



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.

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## WEEKLY CALENDAR.

- May 14. Sunday IV. after Easter, S. Paschal Pope and Conf.  
 15. Monday S. Isidore the Husbandman Conf.  
 16. Tuesday S. Ubald Bish. and Conf.  
 17. Wednesday S. John Nepomucene Martyr.  
 18. Thursday S. Venantius Mart.  
 19. Friday S. Pétar Celestine Pope Conf.  
 20. Saturday S. Bernhaidius of Sienna Conf.

Let us contemplate in this meditation how the Tree of Life, planted by God, in the Garden of Eden, was a lively figure of that Victim, the source of life, which is every day sacrificed on our altars.

Our Father, once.

O Jesus! the Lamb that was slain from the beginning of the world, have mercy on us. Ten times. Glory be to Jesus, in the most holy and adorable Sacrament of the altar. Amen.

## Devotion in the Form of Rosaries.

IN HONOR OF THE MOST HOLY AND ADORABLE SACRAMENT OF THE ALTAR, BY A CATHOLIC PRIEST :

“Exult and praise, O habitation of Zion because the holy One of Israel is in the midst of thee.”—ISAIAH, xii.

### ROSARY OF THE BLESSED SACRAMENT.

In the name of the Father, and of the Son and of the Holy Ghost.—Amen.

Thou, O Lord! wilt open my lips, and my tongue shall announce thy praise.

Oh! God, come to my assistance!

Oh! Lord make haste to help me!

Glory, honor, and praise be to our Lord Jesus Christ, in the most holy and adorable Sacrament of the altar. Amen.

The Five Meditations of the First Part.

Let us pray.

O Jesus! tree and source of life, who truly enlivenest us in this blessed Sacrament of thy love, grant, we beseech thee, that by continually feeding on thee, the Author of life, we may never die by sin, but be translated from a holy life here, to the glorious and everlasting enjoyment to thee in heaven. Amen.

Let us contemplate in this meditation how the bread and wine, offered in sacrifice by Melchisedec, Priest of the Most High, were emblems of the bread and wine changed by Jesus Christ, our High Priest and King, into his body and blood, which are offered by the Priests of the New Covenant in every place, from the rising to the setting of the sun.

Our Father, once.

O Jesus! the Lamb, &c. ten times.  
Glory be to Jesus, &c. as before.

Let us Pray.

O Jesus, the High Priest and Pastor of our souls! who feedest us with thy own most sacred body and blood, mercifully grant that we may always perceive in ourselves the strengthening effects of this divine nourishment. Amen.

### III.

Let us contemplate in this meditation how the Paschal Lamb, which was eaten in sacrifice by the Jews, in memory of the deliverance from the bondage of Egypt, and the sprinkling of whose blood preserved them from the Destroying Angel, was another type of that Lamb which was afterwards sacrificed for the sins of the whole world, and whose passion and death we commemorate in the holy Sacrament of the Eucharist, in gratitude for our deliverance by him from the slavery of satan.

Our Father, &c. &c. as before.

Let us Pray.

O Lamb of God! pure, innocent, and spotless Victim, by whose blood we are delivered from the slavery of sin and hell, grant that we may so gratefully commemorate our redemption in these sacred mysteries, that, after having journeyed through the desert of this life, we may arrive in safety at the land of promise, in thy heavenly kingdom. Amen.

### IV.

Let us contemplate in this meditation how the blessed Eucharist, the bread which cometh down from heaven,

was prefigured by the Manna which God rained from heaven, to support the Israelites in their journey from Egypt to the Land of Promise.

Our Father, &c. &c. as before.

Let us Pray.

O Jesus the true Manna which cometh down from heaven, and nourisheth here in our mortal pilgrimage, grant, we beseech thee, we may not die like the Hebrews in the desert, but arrive with Josue and Caleb, into thy promised country. Amen.

### V.

Let us contemplate in this meditation how the bread with which Elias was fed by the Angel in the wilderness, to support him in his flight from the persecution of Jezabel, was another emblem of that divine food, by which we are strengthened against the persecution of our spiritual enemies.

Our Father, &c. &c. as before.

Let us Pray.

O Tree of life!—High Priest and pastor!—Lamb without spot!—heavenly Manna and Bread of angels! grant, we humbly beseech thee, that these devotions which we celebrate in honor of the most adorable Sacrament of thy love, may ascend like incense before thy sight; and that, by constantly receiving thee in this glorious banquet, we may be so strengthened and support through the wilderness of this life, as to arrive, like the servant Elias at thy holy mountain, where thou, with the Father and the Holy Ghost, livest and reignest one God for ever and ever. Amen.

