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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, JUNE 16, 1843.

No. 16.

## Weekly Calendar.

- June 18—Sunday within the Octave of Corpus Christi, II. after Pentecost.  
19—Monday, S. Juliana of Falconeri, Virg  
20—Tuesday, S. Silveius, Pope & Martyr.  
21—Wednesday, Saint Aloysius Gonzaga, Confessor.  
22—Thursday, Octave day of Corpus Christi.  
23—Friday, Vigil. Feast of the Most Sacred Heart of Jesus.  
24—Saturday, Nativity of St. John Baptist.

## A Repetition of Baptismal Vows,

WHICH MAY BE USEFULLY MADE ON THE ANNIVERSARY OF OUR BAPTISM.

I, N. N. prostrate in spirit before that Divine Majesty at whose presence the whole choir of angelical spirits tremble, humbly beg leave to renew Baptismal Vows, and to consecrate the remainder of my life to the holy service of my bountiful and gracious Father.

In the first place, I return you, O my God, my most affectionate gratitude for having been born of Catholic parents, in the bosom of your holy church (or for having been called to the knowledge of your saving faith) in preference to so

many millions who are going astray in the darkness of infidelity and error. And as you have declared by your apostle, that "without faith it is impossible to please you" I most firmly believe all that this unerring church proposes to my belief.

I believe in one God, the Almighty Father and creator of heaven and earth.

I believe in Jesus Christ his only Son, who descending from the bosom of his Father into the chaste womb of the ever Virgin Mary, assumed human flesh for the salvation of mankind.

I believe that after a painful and rigorous life of thirty three years, he suffered himself to be delivered into the hands of sinners, to be cruelly scourged, spit upon, crowned with thorns, and crucified between two malefactors, thus, by his bitter death, restoring life to the world.

I believe that after his soul was separated from the body, it descended into Limbo, to comfort the just who were there detained in expectation

of his coming, and that after his sacred body had lain in the grave for a part of three days, he united it to his soul, and by virtue of his all-powerful Divinity, raised it glorified, immortal, and incapable of suffering, from the dead.

I believe that after having spent forty days on earth, instructing his apostles on the establishment of his Church, he ascended to the heavens in triumph and took his seat at the right hand of his Father, as true God and true Man, there in quality of Mediator to make continual intercession in our behalf.

I believe that from thence he will come, with great power and majesty, attended by his angels to judge the world, and to render to every one according to his works.

I believe in the Holy Ghost, the Enlivener and sanctifier, who proceeds from the Father and the Son, who is, with them, to be equally adored and glorified as a true, real and substantial Divinity, and who spoke his will in former times by the mouth of the Prophets and other inspired writers.

I most steadfastly believe that in those three Divine Persons, there is but one simple essence, and that their Majesty, Power, Wisdom,

Goodness and other attributes are equal, and equally to be adored.

I believe that the bodies of the just shall rise glorious and immortal at the general judgment, and that after being united to their souls they shall take possession of unspeakable, and never-ending joys.

I believe that the bodies of the wicked shall also rise immortal, to be united to their souls, in order that that they burn for ever in unquenchable fire.

I believe that this future Judge of wrath, has, in the reign of his mercy and love, instituted, on the memorable Eve of his Passion : most wonderful sacrament wherein he has left to the Faithful, his true real, and substantial Body and Blood Soul and Divinity, for their spiritual life, nourishment and comfort in the pilgrimage of this vale of tears.

I most firmly believe that as often as I approach this tremendous mystery, I receive into my bosom that very Flesh and Blood which lay shivering with cold in the stable of Bethléhem, that very body which was stripped naked, covered with scourges, clad in a fool's garment, crowned with sharp thorns, and nailed to the ignominious bed of the cross.

I believe that we were all born "children of wrath" under the sir

of our first parent Adam, and that the stains of this original sin are washed away from the soul in the waters of Baptism, through the merits of Jesus Christ.

These, and all the other truths which this one Holy Catholic and Apostolic Church proposes to my belief, I most sincerely and steadfastly believe, and with the assistance of Heaven, I firmly purpose in spite of persecution, and even death itself, to live and die in this Orthodox faith.

I profess myself an unworthy member of this holy church, and in order to become its obedient subject, and docile child, I repeat and renew, in the presence of my God, the vows which I made it on the day of my Baptism.

**I RENOUNCE THE DEVIL AND ALL HIS WORKS AND POMPS.**

I most sincerely renounce Satan, my spiritual enemy. I abhor and detest him. I declare myself his opponent. I range myself under his banners of my loving God, and shall with his powerful assistance, fight against him, until death.

Receive this offering which I make of myself to your service, O my God, and grant that I may always have the grace to renounce my bitterest enemy, and firmly ad-

here to you, my best friend and most loving Father.

*I renounce all his works.* I renounce pride, envy, covetousness, detraction, deceit, injustice, impurity, and the other works of hell by which he endeavours to destroy my soul. I renounce, detest, and fly with horror from these and every other action by which I should offend my God and please the Devil. I firmly purpose, if I should live for millions of years, never more to adhere to the works of Satan, never more to displease my God.

