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THE CROSS.

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

VOL. 1.

HALIFAX, FRIDAY, JULY 14, 1843.

No. 20.

Weekly Calendar.

- July 16, Sunday VI. after Pent. Com. of B. Virgin of Mt. Carmel.
17, Monday, S. Leo IV. P. and Conf.
18, Tuesday, S. Cornelius de Lotus. Conf.
19, Wednesday, S. Symonius I. Pope and Conf.
20, Thursday, S. Jerome & Eulianus. Conf.
21, Friday, S. Alexius. Conf.
22, Saturday, S. Mary Magdalene Penitent.

(From the Register)

RIGHT REV. DR. DOLLARD.

We publish else where an account of Dr. Dollard's consecration. We congratulate the episcopacy of North America upon this accession to its numbers and efficiency. The new Bishop is well known and endeared to the people of Halifax. They experienced, at an awfully trying juncture, the untiring zeal and devoted piety for which the Rt. Rev. Prelate is proverbial. When the angel of death shadowed the habitation of the poor, the then, Rev. Wm Dollard was found sleeplessly stationed by the couch of disease, and soothing by words of heavenly hope the sufferings of the wretched. With the heaven inspired courage of a Christian Priest he went about among the abodes of pestilence inhaling the atmosphere of disease—and apparently wishing to find his life by losing it, while ministering to the wants of the distressed. His course was like that of his Divine Master who "went about doing good."

We have heard much of the varied attainments of Doctor Dollard. Great acquirements, or great genius in men of station may be a source of apprehension, as often as a source of congratulation. But when a rich intellectual domain, is governed by a soul like his genius and all its resources become aux-

iliaries to the cause of holiness and heaven.

On such a man's brow the mitre is doubly bright,—for its own native lustre reflects the light of his character to whom Heaven has imparted the apostolic trust.

We again congratulate the Episcopacy of North America and the Catholics of New Brunswick on Dr. Dollard's consecration.

RELIGION IN BERMUDA—THE MISSIONS.

We publish to-day a very interesting letter from Bermuda. It is a melancholy but true picture of the religious destination to which that Island has been hitherto devoted. We assure the People of Bermuda that they have our deepest sympathies, and that they may always command our best exertions. We are delighted at the satisfaction derived from the "Cross." One of the objects contemplated in publishing it, was, to send the voice of religious instruction into those localities, which were not blessed by the presence of a missionary; and although we are conscious that no variety of information nor elevation of religious sentiment, conveyed through the medium of a periodical, can be an equivalent for even the exhortations of him who speaks by the authority of his commission and with the grace of his calling, yet we are every day encouraged in the hope, that "The Cross" will answer the end for which it was designed. It is much, if, in its pages, the poor Catholic sometimes "catches a glimpse of the days that are over,"—if, by its agency, he can catch up visions of early instruction—and bind himself to his "Father's Faith" by the double ties of rational conviction and endeared social recollection. The vineyard may not increase in produce; but its trees will not decay nor its tender saplings wither by aridity. This is all we can do now. But God will not forget the

love shewn his name.— Let the good people of Bermuda hold fast the "anchor firm and sure," their patience will be rewarded by the realization of their hope.

The large expenditure for the conversion of Infidels inhabiting the distant climes, is an evidence of God's mercy. They are further removed from Christian sympathy—they present more difficulties to apostolic perseverance—more dangers to apostolic zeal—more disappointment to apostolic hope, than would a mission among those already converted to the faith. Such dangers, difficulties, and disappointments are chosen by the chivalrous charity of the Christian Priests, "of whom the world is not worthy, wandering in deserts and in mountains, and in dens and in caves of the earth." A life of misery excludes any possible motive of personal ease—a life of obscurity every inducement of personal vanity—and a life of persevering labour makes it impossible that they could be sustained by a mere fleeting enthusiasm. Their motives are above nature, far above it is their only reward; and nature itself, therefore, proclaims loudly that their benevolence is of Heaven. It is possible that human expediency would confine their efforts to the advancement of fraternal virtue or the correction of fraternal error. But the ways of Heaven are unsearchable. "The spirit breatheth where he willeth." And, truly, the comprehensiveness of infinite intelligence beholds congruities and consequences in, and resulting from the self-sacrifices of the toil worn and distant missionary, of which our limited capacity cannot form a conception. The Annals of the "Propagation of the Faith," as they trace the Catholic missionary through the wilds of India, and the multiplied martyrdoms of China—through his lonely travels—secret preachings—concealments—trials and punishments, until they picture him calmly yielding his life at the stake, attest how strongly and supernaturally the promised grace of their Master works in the souls of the Apostles. They present us with mingled influences of divine grace and perishable examples of human self devoted-

ness. They prove that no one, save the author of the missionaries' being, could have given him the call to which he listened, or imparted the fortitude by which he was sustained; and they give us a practical illustration of the Gospel declaration that God wishes all men to be saved and to come to a knowledge of the Truth, as it is in Jesus Christ.

