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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 21, 1843.

No. 8

WEEKLY CALENDAR.

- April 23. Low Sunday, Octave of Easter.
24, Monday, S. Fidelis of Sigmaringa Mart.
25, Tuesday, S. Mark, Evangelist. Litanies of the Saints recited.
26, Wednesday, SS. Cletus and Marcellinus Popes and Martyrs.
27, Thursday, S. Anastasius I. Pope and Confessor.
28, Friday, S. Leo the Great (from the 11th Pope, Confessor and Doctor.
29, Saturday, S. Peter, Martyr.

Paschal Time.

LOW SUNDAY.

After the solemn benediction of the Baptismal Font on Holy Saturday, the Sacrament of Baptism is administered and the new members of the Church after they have been washed in the laver of regeneration, are clothed in white garments to denote the stainless purity of the grace they have received, and their bounden duty to preserve unsullied the precious whiteness of this Baptismal robe. In former times the Eves of Easter and Pentecost were the principal seasons for the administration of the holy rites of Baptism, and when the regenerated Catechumens were clothed in the garment of righteousness, they continued to wear them, in those

days, during the entire Easter week, and as they appeared for the last time with them in the Church on the Sunday, the Octave Day of Easter, that day was called *Dominica in albis* or "The Sunday in white garments," a name which it still retains in the Roman Missal. The memory of this ancient and venerable custom is still preserved in the Church. In the ceremonial of Baptism, immediately after the Sacrament is administered, and the crown of the head anointed with the sacred chrism—an unction significative of the regal and sacerdotal dignity to which the child of God is raised—the minister of the Church places a white garment on the newly-baptised, saying, "Receive this white garment which mayest thou carry unstained before the judgment seat of our Lord Jesus Christ, that thou mayest have eternal life Amen." This is a season, therefore, at which every Christian should be forcibly reminded of the grace and obligations of his Baptism, and the thanksgiving he owes to God for having been called to the true Faith, and made a member of the Holy Catholic Church, that glorious Society, of all ages and nations. For, we were all "children of wrath" we were all "conceived in iniquity and in sin. "None was clean"

from this foul taint, no 'not even the infant of one day old.' Yes, 'we were at one time darkness, but now Light in the Lord.' We should therefore chaunt our grateful and affectionate Alleluias to Him 'who called us out of darkness into his admirable light,' and remember the solemn promises we made to God on the day of our Baptism, when in presence of his angels, and of his Church on earth, we renounced the devil with all his works and pomps. On that memorable occasion the Prince of darkness was expelled from our hearts and 'the charity of God poured abroad into them by his Holy Spirit dwelling within us.' The minister of the Church said, by her authority, to Satan. 'Depart, unclean spirit from this creature of God, and give place to the Holy Ghost, the comforter.' Woe to the unhappy Christian who shall contradict this blessed exorcism, and expel the Holy Spirit from his heart, to make room for the Devil! For, when we consent to grievous sin, we invert the language of the Church, we change her benediction into a curse, we 'contristate the Holy Spirit' and we say to that consoling spirit if not in words, at least in our actions; Depart, thou spirit of holiness, purity, and truth, and give place to Satan the 'Father of lies' the 'murderer from the beginning,' the foul demon of uncleanness and sin. Oh what a dreadful malediction falls on the sinner's devoted head when he thus expels the

Holy Ghost, and introduces the Prince of darkness!

Let us therefore renew at this solemn season our Baptismal vows. Let us ratify the solemn promises made in our name by our sponsors at the sacred font. Let us profess our undying attachment to our holy faith, and value that precious gift of God, 'without which it is impossible to please Him' more than all the treasures of the world. Let us offer our hearty and unfeigned thanksgiving to Him who called us out of his pure mercy to the knowledge of this saving faith in preference to so many millions who are still buried in the darkness of error. Let us resolve by every means which pure charity and enlightened zeal will furnish us, to propagate that heavenly faith, and to extend on earth the spiritual kingdom of Christ. Let us say from the fervour and sincerity of our whole hearts,

I RENOUNCE THE DEVIL, WITH ALL HIS WORKS AND POMPS.

Blessing of the Baptismal Font on Holy Saturday.

We imagine we shall render an acceptable service to some of our country readers by publishing in English from the Missale Romanum the solemn benediction of the Font of Baptism which was performed by the Bishop on last

Saturday with all the ceremonials which our Holy Church prescribes.

When the Choir, the Clergy, and Bishop were advancing in procession from the Sanctuary to the Baptisterium, the following Tract was sung from the Psalms.

Sicut Desiderat. As the hart panteth after the fountains of water; so my soul panteth after thee O God. V. My soul hath thirsted after the living God: when shall I come and appear before the face of God? V. My tears have been my bread day and night, while they say to me every day: Where is now thy God?

