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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. 1.

HALIFAX, FRIDAY, AUGUST 4, 1843.

No. 23.

## Weekly Calendar.

- August 6. Sunday, IX aft. Transfiguration of our Lord Jesus Christ
7. Monday, S. Cajetar, Conf.
- 8 Tuesday, SS. Cyriacus, Largus and Smaragdus, Martyrs.
9. Wednesday, S. Emygdus, B'shop, and Martyr.
- 10 Thursday, S. Lawrence, Martyr.
11. Friday, S. Sextus, II. Pope and Martyr.
12. Saturday, S. Clare, Virgin.

## The forty Martyrs of Sebaste.

These Holy Martyrs suffered at Sebaste, in the Lesser Armenia, under the Emperor Licinius, in 320. They were of different countries, but enrolled in the same troop; all in the flower of their age, comely, brave, and robust, and were become considerable for their services. St. Gregory of Nyssa, and Procosius say, they were of the thundering legion, so famous under Marcus Aurelius, for the miraculous rain and victory obtained by their prayers. This was the twelfth legion, and then quartered in Armenia.—Lysias was duke or general of the forces, and Agricola the governor of the province. The latter having signified to the army the orders of

the Emperor Licinius, for all to sacrifice, these forty went boldly up to him, and said they were Christians; and that no torments should make them abandon their holy religion. The judge first endeavoured to gain them by mild usage: as by representing to them the dishonour that would attend their refusal to do what was required, and by making them large promises of preferment and high favor with the Emperor in case of compliance.— Finding these methods of gentleness ineffectual, he had recourse to threats, and these the most terrifying, if they continued disobedient to the Emperor's orders, but all in vain. To his promises they answered, that he could give them nothing equal to what he would deprive them of; and to his threats, that his power only extended over their bodies, which they had learned to despise when their souls were at stake. The governor, finding them all resolute, caused them to be torn with whips, and their sides to be rent with iron hooks. After which they were loaded with chains and committed to jail. After some days, Lysias, then general, coming from Casarea to Sebaste, they were re-examined, and no less generously rejected the large promises made

them, than they despised the torments they were threatened with. The governor, highly offended at their courage, and that liberty of speech with which they accosted him, devised an extraordinary kind of death, which being slow and severe, he hoped would shake their constancy. The cold in Armenia is very sharp, especially in March, and towards the end of winter, when the wind is north, as it then was; it being also at that time a severe frost. Under the walls of the town stood a pond, which was frozen so hard that it would bear walking upon with safety. The judge ordered the saints to be exposed quite naked on the ice.\* And in order to tempt them the more powerfully to renounce their faith, a warm-bath was prepared at a small distance from the frozen pond, for any of the company to go to, who were disposed to purchase their temporal ease and safety on that condition. The martyrs on hearing their sentence, ran joyfully to the place, and without waiting to be stripped, undressed themselves, encouraging one another in the same manner as is usual among soldiers in military expeditions, attended with hardships and dangers, saying, that one bad night would purchase them a happy eter-

nity.† They also made this their joint prayer, "Lord, we are forty who are engaged in this combat; grant that we may be forty crowned, and that not one be wanting to this sacred number." The guards in the mean time ceased not to persuade them to sacrifice, that by so doing they might be allowed to pass to the warm bath. But though it is not easy to form a just idea of the bitter pain they must have undergone, of the whole number only one had the misfortune to be overcome, who losing courage went off from the pond, to seek the relief in readiness for such as were disposed to renounce their faith; but as the devil usually deceives his adorers, the apostate no sooner entered the warm water but he expired. This misfortune afflicted the martyrs; but they were quickly comforted by seeing his place and their number miraculously filled up. A sentinel was warming himself near the bath, having been posted there to observe if any of the martyrs were inclined to submit. While he was attending he had a vision of blessed spirits descending from heaven on the martyrs, and distributing, as from their king, rich presents, and precious garments, Saint Ephrem adds crowns, to all these generous soldiers, one only excepted, their saint-hearted companion already mentioned. The guard being struck with

\*The ages and the greater part of the writers of their lives suppose, they were to stand in the very water, but this is a misapprehension. See Tillamont, Baillet, Ruinart, Ceillier, and others, correct from Saint Basil, and Saint Gregory of Nyssa.

† Saint Gregory of Nyssa says that they endured three days and three nights, this lingering death, which carried off their limbs one after another.

the Celestial Vision, and the apostate's desertion, was converted upon it; and by a particular motion of the Holy Ghost, threw off his clothes and placed himself in his stead amongst the thirty-nine martyrs. Thus God heard their request, though in another manner than they imagined: "Which ought to make us adore the impenetrable secrets of his mercy and justice," says Saint Ephrem, "in this instance, no less than in the reprobation of Judas, and the election of Saint Matthias."

