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# 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.

Vol. I.

HALIFAX, SATURDAY, MARCH 4, 1848.

No. 1.

## WEEKLY CALENDAR.

- March 5 Sunday 1. of Lent.  
6. Monday, SS Vincent and Anastasia, transferred from Jan. 29.  
7. Tuesday S Thomas of Aquin, Doctor and Conf.  
8. Ember Wednesday, S. John of God Conf.  
9. Thursday S. Frances Roman widow  
10. Ember Friday Corn of the Lawe and Nails which signify our Lord Christ  
11. Ember Sunday, S. Margaret of Carthage. Pentecost from Feb. 26.

## THE CROSS.

The objects of this Publication are so fully explained by an article in the REGISTER of Tuesday last, that we prefer giving it insertion to any observations we might make:

The Association for the Propagation of the Faith having resolved that a small Religious Publication should issue on Friday evenings throughout the Lent; and deeply impressed from an earnest conviction of its usefulness that during that Penitential season such a Religious Miscellany devoted exclusively to an explanation of the ritual Services of the Church and edifying extracts from authors of approved piety, would salutarily subserve the aims of their spiritual superiors, in exciting within our Catholic auditory a frame of mind suitable to the serious solemnities of the Season,—they have determined to make the essay, and will every Friday publish a small Paper, designed as the agent of these pious offices.

The pages of this little Periodical will be marked by an entire exclusion of all topics foreign to, or irrelevant to, the one holy and catholic object; and no passage of either a secular or political tendency will be suffered to sluce within its columns.

A sincere observance of the rule thus prescribed will, it is hoped, secure to the little Work the approbation and aid of all who feel a proper interest in the sacred importance of Catholic instruction and religious improvement, and will not fail to produce a favourable, frank, and fervid sympathy with the purposes of the Association.

The Association feel that their present design, by the oneness of its spiritual character, and the utter absence of every thing that may jar with local or temporal interests—will present, in its periodical appearance, a most interesting place for the mind of the reader at this Holy Season, where it may retire, as for a respite, from the agitation and disquiet of the world, and assist its other devotional duties by various perusals.

That such a little Miscellany as the one contemplated has been a desideratum, the Association feel, inasmuch as many conscientious persons, during the Penitential periods of the Church, object, that the immortal concerns of the Lord's Spiritual Kingdom should be mixed with the petty secular and transient interests of this distracted life; nor do they willingly witness, at such times, the cares and passions of the world in juxtaposition with the high aims and holy aspirations of Heaven.

Another and not inferior object, which weighs with the Association, is the dispersed condition of the Catholics of the Province—many of whom, unavoidably far from the practical ministrations of the Church, and precluded by the expense of books of piety from access to their contents, will thus find these little sheets the depositories of pious information,—and, it may be, the best possible substitutes for that Oral Instruction which, in their isolated

localities, they cannot always enjoy. It is hoped that by such, amidst their inevitable privations, the miscellany will be gladly hailed as a visitor of welcome, and preserved as a memento of the charity which the great Author and Finisher of our Faith preached and practised, when inculcating lessons of that blessed fraternal love by which He declared his Disciples would be recognized by all men.

The Association convey to the Public the assurance that no original matter whatever, on Catholic Faith or Morals, shall ever appear, without having been previously submitted to some of the Clergy—an assurance solidly guarded by the *Eminent Ecclesiastical connection* which the Association enjoys.

### ASSOCIATION FOR THE PROPAGATION OF THE FAITH

*Established in Halifax, January 22, 1843.*

**PRESIDENT**—The Right Rev. Dr. WALSH.

**TREASURER**—The Hon. M. TOBIN, Jr.

**SECRETARY**—Rev. R. B. O'BRIEN.

**COMMITTEE OF THE SOCIETY**.—Ward No. 1. E. Kenny and L. O'C. Doyle, Esqrs. No. 2. Messrs. J. C. Tobin and J. Quinnan. No. 3. Messrs. J. Cochran and J. Wallace. No. 4. Messrs. R. Cunningham and T. Ring. No. 5. Messrs. M. Mulony and T. Connors. No. 6. Messrs. P. Swayne and J. Conway.

At a Meeting of the Committee, held at St. Mary's, on Sunday the 26th February, the following prospectus was read and adopted, and each of the Committee received a number of copies for distribution. It was also resolved, that a small religious publication be issued on Friday evening next, and continued during the Lent.

#### Prospectus of the Association for the Propagation of the Faith.

This pious and truly charitable Institution of the Propagation of the Faith was founded at Lyons, in the year 1822: it is now established, throughout France, Belgium, Germany, Italy, Switzerland, Portugal, and Ireland. Its object is to assist, by Prayers and Alms, the Catholic Missionaries who are engaged in preaching the

Gospel in distant, and especially Idolatrous Nations.

To become a MEMBER of this Institution, two conditions only are requisite, viz. :

1st—to subscribe the small sum of One Half-penny per week.

2ndly—To recite every day a *Pater* and *Ave* for the Propagation of the Faith—or it is sufficient to offer, with this intention, the *Pater* and *Ave* of our daily Morning or Evening Prayers, adding each time, "*St. Francis Xavier, pray for us.*"

The following Indulgences are granted to the Members of the Association throughout the world, who are in communication with the parent Institution in France, viz.:

1st—A Plenary Indulgence on 3rd May, the Feast of the Finding of the Holy Cross, on 3rd Dec., the Feast of St. Francis Xavier, the Patron of the Institution, and once a month, on any day, at the choice of each Subscriber, provided he say, every day within the month, the appointed prayer.

