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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, APRIL 28, 1843.

No. 9

WEEKLY CALENDAR.

- April 30. Sunday II. after Easter, S. Catherine of Sienna, Virgin.
- May 1. Monday, SS. Philip and James, Apostles.
2. Tuesday, S. Athanasius, Bishop, Conf. and Doctor.
3. Wednesday, Finding of the Holy Cross.
4. Thursday, S. Monica, widow, mother of St. Augustine.
5. Friday, S. Pius V., Pope and Conf.
6. Saturday, S. John before the Latin Gate.

Paschal Tide.

SUNDAY OF THE GOOD SHEPHERD.

The second Sunday after Easter is so called from the following Gospel (John x. 11, 16) which is read at Mass, and with which the Epistle of the day from 1 Peter ii. 21 beautifully corresponds.

“At that time: Jesus said to the Pharisees: I am the good shepherd! The good shepherd giveth his life for his sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep, and flieth, and the wolf catcheth, and scattereth the sheep: and he hireling flieth because he is a hire-

ling; and he hath no care for the sheep. I am the good shepherd: and I know mine, and mine know me. As the Father knoweth me, and I know the Father: and I lay down my life for my sheep. And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd.”

What profound instructions and moving exhortations are found in this gospel of the Good Shepherd! Jesus describes himself in describing all the qualities of the true shepherd. He most accurately traces the difference between the zealous Pastor and the hireling. He also describes the marks by which those sheep who belong to the true fold maybe known and their various duties towards their shepherds, and he closes with a consoling prophecy regarding those “other sheep” which are ‘not of his fold,’ but whom he ‘must bring and they shall hear his voice, and there will be but one sheep-fold and one shepherd.’

What are the qualities of a good shepherd according to Him who is by excellence, ‘the Bishop and Paters of our souls?’

To know his sheep.

To feed his sheep.

To watch over them.

To defend them from the wolf.

To heal their diseases.

To expose himself to every danger and to be ready to lay down his life for his beloved flock.

Ah! what shepherd ever fulfilled all those duties more faithfully than Jesus has towards us?

He knows us. *I know my sheep.* He has known us from eternity. He knows us with an affectionate knowledge. He knows us and loves us. He knows each one of us—rich and poor, learned and unlearned, great and humble. He knows all our thoughts, all our wants, all our sufferings, all our distresses, all our miseries.

He feeds us—with the nourishment of his divine Scriptures, with the inspirations of his Holy Spirit, with the exhortations of his ministers, with good thoughts, holy desires, above all with the life—giving food of the Eucharist, his adorable Body and Blood; so that each one of us can say with the Psalmist 'The Lord rules me, and nothing shall be wanting to me: in the place of pasture there he has placed me.'

He watches over us. His merciful providence continually attends us. He never loses sight of us for a moment. Not a hair of our head can fall to the ground without his knowledge and permission. He is ever present with us in the sacrament of his love.

He defends us from the wolf, and

from the roaring lion who goes about seeking whom he may devour. He defends us from all our spiritual enemies. His cross is a shield, his Name is a bulwark of defence. It makes the Demons tremble in the lowest pit of hell. There is no assault that can be made on our poor souls, which Jesus the good Shepherd is not prepared to repel. The hellish wolf may bark but he cannot injure us, so long as we remain under the protection of this best of shepherds.

He heals their diseases. Every malady of our souls is healed by Jesus. There is balm in Gilead to assuage our pains and console our hearts. In the sacred bath of his precious blood we are washed clean from all the impurities of spiritual disease. To heal our souls he has established the Sacraments which impart life to the dead, and quicken with new vigour those who are already alive. For what other purpose do we receive Baptism, Extreme Unction or Penance, Confirmation, Matrimony or the Holy Eucharist, that sovereign and unfailing remedy for every disease, which is administered in person by the Heavenly Physician of our souls?

He has exposed himself to all suffering and danger, he has offered up his life for his beloved sheep. *I lay down my life for my sheep.* He has come into the world and encountered the Prince of darkness even in the frail and mortal flesh over which that cruel enemy had obtained such a triumph. He has led a life of poverty and suffering. He has

become 'the reproach of men, and the outcast of the people.' He has been reviled, insulted and rejected. He has been exposed to all manner of danger and to the fury of the most unrelenting enemies—and all for the dear sheep whom he loved so much. He has done more. He has died in their defence—died to save them—died to restore them life—died to preserve them from eternal death, and thus fully proved that he was 'the good shepherd who gives his life for his sheep!'

What are the duties of the sheep towards their Shepherd, and so good a shepherd?

To know him.

To hear his voice.

To follow him.