In the morning the judge ordered both those that were dead with the cold, and those that were still alive, to be laid on carriages, and cast into a fire. When the rest were thrown into a waggon to be carried to the pile, the youngest of them (whom the acts call Melito) was found alive; and the executioners hoping he would change his resolution, when he came to himself, left him behind. His mother, a woman of mean condition, and a widow, but rich in faith, and worthy to have a son a martyr, observing this false compassion reproached the executioners; and when she came up to her son whom she found quite frozen, not able to stir, and scarce breathing, he looked on her with languishing eyes, and made a little sign with his weak hand to comfort her. She exhorted him to persevere to the end, and, fortified by the Holy Ghost, took him up and put him with her own hands in-

to the waggon, with the rest of the martyrs, not only without shedding a tear, but with a countenance full of joy, saying encouragingly, "Go, go, son, proceed to the end of this happy journey with thy companions, that thou mayest not be the last of them that shall present themselves before God." Nothing can be more inflamed or more pathetic than the discourse which Saint Ephrem puts into her mouth, by which he expresses her contempt of this life, and all earthly things, and her ardent love and desire of eternal life, This holy father earnestly entreats her to conjure this whole troop of martyrs to join in imploring the divine mercy in favour of his sinful soul. Their bodies were burned and their ashes thrown into the river; but the Christians secretly carried off, or purchased part of them with money. Some of these precious relics were kept at Cæsarea and St. Basil says of them, "Like bulwarks they are our protection against the inroads of enemies."—He adds, that every one implored their succour, and that they raised up those that had fallen, strengthened the weak, and invigorated the power of the saints. S. S. Basil, and Emmelia, the holy parents of Saint Basil the Great, St. Gregory of Nyssa, St. Peter of Sebaste, and St. Mairina, procured a great share of these relics. St. Emmelia put some of them in the Church she built near Armesis, the village where they resided.

The solemnity with which they were received, was extraordinary; and they were honoured by miracles, as St. Gregory relates. One of these was a miraculous cure wrought on a lame soldier, the truth of which he attests from his own knowledge, both of the fact and the person, who published it every where. He adds "I buried the bodies of my parents by the relics of these holy martyrs, that in the resurrection they may rise with the encouragers of their faith; I know they have great power with God of which I have clear proof and undoubted testimonies." St. Gaudentius, bishop of Brescia, writes in his sermon on these martyrs: "God gave me a share of these venerable relics, and granted me to found this church in their honour." He says that the two wives of St. Basil, both abbesses, gave them to him as he passed by Cæsarea in a journey to Jerusalem; which venerable treasure they had received from their uncle. Portions of their relics were also carried to Constantinople, and there honoured with great veneration as Sozomen and Procoßius have recorded at large, with an account of several visions and miracles which attended the veneration paid to them in that city.

## Spiritual Maxims for August.

*From St. Vincent of Paul.*

1.

Let us often have recourse to the love of our own abjections, as an assured refuge against the continual movements of our unhappy inclination to pride.

2.

He whom God has called to serve his neighbour, in a state approved of by the church, should not aspire after a more retired kind of life, on the plea of preserving his virtue more securely from the dangers which threaten it, because, there is no state in which a man is more free from temptation, than that in which God has placed him, and if he do not preserve his virtue there he will preserve it no where.

3.

When God afflicts a soul with desolation on desolation, and trouble on trouble, it is a proof that he has great designs upon her.

4.

It is most difficult to reform an ecclesiastic, if he have once contracted any vicious habit.

5.

Resolutions that are founded after mature deliberation and good advice, are so agreeable to the Divine Majesty, that we should reject as a temptation, anything that would prevent us from following them.

6.

A superior should excuse with compassion and indulgence, faults committed by inferiors, through inadvertence or human frailty, even if they be in matters of importance; he should reflect that God permits such things, to humble the guilty, or to furnish others with opportunities of merit, or for some other motive, which surpasses the good which the success of the thing commanded would have procured.

7.

He that wishes to acquire the fortunate habit of pleasing God in great things, should begin in pleasing him in little things.

8.

He that is most submissive to the will of God, will surmount all the difficulties he may meet in the service of the Lord; himself will accomplish all the designs he has in store for him.

9.

After having learned the will of God, on any work which we undertake, we should persevere in it with courage, no matter what difficulty we experience, we should persevere in it to the last, with a constancy great in proportion to the obstacles which we have to contend with.

10.

It is in the most urgent necessities we should display our lively confidence in God.

11.

One act of resignation to God's will, in all that it has ordained contrary to our desires, is more valuable than a hundred thousand sacrifices conformable to our own will and taste.

12.

Prayer is an instruction addressed by each one to himself, to convince him of the necessity of having recourse to God, of co-operating with his grace, of eradicating vice from his heart, and establishing virtue in it.

13.

