

THE CROSS.

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

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Weekly Calendar.

- June 11—Sunday I. after Pentecost. Feast of the Most Holy Trinity.
12—Monday, St. Leo III. Pope and Con.
13—Tuesday, St. Anthony of Padua Con.
14—Wednesday, St. Basil the Great, Bish. Con. and Doc. r.
15—Thursday, Solemnity of Corpus Christi. Holiday of obligation with an octave.
16—Friday within the octave.
17—Saturday within the octave.

Corpus Christi.

ON THE MANNER IN WHICH THIS GREAT FESTIVAL IS SOLEMNIZED IN CATHOLIC COUNTRIES.

A brief notice of the imposing ceremonies which accompany the celebration of the solemnity of the body of our Redeemer, in those Catholic countries where the unrestricted and public exercise of religion prevails, may serve to enkindle the devotion and animate the zeal of their brethren in this distant portion of the Church. The powerful influence of external symbols, rites and worship, on the human heart, has been felt and acknowledged in every age. The Almighty Creator, who breathed into our tabernacles of clay a living soul, the image of himself, has ordained, by the laws which regulate their combined existence, that this should receive its impressions through the medium of the corporeal

senses. Moreover, man owes the homage of his body, as well as of his soul, to the great Creator of both. And inasmuch as the soul is far superior to the body, so is spiritual homage, the worship of the heart, above all mere corporeal worship. In fact, the very essence of religion consists of this interior worship, whilst external rites serve only for its outward manifestation to the glory of God, or to originate, cherish, and extend its interior growth. Thus, though God is a Spirit, and those who truly adore him must do so in spirit and in truth, yet his external glory is promoted by the public homage of his faithful servants on earth, who, whilst they glorify him, also edify each other, and increase the bounds of his spiritual kingdom. No body of men could ever be kept together in any society, whether religious or civil, without some external bond of union, or some outward symbols by which they might be recognised, as St. Augustine observes. To deny exterior worship, is, therefore, to contradict the very laws of our nature, to rob the Almighty of his glory, to deprive men of the most powerful incentives to holiness and virtue, to reduce religion to a mere shadow, or rather to extinguish it