## Anthem.

Hail, O divine Heart of Jesus, in the most holy Sacrament of the altar, in which alone our rest, joy, and happiness consist! Hail, O admirable Sacrament of love, in which the divine power, wisdom, and goodness, seem to be exhausted! Hail, O Bread of Life, that cometh down from heaven, of which whosoever eats, shall live for ever! Grant, O Lord Jesus, to us, thy servants, who are here assembled in thy honor, that, after having been united to thee sacramentally in this vale of tears, we may hereafter see thee face to face in thy glorious kingdom, O merciful! O sweet! O loving Jesus!

V. Come to me you that hunger after heaven--

R. And thirst to drink at the fountain of bliss.

V. Come to me and I will refresh you--

R. With the wine of gladness and the bread of life.

V. Come to me you weak, that you may grow strong--

R. And you that are strong lest you become weak.

## Let us Pray.

O God! who hast wonderfully contrived that our only saving object, thy sacrificed Son, should continually solicit our hearts, by his own dear presence in the Sacrament of his love, reclaim, we humbly beseech thee, all our wandering affections, by thy miracle of goodness; and grant that they may be ever centered in our graciously veiled Jesus, who so lovingly offered up to thee his innocent body as a propitiation for our sins, and who, with thee and the Holy Ghost, lives and reigns, one God, for ever and ever. Amen.

Then say the Litany of the Blessed Sacrament.

## The Five Meditations of the Second Part.

## I.

Let us contemplate in this meditation how the Peace Offerings in the law of Moses, in which both priest and people partook of the Victim, were figures of the body and blood of Christ which are offered in sacrifice by the priests of the New Law, and received by the faithful in the divine mysteries.

Our Father, once.

O Jesus the Bread of angels, have mercy on us, ten times.

Glory be to Jesus in the most holy and adorable Sacrament of the altar. Amen.

## Let us Pray.

O Jesus! the Prince of peace, who offered thyself to thy Father as a peace-offering and atonement for the sins of the world, grant, we firmly beseech thee, that, by a participation in these sacred mysteries, we may always enjoy that peace which the world can neither give nor take away. Amen.

## II.

Let us contemplate in this meditation how the High Priest's going but once a year into the inner sanctuary of the temple, and that, after divers purifications, is a lively instruction to us at the manner in which we ought to purify ourselves before we approach this glorious banquet.

Our Father, once.

O Jesus, &c. &c. as before.

## Let us Pray.

O Jesus! the Holy of Holies, whose Majesty, in this wonderful sacrifice, far transcends all the Jewish types and figures, purify, we beseech thee,

our thoughts, words, and actions, so that we may never approach thee but with proper dispositions and suitable preparation. Amen.

## III.

Let us contemplate in this meditation now the "Loaves of Proposition," which were set before the altar in the temple, were also symbols of that Bread of angels which is continually placed on our Christian altars throughout the world.

Our Father, &c. &c. as before.

Let us Pray.

O Jesus! the Bread of Proposition! who presentest thyself on our altars, for our food and consolation, grant that we may be always sensible of this great benefit, and be never remiss in praising our loving God, who has so graciously bestowed it. Amen.

## IV

Let us contemplate in this meditation how the holy Eucharist was foretold by the Prophet Malachy, when he declared, that God would no longer receive a sacrifice nor gift at the hand of the Jewish Priests; but that "in all places, from the rising to the setting of the sun, there would be offered to his name a clean oblation."

Our Father, &c. as before.

Let us Pray.

O Jesus! pure and clean oblation! who, in thy goodness to thy creatures, has prepared their minds for this great sacrifice of the New Law, by so many types and prophecies in the Old, grant that we may always lead pure lives, and

ever return to thee love for love. Amen.

## V.

Let us contemplate in this meditation how the miraculous feeding of the multitude by our blessed Saviour, with five loaves and two fishes, was a faint emblem of the more wonderful manner in which he nourishes the faithful throughout the world, with his own body and blood.

Our Father, &c. as before.

Let us Pray.

O Jesus! who, during the passage of the elect through the desert of this world, feedest them in thy mercy with this divine food, "lest they should faint on the way," grant, we beseech thee, that thy gracious intentions may not be frustrated in our behalf; but that we may support our pilgrimage here with Christian patience, until we arrive at our true home in the heavenly kingdom, who with the Father and the Holy Ghost, livest and reignest, one God for ever and ever. Amen.

Hail, O divine Heart of Jesus, &c., with the verses and prayer, as before.

