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THE CROSS.



NEW

SERIES.

Vol. 2.

No. 43.

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.

HALIFAX, OCTOBER 21, 1816.

CALENDAR.

- OCTOBER 25—XXI after Pentecost IV Oct. S. Boniface I. P. C. Supp. Doub.
 26—St. Evaristus P. M. Supp. Doub.
 27—Vig. S. Roch C. Doub from 16th Aug.
 28—SS. Simon and Jude Apost. Doub. 2 cl.
 29—St. Agapitus P. C. Doub from 26th Sept.
 30—St. Francis of Assisi C. Doub from 4th Oct.
 31—St. Simons P. Supp. Doub. Vig. and Fast.

RESURRECTION OF THE CATHOLICS OF NEW BRUNSWICK.

We publish to-day an extract from the *St. John's Liberator*, from which it appears that at the recent Elections for that Province, three Catholic gentlemen have been returned Members of Parliament, and that the election of a fourth was confidently expected. Most heartily do we congratulate our Catholic friends in the neighbouring Province on this promising and satisfactory state of affairs. Assuredly it was full time for them to arouse from their lethargy, and to occupy their just position in the Councils of the Province. During the last Session of Parliament we bitterly lamented the fact that not a single Catholic Representative was to be found in the House, who could defend the misrepresented tenets of his religion or the aspersed characters of his Clergy and Bishop. We took the liberty of addressing a remonstrance to our respected neighbours on this unnatural state of things. Thank God, a beginning is now made in the right direction, and it will be impossible in future for any open or treacherous foe to attack the Catholic Church with impunity. On account of this religious motive, and because we believe it will materially serve the cause of truth, we particularly rejoice

at the result of the Elections in this respect. We are still further gratified, may we are better pleased than if more Catholics had been elected, to perceive that some Catholic constituencies have returned their old and tried friends of other Denominations.

The significant lesson read to some Catholic laymen who were notorious for meddling with Church affairs, must be productive of great good. The Editor of the *Liberator* alludes to the case of one individual. We believe, however, that but for his generous delicacy to a prostrate foe, he might have added a very remarkable example nearer home.

MARCH OF LIBERALITY.

We perceive with surprise and shame that one of our City Journal is attempting to excite all the venom of Sectarian animosity against the Catholics of this City and Province. The election of one Catholic to the City Council is surely no legitimate provocation, to those especially, who have been so long puffed and pampered with the honours and emoluments of the state, to the exclusion of their fellow christians. Are we not as loyal subjects of Her Majesty as any others in the Province? Shall we not be at liberty to exercise our civil rights without the odious *No Popery* cry being raised against us? We seek no ascendancy; we want no exclusion; we desire no connection of our religion with the state. But we certainly cannot endure that our religion or our country should be flung in our teeth whenever an Irish Catholic happens to obtain a crum from the political feast at which others have been so luxuriously banquetting, for a long time. Cannot our political questions be discussed on their own merits, without lugging in eternally the fondly

endeared religion and country of one portion of the inhabitants of the Province? Is it fair moreover to charge the Catholic Body with the isolated expressions of Newspapers, whose conductors publish their sentiments on their own responsibility? We think not.

CUMBERLAND.

Our fellow Catholics in this county will be delighted beyond measure to hear that a resident Priest is about to be stationed amongst them. The Rev. Mr. Phelan, late Curate of Prospect, has been appointed to this interesting and extensive Mission. Though his ordinary place of residence will be at Minudie, Mr. Phelan will also attend to the spiritual wants of the Catholics of Parrsboro. We hope we need not urge upon the members of our Church in this new Mission, the necessity of proving their gratitude to Almighty God for this signal favour, by co-operating with Mr. Phelan to the utmost of their means, in the promotion of our Holy Religion. Now is the time for the people of those parts to complete and erect their Churches, and to consolidate the Mission which has been just opened—a Mission whose progress we shall watch with the deepest interest. We understand the Rev. Mr. Walsh lately ordained, is to succeed Mr. Phelan at Prospect.

