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THE CROSS.

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

VOL. 1.

HALIFAX, FRIDAY, OCTOBER 6, 1843.

No. 39.

Weekly Calendar.

- October 8. Sunday XVIII after Pentecost.—
Feast of the Maternity of the B. V. Mary.
9. Monday, SS. Denis and Companions, Martyrs.
10. Tuesday, S. Francis Borgia Conf.
11. Wednesday, S. Norbert Band Conf. (from June 6)
12. Thursday, S. John a Facundo, Conf. (from June 15.)
13. Friday, S. Edward the Confessor, King.
14. Saturday, S. Calixtus I Pope and Mart.

The Novena,

OR,

NINE DAYS DEVOTION TO THE SERAPHIC MOTHER,

SAINT TERESA OF JESUS.

Compiled by

The Rev. John Spratt, O. C. C.

This Novena commences on the 7th of October, and continues nine days, that is until the 15th inclusive a day on which the feast of the Saint is celebrated in all Carmelite Churches with great solemnity. The persons who perform this novena, are to be employed on each of the days in prayer and good works, to the glory, of Almighty

God, and in honour of the holy virgin St. Teresa of Jesus; always endeavouring to repose an entire confidence in her prayers, and hoping through her means to obtain from God whatsoever they shall ask, provided it be conducive to their salvation, and the good of their souls. When this novena is not performed in church with the general concurrence of the faithful, but said in private, all the family should join in performing it, begging that from God for every one, which each apart begs for himself.

FIRST DAY.

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

Blessed be the holy and undivided Trinity, now and for evermore. Amen. Come, O Holy Ghost, replenish my heart, and enkindle in it the fire of thy divine love. Amen.

Let us pray.

O Eternal God, most holy and adorable Trinity; Father, Son, and holy Ghost, beginning and end of all things, in whom we live, move, and have our being, I firmly believe

that thou art here present; I adore thee with the most profound humility; I praise thee, I give thee thanks from the bottom of my heart, because thou hast created me after thine own likeness; because thou hast redeemed me with the precious blood of thine only Son. Behold, O Lord, I offer thee my thoughts, words and actions, and firmly resolve from this moment to bear with patience and resignation, all the crosses and afflictions I may meet with in the course of my life. I consecrate them entirely to the glory of thy name, in union with those of my Lord and Saviour Jesus Christ, that through his infinite merits they may be acceptable to thee. Give them, O Lord, a blessing; may thy divine love animate them: and may they all tend to thy greater glory, and to procure for me a share of that heavenly felicity, which the Seraphic Mother St. Teresa of Jesus this day enjoys.

Holy St. Teresa of Jesus, most pure Virgin, if it be for the glory of God, and to thy honour, that I obtain [N. N.] which is what I desire and beg by performing this Novena; obtain it for me I beseech thee, O holy Virgin, by thy prayers; if not, guide my petition, and beg of him for me, that which is most proper for his glory, and the salvation of my poor immortal soul, which shall soon appear before the awful tribunal of his divine Majesty. Amen.

ANTHEM.

Come, O Holy Teresa, spouse of Christ, receive the crown, which the Lord hath prepared for thee for ever.

Let us Pray.

O Almighty and eternal God, who didst inflame the heart of the seraphic Teresa, with the love of thee, and didst endow her with wonderful fortitude of mind, in the pursuit of perfection through every path of life, and didst moreover by her means illustrate thy church, with many pious and exemplary children. grant I most humbly beseech thee, by her merits and prayers, that we, who like her, put our whole trust in thee, may obtain strength of mind and body to the end that we may love and serve thee, the true fountain of perfection here on earth, and hereafter see and enjoy thee in the kingdom of thy glory through our Lord Jesus Christ. Amen.

N. B. Here say Our Father, Hail Mary, and Glory, &c. three times.

HYMN.

As Legate sent by God's command,
Teresa quits her native land,
In barbarous soils to sow the seed
Of Christian faith, or else to bleed.
But pains more gentle her attend,
A solter death her life must end;
Seraphic darts must strike her heart,
And she in pangs of love depart.
O Love's true victim! may thy fire
With holy warmth our hearts inspire;
And thy intrusted nations keep
From hell's obscure and burning deep.
To God the Father, and the Son,
And Holy Spirit, three in one.

