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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. I.

HALIFAX, FRIDAY, JUNE 30, 1843.

No. 18.

## Weekly Calendar.

- July 2, Sunday, IV. aft. Pentecost, Visitation of B. V. Mary.  
3, Monday, S. Paul I. Pope and Confessor.  
4, Tuesday, Saint Barnabas, Apostle, from June 11.  
5, Wednesday, S. Anicetus, Pope & Mar G. Thursday, Octave day SS Peter & Paul  
7, Friday, St. Benedict XI., Pope & Con  
8, Saturday, St. Elizabeth, Queen of Portugal.

## Silence.

Silence is a great, useful, and most meritorious virtue. 'Silence,' says the Prophet Isaiah, 'is the cultivation of justice, and security for ever and ever.' Job asks, 'Can a man of many words be justified?' (xi. 2.) 'In much speech, sin will not be wanting,' say the Proverbs. Solomon tells us, 'There is a time to speak, and a time to be silent;' and elsewhere the wiseman declares, 'As a city that is open, and without the circumference of walls, so is the man who cannot restrain his spirit in speaking.' In fine, we have the testimony of St. James, that 'He who offends not in words is a perfect man.'

Notwithstanding all this, and though David declares that even 'from good things' he was silent, (P. xxxviii. 3,) we will not be silent on things that are unlawful. We are not content with publishing our good actions, when we ought to be silent, but we will frequently speak of things that are injurious.—Silence is commended by all, but observed by few. How seldom do we repent for having been silent, but how

frequently for having spoken. Still we neglect to learn lessons of silence, which the very beasts of the field observe, and ~~long~~ we neither know how to speak, nor how to be silent. We know not how to speak, because we have not learned to be silent. We are equally ignorant of silence, because we desire to indulge in perpetual garrulity.

A foot can never hold his tongue; and when we begin to hate silence, we easily fall into sin. Our words are poured forth without order, without reflection, without prudence. From vain, we imperceptibly fall into injurious discourse; and becoming more negligent, and less circumspect by repetition of the fault, we are frequently led to the commission of most grievous crimes. For sometimes, when we have nothing true to utter, we will have recourse to falsehood, and from too great licence of speech we will say many things disrespectful to God, injurious to the character of our neighbour, and unprofitable to ourselves.

To be silent, when it is not time to speak, is an evident sign of prudence. People may blame your taciturnity, but let them not reprehend your life. Unless you are fond of silence, you cannot be attached to virtue. We lose by our prattling what we gain by our prayers, just like Penelope, who unloosed by night the web which she wove by day, and thereby kept an endless task upon her hands.

We should never speak, unless concerning those things which we certain-

ly know, and on which it is necessary to speak. On other occasions, Silence is preferable to speech. Peace and Silence are the best asylum of a quiet conscience. A person that speaks too much, is a city without a wall, a house without a door, a vessel without a cover, a horse without a rein. Be silent, therefore, if you wish to be secure.

Our holy Mother, Mary, the Mother of God, who was full of grace, and the mirror of all virtues, was most remarkable for her love of silence.

St. Bernard, alluding to her extraordinary silence, says, "If we well remember, throughout every text of the Four Evangelists, Mary is heard to speak but four times;—first, indeed, to the Angel, but not until he had repeatedly spoken to her. Secondly, to Elizabeth, when the voice of her salutation caused the Baptist to exult in his Mother's womb. Thirdly, to her Son, when he was twelve years old, when she told him that herself and his Father had been searching for him in sorrow. Fourthly, at the marriage of Cana, to her Son and to the attendants."

Now, if we count her words, as the words of Christ on the Cross are numbered, we shall find that they also amount to Seven.

The first; the salutation of Elizabeth, is a Word of Charity.

The second; My soul magnifies the Lord, is a Word of Thanksgiving.

The third; How can that be since I know not man? is a Word of Chastity.

The fourth. Behold the handmaid of the Lord, be it done to me according to thy word, is a Word of humility.

The fifth. Son, why hast thou done so to us? is a Word of Grief.

The sixth. They have no wine, is a Word of Commiseration.

The seventh. Do whatsoever he

shall say to you, is a Word of Instruction.

Examine every word and syllable, and you will perceive nothing vain, nothing superfluous, nothing fruitless—but all full of wisdom, of gravity, of silence! Observe, too, her holy silence with regard to St. Joseph. When she appeared to him to be pregnant, he neither dared to pronounce her guilty, nor wished to explore the nature of the mystery, but he wished to abandon her privately. The Virgin, who was full of God, must have perceived this. She must have observed his doubts, his surprise, his altered behaviour, and yet, she is silent! She sees herself about to be abandoned, and yet she is silent. She knows the promises of the Angel to be most certain, and yet, she is silent. She observes her spouse wavering in his opinion of her fidelity, and still she is silent. O admirable silence of Mary! O silence full of confidence in God!

When the promises of heaven were completed, when she brought forth the Redeemer of the world, when she beheld the Shepherds of Bethlehem in adoration before him, and heard the Angelic music which proclaimed his birth, when she perceived the King's of the East conducted by a star to the manger of his nativity, offering him in profound homage their richest treasures, was she elated? Did her joy break forth in words? Did she express one word of delight or satisfaction? No, not one!

Extraordinary silence of the Mother of God! Whilst others expressed their admiration of these wonders 'Mary,' says the Evangelist, 'treasured up all these words in her heart.'

