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I 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.vj. 14.

Vol. I.
HALIFAX, FRIDAY, JULY 7, 1843.
No. 19.

## Weekly Calendar.

- 9, Sunday V. after Pent. Feast of the Miracles of B Vngin.
- 10, Monday, The seven brothers, Martyrs.
- 11, Tuesday, S Pms I. Pope and Martyr.
- 12, Wednesday, S John Gualbert, Abbot.
- 13, Thursday, S Anacletus, Pope & Martyr
- 14, Friday, S. Bonaventure, Pope and Con.
- 15, Saturday, S. Henry, Emperor, Conf.

ASSOCIATION FOR THE PROPAGATION OF THE FAITH.—The monthly meeting of this Society was held last evening at 7 o'clock—Right Rev. Dr. [Name] in the chair. Various sums of money were [Name] in by the collectors, and a gratifying amount was given of the progress of the good cause. We understand the Secretary has already received upwards of Twenty-three Pounds, when [Name], if proof were wanted, the zeal and piety which the Catholics of Halifax take up any [Name] that is calculated to advance the interests of their holy religion. We will publish a list of collectors and the sums received in our next [Name].

*great want of Missions in different parts of the world.*

(CONTINUED.)

China, the faithful have often [Name] means of escaping from bad [Name] but by paying great fines. The Bishop of Sinite having been [Name], the Christians, without his [Name] ledge, payed £24 for his ransom. On a similar occasion, they [Name] £30 to ransom the missionary, [Name].

order to procure baptism for children of idolatrous parents in [Name] of death, it is necessary to [Name] and support a certain number

of persons, who go about the country and through towns with medicine, and who are often obliged to give money to the pagans to induce them to let their infants be baptised. In the time of the Jesuits, the grace of baptism was procured in this manner every year for a prodigious number of children. It was a devotion with pious persons in Europe to support at their expense one or many catechists with this intention, which cost annually for each only £2 or £3. At present, in the single mission of Sut-chuen, on an average there are yearly more than 8,000 baptisms. In 1820 the distress in this mission was so great, that the missionaries found it impossible to continue this sublime work of Christian charity. Happily Providence came to their aid by means of a legacy of £100 left by a priest of Macao. If the missionaries had only moderate resources at their disposal, it is incredible to what a prodigious multitude of children heaven would be opened through the entire extent of the immense regions of the East. May heaven again excite that zeal for the salvation of men, which stimulated St. Francis Xavier and his companions, and made them feel that it was not too much to go to the end of the world to save one

soul redeemed by the blood of Christ! May all Christians, when about to engage in useless expenses, feel compassion at the remembrance of these unfortunate creatures, and thank divine Providence, who seems to place in their hands the price of their eternal salvation.

To form a new Christian society in a city or village where religion is not yet known, one or two Christian families are led to settle there.—These families make it known at first by their conversations, which prepare their new fellow-citizens to receive subsequently the instructions of the missionaries; but this method is expensive, because it is necessary to indemnify the families which are thus removed, for whatever inconvenience they may sustain.

At Tong-king the scarcity was so great in 1817, that the students in the college could only have, at each repast, as much rice as would equal the size of an egg. This college contained 200 young men, all at the expense of the mission. At the present day, since, in consequence of the persecution, it was necessary that these young men should be dispersed through a multitude of places, the additional expense required may be easily conceived. It was estimated one year, that each bottle of wine for consecration, conveyed to Tong-king, had cost more than £4, in consequence of the expense of transport and the losses cause by different accidents.

The Right Rev. Dr. Florent Bishop of Sozopolis, and vicar apostolic of Siam, who was in great favor with the king of that country, had for his palace a miserable thatched cabin, raised in the air by means of four rafters. A naked board served him for his bed, and some wooden seats for furniture. He went barefoot. His wardrobe was composed of an old violet cassock, and a hood of waxed cloth, which he called his hat. A short time before his death, this holy prelate wrote to all the Associates of the Institution for the Propagation of the Faith, saying, "£2 would have been often sufficient to enable me to establish a catechist in some place, who might have baptised many hundred children of infidels, and done a vast deal of good; but I had not this sum;" so the children died without baptism, and the infidels remained in their horrible blindness.

In the Islands of New Holland the missionaries are obliged to have with them even clothes to meet the eager demands of the naked inhabitants. "If we clothe them," says a missionary in one of his letters, "we shall gain them to Jesus Christ: if not, we are in danger of failing in our enterprise. It is not only clothes, but instruments for agriculture—seeds, grain, utensils of all kinds: the sciences and all useful arts, which they must take with them, together with the light of the faith."