My sheep know me. Yes, to belong to Christ's flock we must know him. We must possess that knowledge of him which will make us wise unto salvation. This is eternal life, that they thee the only true God, and Jesus Christ whom thou hast sent " We must know who he is, and what he has done for us. We must know something of his natures, his attributes, his perfections, his doctrine, his sufferings, and his infinite love. We must know him better, and more intimately, and more affectionately, than anything else. We must think of him, and speak of him, and study him and strive to imitate him.

Do we know him? Do we know Jesus as we ought? Do we know him, as he deserves to be known? Do we 'judge ourselves to know nothing but Him,

and Him crucified?' To how many of us may not be addressed the complaint of the Baptist to the Jews. *There hath stood in the midst of you, one, whom you know not,*—or his own tender reproach to St. Philip *So long a time have I been with you, and you have not known me!*

We should hear his voice. All his faithful sheep do. *They know his voice, but they know not the voice of strangers.* He stands at the door of their hearts, and knocks. They know him and *know his voice.* *Their souls melt when he speaks, and they open to Him,* If any hireling speaks they pay him no attention, for they know not his voice. If any Shepherd *who has not entered by the door* presumes to address them, they neither listen nor obey. And these sheep of Christ well know that every one is a hireling who has not entered by Him, entered by his Church, entered by them to whom he said. *As my Father sent me so I send you Go teach all nations,—and behold I am with you all days even to the consummation of the world.* It was of such mercenary intruders his apostle asked *How can they preach unless they be sent?* Of them, the Lord himself spoke. *I have not sent these Prophets, and they ran.*

We should follow our good Shepherd. We should follow him during life, and follow him until death. For this 'He suffered leaving us an example that we should follow his steps' For this he said

to us If any man wishes to become my Disciple, let him deny himself, and take up his Cross and follow me" We should follow him, because in walking after him, we can never go astray. We should follow him, because he will guide us to the refreshing pastures of eternal life. We should follow him because in his blessed company we shall be always secure, and because without him, we shall be ever miserable, ever exposed to danger.

O Divine Jesus! Bishop and Shepherd of our Souls. May we know thee, and listen to thy Sweet voice, and follow thy heavenly commandments. If we know thee we must love thee, and if we love thee, we will follow thee.

To day if you shall hear his voice, harden not your hearts. I have wandered, like a sheep that has perished. Seek thy Servant, because I have not forgotten thy commandments:

Come let us adore, and fall down before God. For he is the Lord our God, and we are his people and the sheep of his pasture. Psalms.

The little Testament of Jesus in the Holy Eucharist

Containing an Admonition, Pious aspiration, and Practice for each day of the Month, by a Catholic Priest.

Jesus having loved his own, who were in the world, loved them to the end - St John.

PREFACE.

THE holy and adorable mystery of the Eucharist is one of the most extraordinary proofs of God's love for man, and an abridgement, as it were, of all the wonders he has wrought in his favour. If such feelings could find a resting place in the courts above, surely the angels of heaven would envy us the possession of so inestimable a gift as that which we enjoy in this sacrament of love. Nothing can confer a greater dignity on the children of the true faith than the legacy of this supersubstantial bread with which their heavenly Father is pleased to nourish them. In this mystery the faithful soul is wedded to its heavenly spouse by a most intimate and inconceivable union; heaven is united to earth, and God to man. In it the soul is bathed in unutterable tenderness, and drinks the deepest draughts of holy joy amidst all the bitterness of this life. This is the inexhaustible source of life and health, of consolation and peace—the oil of exultation in which the wounded spirit is appointed and healed—the bread of angels which contains the germ of immortal life—the goodly and inebriating chalice of a wine that buddeth forth virgins, and preserveth the soul from the contagion of impurity. It is bread from heaven filled with all delight, and having the sweetness of every taste. What wonder then if all mankind should with one accord, in return for this transcendent gift daily pour forth their expressions of gratitude, praise and love? Though nothing could be more rational, nothing more just, the greater part of mankind, nay, of the domestics of faith, seem utterly insensible of the goodness of their God, who has in this sublime mystery poured out for them all the riches of his love.

This insensibility and ingratitude should be deplored, if possible, with tears of blood, and should excite the small number of faithful souls who are devoted to Jesus in the Eucharist, to renew their demonstrations of love, to adore him with more fidelity and fervour, and to make him all the reparation in their power for the neglect with which he is treated by the majority of their fellow creatures.

The following pages were written in the humble hope that they may serve to increase the devotion of the faithful to this mystery of love. They contain thirty-one brief Meditations, which may be used in regular order, on every day of the month.

Jesus in the Eucharist is supposed to address his children, each day, in a short admonition. He tenderly reminds them of his love, and discloses to their view some new trait of his affection and mercy. An aspiration from the holy scripture to this God of love will be found after each admonition, and each day will close with some virtue to be practised in honour of Jesus in the Holy Eucharist.