MR. NEWMAN ON HIS WAY TO ROME.

This learned and illustrious Convert has passed through several towns in France on his way to the Eternal City, and has been every where received with respect and affection by his Catholic brethren. The following is an extract of a letter from Langres:

“The presence of the Rev. J. H. Newman in our city, has excited not less interest than at Paris. His simplicity and modesty have charmed every one that has had the happiness to see him. Our Venerable Bishop has received him with all the cordial affection of a brother. Forty or fifty of our clergy have had the honour of being presented to him whose eloquence heretofore made such an impression on the students of the first university in England. The marks of sympathy shewn to this learned writer have proved the delight which Catholics experience in reckoning him amongst their brethren. The anxiety with which they press to hear from his own lips the progress of the religious movement in his native country shows the interest which France takes in the regeneration of England. We seem to behold in the person Mr. Newman, going to throw himself at the feet of

the Vicar of Jesus Christ, a Herald despatched by England to bring to Rome the news of her return to the Faith of her forefathers. May those sweet hopes be one day realized! What admirable men are those Oxford Converts! Surely God has not chosen in vain, instruments that are so proper to accomplish great things.

Rev. Mr. Newman is accompanied by the Rev. Ambrose St John, who, like himself, has been admitted to Minor Orders, and who is going to Rome to receive the plenitude of the sacred Ministry. Mr. St. John, before his conversion, was a Member of Christ's College, and Vicar of Walmer. His second companion is the Rev. Robert Aston Coffin, who, although extremely young, was Canon of Christ Church and Rector of St Mary Magdalen when he abandoned his brilliant position to embrace the true Faith. Mr. Coffin returns to England, Messrs Newman and St John are going to Besangon from whence they will pass into Switzerland on their way to Italy. They intend to remain for some time at Milan in order to acquire a better knowledge of the Italian language, before they proceed to Rome.”

ST. PATRICK'S CHURCH.—ARRIVAL OF THE FRAME.

We intended to notice last week the arrival of the Frame for the splendid addition to the Church of the Glorious Apostle of Ireland. Notwithstanding the unfavourable state of the weather for some days, the most active exertions have been made in the erection of this Frame. We hope before these lines go to press, that it will be finished and a considerable portion of the work boarded in. We have often had to record with pleasure the good deeds of the Truckmen of Halifax, but their conduct on this occasion exceeds all praise. With a generous enthusiasm which religion alone could inspire, they transported in a few hours from the wharf to St. Patrick's Church all the materials for this immense Building, and thereby saved a very considerable sum to the Church funds. They did this too, at perhaps the busiest moment in the whole season, when our merchants were anxious to secure their services at any price. May the Great God for whose glory they have laboured, reward them with every spiritual and temporal blessing!

**ST. PATRICK'S CHURCH—ADDITIONAL
SUBSCRIPTIONS.**

Collected by Very Rev. Mr. Connolly.

Mrs. Lonergan	£1	0	0
Mrs. Mary Anderson	1	0	0
Mr. William Stoker	1	0	0
Donald McIsaac	0	10	0
Terence Quinlan	0	5	2
Anonymous	0	2	6

Collected by Messrs. Peter Walsh and Patrick Deegan.

Mr. William Dunn	£0	1	3
Mrs. Williams	0	0	7½
Mr. Stippard	0	0	7½
William Fulse	0	1	3
Patrick Quirk	0	1	3
Patrick Quin	0	1	3
Edward Shea	0	0	7½
Patrick Delaney	0	5	0
John Cody	0	1	3
James O'Leary	0	1	3
Mrs. Bartlet	0	0	7½
Mr. Patrick Mulcahy	0	1	3
Honora Bradshaw	0	0	7½
Mr. William Dooley	0	1	3
James Mallowney	0	1	3
Henry Craven	0	1	3
Richard McLaughlin	0	1	3
B. Dunn	0	0	7½
Thomas Tobin	0	1	3
Mrs. Parker	0	0	7½
Mrs. Saunders	0	1	3
Mr. Michael O'Mara	0	0	7½
Edward Whelan	0	0	8
William Prosser	0	1	3
George Wilson	0	1	3
Richard Larrisey	0	1	3
Daniel O'Brien	0	0	7½
Mrs. Ann George	0	0	7½
Mrs. Caket	0	1	3
Mrs. Afick	0	1	2
Miss Alice Saunders	0	0	7½
Miss Johanna Saunders	0	0	7½
Mr. Thomas Stapleton	0	1	3
Edward O'Donnell	0	1	3
John Power	0	1	3
Daniel O'Brien	0	1	10½
John Vigers	0	1	3
Richard Anderson	0	1	3

