

“Quis Sanctorum in certamine coronatus est?”
St. Hieron. Ep. ad Lustochinn.

Who of all the saints was crowned without combat?
St. Jerome.

Who of all the saints have enter'd Heaven
By flow'ry meads and pathways even?
Who have received the Crown of Life,
Not won by peril, sweat, and strife?
And who to endless bliss have gone,
Till toil were o'er and battle done?

And who art thou in onward fear,
To claim unlike exemption here,
Who shiverest when tempests rise,
When gathering clouds o'ergloom the skies,
Who, stoop of penance, seek thine ease
In silken joys and dangerous peace?

Oh! it may soothe thy nature well,
Thine ease and vanity to swell,
To walk the mead, chamell'd fair
With flowers that scent the temper'd air,
With rounds of joy thy days to wile
Away in one perpetual smile!

In seeming gladness, thoughts may weave
The morning soft with dewy eve;
But while the precious hours run on,
Noon-day is past, and night alone.
One night of unkin' fear shall come,
Too late to shun the endless doom!

To Heaven there is one only road,
And it is the Blessed Saints have trod:
We, too, like them, by toil and sweat,
Must bear the burthen and the heat—
Must bear the battle, storm, and strife,
If we would pass from death to life.

Each one the Blessed Cross hath borne,
Hath felt the nails and crown of thorn,
Hath wept at Olivet, and passed
In spirit to Calvary's worst and last:
No other road to us is given,
If we, like them, would enter Heaven.

Oh! by the bright example led,
Now let us spring, “free 'mong the dead;”
Clasp in our breast the Blessed Cross,
Hold all but penance idle loss,
'Till with the Saints and Angels blest,
Loosed from earth's bonds our souls shall rest!

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This number contains interesting details on the Missions of Mongolia, China, Red River in British America, and Tonkin, together with several items of Miscellaneous missionary intelligence.

Mongolia.—A letter of Rev. M. Gabet, Lazarist, written from Tartary, to Rev. M. Etienne, now Superior General of that Community, under date of June, 1842, the late appearance of which is satisfactorily accounted for, in a note, although dated so long back, has all the attraction of novelty, as it contains the latest intelligence received from this distant mission. The conversion of two Mongul Lamas—a species of wandering monks—inspired M. Gabet with the desire of penetrating that country, previous to opening a mission therein. He accordingly provided himself with dromedaries for himself and his two neophytes—to whom, in baptism, he had given the names of Peter and Paul—and in company of a Mongolian caravan, of the kingdom of Souvoit, he set out from Sivarg, on 10th of July, 1841. The letter contains a very interesting description of the incidents of the journey, which including the return, was upwards of 2,000 miles. He arrived at the residence of the Grand Lama, who was, at that time, about twenty six years old; and, as he is universally regarded by the inhabitants of Thibet and Tartary, as a present and visible Deity, the number of those who visit him, to offer their adorations and receive his blessing, is at all times great. From this place, our missionary went to Khiakta, a Russian frontier post, for the purpose of ascertaining the possibility of introducing missionaries into Tartary, by Siberia.

China.—The Rev. Father Esteve, S. J., missionary in the Apostolic Vicariate of Kiang Nan, writes from Chang hai, under date of 1st June, 1846. He describes the piety of the Christians as most edifying, while he gives a very discouraging picture of the difference of the great body of the Nankinians, although conversions are by no means rare among them. He describes a visit he made to the adjacent island of Tsouming, to visit Father Clavelin, of the same Society, from whom also a letter appears, of which presently. Under the Emperor Kang hi, this province contained, he says, 300,000 Christians; but, owing to the persecutions exercised against the faithful, and, more especially, the want of Apostolical labourers, the number

does not, at present, exceed 60,000. Formerly, there were eighty large chapels—some of which might be called churches—but almost all of which have been destroyed, or converted into pagodas. During the last three or four years, several chapels have been erected.

The zealous missionary gives some very edifying details on the Chinese Christian Virgins, who dedicate themselves to a life of celibacy, without, however, making any vows, and devote their time to the service of the Church, and the conversion of the pagans. There are no less than 300 such heroic females in the district of Father Esteve, which contains about 9,000 Christians; and from the instances he mentions of their successful efforts in baptizing the young and converting the adults as well as from the high eulogiums he bestows upon them, we can easily imagine how much assistance and edification they afford the poor missionary. The letter concludes with the expression of the writer's happiness in the midst of all his labors and privations.