Let us contemplate now, her silence during the Passion of her Son.—No one could feel his sufferings more acutely than she did, but she never speaks.

Another would have given vent to her grief on so mournful an occasion, in empty words, and loud, unmeaning exclamations; but Mary, though transfixed with the sword of sorrow, is silent. Neither does she break this admirable silence even at that most heart-rending of all melancholy scenes, when the suffering object of her love and adoration, commended her to the care of St. John, and desired her to look upon him for the future as her Son!

Who can doubt but that the most extraordinary gifts were conferred upon her during life by her Divine Son, and yet she concealed them all! A singular instance of this kind is mentioned in the approved Revelations of St. Brigit, (Book vi. c. 94,) where she introduces the Blessed Virgin as thus addressing her—"On the day my Son, strong as a lion, rose from the dead, whilst I, his Mother, was in unspeakable grief on account of his death, he appeared to me, before he did to others, and showed himself palpably to me, consoling me, and saying that he would visibly ascend into heaven. And although this is not written (in the Gospels,) on account of my humility, yet it is most true that my Son, after his resurrection, appeared to me, before he did to any one else."

From the mother of holy silence let us proceed to the illustrious example of his Divine Son, and close this little essay on silence with our Lord Jesus Christ.

Of him, it was foretold by the Prophet that he should be led like a lamb to the slaughter, without opening his mouth. This prophecy he literally fulfilled. When he stood encircled by a ring of savage Jews who were clamorous for his blood—when all their ingenuity had failed to convict him of crime—when, although many false wit-

nesses came, yet their testimonies did not agree—when at length, two false witnesses came forward and accused him unjustly of heinous crimes, and when the President asked him what answer he had to make to the charges preferred against him—what was his reply? Did he vindicate his innocence in gentle, or indignant language? Did he confound the malice of his accusers by a triumphant refutation? No, no; the Lamb opened not his mouth. The Evangelist declares that "JESUS WAS SILENT, THAT HE ANSWERED NOT A WORD, SO THAT THE PRESIDENT WONDERED EXCEEDINGLY!" O sublime example of a holy and suffering silence.

From what has been said on silence we may lay down these general rules.

1. To be injured and to be silent, is a proof of the greatest fortitude.

2. Whenever we are not silent, our discourse should be something that is preferable to silence.

3. A part of every day should be allotted to silence, and to the mortification and wholesome discipline of that most unruly of all members, the tongue.

*'A wise man will hold his tongue until he see opportunity, but a babler and a fool will regard no time. He that useth many words shall hurt his own soul.'*—Ecclesiasticus, xx. 7, 8.

And now, christian reader, we have spoken 'a word to the wise,' and let us take leave in silence.

#### DEATH OF A CHRISTIAN.

Calm in the bosom of thy God,  
Fair spirit! rest thee now!  
Ev'n while with ours the footsteps trod,  
His seal was on thy brow.

Dust, to its narrow house beneath!  
Soul, to its place on high!  
They that have seen thy look in death,  
No more may fear to die.

## Association for the Propagation of the Faith.

### IV.

#### *Favourable disposition of the majority of Infidel and Heathen nations to embrace Christianity.*

At the present day above all, the prospects of the Catholic Missions are favourable. It seems as if on all sides a great movement of the nations was preparing to embrace the holy religion of the Saviour. In the first place, if we turn our eyes to the East, in nearly all the regions there which are still subject to the Turkish emperors, Catholicism makes a visible progress; the hatred of the Turks against Christians declines with the Mahometan fanaticism; at the very gates of the capital, the Catholic worship is celebrated with extraordinary pomp, and with more freedom than the Church enjoys in many kingdoms of Europe: every year the adorable body of Jesus Christ is born in triumph through the streets and suburbs of Para, and even the infidels bow themselves respectfully as it passes. Constantinople beholds also a Catholic college within its walls. Smyrna, in Asia Minor, contains nearly 10,000 Catholics: Salonica possesses a school, and in many other places holy priests and fervent monks labour with admirable zeal to recall their dissentient brethren to the unity of the faith. The Right Rev. Dr. Coupperie, bishop of Babylon, possessed great influence in these countries from his knowledge and his virtues; he converted many heretics; Syrian, Armenian, Chaldean, Nestorian, and Jacobite Bishops have returned to the bosom of the Church; but through all the Levant, the number of his converts would be much greater, if there existed the

necessary pecuniary means for assisting the clergy of these different sects, who are extremely poor, and for protecting many of those who wish to be converted, against the persecution of their fellow-countrymen.

Since Palestine and Syria have come under the dominion of the pacha of Egypt, the Catholics enjoy much more liberty. There new missions, colleges, and churches are continually rising up, and in some cities, as in Aleppo, the most edifying piety is witnessed.

The inhabitants of the great island of Ceylon have solicited and obtained from the English government the re-establishment of the Catholic religion, and a bishopric. Those of the kingdoms of Camboja, of Pegu, and of Laos call for missionaries, and some have been already sent to them. Our holy religion enjoys great liberty in Persia, and the king of Siam continues to afford it the same protection which it has obtained in his kingdom for more than a century.