JESUS.

Son, give me thy heart. Prov. xxiii. 26.

This is all the return I ask for bequeathing thee my legacy of love. I have given thee my body and blood, my soul and my divinity, and wilt thou not give me thy heart? I require nothing but what is in thy power to bestow. But I am a jealous lover, and if thou desirest to make me an agreeable offering, thou must present me a heart pure, undivided, and entirely weaned from all created things.

My heart is ready, O Lord! my heart is ready.—Ps. cvii. 1.

Extinction of all earthly affections for the love of Jesus in the Holy Eucharist.

My substance is as nothing before thee.
Ps. xxxviii. 6.

I am truly a hidden God in this sacrament of my love. All the splendour of my divinity is concealed, and although in my humanity I am *beautiful above the sons of men*, all this beauty is obscured by the veils which my love for thee has drawn around it. I seem to appear without life, or colour, or shape, or motion. Yet such was my desire to be united to thee, that I thus almost annihilate myself. Do thou learn from hence to humble thyself profoundly, and esteem thyself as nothing in my sight. In this consist true glory and solid peace.

In thy sweetness, O God, thou hast provided for the poor.—Ps. lxxvii. 11.

Desire of leading a hidden life with Jesus in the Holy Eucharist.

Open thy mouth wide and I will fill it.

No matter how boundless thy desires may be, the gift which I bestow thee will satisfy them all. I give thee myself, who am the source of all good, the origin of all beauty, the standard of all perfection. My liberality is boundless and inexhaustible. Let him that hungers come to me and satiate his soul with the bread of angels; let him that thirsts come to me and drink of the chalice of

salvation; I will feed him with the bread of heaven. I will satisfy the empty soul, and fill the hungry with good things.

Draw me after thee, O Lord; I will run in the odour of thy perfumes.—Cant. i. 3.

Eternal hunger and thirst after the Holy Eucharist.

My delight is to be with the children of men.—Prov. viii. 31.

Although I met with nothing but cruelty, ingratitude and contempt, my love for men overpowered all this. I dwelt with men during a long and painful life. When I was about to pass out of this world to my Father, I, by a singular disposition of my wisdom, left that body to my Church, concealed under the sacramental symbols, which I raised glorious and immortal from the dead, and which I placed at the right hand of my Father at my return to his kingdom. My wisdom invented this mode of testifying my delight to dwell for ever with mankind. Will it not be thy delight to dwell with me in the temples where I reside?

In thy tabernacle, O Lord, I shall dwell forever.

Frequent visits to Jesus in the Holy Sacrament.

Come over to me all ye that desire me, and be filled with my fruits; come eat my bread and drink the wine I have mingled for you.—Prov. ix. v.

In the Eucharist I distribute the fruits

of life and grace, and salvation. I have prepared this bread of life, and mingled this wine of salvation for all, without exception. As I have given my body to be broken on the cross for all, so I have given it in the feast of my love, to be distributed to all. Woe to him that neglects to partake of this life giving banquet; his soul shall perish with hunger. Eat, therefore, and drink, and be inebriated my dearly beloved.

I will go into the altar of God, to God, who rejoiceth my youth.—Ps. xlii. 4.

Frequent and devout reception of Jesus, both Sacramentally and by Spiritual Communions.

I have come to cast fire upon the earth, and what will I, but that it be kindled.—Luke xxii. 49.

I came into the world to enkindle in all hearts the fire of divine love. By means of the Eucharist I have cast fire upon the earth. It is a great fire, a burning furnace. It burns at all times and in all places, with equal ardour, and equal intensity. If thou art cold, approach this fire and thou wilt receive a vivifying warmth; if thy heart burn with profane desires, enkindle in it but one spark of this divine flame and it will consume them. Since thou knowest that I have cast this fire upon the earth, and that it is my ardent desire that it should be kindled, wilt thou not assist me in enkindling it in the hearts of men, and in thine own?

Come and hear all ye that fear God, and I will tell you what great things he hath done for my soul! O magnify the Lord with me, and let us extol his name together.—Ps. lxxv. 36.

Zeal to propagate the love of Jesus in the Holy Eucharist.

With desire I have desired to eat this pasch with you before I suffer. Having loved my own who were in the world, I loved them to the end.—

Luke xxii. 15. John xiii. 1.

For on the eve of my passion, knowing that my hour was come, I wished to leave my children some precious memorial of the cruel death I was about to suffer. some rich legacy of dying affection to console them for my loss, and to cherish in their hearts my perpetual remembrance. Nothing could exceed my desire to institute this pasch of the new covenant, Should not thy desire to join me at this paschal feast be proportioned to mine? And as greater love than his no man hath, that a man should lay down his life for his friend, shouldst thou not eagerly desire to commemorate in the Eucharist my sufferings and death, these irrefragable proofs of my friendship and love?