*I renounce all his pomps.* I renounce riches, honours, pleasures, amusements, dress, and every other pomp and vanity by which he entices souls to their destruction, and firmly resolve to be humble, poor in spirit, mortified, recollected, crucified to the world, obedient, charitable, modest, patient and resigned under every trial and difficulty. I renounce for ever all the pomps of hell, and embrace, with my whole heart, all the treasures of heaven.

I repeat these promises in presence of the glorious Queen of Heaven, and all the Angels and Saints humbly imploring their intercession, that I may persevere in them to my life's end.

O holy Angel Guardian! O you

my Patron Saint! deign to carry up these resolutions and present them before the throne of grace. Obtain for me by your intercession, that on the awful day of judgment I may preserve that blazing lamp of faith which I received at my Baptism; that I may present the white robe of Baptismal innocence, pure and unspotted before the tribunal of Heaven,

O Almighty Father I firmly resolve never to deface that sacred image which you have imprinted on my soul at its creation.

O Jesus, my dear Redeemer, I firmly resolve never to crucify you again by my transgressions.

O Holy Spirit, I firmly resolve to correspond with your precious gifts and graces. O Father of Lights, grant me your burning love that I may faithfully reduce to practice all these promises. Amen.

—◆—  
*From the Register.*

#### TO THE VIRGIN.

Mary, we humbly bend the knee  
Before thy sacred, spotless shrine,  
And breathe a fervent prayer to thee  
Mother of JESUS the DIVINE.  
Refuge of sinners, glorious, blest,  
In mercy's diadem arrayed,  
When doubts distract, and griefs molest,  
We'll fly to thy maternal aid.

Health of the weak! no tongue can sing  
In accents due, thy meed of praise,  
Mother of Heaven's eternal King,  
Encircled by its dazzling rays,  
Deign from thy throne of light above  
To hear a way-worn pilgrim's sigh;  
I ask thee by a Mother's love  
Be thy protection ever nigh.

Bright beaming star! when tempests rave;  
And broods destruction o'er the deep;  
Thy placid ray will guide and save:  
For thou dost still thy vigils keep.  
And though the bark be shattered, tost,  
Yet onward will it speed its way:  
Protected then, when all seemed lost  
Mary to thee we ever pray.

Mother of Christ! salvation's God  
Reposed upon thy virgin breast;  
High Heaven would tremble at his nod  
Yet calmly there he sunk to rest.  
And such affection ne'er was known;  
The Mother loves her darling child.  
The creature clasps the MIGHTY ONE  
The Lord of Heaven, from Heaven exiled.

Help of Christians! Mother chaste!  
Cause of our joy! Apostles' Queen  
Virgin pure! O let me taste  
Thy sweetness on this shifting scene:  
Affliction's comfortress! we know  
That thou wilt aid us in the strife,  
We wage with vengeful foes below.  
O Mary lead us unto life!

Death and his kindred realm of gloom  
Can fling no shadow on the soul;  
When thou its pathway dost illumine:  
It springs, exulting, to its goal.  
Mary, my heart be ever thine  
And may its chords ecstatic thrill  
While endless ages see thee shine,  
Bright star of Heaven's eternal hill.

*St. Mary's College.*

—◆—  
A meeting of the Committee and Collectors of the Association for the Propagation of the Faith, will be held in the new Vestry of Saint Mary's, on the evening of Monday, 3rd July at 7 o'clock.

## On the Feast of the Sacred Heart of Jesus.

This festival is celebrated by the church on the Friday after the octave of Corpus Christi; and the first Friday of each month in the year is kept as a day of particular devotion by the members of the Association of the Sacred Heart. Perhaps, the history of the church does not furnish an instance in which any devotion was so rapidly extended throughout the Christian world, or so eagerly embraced by numerous bodies of the faithful, as this. It encountered, for a long time, great opposition, both from those who understood and those who were ignorant of its nature. The former alleged, that it tended to superstition, whilst many of the latter considered it wholly unlawful and unauthorised. But it is, at the present day, triumphantly vindicated by the solemn and formal sanction of the Holy See, and the approbation of every part of the Catholic Church. At the same time, it may be useful to state, in a few words, the nature and objects of this much misrepresented devotion, as well as to notice a few of the objections which have been urged against it. These will be much better understood, by premising some principles of faith on which all Catholics must necessarily agree.—The Catholic Church, then, teaches that there are two natures—the divine and human—in the one adorable person of our Redeemer, the God-man, Christ Jesus, the second person of the adorable Trinity; that those two natures are united in him without being confounded; that this union is mysterious, inexplicable, and incomprehensible with regard to the manner in which it takes place; that this union of the di-

