

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title on header taken from: /  
Le titre de l'en-tête provient:

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments: /  
Commentaires supplémentaires:

There are some creases in the middle of the pages.

This item is filmed at the reduction ratio checked below /  
Ce document est filmé au taux de réduction indiqué ci-dessous

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

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. 6: 14.

Vol. I. HALIFAX, FRIDAY, DECEMBER 25, 1843. No. 41

## Weekly Calendar.

- 1844
- Jan. 1. Monday. Circumcision of our Lord, and Octave of Christmas, Holiday of obligation.
  2. Tuesday, Octave day of St. Stephen.
  3. Wednesday, Octave day of St. John, Apostle and Evangelist.
  4. Thursday, Octave day of Holy Innocents.
  5. Friday, Vigil of the Epiphany.
  6. Saturday, Epiphany of Our Lord, Holiday of obligation.

## CHRISTMAS AT ST. MARY'S.

The Great Festival of the Nativity of our Lord was celebrated with becoming splendour at St. Mary's. On Christmas Eve, as well as on the Festival itself, a vast number of the Faithful approached the Holy Communion. After Solemn Vespers on Sunday the Bishop preached, and gave a Benediction of the Most Holy Sacrament. In the evening he presided at the chanting of the Matins for Christmas Day, at which beautiful Service the whole Cathedral was crowded to excess.—There was a Pontifical High Mass on the Festival of Christmas, which was celebrated by Dr. Walsh at 11 o'clock, and after the Second Vespers of the Feast, he gave benediction of the Most Holy Sacrament. The pealing of the Organ, which had been silent during the Advent, had a fine effect on Christmas morning.

## THE CIRCUMCISION.

"You are circumcised with circumcision not made by hand, but in the circumcision of Christ (the circumcision of the heart); buried with him in Baptism. You are dead, but your life is hid with Christ in God."

"Thou shalt call his name for he shall save his people from their sins;—neither is there salvation in any other."

O God! who by the fruitful virginity of the blessed Mary hast bestowed on mankind the new era of eternal salvation, grant, we beseech thee, that we may experience the benefits of her intercession, by whom we have been found worthy to receive the author of life, our Lord Jesus Christ, who,

Victis sibi coguntur.

Let tyrants assume the name of the nations which they enslave: How much more glorious for thee, O Jesus! to receive thine from the deliverance thou bringest to thy people!

There is no other name, which frail mortals should invoke; no other whereby, when dead, they can rise again, and live for ever.

Shall we then—a senseless people—render useless to us, by our fault, what cost him so much? what he purchased with his blood?

Let us count it a blessing to suffer for that Holy name, by which death itself divested of its terrors, becomes sweet and desirable.

O divine Infant! who vouchsafest to be called the saviour of men, hear the prayers of thy servants, who glory in thy Name.

Jesus, born of a virgin, glory be to thee, together with the Father, and the Holy Ghost, world without end. Amen.

V. We will rejoice in thy salvation, O Lord! R. And in the name of our God we shall be exalted.

O God! who after having been made man for us, didst, on this day, vouchsafe to be circumcised and receive the name of Saviour, mercifully grant, that renouncing the works of the flesh, we may by the invocation of thy Holy Name, obtain the reward of eternal salvation: Who livest, &c.

O God! who hast made us become new creatures in thy only-begotten Son, preserve the works of thy mercy, and purify us from all the stains of the old man; that, by the assistance of thy grace, we may be found conformable to him, in whom our nature is united with thee. Through the same Jesus Christ, &c.

#### AN OFFERING OF THE NEW YEAR.

AGAIN another year has gone by, O my God! and is added to the number of those for which I am accountable to thee. Well may I "recount them all in the bitterness of my soul!" for they have been misspent. Thou hadst granted them to me to know, love and serve thee, and every one of them brings to my recollection numberless omissions of these essential duties.—  
"Woe to me! because I have sinned.

therefore is my heart sorrowful," and I have no hope but in thy mercy. It has followed me "all the days of my life," even when I least thought of thee and was withdrawing from thy care by my infidelity to thy grace; and now, it offers me this new year to repair the evils and retrieve the losses of those which are past. Grant, O Lord! that such may be the use I shall make of it: may it be consecrated to thy glory, sanctified by thy love, and wholly employed in thy service! Amen.

#### THE EPIPHANY.

"A child is born to us, and a son is given to us; and his name shall be called, Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of peace."

"Going into the house, they found the Child with Mary his mother, and falling down they adored him, and offered him gifts: gold, frankincense, and myrrh."

"He is the Lord thy God, and him they shall adore."

"Coming, he preached peace to you that were afar off, and peace to them that were nigh."

"Evidently great is the mystery of piety,\* which was manifested in the flesh, hath been preached to the Gentiles, is believed in the world."

O God! who didst, on this day, reveal thy only-begotten Son to the Gentiles by the guidance of a Star, grant, in thy mercy, that we who already know thee by faith, may at length be raised to the contemplation of the glory of thy majesty. Through the same, &c.