John Elliot	0	2	6
Robert Estano	0	0	7½
Maurice Hartery	0	1	3
Michael Scallan	0	2	6
James Hogan	0	1	3
Pierce Grace	0	1	3
James Laytor	0	1	3
John Keefe	0	1	3
William Delaney	0	0	7½
Ward & Condon	0	1	10½
Mrs. Cronan	0	2	6
Mrs. O'Mara	0	0	7½
Mr. Charles Riley	0	10	0
Mr. Ward, 3 Mile House	0	5	0
Felix Mulcahy	0	0	7½
Miss Winifrid O'Neil	0	2	6
Miss Ann Pier	0	1	3
Mrs. Patts	0	1	3
Mr. Charles Devon	0	0	7½
John Purcell	0	1	3
Patrick Shiels	0	2	6
Patrick Deegan	0	2	6
Peter Walsh	0	2	6
Anonymous	5	0	0
Mr. McLinch	0	0	7½

FOR AUGUST AND SEPTEMBER.

Collected by Messrs. William Jamieson and Thomas Walsh.

Mr. Michael Flannery	£0	2	6
James English	0	2	6
John Hyke	0	2	6
Timothy Carrigan	0	2	6
Lawrence Gooley	0	2	0
Mr. McCormack	0	1	3
Mr. Sinclair	0	1	3
Patrick Wall	0	1	3
Mrs. Robinson	0	1	3
Mr. John Murphy	0	1	3
Mrs. McGrath	0	1	3
Mrs. Horne	0	1	3
Mr. John Tobin	0	1	3
James Daly	0	1	3
William Ryan	0	1	3
Henry Gorman	0	1	3
William Nugent	0	1	3
Roland McCarthy	0	1	3
Edward Payne	0	1	3
James Sutherland	0	1	3
Mr. Whaling	0	0	7½

Maurice Bride	0	5	0
Mr. Bulger's Family	0	5	0
William Jameson	0	5	0
Thomas Walsh	0	5	0
DONATIONS.			
Mr. Charles Eaton	£1	0	0
Nathaniel Kearns	0	5	0
Collected by Messrs. James Kelly and John Trenchill.			
Mr. Thomas Doran	£0	2	6
Timothy McCarthy	0	2	6
Thomas Somers	0	1	3
Lawrence Kenny	0	1	3
Timothy Deilahunty	0	1	3
Edmond Power	0	1	3
David Moffit, R. A.	0	1	3
John Clooney	0	1	3
William Casey	0	1	3
Patrick Holden	0	0	7½
William Carew	0	0	7½
William Foley	0	0	8
John Doyle	0	1	6
James Purvis	0	3	1½
Richard Wade	0	3	1½

ST. MARY'S.

An Ordination was held in the Cathedral on Sunday last, at High Mass when the Rev. Thomas Walsh received the Holy Order of Priesthood.—The Bishop was assisted on the occasion by the Very Rev. Mr. Connolly as Archdeacon, Rev. Messrs Hennessy and Daly as Deacon and Subdeacon and the Rev. Messrs. McCollom, Nugent and McIsaac.

Specifications of Carpenters' Work for Saint Patrick's Church, North End, can be seen at the Book Store of Mr. James Donohoe, and at the residences of Messrs. Jeremiah Conway and W. Dunn.

THE ELECTIONS.

On Monday last, at ten o'clock, the successful Candidates at the late elections for the City and County of St. John, were declared, by a Court held for that purpose.

