

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

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

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 page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Général (périodiques) de la livraison

Additional comments:
Commentaires supplémentaires:

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

THE CROSS.

God forbid that I should glory, save in the Cross of our Lord Jesus Christ; by whom the world is Crucified to me, and I to the world.—St. Paul, Gal. vi. 14.

VOL. 1.

HALIFAX, FRIDAY, AUGUST 25, 1843.

No. 26.

Weekly Calendar.

August 27, Sunday XII. after Pent., S Joseph a Calasactio, Conf.
 28, Monday, Saint Augustine, Bishop, Confessor and Doctor
 29, Tuesday, beheading of St John the Baptist
 30, Wednesday, S Rose of Lima, Virgin
 31, Thursday, St Raymund Nonnatus, Confessor
 September 1, Friday, Saint Louis IX., King of France, Confessor. (From Aug. 26)
 2, Saturday, St Stephen, King of Hungary, Confessor

[A discourse lately delivered in England on the occasion of an entire family's reception into the bosom of the Catholic Church. At the Mass which followed the ceremony of their baptism, they had the happiness to receive the Holy Eucharist.]

"This is the day the Lord hath made: let us be glad, and rejoice therein.—P. cxvii. 24.

Yes! indeed, my dearly beloved children, this is the day which the Lord hath made for you. This is the day on which, from all eternity the Almighty and everlasting God had designed to pour on your souls the choicest gifts of His mercy and love. For this is what he says now

by one of His prophets to each one of you, who "are made a spectacle to the world, and to angels, and to men." (1 Cor. iv. 9.) "Yea, I have loved thee with an everlasting love, therefore have I drawn thee, taking pity on thee." (Jerem. xxxi. 3.)—For when you consider in the heart, my dear children, by what means our good Lord has been pleased to draw you to himself, you must acknowledge that he has carried you in his arms, and has fulfilled in your regard the promise he made by the prophet Osee: "I will draw them with the cords of Adam, with the bands of love." (Osee xi. 4.)—Sweet bands, indeed! which filled your hearts with unspeakable joy, before even you well knew what treasures of grace the Almighty had in reserve for you, in the merciful designs of his love, for the salvation of your mortal souls, you felt within yourselves a something—which you could not explain.

You desired, and understanding was given to you, and you called upon God, and the spirit of wisdom came upon you." (Sap. vii. 7.) That it was made manifest to you that "the word of God on high is the fountain of wisdom; and her ways are everlasting commandments." (Eccli. i. 7); you wished

from your hearts to be made partakers of her precious gifts; and "the light of the gospel of the glory of Christ, who is the image of God." (2 Cor. iv. 4.) shone unto you.—For God, who commanded the light to shine out of darkness, "hath shined in your hearts, to give the light of the knowledge of the glory of God, in the face of Christ Jesus." (Ib. v. 6.)

This "admirable light" (1 Pet. ii. 9) you received with unspeakable joy, my dearly beloved children; your eyes were opened, and you saw before your eyes the ark of the New Testament, the beloved spouse of Christ, the One, Holy, Catholic, Apostolic Church, the Church of the living God, "the pillar and ground of the truth" (1 Tim. iii. 13.) that Holy Church which Jesus Christ himself hath established, with which He promised to be "all days, even to the consummation of the world." Matth. xxviii. 20.)

All your desires were then turned towards that Holy Church, which hath "promise of the life that now is, and of that which is to come." (1 Tim. iv. 8.) And as "faith cometh by hearing, and hearing by the word of God" (Rom. x. 17.) you heard with docile hearts the word of Christ, which He commissioned his apostles, and their successors, in the sacred ministry to "go and teach all nations." (Matth. xxviii. 19.) Thus, "when you had received of us the hearing of the word

of God," taught by His holy Church, "you received it, not as the word of men, but (as it is, indeed) the word of God, who worketh in you that have believed." [1 Thess. ii. 13.] Then, by many tears, many sighs, and prayers, you prepared yourselves for the new life, which you have this day received in the sacrament of baptism.

"Thanks be to God, for His unspeakable gift." [2 Cor. ix. 15.]

"This is the day which the Lord hath made; let us be glad, and rejoice therein."

"For He that is mighty hath done great things" to you, my dear children, "and holy is His name." [St. Luke i. 49.]

You who "have been baptised in Christ" this day, "have put on Christ." [Gal. iii. 27.] Now "you are washed," now "you are sanctified," now "you are justified in the name of our Lord Jesus Christ, and in the spirit of our God," (1 Cor. vi. 11.) Now God the Father Almighty only sees in you vessels of election. For "there is now no condemnation to them that are in Christ Jesus." (Rom. viii. 1.) Your souls are adorned with the precious gifts of divine faith, hope, and charity. You are clothed with "the wedding garment" (Matt. 22.) the robe of innocence;—you are living members of the mystical body of Christ. "You are come to Mount Sion, and to the city of the living God, the heavenly Jerusalem, and the company of

many thousands of angels, and to the Church of the first-born, who are written in heaven, and to God the Judge of all, and to the spirits of the just made perfect, and to Jesus the Mediator of the New Testament, and to the sprinkling of blood which speaketh better than that of Abel." (Heb. xii. 22, 23, 24.) You have "washed your robes, and made them white in the blood of the Lamb." (Apoc. vii. 14.)

But that is not all, my dear children.

Our divine Lord and Saviour Jesus Christ, who was pleased, in His mercy, to call you into His "admirable light," who has sanctified you, and made you temples of the Holy Ghost, where He might delight to dwell,—our Lord Jesus Christ will now come Himself to visit your souls, and enrich them with the fullness of His gifts,—nay, He will give Himself to you, with all the treasures of His divine and human nature. By giving you what He has assumed of our own,—I mean his precious body and blood,—together with His soul, He will also impart to you, what He has of His own; I mean His divinity; that thus, according to the sublime expression of St. Peter, you "may be made partakers of the divine nature." (2 Pet. i. 4.)