\* The incarnation of the Son of God.

## PROSE.

Ad Jesum accurite.

Hasten to Jesus, and submit yr hearts to the new king of nation.

The Star points him out from on gh, faith inwardly declares him Reamer of the world.

Bring gifts to him with alacrity but let them be the gifts of your hrtis.

Of all the offerings that you can make to the Saviour, this will be th most acceptable.

Let charity be your Gold, sedenial your myrrh, and prayer ur incense.

Gold is offered to him as kin myrrh as man, incense as God.

Do not, O Judea! envy e happy Gentiles for the knowled of this mystery.

The wise men walk in the footsteps of the shepherds, and join themselves the the number of the sabful.

Christ who calls the Jew: calls also the Gentiles to the same gold.

Bethlehem becomes, on tis day, the cradle of the infant church.

Let Christ reign in our harts, triumph over his conquered ennies, and extend his empire. Amn.

V. I will give thee to Gentiles for thy inheritance. R. Ad the utmost parts of the earth for thy possession.

O God! who in thy ineffable mercy, didst vouchsafe to callas out of darkness into thy admirabl light, increase the grace of faith which thou hast given us; that adoring him under the sacramental veils, whom tie wise men adored in the cradle, we may offer him from our hearts, gifts worthy of his Divinity: who liveth, &c.

## FOR THE EPIPHANY.

Come, let us adore the infant King of the Jews. Come, let us adore the infant King of the Jews.

Behold a new day of splendour has dawned. Jerusalem is enlightened, for her light has come, and the glory of the Lord has risen upon her.

Come, let us adore, &c.

The Gentiles have walked in his light, and kings in the splendour of his rising. All have come from Saba, bringing gold and frankincense, and announcing his praise.

Come, let us adore, &c.

The kings of Tharsis, and the islands, have offered him presents. The kings of the Arabians and Saba have brought him gifts. All the kings of the earth have adored him; all nations have served him.

Come let us adore, &c.

The prediction of Micheas is fulfilled. Bethlehem is ennobled amongst the princes of Juda; for out of her has come the ruler of Israel.

Come let us adore, &c.

Jesus of Nazareth is born in the obscurity of a stable, and his star is seen in the remotest regions of the East.

Come let us adore, &c.

The celestial light is shed upon the royal sages of the Gentiles. They burn with the desire of seeing their incarnate God. They hasten to the city of Sion in quest of its new-born king: the conducting star disappears at their entrance.

Come let us adore, &c.

They proclaim the arrival of the Messiah in the court of the tyrant.— They consult the priesthood of Judea for the place of his birth.

Come let us adore, &c.

They hear the prophetic oracle with

docile faith. They hasten to adore the object of their desires.

Come let us adore, &c.

The star of heaven again shines out upon their happy path. They rejoice with exceeding great joy at the renewal of its splendour. It precedes them in the air, and leaves them not until it rests over the humble birth-place of its Creator.

Come let us adore, &c.

It seems to say in eloquent language, here the light shineth in darkness; here, He that dwelleth in light inaccessible is concealed in the obscurity of a cave; here the Sun of Justice is shorn of his resplendent beams for the love of his creatures.

Come let us adore, &c.

They see him not commanding demons, or raising the dead, or restoring sight to the blind, or speech to the dumb, or employed in any supernatural works, but a silent babe under the care of an anxious mother, giving no sign of power, but exhibiting a miracle of humiliation, and yet they fall down and adore him.

Come let us adore, &c.

They profoundly adore him as their God, and, opening their treasures they offer him gold, and frankincense, and myrrh, and, by these mystic presents acknowledge him to be their King, their God, and their future Redeemer.

Come let us adore, &c.

Let us enter after them in spirit, and contemplate their Faith and love. Let us fall down and adore our infant God. Let us open the treasure of our hearts, and offer him the gold of pure charity, the frankincense of fervent prayer, and the myrrh of salutary penance.

Come let us adore, &c.

let us contemplate the silence of Mary, who, far from being elated at this extraordinary visit, refrains from speech, and treasures up all these things in her heart.

Come let us adore, &c.

See the tyrant Herod feared the crad of our infant Jesus, let us dread the tunal of his judgment.

Come let us adore, &c.

Let us patiently suffer in all adversities, when we behold a God, made man, closed to persecution in the very threshold of life.

Come let us adore, &c.

When the wisdom of Providence shall plea to withdraw the star of our spiritual restness, let us await in patient conance the return of its light.

Come let us adore, &c.

After being humbly and fervently adored our humble and suffering Jesus, let us by heavenly admonition take care not to go back to the ways of sin, but return by another road to our true country where we shall see 'face to face,' that Omnipotent God whom the Magi adored in the stable of Bethlehem.

Come let us adore the infant King of the Jews.

Let us fall down before him.

Let us profoundly adore him.