The members for the County are Messrs. Jordan, Partelo, Ritchie, and Wilmot.

For the City—Hon. Mr. Hazen and Isaac Woodward, Esq.

We have also returns from the other counties of the Province where the Elections have taken place.

In King's County, the Hon. Wm. McLeod, Dr. Earle, and John C. Vail, are the Members. Sunbury—Major Hayward and Colonel Miles. Northumberland—Messrs Rankin, Street, Cranney, and Cranney. Westmorland—Messrs. Haunington, Wilson, Botsford, and Landry. Gloucester—Messrs. William End and Joseph Read. Kent—Messrs. Weldon and Wark. York—Messrs Wilmot, Fisher, Taylor and Bailie. Carleton—Messrs. Connell and Tibets, are returned.

Queen's—We are informed that the Hon. H. Johnston and John Earle are the successful candidates.

Restigouche—Messrs. Barbarie and Montgomery. We have not seen any returns from the other counties. It appears from the returns for the county of St. John, that Mr. John Jordan was the head of the Poll, having a majority of 75 votes over Mr. Partelow.

Mr Weldon, who has been re-elected for Kent was Speaker of the late House of Assembly. He was considered as a most proper person to fill that responsible office; and reflected honour on the House by the dignified and excellent manner in which he discharged his duties. We trust the new House will again choose Mr. Weldon for their Speaker. None more worthy to be the first Commoner of New Brunswick.

The constituency of Kent are, morally speaking Catholic, yet they rejected Robicheaux, a Catholic. They acted nobly. He was a *meddler* in things which did not belong to him, and was the source of great annoyance to his fellow parishioners.—They then acted well in sending him home to qualify himself by a more Christian like and prudent conduct to aspire, at any future time, to become their representative.

The Catholics of Kent are intelligent and patriotic and particularly remarkable for their attachment to religion. There is no danger (for they are well guided) that Robicheaux will deceive them by shallow public professions, which mean exactly hypocritical cant. No, he must have acts to recommend himself, and such acts as will leave no doubt but he has become a sensible and virtuous man, before he is allowed to become their representative.

Three Catholic gentlemen have been returned for the House of Assembly—Mr. Read for Gloucester, Mr. Cranney for Northumberland, and Mr. Landry for Westmorland. We sincerely hope that this evening we shall hear of the return of another—Mr. Fitzgerald, of Charlotte. We are aware that in other counties Catholic candidates would be successful if they would offer; but they could not be prevailed on to interfere with old and long-tried re-

representatives who were always found to advance their interest.

In future it will be a very ordinary thing to see Catholics elected for the House of Assembly; and we have no doubt but it will be an ordinary thing with the Government to appoint them to other branches of the Legislature, to the Magistracy, and other offices for which their good conduct and talents may fit them.—*St. John Liberator.*

LITERATURE.

A DISCOURSE

ON THE

SACRED HEART OF MARY:

ADDRESSED TO

THE RELIGIOUS OF THE VISITATION IN PARIS

BY THE

REV. PERE M'CARTHY, S. J.

[Translated from the French by a Religious of the Presentation.]

A DISCOURSE

ON

DEVOTION TO THE HEART OF MARY.

(Concluded.)

SECOND POINT.

I am obliged now, my dear sisters to rise above all human conceptions, and to enter into the region of the most sublime mysteries, since my subject leads me to speak to you of those incomprehensible relations which unite a simple creature in quality of daughter, spouse, and mother, to her God. It is useless here to seek elevated language which would only render more sensible our weakness, and the disproportion between our words and such exalted things. But I propose, my dear sisters, to nourish your piety, and aid you to comprehend, what should be the heart of her who has contracted such wonderful relations, such an intimate alliance with the Divinity itself. The Lord had decreed in his eternal councils, that the world should be saved by the incarnation of his Word, and that this ineffable mystery should be accomplished in the womb of a virgin, by the operation of the Holy Ghost. From that moment, it concerned the glory of the ever adorable Trinity, that nothing should be wanting to the perfection of a creature called to so high a destiny. The Father adopted, in a special manner, as his daughter, her who has to become the spouse of His Holy Spirit, and mother of his only Son. He preserved her from original sin; sanctified not merely her