Be equal glory, equal praise,
Both now, and for eternal days. Amen.

Vers. Pray for us, O holy Mother St. Teresa.

Resp. That we may be made worthy of the promises of Christ.

Let us pray.

Hear us, O God our Saviour; that as we rejoice in the solemnity of blessed Teresa, thy Virgin, and our Mother: so we may be nourished with the food of her celestial doctrine, and improved with the affection of solid piety, through Christ our Lord. Amen.

N. B. Here say Our Father, Hail Mary, and Glory, &c. three times.

Resolutions to be made on each day during the Novena, in honour of the nine privileges granted to St. Teresa.

Never, O never forget the words of Jeremias the prophet: "With desolation is the land made desolate, because there is none that considereth in the heart." My origin is God, every thing I possess, and can possess is his. "Thus said the Lord that created thee, O Jacob, thou art mine." O how good is this God that created me, how good to me in giving me all that I am, and possess, in order that I may procure my own everlasting happiness, which his only Son purchased for me with his precious blood—Hence,

I resolve first, that like the holy mother St. Teresa, I shall never be guilty of the crying injustice of subjecting to the dominion of passion, that which manifestly belongs to God.

My end is to know, love, and serve God here on earth, and by that means to enjoy him for ever in the kingdom of his glory. O noble end! —hence,

I resolve, secondly, that I shall, like the holy mother St. Teresa, never so far depart from right reason, as to turn my attention to any end, or object which would be opposed to that for which I was created, and consequently so far beneath it.

"What doth it profit a man if he gain the whole world and lose his own soul."

Words strong as death, and capable of preserving us in the greatest violence of temptation; words which lead us beyond the grave when the sepulchral inscription shall be erased by the hand of time, and not a stone tell where we lie; when our souls, O my God, shall be in eternity. O eternity! awful reflection—hence,

I resolve, thirdly, that like the holy mother St. Teresa, I shall in every conflict between virtue and sin, let those words of my Redeemer decide the victory let it cost what it may.

What are temporal objects to me? nothing but the passing shadows of a dream. If I live for them I am undone for ever! but if I lead the interior life of a christian, all is well

both as to this life, and the next—hence,

I resolve, fourthly, that like the holy mother St. Teresa, I shall never borrow consolation in distress from temporal objects, nor permit the same to disturb the peace and serenity of my soul, knowing that they are but the visions of a dream which deceive weak minds, and lead astray those who leave the path of an interior life.

“*May my soul die the death of the just!*”—Here is the end of my creation; if this be not attained, then better for me never to have been born than to gain a miserable eternity, to be for all eternity in the company of the damned. Awful reflection! worthy the consideration of a Christian; to die the death of the just, I know that a good life is morally speaking absolutely necessary, nor can I be so foolish as to trust my salvation to futurity, that is to a most improbable chance—hence,

I resolve, fifthly, that like the holy mother St. Teresa, I shall from this moment begin to labour for a happy death, by a sincere sorrow for past sins, and an interior life for the future.

O if an hour were given! Such, O my God, is the fruitless exclamation of many, now in hell, whose sins have not equalled mine at present, were it not for thy gratuitous mercy. And oh! my soul, will you not use those hours now as you would then wish in vain to use them? Yes, O Lord, with thy assistance, and through the powerful intercession of the holy mother St. Teresa, I hope to do so, and—hence,

I resolve, sixthly, that the fruitless wishes of the damned, shall point out to me the line of conduct which I am to follow; and oh, some of these damned souls may be cursing, at present, their sins which sent them there, and which were caused by others, perhaps by me. O what a motive to induce me to set about my salvation in earnest, and as a help to this,

I resolve, seventhly, that I shall, like St. Teresa, never omit when possible my daily particular, and general examen of conscience, and by the particular one I hope to eradicate every vice, and to implant every virtue.

Without purity of intention all my attempts at virtue and sanctity become abortive. Serious thought!—hence,

I resolve, eighthly, that I shall, like the holy mother St. Teresa, watch as much as possible the motive for which I shall perform every action, that so I may habituate myself to a pure intention in all.