In the vast empire of China, if the progress of the gospel be not as remarkable as it was at a happier epoch, the fervour of the Catholics has not declined. The emperor is not favourable to religion, but he does not dare to persecute it openly, in consequence of the belief generally prevalent, that heaven punishes its persecutors. The Chinese regard the sudden death of their late emperor Kia-king, which took place in Tartary, on the 2nd September, 1820, as a punishment from heaven for the martyrdom of the holy bishop of Tabarca; and that of Chang-ming, viceroy of the province of Sut-chuen, as having been deserved by the persecution which he excited against the Christians. In this single province, the missionaries have baptized, since 1800, about 30,000

adults, and more than 250,000 pagan children in danger of death. Some mandarins show themselves favourable to the Christians; in fine, the public opinion towards the religion of the Master of Heaven (so the Catholic religion is named in China,) is such, that if it were not for terror of the punishment to which the faithful are exposed, the Chinese would embrace it in multitudes. Hence the missionaries cease not urging us to offer up fervent prayers for the conversion of the emperor, as the immediate effect of that conversion would be, an accession to the Church of more than two hundred millions of souls.

In Cochinchina, and in Tong-king, they cite a thousand examples of the vengeance of Heaven upon the persecutors of the faith. We shall say nothing of the state of religion in those kingdoms; the details of the persecutions which desolate them are now known to every one. Blood flows there—but the blood of martyrs has always been the precious seed of new Christians.

If from the east we transport ourselves into another hemisphere, there again are found grounds of consoling hope for the holy church of Jesus Christ. A few years ago, the European, who was drawn to them by the appetite for gain, found in these new regions where he came to settle, neither priests, nor altars, nor religious assistance. Whole years elapsed, leaving him in this fatal isolation; his children grew up in a deadly indifference, and soon abandoned a religion which they could say, alas! they had never well known. At the present day, thanks, it must be acknowledged, to the Institution for the Propagation of the Faith, bishops succeed each other and multi-

ply, churches rise on all sides, charitable priests proceed to the most remote places, to seek the German and the Irish emigrants, and make them bless Him, who inspires his ministers with such an ardent zeal for the salvation of souls. Their families learn to know the God of their fathers: thus religion begins to gain strength in the possession of its inheritance, which it was in danger of losing, and advances amidst the obstacles of all kinds, which hatred and jealousy occasion; ceaselessly rallying its children, and even gathering to itself all the elevated minds and generous souls among the adepts and ministers of the surrounding sects. In fine, at the extremities of the earth, from countries hardly known, the innumerable islands of New Holland behold the light of the divine torch of faith. Three bishops provide for this people; more than twenty missionaries already plough up these uncultivated lands; others hasten on their footsteps ready to second or replace them, if fatigue or martyrdom should interrupt the course of their apostolic works. There, from the first moment, it seems as if the harvest were already ripe, and as if nothing were wanted but labourers to gather it. Such is the future destiny of the holy religion of the Saviour; for its empire is not confined to one people, nor to one region of the universe; it is to it, and to it alone, that the command has been addressed, to ask for children from the East and from the West, and the East and the West have hastened to supply them. All the earth is promised to it; the universality of time and place is its inheritance: such is the assurance of its divine Author. It is to accomplish his promise that he multiplies wonders as they are required. He alone can work his

work, but he wishes to have us for his associates, that we may in consequence increase our merit : let us bless him then for having permitted us to co operate with his adorable designs.

## V.

*The Institution for the Propagation of the Faith is the Instrument employed by Providence to support the Missions.*

One may say in effect, that *the Institution for the Propagation of the Faith* is the instrument prepared by God to support in these latter times the Catholic missions throughout the whole world ; and this is so true, that if the zeal for this Institution should happen to diminish, the foundations made by the missionaries, which are prospering in many places through the sole means of the succour furnished from Europe, should crumble away, or at least should suffer a most serious injury. At the present day, now when most of the religious orders are destroyed, and the resources of the sacred congregation of the *Propaganda* are diminished to such a degree, that they can hardly support the missionaries whom it sends itself, who can refrain from recognizing the divine agency of Providence, in providing this new resource for the multiplied wants of this portion of his Church? *The Institution for the Propagation of the Faith* has existed only twenty one years, and already it has assisted more than sixty missions, spread over the surface of the globe. If new apostles have advanced along unknown ways towards Corea, still smoking with the blood of its neophytes, it is this Institution which has opened the road for them. Who knows but that country

may one day become the focus whence light will be reflected upon Japan, and that land of martyrs and of saints may again shine with a new effulgence.— Twelve years ago many Christians of the East were on the point of being perverted ; the Institution seemed raised up for their restoration, and since then, thanks to it, the number of missionaries has been tripled in those countries. The perilous missions of China are trusting to its support. Tong-king and Cochin-china, at this moment suffering a desolating persecution, have never ceased receiving the assistance which they continue to implore. Supplies have been dispensed to the church of Babylon and to Persia, to the Christians of India and of Siam, to some neighbouring kingdoms, and to the islands of the coast. The Catholic Armenian nation, wholly proscribed and dispersed in 1828, has been assisted in this lamentable disaster, and has expressed its gratitude in the most affecting language. The churches of the Levant, the islands of the Archipelago, and some parts of Africa, have similarly participated in its liberality. In the other hemisphere its alms support the rising missions, from the banks of the Esquimaux, to the innumerable islands of the great southern ocean ; and the church of the United States owes partly to its assistance her having at last arrested the fearful number of those defections, which were every year so sadly afflicting her, and her being now able to look forward to the future with the fullest hopes. In those countries there is hardly a church or chapel, a college or a seminary, which has not been raised by means of its assistance : it is the Institution, it is the reading of its Annals, that has often determined the vocation of the missionaries—its prayers

have accompanied them in their apostolical courses, and its alms have opened the way for them across the vast ocean.