The Lord be with you. R. And with thy spirit.

Let us pray. *Concede.*

GRANT, we beseech thee, O Almighty God, that we, who celebrate the gift of the Holy Ghost, may, by the inspiration of heaven, earnestly thirst after the fountain of life. Through. R. *Amen.*

Having entered the font he said—

Let us pray. *Onnipotens.*

O ALMIGHTY and eternal God, be present at these mysteries, be present at these sacraments of thy great goodness: and send forth the spirit of thy adoption to regenerate the new people whom the font of baptism bringeth forth: that what is to be done by the ministry of us thy servants, may be accomplished by the effect of thy power. Through our Lord Jesus Christ, thy Son, who with Thee in the unity of the same Holy Ghost liveth and reigneth one God!

Then raising his voice he chaunted in the beautiful tone of the preface

For ever and ever R. Amen.

V. The Lord be with you. R. And with thy spirit. V. Raise up your hearts on high. R. We have them raised up to the Lord. V. Let us give thanks to the Lord our God. R. It is meet and just.

It is truly meet and just, right and available to salvation, to give thee thanks always, and in all places, O holy Lord, almighty Father, and eternal God: who, by thy invisible power, dost wonderfully produces the effects of thy sacraments; and, though we are unworthy

to administer such great mysteries, yet, as thou dost not abandon the gifts of thy grace, so thou inclinest the ears of thy goodness even to our prayers. O God, whose spirit in the very beginning of the world moved upon the waters; that even then the nature of water might receive the virtue of sanctification: O God, who by thy water didst wash away the crimes of a guilty world, and by the overflowing of the deluge didst give us a figure of regeneration; that our and the same element might, in a mystery, be the end of vice, and the origin of virtue; look down, O Lord, on thy Church, and multiply in her thy regenerations, who by the streams of thy abundant grace, fillest thy city with joy, and openest the fountains of baptism all over the world for the renewal of the Gentiles; that by the command of thy majesty it may receive the grace of thy Son from the Holy Ghost.

Here the Bishop divided the Water in the form of a Cross.

Who by a secret mixture of his divine virtue may render this water fruitful for the regeneration of men; to the end that those, who are to be sanctified in the immaculate womb of this divine font, and are to be born again new creatures, may come forth a heavenly offspring; and that all, however distinguished by age in time, or sex in body, may be brought forth in the same infancy by grace, their spiritual mother. Therefore may all unclean spirits, by thy command, O Lord, depart from hence: may all the malice of diabolical wiles be entirely banished; may no power of the enemy prevail here; let him not fly about to lay his snares; let him not creep in by his secret artifices: let him not corrupt with his infection.

Here the Bishop touched the water with the palm of his hand.

May this holy and innocent creature be free from all assaults of the enemy, and purified by the destruction of her malice. May it become a living fountain, a regenerating water, a purifying stream; that all those that are to be washed in this saving bath, may obtain, by the efficacy of the Holy Ghost, the grace of a perfect purification.

Here he made the sign of the Cross three times over the Font, chaunting

Wherefore I bless thee, O creature of water, by the living \times God, by the true \times God, by the holy \times God; by that God, who in the beginning separated thee by his word from the dry land, and whose spirit moved upon thee.

Here he divided the water with his hand, and threw some of it towards each of the four quarters of the World, singing

Who made thee flow from the fountain of paradise, and commanded thee to water the whole earth with thy fourrivers. Who changing thy bitterness in the desert into sweetness, made thee fit to drink; and produced thee out of a rock to quench the thirst of the people. **B**less thee also by our Lord Jesus Christ, his only Son; who, in Cana of Galilee, changed thee into wine, by a wonderful miracle of his power. Who walked upon thee dry-foot, and was baptised in thee by John in the Jordan. Who made thee flow out of his side, together with his blood, and commanded his disciples that such as believed should be baptised in thee, saying: Go, teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost.

Do thou, O almighty God, mercifully assist us who observe this commandment; do thou graciously inspire us.

Here breathing thrice upon the Water in form of a Cross, he continued,

Do thou with thy mouth bless these clear waters; that besides their natural virtue of cleansing the body, they may also prove effectual for purifying the soul.

Then he dipped the Paschal Candle into the water three different times, singing each time in a higher key,

May the virtue of the Holy Ghost descend into all the water of this font.

He then breathed thrice on the water and continued,

And make the whole substance of this water fruitful, and capable of bringing to a new life.

He then took the Paschal Candle out of the water, and concluded the chaunt as follows,

Here may the stains of all sin be washed out; here may human nature, created to thy image, and reformed to the honour of its author, be cleansed from the filth of the old man: that all who receive this sacrament of regeneration, may be born again new children of true innocence.