vinity exists in all and every part of the human frame and human nature of Christ; so that, for instance, there is not the smallest part of his sacred body which does not contain all his divine and human nature. It is also of faith, that the divinity and humanity do not separately but unitedly exist in the person of Christ, and that neither the one nor the other exclusively exists in any part of his glorious person, the union of the two natures being a real indissoluble and eternal union. According, therefore, to the rigid canons of faith, no one part of the sacred humanity of Christ (thus united to his divinity) is more worthy of adoration and love than another, the divinity being in the whole and every part of the human nature.—The hand or the foot, the head or the sacred heart, possesses in itself no exclusive title to our gratitude or homage. Nevertheless, at the same time, we may separately consider them in pious meditation; and they may separately excite various affections of divine love. The head of Christ crowned with thorns, and bleeding for our sins, his hands tied to the pillar, his feet nailed to the cross, his side pierced with a spear, his heart burning with love, may each furnish salutary subjects of reflection to the understanding, and powerful motives of love to the heart of man. Though each is equally worthy of adoration from its union with the divinity, yet our hearts and minds will sometimes be more powerfully affected by the contemplation of one than that of the other. According to our human notions and forms of expression, the heart is said to be the seat of the affections. We suppose that the soul operates principally on the heart; and we thus ascribe to the heart, in a figurative sense, the various feelings and emotions.

of the soul ; for to suppose that literally our feelings proceed from the heart, which is a material substance, would be contrary to the doctrine of the existence and attributes of the soul. Thus accommodating himself to our human notions our Almighty Creator has commanded us to love him "with our whole heart."

But those feelings and properties which are ascribed in figure to the human heart, may be truly said to exist in the heart of Jesus Christ. His heart contains the fullness of his divine and human nature. It therefore loved us from the moment of his incarnation, and will love us for ever. We, in return, adore and love this sacred heart, not as if it was exclusively entitled to our homage, or in a greater degree than any other portion of his sacred person ; but because we are wont to connect the emotions of the soul with the heart ; and the heart of Jesus reminds us most forcibly of his infinite love for mankind. We do not adore it as a material thing, nor taken in itself separately or abstractedly ; but we adore it because it is united to his divine body, and because it is one with the soul and the divine person.\* We do not adore the humanity in abstraction from the divinity, nor the latter in abstraction from the former ; neither do we render homage to the divine and human nature as existing in the heart more than in any other part of the person of Christ ; or as being in the heart, or considered so, abstractedly from their existence in the whole and every other part of this divine person. We thus perceive, that from the hypostatic union of the humanity and divinity of Christ, this sacred heart, as well as every other

part of his divine body, is a legitimate object of adoration.

The objections of those who have written against the lawfulness of this devotion may be easily answered on the foregoing principles. When they are told that it is not the heart itself considered in a material point of view, or in an abstracted sense, but taken in an inseparable connexion with the humanity and Godhead of the second person of the Trinity, that is adored by the faithful in this devotion, they can surely urge no argument against it which would not apply with equal force against the adoration of the Eucharist under the appearance of bread, or under the appearance of wine ; for, by virtue of the words of consecration the bread is transmuted into the body only, and the wine into the blood. But Christ is rightly adored under each, because from the nature of the hypostatic union and the immutable properties of his glorified and immortal body, he is whole and entire under each, so that wherever his body is, there of necessity must be his blood, his soul and his divinity ; and wherever his precious blood exists, there, by the same necessity, must be his body, with his soul and his Godhead. It cannot but excite surprise, that those who perfectly comprehend the nature and object of the devotion, should pretend that it is calculated to lead to superstition ; and that although learned divines might direct their adoration to a lawful object, people in general would exclusively worship the material heart. The various enemies of this devotion at length found a public organ for their sentiments in the celebrated Synod of Pistoia. This Synod, which was convened by Scipio de Rizei, the bishop of that city, a notorious partisan of those who were call-

\* Bened. xiv. De Canoniz. iv. 31.

ed the New Disciplinarians of the last century, was opened on the 18th September, 1786, and lasted ten days.—The unhappy Ricci, supported by Leopold, Grand Duke of Tuscany, and afterwards successor to the Emperor Joseph II., on the imperial throne, not only suggested many changes of church discipline in important points, but openly promulgated erroneous opinions on matters of faith, such as the authority of the church, faith, predestination, and grace. In the 62nd and 63d articles of the Synod, the devotion to the Sacred Heart of Jesus was formally condemned. The former asserted that it was new, erroneous, or dangerous; the latter censured the faithful for adoring in this devotion the material heart of Christ, with an abstraction or separation from his divinity. On the 28th of August, 1794, Pius VI. published his celebrated bull, *Auctorem Fidei*, the doctrinal decisions of which have been unanimously received by the whole body of the Catholic Church. Amongst the many other articles of the Synod condemned by his holiness, those that related to the devotion of which we treat were distinctly reprobated, as “false, rash, pernicious, offensive to pious ears, injurious to the apostolic see, captious and injurious to the faithful worshippers of the heart of Jesus.” In a letter to the Bishop of Pistoia himself, the venerable Pontiff declared, that “the Holy See had now put an end to all confusion and dispute on this subject; that its declarations were clear, with regard to the substance of the devotion which was free from all superstition or material worship, and that its real tendency was, that we should contemplate and adore the immense charity and boundless love of our Divine Re-