But, oh! my dearly beloved children, who could describe the dignity of a soul raised so high by the merciful love of God? He vouchsafed to die for sinners to reconcile them with His Father, whom they had so grievously offended; and He feeds with His own flesh those whom He has redeemed, to enable them to be faithful to Him unto the

end, and to lead them to sit with Him on His throne in heaven!

Oh! these are wonders! These are miracles! These are mysteries of divine love which it would never have entered into the heart of man to think of, had they not been revealed by Him who had wrought them! Judge, then, of your happiness, my dear children, for whom these gifts have been prepared, and apply to enter into the disposition which they do require, that we may reap the benefits of them. St. Paul has described them in these words:—"a pure heart, and a good conscience, and an unfeigned faith." (1 Tim. i. 5.)

Now these you have received from the bounty of God this day in your baptism; and you are ready to receive the Divine Spouse of your souls, who will come in a few moments to seal the covenant into which you have entered with Him, in face of both heaven and earth. Do you then, also, on your part, set your seal to the glorious deed, by which you have consecrated yourselves this day, to our bountiful and ever blessed Redeemer.

Listen to Him, my dear children, and He will teach you Himself how to seal that precious deed, whose fruits will endure to all eternity, if you remain faithful unto the end. Listen to Him, and He will repeat to each one of you what He says to the spouse in the Cantic of Canticles, "put me as a seal upon thy heart, and as a seal upon thy arm." (Cant. viii. 6.)

Put Him as a seal upon your hearts, that nothing may ever enter into those hearts of yours, but according to His divine will and good pleasure; put him as a seal upon your arms, that all your actions may ever be done and directed to His greater honor and glory.

This is the way, my dearly beloved children, to shew your gratitude, and to prove your love for our most bountiful Lord and Saviour Jesus Christ, who hath "prevented you with blessings of sweetness" (Ps. xx. 4,) as this day is a proof and witness.

With great reason, therefore, did I begin this exhortation by these words of the Psalmist: "This is the day which the Lord hath made; let us be glad, and rejoice therein."

For you indeed especially, my dear children, the Lord hath made this day, which "shall be for a memorial to you" all the days of your lives; a day which to you shall be "holy and solemn," which "you shall keep a feast to the Lord" (Exod. xii. 14, 16,) with a grateful observance, according to the practice of the primitive Christians.— Their spirit I trust, in the Lord, you shall inherit, that "you may shine like lights in the midst of a crooked and perverse generation," (Phil. ii. 15,) that men, seeing "your good works, may give glory to God in the day of visitation." (1 Peter ii. 12.)

But all of us here present also have a share in the blessings of this great day.

What a source of joy and comfort it must be to the parents of these young people! Blessed parents, indeed, to whom Almighty God, in His mercy, has given such children! Blessed children! whom the providence of the Lord has placed under such parents! Blessed family! whom the Lord, in His great mercy, has called to His Church, and who, ever full of gratitude for His mercies, will walk hand in hand in the way of His commandments, and will love, and serve, and "adore Him in spirit

and truth" (John iv. 24,) to the great edification of their fellow-Christians.

Blessed are ye, also, whom the Lord hath called, and who, with such joy in the spirit, have undertaken to be the spiritual parents of these new Christians! What a heart-felt joy you must feel within yourselves, to have lent your kind assistance to these new Christians, who will ever preserve a grateful sense of this favour!

Blessed, also, are you, my brethren, all of you to whom it has been given to be witnesses of this great, holy, and solemn ceremony! I hope the remembrance of it will long live in your minds, and move your hearts daily to a greater zeal for the glory of God.

Blessed, also, my brethren, blessed, indeed, the humble individual, whom the Almighty hath appointed, on this occasion, to be the minister of Christ, and the dispenser of the mysteries of God.

Pray for us all, my dear children, and we also will pray for you, from our hearts and souls, being "confident that He who hath begun a good work in you will perfect it, unto the day of Christ Jesus." (Phil. i. 6.)

One word more, my brethren, and I have done.

It is a debt of gratitude which I feel in duty bound to discharge towards the most blessed Patroness of this chapel, under whose protection, by the mercy of God, we have the especial happiness of being placed.

Yes, I will confess it, before you all, I will declare it openly; I will proclaim it loudly; I firmly believe we are indebted to the powerful and efficacious intercession of our most blessed Lady with her divine Son, for these wonderful works of His grace, mercy, and love, which it has been given to us to

PRAISE, THEREFORE, AND HONOUR
BE
TO THE EVER BLESSED VIRGIN MARY,
MOTHER OF GOD.
BAIL MARY, ETC.

“THE GRACE OF OUR LORD
JESUS CHRIST AND THE CHARITY
OF GOD AND THE COMMUNICATION
OF THE HOLY GHOST
BE WITH YOU ALL
AMEN.”

(2 Cor. xiii. 13.)

The Sister of Charity.

“OH MARY, CONCEIVED WITHOUT SIN,
PRAY FOR ME, WHO HAVE RECOURSE TO
THEE.”

NIGHT was fast closing on the town of Angers, as two of the Sisters of Charity rapidly threaded their way through its crowded streets. They were already close to their convent gate, when the sound of lamentation attracted the well-accustomed ear of one of these gentle sisters; and turning round, she accosted a little girl, who had followed them weeping bitterly.

“My grandfather,” sobbed the child, “he is dying, holy sisters. Mother is out, and their is no one near him.”

The heart of the good sister melted at these words of woe, and she looked at her companion, who was the elder by some years.

“It is not far,” said the little girl, in a pleading voice;—“and he is dying,” she added, still addressing her whose soft voice and gentle mein had won her childish affections in a moment.