What have I in heaven, and besides thee, O Lord, what do I desire upon earth? For thee my flesh and heart hath fainted away.—Ps. lxxii. 25, 26.

Continual desire to receive Jesus in the Holy Eucharist, because it is his will.

as the good shepherd.—John x. 14.

I go before my sheep and conduct them into beautiful pastures. What shepherd ever fed his sheep with his own flesh, or nourished them with his

own blood? There are even many mothers who do not nourish their children with their own substance, but deliver them to nurses. I feed my sheep with my own body and blood. I have given my life for them, and that sacrifice of my life is renewed every day for the salvation of my sheep, on the altar of my love. Wilt thou not reward the cares, the anxieties, the sufferings of thy good shepherd, by listening to his voice, and faithfully obeying his injunctions?

The Lord rules me, and nothing shall be wanting to me, in the place of pasture, there he hath placed me.—Ps. xxii. 1. 2.

Faithful docility to the Inspirations of Jesus in the Holy Eucharist.

I am alone and poor.—Ps. xxiv. 16.

In the sacrament of my love, night and day I dwell amongst the children of men, yet they visit me not. My temples are deserted, my altars are abandoned. No one comes to adore his God in the solitude and poverty to which he is reduced by love. I am frequently for whole days and weeks in the tabernacle and there is no adorer, not one faithful heart to pour out its affections at my feet. I am poor; I dwell in poverty, in ruined and desolate temples, on altars destitute of all ornament. My body is often consecrated on sordid linens, & my blood poured out in unclean vessels. There is no abode of wretchedness and misery upon earth into which I will not, and do not enter through my love for men. Ah! wilt thou be so ungrateful as to leave me in solitude? Wilt thou desert me in thy ingratitude?

Wilt thou not frequently visit me, and enjoy my holy company? Wilt thou not relieve my poverty, and testify thy grateful love by decorating my temples and my altars?

Lord I have loved the beauty of thy house, and the place where thy glory dwelleth!—Ps. xxv. 8, 25, 28.

Zeal for decorating the Temples in which Jesus resides.

What ought I to have done for my vineyard that I have not done?—Isaias v. 4.

I have done every thing that could be expected from infinite wisdom, almighty power, and boundless love. I have planted in the midst of my vineyard a tree of life. Whosoever eats of its fruit shall not die, but live for ever. Could my wisdom devise any thing more endearing than the legacy of myself? Could my power bestow any thing greater than myself? Could my love bequeath a more magnificent gift? The eternal torments of hell will not be too excessive for the punishment of those ungrateful creatures who neglect or despise this proof my love, this source of bliss and life.

My beloved to me, and I to him.
Caut. ii. 16.

Love of gratitude to Jesus in the Holy Eucharist.

Many kings and prophets wish to see what you behold, and have not seen it, Luke x. 14.

DURING four thousand years the just perpetually sighed for my coming. All the worship, the ceremonies, and the sacrifice of my faithful people were typical of me, and prefigured me. The expectation of my future reign on earth cheered the Patriarchs and Prophets in all their tribulations. Abraham your father in faith, saw my day in spirit; he saw it and rejoiced. Jacob consoled his children on his death bed, by promising that I, the expectation of Nations, would come; David's soul thirsted after me as the weary stag thirsts after the fountain of water. He declared he would be satisfied only when my glory should appear. Isaias wished that I would break through the heavens and come down. What they desired so much thou dost enjoy. What they wished to see thou canst behold every day. Thou canst not only behold me but touch me, and receive me into thy heart, and be entirely transformed into me.

Now O Lord dost thou dismiss thy servant in peace, because mine eyes have seen thy salvation. Luke ii. 190.

FREQUENT CONTEMPLATION OF THE GRANDEUR OF JESUS IN THE HOLY EUCHARIST.

I am the same yesterday, to-day, and for ever. Heb. xiii. 8.

In the sacrament of the altar, I am immutable, neither time, nor place or circumstances can produce any change in me. I always enjoy the same portions without any diminution. My wisdom, my power, my mercy, and love are always the same. I am now amiable as ever, and as worthy of your love. Love me, therefore, because I am always perfect; love me because I am always infinitely amiable, and infinitely

in my mercy and love; love me at all times, because every moment I love you; love me in all places, because every where I love you; love me particularly in the sacrament of love, because there I burn with all the ardors of a God of love.

I have found whom my soul loves, I have held him and will never let him go. Cant. iii. 4.

UNALTERABLE ATTACHMENT OF JESUS IN
HOLY EUCHARIST.

Take and eat, this is my body that is broken for you. Luke xxii. 1 Matt. 9 xxvi. 26.