deemer, under the symbolic image of his heart.” His holiness condemned the doctrine of De Ricci and his adherents, as “injurious to the apostolic see,” because Pope Clement XIII., on the 6th February, 1765, had explicitly approved and confirmed a decree of the congregation of Rites, which was promulgated the 26th of the preceding January, and which not only commanded the devotion, but acceded to the request of the bishops of Poland, and the archconfraternity of the Sacred Heart in Rome, who had petitioned for a proper office and mass of the most sacred heart of Jesus. In this decree the sacred congregation of Rites declare, that “they were well aware that the devotion of the heart of Jesus had been diffused through most parts of the Christian world, with the sanction and thro’ the influence of the bishops, that it was frequently honoured by the apostolic see with thousands of briefs and indulgences granted to an immense number of confraternities which were canonically erected under the title of the heart of Jesus; that they further understood by the petition for the office and mass, nothing more was intended than an extension of the devotion, and under the symbolic figure of the heart, to increase the renewal of the memory of that divine love with which Jesus Christ assumed our nature, and in becoming obedient to death, exhibited himself as a model of meekness and humility of heart,” &c.

At the present moment, we may venture to affirm, that there is not a single diocese in the whole Catholic world in which the devotion to the Sacred Heart of Jesus is not practised by the faithful, with the knowledge or approbation of their prelate. It is also worthy of remark, that few, if any anti-Catholic

writers have assailed the church on this point. Indeed it is difficult to imagine how, consistently with a belief in the divinity of Christ, any objection could be advanced against the devotion which we pay to the heart of Jesus, as this most loving heart, as well as his sacred humanity, are worthy of our supreme adoration, forming as they do, one person with the divine nature, so that it is perfectly correct to say: this is the heart of a God; this is the body of the second person of the blessed Trinity, and consequently worthy of our supreme homage. But it is no longer necessary to defend the propriety of this devotion. It now rests on a most secure foundation, the authority of the Holy See, and the direct or tacit approbation of the whole body of the pastors of the church. We will then briefly revert to its origin and progress throughout Christendom. It seems to have taken its rise about the middle of the seventeenth century, in the form and sense in which it is now so generally established. Great veneration had been always shown by the faithful to the various instrument of our Saviour's passion. With much more fervor and reason did they venerate the adorable body of our Redeemer; and in the writings and sermons of the saints and fathers, many devout apostrophes and petitions are addressed to the various parts of his sacred humanity, or to his head, his hands, his feet, his side, and also to his meek and humble heart burning with love for mankind. Thus St. Augustine says, that the side of Jesus was opened for him by the lance, and that he entered in and abode in that sacred heart as in a place of refuge. St. Bernard writes in sentiments of most tender devotion concerning the heart of Jesus. St. Thomas of

Aquin described that tender heart as wounded for our sins, and pouring out, through the opening in the side of Christ, its precious blood, to testify the excess of his love, and to inflame the tepid hearts of his disciples. St. Bernardine of Sienna speaks of this divine heart as a furnace of the most ardent love which was capable of setting the whole world on fire. St. Bonaventure, in his "Incentive to Divine Love," expresses his ardent desire to abide forever in the side of Christ, to speak there to his heart, and to obtain from it whatever he should desire. He assures us, that by our union with the heart of Jesus, we may enjoy an unspeakable sweetness; that in this heart we may find every blessing, and that we may enter it with confidence; as the object of our dear Redeemer in opening his side was to give us his heart. "O love," cries out St. Francis of Sales; "O Sovereign love of the heart of Jesus. What heart can bless and praise thee as thou dost desire?"—And again: "How good and beautiful is the Lord; how lovely and amiable is his heart! Let us dwell in this sacred abode. Let this adorable heart live forever in our hearts!" But tho' these and other expressions amounted in many cases to adoration, they did not imply that peculiar worship of which we speak, when treating of the devotion to the sacred heart. Many date the origin of this special devotion from a revelation said to be made by our Lord himself to sister Margaret Mary Alacoque, a nun of the visitation order, in the town of Paroy le Moniale, in Burgundy. In the life of this pious religious, written by Languel, archbishop of Sens, we are informed, that our Lord frequently communicated to her his desire of having the devotion to this sacre-

heart propagated throughout the church; and he vouchsafed to disclose to her his adorable heart; and after having spoken of its tender and infinite love for mankind, complained in the most pathetic terms of the ingratitude which it experienced in return; that he, therefore, wished a special feast should be appointed in honor of his sacred heart, and that public atonement should be offered to it, promising that he would dilate his heart and pour forth the gifts of divine love on all who should practice this devotion. It is certain, that sister Margaret Mary was a person of eminent virtue, and was particularly remarkable for her profound humility and obedience to superiors. The celebrated Jesuit Pere Columbiere, whom she declares to have been sent by God himself, to guide her in the way of salvation, had the highest opinion of her sanctity, and most warmly patronised the devotion. The good nun declared to her dying day, with the greatest confidence, that no matter what opposition it might encounter, the devotion would extend over the whole world. Some writers have erroneously imagined, that the devotion arose from these revelations, and seem to rest a portion of its defence on their authority. But those revelations have never been approved of by the church, have never been alluded to in the various decrees of the Holy See on this subject, and not one divine of any note has introduced them into his arguments in favour of the devotion. At the same time they are not to be treated with levity or ridicule; Margaret Mary, and those who patronized her, were persons of piety and learning. The facts were well known and examined at the time, and they have come down to us with the concurrent historical sanction of various writ-