He then recited in a lower voice, Through our Lord Jesus Christ, who is to come to judge the

living and the dead, and the world by fire. Amen.

Here one of the assisting Priests sprinkled the faithful with the Blessed Water, after which the Bishop poured into the font in the form of a Cross some of the Oil of Catechumens, saying,

May this font be sanctified and made fruitful by the oil of salvation for such as are to be born anew in it, unto life everlasting. R. Amen.

He then poured in the Chrism, saying,

May this infusion of the chrism of our Lord Jesus Christ, and of the Holy Ghost the Comforter, be performed in the name of the Holy Trinity. R. Amen.

Finally, he poured the Oil of Catechumens and the Chrism together in the form of a Cross, saying,

May this mixture of the chrism of sanctification, and of the oil of salvation, and of the water of baptism, be performed in the name of the Father, and of the Son, and of the Holy Ghost. R. Amen.

He then mingled the oil with the water and distributed it with his hand throughout the entire font, after which the Bishop and Clergy returned in procession to the Altar, when the Litanies of the Saints were sung, and the Pontifical High Mass commenced.

Holy Week.

During the past week the Catholics of Halifax had the inexpressible comfort of beholding the solemn services of our Holy Religion conducted with unusual splendour at St. Mary's. On Palm Sunday the Bishop and his at-

some time before the usual hour of High Mass. Tierce was chaunted by the Choir, His Lordship robed and the ceremony of the Blessing of the Palms commenced after which the Bishop distributed them to the clergy, students and children of the Choir, whilst the appropriate Antiphons, &c., were sung. The Procession of the Palms then slowly advanced through the centre aisle, and all who composed it, bore their Palms in their right hands except the Bishop who carried a large Palm branch ornamented with crosses and flowers, in his left hand, whilst with his right he gave his repeated benedictions to the faithful as he moved along. At the return of the Procession the usual verses and responses were sung within and without the great entrance of St. Mary's* and when the Sub-dea-

* The following ancient hymn *Gloria, laus et honor* in hexameter and Pentameter verses, was sung on this occasion.

To thee, O Christ, be glory, praises loud;
To thee *Hosanna*, cried the Jewish crowd.

R. To thee.

We Israel's monarch, David's Son proclaim:
Thou com'st, blest King, in God's most holy name.

R. To thee.

Angels and men, in one harmonious choir,
To sing thy everlasting praise conspire.

R. To thee.

Thou Israel's children met with conqu'ring palms,

To thee our vows we pay in loudest psalms,

R. To thee.

For thee on earth with hough they strew'd
the ways:

To thee in Heaven we sing melodious psalms,

R. To thee.

Accept this tribute, which to thee we bring, ♯
As thou didst theirs, O good and gracious

King,
R. To thee.

con who bore the Processional Cross knocked thrice at the door, it was opened and the entire Procession re-entered the Church singing 'At the entrance of our Lord into the holy city the Hebrew children declaring the resurrection of life, * With palm branches cried out: Hosanna in the highest. V. When the people heard, that Jesu was coming to Jerusalem, they went out with palm branches, &c. as above to V.'

At the return of the procession to the sanctuary, High Mass was sung at which the Bishop assisted pontifically, and when Mass was over Sext was chaunted by the Choir.

On Monday and Tuesday a very handsome Repository for the Blessed Sacrament was tastefully fitted up, near the Baptisterium.

On Wednesday evening the office of Tenebræ commenced, and the lamentations of the Prophet Jeremy were pathetically sung. The Tenebræ was conducted in the same manner on Thursday and Friday evenings. The Bishop was assisted in performing this mournful duty by ten clergymen, the students of the College, &c.

On Holy Thursday morning the ceremonies commenced at 9 o'clock. This being the memorable day on which our Lord instituted the adorable mystery of the Eucharist, the decorations of the Altar and Church, and the dresses of the Clergy betokened the solemnity of the festival. None was tendants appeared in the sanctuary