IN the Eucharist you receive my real body; the body that was delivered into the hands of sinners. This is my body that was betrayed with a kiss; this is my body that was sold for 30 pieces of silver; this is my body that was mangled with scourges; this is my body that was clothed in a fool's garment; this is my body that bore the cross of salvation to Calvary; this is my body that was pierced with thorns and nails; this is my body that was hung between two thieves; this is my body that was opened with a spear, this is my body that was laid in a tomb; this is my body that rose from the dead; this is my body that ascended from Olivet; this is my body that is placed at the right hand of my Father; this is my body that is always living to make intercession for you; this is my body that perpetually exhibits to my Father the marks of the cruel wounds it has received for your sake; this is my body—the body of your King, your High Priest, your Redeemer, and your God. Will you not love, honor, and reverence this adorable body?

We will go into his tabernacle; we will adore in the place where his feet stood Ps cxxxi. 7.

SANCTIFICATION OF OUR BODIES, WHICH
RECEIVE THE BODY OF CHRIST.

I love those who love me. Proverbs, c. 8. v. 17.

WHEN my friend Lazarus was dead I shed tears of love at his tomb, and many of the Jews who saw me cried out, "Behold how he loved him!" Oh! if the Jews could perceive my love for thee in the Eucharist, how would they not be affected? I have poured out for thee, not a few tears, but every drop of my precious blood. I administered my body and blood to the unhappy disciple who had conspired to betray both. Whilst I was offering the sacrifice of my life, I prayed that my murderers might partake of its merits. Every day the sacrifice is renewed, and I am offered up as a victim of propitiation for the sins of my enemies. When such are my dispositions in the Eucharist to those who hate me, how great must not be my love for those who love me?

I will love thee, O Lord, my Strength. Ps. xvii. 2.

DESIRE TO RENDER LOVE FOR LOVE TO
JESUS IN THE HOLY EUCHARIST.

Come to me all you that are burthened and heavy laden, and I will refresh you. Matt. c. ii. v. 27.

O you miserable of the earth! O you children of sorrow! O you heirs of affliction! if you are sick I am your physician; if

you are weak I am your strength: if you are sad I am your comfort and your joy. But as my hands were stretched out all day on the altar of the cross, to a people that contradicted me, so are they constantly stretched out to my people in the mystery of my love, tenderly inviting them to rush into my embraces, to come and be consoled, but they will not. Wilt thou too refuse my gracious invitation? Wilt thou seek after any other consolation in thy distress?

Lord, to whom shall we go but to thee?

Thou hast the words of eternal life.

John. vi. 69.

DEVOUT RECEPTION OF THE HOLY COMMUNION IN ALL OUR AFFLICTIONS:

Let a man prove himself, and so let him eat of that bread, and drink of the chalice. Cor. xi. 28

THIS is the awful admonition of my inspired apostle, which I now address to you. I am holy and those who approach me must be also holy. You must be clothed with a wedding garment before you can presume to sit down at my nuptial feast. If you have not preserved your baptismal innocence you must be washed from your sins, through the sacrament of Penance, in the blood of the lamb. You must be free not only from grievous crimes but from any affliction to the most trivial faults, if you desire to partake with profit of this bread and this chalice. I will not dwell in a polluted heart. It would be the height of impiety to place my virginal flesh in any but a pure body.

Prove me, O Lord, and try me. Burn my reins and my heart. Prove me, O God, and know my heart, examine me, and know my path, and lead me in the eternal way. P. xxv. 2.

CAREFUL PURIFICATION OF OUR HEARTS WHEN WE PREPARE TO RECEIVE JESUS.

Drink ye all of this, for this is my blood. Matt. 26 27, 28.

THIS is my blood which was shed by the knife of circumcision; this is my blood which fell in drops to the ground in the garden of Gethsemani; this is my blood which was shed upon the cross; this is my blood, the price of your ransom; this is my blood which cleanses from every sin, even from the grievous sin by which it was shed; this is my blood, which speaketh better than that of Abel; this is my blood, in which the elect have washed their garments; this is my blood, which cleanses your conscience from dead works, to serve the living God; this is my blood, by which I have once entered into the holy place after having found eternal redemption; this is my blood, which is so precious that its smallest drop would ransom ten thousand worlds. Will you not drink of this life-giving and salutary stream?

What shall I return to the Lord for all he hath given to me? I will take the chalice of salvation and call on the name of the Lord? Ps. cxv. 12. 13.

Spirit of Martyrdom for the love of Jesus in the Eucharist.

All mine are thine. John xvii 50.

THESE words which I formerly addressed to my Father, I address to you in the mystery of the Eucharist. In it I bestow my entire self. Every thing that I possess is thine, and at thy disposal. My body, my blood, my soul, my divinity belong to thee. My blood with all its beauty; my blood with all its efficacy; my soul with all its perfections; my divinity with all its attributes. I have retained nothing of myself, of my nature, of my person that I have not given to thee. My body is no longer at my own disposal, it is all thine.