birth but even her conception, and prevented her from her mothers womb; with an effusion of graces without example and without measure, so that before her birth she might be named full of grace as truly as Gabriel styled her so afterwards: *Gratiu plena.* Luke i. 28. It might be said that the Lord was already with her, loading her with his favours, ornamenting her with his rarest gifts and employing all his care to embellish her soul *Dominus tecum.* Ib. iv. 7. We might add that she was then blessed amongst all the daughters of Adam, and that she surpassed them all in sanctity *Benedicta tu inter mulieres.* Ib. 42. At the first moment of her life, her God receives her into his arms, and soon he wishes that she would acknowledge no other Father than him. Long before the age when other children are enlightened by the first dawn of reason, she hears a tender and powerful voice in the secret of her heart which says to her: Listen, O my daughter, thou whom I have chosen amongst all creatures to give thee this name, listen and learn what are my designs upon thee: *Audi filia et vide.* Psalms xlv. 11. Forget thy country and thy people, thy father's house and the authors of thy existence: *Obliviscege populum tuum et domum patris tui.* Ib. For the King, thy God, he whom the universe adores, taken with thy beauty; he demands thy heart, he wishes to reign therein alone, and will be jealous of the least division of it: *Et concupiscet rex decorem tuum; quoniam ipse est Dominus Deus tuus et adorabunt eum.* Ib. 12. Obedient to this secret voice, Mary bursts all the ties of nature; scarcely left the cradle, she already confines herself within the temple, where a voluntary captive, chained by love to the foot of the altar, she has no commerce but with heaven. Whilst she consecrates herself by an irrevocable engagement to virginity, and spends in this sacred place her days and nights in prayer, the Lord raises within her another temple, still more holy, another sanctuary still more august, where the Divinity will one day corporally reside. It is there, it is in this heart that the sacred fire is never extinguished, and that there burns incessantly an incense of agreeable odour; there is the true altar of holocausts where a pure victim is immolated and consumed at every hour; the true Holy of Holies, where the eternal delivers his oracles in secret; and the living ark, of which that of the Hebrews was only a figure. Oh! with what complacency does God regard this tabernacle invisible to the eyes of mortals! how he loves to prepare so worthy a dwelling for his Son. It is there, also, it is in this virginal heart that is celebrated her ineffable union with the Holy Spirit: Descend, O divine Spirit, the spouse is ready: she is adorned with chastity, humility, love, with all the variety and magnifi-

once of those virtues, which form the nuptial robe, the richest and most worthy of you: *In vestitu deaurato circumdata varietate.* Psalm xlv. 10. Come, accomplish in her the prodigy expected for so many ages, this mystery incomprehensible to the angels themselves, which will unite her to you by indissoluble bonds, and give her a title and right to which no creature could ever pretend. What, my sisters, shall we be e say? How form an idea of the favours which Mary received? The Spirit of God visited her. Is that saying enough? Had he not visited others before her? How many holy souls had tasted the sweetness of his divine caresses, and were inebriated with the chaste delights of a loving union with him! Mary from her infancy was familiarized with all these graces; she had continually the most intimate commerce with the Spirit of God; her days had passed in the delights and languours of love; sleep did not interrupt her union with her beloved: and whilst her senses slumbered, her heart watched to him; *Ego dormio et cor mecum vigilat.* Cant. v. 2. Did nothing more occur at this moment announced by the angel, when the divine Majesty Invested her on all sides, and the virtue of the Most High overshadowed her: *Virtus Altissimi obumbrabit tibi.* Luke i. 35; when the Holy Spirit, who had always resided in her, and had so long bestowed his gifts upon her, came in a new and extraordinary manner, and formed within her this fruit of benediction, which is sanctity itself, and will be called the son of the most High? Ah! if this same spirit, descending on the apostles, changed them into new men, if it raised them above nature, taught them all science, and made them, by the power which they received, like unto gods on earth, what did it operate in Mary? With what light, what unction, what supernatural strength was she filled, when it came, not as a tongue of fire, but as a torrent of divine flames, to burn and consume all that was human in her: to renew her already perfect being, and consecrate and divinize her womb by making her conceive a God! Ah! if such were the favours greeted to simple servants, what must have been the presents made to the spouse! What purity! what beauty did not the immortal spouse bestow on the heart to which he vouchsafed to attach himself by a union so intimate and so new! I must cease, because I feel language fails me to express my thoughts, and even my thoughts are far beneath the wonders of which I speak.