We co-operate, by aiding these missions, in carrying out the merciful designs of Providence, and, in some sort, attain that identification of our will with that of God, which is one sign of Heaven's predilection. There is a greatness almost divine in the expanded charity which universalizes sympathy and grasps a universe. These Pagan nations, too, are in extreme necessity—without the laver of regeneration—and would be, if aid were denied—excluded from the covenant of grace. They have, it may be said, a more extensive claim upon the charities of the Gospel, because their fate is less attributable to their own will. But we should not forget our own household—those "who have tasted of the heavenly gift" and who consequently feel the bereavement more intensely—on whom the light of the sanctuary once benumbed brightly and whose darkness is more painful from the contrast with which memory supplies them. Truly the death-bed of the exiled and deserted Catholic is pitiable. The recollections of time mis-spent and opportunities neglected crowding upon him—the soul weighed down by infirmity, guilt, and apprehension,—the moment of eternal doom approaching fast—the shadow of judgment darkening his death room; and yet of the thousand consolations which Religion supplies, the thousand views of hope which it opens upon the sinking spirit, not one to cheer him—no priest—no sacrament—no sacrifice. Still, there is the agonizing reflection, that such priceless assistance exists—but far away. Well may our correspondent say, that such a death-bed it is impossible to picture. Every good heart will offer its vows to Heaven that Bermuda be relieved; and every one with the spirit of christianity living in his bosom will accelerate the advance of assistance.

We have every reason to believe that Bermuda has occupied and does occupy a large share of attention in the proper quarter. We hope the day is not far distant when a clergyman will re-

side permanently in the Island, to impart the instruction and consolation of which the Bermudians are so worthy. Let them congregate together on Sunday and offer their prayers together to Him who said "where two or three shall be gathered together in my Name, I am in the midst of them." Let them collect their little ones around them, and teach them the value of the hopes that are in them. Let them keep the little flock together and prepare themselves by organisation to take the great advantage of any blessing which Heaven may confer; and the benefits secured by these exertions will be increased by the God who approved of them.

Would it to the benediction of those whom the world has blest in abundance be well exercised in distributing some tracts in Bermuda?

Very Rev. Dr. Timon, V. G. of St. Louis and Superior of the Order of St. Vincent of Paul, Rev. Mr. Arruagal, and Rev. Mr. Boullier, connected with the Seminary of the same Society, in the Diocese of New Orleans, were Passengers on board the ill fated Columbia.—We understand these Rev. Gentlemen are en route to Paris to assist at the election of Superior General of their Order, and transact other business of importance to the Zealous Institution to which they belong.—The festival of St. Vincent will be celebrated with great splendour on the 13th of this month in Paris, where they expected to have arrived, but for the disaster which delayed them.—Very Rev. Dr. Timon is one of the brightest ornaments which the Catholic Church can boast of in the United States.—He conducted retreats of the Clergy last year, in the diocese of New York and Philadelphia, & is distinguished for his learning, piety & zeal. They sailed on Sunday evening on board the Steamship Margaret for Liverpool. We wish them a speedy and favourable passage

We tender our thanks to the gentleman who has written us from Bermuda. We will write to him immediately as well as comply with his earnest wishes. The following is an extract from his letter:—

"Ireland Island, Bermuda, 20th May, '43.

Sir—
"Having (through the kindness of that excellent Clergyman, Mr. McSweeney, who recently visited these Islands) received a few numbers of a religious Publication entitled "The Cross," and highly approving of the instructions contained in it. I wish to become a subscriber to that Periodical. I am also authorized by Mr.

a subscriber to your Paper—to mention that he wishes to become a Subscriber to "The Cross," provided it can be sent without much expense to the Publisher or subscribers. If I would be allowed to pass my opinion on the subject, I would venture to say that—were you to appoint an agent in these Islands for the above Publication, and others of a similar description—you would obtain a very fair demand for such works, as they are the only source of religious instruction (I am sorry to say) the Catholic Community of these Islands can obtain. I often wonder when I read of Catholic Societies, which spend Thousands of Pounds for the Conversion of Pagans and Infidels in every part of the Globe, I say, I am astonished to see these Islands [with a great number of Catholics, civil and military,] overlooked and left destitute of all religious instruction, and consequently in danger of being led astray by a crafty and designing crew, whose pernicious doctrine is daily thundered forth against the true faith of Christ—I hope that such a state of things will not be allowed to last long, but that the authorities of the Church will be made acquainted with the deplorable state of the Catholics of these Islands. Good God, what an awful thing it is to witness a poor sinner at the point of death, and unable to obtain the consolations of his religion for his departing spirit—his feelings then surpass description. Excuse me Sir, for intruding so long on your valuable time, but it is in the hope of enlisting your sympathy and that of your Catholic fellow citizens in a Religious cause that I dwell so long on such a topic."

To Mr. JOHN P. WALSH.