THE FIVE MEDITATIONS OF THE THIRD PART.

## I.

Let us contemplate in this meditation, how our loving redeemer urgently invites us to his holy Table, when he says, in Gospel of St. John, "Amen Amen, I say unto you unless you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you." As also in St. Matthew—"Come to me, all you

that labour and are heavy laden, and I will refresh you."

Our Father, once.

O Jesus! the Bread that came down from heaven, have mercy on us ten times.

Glory be to Jesus, in the most holy and adorable Sacrament of the altar. Amen

Let us Pray.

O bountiful and loving Jesus! who so graciously invitest us to feast, where thy sacred body is our food, and thy precious blood our drink, soften, we humbly beseech thee, our callous hearts, in order that we may never refuse thy delicious call; but always ardently sigh to be united to thee in so intimate and wonderful a manner. Amen.

2.

Let us contemplate in this meditation how our divine Redeemer, according to the Evangelist, "having loved his own who were in the world, loved them to the end," and how he expressed his most fervent wishes to institute this Sacrament for his creatures, saying—"With desire I have desired to eat this Pasch with you, before I suffer."

Our Father, &c. &c. as before.

Let us Pray.

O Jesus! who hast left to thy faithful, in this divine mystery, a constant proof and memorial of thy love, vouchsafe, we beseech thee, that our desires to receive thee in this great banquet, may be proportioned to the love thou hadst for us in its institution. Amen.

3.

Let us contemplate in this meditation how, in order to fulfil his gracious promises to us, "our Lord Jesus," according

to the Apostle, "the night in which he was betrayed, took bread, and giving thanks, broke, and said—Take ye and eat; This is my Body, which shall be delivered for you, do this in commemoration of me. In like manner also the Chalice, after he had supped, saying—This Chalice is the new Testament in my Blood: this do, as often as you shall drink it, for the commemoration of me: for, as often as you shall eat this Bread, and drink this Chalice, you shall show the death of the Lord, until he come."

Our Father, &c. &c. as before.

Let us Pray.

O Jesus! whose goodness and mercy in this adorable institution, our weak language is unable to express, grant that what our lips cannot pronounce, our hearts may feel; and that we may be never tired in giving "Benediction, and glory, and wisdom, and thanksgiving, honor, and power, and strength, to our God, for ever and ever." Amen.

4.

Let us contemplate in this meditation how we are admonished by the apostle to prove and examine ourselves, before we presume to approach this holy Table; and how he declares that the unworthy receiver "eats and drinks damnation to himself—not discerning the Lord's body."

Our Father, &c. &c. as before.

Let us Pray.

O Jesus! who hast left us this holy Sacrament as a pledge of future glory, grant that we may be never so miserable as to render it the means of our eternal condemnation; but that we may always discern thy adorable body, and estimate the value of thy precious blood. Amen.

## 5.

Let us contemplate in this meditation how the Real Presence of Christ in the Blessed Eucharist is evident, from his own express words, so often repeated in the scripture, supported by the unanimous testimony of the Holy Fathers, and confirmed by the authority of that Church, with which the divine Spirit of Truth is to reside until the end of time. Our Father, &c. &c. as before,

Let us Pray.

O Lord Jesus Christ! who hast established thy Church as the "pillar and the ground of Truth," grant, we humbly beseech thee, that we may always submit our weak reason to its unerring dictates, and thy own sacred words; that thus, "captivating our understandings to the obedience of faith," we may have the glory and merit of believing what we do not see, rightly judging, that no effort of bounty or love could be too great for thee, who didst for the love of us, and who, with the Father and the Holy Ghost, livest and reignest, &c. &c.

Hail, O divine Heart of Jesus, &c. with the verses and prayer, as before, page 10.

THE LITANY OF THE BLESSED SACRAMENT.

Lord, have mercy on us.

Jesus Christ, have mercy on us.

Lord, have mercy on us.

Jesus Christ, hear us.

Jesus Christ, graciously hear us.