“Many are called, but few are chosen.” It is not ordinary virtue that must satisfy me. Oh no; attend my soul, it is not ordinary virtue. I must endeavour to become perfect, as my heavenly Father also is perfect—hence,

I resolve, ninthly, that in order to save my soul, by following Christ, who told us, “that he is the way, the truth and the life.” I shall, like St. Teresa, endeavour to belong to that class who imitate most nearly the life of Christ.

Let us Pray.

Mercifully hear us, O God, our Saviour, that whilst we celebrate with joy the festival of blessed Teresa thy virgin, we may put in practice these resolutions of true piety, through our Lord Jesus Christ, &c. Amen.

Here say Our Father, Hail Mary, and Glory, &c. three times.

[The above nine Paters and Aves are said on each day in memory of the nine privileges which our Lord amongst others granted St. Teresa.]

SECOND DAY.

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

Blessed be the holy and undivided Trinity, now and for evermore. Amen.

Come, O holy Ghost, replenish my heart, and enkindle in it the fire of thy divine love. Amen.

First prayer, O Eternal God, as in page 497.

Second prayer, Holy St. Teresa, as in page 498.

Come, O Holy Teresa, spouse of Christ, receive the crown which the Lord hath prepared for thee for ever.

Let us Pray.

O Lord Jesus Christ, who are both the model and reward of true sanctity and humility, we beseech thee, that as by thy grace blessed Teresa was admitted while in this life to the enjoyments and delights of paradise, so we also by endeavouring to imitate her virtues, may arrive with joy to the revelation of thy everlasting glory, who livest and reignest with the Father, &c.

N. B. Here say Our Father, Hail Mary, and Glory, &c. three times.

Hymn, Vers. and prayer, &c. as on first day.

Resolutions, prayer and Paters and Aves, as on first day.

THIRD DAY.

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

Blessed be the holy and undivided Trinity, now and for evermore. Amen.

Come, O Holy Ghost replenish my heart, and enkindle in it the fire of thy divine love. Amen.

First prayer, O Eternal God, as on first day.

Second prayer, Holy St. Teresa, *ibid*

ANTHEM.

Come, holy Teresa, spouse of Christ receive the crown which the Lord hath prepared for thee for ever.

Let us Pray.

O holy and invincible martyr St. Teresa of Jesus, by that ardent love of God which impelled you to relinquish your father's house, at the tender age of seven years, to carry the light of the gospel amongst the Moors, with the determined resolution of shedding your blood for the faith of your heavenly Master, intercede for me, I beseech you, that I may always have such a lively faith as to regulate my life in conformity with the precepts of holy religion, and that I may arrive at the haven of salvation, to behold him face to face, in whom we believe and hope, in this valley of tears, Christ Jesus our Lord. Amen.

N. B. Here say our Father, Hail Mary, and Glory, &c. three times.

Hymn, Vers. and prayer, &c. as on first day.

Resolutions, prayer, Paters and Aves as on first day.

FOURTH DAY.

In the name of the Father, and of the

Son, and of the Holy Ghost. Amen.

Blessed be the holy and undivided Trinity, now and for evermore. Amen.

Come, O Holy Ghost, replenish my heart, and enkindle in it the fire of thy divine love. Amen.

First prayer, O Eternal God, as on first day.

Second prayer, Holy St. Teresa, as on first day.

ANTHEM.

Come, O Holy Teresa, spouse of Christ, receive the crown which the Lord hath prepared for thee for ever.

Let us pray.

Holy St. Teresa, most pure virgin, by that extraordinary favour which the Almighty conferred on you, in preserving you from the guilt of mortal sin, during your stay in this life, I most humbly beseech you to obtain for me, by your prayers, the grace of doing true and salutary penance for all my sins, and of never offending the divine Majesty during the remainder of my life, through Christ Jesus our Lord. Amen.

N. B. Here say our Father, Hail Mary, and Glory, &c., three times.

Hymn, Vers. prayer, Paters and Aves, as on first day.

Resolutions, prayers, Paters and Aves, as on first day.

FIFTH DAY.