To gain the Indulgence he must be sorry for his sins, go to confession, receive the holy Communion, and visit devoutly the parish church or chapel, and there offer his prayers for the prosperity of the Church, and for the intention of the Sovereign Pontiff. In case of sickness or infirmity, Subscribers are dispensed from the visit to the parish church, provided they fulfil, to the best of their power, and with the advice of their Confessor, the other necessary conditions.

2ndly—An indulgence of a hundred days, each time that the prescribed prayers will, with at least a contrite heart, be repeated, or a donation made to the Missions, or any other pious or charitable work performed.

All these Indulgences, whether plenary or partial, are applicable to the souls in purgatory.

THE ANNALS OF THE PROPAGATION OF THE FAITH, published once every second month, communicate the intelligence received from the several Missions throughout the world, and a return of the receipts from each diocese, and their distribution, is given once a-year.

It is the glory of the present age to have formed this Institution, which seems destined to extend the Kingdom of Christ to the uttermost bounds of the earth. Since the period of its foundation, it has sent forth and supported

hundreds of zealous Missionaries to "preach the Gospel to every creature;" and when we consider the immense number of Infidels on the earth, the deplorable ignorance in which they live, their dreadful crimes and abominable superstitions, together with their favourable dispositions to receive the truths of the Gospel, we cannot but feel the most lively interest in their behalf. When we reflect that our ancestors were once "children of wrath," and plunged in the same ignorance and barbarism, as many Pagan nations of the present day, and that, we owe the gift of faith to the spontaneous mercy of God, and the heavenly zeal with which he inflamed our first Missionaries, should not our gratitude be unbounded, and should we not seek by every means in our power to extend the same blessings to the whole world? We justly pride ourselves in belonging to the only true Church on earth, in professing "the Faith which was once delivered to the Saints." Let us look at our separated brethern of various denominations, and behold the unceasing energies and the countless millions which they expend in their attempt to diffuse erroneous doctrines. Our cheeks must be mantled with blushes when we reflect on *their* misdirected zeal, and *our* ungrateful apathy. Shall *we* be less eager to make known the truths of Salvation, than *they* are to propagate error? We are not called upon to sacrifice our property, to relinquish our occupations, to renounce our kindred, or to abandon our country. We are not summoned to exile, imprisonment or death. We are not invited to endure the torture of the lash, nor the deadly bitterness of the sword for the faith of Christ. But if our blood do not flow in the sacred cause, shall not even a small portion of our miserable self be poured out to assist the holy Confessors, and Martyrs of our Religion who are at this moment braving every danger, enduring every fatigue, and suffering even the most cruel tortures for the love of their neighbour and their God? The institution for the Propagation of the Faith implores but one halfpenny per week for this glorious, this God-like work. The Almighty alone can tell the incalculable benefits which it has already produced, and the many souls both of infants baptized, and of adults converted, for whom it has obtained the bliss of Heaven. It is approved of by the Head of the Church: it is re-

commended to the faithful by nearly all the Bishops of the Christian world. What Catholic then will refuse to contribute his mite for the sake of Him, who "being rich was made poor for our sakes" and for the sake of his creatures and images throughout the world, for whom he has died, and whom he has commanded us to love.

ASH WEDNESDAY.

A solemn High Mass was celebrated in the Church of St. Mary, on Wednesday last, it being the commencement of the Holy Season of Lent. At a quarter to ten o'clock, the Bishop and Clergy entered the sanctuary, when *None* was solemnly chaunted by the choir. Immediately after the ashes were consecrated by his Lordship, Dr. Walsh, and distributed to the Clergy and children at the Altar. High Mass then commenced, at which the Bishop assisted pontifically. After Mass his Lordship resumed the distribution of the Ashes; and when all the faithful had received them, the children of the two schools belonging to the Parish, were brought into the Church, and received the ashes also from the hands of the Bishop.

At 7 o'clock in the evening, Dr. Walsh read Prayers, and delivered an instructive discourse on the ceremony of the day, and the Fast of Lent. On Thursday and Friday evenings his Lordship again entertained the auditory by editing instructions each suitable to the day; and the alacrity with which the People thronged to receive them, showed the devotional interest already excited by the Holy Season, upon which we have now entered.

This number of THE CROSS has been unavoidably delayed beyond the day announced for its appearance. This is partly owing to the shortness of the time allowed for its publication, and partly to the contingent difficulties consequent on the issue of a new Periodical. We trust we shall not have occasion in the future to regret a recurrence of this circumstance.

The haste necessary in the preparation of this number has obliged the Publishers to defer a full consideration to the arrangement and insertion of much interesting matter.

THE REV. R. WALDO SIBTHORP AND THE  
"MORNING HERALD."

The mistake which had lately found its way into the public prints, to the effect, that the Rev. Mr. Sibthorp had demurred at the Catholic doctrine of saintly intercession, is very satisfactorily disposed of in the following letters:

To the Editor of the Morning Herald.

St. Mary's College, Birmingham, }  
3rd Sunday after Epiph., 1843. }

SIR,—My attention has been called to a paragraph in which it is stated that "the Rev. Mr. Sibthorp is reported to have already serious differences with his brethren of the Romish Priesthood; that he refuses to pray to the Virgin, or to be a party to auricular confession; and that an appeal is now pending to Rome for decision as to the absolute necessity of these practices; that the decision is looked for with great interest as a test of the probability of further concessions from Rome to convert from the Tractarians; and finally, that should the decision be adverse, Mr. Sibthorp, it is said, will secede from the Romish Church."