The good sisters had walked far that day,—they had wandered alternately from the bed of sickness to the house of

sorrow,—and they, were returning home wearied alike in body and mind;—but not for a moment did it occur to them to reject the prayer of the child, in whom they beheld but an image of their Saviour in distress.

“We will follow thee, my child,” said the gentle nun. She took the little girl by the hand, and addressed a few questions to her; but the child sobbed so violently, that her answers were inaudible. She led them through a narrow street, and paused before an open door. It was the abode of wretched poverty; but poverty in all its form was to familiar to the Sisters, to create any observation; and without a remark, they followed her up the narrow stairs, and into a room where a man was lying, evidently within a few hours of his decease. After a few minutes’ consolation, the elder of the nuns proposed returning to the convent, to procure spiritual assistance for the unhappy man; and she had departed on this mission, the other advanced to the bed on which he lay. At first he seemed unconscious of her presence; but when his eye fell upon her black dress and the white Cross she wore on her bosom, he exhibited the utmost loathing and abhorrence; and raising himself up in the bed by a wonderful effort of strength, he poured forth a torrent of abuse and blasphemy.

The good nun was grieved, but not surprised. Alas! it was but too often her lot to stand by the death-bed of the despairing sinner. She remained for a time in silent prayer; but when, rather shrieking than speaking, he bade her “begone and leave him to his master, the Devil,” she fell upon her knees, and cried out, in a voice of holy energy, which for a moment awed the sinner into silence, “Man, I will not begone, until you have ceased to blaspheme

your God" "Oh! creature of Christ Jesus crucified," she continued, in a voice so sweet and soft, it was music only to sit and hear it; and rising, she held up the crucifix before his eyes, "can you behold him as he thus hung upon the cross, His sacred body torn, His spirit wounded because of your transgressions; can you see Him thus, and still offend Him, by the sin of despair?"

Even as the rod of Moses brought waters from the living rock, so did the sight of the holy image soften the hardness of the sinner's heart. He sunk back upon his pillow, and gazed wistfully upon the Crucifix; but then again he closed his eyes, and muttered between his teeth "Judas, Judas."

"Judas," resumed the nun, "betrayed his Master; yet, had he repented, he had even then found mercy. It was the sin of despair which made it better for him that he had never been born. One there was," she added, and her voice grew softer and sweeter, as if the deep love in her soul had found a voice and spoken, "one there was, who anointed his feet at the pharisee's supper, who followed him step by step on his way to mount Calvary, who knelt at the foot of the Cross during the three long hours of his agony, who shared the fervour of his last looks on earth, with his sinless Mother, and his virgin disciple. Magdalen was her name. She had betrayed her master many times; but many sins were forgiven her, because she loved much."

There was silence in the room, only broken by the sinner's sobs. Sister Agnes placed the crucifix on his bosom. "Wear it round your neck and in your heart," she said, "and take also the image of Mary." She placed a medal in his hands. "She is the refuge and hope of sinners: entreat her to pray

for you, and think not that Jesus will be deaf to his Mother's voice, when she asks him to pardon the creature for whom he once designed to die."

The priest, who had been sent for from the convent, now entered the room. Agnes was preparing to depart, when the door once more opened, and a young woman entered, who, on beholding the sacred character of those surrounding the sick man, paused, in a mixture of shame and fear. She was young, but the freshness of youth was no longer on her cheek. She had been handsome, and the sad remains of beauty lingered round her face and form. Her countenance might once have been full of innocent goodness; for even now it was not an expression of boldness, but of most reckless despair which betrayed the degraded sinfulness of the poor out-cast's life. The sick man saw her, and the keenest remorse was on his face as he said:

"Stay, holy Sister! and reverend Father say, what hope of pardon can you give the wretch who sold his child to a life of crime?"

An unearthly shriek interrupted his words. The girl had remained standing in the middle of the room; but on hearing these words, she advanced rapidly to his bed, and falling on her knees, she exclaimed wildly:

"Father!—father, do not say so! Oh! anything but that. Do not say that you bartered me for gold!

The man wept aloud.

"Do not curse me—child! Do not curse me before I die."

(To be continued.)

Month of August, consecrated to the Sacred Heart of Mary.

MEDITATION.

AUGUST 22.—*Violent shock received by the Sacred Heart of Mary, on meeting Jesus carrying his Cross.*

First Point—Consider that the Sacred Heart of Mary suffered a tremendous shock at the sight of her Son, Jesus, when just after his condemnation she saw Him bear on his shoulders the cross, on which he was to be crucified. She met him outside the city, according to St. Bonaventure, and nearly fell dead at the sight. This saint asks her, "Great Queen, were you not restrained by the sight of the crowd of people, and the multitude of the soldiers. No, does he himself reply, you paid no attention to them, because the immensity of your grief had in some manner torn out your heart. Mary, then, did force her way, and treading in the footsteps of her Son, mixed her tears with their bloody traces. What completed her anguish was the not being able to speak to or hear him, those who led him, urging him continually onward. But she said to him, interiorly, says St. Ephrem, "How do you bear this cross; how do you suffer these injuries, O, my beloved; why cannot I approach you, to give you the last embrace. Nor was *Jesus wanting in a reply. My love, my love, my beautiful one, said he, you have wounded my heart with one of your eyes.** O, what a martyrdom for these two hearts.

It is impossible that our heart is not dissolved by compassion, on witnessing so great a desolation, in the heart of Jesus, our Father, and Mary, our Mother, and will it not renounce its vicious inclinations, its criminal habits. O,

*Canticles.

my Jesus, take from my heart all love but your own, and give me a lively feeling of your, and your blessed Mother's woes.

Flower—The *Holy Stations* of the Cross.

Fruit—Empty your hearts of every thing terrestrial, cherish, but celestial desires.

MEDITATION.