ters. Their authenticity has been believed by a very respectable number of pious and intelligent Catholics, and though we are not bound to yield them our assent, they should certainly command the respect of every rational Christian. But, whatever may be the opinions of different persons concerning those revelations, the devotion to the Sacred Heart was practised before that time. The distinguished spiritualist, Pere Eudes, who was formed to piety amongst the priests of the oratory under the devout Cardinal Berulle, and who afterwards founded a congregation of secular priests, called after him, the Eudists, declares that the devotion existed in his time. It was warmly patronized by him; and as, besides his deserved reputation for sanctity and zeal, he possessed considerable talents as a preacher, the devotion to the Sacred Heart was extensively promoted through his means, and was regularly practised in all the chapels of his order. When once made known, it progressed in despite of all opposition. It received the approbation of bishops and theologians. Confraternities and associations, in honour of the Sacred Heart, soon began to be formed, and received various privileges and indulgences from the Holy See. Even cities, churches, and altars, were dedicated to this adorable heart. One of the most remarkable events of this nature was the consecration of the city of Marseilles to the Heart of Jesus, which was made by its good bishop, M. de Belsunge, during the great plague of 1720. This dreadful scourge was brought by a vessel that arrived from Tripoli, on the 25th of May, in that year. For some time the inhabitants were totally unconscious of the impending danger; but when it burst like a torrent on every

part of the devoted city, nothing could exceed the general consternation. Flight was considered the only remedy, and it was adopted by at least one half of the population. The wealthy citizens collected as much of their effects and provisions as possible, and instantly quitted the city; the poor fled in great numbers, and took up their abode amongst rocks and caves, and in whatever huts or tents they could hastily construet. Those who were connected with the sea took refuge with all their families in boats and vessels in the harbour. But in many cases, all those precautions were useless. The unhappy fugitives had borne away with them the seeds of this frightful disease, and not only miserably perished; but in several instances were deprived of the solace of human sympathy, and the powerful succours of religion. To add to the horrors of the scene, those whose particualar duty it was to provide for the health and security of the inhabitants had abandoned Marseilles. The officers of justice, the directors of hospitals, the conservators of public health, the town-councillors, and all the municipal officers, with the exception of the sheriffs, also fled from their posts. In this terrible calamity, the heroic charity of the bishop presented a remarkable contrast to the weakness and timidity of others. M. de Belzunce had for twelve years governed the see of Marseilles, when the plague made its appearance. He was of illustrious birth, and distinguished both for eloquence and learning; but all are forgotten in the recollection of his Godlike charity. He resisted every entreaty to quit the city, placed himself at the head of his clergy, and at all hours of the night and day was to be found in the midst of the sick and the dying. He procured every relief that medicine could afford, and took care that all spiritual assistance should be given. He was ever foremost in braving danger, visited all the hospitals, and administered the sacraments with his own hands, unless when he was more urgently employed in the duties of his office, or in collecting alms and provisions for the poor and the sick. The clergy were animated by his example, and displayed the most noble instances of self-devotion and courage. Between two and three hundred priests and religious were carried off by the contagion, the greater part of whom were martyrs of charity. It is calculated that about fifty thousand persons perished altogether from this devastating scourge. In the month of September, when it raged with the greatest violence, the deaths were one thousand a-day. On the festival of All Saints, the bishop, on his bare feet, with a halter round his neck, and a torch in his hand, walked in procession to an altar that had been erected under the open air, on which he offered the holy sacrifice to appease the anger of heaven. He then made a most pathetic appeal to his suffering flock, and conjured them to avert the divine scourges by prayer, alms-deeds, and penance; after which he solemnly consecrated the city to the most Sacred Heart of Jesus. The plague now began to diminish; at the following Easter the churches were re-opened for divine service, and on the 20th June, the festival in honor of the Sacred Heart of Jesus was celebrated throughout the city with the greatest solemnity and devotion, and in about two months after, the holy prelate congratulated his people in a pastoral letter, on the cessation of the scourge. From this time the devotion rapidly spread throughout

the neighbouring diocese, and in the kingdom of Spain. The vow of M. de Belzunce\* is still most religiously observed in Marseilles. Even in the present year the feast has been celebrated with great pomp, and a mass of thanksgiving for the cessation of the great plague has been offered up, at which all the authorities and a great multitude of the faithful assisted. At the offertory the mayor presented a large wax light, with the arms of the city. All the shops were closed, and from an early hour in the morning the city had all the appearance of an holiday.