Let us pass to the third relation in which this glorious virgin is united to the divinity: Mary is not only daughter and spouse, she is also Mother her most incommunicable title, and the consummation of her glory. For, though she was the daughter of the Father by a special adoption, and the

spouse of the Holy Spirit in an ineffable manner, yet, in a less rigorous sense, but truly, we give the title of children of God to all the faithful, and that of spouses to all virgins; the holy Scripture employs this language. But who, except Mary, has ever been called the mother of God? Who, besides her, has conceived in her womb, and brought forth, and nourished with her milk the Son of the Eternal? O wonder, which confounds our reason, and deranges the natural order of our ideas! O dignity, to which nothing can be compared! What! He who gives being to all creatures, and receives nothing from them, has received life itself from Mary! He, who by one word made all things to exist, has been produced according to his human being, and according to the flesh, by this daughter of Juda. He has been nourished with her substance, who gives nourishment and increase to every thing that breathes. He has been carried in her arms, who supports the universe in his hands! The sovereign Master of all things has been the submissive, obedient, and respectful Son of this virgin. *Et erat subditus.* Luke xi. 51. No, we may seek in vain for any greatness, except that of God, which can be put in competition with that of Mary. St. Paul, wishing to make the Hebrews understand how much Jesus Christ was elevated above the celestial hierarchy, exclaimed: To whom amongst the angels has God the Father said: 'Thou art my Son, this day have I begotten thee?' Heb. i. 5. With a slight change cannot I apply these words to my subject, and exclaim in my turn: To which of those sublime intelligences has God the Son ever said: 'Thou art my mother, this day hast thou begotten me?' Now, this is what he will eternally repeat to Mary, and what will place her at an immense distance above all the powers and principalities of heaven. But to return to her heart: what impressions, what influences of grace did it not receive during the nine months the incarnate word passed in her womb? What fire was not there enkindled by this Son, inclosed so long a time, without letting one ray escape externally?—What emotions did not this heart experience, when the blessed mother held in her arms the divine infant, and pressed him to her bosom! With what sanctity was not this heart filled during the thirty years of uninterrupted commerce between the Son and the mother! In fine, what must have been this heart; whose sentiments correspond to the sublimity of its union with three divine Persons, and were all worthy of the daughter, the spouse, and mother of a God?

THIRD POINT.