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

Blessed be the holy and undivided Trinity, now and for evermore. Amen.

Come, O Holy Ghost, replenish my heart, and enkindle in it the fire of thy divine love. Amen.

First prayer, O Eternal God, as on first day.

Second prayer, Holy St. Teresa, as on first day.

ANTHEM.

Come, O holy Teresa, spouse of Christ, receive the crown which the Lord hath prepared for thee for ever.

Let us Pray.

O Blessed Teresa, faithful teacher of the art of loving our God above all things, by that abundance of celestial lights, with which his divine majesty filled thy happy mind, obtain for me through thy powerful intercession that I may imitate thy virtues. Pray for me, I beseech thee, O glorious Teresa, and as thou hadst a sincere love for Jesus, and as Jesus always loved thee, obtain for me the incomparable advantage of living faithful to Jesus, and of dying in his divine love. Amen.

N. B. Here say Our Father, Hail Mary, and Glory &c., three times.

Hymn, Vers. Prayer, Paters & Aves, as on first day.

Resolutions, prayer, Paters and Aves, as on the first day.

SIXTH DAY.

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

Blessed be the holy and undivided Trinity, now and for evermore. Amen.

Come, O Holy Ghost, replenish my heart, and enkindle in it the fire of thy divine love. Amen.

First prayer, O Eternal God, as on first day.

Second prayer, Holy St. Teresa, as on first day.

ANTHEM.

Come, O holy Teresa, spouse of Christ, receive the crown which the Lord hath prepared for thee for ever.

Let us Pray.

O Teresa, most beloved spouse of the Son of God, by that special favour thou received from Jesus Christ, when in ecstasy you heard him declare you his spouse, and received from him as pledge of this holy union, one of the nails that fastened his sacred hands to the cross, we beseech you to obtain of him for us, that our souls having loved him faithfully here on earth, may be made worthy to enjoy him eternally in heaven. Amen.

N. B. Here say Our Father, Hail Mary, and Glory, &c., three times.

Hymn, Vers. and prayer, &c., as on first day.

Resolutions, prayers, Paters and Aves, as on first day.

SEVENTH DAY.

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

Blessed be the holy and undivided Trinity, now and for evermore. Amen.

Come, O Holy Ghost, replenish my heart, and enkindle in it the fire of thy divine love. Amen.

First Prayer, O Eternal God, as on first day.

Second prayer, Holy St. Teresa, as on first day.

ANTHEM.

Come, O holy Teresa, spouse of Christ, receive the crown which the Lord hath prepared for thee for ever.

Let us Pray.

O Teresa, most fortunate in having inherited the fervent zeal of the great prophet and patriarch St. Elias, we beseech you by that glory which redounds to your name, from your having been by Jesus Christ made zealous of his honour, to obtain of him for us, that we may zealously guard a'l our thoughts, words, and actions, lest by them we should be so unfortunate as to offend our good and gracious God. Amen.

N. B. Here say our Father, Hail Mary, and Glory, &c., three times.

Hymn, Vers. Prayer, Paters & Aves on first day.

Resolutions, prayer, Paters & Aves, as on first day.

EIGHTH DAY.

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

Blessed be the holy and undivided Trinity, now and for evermore. Amen.

Come, O Holy Ghost, replenish my heart, and enkindle in it the fire of thy divine love. Amen.

First prayer, O Eternal God, as on first day.

ANTHEM.

Come, O holy Teresa, spouse of Christ, receive the crown which the Lord hath prepared for thee for ever.

Let us Pray.

O Teresa, gifted with ecstasie con-

templation, and seraphic love of the divine Beauty, by that union of spirit, and internal attachment which you had always to God, the only object of your thoughts and affections; obtain for us the grace of a most fervent love for God, whereby we may seek nothing or desire nothing, but to please him in this life, and in the next to enjoy him for eternity. Amen.

N. B. Here say Our Father, Hail Mary, and Glory, &c., three times.

Hymn, Vers. Prayer, Paters & Aves, as on first day.

Resolutions, prayer, Paters and Aves, as on first day.

NINTH DAY.

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

Blessed be the holy and undivided Trinity, now and for evermore. