

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.

- July 2, Sunday, IV. aft. Pentecost, Visitation of B. V. Mary.
3, Monday, S. Paul I. Pope and Confessor.
4, Tuesday, Saint Barnabas, Apostle, from June 11.
5, Wednesday, S. Anicetus, Pope & Mar G. Thursday, Octave day SS Peter & Paul
7, Friday, St. Benedict XI., Pope & Con
8, Saturday, St. Elizabeth, Queen of Portugal.

Silence.

Silence is a great, useful, and most meritorious virtue. 'Silence,' says the Prophet Isaiah, 'is the cultivation of justice, and security for ever and ever.' Job asks, 'Can a man of many words be justified?' (xi. 2.) 'In much speech, sin will not be wanting,' say the Proverbs. Solomon tells us, 'There is a time to speak, and a time to be silent;' and elsewhere the wiseman declares, 'As a city that is open, and without the circumference of walls, so is the man who cannot restrain his spirit in speaking.' In fine, we have the testimony of St. James, that 'He who offends not in words is a perfect man.'

Notwithstanding all this, and though David declares that even 'from good things' he was silent, (P. xxxviii. 3,) we will not be silent on things that are unlawful. We are not content with publishing our good actions, when we ought to be silent, but we will frequently speak of things that are injurious.—Silence is commended by all, but observed by few. How seldom do we repent for having been silent, but how

frequently for having spoken. Still we neglect to learn lessons of silence, which the very beasts of the field observe, and ~~long~~ we neither know how to speak, nor how to be silent. We know not how to speak, because we have not learned to be silent. We are equally ignorant of silence, because we desire to indulge in perpetual garrulity.

A foot can never hold his tongue; and when we begin to hate silence, we easily fall into sin. Our words are poured forth without order, without reflection, without prudence. From vain, we imperceptibly fall into injurious discourse; and becoming more negligent, and less circumspect by repetition of the fault, we are frequently led to the commission of most grievous crimes. For sometimes, when we have nothing true to utter, we will have recourse to falsehood, and from too great licence of speech we will say many things disrespectful to God, injurious to the character of our neighbour, and unprofitable to ourselves.

To be silent, when it is not time to speak, is an evident sign of prudence. People may blame your taciturnity, but let them not reprehend your life. Unless you are fond of silence, you cannot be attached to virtue. We lose by our prattling what we gain by our prayers, just like Penelope, who unloosed by night the web which she wove by day, and thereby kept an endless task upon her hands.

We should never speak, unless concerning those things which we certain-