A paragraph, much in the same strain, appeared a short time ago in the *Record*, or some other religious paper, and went what is called "the round of the papers," but it was not thought worth while paying any attention to it, but now that a repetition of what is not true is made in your paper, and will, probably, be copied by others, I feel it my duty to come to ward, however reluctantly, and give a direct and complete denial to every part of the statement above quoted. It is not true that there has ever been the slightest difference between Mr. Sibthorp and his ecclesiastical brethren or superiors. It is not true that he has ever refused or hesitated to pray to the Blessed Virgin, or to be a party to auricular confession (whether that meant to frequent or to administer the sacrament of penance); it is not true that any appeal has been made, or is pending, to Rome on these subjects, or any other connected with Mr. Sibthorp; consequently, it is not true that any decision is looked for from Rome in any such matter. It is not true that any concessions to converts have ever been thought of; and, in fine, a shadow of fear of Mr. Sibthorp's concession from the Catholic Church has never been entertained by any one acquainted with him.

Had there been the slightest ground for any one of the statements put forth in the paragraph, I must from position have been acquainted with it, and Mr. Sibthorp, whom I have seen this very evening, is aware of my intention of writing this contradiction. Two topics have been particularly selected by the writer of this paragraph (as calculated to give currency to its fiction) for the subject of Mr. Sibthorp's

doubts—prayers to the Blessed Virgin, and auricular confession. As to the first, if the writer had been in St. Chad's Cathedral, in Birmingham, on Sunday last, he would have heard Mr. Sibthorp preach upon that very subject in language which would have left no doubt on his mind as to the rev. gentleman's opinion and practice. And as to auricular confession, I would only suggest to the same writer, to inquire from Mr. Sibthorp himself what are his sentiments, as I am not aware that he has publicly spoken on it. Nor do I think the trouble of such an application, sure as it is, of being courteously met, should be considered as thrown away, when its being taken would save, what ought to be saved at any expense the assertion of an untruth. But in fact it would not have cost much trouble to ascertain that the Rev. Mr. Sibthorp occupies every Saturday, or even oftener, one of the confessionals in St. Chad's, where the inquiry, if necessary, might have been made without danger of intrusion.

I am, Sir, your obedient servant,

✠ N. WISEMAN, Bishop of Melipotamus

TO THE EDITOR OF THE TABLET.

DEAR SIR,—My attention having been directed to a paragraph in your paper of last week, extracted from the *Morning Herald*, I beg to assure you that as far as it relates to myself, the statement it contains is as *faux* as it is *foolish*. It is *foolish* to charge me with dissent from the Catholic Church, because I will not worship the Virgin Mary. Assuredly I do not worship her, but neither does the Catholic Church require me to worship her, or any but God. But I ask her intercessions, and, as you well know, miss do so many times a day, while saying my Breviary of, &c. And it is *foolish* to accuse me of disapproving of auricular or private confession as a practice of the Catholic Church, when the Protestant Church of England at least commends it on some and frequent occasions. See her Communion Service, and office for the visitation of the Sick.

It is false that there are differences on these points between my clerical brethren and myself. And it is false that a reference or appeal has been made to the Pope, &c. At least, if these statements are not false, I am, to this moment, not cognizant of any such facts.

In short, the whole paragraph in the *Morning Herald* is, as it relates to me, a fabrication from the beginning to the end; the intention probably of the same ingenious, but not over scrupulous person, who lately forged the letter, signed Bernard Smith, denying his conversion to the Catholic faith.

I am sure you will do me the favour to insert these few lines; and regretting that I am obliged to obtrude myself on the notice of your readers, I remain,

Dear, Sir, your faithful servant in Christ,  
R. WALDO SIBTHORP.

## Instructions for the Holy Season of Lent.

Translated from the French of Pere Bourdaloue,  
BY A CATHOLIC PRIEST.

I. Remember well, that Lent is a time devoted to penance, and that we may, consequently, apply to it what St. Paul said to the Corinthians—"Behold now is the acceptable time; these are the days of salvation," (2 Cor. 6.) because, there is no time of the year more favourable to us than that in which we labour to appease the wrath of God, and no days more precious for salvation than those which are employed in the expiation of our sins. It is your duty then to enter into this sentiment of the Apostle. Although your whole life ought to be a continual penance, considering the faults of which you acknowledge yourself guilty in the sight of God, you should devote yourself particularly in Lent to the practice and exercises of so important and necessary a virtue; so, that you may be able to say, Behold, now is my favourable time; and that it may truly be in your regard a time of repentance. For what reproaches might you not expect from God, if whilst the whole Church is in penance, you should not; and, if by the unhappy disorders of a dissolute and sensual life, you should pass over the time of Lent without at all sharing in the public penance of Christians. In this case, far from being to you that time of grace and salvation to which St. Paul alludes, it would serve only to condemn you, and hence your impenitence, which is at all times criminal, would be doubly culpable during this.