It is God himself receives what we give through charity, and is it not an

unparalleled bliss to have it in our power to give him what is his own, and what we have received only from his goodness?

14.

Meekness should be accompanied by a firmness and constancy, which would prevent us from yielding to anything, that would wound a delicate conscience; when we have no reason to fear this danger, we should give the preference to meekness, as being more powerful and efficacious in reducing the will of men to obedience than severity and rigour.

15.

Each of our days is marked with the protection of Mary, who is exceedingly anxious to be our mother, when we desire to be her children.

16.

All the good which a creature is capable of doing, is to accomplish the will of God, and we never accomplish it better than by obedience.

17.

The most favourable moment for observing the progress which a soul has made in virtue, is that of trouble and temptation.

18.

We should give to God all glory, and reserve nothing but contempt and confusion for ourselves; this is all that belongs to us.

19.

The kingdom of God is peace, and the Holy Ghost reigns in the heart of him that is at peace.

20.

We should be devoted to God and our neighbour without any reserve, and our charity for both should keep us always disposed to do and suffer everything that is most difficult for their sake.

21.

A superior should be firm without harshness; he should avoid a silly conceit, which is good for nothing, but he should treat every one of his inferiors with meekness and respect, always employing requests and gracious words, and never using impetuous or bitter expressions.

22.

When God enlightens us, and inspires us with the desire of resisting our inclination, and preferring what is most agreeable to him he will also give us strength to do so.

23.

We should be affable but should never flatter; for there is nothing more vile, more unworthy of a christian heart, nothing more detestable in the eyes of persons of solid virtue, than flattery.

24.

Simplicity tends towards God, whom alone it seeks to please; it renders us like to God, who is a Being supremely simple, and incapable of any mixture.

25.

Man finds in obedience the annihilation of self love, the true liberty of the children of God.

26.

We should thank and bless God when in the exercise of charity, we have anything to suffer.

27

It is necessary during prayer to raise our mind to God, and to keep an humble view of our own nothingness, awaiting the moment when he shall deign to speak some words of eternal life to our soul, because one of those words will have more effect upon us, than a thousand rejoicings or reflections of our understanding. Nothing but what proceeds from God, nothing but what God himself inspires us with, can be really useful to our heart.

28.

To be resigned to the will of God, to suffer every thing that he pleases, is the great lesson which the Son of God has taught us. Those who have learned it well, and engraved it on their hearts, belong to the first class in the school of Jesus Christ.

29

Providence never abandons us, in any work which we undertake by its direction.

30

Of all the means with which God has furnished mankind for the reformation of their lives, there is none which has produced more astonishing, more numerous, or more powerful effects than the exercises of retreat.

*The Month of August, Consecrated to  
the Sacred Heart of Mary.*

MEDITATION.

AUGUST 1.—*Creation of the Heart  
of Mary.*

1st Point.—Consider this “Work of the Most High,” this admirable vessel, this sublime work, created to be the repository of the treasures which should be subsequently diffused on mankind. Consider the Heart of Mary, elected from all eternity, to be one day the Mother of God. This work surpasses all the other works of the Almighty. The vaulted sky and brilliant star, the sea with its myriads of inhabitants, the earth with its numberless productions, are called in Scripture *the works of the fingers of the Lord*; but the formation of Mary was the operation of his Almighty arm “He has shewn strength in his arm”—“He who is mighty has done great things for me.” In the execution of this great work the most Holy Trinity employed all its might; the Father concurred by his power, forming the Heart of a Daughter, which should be ever filled with a filial love for him to the exclusion of all other loves, and surpass in docility and obedience all other creatures. The Son concurred by his wisdom, forming for himself the Heart of a Mother, to whom he would ever be subject, and by whom he was to be directed in the operations of his holy humanity. The Holy Ghost concurred by his love, forming the Heart of a Spouse so inflamed with divine ardors and so fruitful, that one single fiat, “*be it done,*” emanating therefrom was productive of the Incarnation, a greater work than the creation of the universe, effected by the fiat of the Deity. What an admirable

what a sublime work! must not then this Sacred Heart be? Who can comprehend its excellence?

Let us repeat with this Daughter, Mother, and Spouse of the Most High, *He has dispersed the proud in the imagination of their hearts*, for behold her heart is a work prepared to overcome the enemies of God. Let us take care not to be of this number, but endeavour, during this month, to reform our hearts, by making it resemble as much as possible the Sacred Heart of Mary.

*Flower* to be presented to the Sacred Heart of Mary—*The Magnificat and Salve Regina.*

*Fruit* to be offered to it—To humble yourself at the sight of the stains &c., of your heart, and be anxious to purify it.

MEDITATION.