AUGUST 23.—*The Sacred Heart of Mary crucified during the crucifixion of her Son.*

First Point—Consider how torturing to the Sacred Heart of Mary, were the strokes of the hammers, which buried the nails in the hands and feet of her blessed Son. Consider the deep wounds which this maternal heart received, on beholding, fastened to the cross, those feet, which had gone so often in search of the *lost sheep of the House of Israel*, and those hands which had never ceased dispensing benefits on the *House of Juda*. O, wonder says St. Bonaventure, Jesus is crucified in the interior of Mary, and all the torments, of the rack, says St. Bernardine, equalled not the pain occasioned to her thereby. As the love of his mother, says St. Augustine, surpassed that of all mothers, so in a proportionate degree, her pains.—In fine, as St. Laurence Justinian, says, she was wounded as deeply as she loved tenderly.

Why do we not experience some sorrow at witnessing the pains of such Son and such a Mother? Because we do not love. It would be impossible, if we loved, to behold unmoved a God made Man for our love, crucified for our love, and in presence of his Mother

who is our Mother also. If you saw a brute beast suffering you would pity it. What, then, should be your commiseration for the sufferings of your Lord and your God? O, my Jesus, crucified for my love, look at the wounds of *your hands*. You, in them, have written in your blood the act of my redemption. Read this handwriting and save me.—I know that to effect the redemption of such a monster of ingratitude as I, nothing less will suffice than the all-powerful virtue of your wounds. Imprint them in my heart, and may I experience therein a lively grief for your sufferings.

Flower—The Stabat Mater kneeling in spirit on Calvary.

Fruit—Love of the Sacred Hearts of Jesus and of Mary crucified for our love.

MEDITATION.

AUGUST 24.—*Martyrdom of the Sacred Heart of Mary consummated at the last words addressed to her by Jesus.*

First Point—Consider that Jesus after having bestowed Paradise on the good thief, and bequeathed to his enemies his last dying prayer, bequeathes to Mary most solemnly another son in his place in the person of St. John, and gives to John Mary for mother. From the height of his cross, says St. Ambrose, Jesus dictated his last will, John wrote and sealed it, a worthy witness of so great a testator. The words were to Mary, woman, *behold your son*. To John, *behold your mother*. This term *woman*, was like a sharp sword, which grievously wounded the heart of Mary, already torn. It was much more painful than any sword, to hear herself no longer called by the name of *mother*.

And then, what an exchange, John instead of Jesus, the disciple for the master, the Son of Zebedee for the Son of God. This grief surpassed all her other griefs. While Jesus said these few words, says St. Bernard, these loving hearts ceased not to bleed. They were both silent, excessive grief not allowing them to speak. O, Heavens! what has it not cost the Son of God to give us his Mother, and what has it not cost his mother to have us for children.

What value do we set on this precious gift, which has cost such a price.—Is there any mother whose children have ever cost her so much as we have cost to Mary. Her pain in bringing us forth far surpassed those of all the martyrs. And as the Holy Ghost tells us, not to *forget the pains of our mother*, we should correspond to them by a filial love. O, glorious Queen of martyrs, by the mortal anguish I cost you at the foot of the cross, obtain that I may never forget your sighs and tears, nor the precious bequest of your dying Son, when he said "*Behold your Mother.*"

Flower—Consecrate yourself to Mary at the foot of the Cross, lovingly accept her for Mother, and thank Jesus for the precious gift.

Fruit—Honor, love, and imitate Mary, like an affectionate child.

MEDITATION.

AUGUST 25.—*The Sacred Heart of Mary is a Motherly Heart.*

First Point—Consider that since Jesus placed us in Mary's care she has loved us with a maternal love. She

has not mistaken the meaning of her Son's words. That when he said to John "Behold your Mother," he gave her for Mother to every Christian, is the opinion of all the Fathers. From that moment, St. Bernardine says, Mary considered us all as her true children, and as such bore us all in her heart. No one could express the love wherewith she cherished us and brought us forth to the life of grace. Like to the Eternal Father, she has loved the world to such excess as to sacrifice for it her only Son, says St. Bouaventure.

Let us now examine what love we entertain for such a mother. Have we as we should, a filial love for her, since she has for us a maternal love? If we had, would we continue to offend her Son, and not make for his love the little sacrifices he requires? I confess, O, my Mother, that hitherto my love for you consisted not in *deeds* but in *words*. Let it not be so in future; I desire to be converted, and for that end I place my hopes in you. O, solid ground of confidence, the Mother of God is our Mother! You told St. Bridget that you were the parent of all sinners, who desired to be converted; as one of the chief I fly to your holy patronage.

Flower—Say often, "Shew yourself a Mother."

Fruit—Prove by your works your love for Mary.

MEDITATION.

AUGUST 26.—*Sentiments of the Sacred Heart of Mary on beholding Jesus expire.*

First Point—Consider what were the sentiments of the Sacred Heart of Mary, already oppressed with grief on

beholding the countenance of her dear Son overspread with the paleness of death, his eyelids closed, and his head inclined in token of his respect and submission to God his Father, in giving up his last breath. It was a great miracle that Mary did not expire with Jesus, says St. Bridget. How was it that the rocks were rent as a sign of grief, and that her tender heart was not rent also? Love preserved it entire; Mary was like to Jesus in life, she was like to him also in death; she, too, bends her head to the decree of the Eternal Father, and adores in secret his most holy will.

Mary alone has then experienced pain, and grief, and sorrow, the most unheard of. And what examples has she not given us of submission, constancy, and resignation. Her heart—her life is a most instructive school; yet scarcely do we possess the shadow of these virtues. I confess, O, my Mother that a slight blast is quite enough when disagreeable to my honour and self-love, to precipitate me into the abyss of error and vice; that a little difficulty in a command is enough to make me shake off the yoke of obedience; that a trivial pain suffices to remove me from your holy ways. *My God, have mercy on me!* Mary, my cherished Mother, obtain for me those virtues, which fortified and rendered you unmoved at the foot of the cross.

