim for sin, sometimes as 'Wonderful' in his judgments, sometimes as the 'Prince of Peace' in his mercies. Every invention is in use with the Church to keep him and his dear love for us ever before us. Every circumstance of his earthly life is dwelt upon, and made an occasion for contemplating Him, and preparing ourselves to dwell forever with Him. But it would be impossible for me to make you comprehend the great and glorious thoughts a Roman Catholic has of the adorable Redeemer unless I introduce you to the Mass. Your curiosity as to what is Mass? is very natural; and as you seem to be filled with a real desire for truth, and

prepared by your conversations with your Catholic rate, to respect, at least, many Roman Catholic customs, I think I may venture to open to you our sacred treasure. Had you answered in another manner to my first letter, I should have waited and hesitated before I approached this great mystery. For Roman Catholics must generally hide beneath their own bosom, their feelings and awful love of this their Holy of Holies, lest, by manifesting their own affection they expose to contempt the object of their most sacred veneration. Even amongst each other they maintain a reserve in speaking of this hidden treasure; and this gives so much occasion for strangers to suppose they have greater feeling, and more devotion towards created beings, even towards things inanimate, than they have towards God. Because towards those they are free to manifest towards their feelings, and have no sacred awe them to keep them in check. Whereas towards the solemn Sacred Mass every awful, venerable, deep, holy feeling, is exercised. And such are too sacred to be exposed, even to those who can feel with them, much less to those who could not understand them. For your sake, and for the sake of those who are around you, and in whom I have a dear interest, I will approach this most Holy subject; only asking you, that if you cannot believe what I, by the grace of God, have been mercifully guided to believe, you will for Christ's sake, and for your own soul's sake, abstain from ridiculing and speaking against it. Let me ask you, at least, to be reverent towards God's mysteries. I also ask you not to read this letter to any one who is not well disposed towards Roman Catholics, as it would be exposing them to add sin to sin. We are accused of raising created beings into the place of God, but those who thus believe of us, do not know that it is they, and not we, who cause the distortion. We have not raised any thing, God forbid, into His unapproachable place, but others have lowered Him to their cold notions of His Mercy. They have hidden, or cast aside, his grandest manifestation of this His darling attribute; and this has thrown every thing out of its place. 'God manifested in the flesh,' for three and thirty years, they hold as part of their creed. But God remaining in the same flesh, they have cast aside. This is the grand truth which separates the Roman Catholic from the rest of the world, and will ever separate him from every other communion. He has God so near in the Blessed Eucharist, that every other belief is a blank, a place of banishment to his soul. This is the key-stone of the arch which holds every other in its proper and subordinate place—the glorious Sun of the system, around which every planet turns, and from which each derives its light and warmth. But England has turned herself away from her life-giving Centre,

and chosen for herself a resting-place on the cold dark side of her very limited world. How can she then see any but our 'lesser lights,' and what wonder if they appear to her but 'wandering stars?' Or if they too frequently shoot across her path as meteors, whichever she follows, she imagines it must be to her destruction? But if she would only 'turn and repent,' and look with an eagle gaze once more towards her Day Star, how quickly would the mist which now clouds her vision be removed, and how clearly would she see the harmony of our magnificent arrangement! How immediately would every, even the most minute, body fall into its own place, and its necessity for the completion of the one grand whole be made manifest to her cleared judgment!

Oh, England, England, if thou couldst but learn, even thou, at least, in this thy day, the things which belong unto thy peace! Thou over whom thy Redeemer has wept these three hundred years, because thou hast hidden Him from thine eyes!

Thou who hast so many children who love their Saviour with enthusiastic love, why hide Him from them in the dearest invention of his love for them? Show him once again to them, dwelling night and day among them, as they used to possess him. Show Him once again daily descending upon the same altars, upon which He had for centuries descended for your former children; for England's sons and daughters—before they cast away their mercies. Show Him once again reposing on those altars, awaiting daily their answer to his gracious question—"What will ye that I should do unto you?" Show Him once again ascending from those altars, in sacrifice for the attaining of the request made in that answer. Affectionate England, warm-hearted England, how eagerly would your children embrace such a faith! And once embraced, how sweetly would ye find its exact suitability to your inmost feelings! How dearly would ye cherish reality in exchange for imaginings! How calmly and fervently would your loving hearts rest upon the great object of your search, now found and brought home to you for ever!