AUGUST 2 — *First Movements of the  
Sacred Heart of Mary.*

Consider the first movements and affections of the Sacred Heart of Mary at the moment of its formation. The moon was no sooner created and placed in the firmament than it commenced its course, and continued to revolve round the brilliant orb whose rays it reflected, thus it was that the Heart of Mary was no sooner formed, than it was carried rapidly towards the Sun of justice, and approached closely enough to be entirely plunged in this ineffable light; according to St. Bernard and St. Bernardine, Mary penetrated into the most profound abyss of the wisdom of God in an almost incredible degree. As the Heart of a Daughter humbled and consecrated itself wholly to the eternal



Father; as the Heart of a Mother, it was wholly consumed with love for Him who was one day to be her son. As the Heart of a Spouse it was intimately united by an indissoluble bond to its divine Spouse the increased love: as St. Bernard says, "The Virgin ever had her eyes fixed on the good pleasure of God, and tried to conform to it."

How many movements of our life have not passed away, but how have they passed? What lights, what interior reproaches, what holy inspirations? but how have they been received? How have we co-operated with that grace which excites us to labor for our perfection. O, my God, have mercy on me, through the merits of your mother. In future I shall not resist, I am yours—*wholly* and for ever.

Flower.—3 Paters and Aves in thanksgiving to the Blessed Trinity, for the graces conferred on Mary.

Fruit.—Faithful correspondence with grace.

### MEDITATION.

AUGUST 3.—*The Heart of Mary unstained by original sin.*

First Point.—Consider the purity of the Heart of Mary at the moment of its formation. The infernal serpent had not time to infect it with his poison, he could not even approach it. In one and the same moment this heart was formed and possessed by God. Mary could say, *the Lord has possessed me from the beginning of his ways*, and from the very instant she began to exist she could exclaim, *my Beloved is all mine, and I am all his*. O, incomparable privilege! O, wonderful purity! Source of all the graces which

ornamented this new Paradise, in which that Lord was to descend, *who feeds among the lilies*.

Our origin is far different. We are all born infected with original sin, how much should not this humble us? But how much more should we not be confounded by our numberless personal sins. Alas, how often have we not been slaves of the infernal monster. In what state is our heart now. Is it sound and healthy, or covered with wounds. My God, what do I behold? O, you who have *come to cure the contrite of heart*, cure mine.

Flower—say often to-day, praised for ever be the *Immaculate* conception of the Blessed Virgin.

Fruit—Resist the enemy incessantly, invoke Mary in the combat.

### MEDITATION.

AUGUST 4.—*The Sacred Heart of Mary, a prisoner of love in the womb of St. Anne.*

First Point—Consider that for the sin of our first mother, we are condemned to pass nine months in darkness, under the guilt of sin, and incapable of merit. It was not so with Mary. Far from being in the pain of ignorance, she spent there nine months in the contemplation of the divine wisdom of which she was the throne, and for whom she burned with more ardor than the Seraphim in Heaven. This long imprisonment was the first trial of that love which God purifies in suffering like gold in the crucible. This love so great, so strong, made her bear with joy the inconveniencies of so narrow and obscure a prison, since it was the will of her Beloved.

Her reflect on this sublime resignation, and on your own impatience in bearing that yoke imposed on you by the sin of Adam. Mary cherishes the cross imposed on her by the nature and love, even before birth; and will you not, at least before death, love that suffering which you have merited by your sins? Yes, Lord, I embrace your cross made so sweet by your grace and light, and I desire to bear it through love and with love till the end of my life.

Flower—Some act of mortification.

Fruit—Patience in suffering.

### MEDITATION.

*AUGUST 5.—The Sacred Heart of Mary at Her Nativity.*

First Point.—Consider the first movements and sentiments of the Heart of Mary at her coming into the world. Scarcely had she seen the light than all in her expressed her love for her Creator. Her eyes sparkling with the fire of divine charity, and bedewed with the sweet tears of the loveliest and most tender gratitude were already raised to Heaven, her little hands were already uplifted to express her warm thanks; all her movements were consecrated to God; she breathed but for him; she incessantly renewed the offering of her whole being to him. Never did the birth of any Saint afford so charming a sight. Her pious parents, Joachim and Anne, were enraptured, the Angels in jubilee, and the air resounded with the joyful exclamations of the celestial envoys, *announcing peace to men of good will*, as our Lord revealed to St Bridget.

Alas! and how different our nativity. We are all born children of wrath. How happy is it for us to be, neverthe-

less, regenerated in the blood of the Son of Mary, and born anew by the grace of holy Baptism; but we have lost this grace. Ah, Lord, how often have I not driven you from my heart, by loving the world, the flesh, the devil. O, Jesus, have mercy on me—my heart is changed—it is now yours—you will be in future the only object of my love.

Flower—Recite the beads of the Blessed Virgin at the foot of the cradle,

Fruit—Frequent acts of Contrition and Love.