It descends from the right hand of Majesty on High to the humblest parts of the earth, when a few words are pronounced by my ministers. This necessity of its presence was created by my love. As I am therefore all thine? As all mine without reserve are thine, will not all that thou possesseth be entirely mine?

I will Give to the Most High, according to what he has given to me. Ecclesiastic. xxxv. 51

Offering of our entire self and all we possess, to Jesus in the Eucharist.



Where your treasures is, there also your heart will be. Matt vi. 21.

If I be your treasure, your heart will be ever with me in the holy Eucharist; and what treasure is there more inestimable than this? In it, I am the delight of the angels, wonderful honey in the mouth, sweet canticle in the ear, heavenly nectar in the heart. In it I love, I feed, I strengthen, I console, I direct, I heal my children. Those who taste me are still hungry; those who drink me are still thirsty. O taste and see how sweet I am, and you will desire nothing but me. Comprehend the heighth and depth of my love and you will consider me your greatest treasure, you will give me your heart.

How lovely are thy tabernacles, O Lord of hosts! My soul longeth and fainteth for the courts of the Lord! My heart and my flesh have rejoiced in the living God! Ps. lxxxii. 1. 2.

Love of preference to Jesus in the Eucharist.



Approach unto me and be illuminated,

and your face will not be confounded. Ps. xxxiii. 6.

So great was my desire that my children should be united to me in the sacrament of my love, that I have divested myself of all my splendour, and all my glory; for no man could see me and live. My voice, on Mount Sinai, terrified the Jewish people almost to death. At one word of mine, those who came to apprehend me in the garden fell prostrate on the earth. When my beloved disciples beheld a glimpse of my glory, on Thabor they fell on their face and were seized with a great fear. To encourage thee to approach me, my love has concealed my glories under the sacramental veils. Draw nigh therefore and be illuminated, without being dazzled or confounded by the Sun of Justice. The angels who behold my glory in this mystery, veil their faces with their wings. I am satisfied with their awe, and their profound adoration. Thou alone mayest approach without fear.

My heart hath said to thee, my face hath sought thee; thy face, O Lord, will I still seek. Ps. xxvi. v. 8.

HOLY CONFIDENCE IN RECEIVING JESUS IN THE SACRED COMMUNION.



I am the bread of life. This is the bread coming down from heaven, that if any one eat of it he may not die. —As I live by the Father, so he that eateth me, the same also shall live by me. He that eateth this bread shall

live for ever. Amen, Amen, I say unto you, unless you eat the flesh of the Son of Man, and drink his blood you shall not have life in you.—John vi. 4, 5, 50 & c.

After these repeated admonitions—after so many declarations of the wonderful properties of this life-giving bread, will you refuse to partake of it? Will you suffer your soul to languish and perish whilst this vital food is within your reach?

The merciful and compassionate Lord has made a memorial of his wonders. he has given food to them that fear him.—Ps. cx. 4.

Desire to live by and through Jesus in the Holy Communion.

You cannot drink the chalice of the Lord and the chalice of devils.—You cannot be partakers of the table of the Lord and the table of devils. He that eats and drinks unworthily, eats and drinks damnation to himself. I. Cor. x. 20, 21. xi. 29.

You must discern my adorable body; you must know the price of my precious blood. Dare not to approach me with unhallowed dispositions, nor receive me in a defiled heart. Renounce the devil with his works and pomps. Reject his poisoned chalice. Do not sit down at the table of the wicked. My body is pure; my blood is the wine that produces virgins. My virginal flesh was formed from a pure virgin, through the instrumentality of the spirit of holiness. The beloved disciple whom I permitted to recline on my pure bosom was a spotless virgin. My body is consecrated and touched by virgin ministers. See therefore that thou

be purified from every defilement and attachment to sin, when thou preparest to receive it.

Pierce my flesh, O Lord, with thy fear: for I am afraid of thy judgments.—Ps. cxviii. 120.

Great Humility and Religious awe in approaching the Holy Communion.

He that eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day.—John vi. 55.

I am in the Eucharist the seed of immortality, the pledge of future glory and consequently the viaticum and the consolation of the dying.—When their enemy comes down with great power, knowing that he hath but a short time, I arm them and sustain them for the trials of the last conflict. My body which by dying overcame death, will, when administered to my children, also overcome in them the fear of death. Death will have no sting for him that is preserved by this body. The grave cannot conquer him who is inebriated with this blood. At thy departure out of this life ardently desire to receive this viaticum, in order that I may raise thee up at the last day.