Flower—*Seven Ave Marias*, in honor of the *seven* dolours of our afflicted Mother, and litany of St. John.

Fruit—Love of the Cross.

MEDITATION.

AUGUST 27.—*The Sacred Heart of Mary with Jesus in the Sepulchre.*

Consider Mary, now chained as it were to the holy sepulchre, so that it is difficult to remove her from it, as St. Bernard says, "Hear her there sighing forth these sorrowful complaints, Jesus my Son, my Son, Jesus! my good and sweet Jesus! Creator of all, made man for love of men, put to the most shameful death; you, whom the heavens, earth, and sea, cannot contain, you are then shut up in this narrow sepulchre. My son is dead, yes, he is dead, and buried under this stone. My Son! my life! you are there, and I am there with you." Mary herself said to St. Bridget, when my Son was buried, there were two hearts, it might be said, shut up in his sepulchre. No wonder, since "where our treasure is, there must our heart be." Jesus being the treasure of Mary, when he was in the tomb, she must have been in some manner enclosed with him therein.

Where is our heart? In the object of our love. And what is this? Is it Jesus, or some person, who, though now living, must soon be reduced to dust? Or is it money, or honors, or pleasures, Abominable treasures! how many are there not attached to you. O, Lord, have mercy on me. Hitherto my heart pursued false goods; I repent of my blindness, and give my affections to you. May my heart be always yours. Holy Mary obtain for me this grace, through your love for Jesus.

Flower—A visit to the Blessed Sacrament, in Mary's spirit at the holy Sepulchre.

Fruit—To think often of, and give your heart to Jesus.

MEDITATION.

August 28.—Gladness of the Sacred Heart of Mary at the Resurrection.

First Point.—Consider the joy of the Heart of Mary at the sight of Jesus just risen. To comprehend her delight one should have comprehended her preceding pain, the one being proportioned to the other. St. Ambrose says that the joy of her heart then was the admiration of the angels, and that no human tongue can express it. It surpassed all her other joys. St. Magdalene de Pazzi being in an ecstasy one Easter Monday after Communion, and contemplating this apparition of Jesus to Mary, said to him—*As in the sorrowful interview which you had with your Holy Mother before your Passion. Lord, you gave her a perfect knowledge of all your sacred humanity had done, and would yet do for us, and revealed to her all your torments; thus, in this delightful interview, in which her heart swam in joy, you manifested to her all your sacred Divinity had operated and would still operate for us.* Who, then, can describe Mary's joy and consolation.

Let us also rejoice with Jesus and Mary, and beseech him to effect in us those designs which he announced to her. O, glorious Son! O, happy Mother! I rejoice in your happiness, and thank you with all my heart for all you have suffered for me. Deign to apply the merit of it to my soul, and to work in me what is most for your glory and my salvation.

Flower—Say often the Regina Cœli, &c., the anthem for Easter.

Fruit—To co-operate with the grace of Jesus Christ working in us.

MEDITATION.

August 29.—The Sacred Heart of Mary encouraged, and rapt even to Heaven at the ascension of her Son.

First Point.—St. Magdalene thus relates, in one of her ecstasies, the last secret interview of Jesus with Mary:—"God is great; the secrets communicated by the Divine Spouse of our souls to Mary are great. O, Mary! the entertainment of your Son with you before his Passion, was one of conformity, that after his Resurrection was one of joy, that previous to his Ascension was one of glory. But what subject, then, did you converse on, O, Mary—was it the Word as Spouse of Virgins, and encompassed by virgins?" Yes; since you were a virgin, and quite in love with virginity, your delight must have been to converse about virgins.

Consider now what strength and consolation the Heart of the Queen of Virgins must have derived from a conversation so honorable to the spouses of Jesus Christ, and imagine yourself in the train of this Divine Redeemer, when after it, he walked with his Blessed Mother and Disciples to Olivet. On arriving there, he takes leave of the former, and bidding farewell to, and blessing them all, he separated from them, and was carried up into Heaven, until a cloud took him out of their sight. Who can conceive the transports of Mary at this triumphant sight. She continued for a long time to gaze on it, intently admiring that Sacred Body, formed in her chaste womb, now more brilliant than 10,000 suns, ascending to the celestial empire. But her Heart followed him still farther than her eyes, even to Heaven, where he is seated at the right hand of God.

The Church exhorts us at the Holy Mass to lift up our hearts, and we answer we have lifted them up to the Lord.—Do we say true. If we be risen with Christ, as St. Paul says, let us seek the things that are above, where Christ is

sitting at the right hand of God, and as the Church prays, fix our hearts where alone are true joys. O, my Jesus, captivate my poor heart, and hold it ever united to yours, and that of your blessed Mother. By the love wherewith you filled her heart at your Ascension; may nothing on earth ever more possess it.

Flower—Say often "Draw me, O Lord, and we shall run after the odor of your ointments."

Fruit—Keep your heart and mind fixed upon God.

MEDITATION.

AUGUST 30.—*The Sacred Heart of Mary, an ocean of Grace, at the descent of the Holy Ghost.*

First Point—Consider with what profusion the Holy Ghost communicated himself to Mary his cherished spouse beyond all the others assembled in the cenacle. The angel found her full of grace; at the incarnation she received a new and abundant increase of grace, but the Holy Ghost at Pentecost enriched her with his divine gift, much more plentifully, for he not only came to, but over her, according to Gabriel, *superterniet in te*. It would be impossible for us to try to comprehend the degree in which this increased love of the Father and the Son, communicated his gifts to Mary, already superabundantly replenished with them. Imagine an ocean of grace, and a deluge still greater of graces, falling from Heaven on it, and you may form some idea of it. St. Epiphanius, &c., attributes to Mary the descent of the Holy Ghost on the apostles, and all mankind to produce the fruit of faith in them.