All the books that have been ever written, and all the sermons that have been ever preached, to set aside this great Article of Faith; to all and each, the Roman Catholic has an answer in one short text—"God is Love."

It is of necessity that love must have an object. Man was created to be this object—wonder of wonders—to be this object to God. Love must have a return from the object loved, and to provoke this return, every thing in creation of beautiful and good was given to man. But he was ungrateful, and fell. A greater scheme of love than creation, then met his disobedient heart—the scheme of Redemption. To this his attention was to be kept

alive by a system of daily duties, all reminding him of the one great plan formed for bringing him home to God. The most important of these was sacrifice. From the beginning we read of Cain's sacrifice. It was never lost sight of, that our redemption must be purchased by sacrifice. Man's memory must be constantly exercised thereon. Next in importance was the attention he must give to the special presence of God in the Holy of Holies, under the law of Moses, God's delight in dwelling with the sons of men being thus shown to them, and also prefiguring his dwelling among them in a more special manner under the law of grace. Frail, forgetful man would soon have forgotten the promised Saviour, had not every invention been used to keep Him in remembrance. And as he would have forgotten the Saviour who was yet to come, had He not been brought constantly before him in the daily sacrifice and ceaseless ceremonies of the old law; so would he now be forgotten, or but coldly loved, had he not arranged a plan to preserve Himself and His precious dying for us daily before us. Christ knew that his having lived three and thirty years on the same earth with us, and in the same human nature, and dying in that nature, would be but darkly and coldly thought of, as years passed on; He, therefore—matchless invention of love—contrived a means by which to live on to the end of time among his faithful ones, in the same divine and human nature, veiling both from the eye of sense, by the same almighty will, as he had veiled his Godhead, while living on earth as a poor carpenter's son. Read your Bible, and study the ancient ceremonies and sacrifices of the Jews, and then remember, that all that they were used for (viz., to prefigure the Messiah, yet to come), is comprehended to the Roman Catholic, in the sacred service of the Mass, in memorial and renewal of His having been. I will try to explain every thing as clearly as I can, but you will not comprehend its vastness and depth all at once; for it is difficult, very difficult, to any one to understand and feel its sacred meaning, who has not been trained, as Roman Catholics are trained, from their earliest infancy.

"Will God in very deed dwell with men?" Solomon exclaimed when he had prepared the Temple. And if the condescending of the Almighty to "come down" and be "contained" in that earthly house, overwhelmed the wisest of men, so as almost to raise a righteous doubt in his mind, whether he were correct in believing so stupendous a mystery, may we not forbear, before we condemn our Protestant countrymen, who have been educated to cast aside this grand article of faith, if they cannot see all at once the truth and grandeur of Jesus, dwelling body and soul in his Divinity and in his Humanity among us, veiled

under the appearance of bread and wine? Yes, they who once lived under the same dark cloud of error, know how to bear with the often slow perception of others of this astonishing mystery, because they know how slow they were themselves to feel its reality. The new convert to Catholic truth cannot comprehend in the infancy of his new perceptions, the extent of his heavenly Father's love, any more than an infant can comprehend the excessive love of its natural mother. Yet in the same way as an infant clings to its mother, and finds no joy with any other, but only loneliness and sadness; so the Roman Catholic convert clings to God in the Holy Sacrament of the Altar, quietly awaiting from day to day, for grace to perceive more and more clearly his blessings therein given.

To be continued.

### INDULGENCES TO BE OBTAINED BY THE FAITHFUL

WHO SHALL WEAR OR POSSESS CROWNS, BEADS, CRUCIFIXES, SMALL STATUES, AND MEDALS, BLESSED BY THE POPE, OR BY SOME ONE DELEGATED BY HIM.