In the reign of Louis XV., this devotion was extended to every diocese in France. His pious consort, the princess Mary Deesinzka, daughter of Stanislaus, king of Poland, the memory of whose virtues will be long cherished in France, had a most singular devotion, in common with the whole Polish nation, to the most Sacred Heart of Jesus, and manifested the greatest desire for its extension throughout her adopted country. At the general assembly of the French Clergy, held at Paris, in July, 1765, the president, the archbishop of Rheims, communicated the anxious desire of her Majesty that the devotion, and an office in honour of the Sacred Heart, should be instituted in every diocese where it had not been already established. The prelates in the Assembly unanimously acceded to her wishes, entered into a resolution to establish and encourage the devotion in their respective dioceses, and in a circular letter invited the other bishops of the kingdom to follow their example.—

\* This great prelate was afterwards named to the archbishopric of Aix; but he refused to leave a people who were endeared to him by so many sufferings.

Even so early as the year 1767, the prior of the chief confraternity of the Sacred Heart of Jesus in Rome, published letters patent of aggregation, which were addressed to all British subjects and their descendants, in every part of the world, and by which they associated them to the parent confraternity, with a title to the indulgences, &c. This they were empowered to do by three decrees of Pope Clement XII., two of which were published in February and March, 1732, and a third in June, 1736. The devotion, however, had long before existed in the British dominions. In 1789, a petition of British subjects, members of the order in the chapel of the English Seminary at Bruges, which prayed, that the benefits of the institution might be imparted to them, if they should from distance, or any other cause, be made to attend the chapel appointed for the purpose, provided they performed the other good works prescribed for gaining the indulgences, was granted by the Holy See. On the 27th June, 1814, the indulgences annexed to the association of the Sacred Heart were extended to the Catholics of the midland district of England by an indult of Pope Pius VII. The devotion to the Sacred Heart had been always favourably received in Ireland, and in some dioceses the Mass and office in its honour were said with the approbation of the ordinary. At length, such was the eagerness with which it was embraced in all parts, that the archbishops and bishops of Ireland addressed a petition to the Holy See, that the festival of the most Sacred Heart might be celebrated throughout the kingdom, with the rite of a greater double, and a proper Mass and office on the Friday after the octave of Corpus Christi. This prayer was granted by his present holiness at an

audience of the 26th of June, 1831.— His holiness declared that he acceded to the petition, in consequence of “the great devotion to the most Sacred Heart of Jesus which prevailed in that kingdom.”

The indulgences granted to associations of the Sacred Heart, are almost innumerable. A mere transcript of them would occupy some pages. Several were conceded during the pontificate of Pius VII., who seems to have had a peculiar attachment to this devotion, and to have often sought for consolation in the Heart of Jesus in the midst of the calamities which he endured for several years of his eventful life. To obtain those indulgences, it is necessary that a person become a member, by having his name enrolled in the registry of some association which is authorized by, and in connexion with, the parent institution in Rome, and to perform the other prescribed conditions. By a decree of Pius VII., in 1803, the priests of the congregation of St. Paul in Rome are empowered to aggregate to the Sodality of the Sacred Heart established by them in that city, all the associations throughout the world, which either exist at present, or are hereafter to be erected, and to impart to them the indulgences that have been granted to the parent sodality itself. A list of these indulgences, together with the conditions on which they may be obtained, are generally to be found in the devotional books of the Sacred Heart. The various practices and prayers prescribed to members, do not, it must be observed, bind under pain of any sin.— The only and simple consequence of their omission is, that the indulgences annexed to them are not obtained.— Experience has shown, that wherever this devotion has been established, it

has greatly promoted true piety and the frequentation of the sacraments; and every zealous pastor would do well to recommend it most earnestly on his flock. At the same time, those who enter this or any other religious association, should be careful to remove every cause of scandal by the regularity and edification of their lives. From the foregoing pages, we may have perceived, that the devotion to the Sacred Heart may be considered under two relations; one to the heart of Jesus itself, as forming a principal part of the adorable body of Christ, and the other to the love which our divine Saviour bears us.— We believe, that this love affects his tender heart in a lively degree, and we, therefore, especially honor this infinite love, whilst at the same time, we render that supreme homage to his heart which is due to the entire body of the man-God. What more legitimate object of adoration and homage? What more calculated to enkindle the fire of divine love in our tepid souls, than the contemplation of that immense love with which this heart burns for us? With what strong and inconceivable emotions of love must not that heart have been affected which loved us even unto death? Who can conceive or penetrate the height and depth, and sublime intensity of that love which immolated his adorable body as a victim for our sins on the altar of the cross? There was no room for faith or hope in this divine heart, but it was all wounded and inflamed with love; a love, the consideration of which should be the employment of our whole lives; a love of tenderness, which wept over Jerusalem, and pours forth tears over ungrateful and unrepenting sinners; a vehement love, which longed for a baptism of blood, and was straightened until it