In fine, if new missions are daily established all over the earth, in that ancient land of India, the theatre so long of so many errors and crimes, and in those frozen and almost desert countries which are still traversed by the savages of Upper Canada, and in those Archipelagos of the South Sea, amidst people nearly unknown, and in part cannibal, it is it which furnishes the missionary with resources that are indispensable, to render his zeal fruitful; its alms make the voyage easy to him; they place in his hands the price of cloth with which he clothes his neophytes, the bread which sustains his strength, the instruments by means of which he teaches them useful arts, and frequently they raise the altar on which in these distant regions he makes descend the Victim of salvation.

## VI.

### *The great want of Missions in different countries of the world.*

This rapid sketch, however, has only shown us a very small part of the vast field open to the missions: what would it be if we were to glance at the immense extent of ground which has not yet been examined,—at those whole nations which stretch out their arms to Europe, calling for evangelical labourers? What could it be even if, confining ourselves to the missions which we have mentioned, we were now to speak of their innumerable wants? Who could mention all these of the missions which we have mentioned, we were now to speak of their innumerable wants? Who could mention all these

of the missions of the United States? The Right Rev. Dr. Flaget, Bishop of Bardstown, was six months without being able to commence his journey, not having means to defray the expense. On arriving at his destination he found himself without money, and without a house, in a diocese two or three times more extensive than France; the seminaries, colleges, and temples of the true God have nearly all been built with borrowed money; and at present many churches are in a state of the greatest destitution. A few year years ago, the Right Rev. Dr. Portier, Bishop of Mobile, had not so much as a crozier, mitre, or cross; he asked for vestments and breviaries. The Right Rev. Dr. Brute, Bishop of Vincennes, in a diocese as vast as that of Bardstown, found only two priests, a poor church built of brick and another of wood, not a penny to found useful establishments, and no hope unless in the charity of the faithful beyond the seas.

A church at Cincinnati, only sufficient to contain the Catholics of that city, has cost £2,400: it is still unprovided with necessaries. The Right Rev. Dr. Fenwick, before his death, had succeeded in establishing a seminary, but the students were in such distress, that many of them declared they could not write to Europe, not having wherewithal to post-pay their letters.

Such is the situation of nearly all the dioceses of the United States. Everywhere there are the same wants; everywhere the bishops implore assistance to found seminaries, to build colleges and churches, to provide for the expenses of the missionaries—means all indispensable to the maintenance and prosperity of religion in those countries, the influence of which must prove immense on the religious destiny of the whole



American continent. What succours again are not required for the numerous missions amongst the savages, what hopes of success do they not offer! Wherever a Catholic priest can fix himself, the Indians assemble round him and are converted; but the number of evangelical labourers is so small, that many tribes perhaps will have long to ask in vain for the presence of those *black robes* which their ancestors had taught them to respect and cherish.

The wants of the missions of the Levant have prodigiously increased. The Catholic Armenians hardly contribute any thing in alms to the Propagation of the Faith. The persecution which the schismatical Armenian Patriarch has excited against his Catholic fellow-countrymen has reduced them to the most frightful misery, and has left them no other means of subsistence but the gifts of charity. Scarcely did a ray of hope begin to dawn upon them, when the conflagration of Pera put the finishing stroke to their misfortunes, and plunged them into a state so deplorable when contrasted with their former opulence. Many have finished their days in exile, carrying with them unimpaired the precious deposit of faith, and have left widows and children in the most sad situation.

The united Syrian Bishops are overwhelmed with their own misery and that of their flocks. The Bishop of Mosul, who is more than eighty years of age, is reduced to fearful poverty.—Born in heresy, he was converted at the age of sixteen, and made bishop at forty; since which time he has led *back* to the faith many bishops and more than 20,000 heretics.

The mission of China are equally destitute. When the Right Rev. the Bishop of Maxula arrived there, he found

the Bishop of Sinite, vicar apostolic, in such poverty, that he could not purchase albs or vestments for the new priests who were ordained. It was necessary to engrave again the plates of books which had been broken during the great persecution of 1814, for in China all printings is by stereotype: besides, the European missionaries were to be supported, as well as those who were in exile or in prison for the faith.

(To be Continued)

From St. Vincent of Paul.

## Spiritual Maxims for July.

1.

We should labour a great deal for the love of God, without thinking of the esteem of men. We should labour for their salvation, without paying attention to their discourse.

2.

The Lord generally humbles those whom he wishes to exalt, and to merit the grace of accomplishing his work, we should have recourse to frequent prayer, to the practice of different virtues, particularly to patience and submission to the Divine will.

3.

It is an excellent thing to direct our thoughts towards God, and to trust in him alone, because he will then grant us according to his pro-

mise every thing that is necessary for us.

4.

Those who are firmly established in conformity to the will of God, are always directed by his wisdom. The Lord takes them as it were by the hand, to prevent them from falling; he sheds on them his Divine light, they enjoy during the course of their life a perfect peace and tranquility, they make rapid progress in virtue, and they are continually employed in holy works.

5.

Affability and meekness are very powerful virtues in gaining souls to God.

6.