Eternal Father, who art in heaven,

God, the Son, Redeemer of the world,

God, the Holy Ghost,

Holy Trinity one God,

Living Bread, descended from heaven,

Hidden God and Saviour,

Wheat of the elect,

Spiritual Wine, rendering virgins fruitful in virtue,

Strengthening Bread, the delight of kings,

Continual Sacrifice,

Agreeable Offering,

Lamb without spot,

Delight of Angels,

Hidden Manna,

Memorial of the wonders of God,

Word made Flesh,

Thou who hast come to dwell amongst us,

Sacred Host,

Chalice of Benediction,

Mystery of Faith,

Excellent and venerable Sacrament,

Most holy Sacrament,

Propitiatory Sacrifice for the Living and the Dead,

Heavenly antidote, which preserves us from sin,

Sacred Commemoration of the Passion of our Lord,

Gift, surpassing all plenitude,

Precious Memorial of divine Love,

Fullness of the divine Bounty,

Most Holy and August Mystery,

Pledge of Immortality,

Life giving Sacrament,

Bread, made Flesh by thy all-powerful Word,

Unbloody Sacrifice,

Delicious Feast, at which the Angels assist,

Sacrament of Piety,

Sign of Unity,

Bond of Charity,

High priest and Victim,

Spiritual Sweetness, tasted in its Fountain,

Have mercy on us.

Have mercy on us.

Refection of holy souls,  
 Viaticum of those who die in the  
 Lord,  
 Precious Pledge of future glory,  
 Have mercy on us.  
 Be merciful to us, O Lord, and pardon  
 our sins.  
 Be merciful to us, O Lord, and hear  
 our prayers.

From an unworthy communion,  
 From concupiscence of the eyes,  
 From the pride which reigns with-  
 in us,

From all occasions of sin,  
 By the ardent desire which thou  
 hadst of eating this Pasch with  
 thy disciples,

By the profound humility with  
 which thou didst wash their feet,  
 By the most ardent charity which  
 moved thee to institute this di-  
 vine Sacrament,

By thy precious Blood, which thou hast  
 left us on the altar.

By the five wounds which thou didst  
 receive and endure for us, Deliver us,  
 O Lord.

We, sinners, beseech thee hear us.  
 That thou wouldst vouchsafe to increase  
 and preserve in us faith reverence, and  
 devotion, for this adorable Sacrament,  
 we beseech thee hear us.

That, by a true confession of our sins,  
 we may frequently approach this holy  
 Eucharist, we beseech thee hear us.

That it may please thee to deliver us  
 from all heresy, unbelief, and hardness  
 of heart, we beseech thee hear us.

That it may please thee to impart to us  
 the precious and heavenly fruits of this  
 most holy Sacrament, we beseech thee  
 to hear us.

That, at the hour of our death, thou  
 mayest vouchsafe to comfort and  
 strengthen us with this heavenly viaticum,  
 we beseech thee hear us.

Son of God ! we beseech thee hear us.  
 Lamb of God, who takest away the sins  
 of the world, hear us, O Lord,  
 Lamb of God, who takest away the sins  
 of the world, graciously hear us, O Lord.  
 Lamb of God, who takest away the sins  
 of the world, have mercy on us.  
 Our Father, &c.

Let us Pray.

O God ! who, in this wonderful Sacra-  
 ment, has left us a perpetual memorial  
 of thy passion, grant us, we beseech  
 thee, so to reverence the sacred myste-  
 ries of thy body and blood, that we may  
 always perceive in our souls the fruit  
 of thy redemption, who livest.

### Directions.

For applying the different parts of the  
 Mass, by way of Meditation, to the  
 principal circumstances of our Re-  
 deemer's Birth, Life, Death, &c.

The following instructions have been  
 collected from the most eminent authors  
 who have treated of the holy Sacrifice  
 of the Mass, and the mysteries repre-  
 sented in its various ceremonies. They  
 are appended here; in the humble hope  
 that they may prove useful to those de-  
 vout souls who have an inclination for  
 mental prayer. By those who hear  
 two Masses on Sundays, &c.; they  
 could be used at either; and even occa-  
 sionally on days of the week. They  
 might also be used, with great fruit, dur-  
 ing the Mass of Thanksgiving, which  
 is frequently heard on the day of Com-  
 munion. Our dear and blessed Lord  
 bequeathed us this rich legacy of love,  
 as a memorial of his sufferings; and, as  
 he declared, that no man should have



greater love for another than to lay down his life for him, so he wished that each time we partake of those holy mysteries, we should show forth his death, and recal to our grateful remembrance the overwhelming love which induced him to lay down his life for our redemption. Every communicant should therefore faithfully comply with the dying injunction of our Redeemer—to perform this great action “in memory of him.” The following Meditations seem admirably adapted for this purpose, as they place before our eyes, in a brief and familiar manner, the most affecting incidents of his life and death.

When the priest advances from the sacristy to the altar,

Meditate on the divine Word proceeding from the bosom of his Father, to assume our nature.

When he bows before the altar, and makes the confession—

On the humility of the Son of God in taking the form of a slave.

After kissing the altar, when he reads the Introit twice, and the Doxology to the Trinity—

On the frequent sighs and aspirations of the ancient patriarchs for the coming of the Redeemer.