A NEW BISHOP IN THE BRITISH PROVINCES.—
"The Right Rev. Wm. Dollard was consecrated on Sunday by the Right Rev. Dr. Turgeon, assisted by the Right Rev. Archbishop Sigoy and by the Right Rev. Dr. Bouquet, Bishop of Montreal. The ceremony was a splendid one; every one who knows how perfect the Canadian Clergy are in the knowledge and performance of ceremonies, can judge of the imposing spectacle the Cathedral offered on this occasion.—The three consecrating prelates, and the Bishop elect, with all their retinue, habited with all the munificence that their respective churches can afford—an immense concourse of people—exceedingly fine weather, and the deep attention paid by the dense congregation to the impressive and solemn rite—all was in harmony with the spirit of our Holy Religion, as well as with the pomp and splendor with which she decks herself on these great occasions. The newly consecrated prelate, whose dignified piety struck and edified us during the long and fatiguing ceremony, has, it is said, chosen Fr. Bedier for his Episcopal Sec. He intends to

set out for his diocese on Friday, and will bear with him the sympathies and affections of those who have had the happiness to appreciate his really apostolic virtues and his profound humility, during his stay in Quebec."—*Correspondent of the N. York Freeman's Journal.*

THE CATHOLIC CATHEDRAL OF MONTREAL.

To day the ceremony of the benediction of the Bells imported for this magnificent building will take place, and immediately afterwards they will be hung in the Towers of the Church. It is matter of much regret, that from reasons not to be overcome, one, and that the principal bell, remains behind. Those which have arrived were cast last year in the foundry of Thos. Mears, in Whitechapel, London—the one that is wanting will arrive by the first ship that may leave the port of London after it is in a fit state for embarkation; but it is understood that, at the time of embarking the rest, it had not sufficiently cooled to make its removal safe. This bell is, we believe, the gift of the Seminary of Montreal. The whole, when arranged, will form a complete chime; and has been framed by the very celebrated chime so long existing in York Cathedral, England. The Bells as yet arrived, have endorsed on one side, in the casting, the Arms of England—and on the other side the Arms of the Seminary. The whole have, upon the rim, the name of the founder.—*Montreal Paper.*

The Life of the virtuous Mary Diaz.

FROM THE FRENCH OF ABBE CARON.

"When comfort shall be taken away from thee, do not presently despair: but wait with humility and patience for the heavenly visit, for God is able to restore thee a greater consolation."—*Kempis.*

Mary Diaz was born at Vite, a little village of Old Castile, in Spain, of poor but virtuous parents. They strove to give her a Christian education, and the little Mary profited so well by their pious lessons, that she soon became the edification of the villagers. From reason's dawn she was remarkable for her tender piety,

her docility, obedience, modesty, and fervor in the church, already evinced what she would one day become.

As she advanced in years, her progress in virtue became more striking. She carefully shunned those plays and sports which could wound the delicacy of her conscience, and while her young companions amused themselves, she conversed interiorly with God, or listened to the words of life which he never refuses to speak to the humble, simple, and docile. Nevertheless, her devotion was not gloomy, repulsive, nor of that melancholy cast which often brings piety into discredit; the peace of her soul beamed on her countenance, and lent to her virtue additional charms.

Mary never sought to be dispensed from any duty, under pretence of having more time for prayer, though she found in this holy exercise her greatest delight. Animated with an holy and warm affection for her parents, she cheerfully divided with them the assiduous and painful toils of a country life. For forty years, she was their joy and consolation, while her virtues rendered her to the surrounding neighbourhood, "the good odour of Jesus Christ." It was truly admirable to see how well she united indefatigable labor with a spirit of recollection; and a perfect equality of temper with the unceasing attention which

required... She was ever most careful to purify herself from her trivial faults in the sacrament of penance, and the holy Eucharist, in which she often participated, was to her a source of the most precious graces.

God having by a happy death, recompensed the virtuous life of her parents, Mary determined to give herself wholly to him. She distributed to the poor the little means she possessed, with a generosity that evinced her unbounded confidence in Providence, and shortly after set out for Avila, where she entered into the service of a lady of rank and fortune. Simple as the dove, she soon became an object of scorn to her fellow-servants: they loaded her with injuries and contempt, and often pushed their malice so far, as to refuse her the portion of food which was allotted her. They gathered even from her piety, new motives for treating her with cruelty.

The poor creature bore their unkindness and injustice with unalterable sweetness and patience, and never betrayed the least symptom of ill-humour or discontent. Affable and mild towards her persecutors, she suffered all the pain they occasioned, in silence, for the love of Christ; so that six years passed in this manner before her mistress became acquainted with her sufferings. This seems extraordinary; but the like often happens among ourselves. Many of our modern matrons, though pious in appear-

ance, are often very careless of their servants, and negligent about their domestics; such was the case with this lady, but as soon as she was reminded of her duty, she speedily remedied the evil, and gave Mary sensible marks of esteem and confidence.

This series of afflictions acquired great merits for the generous Mary, for the true Christian draws from his sufferings advantages the most precious. They became, indeed, for this daughter of the cross, a source of abundant graces. Long before this period, she had consecrated herself to God, by the vow of chastity; she now wished to draw the knot still closer, by making the vows of obedience and poverty.* She was most submissive to, and candid with her Confessor; revealing to him all the views and designs with which she was inspired. He approved of all, but was unwilling to receive her vow of obedience; however, this did not hinder her from practising it in the greatest perfection: no person could be more obedient than she was. Thus she evinced the solidity of her devotion, and preserved herself from the many dangers to which self-will conducts in the spiritual life.