Father Clavelin writes from Tsouming, under date of 31st May, 1845. He gives some afflicting details of the extent to which infanticide is carried in that part of China in which he resides; but the horror excited at the description of such humanity is greatly relieved by the successful efforts made by the missionaries and Christians, to put a stop to this barbarous crime. Notwithstanding all their efforts, the number saved is but “as a drop of water from the river.” “How many of these infants have I not seen,” writes the Father, “in the ditches filled with water. They are thrown in during the night, and in two minutes they are suffocated. We must, however, say that the bodies of deceased infants are sometimes thrown into the ditches by their parents, unwilling to be troubled with the ceremony of burial.” In the Peninsula of Kreman, men are sometimes seen who have several of these infants to sell, and always at a low price. A Christian Virgin bought three of them, and baptized three others who were dying. Those whom she brought cost her something less than ten cents! These died in a few days. The missionary has given orders to the Christians to buy as many of these poor infants as should be offered for sale. The following instance of the Divine interposition, taken from the same letter, is too remarkable to be omitted:

“Providence appears to manifest itself here in a more sensible manner than in Europe, both in regard of those who appear to be the elect, and of those who have drawn on themselves the Divine reprobation. I have often made this observation, and one day I did so in the presence of a veteran missionary, who related to me the following fact in corroboration of it:—A poor Christian woman, in his district, had lain sick for a year. Her poverty did not permit her to go to the missionary, or even to send for him; but full of faith, she ceased not to pray God that she might not die without the sacraments, and her fervor appeared to increase as her health declined. In passing through his district, the missionary came to a small village, without, however, intending to stop there. Wishing to see what o'clock it was, he looked at his watch: he found it out of order, without being able to account for the derangement; and as he learned that there was a watchmaker in the village, he brought it to him to have it examined, it was in this house that the poor woman lived, who so earnestly desired to see the priest. She was informed of his arrival, and her joy may easily be conceived. The missionary heard her confession, and administered the sacrament of Extreme Unction; and he was fortunate to find in the neighbourhood all that was necessary to enable him to celebrate the Sacrifice of the Mass, at which the pious invalid received the Holy Communion, with the piety of an angel. After mass the missionary left the place, and was conducted a few steps in the street, by the poor woman's son, who, on re-entering the house, was an orphan. His mother had closed her eyes in peace.”

Father Gonet S. J., in a letter written from Kiang-nan, on the 13th July, 1845, describes himself as leading a kind of amphibious life, much, if not most, of his time being spent on the water, while making visits to the different portions of his charge. As the missionary is unable to attend all the sick of his district, in very many instances the sick are brought to him, sometimes from considerable distances, in order to receive the rites of religion; and as many as eight or nine such fervent souls have been, at once, stretched on their beds, in his little chapel, which

seemed, for the moment, to be an hospital. On one occasion, having to visit, in his bark, a distant sick person, another passed him, without recognition, and, on arriving at the missionary's house, and learning the point whither he had been called, resolved to retrace his steps, in the hopes of finding him there. In this also he was disappointed; the two barks met on the way, and the missionary having proposed to the sick man to hear his confession, and annoint him in the boat, and thus enable him to continue his journey homewards, the sick man declined, as thus he would be deprived of the Holy Communion; he returned with the missionary, and received the Sacraments.

Another letter, from the same missionary, dated 25th of July, 1840, describes the province of Kiang-nan as the most beautiful, most fertile, richest and most intellectually cultivated of any in China. Its population he puts at 30,000, while the Christians only number 7,000! and these are spread over a district as large as France, and divided into thirty-six Christian settlements or congregations. The greater part of his flock can only approach the Sacraments once in four years! One-half of the missionary's time is devoted to sick visits; and yet, many die without the Sacraments, as from the above facts must necessarily be the case. The Emperor has issued another (the third) Edict in favor of the Christians, the advantages from which, however, the missionary describes as more apparent than real. The Anglican (Protestant) missionaries distribute their Bibles by millions, but as yet have not made a single convert in Kiang-nan; while the Catholic missionary can scarcely answer the calls made on him. This failure is not to be attributed to want of zeal—still less to want of money—on the part of the aforesaid missionaries, but must be regarded as an indication of what may be expected from unassisted Apostles. Father Gonet writes: “Since I have begun to stammer out a few Chinese words, I have had the happiness to baptize more than eighty adults. At this moment, I have more than 200 catechumens preparing for baptism. I do not speak of idolaters who have a leaning towards Christianity, they are without number. Oh, were there but enough of Apostolical labourers to come, we would see, in a few years, millions of these poor blindfold creatures enter the way which leads to life. But a few days ago, I baptized seventeen adults at the same time, being four entire families.” In the year from 1815 to 1846, the missionary, aided, as it appears, by the Christians in his district, baptized more than 2,000 infants, whom their barbarous parents had destined for death, and most of whom, in fact, subsequently died.

A letter from Rev. M. Chaveau, of the House of Foreign Missions at Paris, dated Yun-nan, 31st July, 1846, gives no details of the present state of the mission in the Apostolic Vicariate of the same name, but contains a very edifying narrative of the martyrdom of some native Christians in that province, in the year 1836.