To gain these Indulgences, it is necessary to have the Blessed Cross, Medal, &c. about our person, or if we do not wear it, to place it in our room, or some decent part of our house, and to recite the respective Prayers before it.

Pictures, whether engraved or painted, cannot receive this Benediction: neither can Crosses, Crucifixes, small Statues or Medals which are made of Iron, Tin, Lead, or of any other fragile material which may be easily destroyed.

The Images, or representatives of Saints, &c., must represent either those that are already canonized, or those that are marked in the Roman Martyrology.

Here follow the Indulgences, and the conditions on which they are to be obtained.

Whosoever once a week shall recite the Crown of our Lord, or of the Blessed Virgin, or the Rosary, or the third part thereof, or the Divine Office, or the Little Office of the Blessed Virgin, or the Office of the Dead, or the Seven Penitential Psalms, or the Gradual Psalms; or shall be accustomed to give instructions in the rudiments of Faith, or to visit prisoners, or the sick in any hospital, or to relieve the poor, or to hear Mass, or if he be a Priest, to celebrate Mass, if being truly penitent and having confessed his sins to an approved Priest, shall receive the most Holy Sacrament of the Eucharist on any of the following days, viz.:—Christmas-day, the Epiphany, the Ascension, Pentecost, Trinity Sunday, Corpus Christi: the Purification, Annunciation, Assumption and Nativity of the Blessed Virgin Mary, the Feast of the Nativity of St. John the

Baptist, of the Holy Apostles Peter and Paul, Andrew, James, John, Thomas, Philip and James, Bartholomew, Matthew, Simon and Jude, Matthias, St. Joseph, Spouse of the Blessed Virgin Mary, and All Saint's Day, and shall offer up devout prayers to God, for the correction of Heresy and Schism, the Propagation of the Catholic Faith, for Peace and Concord between Christian Princes, and the other necessities of the Roman Catholic Church will obtain ON EACH OF THE ABOVE DAYS A PLENARY INDULGENCE.

Whosoever shall perform the same on the other Festivals of our Lord or the Blessed Virgin, will receive an Indulgence of Seven Years, and 280 Days. Whosoever shall do so on any Sunday or other Festival of the Year, will receive an Indulgence of Five Years, and 200 Days. Whosoever, in fine, shall perform them on any day of the year will obtain 100 Days Indulgence.

Whosoever shall be accustomed to recite, at least once in the week, the Crown, or Rosary, or Office of the Blessed Virgin, or Office of the Dead, or the Vespers, or one, at least, of the Nocturns and Lauds, or the Seven Penitential Psalms, with the Litanies and Prayers, will obtain, on the day, he does so, an Indulgence of 100 Days.

Whosoever shall devoutly commend his soul to God in the article of death, and being prepared to receive his death with a resigned and willing mind from the hand of the Lord, and being truly penitent shall confess and receive Communion if he be able, or otherwise, shall contritely invoke the name of *Jesus*, (interiorly, if he be not able to pronounce it,) will obtain a Plenary Indulgence.

Whosoever shall make some devout preparation before the celebration of Mass, or before Communion or the Divine Office, or the Little Office of the Blessed Virgin, will obtain each time 50 Days Indulgence. Whosoever shall visit those confined in prison, or the sick in the hospitals, and assist them by any good work, or shall teach the Christian Doctrine in the Church, or shall instruct his children in it at home, or his relatives or domestics, will obtain each time an Indulgence of 200 Days.

Whosoever, at the sound of any Church Bell in the morning, noon, or evening, shall say the usual prayers, *The Angel of the Lord*, &c., or if he does not know them shall recite, one *Our Father*, and *Hail Mary*; or when the signal is given at night to pray for the dead, shall recite the Psalm, *De Profundis*, *From the Depths*, &c., or if he be ignorant of this, the *Lord's Prayer* and *Hail Mary*, will obtain each time an Indulgence of 100 Days.

Whosoever on Friday shall devoutly think on the Passion and Death of our Lord Jesus Christ, and recite the *Lord's Prayer* and *Hail Mary* three times, will obtain the same Indulgence.