Feeling that our Lord called her to closer retirement, and anxious to correspond with the sweet attractions of grace, she begged and ob-

* None of these vows should be made without consulting our director. — 525

tained permission of Alvarez de Mendoza, then Bishop of Avila, to lodge in a little chamber which opened into the church. There it was her chief delight to pass the day and night in adoration before the Holy Sacrament. Prayer and mortification were now almost her sole occupation. She seldom went abroad except for confession to the church of the Jesuits, and to visit some pious ladies, who, though of high rank, delighted in cultivating the acquaintance of this humble servant of God. Desirous to profit by her pious converse, they contrived to find out her residence, so that Mary had now the mortification to see her holy exercises interrupted by their visits. But it was only leaving God for God; for her visitors were greatly edified, and often returned home amazed at her great lights on the mysteries of faith and the secrets of the interior life, which she could only receive from the Spirit of God.

Her humility (and we know that this is the basis of all virtue,) was now exposed to great danger, from the esteem in which she was held. Let us bless her divine Protector, who "jealous for her soul with great jealousy," preserved his own work, placing against public veneration the counterpoise of drynesses, disgusts, temptations and interior pains; sometimes permitting the devil to appear to her in frightful shapes. Mary supported with great courage and resignation this painful

state. She contented herself by saying, in all the simplicity of a saint, "Ah! Lord, surely you will not abandon me, since I have given you all I had to bestow." It is a great consolation for souls whom our Lord tries in the crucible, to meet confessors who understand the ways of, and act in concert with, the Spirit of God. Her director was no other than the celebrated Father Balthasar Alvarez, of the Society of Jesus, a person of consummate sanctity, and endowed in an eminent degree with the discernment of spirits. It was he who assured St. Teresa, whose confessor he was, that her visions, &c. which were then a problem in Spain, were of the divine spirit; and she declares in her writings, that she had never treated with him of any state of prayer, however sublime, with which he was not acquainted.

This good father soon saw that Mary Diaz was a strong and generous soul, who needed not the milk of children, but could live on the hard bread of tribulation and pain. Hence, in order to make her die to herself, and to perfect in her the work of God, he exercised her in every species of mortification, and treated her with great severity. She experienced nothing from him at times, but reprimands and humiliations. Sometimes he refused to answer her questions, or replied to them so harshly, that she was overwhelmed with grief. One day, that he saw her enter the church with

some new articles of dress, he called her, an I, after a severe rebuke, commanded her to go and leave this superfluous article in the middle of the street. The good Mary went instantly and obeyed the command, and then returned to speak to him: whereupon, he forbade her to go to communion that day, because of her pride, as he termed it. To this second trial she submitted without a murmur.

The wise director took care that self love might not find wherewith to feed itself in these occasions; for he persuaded his penitent that humiliations were particularly necessary for her, and not so much for trials of virtue, but as means to cure her pride. He but too well knew that many would bear to be mortified well enough, so that their vanity was flattered by the hope that it was only to try them instead of to cure them.

Being greatly annoyed by nocturnal fears, she got a little girl to sleep in her room; but the father having reproached her with thus showing a want of confidence in God, her Protector, she immediately dismissed the little one. The pious visits of which we above spoke, did not entirely meet his approbation, and he recommended Mary to keep her retreat more closely. She obeyed instantly (a single word sufficed for her) and absolutely forbade herself all such entertainments, though good in themselves, and productive of the spiritual advancement of others. Those persons complained bitterly of the man of God, and accused him of extreme severity. To a soul less humble than Mary, these murmurs would furnish a specious pretext to throw of the yoke of holy obedience; besides she had great zeal and charity, and strong fears of not employing the talent which God had given her

of benefitting others. Nevertheless she undertook his defence, and said would be unjust to blame Father Balthasar—"He has not absolutely commanded me not to receive or pay sins," said she to those ladies, "only advised me to be more solitary as retired—and is he not right? Would not such a course best suit my ignorance and rusticity?"

Notwithstanding such unlimited obedience, the Father became not more indulgent; whether it was that Mary might not contract for him too great an attachment, or for other reasons, he sometimes obliged her to confess to other clergymen; in which he no doubt evinced great prudence, as the contrary practice is subject to many inconveniences. The best founded confidence may be entirely lost or lessened for a time, and though it were only in one point, would it not be a great folly to expose one's self to tormenting anxiety in such an important matter as that of confession? Hence, in order to prevent abuses, and, perhaps, sacrilege, it is sometimes advisable not to be bound to one confessor, (not that we approve of the conduct of those who are continually changing directors, which is another abuse). Such was Father Balthasar's rule; and though Mary Diaz wished there might be an exception in her case, through the desire of increasing her merits, and of discharging his own duty, he would not depart therefrom.

Another time he forbade her to approach the holy communion (and her desire of it was very great, until he next time she made her confession to him. The following day she went early to the confessional, that she might not be disappointed. Several other came after, to whom, contrary to custom

the Father attended first, and when the clock struck eleven, he rose up and desired Mary to defer her confession till next day. But he treated her next day in exactly the same manner, and continued to do so for twenty days; however, she never murmured nor felt chagrined, though great her desire of the sacraments. Her virtue now deserved and obtained its crown, for the man of God admiring her obedience and docility gave her after this trial, permission to receive the holy Eucharist every day.