The voyages are also a source of considerable expense. To reach

ina, there is a space of 5,000 or 6,000 leagues to pass; and to go to America, there are nearly 2,000.— At their arrival the missionaries have further to make long journeys to visit the poor Christian, scattered here and there through a vast extent of country, and to whom very often temporal succour must be afforded, in administering the sacraments. “Many Christians will certainly die of hunger this year,” writes a Chinese missionary, “unless we can come to their assistance:” these poor people in times of scarcity reckon the number of days that they have to live by the quantity of food that remains to them. After calculating the time, they come from a great distance to receive extreme unction; they then calmly wait for the moment of their death; affecting a spectacle, which the missionaries are obliged to support, when, after being reduced themselves to extreme distress, they have nothing left to support their neophytes! Is not this simple statement of facts calculated to move us? and if it does not move us, shall we do nothing to relieve them? Alas! at the moment of consenting to some useless expense, if we were to reflect that this money, which we hesitate to lavish on trifles, we could render Christians in the hands of the Turks, engage idolaters to suffer their children in danger of death to be baptised, deliver Chinese families from the cruel treatment of the mandarins, establish catechists in places where they would make

known our holy religion, cause spiritual assistance to be borne to the destitute; if we were to reflect on all the good which would result from the sacrifice of our fancies, from employing in good works what these fancies would cost us, we would doubtless often make that sacrifice, and receive the sweetest of all rewards in the satisfaction felt in this world, and in the treasures amassed in heaven. Pilgrims in a foreign country, we shall soon quit it, bearing with us only our works. Then how shall we congratulate ourselves on our light sacrifices; and how consoling will it be to think of the souls saved by our charity, who will have prepared for us a place in that heaven to which we shall have contributed to introduce them! If our fortune should not permit great sacrifices, let us at least do what we can: the Institution for the Propagation of the Faith asks from us only a very little. It has been proportioned to the humble means of the most moderate conditions, but, at the same time, undoubtedly reckoning upon a unanimous co-operation, which alone can render the results commensurate with the greatness of the end. Catholics of both sexes and of all ages are called to participate in it: all can bear with facility an efficacious assistance. Let us all then become members of the Institution, and our united prayers will change the stones into children of Abraham, and our half-penny a week will pay the ransom of the idolatrous world.

(Extracts from the Annals of the Propagation of the Faith.)

## Missions of Europe.

### GREECE.

*Letter of the Right Rev. Dr. Blancis, Bishop of Syra, Delegate Apostolic in Greece, to the Members of the Central Committee at Lyons.*

Syra, 11th August, 1838.

"GENTLEMEN,

"Since the day I received the pious alms of your Association, but especially, since I read in the Annals my name with the sum affixed to it which your benevolence induced you to grant me. I have felt a strong desire to inform you of the uses to which it was necessary to devote it, and of the advantages which have accrued to religion from its employment.

"The wants of the Catholic Missions of Greece were at all times great and numerous; but the most urgent claim upon your funds was, to obtain the recognition of the title of Apostolic Delegate, with which His Holiness Gregory XVI. was pleased to honour me. It was in vain that in the ordinary forms, I solicited the Greek government to recognize this new dignity; it was impossible for me to appear at Athens in the character of delegate, to correspond as such with the minister of public worship, or to make my pastoral visitation. I was forced to be satisfied with sending a few Missionaries to those parts of the kingdom which appeared to be most in want of their presence; though even on this point I was exposed to violent opposition. I resolved, therefore, to undertake a journey to the capital, in order to ascertain the causes which retarded the satisfactory termination of this affair; and in this, my design was happily facilitated by the seasonable arrival of your charitable succours.

### MISSION OF ATHENS.

"I therefore set out from Syra on the 20th of April, immediately at the close of the Easter festivities: the government steam-boat, which affords but indifferent accommodation, granted me a free passage in my quality of Bishop of the country, and on the morning of the 21st. I reached the celebrated harbour of the Piræus,

Having received the visits of some Catholic inhabitants, I set out in the evening for Athens, which is about five miles distant, that I might be able to celebrate the Holy Sacrifice on the next day, Sunday: I lodged at the house of the chevalier Prokesch d'Osten, Austrian minister, and president of the administrative Council of the Catholic church. The following day I visited the church: it is situated below the Acropolis, between the ancient market-place and the temple of Eolus, and is not sufficiently large for the number of the faithful who frequent it; its narrow nave was not long ago a Turkish school, and the sanctuary is formed by a paltry addition which has since been made to it. At ten o'clock I celebrated Mass and announced to the people the object of my coming, requesting at the same time the fathers of families to have their children instructed in the sacrament of Confirmation, which I intended to confer in the course of fifteen days. My recommendation was attended to: during this time, the three Priests attached to the Mission were occupied in giving catechetical instructions.

"On the following day I entered upon my business which had brought me to Athens. It would be tedious to enter into details; therefore I obtained of his majesty, the king of the Greeks, the gracious courtesy with which I was received at the royal table, my visits to the ministers of state, and the explanations had with them, together with the good offices of Mr. de Lagrene, charge d'affaires of France, and those also of the chevalier Prokesch d'Osten, gave me every reason to hope that my efforts would be crowned with success, and allowed me to pursue my pastoral duties without any anxiety as to the result.