chaunted by the Choir, after which the Bishop commenced a Pontifical Mass, at the close of which he administered the Holy Communion to the assembled Clergy, and to several hundreds of the faithful. He also solemnly blessed, during this Mass, the Holy Oils, viz.: the Oil of the sick for Extreme Unction and the blessing of Bells; the Oil of Catechumens, used in blessing the Baptismal Font, in conferring baptism, in consecrating Churches and Altars, in ordaining Priests, and in the blessing and coronation of Sovereigns;— and the sacred chrism composed of Oil of Olives and Balm of Gilead, which is used in anointing the crown of the head after baptism, on the forehead in confirmation, at the consecration of Bishops, of Chalices and Patenas, and at the blessing of Bells. The prayers and chaunts which accompanied the blessing of these holy unguents were singularly beautiful and impressive. Two hosts having been consecrated on this day, one was reserved for Good Friday, in which, properly speaking, no mass is celebrated, because no consecration of the sacred elements takes place on the day when the sacrifice of the Cross was offered in a bloody manner on Calvary. Accordingly the Bishop carried the Host in solemn procession to the Chapel of the blessed Sacrament which had been previously prepared and adorned with lights and flowers. During the procession *Pange lingua gloriosi*, composed by that stu-

pendous genius St. Thomas of Aquin, in honour of the blessed Sacrament, was sung by the Choir, whilst the Most Holy was continually incensed by two Thurifers, the Clergy, &c. walking with lighted wax tapers. At the return of the Procession the Mass was concluded; Vespers were chaunted in the Choir, and the Bishop then proceeded to the denudation of the altar, which while he was stripping of all its ornaments, the Clergy and Choir chaunted the Antiphon, 'They divided my garments amongst them, and for my coat they cast lots,' together with the whole of the 21st Psalm: 'O God, my God, look upon me,' &c. We should have observed that at the blessing of the Oils on this day, six of the Clergymen were attired in their full sacerdotal robes. The chasubles which they wore, together with the dress of the Bishop and his attendants being of the most costly materials, the effect of the whole was extremely grand. Indeed, throughout the whole week, it was evident that no expense was spared in contributing to the decorations and beauty of the Lord's House, and thereby impressing every beholder with respect and devotional awe for the majesty of the great God whose mysteries were celebrated.

On Good Friday morning the whole Church wore the aspect of desolation and mourning, all the ornaments and pictures were either taken away or covered. The sacred edifice was hung

in black. The Bishop and Clergy appeared in the Sanctuary before nine o'clock, and in the plainest dresses of their respective orders. None was mournfully recited in a low voice, after which his Lordship prepared to vest himself in black for the Mass of the Presanctified. On this day of general mourning the Bishop, according to the prescription of the ceremonial, appears not at his usual throne at the Gospel side of the altar, but vested, &c. at a low plain seat in another part of the choir. When he and his attendant were vested in black, they prostrated on their faces at the foot of the altar, and meantime the Acolythes spread on it one of the plain altar linens. The service then commenced by a Lector reading from the Prophet Osee, vi. 1. 6. after which the Passion of our Lord, according to St. John, was sung in different parts, by the Bishop, the Rev. Mr. Doyle of Lunenburg, and the Rev. Mr. O'Brien. The various Orations and Collects for the Head of the Church and all its members, for the Catechumens, for all who are in error, disease, in prison, on a journey, at sea—for those tainted with heresy and schism, for the conversion of the Jews and Pagans, &c. were afterwards sung by the Bishop, at the Epistle side of the Altar. The Cross was then exposed, and the veneration of this sacred symbol of redemption took place, during which the *Improperia* or Reproaches of Christ to the Jews were chaunted. This part of the Ceremony

being over, a Procession was formed as on the preceding day, and all advanced to the Repository, from which the Bishop carried back the most holy Sacrament, the choir singing *Vexilla regis prodeunt*, the touching hymn of the Passion. His Lordship then continued at the altar the *Mass of the Presanctified*, and after his communion, Vespers were said in Choir and the stripping of the Altar took place as on the day before. During this morning service the Rev. Mr. Quinnan preached the Passion Sermon. Another Sermon on the same dolorous subject was delivered to a most crowded audience in the evening after the office of *Tenebræ* by the Rev. Mr. Kennedy of Prospect.

On Holy Saturday the Ceremonies began at 8 o'clock in the morning, the Bishop blessed the new fire, and the 5 grains of incense for the Paschal Candle, the Benediction of which was chaunted at the altar. The twelve prophecies of the O'd Testament were then sung by the Clergy and Students of the College, whilst the Bishop read them in a low voice at his throne, and chaunted the usual Collects between each. All then proceeded to the Baptisterium to the blessing of the Baptismal Font which we have described elsewhere. The procession then returned to the Sanctuary; the Bishop and his attendants prostrated at the foot of the altar, the Litanies of the Saints were sung, towards the close of which his Lordship with his Deacon and Subdeacon rose, changed the viol

vestments, which they had hitherto worn, and robed themselves in white for the joyful Mass of Easter Eve, which was celebrated by the Bishop. The joys of the Paschal tide were announced to his Lordship by the Subdeacon who after having chaunted the Epistle approached him, saluted him and sung: *Reverendissime Pater annuntio vobis gaudium magnum quod est Alleluia. Right Reverend Father I announce to you great joy, which is Alleluia.* He then kissed his Lordship's hand. This glad song of jubilee to God was then taken up by the Bishop, who sang the Alleluia three times, on each occasion, in a higher key, and thrice was he responded to by the whole choir. At the conclusion of the Pontifical Mass, Vespers were sung in the Choir. On Easter Sunday the Church looked remarkably beautiful, and all the ornaments in good taste. After Tierce, the Pontifical Mass of the Resurrection was solemnly celebrated by the Bishop, and thus concluded a week which will be long remembered by the Catholics of Halifax.