### MEDITATION.

*AUGUST 6.—Sacrifice of the Sacred Heart of Mary, at her being offered to God forty days after birth.*

First Point—Consider the sentiments of the Heart of Mary when offered by her parents to God forty days after birth. The hearts of Joachim and Anne burned, no doubt, with love for the Lord, who had given them this so much desired child; but they were surpassed, by many degrees, by the piety and love of the holy child herself, whose sanctity already far excelled that of all the saints at the end of their course. We may well believe she then said, "O Lord, you have drawn me from nothing, give me a being, and loaded me with benefits, without any merit of mine. I belong not to myself, behold me then all yours, dispose of me according to your good pleasure. My offering is a miserable one, my God; but what can a poor little creature give, you but herself." At these words the Blessed Trinity was pleased, the angels charmed, the greatest men confounded.

What have been, up to the present moment, the sentiments of my heart?

What my gratitude for the benefits of creation, redemption, sanctification, &c. which I have received? Ah, what a hideous monster is not an ungrateful heart in the sight of God? In the holy scriptures such an object is the subject of the most affecting complaints and bitter reproaches. O, my God, my all, my sovereign good, root out of my heart so abominable a vice, for love of her, who, of all creatures, was the most grateful.

Flower—Deprive yourself of something you like, and give it to the poor.

Fruit—Offer yourself totally to God each morning, in union with Jesus and Mary.

### MEDITATION.

2 AUGUST 7.—*Docility of the Sacred Heart of Mary at her parents' house.*

First Point—Consider to what a degree the Sacred Heart of Mary practised docility since from the first moment of her existence, she belonged not to herself but to God, and followed no other rule than that of his holy will. There never was a creature more submissive and obedient, being enlightened by the Holy Ghost, who possessed her from the beginning of her days. She penetrated the thoughts and anticipated the desires of her happy parents and during the first three years of her life which she spent with them, all her movements were regulated by the most perfect obedience. What must not Joachim and Anne have said at the sight of such wonderful docility in so young a child. In their wonder and amazement what presages did they not draw from it.

What pain and regret on the contrary did not our parents suffer, and what sad presentiments did they not feel at

witnessing our indocility, obstinacy, and disobedience? Would to Heaven that we disappointed their sad expectations. But alas! they were not deceived, we early shook off the yoke of obedience and thereby ran to our perdition. Ah, holy Virgin, for mercy's sake stretch forth your succouring hand, and withdraw me from it by your prayers.

Flower—Offer your heart to Mary before her image, that she may present it to Jesus.

Fruit—Obedience to all, particularly your confessor and other superiors.

(From the Register.)

### NEW CEMETERY.

#### GREAT PUBLIC DEMONSTRATION!

When we pronounced on Thursday last our proud anticipations of the following day, we confess that we felt much of the elation of hope and enjoyed very considerably the triumph of expected success. We had known the Catholic community of Halifax long and intimately; we had had much experience of their public spirit and religious enthusiasm; we had seen both brought into action on occasions when personal sacrifice and laborious exertion were required and conceded: yet, we must say, that, even we were not entirely prepared for the powerful exhibition of numbers, and the gigantic magnitude of operation which immortalized the Day of July. We have never seen such a day; and, we were going to say, it is almost too much to expect that, in our life, we will be blessed with such a sight again. It was a day to be fondly embalmed among the memories of our Countrymen; and so, which the rising generation will prize as a monument of their Fathers' Faith: a day followed by the reverence of the living for the sacred ashes of the dead, — a FESTIVAL, when thousands gathered together at the voice of religion, to stand upon the confines of eternity — to prepare their own graves — and, by a mighty act of worship, to acknowledge

...morning, and "take the sting from death." Who that witnessed the scene of Wednesday can ever forget it?

The day was particularly calculated for the object in which all had looked forward with so much interest. The calm sweet morning of a Nova Scotia Summer gave early promise of propitious weather; and we seldom remember a forenoon in which the cheerful sunshine and balmy air harmonised more delightfully in producing the harmony of spirit—the consciousness of energy and power which impert, whenever felt, a freshness to existence. A cloudless blue sky was over us. The fields seemed more green, the hue of the flowers more bright and a something inexpressibly joyous seemed to have breathed its spirit on every thing around. In fact, nature, like ourselves, was in excellent humor.

At an early hour it was quite evident that our good people were preparing for the quest in right earnest. Gentlemen known as the Committee were moving backward and forward. An occasional white wand with green cockade passed rapidly and importantly along the streets, as if on a mission. A horse sometimes came by and seemed reconnoitring preliminarily to unfold itself as if tired of confinement. Trucks, waggons, shovels, and wheelbarrows seemed to acquire new life in the metropolis. Young and old, male and female rich and poor, armed with every variety of instrument even to fire shovels, which we saw gracing the hands of some jolly faced, laughing little boys—all were eager to show how much can be done by "Beavers dwelling together," when called upon by him whom the Church has placed to rule the household.