"On the third Sunday after Easter, the day fixed for the confirmation of the Children, I addressed, after Mass, a few words to the congregation, observing, 'How much happier I am upon entering Athens, than did the Apostle Paul: I was not, like him, obliged to pollute the altar of an unknown God, in order to bring them to the knowledge of the true God. It is the happiness to address Christians, when

ly adored the one God, but who believed moreover, in the Holy Trinity, in whose name they had been baptised. The wonderful effects which Baptism produces in the soul were to be strengthened in them by the sacrament of Confirmation, which they were about to receive, not from the hands of the Apostles Peter and John the ancient inhabitants of Samaria, but from the Apostolic Delegate, the representative of the successor of St. Peter. The number who received Confirmation amounted to seventy-five; by their piety and recollection they edified the crowds who had assembled to witness the ceremony. At its conclusion, I could not help giving expression to the joy with which it filled my heart; borrowing the words of St. Paul to the Corinthians: *Ego plantavi, Apollo rigavit, Deus autem incrementum dedit.* 'I have reason to rejoice, my children,' said I, 'at having planted the vine; the pastors and pious laymen whose assiduous care is employed in cultivating it, will rejoice too with me; but we must all confess, that God alone could have given it so admirable an increase.'

On the following Thursday I assisted at a public examination of the pupils of the school established in the house occupied by the Missionaries, under whose direction it is placed, to the great satisfaction of the children's parents. The children were examined, in the presence of the administrative Council, in Greek grammar, Geography, arithmetic, writing, and drawing: three obtained first prizes, with a silver medal of his Holiness Gregory XVI, and three others received some pious books as premiums. The Excellency the President of the Administrative Council, at the close of this ceremony, which left a salutary impression on the minds of the pupils, was pleased to partake of a frugal collation with us in the small hall, which serves at the same time as a class room and refectory. It is to be regretted that the pecuniary resources of the Mission do not permit a school to be constructed separate from the dwelling of the Clergymen.

\*Of the three Missionaries who are employ-

ed at Athens, under my jurisdiction, Mr. Constantin discharges the functions of Parish Priest and the two others, Messrs. Pierre and Martin, assist him in the capacity of Curates: they hear Confessions and preach in Greek, French, and Italian. His Majesty King Otho, who is a Catholic, has a chaplain attached to his service, the Rev. Andrew Arneht, D. D., who attends to the spiritual wants of the Germans resident at Athens. He also goes once a month to the village of Heraclea, two hours' journey from Athens, where the government has recently founded a colony of Bavarian soldiers, who had served four years in Greece, and where he says a second Mass and explains the Gospel. I paid a visit to the poor Catholics of this colony, and found a large tract of ground, which, when in possession of the Turks, had remained uncultivated for many years, divided by the government into sixty portions, of fifty *strema* each, a *strema* being equal to what a pair of oxen can plough in a day; a double portion is reserved for the future chaplain. Though only ten months had elapsed since the colonists were established in their new possessions, each had already cultivated his farm, and an abundant harvest of wheat, barley, and potatoes, promised to reward the industry of the colonists. The village is built in the form of a square, the houses being all alike, and each having a garden and small yard in the rear: the church is to be built in the middle of the square. The Administrative Council of Athens have exhausted all their resources, and the military colonists are yet too poor to be able to undertake the building of the new church. They are besides labouring under a disadvantage which must expose them to considerable inconvenience:—they are almost all of an age to enter into the marriage state, and as there are no Catholic females in the neighbourhood, they must go either to Bavaria, or to the islands of the Archipelago in search of wives.

“Immediately after my visit to this colony, I prepared to set out for the Missions of Peloponnesus, as the season was advancing, and with it the hot weather, which is not without danger

in this country." I took a place in one of the steamboats of the Austrian Lloyd's company, on the 12th of May, and entered the port of Patras on the forenoon of the 11th.

### MISSION OF PATRAS.

"Patras is an ancient city of Achaia, where the Apostle St. Andrew suffered martyrdom.— Tradition still points out the trunk of an olive tree, which, it is said, furnished the wood for the cross on which he died. The church, which is dedicated to the Apostle, is at some distance from the city. The Greeks had formerly a monastery here, together with a church, which were both destroyed at the late revolution. A new church is now being constructed on the site of the old one; though larger, it will consist only of a single nave. A piece of marble is shown here, having the figure of St. Andrew, on which, it is said, his body was laid before it was transferred to Constantinople. The old city is situated on a hill which faces the sea and still possesses the church of St. Mark, built by the Venetians. When Patras fell into the hands of the Turks, almost all the houses round the church were demolished, and a mosque opened, which has since been converted by the Greeks into a place of Christian worship.— When Count Capo d'Istria was President of Greece, he established two principal ports for commerce; one for that of the east, the other for that of the west—he marked out Patras as the most proper place for the latter. He therefore recommended the inhabitants, who were for the most part foreigners, to remove to the shore, and construct their houses according to a plan which was laid down for them. The new city, the population of which has been considerably increased, contains now four or five spacious and regular streets, intersected by many others. Four of the great powers have appointed consuls there but trade has as yet made but inconsiderable progress; it is melancholy to see houses left unfinished for want of means or encouragement to complete them.