Prayers for assisting devoutly at the
Holy Sacrifice of the Mass.

FAITH.

GREAT GOD! Eternal Truth! I most firmly believe, that in this adorable sac-

rifice Jesus Christ, my Saviour is going to immolate himself, and to place himself in a state of death, for the sins of the world. I believe with the same faith all the sacred mysteries which are about to be renewed on this altar, because you have revealed them.

INVOCATION.

Grant me, O Lord, the graces that are necessary for me to assist at this Holy Mass, with all that attention, respect, devotion, and love, which so august a sacrifice requires. And you, O Blessed Spirits! who are to be, like me, the witnesses and adorers of the Great Victim that is going to offer himself, assist me in glorifying this God of my salvation, on the Altar where his Love will again sacrifice him for all mankind, and for me in particular.

Grant, O Lord! that I may not be present here like the sacrilegious Jews, the murderers and blasphemers of a dying God. May I rather conceive at this moment the most lively sorrow for my sins, through the love of you; and may I participate in the fruits of this Great Sacrifice, through the pardon which I hope and humbly implore from your mercy.

OFFERING AND DIRECTION OF INTENTION.

O my God! I desire to assist at this Holy Mass, to comply with the precept of the Church, (if it be a Mass of obligation,) in memory of the Passion and Death of Jesus Christ, and I offer this divine sacrifice to your Sovereign Majesty.

To acknowledge your infinite greatness; to render true homage and suitable adoration to your Sovereign Being, and to make a public avowal of my entire dependence on you, and of your absolute dominion over all creatures.

To thank you, from my whole heart,

for all the graces and benefits I have received, and continue to receive from you, and for the abundant graces which you pour down on your Church.

I offer it to you as an expiation for my sins, and the sins of the world, and by way of satisfaction for the suffering souls in Purgatory.

In fine, I offer it to implore from you the source of all goodness, the graces that are necessary for myself, my parents, my relatives, my friends, my benefactors, my enemies, and all those for whom you wish me to pray. I beseech you, O Lord to grant us all your grace and glory, through the precious Blood of the Man God, who is now about to sacrifice himself on this altar for our salvation. O Holy Father! "look upon the face of your Christ!"

(The Mass may be divided in four parts.

1. The commencement, or preparation of the Sacrifice.

2. The Offertory, or oblation of the Symbols, which are the matter of the Sacrifice.

3. The Canon, or Action of the Sacrifice.

4. The Consummation of the Sacrifice.)

The Commencement of the Sacrifice.

The Priest approaches the Altar.

It is yourself O Jesus! Redeemer of the world! that I seem to behold, laden with your Cross and the Crown of Thorns on your head! You approach, you come to this Altar to pour forth again your Blood and your life! O shall it be always in vain!

O holy and adorable Trinity, come and

take possession of my whole heart; and grant that I may lose nothing of those sacred mysteries that I am about to behold nor of the fruits derived from thence which you have prepared for me.

Introibo, &c.

Shall I be so happy as to enter into the Sanctuary of your love, O my God! to catch its divine fire, and to enkindle it in my heart!

Confiteor, &c.

Purify me, beforehand, O Lord, and may I purify my own heart by the tears and sentiments of a lively sorrow, with which I desire to accompany the humble and sincere confession that I now make of all the sins of my life. They are many and grievous, and should fill me with confusion and shame. I detest and renounce them now and for ever. I humbly ask their forgiveness from you, O God, whose mercy is equal to your power.

The Priest ascends the Altar.

Hasten ye heavenly troops! Angels of glory attend! It is the innocent Isaac burthened with the heavy load of my iniquities that ascends the sacred mountain! O may I in your company admire this glorious spectacle, always ancient and ever new—a God, the victim for my sins! always living, and always dying for me!

Kyrie Eleison. Gloria in Excelsis.

A thousand times, O my God, I conjure you to have mercy on the most miserable of sinners, and after having implored your pardon, I employ my tongue in exalting your greatness, in publishing your glory, in adoring your immense Majesty, and in acknowledging that you

alone are Great, you alone are Holy, you alone are the Lord and the Most High God!