should be accomplished; a generous and heroic love, which, possessing the riches of heaven and earth, made him poor that he might enrich us, and reduced him almost to annihilation, that through his humility we might be raised to glory; a love which embraced all mankind, as he shed his blood for the whole world, not even excluding from the price of his sacrifice those who put him to a cruel death; a persevering love; he was made man through love, and from the moment of his incarnation to his passion, he never ceased to love us; he died to teach us his love; he intercedes for us in heaven, in order that we may be qualified to love him for ever; a most patient love, which loves in spite of our ingratitude, which waits for our conversion, which pursues us in our wanderings, and which brings us back rejoicing to the fold of love; a love of exceeding power and efficiency, which triumphed over every obstacle, which subdued sin and hell, which arrested from death its sting, and from the grave its victory; which exerts the most wonderful power and wisdom, that it may feed us with himself, and dwell with us for ever; an immense, boundless, eternal, immutable love, to which the united loves of all creatures cannot bear the remotest resemblance, and which continually exhibits in our regard all the love of a most tender Father, of a most affectionate Brother, of a most sincere friend, of a most powerful and earnest Protector, of a most faithful good Shepherd, and constant Mediator. What a vast fund for reflection is not also to be found in the virtues of this adorable heart? A heart of profound humility, of unalterable meekness, of entire obedience, of perfect, spotless purity! In the words of a pi-

ous author,\* "Let us take care to entertain in our souls, by oft-repeated acts, a constant devotion to the worship of the amiable heart of Jesus, which is overflowing with mercy and love. Let us be united to this divine heart by mutual love, and let us enter it in spirit. Let us through this heart implore all the graces which we require, and thro' it also offer all our actions to God. For we find the most valuable treasure and inestimable blessing in it. It is the gate through which we must go to God, and by which he comes to us. And therefore we would advise you to put in the various places you frequent, some devout image of this adorable heart, the sight of which may enable you to renew often your holy practices of devotion in his honour, and enkindle in you the fire of divine love. You may even, according to the interior inspiration of grace, kiss this image with the greatest affection. Enter in spirit to this deified heart of Jesus; imprint in it your own, and plunge your whole soul into this sacred fountain with a longing desire that it should be entirely lost in it, and endeavour to fill your own heart with the spirit by which the heart of Jesus is animated, with its graces and virtues; in a word, with all the salutary blessings it comprehends, and which are beyond all measure. For the heart of Jesus is an overflowing source of all good; it is a pious and very useful practice to pay a singular worship and veneration to this adorable heart, which ought to be our refuge in our necessities, and in which we will find the comfort and assistance of which we stand in need. For, if the whole world were to abandon and deceive us, we may be assured that so faithful a heart as that of

\* J. Lanspère, *Catéch. Théol. Amois*, pag. 56.

Jesus will never forsake us or lead us into error."

He afterwards breaks forth into this beautiful prayer: "O most amiable Jesus! when will you take away my foul heart from me, and bestow me your own? Or when will my heart be filled with the odour of your virtues, and entirely inflamed with the love of heavenly things? Ah! sweetest Jesus! inclose my heart in yours, that you alone may dwell in it, and possess it, that by the dignity of your heart mine may be enabled and adorned. O most merciful Lord Jesus Christ, I desire that you would write on my heart all the wounds of your wounded heart, that I may there constantly read your immense love for me, and your most vehement sufferings. O Lord my God, may the recollection of your wounds always abide in my inmost heart, may the sufferings of your passion be daily renewed in me, and the ardour of your love be daily increased. Ah Lord God, my Saviour and Redeemer! take away from me whatever displeases you, and from your most sacred heart pour into me whatsoever shall be pleasing in your sight. Grant that my heart may be united to yours, my will to your will, so that I may never will, nor be able to desire any thing but what shall be pleasing to you. I will love you, O sweet Jesus, My Lord and my God, from my whole heart, in all things, and above all things. O most noble, most pious, and most sweet heart of my most faithful lover, Jesus Christ, my Lord and my God, draw, I beseech you, and absorb my heart, all my thoughts, and affections, all the powers of my soul and body, into yourself, for your own glory and your most holy will. O most merciful Jesus, I entirely commend and resign myself to your heart. I also pray

you, O bountiful God, to take away my wicked heart, and to grant me your deified heart, or to make my heart according to yours, and to your most perfect will. Ah! Lord Jesus! supreme sweetness of my soul, open to me the door of your heart, the gate of mercy, the gate of life, and the fountain of your grace, and draw my heart, through the most precious wound of your side, to the most loving sanctuary of your heart, that my heart may be united by the most indissoluble bond of love with your most holy heart. O love, always burning, and never consumed, inflame my wicked heart with that fire which you cast upon the earth, and wished to be enkindled, so that all creatures may become inspired in my eyes."