Among those who profess piety, how few are there who would willingly submit to such trials. Some would say the confessor was disgusted with them, and that they could not expect in future the same care and attention. Others would say, this priest is a respecter of persons; he would not treat us rudely if we were distinguished for birth, or wealth, or talents. While the more moderate would allege, that they could not penetrate the motives of such extraordinary conduct; and since frequent communion was their whole strength and consolation, it was strange to deprive them of it. But persons who would murmur and reason in this sort, have nothing of devotion, but the shell. If closely examined, they will be found full of self-love, fond of self-will, presumptuous, vain, slaves of their humours, inexorable and harsh towards others, easy and complying towards themselves, full of attachments inconsistent with true piety, and making devotion consist in long prayers and ceremonies, and frequent participation of the sacraments. What a gross illusion!

True, the holy communion is one of the most powerful means to support the weak, to cure the sick and imperfect,

and preserve the strong. But in its participation, we should be ever guided by humble obedience to our director; such was the sentiment of Mary Diaz.

The delay of her communion only served to purify her motives and inflame her love; in fact she became quite transported with amorous ecstacy, in expectation of her Beloved. It would be impossible to describe the glowing ardours and holy confidence with which she received her Lord. Her faith was so lively that he sometimes, in recompence, manifested himself visibly to her; and this happened so often that she imagined it was common to others, till one day as she mentioned it in all simplicity, some person expressed their amazement at a thing so unusual.

The principal fruit she drew from communion was an insatiable love of sufferings and humiliations. On these matters, so interesting to a follower of Christ crucified, she had a conversation with her confessor, which deserves to be narrated. Declaring to him her sentiments, she distinguished five species of suffering by which a person might glorify God: 1st, the inclemency of the seasons—heats, colds, wind, rain, storms, and tempests; however painful, she said persons should joyfully submit to sufferings of this kind, since it was God who made times and seasons. The winter is very cold at Avila, and as Mary was thinly clad, and dwelt in a room open on all sides, she suffered extremely. One day that she spoke to God of her suffering, he said, “Is it not I who made the seasons, how then can you complain?”

In the second class, she placed sickness, infirmity, hunger, thirst, labors, fatigues, poverty; all these should be

borne, she said, as the just punishment of sin.

The third sort, and one by which she thought a person might derive great profit, consists in bearing patiently the defects of others. St. Paul seems to place all perfection in this article—"Bear ye one another's burthens," said he, "and thus you will fulfil the law of Christ." And, O! how melancholy that many Christians, in other respects exemplary, fail in this point. Some appear angels abroad; but if followed into the bosoms of their families, are all sourness and ill-temper. What a pity not to make one generous effort to bear every thing from others, and give them no cause of vexation or chagrin.

Under the fourth head she placed the censure and contempt, which the misconduct of friends or relatives entails; though it is certainly unjust to censure a whole family for the faults of an individual, and great virtue is necessary to bear such a humiliation. In the last class, she places spiritual desolations, distractions, perplexities, and, in fine, every trial of this kind, whether it come from God, or men, or devils, by his permission. It is in these afflictions, said she, that true virtue appears in all its lustre, since the soul here finds her cross, where she would naturally seek her consolation.

What wonderful discernment is displayed in these maxims! One could scarcely suppose a poor illiterate villager capable of such judicious reflections, if we were not convinced that true piety, so far from enervating reason or lessening talent, enlightens the one and perfects the other. Indeed, her spiritual Father said, that if he had been useful to her in the attainment of perfection, she had been no less so to

him by the communication of her great lights.

Mary was now in her 80th year, her body attenuated by sickness and continual macerations, but her judgment quite sound, and her heart glowing in the furnace of divine love. Sometime before her death, she paid a visit to St. Teresa, with whom she was united by the closest ties of holy friendship.

It is delightful to hear the servants of God converse together: regarding the world as nothingness and vanity, Paradise, or rather the God of Paradise alone, occupies their heart and absorbs their faculties and powers. Of him only do they converse; his ineffable perfections are the subject of their entertainment. On this occasion St. Teresa said, "You charm me, dear Mary; how enchanted you must be, seeing yourself now at the end of your course, and ready to receive the promised crown." "Indeed, Mother Teresa," said Mary, "I am by no means elated at the prospect." "What," said the saint, "are you not anxious to go and enjoy God?" "No," said Diaz; "I would desire to remain suffering long on earth to give my God a proof of my love, for, dear mother, eternity is long enough to enjoy, and time is too short to suffer."

Our Lord, as is usual with him, amply rewarded these generous sentiments in speedily crowning the merits of his servant by a most happy death. She expired in peace. Her dissolution was occasioned as much by the violence of divine love as by the decay of nature. Her sanctity rendered her memory venerable to all who knew her. God grant that the example of her virtues may excite us to labour for their acquirement. May we imitate her humility, obedience, patience, and love

of solitude, which St. Ephrem styles, "the ladder to heaven, the school of prayer, the citadel of every virtue."