This last part of my subject is the most interest-

ing to us, since here we have to consider the love which this holy and sublime creature bears to us; she, who has above her nothing that is not God, and who, without being God herself, approaches nevertheless on every side to the Divinity.— Now this love which she bears us surpasses every other love, inasmuch as the dignity of this admirable Virgin is superior to that of all creatures; for it is not only a tender, ardent, heroic, generous love, but we may say it is an excessive love, which seems to pass all limits. Why? Because Mary by a prodigy of charity towards us, has given her divine Son for our salvation, and, God as he was, she offered and sacrificed him for us.— When Jesus Christ wished to show the most astonishing effect of the charity of the Father, he said, that he had “so loved the world, as to deliver his only son. John iii. 16. This is what the great Apostle calls the excess of God’s love for men: *Propter nimiam charitatem suam qua dilexit nos.* Ephes. ii. 4. Now the heart of Mary has been capable of a similar excess of love: she also has delivered up her only Son, the adorable fruit of her womb, for the redemption of the world with this difference, that this great sacrifice cost no pain to the eternal Father, who is essentially impassible, but it caused anguish so bitter, so profound, to the most tender, the most feeling of mothers, that no expression can be found to give a just idea of the martyrdom she endured; a martyrdom which commenced not on Calvary, but even from the moment she received the visit of the angel. As soon as it was announced to her that she would have a Son who would be called Jesus: that is to say Saviour, she comprehended all that this name signified; she knew she was called to bring forth to the world the victim of the human race. She consented and by her voluntary acceptance, she devoted herself to all the desolations inseparable from such a destiny.— What joy could she at that moment feel? what could alleviate her pain? During the time, that she bore the divine Infant in her womb, that she nourished him with her milk, that she saw him advance in age, she ceased not to have the heart-rending thought present to her mind, that he was growing up for sacrifice. She could not banish from her mind the frightful images of the garden of Olives, the Pretorium, or Calvary. All that forms the Consolation of other mothers, was changed into bitterness for her. When Jesus extended to her his innocent hands, she believed already that she saw them loaded with chains, or pierced with the nails that were to fasten them to the cross. If he smiled at his mother or fixed on her a tender look, or solicited her caresses, she represented to herself, by a cruel anticipation, his eyes obscured and fainting in

death; his face covered with blood and tears; his whole body one continued wound. It was a martyrdom at every instant, which love alone could make her support! Behold her co-operate towards the sufferings of this adorable son, and become in our favor the minister of the rigorous designs of his Father in his regard. Did she not deliver him to the knife of circumcision, that his blood might begin to flow for us? Did she not carry him in her arms to the temple, there to offer him as our victim, and to solemnly devote him to death? On what may we suppose the familiar discourses of Jesus and Mary turned, during the thirty years they lived in the retreat of Nazareth? Was it not on this same passion of which he afterwards continually spoke to his Apostles, and which was the constant subject of all his thoughts? What conversations for a mother, and what deep wounds did not each discourse inflict upon her heart! Yet, she never had the weakness of St Peter to exclaim: “Lord, be it far from thee, this shall not be unto thee.” Matt. xvi. 22. On the contrary, she inflames still more the ardent desires of her Son: they drink together, and inebriate themselves in anticipation, with the bitter wine of this frightful chalice, and mutually animate each other to drink to the dregs, that we may be saved. Need we produce any other proof than her conduct when the fatal hour arrived? Ah! my sisters, what a spectacle is now presented to our view! and who could contemplate it without being affected?— The Son of man is condemned to die; already overwhelmed with the most insulting outrages, exhausted of blood and strength, loaded with a heavy cross, under which he falls, he is rather dragged than conducted to the place of execution.— The pious women who know his innocence, and see him reduced to this sad extremity, cannot restrain their sighs, and fill the air with their lamentations. Where is his mother? Has she fled far from the theatre where so horrible a scene is prepared? Is she gone to bury in darkness her profound and insupportable grief? Has she remained expiring and forlorn in her own dwelling? Ah! she is near to the victim, she ascends beside him the mountain of sacrifice, and the gospel does not mention that she wept; she sees the executioners strip her Son, lay him inhumanly on the fatal wood, bury with redoubled blows, the nails into his hands and feet; she sees his tears flow, stream down on every side; she hears his sobs and sighs, intermingled with the cries of rage, and barbarous insults of his enemies. It is not at a distance, like the holy women, and timid friends of the Saviour, that she assists at so cruel a spectacle. No, she is even at the foot of the cross, in the midst of the executioners and soldiers, so near