II. There is no reason which will dispense you from penance because the law of penance is a general law, from which no one is exempt—a law which

can be observed in all conditions of life, and against which carnal prudence could never urge other than vain and frivolous objections. The more difficult the exact observance of this law seems to you in your present condition, the more efforts you should make to obey it, because it is precisely on account of this repugnance that you have still greater need of penance. Your very infirmities, instead of rendering the observance of this law impossible, are, on the contrary, in the designs of heaven powerful helps to enable you to fulfil it, either by serving you as penance, as in the case of sickness, when your strength is weakened, or by furnishing occasions for obtaining holy triumphs over yourself, when they are more inconveniences which you should overcome by fervour of spirit, so as to make your body according to the expression of the Doctor of Nations, a living and agreeable host in the sight of God. The totally different manner in which you have lived should not only serve to confound you, but should also animate you against yourself and strongly excite you to repair every thing prejudicial to this divine law of penance, which self-love has induced you to commit. These are the sentiments with which you should enter on Lent—resolved, by some means or other, to obey this law, which you should not consider a heavy yoke, or an onerous law, but rather a law of grace, upon which your happiness depends.

III. The whole of the Lenten penance, as St. Leo the Great has well remarked, is not confined to fasting and abstinence. These are a portion of the penance, but they do not form its principal and most essential part. Although the precept of fasting and abstinences does not bind in certain cases, that of

penance always subsists; and as there are in the world careless christians, who by a kind of hypocrisy, fast without doing penance, either because they fast without renouncing their sins, or because by a thousand little indulgences they contrive to fast without mortification—an hypocrisy of fasting so often condemned in scripture: so, by a conduct entirely opposite, faithful souls when unable to fast, know well how to do penance without fasting; because without fasting, they know how to conquer themselves, to refrain from the delicacies of life, to walk in the narrow paths of salvation, and to practice in every thing else the severity of the gospel. Follow this rule, and consider yourself the more obliged to penance in proportion as you are less capable of observing rigorously and to the letter the commandment of fasting. For it is certain, that a dispensation from the one only increases your obligations to the other. If you reason as a Christian, you will act in this manner, so that God shall lose nothing of his rights, and the delicacy of your health not prevent you from completing the measure of your penance.

IV. As a consequence of these principles, the first thing which God requires of you, and which you are bound to ask from God for all this holy time, is the spirit of salutary compunction, that spirit of penance with which David was filled, and the impression and efficacy of which you should, after his example, endeavour to obtain. That is, your most serious occupation every day during Lent should be to recall before God, in the bitterness of your soul, the disorders of your life, to acknowledge with grief their enormity and number, to humble and afflict yourself on their account, and never to lose sight of them, so that you may be able to say with the

holy King, My sin, O Lord, always before me, (Ps. 50.) for, according to scripture, it is in this the spirit of penance consists. Now an excellent practice for this purpose would be to perform all your actions during Lent in this spirit, and through the influence of this spirit; going to mass, for instance, as to a sacrifice which you are about to offer yourself for the expiation of your sins; praying like the Publican, and never presenting yourself before God but in the quality of a penitent, overpowered by the weight of your sins; subjecting yourself with a cheerful heart to the painful duties of your state, as a means of effacing your sins: proposing to yourself the ransom of your sins as a motive in every good work; getting up, and lying down with this reflection: I am an unfaithful creature, and God suffers me to be on the earth, only that I may do penance for my sins. This continual sight of your sins will nourish within you the spirit of penance, and nothing will assist you more, to acquire and preserve it, than the habit of acting in this manner.

V. If you be so happy as to be moved by this spirit of penance, it ought to produce in you an effect which naturally flows from it, and which is its unfailling characteristic—namely, penance of spirit, that is, a firm and constant disposition to mortify your understanding, your inclinations, your evil habits, but above all, your pride which is, perhaps, your greatest obstacle to Christian penance. For the foundation of Christian penance is humility, and as long as you are ruled by a secret pride, do not rely on your penance. In order then to correspond with the designs of God, and at the same time to celebrate the Lent in the spirit of the Church, be animated with the spirit of penance, labour to

become more humble, more meek, more patient, more compassionate to the weaknesses of others, more free from self-esteem. You must speak less freely of your neighbour's faults, and be more slow to condemn him. If, in despite of you, you cannot respect him, you must not add to it the malignant pleasure of displaying this feeling. If you take no care to do violence to yourself on these points, no matter what penance you perform, you do not commence with that which ought to justify all the others in the sight of God, and without which, all other penances are vain. For, in vain said the Prophet, shall we rend our garments if we do not rend our hearts: a change of heart and spirit alone constitute true penance without it, that which we believe to be penance, is only its shadow and phantom. Moreover, there is no one to whom this spiritual penance is more suitable than yourself, as you acknowledge it is by the spirit you have sinned.

VI. Penance that is merely interior is not sufficient, and we are taught by all the oracles of faith, that we must add to it exterior penance, because the corruption of sin being equally diffused over the exterior and interior man, God, says St. Augustine, requires from us, with regard to each, the testimony of our sorrow. Conformably to this maxim, you should be, during lent, more faithful than ever, to the little mortifications which God inspires you to prescribe for yourself, so that at least in something you may have the consolation, according to the words of St. Paul, of bearing in your body the mortification of the Lord, and exhibiting it in your mortal flesh. 2 Cor. 4. For the same reason, the time of lent ought to enkindle your fervour, and move you to pay to the sick, whom God has en-

trusted to your care, those visits of charity, and even those humiliating services which they expect at your hands. For these services and visits are works of penance to you; and you should remember, that as faith without works is dead, so the spirit of penance is extinguished by degrees, unless it be nourished by the works of penance. You should also take care, as much as lies in your power, to be more plain and moderate in your dress during Lent, than at any other time of the year, because the Holy Ghost in various parts of scripture, makes this modesty in dress, one of the penitential duties of sinners, whence it arose that in the primitive church, penitents were clothed in sackcloth and covered with ashes. You do not profess a different religion from them, and it should be your entire study to conform to their example, as far as the duties of your condition will permit.