"On my arrival at Patras, I went to the Austrian consul, where the Missionary of the place, Dr. Francis Cuculla, a native of Syra, came to

visit me. After the first civilities were exchanged, I followed him to the church, which I expected to find no better than a small wooden temporary edifice, constructed when the Monastery was occupied by the French troops, but was sadly disappointed, not less by the smallness of the building, than by the total state of ruin which I found it, presenting more the appearance of a stable, than of a house consecrated to the service of God. A small room over the chapel served as a dwelling for the Missionary, which, by its isolated position, was exposed to every blast, and but badly protected by the planks of which it was formed. Convinced of the urgent necessity of constructing a new church, I requested the Missionary to get a plan drawn out by the public engineer, who is a Catholic, of a chapel, capable of containing five hundred persons, with a small house for the clergyman, consisting of two rooms, with a kitchen, and another room, which might serve as a refectory and school-room. The following day was spent in paying and receiving visits; and the English and Russian consuls came to see me, and by the attentions of which I was the object, showed the high consideration in which the representative of the Holy See is held, even by those who are not in communion with it.

"The children had been previously prepared for Confirmation by the Missionary, and the following Sunday was fixed for the ceremony. In the interim I made arrangements for the construction of the new church, and appointed a committee, composed of the principal Catholics, to superintend the work and raise funds to its completion. The cost was estimated at £360 at least; the inhabitants could scarcely furnish £70 of that sum; and as the congregation of the Propaganda was not able to supply the remainder, I thought I could not better employ the succours granted me by you, and therefore subscribed £50 as an encouragement. When Sunday came, the church was filled to excess by Greeks, whom curiosity attracted to the ceremony. The governor sent guards to preserve order, and though the crowd was so great, that many persons climbed up on the rafters, no accident occurred to dis-

the decorum of the ceremony. I was particularly struck with the piety of one of the children, twelve years old, daughter of the English consul, but whose mother is a French Catholic; I was still more pleased, when I was informed that she shed tears upon being told how much her piety pleased me. On the following day, another consolation, not less agreeable, was reserved for me. A Parisian lady, wife of a French engineer, came to me to know whether she could be god-mother, without having received the sacrament of Confirmation; and on my replying in the negative, she solicited the double favour of going to Confession and receiving the sacrament of Confirmation. The remainder of my time was spent in regulating some accounts connected with the chapel, in administering to the wants of some individuals in distress, and in giving advice about some family affairs, concerning which I was consulted by many families. After a residence of nine days at Patras, I sailed five o'clock in the evening, on board another schooner belonging to the same company, and was put on shore the following morning at Navarino.

### MISSION OF NAVARINO.

On my arrival at Navarino, I perceived that the captain of the port, though a schismatic, had prepared the inhabitants to give me an honorable reception, in return for the protection I gave their countrymen at Syra, during the war of independence. I was received at the house of Mr. Bussiet, of Marseilles, who expected me with impatience, as he knew I was to bring with me a Missionary, destined for the church which this excellent Frenchman has built at his own expense. The Missionary employed the first eight days in instructing the children, while I was taken up in paying the usual visits, and making an excursion along the harbour, which is three miles long and two broad. The English have undertaken, on condition of having half the profits, the recovering the cannon of the Turkish fleet, which was burned in 1827, and the squadron of the three united powers.

"A small vessel, bearing British colours, was stationed on the spot, in order to direct this difficult operation. The captain, a Protestant, but whose brother is a Catholic clergyman, invited me on board to see the machine in which the divers descend. It is worked by four horses: the diver is entirely covered with a kind of dress, which is in the form of a casque, for the protection of the upper and hinder parts of the head; the fore part is arranged so as to give air and light, by means of a tube, which is opened at will. To the back and breast, as well as to the legs, considerable weights of lead are attached. With this apparatus, a man can remain twenty feet under water, for the space of three quarters of an hour: when he gives a certain signal, he is hauled up in the diving bell. All this, however, surprised me less than the dexterity of some workmen from the island of Colynno, who, unassisted by any machinery, dive with admirable precision, and recover more cannons than the English themselves, in whose service they are employed, for only a fourth of what they recover.

"I afterwards examined the different points of the harbour, which forms an oblong basin. A number of small islands close up half the entrance, so that in coming from the west, it is not discovered until arriving at it. The first spot I visited was the grotto of Nestor, a curiosity which awakens the interest of all travellers, on the ancient walls of which they are careful to inscribe their names. The next object which attracted my attention, was the place which contains the tombs of the French who died during their occupation of Navarino, and amongst others, that of Prince Paul, son of Lucien Bonaparte, who was killed by a pistol shot on board an English vessel at Poros, and buried at Navarino, with many thousand of his countrymen. It is outside the city that the greater number of the French were buried, in a vast cemetery, in the centre of which rises an humble wooden cross. The wall which surrounds it is broken down in different parts, and leaves it exposed to profanation. I went through the inscriptions of the tomb stones,



with a view of discovering some trace of two respectable Priests, who came out with the army as chaplains, and died in Greece, but I did not succeed in my searches; they probably did not die here. I have been induced to make known the miserable state in which I found this cemetery, in the hopes that some one may perhaps be found to repair it, if only from a desire of preserving a lasting monument of the blood, shed by France for the emancipation of Greece. It cannot be forgotten, that the French army, composed of eighteen thousand men, under the command of General Maison, in consequence of a review, in honour of Ibrahim Pacha, which was held in the neighbouring plains, where it was overtaken by a violent storm, lost three thousand men, who died of the fatigues of the day, besides six or seven hundred more, who perished by the explosion of the powder magazine, ignited by lightning.