We have received grace that is Bap-

tism, Confirmation, and the other Sacraments. But what have been its fruits? Can we say the grace of God has not been vain in me, like St. Paul. O, woman, full of grace, and so superabundantly as would suffice to all creatures, if it were divided amongst them, obtain that to-day, the grace given me in baptism, &c., may be revived anew.

Flower—Say often, Mother of Divine Grace, pray for us.

Fruit—Practice of good works, and faithful employ of the graces received.

MEDITATION.

AGUST 31.—*The Sacred Heart of Mary, Queen and Mother of Mercy.*

First Point—On this last day, devout soul, consider with filial love and confidence the Sacred Heart of Mary most compassionate and merciful to us. Justice has been assigned to Jesus, says St. Bonaventure, and mercy to Mary. St. Bernard answering his own question, why is Mary the Queen of Mercy, says, it is, that we may believe she opens the abyss of mercy to whom she likes, when she likes, and as she likes. On occasion of a condemned sinner being saved by Mary, whom he had honoured during life, our Lord revealed to St. Catherine of Sienna, that one of the privileges of his Mother was, to save those who had been devout to her. Ah, says St. Antoninus, what care does not Mary take of us. You who want mercy, says St. Magdalene de Pazzi, “go to Mary, who is most good and most powerful; you who are ever disturbed, go to Mary, who is as a calm sea! you, to whom sinful pleasures are become insipid, go to Ma-

ry, who is a bitter sea. You who are proud, go to Mary, who is the mother of humility. Let all recur to Mary.

Let us then go to Mary; but in order to it, we must direct toward her all the powers of our soul. She recognises those who love her, she assists those who invoke her, provided they love chastity, charity, humility, and place all their love and hopes in her, after Jesus. O, glorious Queen, receive me into the number of your faithful servants; since you are the Queen of Mercy, the miserable *must* be your subjects.—Exercise your mercy on me, the most unhappy of all; govern and direct me, O, Queen of mercy. Reject me not, for I desire to be wholly yours, to have for you the heart of a child, as you have for me that of a mother. O, my mother, may my heart this moment be united with yours, and never be separated, so that I may love with you one God in three persons to all eternity.

Flower.—The Salve Regina and Acts of Consecration and Reparation to the Sacred Heart of Mary.

Fruit.—Ever to show yourself a child of Mary's, and to exhort others to this devotion of her Sacred Heart.

TO THE MADONNA.

“Oh Mary, conceived without sin, pray for me who have recourse to thee.”

Oh Pure! Oh Holy! Thou whose very name
Brings bright-eyed purity to charm the mind;
Spotless, most spotless, is the sacred fame
In which thy memory still rests enshrined!

Virgin, yet Mother of thy God most high!
His daughter and His spouse! What creature blest

With soul so gifted, who can lift the eye
To scan the majesty where thou dost rest?

As lily that deserves its blossom fair
 And floats securely on its parent wave,
 As rose that sheds its fragrance on the air,
 The fragrant sweetness earth and darkness
 gave,—

So Mary, in the mockery didst thou rest
 Where bold-faced crime its banner had unfurled,
 So like the rose, unheeded and unblest,
 Didst shed thy fragrance o'er a thankless
 world.

Yet some there are the lily's charms to prize;
 Some, with delighted love the rose to tend;
 Thus bid me, Mary, from the crowd arise,
 Down at thy shrine in gratitude to bend!

THE VESPER HOUR.

It is the twilight's holy hour,—
 Mute is the bird, and closed the flower,
 The heaven and earth are still and clear,
 As if they listened HIS voice to hear!
 All is hushed on the ear of night,
 Save a fift breeze, and a beetle's flight—
 But hark! that knell,—to the evening star,
 The Vesper-bell tolls faint and far.

The Heaven above, and the earth beneath,
 Send up His boundless praise,
 The tapers are light
 On the altar bright,
 And the lonely friar
 And holy choir
 Their even song upraise!
 The stars in the sky,
 Are His tapers high,
 And the flowers of the field
 Their incense yield.
 And the dew of the night,
 Like drops of light,
 Earth's holy water, pure and bright.

Glory to him, who reigns in night,
 Where never is bound of day or night,
 And all in Heaven's eternal blaze,
 Cherubs and Seraphs sing His praise.
 Child of the dust I kneel to THEE!
 Angels of Heaven pray for me!

Thou, who on thy sick-bed lying,
 Hear'st that sweet bell's blessed sound?
 "Lingering, hoping,"—haply dying,
 Lift thy hand, and sign thy brow,
 When that faint chime wakes thee now;
 Father and mother shall pray for thee,
 And the stainless soul of infancy
 Mingle in sinless hymn.
 And while that bell, and hymn, and prayer,
 Rise up to heaven from earthly air,
 The Cherubim and Seraphim
 Shall veil their heads in their wings, and join
 Their glorious voices to succour thine.

Far away, on the ocean wide,
 Where mariners sad the white waves ride,
 And all unlike this evening still
 The tempest is raving wild and shrill;
 Faint is the blast through the water's roar,
 When the vesper knell comes off the shore,
 The hoary pilot, and fainting men,
 "DE PROFUNDIS" shall murmur then,
 And the trembling mates shall say, AMEN!
 MOTHER OF MERCIES! pray for them!

Deep, in the lonely prison cell,
 Where never the sun the day may tell,
 And many a year of pain and dole,
 The iron has entered the captive soul,
 When to the dungeon's living grave,
 The vesper bell its toll shall wave,
 Beside the ring-bar's steely tree,
 The wasted form shall bend his knee,
 And in the cold and heavy chain,
 To cross his brow the fetters strain:—
 It may be at that vesper's dim,
 His brother and sister shall pray for him,
 Blessed Apostles and Martyrs dear,
 Beseech in Heaven their prayer to hear!