The writings of St. Bernard contain also many beautiful passages concerning the heart of Jesus, which transfix the soul of the devout Christian like so many fiery darts of love. "Let us," says he, "approach to thee, O Jesus, and we will exult and rejoice in thee, being mindful of thy heart. O how good and pleasant it is to dwell in this heart! The good treasure, the precious pearl is thy heart, O Jesus, which we shall find on digging the field of thy body. Who will cast away this pearl? Oh, rather will I surrender every thing, and give in exchange all the thoughts and affections of my mind, and I will purchase it for myself, and throw all my care on the heart of the Lord Jesus, which will support me without any deceit. At this temple, at this holy of holies, at this ark of the covenant, I will adore, and praise the name of the Lord, saying with David, I have found my heart that I may pray to my God. (2 Kings vii.) And I have found the heart of my King, my Brother, my Friend, my good Jesus! And

shall I not adore it? I will pray to it; yes, for his heart is with me; I will say it confidently, if, nay, because Christ is my head: for how can what belongs to my head, not belong to me also? As therefore the eyes of my corporal head are really my eyes, so the spiritual heart is my heart. This, therefore, is good for me. But I have my heart in common with Jesus. And what wonder, when of the multitude of believers there was but one heart? (Acts iv.) Having, therefore, found this heart of yours and mine, O sweetest Jesus, I will pray to thee, my God. Only suffer my prayers to enter the sanctuary of your hearing; nay, draw me entirely into your heart. . . . . O most beautiful Jesus, wash me more and more from my iniquity, and cleanse me from my sin, that being purified by thee, I may be able to approach thee, infinite purity, and deserve to dwell all the days of my life in thy heart, and that I may be enabled to see and to accomplish thy will. For this reason, thy side was pierced that an entrance might be made for us. For this, thy heart was wounded that we may be able to dwell in it and in thee, free from all exterior disturbance. It was also wounded that we might behold the invisible wound of love through the visible wound. How could the ardour of this love be more convincingly shown than in his permitting not only his body, but also his very heart to be wounded by the lance? . . . . Who will not love that wounded heart? Who will not return love to such a lover? Who will not embrace so chaste a spouse? Let us therefore, as far as lies in our power, love him and make him a return of love; let us embrace our wounded lover, whose hands and feet, and side, and heart have been dug by wicked

husbandmen, and let us remain, that he may vouchsafe to bind our hard and impenitent hearts in the bond of his love, and wound them with its darts.\*

\* St. Bernard, *Vitis mystica*, ii. 481.

### Maxims of the Saints.

Look upon your spiritual director as an angel from heaven, sent to conduct you, as the angel Rachael did the young Tobias. Carefully treasure up in your heart every word of advice which he gives you.

When you have the misfortune to offend God, grievously, do not fall into a dejection, which would plunge you deeper in sin. Let your crime serve to humble you, and teach you your own misery. Say to God: If I were humble, O my God, I would not have fallen: if your grace did not assist me, I would have fallen more grievously.

Nothing is more difficult to regulate than the tongue. Hence, St. James says: He that does not offend in words, is a perfect man. Whoever is direct in speech, proves that he has made great progress in perfection.

Always look upon yourself as the meanest and most ungrateful of God's creatures; and often say, in the sincerity of your heart: I am unworthy of the air I breathe, of the bread I eat, of the water I drink. Many of God's faithful servants are perishing with hunger and thirst, whilst I have abundance.

Humility is the true knowledge of ourselves, reduced to practice.

Burn with zeal for the salvation of your neighbour: when you reflect that the redemption of even one soul, cost the Almighty more than the creation of the whole world.

The most noble and honorable work in which man can be engaged, is to co-operate with Jesus Christ, for the salvation of souls.

Do not degrade your noble nature by sin: when you reflect that it is elevated in the humanity of Jesus Christ, above all the choirs of heaven.

If you wish to obtain true peace, even in this life, be humble and meek of heart.

If you are afflicted, and remember that you have sinned, acknowledge that your afflictions are the just punishment of your sins. If you be not conscious of great sins, bless the paternal hand of God, which marks you out as one of his children, for he chastises those whom he loves.

When you hear the gospel read, imagine that you are listening to Jesus Christ in person.

Be always kind to the poor for his sake, who, when he was rich, became poor for your sake. The rich will always have friends enough; do you befriend the poor. They will repay you with interest in their own kingdom, which is heaven.

If you are conscious of having ever committed mortal sin, say to

yourself, continually: it is certain that I have deserved hell; it is uncertain whether God has forgiven me. This will always preserve in you a spirit of penance.

He who sincerely forgives an injury, is in some manner like to God.

If you grow tepid in the service of God, say to yourself: God is immutable, he is always the same, and why should I change my dispositions towards him? He is now as amiable and lovely as ever; why then should I not love him as ardently as ever I did? Nay, I should love him more fervently now than at any former period, because I am under new obligations to his bounty.

Whenever you go to confession, imagine that it is the last of your life, and act accordingly.

Love little children, because Jesus Christ loved them, and because the Holy Spirit dwells in their innocent hearts. Take a delight in inflaming their pure hearts, with the love of your pure God.

Every day you may make three spiritual communions with great profit,

No day should pass over without meditation.

Mental prayer is the nourishment of a spiritual life. Without it no one becomes holy to an eminent degree.

In order to become a saint, you have only to discharge faithfully the duties of your state. Know them and you are wise; fulfil them and you are a saint.