"I afterwards visited the families of different nations who remained after the departure of the French army, to the service of which they were attached. The most of them are without property; so that I was obliged to make an allowance out of my own funds for the Missionary who is established amongst them. I myself saw a poor mother, who, in order to enable her daughter to appear in the church for Confirmation in a decent manner, was about to sell a part of her furniture, until I gave her the means of providing what was wanted.

"Two days before my departure I visited a few Catholics at the castle of Modon. The garrison is composed of Mainotes, who seem already to have made some progress in civilization, if I can judge from the strictness with which discipline is observed. Upon arriving in company with four other persons on horseback, the guard of the first gate cried out, *halt*; it was only after a de-

lay of ten minutes that we were admitted upon an order from the commander, while the people of the country were allowed to go out and in at their pleasure. I expected to find everything in the interior in keeping with the regularity of the discipline, but was much disappointed to see a great number of houses, occupied formerly by French soldiers, tumbling into ruin. The house of the commander, Mr. Abate, a Corsican by birth, is in the centre of the square, where the soldiers used to assemble on festivals to hear Mass, which was celebrated on a portable altar.

"From Modon I returned to Nafpaktos, and on my way noticed a Colony of Cretans, which has been founded in these beautiful and fertile plains. They abandoned their island, which is now under the authority of the Pacha of Egypt, and cannot but still tremble at the recollection of the frightful cruelties they endured during the ineffectual struggles they made for the liberty of their country; and at the sight of the ruins of an entrenched camp, which Ibrahim Pacha occupied for a long time with thirty thousand men, under the walls of Modon. On my return I confirmed twenty-six children, in the midst of a concourse of faithful and curious not less considerable than at Patras, and entrusted the care of this Mission to the Priest whom I had brought with me, and who required all the courage and obedience to accept the charge. He was to live alone in a very poor dwelling, where another clergyman had been attacked by robbers two years before, and was obliged to save his life by escaping through the window and abandoning all to the robbers. Besides nothing can be more gloomy than this wretched town, with its population of six hundred souls, and the few vessels

which trade with it. Hence, the steam-boats seldom touch at this port; and when that of the Austrian company came expressly for me, the people came in crowds to see it. I went on board at eight o'clock in the morning, and arrived at the Piræus at seven next day. There I received on board the visit of the director of the Austrian packet-boats, who informed the captain that the king had officially acknowledged me as Delegate Apostolic. When I was landing the Greek flag was displayed on board the steamboat, and a salute fired in recognition of my dignity, to the surprise of the inhabitants of the Piræus and of the crews of the vessels stationed in the port. Not having much time to lose, I sailed on the following day for Napoli, where I safely landed, after a passage of sixteen hours.

### MISSION OF NAPOLI.

“From the most remote period to the present day, Napoli was considered the strongest city of the Peloponnesus, in consequence of the castle of Palamedes, which, situated upon a steep hill, defends it both by sea and land. Hence, as soon as the Greeks had taken possession of it, they were able to hold it in spite of all the efforts which the Turks could make to regain it: they were even so sure of being able to maintain themselves in it, that they immediately erected a Christian church, and sent for one of their Bishops to consecrate it. All the Greek and Latin churches it contained at the time of the Venetians were converted into mosques by the Turks, as may be still seen by a marble inscription on one of them, importing that it belonged to the Franciscans.—The regency assigned it, in 1833, as a church for the Bavarian troops; it was

blessed, and Mass frequently said in it. Some time afterwards it was employed for some other purpose; and notwithstanding our repeated solicitations, we could only obtain for answer, that, when the nation took possession of Napoli, the edifice in question was then a mosque, and not a Latin church. It was, therefore, found necessary, for the celebration of divine service, to hire a third story, which contained a large room, that has hitherto served as a chapel, and three other rooms, destined for the Priests. The rent of this apartment when the court resided at Napoli, was nearly as much as five pounds a month. But, as for the last two years the Missionary visited this city only at Easter, the Bavarian Chaplain of the garrison, who was charged with the ordinary service, found the rent too great a burden, and kept only one room with the chapel. I was, therefore, obliged to solicit hospitality from the treasurer, who, notwithstanding the smallness of his residence, and the embarrassment of a numerous family, received me with a cordial politeness, which could be inspired only by solid sentiments of religion.