The mission at Red River, in British America, is described in a letter from Rev. Father Aubert, an Oblate of Mary the Immaculate, in a letter to his brother, a member of the same Religious Society. This colony was founded originally by French emigrants from Canada, who, ever since possession was taken of those vast regions by that Government, in 1735, have been settled there. In 1811 Lord Selkirk founded here a colony, principally consisting of Scotch agriculturists. His Lordship applied to the Bishop of Quebec for priests, and, in 1818, Rev. Mr. Provenchere, at present Bishop of this colony, was sent there as Vicar-General, and with him was associated the Rev. Mr. Dumoulin—both Canadians, of French origin. Their presence and labors have been productive of the happiest results, and the present state of the mission is most gratifying. At the confluence of Red river and the Assiniboine, rises the church of St Boniface—whence the mission is named—a stone building, 100 feet long by 45 feet broad, without counting the two chapels; the building being in the form of a cross. Behind it, forming a continuation of it, is the residence of Rt. Rev. Dr. Provenchere, the Vicar-Apostolic and his clergy. There is here a Community of Grey Sisters—*Sœurs Grises*, as they are called at Montreal—whose labours in educating the female portion of the settlement are incessant, and promise to be eminently successful. As they have a knowledge of medicine, they are of very great service to the sick. According to a census made in the year preceeding the date of this letter, written in

1846, the colonists numbered 6,000, about two-thirds of whom are Catholics, the remaining portion being Scotch Presbyterians. The letter contains several interesting particulars on the natural history of the country, which we are compelled to omit. One of the most remarkable features of the climate is the intense heat in summer, and the equally intense cold in winter: the thermometer varying from 30 degrees of Reaumur above the freezing point, to 30 degrees below the same; and the change from summer to winter, and vice versa being almost sudden. And yet, says the writer, “The colonists travel great distances through the woods and across the prairies, in the winter, sleep on the snow, under a tent, without suffering any inconvenience therefrom. By day or by night, the only precaution to take is to be well clad.”

Under the heading, “*Nouvelles Diverses*,” we have an extract from a letter, dated Tong-king, 25th June, 1847, from Rev. Mr. Legrande, from which we learn that the Annamite King, after a vain attempt to decoy the French, under the command of Lapierre, into an ambuscade prepared for them, avenged himself for the failure on those whom he made the ministers of his perfidy. The Cochin Chinese vessels of war opened their fire on the French, but were soon silenced; and the French, excited the astonishment of the barbarians who had been spectators of the combat, by the efforts they made to save, after the conflict, those Cochin Chinese who had thrown themselves into the sea. This fact is mentioned in a letter from the Right Rev. Dr. Retord, Vicar-Apostolic of Tong-king who, when he wrote, was in daily expectation of receiving the crown of martyrdom. A priest in the neighborhood of the capital, Father Ngon, had written him that the Emperor had frequently declared that Europeans, wherever found, should be put to death. Thien-tri, so this monster is named, has issued an edict, in which he re-enacts all the decrees of Mir-Menh, his father.

From Hong-kong, letters have been received to the 23d of last June; from which we learn that three new Bishops have been lately consecrated for China: Right Rev. Anthony Maresca, Coadjutor of the Vicar-Apostolic of Changton; Rt. Rev. Joseph Novelli, Coadjutor of Rt. Rev. Dr. Rezzolati. Both were consecrated on the preceding Pentecost, on the 24th of January, the Vicar-Apostolic of Chen Si, consecrated his Coadjutor, Rt. Rev. Ephese Chiana. The Rev. Father Canoz, S. J., has been named Vicar-Apostolic of Madura, and consecrated Bishop of Tanas, *in partibus*.

MR. HUME'S OPINION OF THE WAY IRELAND IS GOVERNED.—“Mr. Hume said, in his opinion, the sole cause of this difference between Ireland and Scotland was, that Ireland had not been governed as England and Scotland had been. Irishmen had not been dealt with as freemen, but as slaves. The House ought to ascertain and decide whether the union was a union on paper or a union in fact—(hear, hear)—whether the rights and liberties possessed by Englishmen were also enjoyed by Irishmen. No Ministry since he had been in that House had ever done that justice to Ireland which, even for their own sake, they ought to have rendered.”

ERRATUM.

In an Editorial of last week for “possessions of the Church and the poor” read “spoliation of the Church &c.”

BIRTHS.

- APRIL 12—Mrs. Manning, of a son.
- “ 15—Mrs. Donovan, of a son.
- “ 15—Mrs. LeCrox, of a son.
- “ 15—Mrs. McAlis, of a son.
- “ 16—Mrs. Hays, of a daughter.
- “ 17—Mrs. Breanan, of a son.
- “ 17—Mrs. Kennedy, of a son.
- “ 17—Mrs. Devine, of a daughter.

DIED.

- APRIL 14—Bridget, infant daughter of Martha and Bridget Dwyer, aged 7 weeks.
- “ 16—James Hennebery, native of the City of Waterford, Ireland, aged 25 years.
- “ 19—Ann, daughter of Francis and Bridget Fox, aged 13 years and 9 months.
- “ 21—Anastasia, wife of Jeremiah Hobbs, aged 30 years.

THE CROSS,

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