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Zeal of the Bishops for the Institution of the Propagation of the Faith.

It was in the following terms that the Bishop of Aire mentioned the Institution a few years ago, in a charge to his diocesans: "We have the happiness to announce to you a work fruitful in merits, and simple in execution; a work of which the consequences are so important for your salvation, and for that of the human race, that, if we were to neglect to communicate it, we should

be inexcusable in our own eyes, and we should regard ourselves as guilty before our Saviour and sovereign Judge. The object of this Institution is to spread the light of the gospel over the earth; and who can refuse to concur, when all that is asked from each is a *Patet* and *Ave* every day, and one half-penny every week?"

The Bishop of St. Flour. in these terms, pressed his diocesans to take part in the holy work: "It is less an act of grace than one of justice, which I propose to you. It is a tribute which Jesus Christ imposes on you, and not a favor that he demands of you. Can you live in a shameful indifference with regard to your brethren, the Christians of the missions? They are the more worthy of our zeal and piety from having closed their eyes to all human considerations, in embracing our holy religion, and joining us. Ah, what would not be their grief if they should be left without assistance! Would they not be in danger of falling back to idolatry, and of losing themselves for all eternity? You can stop them on the brink of the precipice; and if you do not, will you believe yourselves innocent before God?"

The Bishop of Verdun concludes as follows one of his charges: "To these men who give their liberty and even their lives for the cause of the faith, you will not refuse the sacrifice which we ask of you in the name of the Church. Your half-penny will help to save a soul from death, will cover the multitude of their sins, and will ensure for you an eternal crown in heaven."

The Bishop of Autun warmly presses his flock to sustain "this admirable Institution, which consoles the Church, repairs its losses, and causes it so gloriously to verify its inalienable title of

Catholic : establishing amongst Catholics a means of sustaining their faith, and of exciting their charity."

Thrice the Bishop of Lucon has recommended it to his clergy. We cite a fragment of his last circular : " Represent to the faithful of your parishes the profound affliction of these Oriental Churches, once so flourishing, and now so desolate ; the holy worship abolished, the faith extinguished in all hearts, everywhere defection, apostacy, and a monstrous idolatry. Represent to them the urgent wants of the Christian multitudes in China, where the blood of martyrs flow. Represent to them the favourable disposition of these inhabitants of the new world, where whole nations invite evangelical laborers whom our prayers and alms will contribute to procure. Never, perhaps did there appear a more abundant harvest."

The invitation addressed to the faithful by the Bishop of Frejus is no less pressing : " How worthy of admiration are these truly evangelical men, who sacrifice their repose, their health, and even their lives, if the glory of martyrdom be reserved for them, in order to propagate the divine light of faith in distant regions ! What an advantage must it beto ourselves, if we are associated with them in their labours !"

The remonstrances to the same effect of the Bishop of Bayonne cannot be read without emotion : " We again conjure you to remember the wants of our brethren, who are mourning in the darkness of infidelity, amidst an almost general defection : the Christian's soul is consoled by the spectacle of the immense good which results from the Institution for the Propagation of the Faith. We cannot too much, exhort our dear fellow-labourers to teach their

parishioners the immense advantage of this admirable association ; nothing can be proposed to them more worthy of their zeal."

The Bishop of Montauban has published a special charge in favour of this Institution. We regret that we cannot cite the whole of it. He begins by reminding us of the value of the souls of the infidels. " The price of a soul," he remarks, " is the blood of Jesus Christ. Can we then be insensible to their loss, and refuse to make a slight sacrifice to save them from the demon ? If they should perish through our avarice, will not God require from us an account of the blood of his Son ?"

The Bishop of Puy has also employed an entire charge in recommending this Institution. " The Institution for the Propagation of the Faith," observes his Lordship, " is as much superior to other works of beneficence as spirit is above matter, as the good of eternity is preferable to temporal good. It is not merely an act of beneficence which you perform towards the erring people ; it is an apostleship which you exercise amongst them. The halfpenny which you devote to this Catholic work is not merely the price of the piece of bread which will help to support the laborious life of an evangelical labourer : it is the word which will convert souls ; it is the doctrine which will enlighten the ignorant ; it is the voice which will shake the desert, which will uproot the most inveterate habits, and soften the hardest hearts. When you offer this halfpenny, it is not an ordinary mite of alms which you cast in the lap of the poor : it is then, dear brethren, you who preach with the missionary, and who baptize with him. If they have persecuted me, they will persecute you ; said the Saviour ;