“I was conducted to the arsenal, which is established on an extensive scale; two hundred workmen are employed at the forges, and twenty thousand muskets are ready for use in a vast magazine, in which the Venetians formerly refitted their galleys: there may be also seen a considerable number of cannons, bearing the arms of Venice, and the date of the year in which they were cast. I afterwards ascended to the castle, where there is a large barrack, built by the French, which forms a kind of defence for the harbour, the entrance of which it commands. At the sight of this splendid edifice I could not help recalling to mind the benefits

lashed by France at Navarino, Modon, Coron, Argos, &c.; nor could I help, at the same time, indulging in a painful reflection, and saying, in the words of the Gospel, 'The foxes have holes, and the birds of the air nests, but the Son of Man hath not where to lay his head.' In whatever direction I turn, I behold the Greeks enjoying the fruits of their victories, secure in the unmolested possession of their property, and without alarm for the chastity of their daughters. These blessings they owe to their own courage, and the invention of the allied powers, but especially to France. And yet the Catholics, because they are few and poor, and therefore weak, have not yet in the whole of the Peloponneses a single decent chapel in which to preserve the sacred body of our Lord; and that which they possess at Athens is so small, that it cannot contain half the congregation. Alas! it is then but too true, 'the Son of Man hath not where to lay his head?' *Filius hominis non habet ubi reclinet caput.*

On the day fixed for Confirmation, the Chaplain of the Bavarian troops presented his children, who had received instructions through the German tongue, and the Missionary brought those whom he had prepared for the sacrament in Italian or Greek. At the close of Mass I addressed a few words to those present, half of whom belonged to the schismatical church, explained the nature and effects of the sacrament of Confirmation, and the reasons why its administration is deferred in the Roman Church until those who are to receive it have attained the use of reason. When the ceremony was over I set out for the ancient city of Argos, where General Gordon resides, whose wife is a Catholic of Aleppo: an officer from Piedmont resides there also, with

many of his countrymen, all of whom expressed a wish to see a church erected in the city. The advanced hour and the necessity of reaching Athens without delay, did not allow me to visit the tomb of Agamemnon, which is an hour's journey from the city; I merely stopped a few minutes at a colony of Greeks and Bavarians which is being founded on the road to Napoli; and there, too, had occasion to see the necessity of erecting a chapel: such an undertaking will be attended with considerable difficulties, which, however, I trust divine Providence will enable us to overcome. Having arrived at the Piræus at eight o'clock on the morning of Corpus Christi, I was enabled to reach Athens time enough to celebrate the holy Mysteries, and be present at the procession which we are permitted to make round the church. At two o'clock I received the visit of his excellency the minister of worship, accompanied by the secretary of the Greek synod. They informed me of the royal decree, which publicly recognises my title of Delegate Apostolic, a copy of which was forwarded to me on the following day.\*

\* The following is the decree, translated from the Greek:

"Otho, &c. At the demand of our secretary of worship, and in virtue of the brief given by His Holiness, Gregory XVI., Pope of the Catholic Latin Church, in favour of the very venerable Bishop of Syra, of the same Church, as have ordained, and ordain as follows:

"1. The very venerable Bishop of Syra, of the Catholic Latin Church, Louis Blancis, is recognised as invested with the episcopal rights for all the parts of our kingdom, where there are yet no Bishops of the same Church.

"2. All the authorities of the state are commanded to give the said Bishop, each within the limits of his jurisdiction, all the facilities necessary for the exercise of the functions with which he is charged, according to the laws of the

"I attended a meeting of the administrative council, convoked by the president, the chevalier Prokesch d' Osten, in which there was question of erecting a chapel at Heraclea; but the project was deferred until a more favourable occasion. Before quitting the continent I had a second audience of their majesties. I thanked the king for the favour he was pleased to allow me, solicited a grant of a ruined mosque at Napoli for the Catholic worship, and begged the queen to honour our island with a visit. Having taken leave of the chevalier Prokesch d' Osten, and Mr. de Lagrene, Minister of France, I set sail from the Piræus on the 23d of June, and reached my residence at Syra on the following day.

"Be pleased, gentlemen, to accept with these details of what I did during a few months, my wish for the prosperity of your venerable association, which enabled me to effect it.

"✠ FR. LOUIS BLANCIS,

"Bishop of Syra, Delegate Apostolic of Greece."

## A Monk of the Middle Ages.

In these days when an earnest faith or even when an earnest inquiring scepticism is hardly to be found, it is refreshing to look back to ages when the church, not merely in chaunting her services, but in the spirit of self sacri-

kingdom, and to pay him the honours due to his rank.

"3. Our secretary of worship and public instruction is charged with the execution and publication of the present decree.

"Athens, 15-27 May, 1838.

"OTHO,

"The Secretary,

"G. CLARAFI."

vice pervading her members, proclaimed "credo in vitam venturi seculi." One of those who, in the middle ages, confessed *by his life* the doctrine of a world to come, was Raymund Nonnatus. He was born at Portel, in the diocese of Urgel, in Catalonia, in the year 1210, and was the only son of parents of small fortune but noble ancestry.

From the time that his nurse first directed his infant eyes to the crucifix, and told him about the child Jesus, the sufferings of his after life, and his dying love, Raymund seemed to have no desire but that of imitating Christ's example. He very early began to shew an inclination for the monastic life, which his father, wishful to discourage, took him from his studies and sent him to superintend a farm, which he had at some distance among the mountains. Raymund willingly obeyed, for he thought that in these savage wilds he could best pursue the exercises of prayer, and imitate the virtues of those saints and hermits on whose pictures he often meditated for hours.

From this farm Raymund looked upon wild undulating mountains, stretching in long perspective before him. But there was one point in the landscape to which his eyes often returned with sadness, and that was Granada, which then groaned in Moorish slavery. The very breeze that from these mountains seemed laden with the sighs of his unhappy countrymen, who, besides suffering the cruelest treatment from their Mahometan masters, were in danger of losing their souls by apostasy.