Whosoever, with true sorrow, shall firmly resolve to amend his life, and shall examine his



conscience, devoutly repeating three *Our Father's* and *Hail Mary's*, in honour of the Most Holy Trinity, and out of reverence to the Five Wounds of Jesus Christ, shall devoutly recite the same *Prayer* and *Salutation* five times, will obtain the same Indulgence.

All and every of the above Indulgences may be obtained by each one for himself, or may be applied by way of suffrage to the souls in Purgatory.

The above articles, such as Beads, Medals, &c., cannot pass, as far as the Indulgences are concerned, beyond the person of those to whom they are given, or those to whom they are distributed by them at first.

They cannot be lent or borrowed, otherwise they lose the Indulgences; neither can they be so d, after-the Pontifical Blessing.

**EDUCATION.**—Education does not commence with the alphabet. It begins with a mother's look—with a father's nod of approbation, or a sign of reproof—with a sister's gentle pressure of the hand, or a brother's noble act of forbearance—with handfuls of flowers in green dells, on hills, and daisy meadows—with bird's nests admired, but not touched—with creeping ants, and almost imperceptible eumets—with humming bees and glass bee-hives—with pleasant walks in shady lanes—and with thoughts directed in sweet and kindly tones and words to nature, to beauty, to acts of benevolence, to deeds of virtue, and to the sense of all good, to God himself.—*Fraser's Magazine*.

**TEMPERANCE.**—I asked the man about the temperance, and whether he was a temperance man? He replied by pulling a medal out of his waistcoat pocket, saying, that he always carried it about with him for fear of temptation. He said that he took the pledge two years ago, before which time, as he confessed, he had been a sad sinner in the way of drink. 'I used to take,' said he, 'from eighteen to twenty glasses of whisky a-day; I was always at the drink. I'd be often up all night at the public-house. I was turned away by my present master on account of it.' All of a sudden he resolved to break off. I asked him whether he had not at first, experienced ill health from the suddenness of the change in his habits; but he said—and let all persons meditating a conversion from liquor remember the fact—that the abstinence never affected him in the least, but that he went on growing better and better in health every day, stronger and more able in mind and body.'

**IRISH HOSPITALITY**—Those who do not know Ireland, have no conception of what an immense quantity is given away there in charity; not so

much in money however, for, except in the large towns, they have not money to give, but in meal, milk, and potatoes, particularly the last. The Irish peasant, when his potatoes are placed upon his rude table, secured from rolling off by the rim of a sieve, or some such convenience—for, alas! he has no dish—would no more think of denying a meal to the wandering vagrant that passes his door, than he would of arguing with the priest. A stone of potatoes in the week, is taking at a very low rate indeed the estimate of what the smallest farmer probably gives away in this manner, that is, six and a half hundred weight in the year, and he never feels that he gives any thing; but fasten a tax, or poor-rate, of ten shillings a year upon him, and he would feel it as an intolerable burden—probably he would confer with his neighbours upon the policy of laying violent hands on the collector, and pitching him head-foremost into the nearest lake or bog-hole.

If we wish that the virtue of our daughters should be of a sterling stamp, not forged in the mint of vanity, but issuing from principle; we shall be persuaded of the necessity of guarding them against those early associations by which the love of admiration is produced.

None are so fond of secrets as those who do not mean to keep them: such persons covet secrets, as a spendthrift covets money, for the purpose of circulation.

The Report of the Commissioners state that in Ireland there are 151 parishes having no member of the Church of England, and 860 parishes having less than 77 protestants.

**A FABLE.**—A mule laden with salt, and an ass laden with wool, went over a brook together; by chance the mule's pack happened to get wetted, the salt melted, and his burden became lighter. After they had passed, the mule told his good fortune to the ass, who (thinking to speed as well, wetted his pack at the next water; but his load became heavier, and he broke down under it.

Charles the second, says Addison, hearing the celebrated Vossius, freethinker, repeating some incredible stories of the Chinese, turned to those about him, and said, 'This learned divine is a very strange man, he believes every thing but the Bible.'