The best dispositions which we can bring to meditation and prayer, are humility, a conviction of our own nothingness, a mortification of our passions, and of the natural inclinations that lead us to evil, purity of intention, the presence of God, an entire conformity to his will, and frequent aspirations towards the divine goodness.

7.

Charity is a love superior to the senses, and to reason itself, by which we love men, our brethren, for the same motives that Jesus Christ had in loving them; that is, to sanctify them in this world, and to procure them eternal bliss in the next.

8.

Pride is a most pernicious vice, and the more to be dreaded, as we are strongly inclined to it by nature. We should, therefore, use continual vigilance to act always in opposition to corrupt nature.

9.

The chief remedies against the revolt of our senses, are—1. Assiduous prayer, accompanied by great mortification in eating and drinking. 2. Constant attention to the duties of our state. 3. A sincere communication with him who directs our heart. 4. A filial confidence in the assistance of God, and the powerful intercession of the most holy virgin. But all these means will be ineffectual, if we be not careful above all things, to fly from the dangerous occasions, as far as lies in our power.

10.

We should not consider as a human work, that of which no man has ever thought.

11.

The authority of God with which superiors are invested, is not injured when they take the advice of their inferiors in their affairs; on the contrary, the success which generally accompanies this step, causes their authority to be more loved and respected, and God gives his blessing to what is undertaken in this manner.

12.

We should be cordial and affable to the poor, and to those of humble condition. We should not treat them imperiously—pride is revolting to them. When we are affable towards them, they become more docile, and derive more advantage from the advice they receive.

13.

We cannot look upon as solid, the virtue of a soul that is too much taken up with itself, and attached to its own will.

14.

When inferiors are guilty of any fault against their superior, he should practice great patience, as he ought to be more strong than others, it is his duty to compassionate their weakness, and to give them time to see and acknowledge their fault.

15.

We should repress the desire of ostentation, and should never do anything through human respect.

16.

He who desires to submit himself to God in all things, may be certain that everything men can do or say against him, will turn out always to his advantage.

17.

In meditation, we should always

form particular resolutions, and employ the means of eradicating our evil habits, and conforming our life to that of Jesus Christ, from a conviction that the principal fruit of prayer, does not consist in sublime thoughts or affectionate sentiments, but in the acquisition of virtues, and the practice of good works.

18.

One of the greatest evils that can afflict a community, is a member who will murmur at everything, and complain of everything. Humility should always avoid complacencies, and particularly any employments that are attended with distinction.

20.

The conversation of a clergyman ought to be grave, modest, and free from the vicious affectation which generally corrupts the discourses of worldlings.

21.

We should avoid that too indulgent condescension, which will frequently give no opposition to evil, through the fear of offending one's neighbour.

22.

Contradictions are to be met with every where; if only two men be together, they will afford each other opportunities of exercising patience, and if even one should be alone, there will be still a necessity

for this virtue, so true it is that our miserable life is full of crosses.

23.

A superior should in all his actions seek only to please God, without expecting any satisfaction from men ; he will then be certain to receive abundantly of the mercy of God.

24.

When we are under the necessity of exposing a person's faults, we should also speak of his virtues and good qualities, in order not to weaken the esteem of others for him.

25.

We should be most vigilant against jealousy, and against the smallest sentiment of envy. This vice is decidedly opposed to pure and sincere zeal for the glory of God, and is a certain mark of a secret and most refined pride.

26.

When we give up a good work, God abandons us, and raises up other persons to do the good which he at first wished to do by our means.

27.

Charity should be preferred to all the riches of the world, it is infinitely more precious than our life : it was it that induced the Son of God to lead a life of misery, and to die on

a cross. It is also the virtue which likens us most to this redeeming God.

28.

Affability induces us to bear with each other, and to listen with patience to what others may say, and whilst charity unites us like members of the same body, affability perfects this divine union.

29.

The treasures of Divine Providence are infinite ; it is indifference alone which diminishes them, and which makes their brilliancy and value disappear from our eyes.

30.

Prayers should be efficient and practical, as its only object should be the acquirement of solid virtues, and the mortification of the passions.

31.

God communicates a particular force and energy to the words of those who do his will ; he pours his special benediction on the works they undertake for him, he accompanies their holy enterprises by his grace, hence all their actions are a source of great edification to those who behold them.

## PASTORAL LETTER

*Of the most Rev., the Archbishop, and the Right Rev., the Bishops, of the Roman Catholic Church in the United States of America, assembled in Provincial Council at Baltimore, in May, 1843, to the Clergy and Laity of their charge.*