Raymund had not been long in this solitude before he found that he could not shut up in his heart that benevolence which made him long to labour, and even suffer, for his fellow men,

and he resolved to embrace an order of monks, whose vocation it was to work to obtain funds to purchase the release of the Christians in bondage, both in Spain and Africa. He had not much difficulty in obtaining the consent of his friends, for in those days, a contempt for the world and an indifference to self-interest was considered fanatical *only by infidels*. Accordingly, through the patronage of his relatives, the Counts of Foix and Cardona, he was admitted to the religious habit.

He had not been long in the monastery before his extraordinary piety induced his superior to involve upon him the office of ransomer. He was sent with a large sum of money to Barbary, where his funds were soon exhausted in purchasing the freedom of many of his fellow countrymen. But still there remained numbers of Spanish captives, and he said to one of these, whose condition seemed the most wretched, owing to the excessive cruelty of his master, "Silver and gold have I none, but I offer myself a hostage for your ransom." The hostage was accepted; but Raymund's conduct, which afforded his Moorish master so striking a view of the super-human excellence of Christianity, seemed only to heighten his malignity. He cast his new slave into a low, damp dungeon, the grate of which emitted just enough light to discover the reptiles and vermin which crawled on its walls. But Raymund would not have exchanged his position for all that worldly ambition could offer—rejoicing that he was counted worthy to suffer.

At length, his health declined so fast that his master, fearing that his life would fail a sacrifice, and that he should thereby lose the sum which was bargained to be paid for his ransom, gave him liberty to walk out occasionally.

Raymund gladly availed himself of this liberty to instruct in the way to heaven such of the Moors as understood Spanish. His discourses had a powerful effect; but it was not so much by arguments as by his example, that he found his way to the hearts of these infidels and induced many of them to embrace the true faith. It mattered little that they had been educated in the belief that all Christians were wicked idolators, the conduct of Raymund had shewed them that a true Christian is an "angel in disguise."

The Governor, on being told that Raymund had converted and baptized several Mahometans, condemned him to die by empalement, but his master, unwilling to lose his ransom, prevailed that by a change of punishment he should suffer a *bastinado*, which was accordingly inflicted. Unmoved by this torture, Raymund still continued to preach Christianity to all who would listen to him. The Governor, more enraged than ever, now sentenced him to be scourged at the corners of the principal streets; and in order to prevent him from speaking of Christ and his religion, without putting him to death, caused an iron hook to be forced through both his lips, which was only removed when he ate. In this state with his mouth festering from the iron he was thrown into a dungeon, where he remained till his ransom was brought by some monks of his order.

Raymund was very unwilling to leave his fellow captives in Africa, but he submitted to the will of his superior. On arriving in Spain, he was created Cardinal by Gregory IX. but he could not be induced to change his cell in the monastery, his coarse habit, or his manner of conforming to the rules of his order. Like St. Bernard, he wished

to die to the remembrance of men; and think only upon God."

His constitution was so broken by his sufferings in Africa, that though he had only reached his thirty seventh year, he showed all the feebleness of age; but that spring of heavenly consolation which in health had followed his path through the vale of tears, did not "deal deceitfully as a brook and pass away," (Job vi. 15.) now that the pilgrim was faint. His strength was gone, but he was near his journey's end—a few more toilsome steps, and he knew that he should reach the home where his elder brethren, the faithful of past ages, waited for him.

Gregory IX. wishing to have near his person a man so worthy of being entrusted with the affairs of the church, called him to Rome. But whilst the Pope invited him to his palace, a heavenly master bid him 'come up higher.' In obedience to Gregory's orders, Raymund had set out for Rome, but before he had proceeded many miles, he was seized with a fever which terminated his life in a few hours, and instead of Rome, he reached a brighter city, where, with the apostles, saints and martyrs, he sang the praises of him who first taught men "to lay down their lives for their brethren." I John iii. 16.

The monastery which was erected to Raymund's memory still rises above the vineyards and olive woods in the wild district of Urgel, and the vintage-gatherer, as he goes to his work, sees the old tower pointing from earth's changing scenes, from the fading vineyards to the changeless skies, and seeming to admonish him, with Raymund and the saints of old, to seek a better country—one which is never dimmed by the shadows of autumn, and where the fullness of fruition is not followed by a season of dreariness.

In the course of centuries that monastery may become a heap of ruins. Decay's mossy barriers may wave from its walls, the echo may forget the chime of the abbey bells, and the vine dresser, on his return at night, may hear only the owl mocking with its note the hollow winds—a little longer, and perhaps not one ruined arch may be left to speak to other years. But though this monument of St. Raymund may perish, yet his memory shall not perish with it. Change as the world and the fashion of it may, the Catholic custom of annually commemorating the virtues of the saints shall never change.

Agcs may pass away, but still on the first of September, in every Catholic church throughout the world, the prayer shall continue to be said, "O God, who didst make blessed Raymund the confessor, admirable for delivering their faithful from the captivity of the wicked, grant that we by his intercession, being absolved from the bondage of sin, may serve thee with free minds through Jesus Christ our Lord."—*Roman Missal.*

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## Ceremonies of the Catholic Church.