When he repeats the Kyrie Eleison—

On the petitions for mercy of the ancient saints, united with their expectations of the Messiah.

At the Gloria in Excelsis—

On the temporal birth of the Redeemer, and the joyful music of the attendant angels.

When he crosses himself at the end of the Gloria—

On the first shedding of Christ's blood at the circumcision.

At Dominus Vobiscum—

On the manifestation to the wise men.

At the collects—

On the presentation of Christ in the temple, and the humble manner in which he spent his hidden life, in prayer and contemplation.

At the Epistle and Gradual—

On the preparation, by baptism and penance, for the public manifestation of Christ, made through the preaching of St. John.

At the Gospel—

On the public instruction which so often and so admirably flowed from the divine lips of Christ.

At the Creed—

On the sublimity and beauty of the holy faith which he preached.

At the Offertory—

On the conversation of the Gentiles by Christ's preaching, and the offering of sincere faith made by them, such as the Centurian, the Chananæan, &c., or, on the hospitality with which he was entertained at the marriage of Cana, at Simon, the leper's, and at the house of Mary and Martha.

At the Secret Prayer's and the preface—

On the triumphant entry of Christ in Jerusalem, and the Hosannas of the Jews.

During the silence of Canon—

On the heavenly conversations of Jesus with his disciples alone, for the few days before his passion.

At the three first Crosses in the Canon—

On the tripple delivery of Christ unto death—by his heavenly Father, by Judas, by the Jews and Pilot.

At the five Crosses before the Consecration—

On the events of the five days between the entry of Christ into Jerusalem, and his death.

At the Consecration—

On the affecting scene at the Last Supper, and the legacy of love there bequeathed to us.

At the Elevation—

On the desire to shed his blood for our sins; or, on the words of Christ—"as often as you do this, do it in commemoration of me—that is, you will show forth my death.

At the five Crosses after the Elevation—

On the five precious wounds of our Redeemer.

When the priest, reclining, says, "Supplicates te rogamus," &c.—

On Christ's prostration and prayer to his heavenly Father in the garden.

When he kisses the altar—

On the treacherous kiss of Judas, and the meekness with which Christ received it.

At the next three Crosses—

On the derision with which he was treated by the Chief Priest, by Herod, and by Pilate.

At the *Nobis quoque peccatoribus*—

On the confusion with which we should be filled at the consideration of our sins, which were the cause of all his cruel torments.

At the three Crosses which follow—

On the sentence of death passed on Christ, at the hour, when the Jews cried out, "Away with him! away with him! Crucify him! crucify him!"

At the next three Crosses—

On his crucifixion, at the sixth hour, and the tripple prayer he addressed to his Father from the cross:

1. Father, forgive them, for they know not what they do.
2. My God, my God, why hast thou forsaken me?
3. Father, into thy hands I commend my spirit.

At the two next Crosses before the Pater Noster—

On the separation of Christ's soul from his body.

When the Host and Chalice are raised and laid down again, at these words, "omnis honor et gloria," after which the Chalice is covered with the Palla—

On the taking down from the Cross, and the burial of Christ, and the rolling of the stone against the door of the monument.

At the "*Per omnia*," &c., and the "*Pater Noster*," which are recited in a low voice—

On the exclamation of the Centurion, "Surely this man was the son of God;" and the lamentation of the Blessed Virgin and the holy woman, at the death of Christ.

At the *Libera nos quæsumus*, &c. which is said in sacæet—

On the three days, during part of which Christ's body remained in the tomb, and on his descent into Limbo, to comfort the ancient saints.

At the removal of the Palla from the Chalice—

On the glorious resurrection of Christ, and the rolling of the stone by an angel, from the monument.

At the breaking of the Host—

On the reality of Christ's resurrection proved by the disciple of Emmaus, who knew him in the breaking of bread.

At the Cross, and the words, "*Par Domini sit semper vobiscum*,"

On the appearance of Christ to his disciples after the resurrection, when he said to them, "Peace be unto you," and showed them his hands and sides, with the marks of his sacred wound.

When the particle of Host is put into the Chalice and mingled with the sacred blood—

On the reunion of Christ's soul with his body and blood, which took place at the Resurrection.

At the Agnus Dei—

On Christ's appearance to his apostles, when he breathed on them and said, "Receive ye the Holy Ghost! whose sins ye forgive they are forgiven," &c.

At the communion of the priest and people—

On Christ's eating with the Apostles, to prove the reality of his resurrection—

On the joy of the Apostles at seeing the Lord.