At eight o'clock the whole population directed its steps to St. Mary's Church, where the Holy Sacrifice of the Mass was offered by the Rev. Mr. O'Brien. His Lordship, Dr. Waddell, knelt on the Episcopal throne during the celebration of the Holy Mysteries. After Mass, he

ascended the altar and addressed the Congregation. He expressed the importance of perfect subordination; requested that the people of each ward would be under the direction of the six appointed to take charge of them; that clarity, brotherly love, union, peace and religious feeling should predominate during the day; and that all should return in the evening with the noble consciousness of having done an act of duty to God, honorable to themselves, useful to the community, and edifying to the present and the future. His Lordship was listened to with reverential attention and love. The subsequent part of the day shewed how well the people can obey.

On coming out of the Church we perceived the road stretching far, far, away, covered with a lazy crowd. Carpenters, masons, stone cutters, labourers—each carrying some means of rendering himself useful. The young men from the various offices borrowed or purchased pickaxes, shovels, &c. for the occasion. Some had wheel barrows, some crowbars, others bent upon quaint old Irish spades and looked ever so happy. Numbers of ladies appeared to be scattered through the crowd. All together they wore the appearance of a gathering of the Christians of the first ages—those who made the Pagans exclaim, "hey they love one another."

The Committee had now organized the Procession. Over two thousand "good hearts and true" arranged themselves four deep, on the line of road to the Cemetery. The men in their clean shirt sleeves, bearing on their shoulders the blagging utenils. The Committee with their wands of office—the gay banners flapping in every part of the line—the crowds of well dressed females that lined the road, and the general interest which such an occasion induces invested with a species of scenic grandeur the spectacle before us. We derive we felt proud of our countrymen—and no blame to us.

The mass now moved on in the following order:

Ward No. 1—	Four deep—	Irish Soc'y's Banner.
2	do do	T. A. Soc'y's Banner.
3	do do	ditto second banner.
4	do do	ditto third banner.
5	do do	A bright blue banner
6	do do	Truckman's Banner.

#### FORTY SIX TAPCES.

The Bishop, Right Rev. Dr. Walsh, in a carriage.

#### A Banner.

On they went. The devoted adherents of Religion, and the warm admirers of the Prelate, at whose call they had congregated, moved on heart and hand, prepared to do the work of charity.

Such was the extent of the Procession, that as we passed by the Commodant's corner, we could see the commencement of the line already occupying the Fortmassy heights, after having made a circuit by the bridge street and along by Mr. Stayner's Tan Yard to the Cemetery. The arrangements of the Committee were excellent. The order was perfect; and we are quite certain that the almost miraculous effort of the day was rendered much more effective by the discipline of the multitude and previous arrangements of the Committee than it otherwise could have been.

Where all were every thing one could wish, it is difficult to particularise any. But we cannot help adverting to the devoted and energetic efforts of the TAPCES. When the drain from the Tan Yard to the Brook was commenced, a drain one hundred and fifty feet long, the flags necessary to complete it were still in the quarry. Yet these five fellows, seeming to trample on impossibilities, undertook the arduous task of supplying them. Every thing yielded to their determination. They "built the House and finished it." Ever since the great day they have spent their evenings at the work of "merry and love (assisted by many of the Parishioners).

By the time of the Bishop's arrival the Parishioners had formed in line. The Committee stood each at the head of his own division.

The banners marked the various Wards. Every thing was perfect.

One deafening cheer proclaimed his Lordship's arrival. It was repeated again and again—and crowned by "one cheer more"! Any man must be proud of such a reception. No man can merit it.

His Lordship addressed them briefly: and now the effects of that order and foresight for which the Bishop is so remarkable, became very soon apparent. The Committee came and received their commands from his Lordship. Each took with him the number and quality of men he required. Every man's work was pointed out: and in a comparatively brief period we enjoyed the novel spectacle of two thousand men offering the "sweat of their brow" as a sacrifice to Heaven. And the sweat of their brow, falling upon the earth which they were laying out for death's repose, seemed to render the most maledictions pronounced against our race—a germ of that immortality of which one had deprived us. It was a beautiful, a religiously beautiful scene, never to be forgotten.

About two o'clock the view was stirring in the extreme. We stood on the rising ground west of the Brook. Just near us were a parcel of five fellows lustily labouring at making a Bridge. At some distance the Carpenters were in full work supplying those with the necessary timber. Before us, and in long line, hundreds laboured in making and covering in the drain referred to above. Beyond them a hill was disappearing as if by magic. All around, roads seemed to spring up from the earth ready formed by the Genii of the place. And in the distance, from one extremity of the Soldiers' Church Yard to the other, hundreds were busily engaged in reducing Fortmassy hill. Here were a group of five youth raising a huge rock, and, as they piled the lever, singing cheerily an inspiring chorus. There a cart trotted down with a load of earth, and ten others at different points advance to get a like occupation. Here a youth who never did a day's labouring work drives headlong down

the hill side with a wheelbarrow full of clay, and there again some young girls are loading a truck with the stones loosened from the soil. Scattered on the rising grounds lazy Indians are lolling and talking—Squaws whispering in their low bird-like accents, and Paposes crying. His Lordship, in his Gig, occupies the centre of the picture, chart in hand, and seems like the Spring that keeps the complex machinery in motion.