VII. Alms, according to the doctrine of the Holy Fathers, having been always considered inseparable from fasting, because, the poor they said, should profit by the repentance of the rich, it is evident that this obligation of the rich becomes greater in their regard, when they are dispensed from fasting for legitimate reasons. Alms is then no longer a simple accompaniment of fasting: it must supply its place. It should therefore be more abundant, as being doubly due—from fasting and from alms itself. By this standard, you should regulate your alms during this holy season; not confining yourself to the alms, which by the common law of charity you are bound to give at all times, but adding those extraordinary alms which the law of penance imposes, because it is certain that a sinner owes more to God, on this head than a christian who has preserved the grace of his inno-



cence. Your alms, in order to supply the place of fasting, and to form a part of your penance, should cost you something; that is, you should give them out of what you would refuse to yourself, and one of your devotions in Lent, should be to sacrifice to God certain things of which you desire to deprive yourself, that you may be enabled to assist your neighbour, preferring the relief of his miseries to your own sensuality, curiosity and vanity. It is by victims such as these, says the holy Apostle, that God is propitiated.

VIII. But this is not all: in order to sanctify Lent, you must abstain more from the pleasures and vain joys of the world; nothing being more opposed to the spirit of religion, and above all, to the spirit of penance, than what is called pleasure, especially in a time dedicated by the church to solemn penance. Hence a christian soul should at this time abandon not only the profane amusements which are never permitted, such as plays, comedies and dances, but even innocent amusements, worldly conversations, assemblies, promenades, and every thing that is calculated to destroy the spirit of recollection and compunction. Even persons that are most separated from the world by their state of life, should enter into this practice, and take particular care, during the time of Lent, to abstain from certain recreations, and make a sacrifice of them to God. This, however, is to be understood of things that are neither necessary nor useful, and which may be omitted without prejudice to a greater good; and when it is given up for the sake of health, or a proper relaxation of mind, it should be accompanied by a secret sorrow at finding ourselves reduced to the necessity of using those little comforts, and to the inability

of doing perfect penance, such as we would wish to be able to perform in order to acquit ourselves fully in the sight of God.

IX. Jesus Christ, during his forty days' fast retired to the desert, and even quitted his disciples; whence you should conclude that the christian's Lent should be a time of retreat and separation from the world, as the Son of God acted thus for our instruction, and not for his own sanctification, and as the fast which he kept was only to serve as a model for ours. This is what all the Fathers of the Church has taught us. Follow, therefore, this great example. Resolve to separate yourself from the world, not for the love of your own ease, but through a zealous desire for your perfection. After the example of your Saviour and guided like him, by the spirit of God, go and pass certain days in your retirement, to commune there only with God and yourself. Do not even be content with this: but without changing your place, and without making your devotion depend on it, create in the midst of yourself an interior solitude, where in silence and removed from the tumult of the world, you may hold communion with God, bestowing more time every day during Lent to meditation and prayer. Is there any one in the world to whom this exercise of retreat, joined to meditation, and communion with heaven, is more necessary than to you? Prepare yourself, therefore, to desire all the advantages from it, which God in his mercy has connected with it for your salvation. For it is to yourself, and of yourself, that God speaks by the prophet Osee: I will lead her into solitude and there I will speak to her heart. Osee 2.

X. The Word of God, has been from

the first ages of christianity, the spiritual nourishment which the church has given to her children during the fast of Lent, and it is very generally distributed. On this point you should not only accomplish your duty, but you should do so in an exemplary manner. You should love the divine word that is preached to you, you should be assiduous in hearing it, you should relish it, meditate on it, and fear to abuse or neglect it. You should bring others to hear it with you, and you should praise it, if it were only to prevent the indifference to which it may be exposed. By this means you will share in the beatitude of those who honour it, for Jesus Christ himself has declared them blessed. When you are unable to be present at sermons, and even when you do assist, you should go to the source of this most holy Word; reading each day in Lent its own gospel and reading it with respect, with attention and faith, because it is the pure and direct word of the holy Spirit, and because in this sense, the word of God is still more venerable than that which is announced by the ministry of men.

XI. One of the principal reasons for the institution of Lent is to prepare the faithful for the Paschal Communion, and hence you should particularly reflect on this subject, and labour more than ever to purify your conscience by making your confessions with more exactness, and entering more frequently into yourself, to prove yourself in such a manner that at the great solemnity of Easter, Jesus Christ may find you more worthy to approach him and his divine mysteries. It would be well you should fix for this purpose from year to year, a kind of review during Lent, in order to remedy your imperfections and tepidity. By this general confession, made

since the last, you would renew yourself, and dispose yourself for the approaching feast, which ought to be a universal renovation for all christian souls. Again, the most excellent preparation for a worthy communion, is, according to St. Chrysostom, communion itself. You cannot prepare yourself better for that of Easter, than by frequent and fervent communions during Lent. This was the reason that in most of the western Churches, as we learn from the ancient councils, the faithful were accustomed to communicate every day in Lent—a custom which St. Charles so eagerly desired to re-establish in the Church of Milan, having found no more efficacious means to dispose the people for the paschal duty than to enjoin the frequentation of the Sacraments during Lent. Why therefore should I not recommend you the same practice, as I have the same reasons for it, and suppose on your part the same dispositions?