(From The Register.)

TRIUMPH OF RELIGION IN SPAIN.

FLIGHT OF ESPARTERO—ITS PROBABLE CONSEQUENCES.

We were fully prepared for this announcement. It did not fall upon our ears as anything unexpected or extraordinary. The retribution due to crime and to impiety, however slow, will have its day of justice and triumph. In vain, for all human purposes, will guilty man raise his hand against the temple of the Almighty.—The hand will wither, and the recreant smitten to the core, will stand abashed, paralysed, awe-stricken. So it was with Espartero. The courage by which he secured his elevation deserted him in his need; he knew not where to turn for succour. He has drained the cup of bitterness and disappointment even to the dregs. An outcast and a wanderer on foreign shores, Spain will not afford a rood of land to him who so proudly ruled her destinies. The sacrilegious dispoiler of the Church has fled—the heartless tyrant that drove thousands of defenceless men and women out upon a world that they had resigned, and in which they knew not how to live, has vanished from the scene of his cruelty.—The ally of England, the agent of the stock-jobbers has departed. Like another Cataline, *abijt, excessit, crasis, erupit*; and the execrations of millions will give him wings to accelerate his flight.

Two years ago Espartero was at the summit of his power. His elevation made him giddy.—Things sacred and profane were to him mere tools in the organization of his government.—He trampled upon both whenever it suited his purposes,—whenever his friends the stock-jobbers required it. He was hailed by the majority of the Spanish people as their deliverer. He mistook the cry for liberty as synonymous with one for the prostration of religion. The temples and the sanctuaries of God became the objects of his cupidity. But the veil which disguised the unsightly features of the Prophet has been rudely uplifted; and there he stands naked, defenceless, overwhelmed.

The English journals appeared to be com-

pletely taken aback by the fall and the rapid flight of Espartero. They could not understand the matter. Their calculations upon political expediency are almost always made without reference to religion. They uniformly suppose that regulations affecting the latter should yield to the former. Spain has undeceived them. It has just added another lesson to those which Ireland has been teaching her oppressors for centuries. Catholic Spain whose watchword was "war even to the knife," when a still more powerful despot endeavoured to change her dynasty, has nobly vindicated her ancient glory and chivalry, and proved that she can also resent an insult and an outrage offered to religion.

As long as the disturbances which have agitated the Peninsula during the last twelve years, were confined to matters purely political, the common father of the faithful, the venerable and amiable Pope Gregory XVI. did not interfere with Spanish affairs beyond the mere expression of his wish, his sincere prayer, for their happy termination. When, however, the rapacity, the shameless cupidity of the Regent led him to pilage the temples, to desecrate their holy place, and to consign those bands of unoffending, innocent creatures to beggary and starvation; urged by the magnitude of the danger which threatened the Church in Spain, the Holy Father did at length interfere. With tears in his eyes and care weighing on his heart, he besought, he conceded, he expostulated, he threatened—but on, on went the work of spoliation. The interference of the Pope was unheeded. The stock-jobbers and the Anglican friends of Espartero should get the pound of flesh—religion was laughed at—indifference and infidelity appeared to gain the victory. But that it was a short-lived triumph, the *Duke of Victory* can now tell to his cost.

Not very long since, as our readers will remember, an indulgence upon certain conditions was granted by the Pope to those who, duly qualified to receive it, would offer up their prayers for the desolate Church of Spain; for the revival of religion in that unfortunate land, pressed down and trodden under foot by tyranny the most relentless. At the time the

Pope's encyclical was put forth, the worldly wisdom of politicians predicted instead of a downfall for Espartero, a long reign of permanent peace and glory. They could not think that a single document emanating from what they esteemed a weak political power, could unseat the leader who under the mask of liberalism rioted on the spoils of religion—the conqueror of Don Carlos, the proud, unyielding Regent of Spain.

Well, the aged Pontiff issued his mandate. Tremblingly solicitous for the welfare of all those children committed to his holy guidance, the deplorable condition of Spain attracted a more than usual share of his regard. He summoned the people to arms. He did not tell them, it is true, to take up those physical weapons which mutilate and destroy. He told them to have recourse to those more potent arms which were never employed in vain—prayer and supplication. The Catholic world listened to the voice of its parent from ten thousand temples; up went to Heaven the incense of a people's entreaties. It was accepted—their prayer was heard; and the enemies of religion in Spain lie prostrate and lifeless.

The firmness, the exalted and disinterested views of the never to be forgotten Pius VII. startled Bonaparte in the meridian of his splendour. He who made thrones his footstool stood in awe of the simple majesty of the holy Pope. He too was made to feel that Rome was unconquerable. He like the Corsican prototype, in all things save talent, the tyrant, the truckling stock-jobber Espartero was compelled to bend before the dignified virtue of Gregory XVI.

We said that Espartero was the enemy of religion. We fear the expression was hazarded without due consideration. We know that evil is permitted in order that good may arise from it. It was Espartero's to do the mischief; it was only God that could deduce the good. If by a moral fiction we could bestow upon such a cause any portion or the merits of the effects produced, we should have hesitated before we had called the regent an enemy to religion.

Nay, he was one of its greatest benefactors. He peopled England and South America with learned and zealous missionaries. They are to be found upon the banks of the Ganges, the Amazon, and the Mississippi. Beneath the burning zone and the icy North, the truths of Christianity are taught to the poor. Its light has illumined the darkened horizon of the pagan. Nearly all the islands in the Indian Ocean have been visited by the pious priests of Spain, outcasts from their native land. Delicate females have braved the perils of the land and the sea upon their missions of love. The Sister of Charity may be seen laboring under the intolerable sun of the Philippines. Even China has had its quota from Spain. Thus will the Catholic world be indebted to Spain as Spain was indebted to that world.