Remain with us, O Lord, for the day is far spent. Even if I were in the midst of the shadow of death I will not fear evil, because thou art with me.—Luke xxiv. 29.—Ps. xxii. 4.

Desire to receive Jesus as our viaticum at the hour of death.

Blessed are they who have believed, and do not see.—John xx. 29.

I am invisible in the Eucharist, except

to the eye of faith. This divine virtue which comes by the sense of hearing, supplies the deficiency of the other senses. I have said : my flesh is meat indeed, and my blood is drink indeed. Now heaven and earth will pass away, but my words will not pass away. Do not therefore presume to ask, like the unbelieving Jews, how I can give thee my flesh to eat. No word shall be impossible to God. I said, let there be light, and there was light. I spoke and all things were made ; I commanded and they were created. I say to thee in the Eucharist, which is a continuation of the last supper, this is my body, and wilt thy weak reason dare to say it is not my body ? I say, this is the chalice of my blood, and wilt thou presume to say it is not the chalice of my blood ? I add, my body which will be delivered for you, and wilt thou assert that I mean the figure of my body ? Was it not my real body that was delivered and broken for thee on the cross ? I also said : my blood which shall be shed for the remission of sins. Was it not my real blood, and not the figure of my blood, that was poured out on Calvary ? In the Eucharist then I distribute my real body that was crucified, and my real blood that was shed. I, eternal truth, have pronounced it at the most awful time, and in the most solemn manner. It is thy duty to believe and adore. I believe, O Lord ! help my unbelief.

Mark ix. 23.

Lively faith in the real presence of Jesus in the Eucharist.

I was in the world, and the world was made by me, and the world knew me not. I came unto my own, and my own received me not. John. ci. 2, 10, 11.

Though I forsook my heavenly kingdom, assumed mortal flesh, and came into this world to save and not to destroy it, yet the world neither acknowledged me nor received me. I was persecuted in my infancy ; I was insulted and despised, treated as a malefactor, and loaded with injuries and reproach. My words and my actions were misinterpreted, my most splendid miracles attributed to Beelzebub. All this I endured from guilty and ungrateful man, whom I came to redeem. Notwithstanding all, so far did my love exceed his malice, that I instituted this mystery of love. And what was the time of its institution ? Ungrateful man hear it with confusion : it was on the night in which I was betrayed ; it was on the eve of my passion, at the very time when I knew that human nature was preparing all manner of sufferings for me, when I knew that human cruelty would be satiated only with my blood, and that that blood was to be shed in the most violent manner before the close of the next day. It was then I shewed my love for man, by instituting this sacrament. O who ever heard of a love like this !

What is man. O Lord, that thou art mindful of him, or the son of man that thou visitest him ? Ps. viii. 5.

Acts of Thanksgiving and Gratitude to Jesus in the Holy Eucharist.

I am the Alpha and Omega, the first letter and the last, the beginning and the end. Apoc. i. 8.

In the mystery of the Eucharist I am the corner stone of the two testaments, the accomplishment of all prophecies, the fulfilment of all types, the truth of

figures, I am here a High Priest, a magnificent King, and most wise legislator. From me all creatures derived their beginning, to me they should tend, as to their only and ultimate end. By me the world was created, by the word of my power it is upheld, and by me it will be judged. I am the head and crown of martyrs, the light of doctors, the spouse of virgins, the saint of saints. What can you desire that is not to be found in me to an eminent degree? Do you love beauty or goodness? I am their essence. Are you charmed with pleasure? I am its source. Do you admire magnificent or grandeur? The pillars of heaven tremble at my presence, and its brightest princes are dazzled by my splendor. By me the kings of the earth reign, and lawgivers decree justice. Do you wish for every perfection? You shall find it in me.

He that spared not even his own Son but delivered him up for us all, how hath he not with him given us all things? Romans viii. 32.

Love of Appreciation for Jesus in the Holy Eucharist.

All you that pass by the way, come and see if there be any sorrow like unto mine. My soul is sorrowful even unto death. It is thus I am wounded, even in the house of those who love me. Lament. i. 2. Mark xiv. 34. Zachr. xii.

In the Eucharist I am still humbled and wounded for sinnes. I undergo the humiliation and poverty of Bethlehem, together with the anguish of Calvary. Even in my humble state at Bethlehem the angels on high hymned my praises; a brilliant star pointed out my abode;

I was adored by Joseph and Mary, by the numble shepherds, by the sages of the East. In the Eucharist I am born over again, my adorable Incarnation is renewed and perpetuated. I am placed in another Bethlehem. All is poverty, all is humiliation. I am divested of all splendor. I descend from the glory in which I reign with my Father, and conceal it all under the appearances of bread and wine. Even amidst the ignominy of the cross, all nature went into mourning for me and acknowledged me to be its God; my very enemies confessed that I was truly the Son of God. But in the Eucharist I suffer the most unheard of outrages, and I suffer in silence. I am exposed to continual insults, my wounds are open afresh, I am crucified over again, and turned into mockery; heretics deride me; wicked children of the true faith desert me, insult me, receive me into their polluted breasts. And yet, nature does not mourn; the earth is not darkened; the rocks are not rent asunder; the graves do not send forth their dead. O! faithful soul wilt thou not make some reparation to my wounded heart, that thus suffers so much for thee?