Cheer after cheer, now, announced the completion of some one part or other of the work. The ground became thronged with visitors, and the scene became proportionately exciting.—The men seemed to work for dear life. Imagine a man, just doing one single act of labour—suppose for a frolic—and you have a kind of picture of the unintermitting exertion used on Wednesday. It is quite impossible, however, by any words to convey the reality to the mind.

At length, about seven o'clock, the signal for cessation was given, when the following work was found to have been accomplished:

A Drain, one hundred and fifty yards in length.

A foundation for a "Capella," 60 feet by 25—sinking and building the same.

Four grand Roads around and through the Burial ground.

A Bridge constructed across the Brook.

A new Fence along the top of Fort Massy—a new fence and gates in front.

A high hill levelled at the entrance—an enormous one on Fort Massy.

The estimated labour, FORTY HUNDRED AND SEVENTY POENES.

We feel inclined fondly to dwell upon the description of this day; but we find that we have exceeded all reasonable limits, and must hurry to a close.

His Lordship addressed the assembled multitude at the close of the day. He spoke from the rising ground on which the little Church is to be built, and was very distinctly heard throughout. We are sorry that we cannot get an outline of the admirable discourse he delivered on the occasion; breathing, as did, all

spirit of pity for some, but of charity for all, it would be calculated to make an impression in any form or under any circumstances. He eulogized their union, and charity, and religious feeling. He exhorted them to forget every hy-pocrite cause of dissension and to cherish the ad-vantage of Fraternal love. He said that this day was a triumphant corrective of the false impres-sion, that differences existed between the peo-ple of St. Mary's. A few there might be, some three or four, who did not join them, but for whom they should pray, and to whom they should always be ready to stretch forth the hand of affection. His Lordship then concluded amid most deafening and long continued cheers of applause.

The Procession now re-formed. His Lord-ship was the first to cross the Bridge in his Gig. As the vehicle stood on the middle of the Bridge the very mountains ran again with cheers. His Lordship, then, accompanied by the Rev. Mr. O'Brien, closed the Procession.

The whole body proceeded in order, down by Steel's Bridge—along by the Church—turn-ed down by St. Mary's College—along the Town, to the Parade. Here all formed again, His Lordship in the centre—when, having been briefly addressed upon the labours of the day, by the Rev. Mr. O'Brien, and having given three cheers for "Old Ireland,"—three cheers for His Lordship—and three for the clergyman who had just spoken—they retired in peace and or-der.

Thus closed a day which appeals in strong and pathetic language to the feelings of Chris-tian Catholics and Irishmen—showing how much can be accomplished when the moral body is well organised, and how much is sacri-ficed by dissension and uncharitableness. We hope that the 25th is only the commencement of a golden age for Religion here, during which every follower of the Redeemer will show the stamp of his predilection—the warrant of his discipleship:—

\* By this shall all men know you are my disci-ples—if you love one another.

## THE ATTRIBUTES OF THE CATHOLIC CHURCH.

GOD the Father, is the projector and the founder of the CATHOLIC CHURCH; God the Son, her redeemer; God the Holy Ghost, her sanctifier. The Blessed Virgin is her first-born, and her sole link with God; the Angels are her protectors; the Saints, her intercessors; the Patriarchs, her stem; the Prophets, her oracles; the Apostles, her foundation; the Pope, her head; the Cardinals, her counsels; the Bishops, her shepherds; the Priests, her voice; the Deacons, her stewards; the Sub-deacons, her servants; the Martyrs, her witnesses; the Doctors, her light; the Confessors, her support; the Religious Orders her succour; the Virgins, her ornament; the Faithful, her children.—Baptism is her cradle; Confirmation, her strength; the Most Holy Sacrament of the Altar, her food; Penance and Extreme Unction, her remedies. Holy Order is her Jurisdiction; Matrimony, her nursery. The Ten Commandments of God are her walls; her own Precepts, her ramparts; the Evangelical Councils, her outworks. The Body of Jesus Christ is her treasure; Infallibility, her characterise; the Gospel, her warrant; Unity, her centre; Holiness, her brightness; Universality, her seal; the Holy Scripture, her proof; Tradition, her solidity. The Councils are her authority; Truth is her rule; Meekness, her spirit; Zeal her spring; Prayer, her shield of protection; Patience, her Victory; Faith, her gate; Hope, her progress; Charity, her consummation. The Grace of our Saviour is her riches; Chastity, her bloom; Justice, her beauty; Prudence, her eye; Fortitude, her arm; Temperance, her body. The Just are her joy; Sin,