Venerable Brethren of the Clergy and Beloved Brethren of the Laity: Grace to you, and peace from God our Father, and our Lord Jesus Christ. Encouraged by the assurance of our Divine Redeemer: "Where there are two or three gathered together in my name, there am I in the midst of them;" we have assembled in council, according to the most ancient practice of the Church, and having humbly invoked the Holy Ghost, we have deliberated on various matters appertaining to the good order of ecclesiastical affairs, and the advancement of piety. Before separating, we feel impelled to address you, with a view to impart to you some spiritual grace to strengthen you, and stir you up by admonition to labour the more, that by good works you may make sure your vocation and election. We can add nothing to the deposit of revelation committed to the special guardianship of Peter and the other apostles, and preserved in the Church of God, which is the pillar and ground of the truth; nor dare we take away an iota from it: but it is our duty to exhort you to stand fast in the faith, and to beware, lest, being led away from the error of the unwise, you fall from your own steadfastness. God requires you to captivate every understanding in obedience to Christ, and not to be wise more than it becometh to be wise, but to be wise to sobriety. The pride of man is always ready to revolt against the truth of God. Confidence in the strength of our intellectual faculties, leads us to scan the depths of heavenly mysteries, and investigate the works of God; but he that is a searcher of majesty, shall be overwhelmed with glory. The homage of humble faith is required of us, when evidence is presented of the fact of divine revelation, and we must adore all that God reveals, however it surpass our comprehension. Of all the errors that assail divine truth, the most dangerous, because the most insidious, is that which appears to respect it, while it holds it in question, as if it were impossible to ascertain it with certainty. It were unworthy of God to have made a revelation, and left it without such marks of its origin as would satisfy the sincere inquirer, acting under divine influence: and it is absurd to suppose that we can, with impunity reject any thing of which we have evidence that God is its author. There is one Lord, one faith, one baptism. Without faith it is impossible to please God. Beware, then, brethren, of preferring in the least point the dictates of your erring reason to the truth, wisdom and authority of the Most High.

It is your duty to make public profession of the

faith whenever the divine honor, or the edification of your neighbour is in question, for "with the heart we believe unto justice, but with the mouth confession is made unto salvation." Public worship and private devotion must be regulated by the revealed law of God, as declared by his Church; for God must be worshiped in spirit and in truth. You should, therefore, never make acts of religion mere matters of courtesy, wherein the good pleasure of your fellow-men might be regarded rather than the sovereign will of God. It is on this account, and to avoid all participation in error, that the Church commands her children not to communicate in spiritual things with those who are out of her fold. It has nevertheless come to our knowledge that the consciences of many independent situations are aggrieved by vexatious measures adopted to coerce them into conformity, under the penalty of wanting bread, and that in various public institutions attendance at Protestant worship is in many instances exacted of Catholics, notwithstanding the liberty of conscience which is guaranteed by the constitution to all citizens. We are aware that mere considerations of order have induced this custom, but as it is repugnant to the genius of our institutions, as well as to the spirit of our religion, we trust that the proper authorities, on respectful remonstrance, will afford relief to afflicted consciences.

The transmission of faith to their children was a special object of the solicitude of our fathers: for which they thought no sacrifice too great. It must be your care, brethren, to let the precious inheritance descend without diminution. You must, therefore, use all diligence that your children be instructed at an early age in the saving truths of religion, and be preserved from the contagion of error. We have seen with serious alarm, efforts made to poison the fountains of public education, by giving it a sectarian hue, and accustoming children to the use of a version of the Bible made under sectarian bias, and placing in their hands books of various kinds replete with offensive and dangerous matter. This is plainly opposed to the true genius of our civil institutions. We admonish parents of the awful account they must give at the divine tribunal, should their children, by their neglect or connivance, be imbued with false principles, and led away from the paths of salvation. Parents are strictly bound, like faithful Abraham, to teach their children the truths which God has revealed: and if they suffer them to be led astray, the souls of the children will be required at their hands. Let them, therefore, avail themselves of their natural rights, guaranteed by the laws, and see that no interference with the faith of their children be used in the public schools, and no attempt made to induce conformity in any thing contrary to the laws of the Catholic Church.

We would have you, brethren, most condescending in every thing that principle and duty

will allow, in order the more effectually to cement together, and unite all classes of citizens in mutual affection. Yet we cannot dissemble that faith and morals are exposed and endangered by objectionable associations. All societies are to be shunned by whosoever name they may be called, the objects whereof are not distinctly declared, and wherein the solemnity of an oath, or any corresponding engagement, is employed to veil the ends of the association, or its proceedings, from the public eye. It is plainly a rash use of the name of God, where the object for which it is employed is not distinctly understood; and since all just objects may be openly avowed and pursued, the mantle of secrecy is needlessly thrown around them. We would not judge unkindly of any body or men, or of any individuals, professing to have in view objects of philanthropy and mutual aid: but we cannot conceal our apprehensions that by assuming mere natural principles as their guide they insensibly prepare themselves for discarding revealed religion, so that some find themselves divested of faith, before they were conscious of the tendency and influence the society with which they connected themselves. We, therefore, feel ourselves bound to renew thus solemnly our admonitions to all who claim to be members of the Church, and to remind them of the several decrees of the sovereign pontiffs in regard to secret societies, and to declare anew that sacramental absolution cannot be lawfully or validly imparted to persons continuing to profess themselves members of such societies. We conjure all our children in Christ by his tender mercies, to shun all such associations, and through no consideration of interest or fear, to continue in a connection so opposed to the positive laws of the Church, and so dangerous to the integrity of faith. The privileges of membership in the great society of the faithful are granted on condition of obedience to the laws of the Church; and are forfeited when acts are done to which the penalty of privation is attached.