Let us open our treasures,

And offer him our hearts,

Conite,

Humble,

And burning with love.

A present

Much more acceptable than

Gold,

Frankincense, or

Myrrh.

## DAILY FAULTS.

Small faults become great in our eyes, in proportion as the pure light of God increases upon us; as the risen sun discovers the size of objects, confusedly seen in the night. You must expect, that as internal light increases, you will see those imperfections you had before, hold, in a much more prominent manner; and, more than this, you will discern many now unsuspected evils in the depth of your heart. You will find weaknesses which will destroy all confidence in your own powers. But an experience like this, far from discouraging you, should only do away with your self-conceit, and demolish completely the edifice of pride. There is no better proof of real progress than the capacity of thus beholding our misery without trouble or discouragement.

One important rule is, to abstain from a fault whenever we previously discern our liability to commit it, and to bear courageously the humiliation of it; when we are convicted of it after its committal.

In anticipating the fault, let us most anxiously avoid resisting the Spirit of God, that inward light which is too frequently dimmed by our transgressions. The Spirit of God is delicate and jealous; he must be listened to and followed: if grieved, he will retire; the least resistance is an injury to the moment he is felt, all else is ill-god way. Faults of impetuosity or weakness are nothing in comparison of the deeper sin of hardening ourselves against the sweet voice of the Holy Spirit, which begins to speak within the depths of the heart.

As to faults already committed, the disturbance and vexation of self-love

will not repair them; on the contrary, this vexation is only the impatience of human pride at the sight of what mortifies it. The only use to be made of these faults, then, is to make us humble ourselves for them in peace. I say in peace, because real humility is not found where humiliation is undergone with sorrow and against our will. We must condemn our own faults, mourning and repeating according to our real condition, without seeking for the comfort of any excuse. We must view ourselves before our Creator in this bewildered state, without petulance against ourselves, without discouragement, but with a quiet endeavour to profit by the humiliation of our fault.— Thus may we extract an antidote for the poison of the serpent, from the serpent itself. Shame for sin, when received into a spirit which bears it patiently, is the remedy for sin; but rebelling against humiliation is not the way to be humble.

Let us neither be discouraged, nor surprised. It is not that we are worse beings than before: we are better. But while our sources of grief diminish, the light which shows them, increases, and we are filled with horror. But let us remember, by way of consolation, that the beginning of our perception of sin is the beginning of cure. When deprived of every equaling principle, we knew not the depth of the evil: that was the time of blindness, presumption, and insensibility. When we were given up to our own selves, we allowed ourselves to be carried on by the torrent, and knew not its swiftness; but we began to be made sensible of it when it turned against us, and rather than flatter nor fret ourselves for the punishment of our faults.

When something which seems "impossible to men" is required of you, say to yourself "Nothing is impossible to God."

How shameful it is, that a soul created for God should have such an inclination after self-idolatry. You must be humbled, suspect yourself, and make use of this unfortunate propensity, to lower your opinion of yourself, and perform generously and bravely all that the Spirit of God requires of you.

Be discouraged at nothing; carry yourself humbly in your inequalities, your weakness and pains; bless God with as much fervour for the progress others may make in virtue, as if it were your own progress. Neither be disheartened by the agitation of self-love: let it pass without condescending to notice it.

In the impatient reaction of your spirit, when it feels ashamed of the past, you act like the foolish goldsmith, who, seeing his gold melted in the crucible, threw it away, believing all lost. Hard as the trial may be, if you willingly bear it, it will be useful to you, if faithfully sustained, without discouragement. Chiefly fear offending God deliberately. Light faults, into which we have carelessly fallen, though easy to repair, chill our love when they become habitual, if they dwell in our hearts as the Scripture says, "Dead flies corrupt the sweetness of the ointment."

Purify your conscience then most carefully from the faults of the day. Let not sin remain in your heart: little as it may be, it darkens the light of grace, burdens the soul, hinders that frequent

communion which ought to be held with Christ Jesus: and in proportion as we become lukewarm, we forget God more, and are more affected by the creature. On the contrary, an upright soul, which abases itself, and rises again after the smallest faults, is always fervent and steady.

God makes us feel our weakness, only that he may give us his strength: whatever is involuntary ought not to disturb us. The one thing needful is, never to act against the light within; and to be willing to follow as far as God leads.

---

*Extracts from the Private Letters of  
Fenelon, Archbishop of Cambray.*

LETTER 41.

Be at peace, M——. Sensible delight does not depend upon yourself.— All you are responsible for is your inclination. Let God have this without reserve. The question is, not whether you feel a relish for piety, but whether you will acquiesce in the divine will. Know your own faults; separate yourself from them; abandon selfish thoughts. Love God more than yourself; and his glory better than life; at least so desire to love him, and pray for that perfect love. God will love you, and plant his peace in the depths of your heart. This is the subject of my prayer to him for you, and I would endure much to obtain it.