XII. In fine, Lent, as instituted by Christianity, having an entire relation to the great mystery of the Passion of Jesus Christ, which is its end and term, you should be particularly engaged during this holy season, in remembering the sufferings of our Saviour—a remembrance which Jesus Christ expects from you, and in which you cannot fail without a most enormous ingratitude—a remembrance which should be to you of infinite value, and which you cannot lose without renouncing the most solid interests of your salvation. It is, I repeat, during this time of Lent that this remembrance should be deeply engraved in your soul, so that at every moment of your life you might be able to cry out: *Al! Lord may I sooner forget my right hand, than forget all that you have endured for my sake!* It is then a matter of importance, that you should suffer no day in Lent to pass by without reading in the Evangelists something of the Passion and Death

of the Son of God. What miracles of virtue, if you only read with attention, will you there discover? The remembrance of the sufferings of a God will make all the exercises of penance not only tolerable, but amiable, and one of your most pleasing thoughts, and most consoling practices will be to unite your penance with the penance of Jesus Christ. This was the devotion of St. Paul when he said: *I am fastened to the cross with Jesus Christ* (Galat 2.) not separating Christ's cross from his own, and making only one of the two. But to attain this devotion of the great Apostle, the mystery of the Passion must be the most ordinary subject of your considerations and reflections.

XII. This is the advice I have to offer you, concerning a time that ought to be so precious in your regard. You cannot be too grateful to the goodness of God who bestows you this time, and who wishes to accept the good use you shall make of it, for the remission of your sins. For in this treatment of God there is a twofold mercy, for which you cannot sufficiently bless or thank him. Ah! Lord, should you say to him; what have I done, or how have I deserved that you thus wait for me, and that you should thus furnish me with so easy a means of discharging the immense debt which I owe to your justice? You have not wished to destroy me like many millions of others, and far from treating me as them with all the rigour of your judgments, you have in some measure forborne your rights in my regard. To how many sinners of both sexes, less culpable than I, have you refused this time of penance, and what proportion is there between this penance which your Church imposes and all the infidelities of my life? But the more you spare me, O my God, the less will I spare myself; and the more indulgence you shew a miserable creature, to enable her to make that

just reparation which she owes you, the more severity shall I use, to render you, if not all the glory of which I have deprived you, and which is your due, at least all that is in my power to procure you. Why have I not always been animated with these sentiments? I would not then have listened so much to the thousand pretexts which the spirit of the world, corrupt nature, my own weakness and self-love, have suggested. But if I have not taken advantage of the past, you behold, O Lord, my resolution to let nothing escape of the present or the future as long as it shall please you to continue my life. Vouchsafe, O my God, to confirm me in this happy resolution, and may your grace which inspired me to form, also enable me to keep it. Amen.

## Life of Sister Mary Gabriel,

OF THE HOLY SACRAMENT.

Translated from the French of Dom. Geramb De La Trappe.

"For this is the principal comfort of a faithful soul, so long as she sojourns afar off from thee in this mortal body; being mindful often of her God to receive her Beloved with a devout mind. O wonderful condescension of thy love towards us, that thou O Lord God, the Creator and Enlivener of all spirits, shouldst vouchsafe to come to a poor soul, and with thy holy divinity and humanity, satisfy her hunger! O happy mind, and blessed soul which deserves to receive thee, her Lord God devoutly; and in receiving thee to be filled with spiritual joy! Oh! how great a Lord does she entertain! how beloved a guest does she bring into her house! how sweet a companion does she receive! how faithful a friend does she accept of! how beautiful and how noble a spouse does she embrace, who deserves to be loved above all beloved, and beyond all that she can desire."

KEMPIS.

MARY ———, was nobly born, but her tender piety exalted her still more than her rank and fortune. While yet very young, the participation of the

holy Eucharist constituted her greatest delight. Intimidated by dangers which surrounded a secular life, considering the many obstacles it opposes to frequent communion, with proper dispositions, and convinced that the divine sweetness of this "bread from heaven" can be perfectly tasted by those alone who leave all for God, Mary, after the death of her mother, renounced her titles and distinctions, and closing her eyes to the golden prospects which opened on her view, left her father's princely mansion, that in the seclusion of a cloister she might oftener and more worthily approach the sacrament of love.

On arriving at the monastery she had selected, and which was situated at a great distance, she solicited admission, and candidly avowed to the superioress and confessor of the house, that her leading motive in embracing the religious life was, as we before stated, that she might be better disposed for the reception of that divine Lord, who so tenderly loves his children, as to feed them with his own flesh at the table of his love.

Greatly edified at such pious dispositions, they felt unable to refuse so lively a faith. After some trial, they allowed her to communicate several times in the week, to her great comfort; and a year after she pronounced her vows, permitted her daily communion. Who can say what now were the transports of our holy *Mary Gabriel*, as she was called in religion? Who can describe the delight and joy which filled her soul on being allowed to receive every day her God and Saviour? She a thousand times blessed that divine hand which had withdrawn her from the world, where all is vanity and deceit, illusion and "false madness," and shewed her

gratitude by endeavouring to correspond with the designs of God, in calling her to religion. Every moment she could spare was spent before the tabernacle of her Beloved; and not satisfied with her leisure moments during the day, like the dove whose amorous complaints night does not interrupt, she prolonged her visits when the community had retired to rest, or interrupted her slumbers to return again to the sanctuary.