Thus may you hear hostile voices decrying the Institution for the Propagation of the Faith, and ascribing it to a political end. Have they not represented its collectors as legions ready to move its offerings as treasures to defray the expense of formidable expeditions, and its whole scheme as a black design to cause the nations to relapse to barbarism, under the pretence of restoring men to the original dignity of their nature, created to the image of God? But the heart of a disciple of Jesus Christ is not troubled or dismayed when calumniated. The employment of the funds confided to it to spread the fire which the Saviour has come to bring into the world, can be easily ascertained. Every year an exact statement of it is published; the sum given to each mission is clearly specified; the names of these missions and of their chiefs is a secret to no one. Ask the confessors who are in chains, whether their brethren in France have remembered their captivity? Ask the orphans and the sick in North America, whether it be true that the daughters of St. Vincent of Paul have come to take care of their youth, or to console their bed of grief? Ask all these rising churches, whether the Institution for the Propagation of the Faith has not been their Providence for many years, whether it has not endowed them with flourishing communities and superb temples? Ask the magistrates of the United States, from what part these angels of consolation have come to attend the sick of all communions, and whose numbers increase in the same proportion as the terror augments? Ask them, whence have come these men who show so much contempt for danger and such an inclination to die, and you will be convinced that the sums collected by the Institution for the Propagation of the Faith have reached their destination since they have produced such wonders." Then, turning to his clergy, the prelate continues: "It is to you, ministers of the gospel, that it has been given to comprehend all the excellence of this institution; you ought to be its firmest supporters, and its most ardent apologists. Are not you sent as the redeemer to snatch these infidel souls from the power of darkness, and to lead them into the kingdom of the beloved Son of God? On the day of your ordination, were not you also made sisters of men? And ought you not to go in search of them, even to the depths of the gulph of iniquity in which they hide themselves? If the grace of the imposition of hands be not weakened in you, can you throw a glance at those countries, white for the harvest, where there are so few labourers, and such an abundant crop to reap, and not feel the sacerdotal spirit awakened in your heart? Millions of supplicating hands raised from all parts of the world, are asking for the light of faith, and peace of conscience, and we, the propagators, born of this faith and the dispensers of this peace, shall we be deaf to these supplications which caused the Son of God to come down upon earth? It will not be so, shepherds of souls: you will recommend to the charity and Catholic zeal of *your* flocks the spiritual wants of the flocks which wander here and there without shepherds, and which are daily decimated by the devouring teeth of ravenous wolves. If this zeal could grow cold, you would revive it by your frequent exhortations; and if this charity could be wearied, you would reanimate it by your example." Then, turning to the poor, the bishop reminds them that the

work of propagating the faith is also their work, since it is that of all Christians: all are called to concur in it, all, according to the strength and means given to them by Providence. "Poor of Jesus Christ," he continues, "think not that your indigence deprives you of the honour to co-operate with the excellent Institution for the propagation of the Faith. You have no money to give; then pray, and your prayer favourably heard will decide vocations—will send evangelical labourers—will prepare the way for truth—and will make hearts submit to it. Pray! Pagan families are only awaiting your prayers to give the consoling spectacle of a Christian society, such as was seen in the time of the Apostles; and the kings of the East will come to place at the feet of Jesus Christ the offering of a docile spirit, and of a heart conquered by grace. Pray and fast! and the sovereign pastor of the Church will send new sheep under his pacific crozier, and if it be not given to him to be the sole pastor of one flock, he will see extended at least the bounds of his empire of meekness, and his paternal benedictions will fall on a greater number.

The Archbishop of Chambéry styles this Institution the most beautiful religious creation of modern times. The Bishop of Liege, who has twice recommended it, speaks of the benedictions which it draws down upon those who co-operate with it. The Bishop of Siou, in Switzerland, reminds us flock of the ardour with which all the impious throughout Europe endeavours to seduce the faithful people, to entice them into errors contrary to faith, and to corrupt their morals by infamous doctrines. "When so many insane men," says the prelate, "blinded by their hatred

against the religion of Jesus Christ, boast with an incredible malice of their attempts to overthrow it, how is it possible for the true Christian not to be animated with zeal to defend and propagate it throughout the world? How can he refuse assistance to apostolic men, to spread the light of the gospel, these new apostles give all that they possess, even to the last drop of their blood! Shall we suffer the wicked to show more ardour, to make more sacrifices for evil than we do for good? Far from us the thought!

The Bishop of Aosta, in Piedmont, approves of the establishment of the Institution within his diocese, in these terms: "This Institution approved, recommended in the most pressing manner by all the bishops of France, and by many of those of other countries, enriched with the favours and benedictions of the Sovereign Pontiff is become a Catholic work. Considering, besides, the spiritual advantages which it procures for its associates, we sincerely desire to see it established and prospering in our diocese.

In the centre of Italy, the archbishop of Lucca has published a pastoral letter for the same purpose. After stating the origin and object of the Institution, he adds: "We hasten to make it known to the faithful confided to our care, and we exhort them earnestly in the Lord to be the first in the centre of Italy to give the example of receiving it."

In fine, the Bishop of Annecy, in Savoy, expresses himself in these terms, in one of his charges for Lent: "At the present day there is a kind of alms, of which the results are incalculable, and which will cause whole nations to take part in our..."

the sea, it is true, but before arriving at their destination they will pass through heaven, and will become vested with almighty power by approaching the throne of mercies, which will open, as it were, to cover with benediction those who have offered them, as well as those for whom they are destined: these alms are the money which is given for the Propagation of the Faith."