her expiring Son, that no part of his sufferings can escape her: *Juxta crucem*. John xix. 25. But, perhaps the excess of her affliction has caused her to lose all consciousness; perhaps she is no longer in a state to perceive any thing; a dark veil has overspread her eyes, or she has fallen to the earth fainting and lifeless. O prodigy, surpassing belief! my sisters, the mother of Jesus is standing erect in the attitude of priest and sacrificer, before the altar on which is consummated the great holocaust: *Stabat juxta crucem Jesu mater ejus*. Ibid. What is her occupation? Whilst Jesus offers himself to his Father for the expiation of our sins, his mother offers him for the same end: she consents to his torments, to his ignominy to his death, in order that we may obtain grace; she conjures an offended God to satisfy his vengeance on this innocent Lamb, and to spare us. Behold how the heart of Mary loves us! We are so truly the only objects of the thoughts of both Son and mother at his terrible moment, that Jesus, addressing his last words to Mary from the cross, speaks neither of himself, nor of her, but of us. Seeing near him one of his disciples, who represented all the rest he presents us all to Mary in his person, saying to her: "Woman, behold thy son." *Mulier, ecce filius tuus*. John xix. 26. New Eve, behold your family, you will be henceforth the true mother of all the living, that is, of all my disciples; you have brought them forth this day, in an excess of the most inconceivable sorrow; they have cost you too much not to belong to you; I give them to you: love them as you have loved me. And you, my disciples acknowledge your mother; I transfer to you all my rights to her; have recourse to her love in all your necessities; though she has not borne you in her womb, she bears you in her heart at this moment; she has loved you more than the life of her only Son; and if any thing could equal my love for you, it would be hers. Then he says to the disciple: "Behold thy mother." Ibid 27. Behold our titles, O Mary! behold our security to rely on the sentiments of your heart. We are your children, the children of your exceeding great sorrow. We will place an unlimited confidence in your maternal affection. Into whatever abyss we may fall, we will never despair whilst permitted to invoke your name. You possess not that omnipotence which commands and effects whatever it pleases; but you possess the omnipotence of prayer that obtains all that it demands. Who has not experienced the effects of your protection? The virgins who hear me owe to your intercession the favour most estimable in their eyes and the veneration they render your sacred heart is dictated by gratitude. We cast ourselves with them at your feet, or rather into your heart, which is open to us as a secure asylum, whither our ene-

mies cannot pursue us. Alas! we all sigh under the weight of our miseries; we carry in frail bodies, subject to a thousand evils, souls yet weaker and exposed to more fatal maladies; we invoke you, O support of the weak! O health of the sick! *Salus infirmorum!* This life is fruitful in misfortunes: there is not an eye that does not weep, nor a heart that is exempt from sadness and affliction; we invoke you, O comfortess of the afflicted: *Consolatrix afflicto. um*. Who is there that dares to believe himself innocent and spotless before the Lord? Who is there that is not in something, accountable to the divine justice? Some are yet under the empire of their passions; others the sport of deplorable illusions; some returned from their wanderings, are terrified by the remembrance of their former disorders; others have to reproach themselves for their less grievous, but daily faults. We all acknowledge ourselves guilty, and invoke you, O refuge of sinners! *Refugium peccatorum*. In fine, we are all embarked on a strong sea; we sail in frail barks in the midst of perils, uncertain sometimes of the course we should pursue, but too certain that if we gain not the port of salvation, we shall suffer a frightful and irreparable shipwreck. Seized with fear we invoke you, O resource of Christians in the hour of danger: *Auxilium Christianorum!* We will not perish, O mother of mercy; you are the star that will guide us amidst those dangers to the blissful haven, where our hearts united to yours, will repose in the bosom of God, after the fatigue and afflictions of our sad pilgrimage—Amen.

BIRTHS RECORDED.

AT ST. MARY'S.

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- OCTOBER 17—Mrs. Bride of a Daughter.
 17—Mrs. Haly of a Daughter.
 19—Mrs. Deken of a Son.
 20—Mrs. Newman of a Daughter.
 20—Mrs. Conway of a Daughter.
 21—Mrs. Marks of a Daughter.
 21—Mrs. Murphy of a Son.
 21—Mrs. Connel of a Daughter.
 22—Mrs. Murphy of a Son.
 23—Mrs. Noll of a Daughter.
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INTERMENTS.

AT THE CEMETERY OF THE HOLY CROSS.

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- OCTOBER 19—Harriett Freeman, a native of Halifax, aged 21.
 22—Patrick McEnvy, Private of the 60th Rifles, a native of Ireland, aged 24 years.
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