The solemn stillness of the night—the mild rays of the luminous orb which gleamed through the arched windows of the gothic structure—the statue of the holy Virgin in a niche near the altar, clasping the divine Infant, who loved and wished to be loved—the awful shadow of the pillars which encompassed the sanctuary, all seemed to murmur in whispering accents, the dear name, Jesus. There like a lily half bent on its stem, *Mary Gabriel* with her hands crossed on a heart that was too full to vent its feelings, repeated at intervals in accents faltering with love, "Sacrament of my God! Jesus my life and my love, how I love to be with you! How necessary you are to my happiness! What sweet, what tender sentiments you excite in my soul!!! God of Love, divine source of my felicity on earth, what a flood of peace you pour into my soul! What heartfelt transports, even in the grief I feel for my sins!!! Before you the whole universe is at this moment lulled in silence, and before you, all to me is nothing!!!" "You alone, O Jesus, are my all. Disappear from my memory for ever, master-piece of art, magnificent palace in which I dwelt; vain display of human pride, I can no longer occupy myself but with the love of my God, the wonders of which I contemplate here!!! Altar! thou retracest

to my view, the stable in which my Beloved was born: Tabernacle! new Manger of Jesus Christ, thou enclosest all the delights of my melting soul. O Jesus! like the humble shepherds, I confess that in you is centred all love, that in you all bliss is contained! Great God." she continued with increased transport, "Great God hear my petition, may I expire in your sanctuary, consumed in your love, and drowned in my tears."

Thus inebriated with celestial sweets, this holy creature might complain with St. Anthony, that the sun rose too soon for her; for even when its golden rays began to gild the horizon, she was still to be found with the dear object of her love. This did not surprise the community, knowing as they did, Mary Gabriel's great devotion to the Holy Sacrament, and the solidity of her virtue, which did not consist in these extraordinary transports, but in the constant and unremitting practice of humility, patience, mortification, exact fidelity to the rules, and divine obedience.

But our Lord seldom finishes the work of sanctification on Thabor, he leaves it to be consummated on Calvary: this Mary Gabriel experienced, for she grew very ill, and was able to approach the holy table but seldom. But she bore this sensible privation in the most edifying manner. Not a murmur escaped her, knowing well that perfection is found only in an entire conformity to the divine will; and that after all, communion was but a means of sanctification. Hence, she said, "If I can but weep at the feet of my Beloved, his love will remedy my evils, he alone knows their extent; he witnesses all, and that suffices."

However the privation of her only good increased her malady & her health

rapidly declined, and she was reduced to a mere shadow. Still she continued to edify all her religious sisters by her pious resignation; which she practised in the greatest perfection, though her extreme desire of communion often caused her to exclaim, "Alas! Mary Gabriel, where is now thy God? Are then the happy days in which he fed thee with his own flesh at the table of his love fled for ever? O Jesus, my King! my Love! my tender Master! my only Good! I love you, and my inability to receive you so often, is the greatest pain I endure; but I prefer to the delights of holy communion, the accomplishment of your blessed will—may it be fulfilled in me and all other creatures, now and for ever."

One day on which she made an effort to visit the Holy Sacrament, her weakness became so great, that they were obliged to carry her from the choir to the infirmary. She soon became much worse, and the superioress thought it would be advisable to have the Blessed Sacrament administered to her if possible. Nothing could give the poor invalid more joy than the happy news that she was soon likely to enjoy her God. "Ah mother," said she to the superioress. "from the moment I entered this holy house, I felt no desire, save that of possessing my Jesus in his sacrament, and of enjoying him in heaven. Now the hour is arrived, and this God of love is about to console and visit his child and his spouse, surrounded by the shades of death; will you, dear reverend mother, tell my religious sisters to conjure our Lord to send his blessed Mother and the angels, that they may form such a court as he has in heaven, and give him a suitable reception when he comes to me!!! This is the hour of love, she continued, hark! my Jesus calls me to his dear embrace, I but too well know his sacred accents to mistake them."

After these pious transports, the superior directed the nuns to strew the church, the corridors through which the holy sacrament was to pass, and the infirmary with roses, carnations, jessamine, and the most fragrant flowers. This gave infinite pleasure to holy Mary Gabriel. — When all was ready, the whole community in their cloaks of the church, and bearing lighted tapers, accompanied the divine sacrament in grand procession, mingling their solemn chaunt with the gentle tinkling of the bell.

At the approach of the thrice holy Visitant, Mary Gabriel, whose love rendered her superior to her weak state, got out of bed and received the last sacrament with a fervor truly angelical. They were soon obliged to convey her to bed; the nuns were drowned in tears, but she besought them not to envy her happiness, while she pressed to her heart the image of her crucified spouse. Shortly after she expired. After her death they found on her neck a medal with this inscription: *It is for Jesus I live, and for him I die.*"

Thus died of love, in the bloom of life, the angelical Gabriel of the Holy Sacrament: may we imbibe her spirit of devotion to the adorable Eucharist, the greatest miracle of the love of God for man, to the greater glory of this divine Lord. Amen.

From St Vincent of Paul.

### Spiritual Maxims. March.

1.

An humble submission and obedience to the decrees of the Holy See, is a good method of distinguishing the true children of the church from those who are rebels to her authority.

2.