From the recent Letters of Mr. Aldrich, a Protestant, to the Editor of an American Periodical.

ST. JOHN LATERAN—RELICS, &c.

Leaving Rome for Naples, I passed through the ancient Capene Gate, now called the gate of St. Sebastian, which is flanked by two enormous buttresses crowned with circular towers. Close by this gate, and within the walls of the city, stands the first basilica of the Catholic world, that of St. John Lateran. The original temple was built by

Constantine and lasted ten centuries; the present stately edifice was begun by Clement V., and completed by Clement XII. Over the grand front is a balustrade supporting ten colossal statues of saints, with one of our Saviour in the middle. In the piazza stands a magnificent obelisk of the epoch of the Pharaohs, taken from the Temple of the Sun, at Thebes, to Alexandria, by Constantine, and brought from thence to Rome by his son Constantius. It is of the red Syene granite, covered with hieroglyphics in six verticle columns. Of the twelve Egyptian obelisks which adorn the city, this is the finest and largest.

The interior of the church is enriched with superb pillars, and other marbles taken from various ancient Roman temples; one of its chapels, the Corsini, is extremely magnificent, being particularly rich in sculpture, and containing the most beautiful sarcophagus known to exist; it was taken from the Pantheon, and was once the tomb of Agrippa, but now contains the ashes of Clement XII.

By St. John Lateran is the *Scala Santa*, in which is a marble staircase of twenty-eight steps, brought by Constantine from the palace of Pilate at Jerusalem. These steps, sanctified by our Saviour's having ascended and descended them, the faithful only mount on their knees, and so worn have they become by the multitude who continually seek thus to ascend them, that it has been found necessary to cover them with wood. Near the *Scala Santa* is the basilica of *Santa Croce in Gerusalemme*, famous for containing a considerable portion of the holy cross which was brought from Jerusalem by the Empress Helene, the mother of Constantine. It is well known, that

a vast majority of the relics of Catholic churches are not what they are by many supposed to be,\* but no doubt whatever can exist in regard to the genuineness of this, except that pertaining to all things of the truth of which we have to rely upon human testimony; the most jealous scrutiny and research in regard to its history, have only tended to establish its authenticity. It would have been strange, indeed, if the disciples and immediate followers of our Saviour, had failed to preserve so interesting a relic as the cross on which he was crucified; nor is it wonderful that portions of it should have been preserved in the capital of the Christian world to the present time. Many persons who, on ordinary testimony, yield a ready assent to the authenticity of medals, sculptures, and other antiquities of a much earlier period than that of the crucifixion, manifest a settled determination to reject every the strongest proof of the genuineness of the sacred relics of the church. The sentimental piety which regards these treasured memorials with reverence, doubtless leads in most cases to genuine devotion. No Catholic considers his devotion to any special relic as a necessary part of religion. The lamented Bishop England says, "our principle regarding sacred relics, is, that in religion they are to be held in veneration, corresponding to that in which tokens of affection and memorials of endearment are preserved in well-regulated and virtuous families. How often is some delicious feeling indulged apart from the intrusion of the stranger, regarding that which to him would appear a trifle? A ring, a book, even a lock of hair, from that head which in

\* This is a mere assertion of the writer, which we take leave to deny.—Ep.

se was so dear, but which now lies in  
death!"

So much on this greatly misrepresented subject, in simple justice to the Roman Catholic Church. It is difficult to believe that an institution which has produced a Fenelon and a Bossuet can be radically bad; or that its doctrines and practices are, in the main, inconsistent with the loftiest reason and the most exalted piety.

*From the Register.*

**ST. MARY'S COLLEGE.**

The Public Examinations in this college at the close of the academical year were held on yesterday. The Right Rev. Dr. Walsh, Rev. Messrs. Kennedy, Conolly and O'Brien, the Hon. the Speaker, B. Murdoch, Esq., O.C. Doyle, Edward Kenny, Esqrs. and several other of our fellow citizens and friends of Education were present, and took a lively interest in the proceedings of the day. Classes in Theology, Metaphysics and Logic, Elocution, Principles of Composition, Algebra, Geometry, Globes, Arithmetic, Homer, Horace, &c. were examined, and by their intelligent answering, gave general satisfaction.

Some well written themes, the composition of the Students, were read, and various specimens of creditable penmanship were exhibited. At intervals during the examination, some pieces of poetry and prose were delivered by the pupils of the Elocution Class, and elicited the frequent applause of the audience. The Hon. the Speaker, Messrs. Murdoch and L. O'Connor Doyle, took an active part in the examinations, as did also the Bishop, assisted by the Clergy. The interesting proceedings of the day terminated about five o'clock, at which late hour,

we understand, not one half of the examination course was gone through. The remainder of the course was commenced this morning, but at the hour when we go to press we are not able to give the particulars. On the whole we may safely assert that the result of these examinations, so far as they have gone, has been highly creditable to the College, and must afford sincere gratification to the parents of the pupils and the friends of education generally throughout the Province.

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