We shall conclude this review with borrowing the language of a virtuous ecclesiastic, in a circular relative to the Institution, disseminated through the diocese of St. Flour: "We are all invited to contribute to the promotion of this work, the most holy that was ever undertaken; but they are priests above all who are especially called upon to concur in it. We occupy here the place of Jesus Christ,—*Pro Christo legatione fungimur*. Each priest, charged with the functions of the sacred ministry, can engage the faithful to assist it in his preaching, in catechising, in his direction of conscience, in his relations with his parishioners, and, above all, in his prayers. The superiors of religious communities, each of a college, can also do it. In convents and schools, nothing can be more praiseworthy than the making known the excellence of this Institution. In great and little seminaries, instructions on this head will occasion and develop vocations. In colleges and primary schools, they will give the pupils a high idea of the religion which inspires so much courage, and operates so many prodigies. The young associates will despise the prevailing taste for play and debauchery: they will comprehend, the dignity of man; because the Annals, which should be disseminated as much as possible, by plac-

ing them in communication with all parts of the globe, will develop in them a number of ideas respecting religion, commerce, civilization, and the customs of other nations; ideas which they would otherwise not have had, and which will extend the sphere of their knowledge, and make them disdain the miserable publications which falsify the judgment and corrupt the heart. Can fathers of families discover a more secure pledge for the morals of their children than by associating them with the Institution for the Propagation of the Faith? In short, the least instructed Christian, can successfully co-operate with this work, and reap for himself the most abundant benedictions."

Gratitude of the Bishops and Missionaries in Infidel Countries.

We have heard the prelates of Europe recommending this institution to the faithful; let us now lend an ear to the testimonies of gratitude which it receives from the distant churches which it has assisted, for it is consoling to know that so many hands are raised to Heaven to invoke blessings on our heads. It would require an entire volume to give in detail all these testimonies. We have only to turn over the Annals to find in each page some instances: at one time, it is the Chinese catechist expressing his gratitude to us, for having opened heaven to him by sending missionaries; at another, it is a confessor acknowledging us as his fellow-labourers, on the ground of our having subscribed to this Institution for the Propagation of the Faith. The Bishop of Cincinnati prescribes public prayers for all its associates; and the vicar apostolic of Siam writes from the centre of Asia, and on his death-bed,

to express to them the gratitude of his heart for having contributed, by the assistance which he has received from it, to the success of his ministry. "After forty years," he says, "spent in the missions, being now attacked by a serious illness, I can have but few days to live. God will soon call me to give an account of my administration. If I should obtain grace before him, as I hope from the bottom of my heart, not in consideration of my merits, but through his infinite mercy and the merits of our divine Redeemer, I shall still bless your charity, my dear brethren in Jesus Christ, and I shall implore for you the most abundant benedictions."

On two occasions, the bishops of the United States, assembled in council, have transmitted to us the solemn thanks of their churches. We shall cite some of their encouraging words: "The beneficent hand which in your Catholic zeal you extend to all parts of the earth, has spread a holy joy through our cities, and even amidst our forests and deserts. On concluding the sessions of this council, we are bound in the name of religion to express to you our warmest gratitude." The bishops then speak of the number of churches and seminaries which have been raised by means of the alms transmitted to them, through the Institution for the Propagation of the Faith. At a very moment when the second council of Baltimore was addressing this letter of thanks to the members of the Institution, at a distance of six thousand leagues from thence Mr. Gagelin, two days before his martyrdom, was promising from the bottom of his dungeon to remember them before God. This holy missionary, condemned to death through hatred of the religion of Jesus

Christ, which he had preached, whose noble courage extorted the admiration even of the idolators of Cochinchina, has thus become for the Institution a second patron and special protector.

A flame of divine love is that which the blessed apostle requires when he says: "Omne quodcumque feceris, aut in verbo, aut in opere, omnia in nomine Domini nostri Jesu Christi." (Ad Colos. iii. 17.) "All whatsoever you do, in word or in work, all things do ye in the name of the Lord Jesus Christ." And such a flame is that which is exemplified to us in the glowing expression of St. Ignatius, when he exclaims: "Quid ego, Domine, extra te volo, aut quid velim?"—"What do I wish,—what can I wish out of Thee, O Lord." Or that of the blessed St. Gertrude, when, all on fire, she cries out, as if it were in an ecstasy of love,—and oh! that we would all, in all we do, in the simplicity of our hearts, say the same—"O Deus, hoc opus tibi offero per Christum Filium tuum ad laudem tuam."—"To Thee O God, I offer up this work through Christ, thy Son, to thy praise." And what is this work?—what are all works?—what is every work?—and how shall this or that work, all works, every work, be, as St. Gertrude did hers, offered up as a sacrifice of praise to God? Let us not, but St. Augustine reply: "Qui non cessat bene vivere, semper laudat Deum."—"He that ceaseth not to live well, ever praiseth God." Wherefore it behoves us to order our hearts, that the emotions thereof may flow from our lips, as through a conduit of living waters, and as a channel of an eternal fountain." As St. Paulinus said of St. Augustine, "Os tuum fons aquae vivae, et verum fontis aeterni merito dixerim."—*Catholic Magazine.*

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