The study of the sciences relaxes in many the fervour of spirit. Those who study should, therefore, take care to preserve their devotion by means of

pious exercises, and especially by meditation, so that by entirely perfecting their understanding by the knowledge of truth, their will may be inflamed with the love of God, who is the author of all sciences.

3.

We should read good and useful books, and abstain from reading those that only gratify our curiosity.

4.

A superior should not be discouraged by the difficulties he meets, nor be uneasy because his government does not please every one. Oh! how many have there been, and how many persons are there who do not approve of the conduct of our Lord Jesus Christ himself!

5.

It is necessary that justice should be exercised here below, to satisfy in some measure, the justice of God, so that the guilty receiving their chastisement in the time of mercy, may not be delivered up in the next life, to the rigours of Divine vengeance.

6.

He that follows only his sensual appetites, and makes himself their slave, does not deserve to be called a man, but an animal.

7.

God bestows us a great grace, when he deprives us of everything that renders us unlike Jesus Christ, who possessed nothing of his own. Could we find ourselves in a situation more advantageous, or more pleasing to his divine Majesty than that in which he has placed us?

8.

When humility is banished from a community, every one is engaged with

his own personal advantage, and hence arise partialities, schisms, and divisions.

9.

Meekness induces us to bear with the defects and injuries of our neighbour, in order to attract him by this means to the knowledge and love of God.

10.

Curiosity is a pest in a spiritual life. It was by curiosity our first parent fell, and that hunger, sickness, death, and all other evils entered into the world. We should, therefore, shun it as the source of all vices.

11.

We often desire many good things, and fancy these desires come from God, although they spring from a very different source. God sometimes permits this, in order to prepare us gently for the dispositions of his Providence.

12.

Who can be more perfectly united to God than he who does only the will of the Lord, who never seeks his own will, and who consults in everything only the good pleasure of God?

13.

The thought of God's presence familiarises us to the practice of doing his will in all things.

14.

We should always select a proper time for correction. We should reprove for the first time with great meekness and affability; the second time with a great severity and gravity, seasoned, however, with meekness; the third time with zeal and firmness, convincing the guilty that this is the last remedy we will use.

15.

The superior should not appear as

superior and master. Nothing is more false than to allege that in order to govern well and maintain authority, we should make it be felt that we are superiors. Jesus Christ has taught us the contrary by word and example.

16.

Gratitude for graces received is one of the best means for obtaining new graces.

17.

The life of a labourer in the Gospel has for its foundation the denial of himself and the imitation of the life of Jesus Christ, and his Apostles.

18.

Voluntary and necessary poverty makes us turn to God, and have recourse to him, whilst abundance often makes us forget God.

19.

A just man who abandons humility is rejected and reprovved by God, in spite of all his good works; and that which seems in him to be virtue, is only vice.

20.

Meekness and forbearance towards our neighbour are a source of peace, and a bond of perfection by which hearts are united.

21.

Learning without humility, has been always injurious to the church, and as pride caused the fall of the rebel angels, so it is often the ruin of learned men. The most ignorant of the devils knows more than the most acute philosopher, or the most profound theologian.

22.

Ecclesiastics are the living images of the power and goodness of the Creator.

They should therefore entertain for each other sentiments of particular respect and love.

23.

The presence of God should make a more lively impression on our understanding, than the presence of all creatures put together.

24.

We should not confine ourselves to particular reproof, but should make a general correction in these cases.

When the evil is so engrafted that we may suppose a particular correction would be useless.

When the guilty party, though good, is of so weak an understanding, that he cannot receive even the mildest correction, without being disturbed.

When there is reason to fear that the fault will become general unless publicly removed. Except in these cases, the correction ought to be private.

25.

Superiors experience great difficulty in their government, when they wish that no one should contradict them, that they should be obeyed without murmur or delay, when they desire, if I may say so, to be adored.

20.

Whenever we encounter any unexpected event, whether it be afflictions, or spiritual or temporal consolations, we should receive them with an equable mind, on reflecting that everything comes from the hand of God.

27.

Man is never so rich as when he is like Jesus Christ.

28.

A sinner who in true sentiments of humility acknowledges his own misery in the sight of God is justified, or at

least, he finds in his humility a powerful means of his salvation.

29.

We should at least spend as much time in thanking God for his favours as we have spent in asking them.

30.

Affability joined to love is an efficacious means of insinuating ourselves into the minds of men, and of inducing them to embrace things that are most repugnant to human nature.

31.

We should imitate Jesus Christ, the Holy of Holies, who suffered himself to be accused of evil which he had never committed, and who did not say one word to deliver himself from this accusation.

#### HYMN FOR MATINS ON CANDLEMAS DAY.

From the Parisian Breviary. By Santeuil.

*Fumant Sabæis templa vaporibus.*

Sweet incense breathes around,

The coming Lord to greet;

And Sion, through her sacred wound,  
Awakes, her God to meet.

Arise ye, then, ye wakeful quires  
And early light your altar fires!

Let Faith, with glistening eye,

Trim up her torch so bright;

And flame-encircled charity

Breathe out her glowing light;

And white robed Innocence be there,  
To pour its sweetest incense-prayer.

Why love to linger here—

These guilty days prolong?

More blessed far you dying seer;

Be ours his parting song!

And He, whom here by Faith we see  
Shall our eternal portion be.

To God the Father, Son

And Spirit, glory be;

To the Eternal Three in One,

To all Eternity!

Blessed Trinity to Thee we raise  
Our joyous hearts in ceaseless praise.



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