At the Dominus Vobiscum—

On the declaration of Christ, "Behold, I am with you all days, even to the consummation of the world.

At the Post Communion—

On the ascension of our Lord into heaven, after blessing the disciples with uplifted hands.

At the last Dominus Vobiscum, and *Ite, missa est*—

On the words of the Angels to the disciples—"Men of Gallilee, why stand you looking up to heaven?" &c.

At the *Placeat tibi*, &c. which the priest repeats secretly at the altar—

On the retirement, silence, and prayer of the disciples during the ten days between the Ascension and Pentecost.

At the solemn blessing of the priest—

On the descent of the Holy Ghost.

At the Gospel of St. John—  
On the preaching of the Gospel to the whole world, and the extraordinary zeal of the apostles after the descent of the Holy Ghost.

At the *Deo Gratias*—

On the thanksgiving which we owe to God, for having instituted the adorable Sacrifice, and for having permitted us to assist at it.

THE CROWN OF THE HOLY SACRAMENT.

(From the Italian.)

PRaised for ever be the most holy Sacrament of the altar. Amen.

1st Station.—Consider the immense love manifested in your regard by Jesus Christ, in the institution of the holy Eucharist, to be the food and life of your soul; and in a spirit of love, say one "Our Father," six "Hail Mary's," and "O Jesus, consumed with love for thee." Amen.

2nd Station.—Consider the graces bestowed on you, by Jesus entering into your soul at the holy Communion, and with unbounded gratitude, say one Our Father, &c., as before.

3rd Station.—Consider the contempt and irreverence to which Jesus is exposed in the blessed Sacrament, from infidels who know him not, and from heretics who deny his presence; and, in a spirit of humble reparation, say Our Father, &c., as before.

4th Station.—Consider the great ingratitude of those unworthy Christians who profane the holy Sacrament by sacrileges and impiety; and, in atonement, promise our Lord ever to love and honor him therein, saying once Our Father, &c., as before.

5th Station.—Consider the solitude that surrounds Jesus in his Sacrament. Many churches are little frequented, and some wholly abandoned. Promise to visit him (at least in spirit) every day; and say once Our Father, &c., as before.

To complete the Crown (33) say three Hail Mary's, in honor of the three hour's agony endured by our Lord after the institution of the holy Sacrament.

Various passages of the Scripture which are applicable to the holy Eucharist, and may serve as Texts for Meditations upon it.

Neither is there any other nation so great that hath Gods so nigh them, as our God is present.

His Bread is rich, and will afford delights to kings.

And he (Elias) walked in the strength of that food, forty days and forty nights, unto the mount of God, Horeb.

My beloved to me, and I to him.

Son, give me thy heart.

What ought I to have done for my vineyard, that I have not done!

My delight is to be with the children of men.

My substance is as nothing before thee.

The Lord rules me, and nothing will be wanting to me; he has placed me in a place of pasture.

Thou hast prepared a table before me, against them that afflict me.

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

My heart hath said to thee, my face had sought thee; thy face, O Lord, will I still seek.

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

Bread strengthens the heart of man.

My beloved is greatly to be desired.

Draw me after thee; we will run in the odour of thy perfumes.

Let him kiss me with the kiss of his mouth.

Exult and praise, O habitation of Sion, because the holy one of Israel is in the midst of thee.

Truly thou art a hidden God.

Give to the Most High according to what he has given thee.

This is my resting-place to the end of time; here I will dwell, because I have chosen it.

We will go into his Tabernacle; we will adore him in the place where his feet stood.

He hath satisfied the empty soul, and filled the hungry soul with good things. And he filled them with the Bread of heaven.

Bring up sacrifices, and come into his courts; adore ye the Lord in his holy court.

Open thy mouth wide, and I will fill it. And he fed them with the fat of wheat, and filled them with honey out of the rock.

He had given them the Bread of heaven: man eat the Bread of angels.

For what have I in heaven? and, besides thee, what do I desire upon earth? For thee my flesh and my heart hath fainted away; thou art the God of my heart, and the God that is my portion for ever.

In thy sweetness, O God, thou hast provided for the poor.

Come and hear, all ye that fear God, and I will tell you what great things he hath done for my soul.

Lord, I have loved the beauty of thy house, and the place where thy glory dwelleth.

In thy Tabernacle I shall dwell for ever; I shall be protected under the covert of thy wings.

The Most High hath sanctified his own Tabernacle; God is in the midst thereof. And I will go into the altar of God—to God, who rejoiceth my youth.

O! taste, and see that the Lord is sweet. My heart shall rejoice in thy salvation. I will sing to the Lord who giveth me good things.