How vain it is to resist HIM who can make our very crimes ancillary to his purposes. The infidels and libertines of the eighteenth century thought they accomplished wonders when they had succeeded in procuring the abolition of the order of Jesuits. If the Jesuits had not been distanced their gospel labours, might have been comparatively insignificant. As it was they went forth in the strength, which the spirit of God imparts to a just and a persecuted cause. The uncivilized savage bowed his proud neck to the yoke of Christianity. The mercies of the Cross were believed in and invoked. Further, the Jesuits found peace at home when they had erected an eternal monument of their piety abroad and many visited the scene of former toils to witness, but not to triumph over the discomfiture of their enemies.

Thus it is and thus it will ever be with Catholicity. Foster or persecute her as you will; endow her churches, or raze them to the ground give her peace or let the blood of her martyrs flow still will she rise triumphant spurning every obstacle that crosses her path; resisting the violence and virulence of man with a might that knows no control—that exceeds all human agency.

THE CROSS,

A WEEKLY PAPER,

Wholly devoted to the Interests of the Roman Catholic Church,

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

To the Bishops, Clergy, and Laity of the Catholic Church of British North America, Booksellers, &c.

THE SUBSCRIBER begs most respectfully to intimate, that he is appointed Agent for one of the most extensive publishers of CATHOLIC BOOKS in the British Empire, of whom he will have a regular supply of the LITERARY TREASURES of the CATHOLIC CHURCH, both ancient and modern, commencing with the HOLY SCRIPTURES, down to the most Rev. Dr. Butler's CATECHISMS.

The following is a list of a part of those well known and desirable standard Works of Piety viz:—

HOLY SCRIPTURES.

- DOWAY BIBLE, with notes, references, &c., new edition 8vo. calf, or in Royal 4to calf extra
 DOWAY TESTAMENT, with notes, and an Historical Index, &c., 12mo. bound.
 REEVES HISTORY OF THE BIBLE, new edition, considerably improved with 232 cuts, 12 mo. bound.
 REEVES' HISTORY OF THE BIBLE, abridged by the Rev. W. GAHAN.
 MISSAL ROMANUM, new edition with Music, &c., 8vo. black calf or embossed roan.
 MISSAL FOR THE LAITY, new edition, with four new plates, 15mo. embossed roan.
 BUTLER'S LIVES OF THE SAINTS, new edition, with five plates, 2 vols. Royal, or with 47 plates. ¶ This new edition contains the same matter in 2 vols. Royal 8vo. that was in the former 12 vols.
 MEMOIRS OF MISSIONARY PRIESTS, by the late Ven. and Right Rev. RICHARD CHALLONER, D. D.
 CHALLONER'S MEDITATIONS, new edition, complete in one vol. 12mo. bound.
 MORAL EXTRACTS, POETRY, &c. Selections from eminent authors, historical and biographical, edited by A. LADY.
 THE PRACTICE OF CHRISTIAN AND RELIGIOUS PERFECTION, by ALPHONSUS RODRIGUES, of the Society of Jesus, in 3 vols.
 THE DEVOUT CHRISTIAN, new edition, complete in one vol. 12mo. bound, by the Rt. Rev Dr. George Hay.
 THE PIOUS CHRISTIAN, new edition, complete in one vol. 12mo. bound, by the Rt. Rev Dr. G. Hay. Revised and corrected by the Rev. Wm. Gordon, Catholic Clergyman, Glasgow
 THE SINCERE CHRISTIAN, new edition, complete in one vol. by the Rt. Rev. Dr. G. Hay
 Mrs. HERBERT AND THE VILLAGERS, or, Conversation on Christianity, 2 vols. 12mo bound.
 IMITATION OF CHRIST, by Thomas A. Kempis
 IMITATION OF THE BLESSED VIRGIN, from the French.
 THE DEVOTION AND OFFICE of the Sacred Heart of our LORD JESUS CHRIST. Bound in roan and embossed in roan with plates.
 CATECHISTICAL CONFERENCES on the Holy Eucharist, by the Rt. Rev J. Ianigan, D.D
 LOUISA, or the *Virtuous Villager*, a Roman Catholic Tale.
 LIFE OF ST. ANGELA DEMERICI, and a history of the Order of St. Ursula.
 GLORIES OF THE BLESSED VIRGIN MARY, 3rd edition, 18mo.
 PLATES OF BUTLER'S SAINTS, beautiful y engraved on steel, India paper.

PRAYER BOOKS.

- URSULINE MANUAL, a collection of prayers, exercises, &c.; 18mo. embossed roan
 CATHOLIC PIETY, by the Rev. W. Gahan, the only complete edition, 12mo. sheep, or in embossed roan, fine paper, with frontispiece.
 GARDEN OF THE SOUL, or *Manual of Spiritual Exercises*, 12mo. sheep, or embossed roan, fine paper, with frontispiece.
 KEY OF PARADISE, opening the Gate of Salvation, 12mo. sheep, or embossed roan, fine paper with frontispiece.
 POORMAN'S MANUAL OF DEVOTION, 12mo. sheep, do. do. do. Double do
 KEY OF HEAVEN, a collection of devout prayers. 12mo. sheep, or embossed roan, with plates
 PATH TO PARADISE, with four engravings; 48mo.
 do. do. Diamond edition, do. do. Tuck
 CATHOLIC PIETY; 32mo
 Most Reverend Dr. James Butler's CATECHISM, do. do. Smaller do.
 ¶ Orders in town or from the country addressed to "The London Bookstore, opposite the Grand Parade, Halifax, N. S." will receive every attention.
 March 1.

JOSEPH GRAHAM G. P. A.