her horror; Sinners are her objects of compassion; the Heretodox, her sorrow; the Jews, her living witnesses upon earth; the Conversion of all those, the constant subject of her sighs and prayers to God. The Perseverance of her members is her desire; the Glorification of God, her pride; the Most Holy Trinity, the object of her adoration; the slaughtered Man-God, her sacrifice; the Ceremonies, her adornment. The Earth is her exile; the Cross, her portion; Heaven, her term. Scandals are her grief; Penance, her comfort; Indulgences, her liberality. Jesus Christ is her spouse; His presence, her glory. The end of the world is the day of her coronation. Her combat is on the earth; her sufferings are in purgatory; and her triumph is in heaven.

Am I a living member of this Church? Am I her joy? Yes, if I but join divine love to my divine faith, and fervor in the love of my God. Ah, sweet Jesus! grant me thy gracious assistance, and grant it me until my end! *Amen.*

## GELIBACY OF THE CLERGY.

We often heard it said by Protestants that the celibacy of the clergy is an innovation of this or that Pope, this or that age or nation. Hear how Helam settles the question in his "Middle Ages." "Celibacy had been, from very earthly things, enjoined as an obligation upon the clergy. Some of the fathers permitted those already married for the first time, and to a virgin, to retain their wives after ordination, as a kind of indulgence of which it was more laudible not to take advantage; and this after prevailing for a length of time in the Greek Church, was sanctioned by the Council of Trullo in 691, and has ever since continued one of the distinguished features of its discipline." In a note, he adds:—

"Bishops are not within this permission, and cannot retain their wives by the discipline of the Greek Church."

"The Latin Church however did not receive these Canons; and has uniformly persevered in excluding the three orders of priests, deacons and subdeacons not only from contracting matrimony, but from co-habiting with wives espoused before their ordination." And in the note, he adds: "The authority of the fathers must terribly perplex an English highchurchman defending the matrimony of the clergy, for which *not a single lawful precedent, I believe, has ever been produced, from St. Paul to Luther.*" Vol. 1. p. 430. Philadelphia, 1828.

### SONG OF SION.

"Sion has stretched forth her hands 'here is none to comfort her.'"—*Lamentations of Jeremiah*. 17.

In vain does Juda's daughter weep,  
Her days of pride and glory gone;  
In vain she tries that lyre to sweep  
Which echoed once her joyous song.

Long have its chords in silence slumbered,  
And many a day of care and pain  
Has Juda's daughter sadly numbered,  
And sought in vain that lyre to gain.

It will not breathe one tone of gladness—  
No balm'g hope to her 'twill bring;  
Its very voice is fraught with sadness—  
There's sorrow in each waken'd string.

Seek not, seek not, thro' child of wo,  
To wake the strain of gladness more;  
Think not thy tears shall cease to flow,  
Thy days of hope and pride are o'er.

Go, leave the toneless lyre down,  
Nor let it meet thy fingers more;  
Upon it lay thy withered crown—  
Thy glories, Sion, all are o'er!"

CATHOLICITY IN MANCHESTER.—Our Irish Catholic readers will feel, we are confident, an interest in the following extract handed to us by a friend, the accuracy of which may be relied upon. It shows that in Protestant England Catholicity is fast gaining ground. We advert to the increase from 6,000 to 7,000 as a proof of the increase in the number of children in attendance at those schools. It is worth noticing too that the clergy have, without any restraint, joined the procession in their "gowns and caps":—

"Saturday, Noon.

"We never dreamed that our schools would walk on Thursday as the morning was so dreadfully wet, consequently we did not go to the convent as usual, but in spite of wind and weather our 7,000 children were resolved to have their "grand procession," and about two o'clock the sun shone for the first time during the week, and the clergy gave marching orders to *their thousands*, and after a very nice walk reached St. Wilfrid's without a drop of rain; the schools separated *there* each returning to their own schoolrooms, where they had scarcely arrived before the rain came on and almost deluged the streets. The clergy walked in their gowns and caps, the Holy Guild children in their costumes, and the frocks and caps, with crosses suspended from the neck; the boys also had crosses in like way. I do not know how many bands they had, but I should say half-a-dozen."—*Dub. Freeman*.

"A procession of the most Blessed Sacrament took place at Perryville, Missouri, on the festival of Corpus Christi, at which between four and five thousand people took part."—*C. Telegraph*.

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Wholly devoted to the interests of the Roman

Catholic Church;

is printed and published every Friday afternoon at the Register office, by John P. Walsh. The yearly Subscription is FIVE SHILLINGS in advance. All letters must be post paid to receive attention.



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