What is man, that thou art mindful of him?—or the Son of Man, that thou visitest him?

The light of thy countenance, O Lord, is signed upon us.

Eat, O friends, and drink, and be inebriated, my dearly beloved.

Thou didst feed thy people with the food of angels, and gavest them bread from heaven, prepared without labour; having in it all that is delicious, and the sweetness of every taste: for thy sustenance shewed the sweetness to thy children.

Come over to me all ye that desire me and be filled with my fruits.

My eyes shall be open, and my ears attentive to the prayers of him that shall pray in this place: for I have chosen and sanctified this place, that my name may be there for ever, and my eyes and my heart may remain there perpetually. Behold! I am with you all days, even to the consummation of the world.

Let him that thirsts come to me.

I am the Bread of life.

The bread which I will give you is my flesh.

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

Come to me all you that are burdened and heavy laden, and I will refresh you.

This is the Bread coming down from heaven, that if any one eat of it, he may not die.

Many kings and prophets wished to see what you behold, and have not seen it.

Where your treasure is, there also your hearts will be.

I have come to cast fire upon the earth, and what will I, but that it be kindled?

My flesh is meat indeed, and my blood is drink indeed.

He that eateth my flesh and drinketh my blood, abideth in me, and I in him.

As the living Father hath sent me, and I live by the Father: so he that eat-

eth me, the same also shall live by me.

He that eateth this bread shall live for ever.

Amen, Amen, say unto you, unless you eat the flesh of the Son of Man, and drink his blood, you shall not have life. I am the good Shepherd—the good shepherd giveth his life for his sheep. I will not leave you orphans: I will come to you.

As the Father hath loved me, I also hath loved you.

With desire I have desired to eat this Pasch before you, before I suffer.

Take ye and eat: this is my Body.

Drink ye all of this, for this is my Blood of the New Testament, which shall be shed for many of the remission of sins.

Do this for a commemoration of me.

And the Word was made Flesh, and dwelt among us. And we have seen his glory.

Having loved his own who were in the world, and he loved them to the end.

He has filled the hungry with good things.

Let a man prove himself, and so let him eat of that Bread, and drink of the Chalice.

The Chalice of Benediction which we bless, is not the Communion of the Blood of Christ? And the bread which we break, is it not the partaking of the Body of the Lord?

For we being many, are one bread, one body, all that partake of one bread.

You cannot drink the chalice of the Lord and the chalice of devils. You cannot be partakers of the table of the Lord and of the table of devils.

The benignity and humanity of God, our Saviour, hath appeared.

He that spared not even his own Son, but delivered him for us all, how hath he not also, with him, given us all things?

The Lamb that was slain is worthy to receive power, and divinity, and wisdom, and strength, and honor, and glory, and benediction. To him that sitteth on the throne, and to the Lamb, benediction, and honor, and glory, and power, for ever and ever. Amen.

PIOUS EFFUSIONS AFTER COMMUNION.

O Heart of Jesus! burning furnace of love! what fervent thanks do I render thee, for assimilating me in some degree to thy most sacred Mother, by instituting thy sacrament of love.

Yes, blessed Mother, you had the happiness to bear him in your womb whom the heavens cannot contain; but I, too, share in that happiness by receiving him also in my bosom, as often as I approach his ever adorable sacrament.

Tender Virgin, teach me some of those ardent throbbings of affection with which you cherished this amiable Babe, in your womb, that as he has entered into my heart, I may move him to set it on fire with a spark of his flaming love.

O lips! through which this virginal Body so often enters, let nothing escape you that is not sweetened and chastened by his holy love.

O tongue! which has been so often the throne of his Majesty, and the resting place of his glory, may you cleave to my palate, if you ever cease to celebrate and sing the wonders of his love. O heart! burn, burn, O heart! be consumed by the fire of this love.

What is there in heaven, or what on earth, that I should desire, before thee, O Lord?

O delight and joy of the heavenly choirs, I now possess you with all your treasures.

Is it possible, O Lord, that you have ever commanded unhappy man to love you? Ought we not consider it our greatest felicity to be allowed even to aspire to your love? O, ocean of goodness and perfection! I am ashamed of the weakness of my nature, when so sublime and amiable a being as you should, in your wisdom, command it to love you.

But when I consider this legacy of overwhelming love which you intended from eternity to bestow on man; I am confounded with blushes, and covered with confusion, at the necessity you were under of imposing this obligation on your creatures—"Thou shalt love the Lord, thy God!"

O Treasure of Perfections, I require no such command to love you.