In calling on you, brethren, to avoid those dangerous associations, we mean not to weaken, but to strengthen, your social relations to your fellow citizens generally. No difference of religious sentiment varies the eternal rules of justice; no errors, or even crimes, deprive any one of his claims on your charity, in virtue of the law of him who said, "Love your enemies; do good to them that hate you: bless them that curse you, and pray for them that persecute and calumniate you." "If it be possible," says the apostle, "as much as in you lies, have peace with all men." "Do good to all men," and if especially to those who are of the household of the faith, yet to others likewise, with sincere, effectual beneficence. To you we trust for the practical refutation of all those atrocious calumnies which deluded men, severally or in odious combinations, constantly circulate by every possible means against our holy religion. Your strict integrity in the daily concerns of life, your fidelity in the fulfilment of all engagements, your peaceful demeanour, your obedience to the laws, your respect for the public functionaries, your unaffected exercise of charity in the many occasions which the miseries and sufferings of our fellow-men present; in fine, your sincere virtue will confound those vain men whose ingenuity and industry are exerted to cast suspicion on our principles, and evoke against us all the worst passions of human nature. Let, then, your entire deportment be good, "that whereas they speak against you as evil-doers, considering you by your good works, they may glorify God in the day of visitation. For so is the will of God, that by doing well you may put to silence the ignorance of foolish men. Whilst you justly prize the civil rights which you enjoy in common with your fellow-citizens, be mindful of the allegiance which you owe to the King of kings and Lord of lords. Give to God what belongs to God, the homage of enlightened faith, and the cheerful obedience of your wills. "As free, and not as making liberty a cloak of malice, but as the servants of God. (1 Peter ii. 16.)

The enormous evils of intemperance, which no tongue can pourtray, have given occasion to the adoption of a remedy apparently extreme. Millions in Ireland, and many thousands in this country, have publicly pledged themselves to abstain from the use of all intoxicating liquors. We cannot but approve the determination taken by such as have had the misfortune to contract this dreadful vice: for we have rarely seen the drunkard reclaimed, except by the total abandonment of the occasion of his sin; we also highly applaud the generous charity and zeal of such as through compassion for the unfortunate, have stepped forward to share with them the privation, but we deem it right to guard against the possible abuse of so excellent an institution. It must be distinctly understood and avowed, that the moderate use of wine or of any other liquor is of itself perfectly lawful, since "every creature of God is good, and nothing is to be rejected which is received with thanksgiving, for it is sanctified by the word of God and prayer." (1 Tim. iv. 4. It would not be advisable to impose or to assume generally the obligation of total abstinence, since, considering human frailty, it might become a snare of souls, and change a lawful act into sin, and add to the sting of conscience the terror of despair. We will, therefore, that the pledge usually made be regarded as a resolution, which whilst it affords to those who take it the advantages of mutual examples and prayers, imposes no new moral obligation, so that the person who should fail in its observance, sins only by excess, or by exposing himself to danger in consequence of his peculiar frailty. Let each one at the same time remember that it is only through the grace of Jesus Christ that we can effectually overcome temptation and

practise virtue unto salvation. "Unless the Lord build the house they labour in vain that build it; unless the Lord keep the city he watcheth in vain that keepeth it." (Psalm cxxvi.) Let no man presume on the strength of his determination, or on the restraining influence of public opinion. The torrent of passion easily sweeps away these human barriers. Prayer, vigilance, the reception of the sacraments, the flight from the occasions of sin are necessary in order to give effect to our good purposes, which themselves must proceed from the inspiration of divine grace, for "we are not sufficient to think any thing of ourselves as of ourselves, but our sufficiency is from God." (2 Cor. iii. 5.) It is on this account we warn you against uniting in societies not based on religious principles, nor directed by the ecclesiastical authority, or otherwise organized in such a way as may suppose mere human influences and means.

These things, beloved brethren, we have thought necessary to place before you that you may proceed in all things with enlightened faith, and trusting in God who strengthens the humble, resist with untiring efforts every temptation. "And that knowing the time: for it is now the hour to rise from sleep; for now our salvation is nearer than we believed. The night is passed, and the day is at hand. Let us, therefore, cast off the works of darkness, and put on the armor of light. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and impurity, not in contention and envy. But put ye on the Lord Jesus Christ, and make not provision for the flesh in its concupiscences." (Rom. xiii. 11.)

We deplore the enormous scandal of some, who, having already contracted marriage, enter into new engagements during the life-time of their lawful consorts. Others, though few in number, have sought from the civil authority a divorce from the bond of matrimony, and have ventured to pass to a second marriage, notwithstanding the indissoluble character of the marriage tie,—God having prohibited the separation of those whom he has united. We are determined to employ the severest authority of the Church against persons guilty of so heinous a crime, and to cut them off from communion, delivering them over to Satan, that by humiliation in time their spirit may be saved in the day of Christ.

We give thanks to God for the wonderful blessing which he has vouchsafed to his Church in these United States, where, within half a century the number of bishops has increased from one to seventeen, and the faithful are daily seen to advance in piety as well as numbers. One or two painful instances of insubordination to ecclesiastical authority, which have recently occurred, are exceptions to the general docility and obedience of our flock; and we trust that the parties concerned will use all their efforts, by affectionate submission, to cause the scandal of resistance to be for-

gotten. Our power given us by the Lord for edification, not for destruction; we lord it not over you, by reason of your faith; we seek your salvation, not the display of authority. The deluded men who occasionally resist the divine ordinance, and violate the order which God has established, disturb the peace of the faithful, and spread scandal and disorder, under the pretext of defending popular rights, whilst in reality they deprive the faithful of those spiritual privileges which are their most precious inheritance. It has been already declared and defined, in the first provincial council, that the appointment and removal of pastors are the rightful prerogative of the bishop, and that it is the duty of the congregation to make a reasonable and just provision for the support of the pastor so appointed; and the resistance to which right would force the bishop to a severe exercise of the ecclesiastical authority.