A fainting hath taken hold of me on account of sinners, who offend thee, O Lord. Ps. cxviii. 53.

Desire to make acts of reparation to Jesus in the Holy Eucharist.

He that eateth my flesh and drinketh my blood, remaineth in me and I in him. John vi. 57.

No language can describe the intimate union that subsists between me and the faithful soul, in the holy communion. When you receive me worthily, I remain in you, I abide in you, and you dwell in

me. My substance is transformed into yours, and yours into mine; so that you cannot be any longer said to live by yourself, but I live in you, and you live by me. I will even bring my Father, and we will take up our abode in you. If you continue to abide in me, and I in you, the principle of supernatural life will be always in you. You will thus live by me, through me, and for me. All your thoughts, all your words, all your actions will spring from me, and will return to their source. Oh! what an ennobling union is this! How grand, how awful, how mysterious, how divine!

Exult and praise, O habitation of Sion! because the Holy one of Israel is in the midst of thee. *Isaias xii. 6.*

Ardent desire to be united to Jesus in the Holy Communion.

I am all, to all.

In the holy Eucharist I am light to the blind, strength to the weak, health to the sick, and life to the dead. I am a heavenly remedy for all your spiritual miseries. I here renew all the mysteries of my incarnation, life, death, and resurrection. I am spiritually born in the faithful soul: I live in it, and it lives in me; I suffer with it, and it suffers with me, and unites its sufferings and intentions to mine; I die with it, and it dies to its sins. Through the participation of my immortal body it arises gloriously from the grave of sin. I have come that they may have life, and may have it more abundantly. I have come that the sinner, who is dead, may be restored to life, and that the just who possess life, may have it more

abundantly, may advance in grace, and pass from virtue to virtue.

Thou didst feed thy people, O Lord, with the food of angels, and gavest them bread from heaven, having in it all that is delicious, and the sweetness of every taste:—*Wisdom, xvi. 20.*

Spiritual gust for Jesus in the Holy Eucharist.

Learn of me, for I am meek and humble of heart.—*Matth. xi. 29.*

In the sacrament of the Eucharist. I am here as in the school of humility where I give lessons to my followers. I teach meekness and humility, for they bring rest to the soul. Learn of me then not to be proud, nor vain, nor ambitious: learn of me not to understand profane sciences, but learn of me to be meek; learn of me to be humble; learn of me to suffer with patience and silence learn of me to pray for, and love your enemies; learn of me to look upon all your fellow creatures as your brethren; learn of me to be perfectly resigned to the will of your heavenly Father in all things. These are the grand instructions which I deliver in the holy Eucharist. You are my disciple. Will you then not learn from so good and so wise a Master?

It is good for me, O Lord, that Thou hast humbled me, that I may learn thy justifications.—*Ps. cxviii. 71:*

Love of meekness and Humility in honour of the Meek and Humble Jesus.—*Matt. xxviii.*

Behold I am with you all days, even to the consummation of the world.

In the sacrament of the Eucharist. I said to my apostles, and through them to all my children: I go away and I come to you again; I will not leave you orphans I will come to you. I fulfil my promise by remaining with you in this mystery of love. This is my resting place for ever, here I will dwell, for I have chosen it. I have chosen and sanctified this place, that my name may be there for ever, and my eyes and my heart may remain there perpetually. I am thus with you at all times, and I will continue to be with my church to the end of ages. By day and night, in riches and in poverty, in prosperity and tribulation, behold I am with you. My delight is to be with you, and I am with you in such a manner that at all times you can have access to me, at every moment you may enjoy my sweet company. I sit on the altar, as on a throne to which my subjects can always approach with the fullest confidence of being heard. What a consolation, faithful soul! to remember that your God is always with you. Truly there is no nation so great that hath its Gods approaching to it, as your God is with you. As I am therefore all days with you, will you not be all the days of your life with me in the sacrament of my love? When you cannot visit the temples where I reside, visit me in spirit, and in trials of life even should the whole world forsake you, remember that I am with you, that there still remains one loving heart into which you can pour all your sorrows with the certainty of receiving sympathy, comfort and peace.

If God be with us, who shall stand against us?

Romans viii. 31.

Desire to be perpetually present with Jesus in the Sacrament of the Eucharist.

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