At the Collects and Epistle.

O glorious Saints! ye blessed of your Heavenly Father, whose merits and triumph are this day celebrated by the whole Church, obtain for me the same Divine assistance by which you were sanctified.

O God! Eternal Truth! you who speak to me by your Prophets and the writings of your Apostles, grant me a docile heart and a submissive spirit to all those holy laws, which you have proposed for my observance.

The Gospel.

But, as I have the happiness to hear yourself, O Word of the Father, Word of God, living and vivifying Truth, may your words penetrate my inmost soul.

Divine Gospel of Jesus Christ, you shall be henceforth the object of my reverence and attention, the subject of my meditations, and the entire rule of my conduct. Love of the cross, hatred of myself, holy simplicity, true humility, persevering repentance, and ardent charity—these are the maxims of the Gospel, and I desire, O Lord, by the assistance of your grace, that they may become the virtues of my entire life.

Credo.

As I have had the happiness, O Lord, to be called to the bosom of your Church, I believe in all its dogmas, as I respect all its laws. You have spoken to us by the Church, and I will always listen to her, as to truth itself. I will always sacrifice to her my reason, my prejudices, my passions, my interests, and, if necessary, my life.

THE OFFERING OF THE SYMBOLS OF THE SACRIFICE.

Accipe Sancte Pater.

Behold, Great God! who it is that approaches—the adorable Victim for the sins of the world.

O Holy Father, eternal and all-powerful God, behold every thing that can excite your regard, and your mercy.

Already, in the symbols which we present you, in the bread which we offer you, the matter of the sacrifice is prepared, the victim draws nigh.

It is no longer Abraham arranging the pile, on which his son is to be consumed, and taking the knife into his hands. Figures and shadows have passed away.

Behold the true, the only sacrifice that is worthy of your acceptance. Receive it, O adorable Trinity, unto the odour of sweetness, or rather, as you cannot reject it, grant us, through its merits, the abundance of your heavenly graces. Come, O sanctifying Spirit! Descend, O incarnate Love! Come, O divine Fire, and consume the Victim!

This is your grand, your glorious work—the incarnation of the word renewed. Bless, therefore, your own work, in the sacrifice which we offer you. We offer you ourselves, with open hearts, and beseech you to enkindle in them this divine fire, which will enable us to love without end, on earth and in heaven, a God who is here about to display one of the greatest miracles of his power, in order to shew us the prodigious extent of his love.

Lavabo.

Angels of Heaven! who are about to assist the divine victim, that is going to be immolated for us, with what sentiments do you look upon sinners who come to this holy sacrifice, covered over with the leprosy of sin!

O Lord, purify me, one of the greatest of sinners; and cleanse my heart, that I may deserve to encompass with the innocent, your holy altar; and to offer you this adorable sacrifice.

Secret Prayers.

I unite my intention, O Lord: with that of your minister, who here offers his supplications in my behalf, and that of your people. I honour the silence of my Saviour in his passion; and through it I humbly beseech him, to grant me a love of silence, and a holy discretion in all my words and conversation.

The Preface.

O Sovereign Lord, what am I going to behold!

All your greatness concealed under the veils of bread and wine!

And whilst your love for sinners, reduce you so low, the Heavens are astonished, the Angels tremble, the Seraphim cover their faces with their wings!

All the powers of the universe bow down, in adoration and praise, and with a thousand voices exalt your infinite Majesty, which fills both heaven and earth!

Christian people! let us unite our voices to theirs, and publish to the whole world this sublime and eternal canticle, Holy, Holy, Holy: is the Powerful God of Armies! The heavens and the earth are filled with his glory. Let us bless Him that cometh in the name of the Lord, who is the Lord Himself!

THE ACTION OF THE SACRIFICE.

Te igitur.

Receive, O Great God, together with the adoration of all creatures, that of your Blessed Son.

He is going to make you an offering

of his life — the principal end of sacrifice. He is a God, who is about to acknowledge your Supreme Being, your absolute dominion!

This act of dependence, worthy of being made to you alone, was prepared before all ages. Nothing was ever to be compared to this august victim, which you expected from all eternity. The moment it appeared; the ancient offerings of the blood of animals became an object of horror in your sight. Behold the just Abel, or rather, the God of Abel, whose blood is about to flow for the sins of mankind!

Memento.

Through the infinite merits of this blood, I pray you, O Lord, for all the graces of which I stand in need

[Here pause, and represent to God your spiritual wants, and the graces and virtues which you particularly require.]

Having prayed for myself, O Lord, I again present you the Blood of your Son in behalf of your entire Church, and all for whom I am bound to pray; through the relations of kindred, justice, gratitude, and charity. I also offer it for my enemies, whom, for your sake, I most heartily forgive.