For all your gracious mercies, but particularly for this inestimable proof of your affection, I love you with all the powers of my soul.

But most of all, I love you for your own internal, immense, infinite, amiable, and adorable attributes; and I will to all eternity continue this love.

I am only concerned that I have nothing to offer you as a testimony of my affection—nothing worthy of your infinite Majesty---no rich present befitting your magnificence, and commensurate with your love.

O love! love! O Jesus! consubstantial Son of the Father! O King of heaven and earth! O thou the mighty, the strong, and the just one! O consuming blaze of love, seeing you are so lovely, so amiable, so tender, so merciful, and so infinitely perfect and worthy of all love, why have you not given me a million of hearts, all flaming with love, in order that I might make something like a suitable return of love? Why have

you not lit up in my glowing bosom a million of fires, to burn in unison with the infinite one of your love ?

Your wisdom has determined otherwise, O Lord ; for alas ! I have but one heart to love my Jesus, though he comes in person to reside in my bosom, and unite his heart with mine.

Shall I not, then, O Lord, make the most of this one poor heart which you have given me ? Shall I reserve any portion of it for creatures ?

No, my Jesus ; I offer it entirely to you ; and though I offer it not with that love which you deserve, at least I have the desire of offering it, with all the inflamed ardors which ever burned, from eternity, to your honor, in angels or in men.

Yes, O Lord ! now I feel the wondrous workings of your love.

Now I sensibly perceive the sweets of your presence.

Now I can say that I love you !

Now I can address you with confidence. Thou knowest all things, O Lord ! Thou knowest the secrets of hearts—thou knowest that I love thee.

O precious hands and feet of my dear Saviour, which laboured so much for my sake, I love and embrace you.

O adorable side, from which the tide of salvation gushed forth in plenteous and delicious streams, I love and humbly salute you.

O blessed head, crowned with thorns, and streaming with royal blood ! O Redeeming Head, which was always employed in promoting my interest, I love and salute you with all the powers of my soul !

O sacred Mouth, which so often uttered the sweet accents of mercy and love, I reverently offer you the kiss of peace and love.

O chaste Eyes ! which always sparkle with love, I most affectionately salute you.

O heart of Love, which so often panted for my happiness ! O Heart of pity and reconciliation, which so often pardoned my offence ! O amiable, sweet, endearing, and affectionate Heart ! O Heart of Jesus, forgive my weakness and inability to praise you as you deserve.

O narrow thought ! O barren language ! why do you restrain me from pouring out the full tide of gratitude and love to this adorable Heart, which has arisen in my bosom ?

O my God ! as language fails me, permit my poor, weak heart to offer its tribute of love

\* \* \* \* \*

My ardent love, O Jesus, again breaks forth in words, O ! come every tender, faithful affectionate and loving heart, and unite with me in praising Jesus. Come and burn, and be consumed with my heart, that we may present a holocaust of love to our Jesus for his rich legacy of departing love.

O may mine, at least, O Lord, dissolve and melt away at the consideration of your goodness.

Ah, my dear Jesus, language again fails me. I must content myself with expressive silence.

May my heart then beat in silent response to the strong pulsations of your tender and most loving heart

Amen. Amen. Sweet Jesus—Amen.

### Poetry.

#### LITANY TO THE HOLY SPIRIT.

In the hour of my distress,

When temptations sore oppress,

And when I my sins confess—

Sweet spirit comfort me !

When I lie within my bed,  
Sick in heart and sick in head,  
And with doubts discomfited—  
Sweet spirit comfort me!

When the house doth sigh and weep,  
And the world is drown'd in sleep,  
Yet mine eyes their vigils keep—  
Sweet spirit comfort me!

When the passing bell doth toll,  
And the furies in a shoal  
Come to fright my parting soul—  
Sweet spirit comfort me!

When the tapers all burn blue—  
When the comforters are few,  
And that number more than true—  
Sweet spirit comfort me!

When the Priest his last has prayed,  
And I nod to what is said,  
'Cause my speech is now decayed—  
Sweet spirit comfort me!

When (God knows) I'm toss'd about,  
Either with despair or doubt;  
Yet before the glass runs out—  
Sweet spirit comfort me!

When the tempter me pursueth,  
With the sins of all my youth,  
And half damns me with their truth—  
Sweet spirit comfort me!

When the flames and hellish cries  
Fright my ears and fright my eyes,  
And all terrors me surpris—  
Sweet spirit comfort me!

When the judgment is revealed,  
And that open which was sealed;  
When to thee I have appeal—  
Sweet spirit comfort me!

HERRICK.

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