We cannot withhold the expression of our consolation at the success which has crowned the apostolic labors of missionaries of the Society of Jesus in the vast regions occupied by Indian tribes, especially in the Oregon territory west of the Rocky mountains. With zeal worthy of the brightest ages of the Church, they have gone to these children of nature to civilize them, and impart to them the knowledge of salvation, and God has confirmed their word, and made it fruitful. "How beautiful upon the mountains are the feet of him that bringeth good tidings, and that preacheth peace: of him that showeth forth good, that preacheth salvation, that saith to Sion, Thy God shall reign. The voice of thy watchmen: they have lifted up their voice, they shall praise together: for they shall see eye to eye when the Lord shall convert Sion rejoice and give praise together O ye deserts of Jerusalem: for the Lord hath comforted his people: he hath redeemed Jerusalem. The Lord hath prepared his holy arm in the sight of all the Gentiles: and all the ends of the earth shall see the salvation of our God." (Isa. lii. 7.) Whilst the sons of Ignatius emulate the apostolic labors of Xavier, two devoted ecclesiastics from two of our dioceses have generously consecrated themselves to the salvation of the colored emigrants from the United States in Africa and the natives of western Africa. Foregoing all the comforts of civilised life, they have resolutely encountered all the difficulties of an undertaking that presents no flattering prospects of success. Pressed forward by the charity of Christ, they only consider the degraded condition of man in the country market out for their labors, and they hasten to afford him the success of religion, content with whatever measure of success it may please God to grant to their efforts. Let us pray, beloved brethren, that a blessing may be given to the apostolic prelate now charged with this mission, and the faithful band associated with him in the arduous undertaking. Your prayers should ascend to

out for this end, and your aims cannot be better applied than in enabling ministers of religion to meet the heavy expenses of their journeys and missionary establishments among the Indians and Africans. We recommend both missions to your generous charity and zeal.

Whilst we exhort you to extend your charity to the distant children of our common Father, we would not have you neglect more immediate objects. It is by placing the ecclesiastical institutions in the respective diocesses on solid foundations, that you will secure for yourselves and your children the perpetuity of the blessings wherewith it has pleased God to enrich you in Christ Jesus. Those to whom the wealth of this world has been given cannot better employ a portion of it than in providing for the education of ministers of the altar. We are far, however, from meaning to undervalue the offerings which faith may inspire for the erection of temples to the glory of God, or charity may present for the clothing and maintenance of the orphan. We exhort you, brethren, to follow the impulse of the Holy Ghost in the various good works for which your charitable co-operation is solicited, and to remember in the day of your abundance that whatever you set apart to the glory of God, in the exercise of charity, is so much secured against the caprice of fortune. Be not then high minded, nor hope in uncertain riches, but in the living God (who giveth us abundantly all things to enjoy :) do good ; lay up in store for yourselves a good foundation against the time to come, that you may obtain true life.

We cannot conclude without expressing our gratitude to God for the admirable change which his grace has wrought in the minds of many in England, and the effects whereof are seen ever in this country. We are not disposed to exaggerate this moral revolution, or to form sanguine calculations as to its immediate results. It is not for us to know the times or the moments which the Father has placed in his own power, but we love to hope that the days of perfect unity may not be far distant, when the nations whom the violent passions of men have torn from the bosom of the Church, will return repentant, saying to each other, "Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths." (Isaiah ii. 3) At all events it is our duty to pray for so desirable an object, conformably to the example of our divine Redeemer, who at his last supper prayed that all who believe in him might be one, even as He and the Father are one. Brethren, if you ask the Father anything in his name, he will give it you. "If two or three of you agree together on earth concerning any thing whatsoever, it shall be

granted you." How much more, then, if from the hemispheres the supplications of fervent faith and charity ascend from innumerable multitudes to obtain light from these who wander amidst errors, that they may confess it, that with one mind and with one mouth they may with us glorify God and the Father of our Lord Jesus Christ. We beseech you, brethren, rebuke the unquiet ; comfort the feeble-minded ; support the weak : be patient towards all men. See that none render evil for evil to any one ; but always follow that which is good towards each other, and towards all men." The grace of our Lord Jesus Christ be with you. Amen."

*Given at Baltimore, in the fifth Provincial Council, On the fifth Sunday after Easter, in the year of our Lord, MDCCCLXIII.*

✠ Samuel, Archbishop of Baltimore.

" Benedict Joseph, Bishop of Boston.

" Michael, Bishop of Mobile.

" Francis Patrick, Bishop of Philadelphia.

" John Baptist, Bishop of Cincinnati.

" Guy Ignatius, Bishop of Bolena, and Coadjutor of the Bishop of Louisville.

" Anthony, Bishop of New Orleans.

" Mathias, Bishop of Dabouque.

" John, Bishop of New York.

" Richard Pius, Bishop of Nashville.

" Celestin, Bishop of Vincennes.

" John Joseph, Bishop of Natchez.

" Richard Vincent, Bishop of Richmond.

" Peter Paul, Bishop of Zela, and Administrator of the Diocese of Detroit.

" Peter Richard, Bishop of Drasis, and Coadjutor of the Bishop of St. Louis.

" John M. Bishop of Claudiopolis, and Vicar Apostolic of Texas.

" Richard S. Baker, Administrator of the Diocese of Charleston.

A meeting of the Committee and Collectors of the Society for the Propagation of the Faith will be held in the new Vestry on Monday evening, at 7 o'clock.

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