Communicantes.

O Glorious Elect of God! August Mary, Queen of Heaven! O ye choirs of Apostles and Martyrs, vouchsafe me the benefit of your intercession. Lend me your hearts, that I may be all on fire at this moment, when the Eternal Son of the living God is going to come down from heaven!

Ille igitur, &c.

Behold him at this moment! Behold this Eternal Word of God! Open

wide, O ye gates of Glory, and permit the Just One to appear and descend!

O Heaven and Earth! be all attentive to those miraculous words which are going to produce the Creator of time; and to place in the hands of man, Him, by whom all things were made! And you, O holy Spirit! do you seize on all the powers of my soul, and make me here adore, admire, and love the Word made Flesh!

Elevation of the Host.

Eternal Son of the Living God! whom I here acknowledge really present, under the appearances of bread and wine, that are now no more, I adore you with all the powers of my soul.

Prostrate with the Angels in the most profound reverence, I love you, O my Saviour, whom I now behold on the throne of your love!

O dread Majesty! O infinite Mercy! save me—forgive me! Grant, that I may be never more separated from you!

Elevation of the Chalice.

Behold, O holy Father, this Blood of the just Abel, of your adorable Son, which is presented to you for the purpose of disarming your justice.

If I deserve only your anger, do not at least turn away your face from this divine Lamb. Behold how he is immolated for me! Through this great price, and his powerful intercession, I confidently hope for mercy. This is the Blood that "pacifies all things in heaven and on earth." O may it restore consolation and peace to my sinful soul!

As your Eternal Son, infinitely powerful and holy as yourself is, here presented before your eyes in a state of death for the sins of the whole world, I

presume to unite with his merits, the sentiments of my sorrow, that with a contrite and humble heart I may share in your mercies,

A Jesus sacrificed! a sinner humbled! This two fold spectacle cannot fail, O Lord to excite your compassion, and to be much more pleasing in your sight than the sacrifices of Abraham or Melchisedech.

Memento, &c.

We present you, O Lord, the Blood of this sacrificed Lamb, in behalf of our brethren of the Church suffering. You have said, O Lord, that sooner would the most tender mother forget the most beloved of her offspring, than that you would forget the children of your mercies. Behold them, O Lord, in Purgatory, suffering under the rigorous exercise of your justice. It is true, that your justice must be satisfied; but the victim which we here offer you for these holy souls is of priceless value. You love those souls, and they are in suffering. You love them, and they are separated from you. You love them, and they love you in return. O Eternal Beauty! listen to the voice of the Blood of Jesus Christ, and deliver them. Your justice will receive no injury, and your love will be satisfied.

Pater Noster. Agnus Dei.

I knew, O Lord, how essentially necessary prayer is for me; and that all things are promised to prayer. I also feel my many miseries which should form the subject of my prayer. But alas! such is my misfortune, that I do not wish to pray. I do not add good works to prayer. Nay, such is the depth of my misery, that I do not wish to be heard in prayer, that I should

even be extremely sorry if you granted all my requests, and destroyed within me the tyranny of my passions. Have I not reason then, O adorable Lamb, to repeat without ceasing this prayer at least. Take pity, O Lord, on this excess of my miseries : teach me how to pray : teach me how to act.

[Here we may prepare ourselves for a spiritual communion, if we be not to receive sacramentally.]

THE CONSUMMATION OF THE SACRIFICE.

Communion.

O Lord of love ; you who burn with a desire of being united to your creatures, why cannot I daily live in such a manner, that every day I might have the happiness of receiving your adorable body ? O make me worthy, at least, of desiring to receive you. Increase, and grant me grace to renew and satisfy it as frequently and devoutly as possible.

Enter then into my soul, O divine Jesus ! Come and be my consolation, my strength, and my support in this valley of tears, where I mourn in exile from you. I sigh every moment for the bliss of being united to you, and for the holy and divine union of my heart with your most Sacred and Loving Heart. This will be a pledge of that eternal union to which you have invited all our hearts.

The last Prayers.

How many benefits, O Lord, have I received from you, and how much ingratitude have I not shewn you in return ! What gratitude have I shewn for that singular predilection, by which I was called to the bosom of the true Church, and provided with such abun-

dant means of salvation ? Have I been the most faithful, as I have been one of the most favoured of your children ? Alas ! the only return I make is by increasing the number of my sins, and renewing the contempt of your precious pardon, which I have so often received.

Nevertheless, O mercy of my God ! you are not yet exhausted. You still await me, and invite me to return. You offer me the sacraments, and a thousand means of grace. As if dying once was not enough to satisfy your love, you renew for me, every day, the sacrifice of your death.

O ingenious love of my God ! who can thank you, who can praise you, who can make you a suitable return ?

Yourself alone, O Lord ! can fulfil all my obligations, and you desire to fulfil them. You have fulfilled them in this Eucharistic Sacrifice. Accept then, O holy Father, this divine thanksgiving from your Son. They are worthy of you. They are so great, so sublime and so infinite, that more worthy, even with all your greatness, you could not expect nor receive. O may I never forget the extent of your mercies and your favours. May I always faithfully serve you, and may I love you now and for ever. Amen.

An Exposition of the 21st Psalm,

BY A CATHOLIC PRIEST.

UNTO THE END : FOR THE MORNING PROTECTION—
A PSALM FOR DAVID.

(Concluded.)

S2. All the fat ones of the earth have eaten, and have adored : all they that go down to the earth shall fall down before him.

Having said previously that the poor

should eat, be filled, and praise the Lord, he now declares that not they alone will be converted but even the rich and powerful. All the fat ones of the earth; that is, those who abound in temporal wealth, princes, kings and emperors, will partake of the Lord's table; and adore and praise him, as the King of Kings, and Lord of Lords. The past tense, have eaten, and have adored, is put for the future, will eat, and adore, according to the custom of the prophets, who are as certain of the things they predict, as if they had actually taken place. In a word, all they that go down to the earth, that is, all mankind, of every description, who by death shall return to the dust from whence they sprung, will fall in adoration before him.

Let the rich and the powerful of this world anxiously endeavour to be enrolled amongst this happy number of whom Christ speaks. Let them constantly feed on the bread of life, and humbly adore our God at the foot of those altars on which he reposes for the love of men. Let christians, of all ranks and conditions, when they are on the point of descending to the earth, of hastening to the dust of death, take care to receive with adoration and love, that pledge of their peace, as St. Augustine calls it, the holy viaticum of the Lord's body.

33. And to him my soul shall live, and my seed shall serve him.

He closes the psalm by declaring that henceforth, and for ever, he will live for the glory of God, and that his posterity will faithfully serve God. My soul, that is, I, my humanity, will live for ever to him, will glorify him, both in myself, and in my seed, the

children of adoption, who are to be regenerated in my church, by water and the Holy Ghost. We may perceive that throughout this entire psalm there is no change of person. The prophet begins it in the name of Jesus Christ; he unfolds his sentiments, and his alone, and the speaker of the first verse continues the speaker to the end. We, christians, have received 'power to become the sons of God.' Let us correspond with this heavenly and ennobling title, as not only 'to be called, but to be really the children of God.' Jesus Christ is our surety; he has guaranteed our fidelity to his Father. Let us as far as in us lies, redeem his promises in our behalf, and deserve to participate in the benefits of his death and resurrection.

34. There shall be declared to the Lord a generation to come: and the heavens shall shew forth his justice, to a people that shall be born, which the Lord hath made.

There shall be declared to the Lord, &c. that is according to the Greek idiom, for an example of which see Matt. xi. 5. 1 Tim. i. 11, and the Hebrew expression in this passage, the Lord shall be announced, and his gospel preached to a future generation. The people of the new covenant shall receive these good tidings of the Lord, because the heavens, that is heavenly men, the apostles endued with power from above, will shew forth his justice, that is the justice of faith, which God gratuitously bestows on those who believe in Christ, and which renders them truly justified. The entire gospel proclaims, that all justification is from God alone; and that we cannot obtain it by our natural powers, and that true jus-

Justice is to be expected only from God, through faith in Christ. They will shew forth this justice to a people that shall be born, which the Lord hath made; that is, to the people of the new Testament, which are peculiarly the people of God, who shall be born of water, and the holy spirit, and so regenerated by God himself, and created in Christ, in good works, as to be by excellence the people which the Lord has made.

There is a sort of procession, or natural order, in the two last verses of the psalm. Jesus Christ declares, that he will live for ever for God, that he will have a posterity that will serve him, the apostles, and the first christians; that these shall acquire for the kingdom of God, another generation, &c. that the justice of God will be thus announced from age to age to the people that shall be born, and that God shall be recognised as the author of all these wonders, and the special creator of this people.

Thus, the Redeemer of the World, at the very moment of his sacrifice, foretold by the mouth of his prophets, the establishment and propagation of his church, the succession of ministers and teachers, and the glory that was to result to his Father, as the author of so many prodigies.

ERRATA.—In the leading article of our last number there were some few misprints such as on the first page 'for

whose precious blood' instead of 'with whose precious blood,'—'the Church unites her children' instead of 'the Church invites her children,' &c.

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March 24.

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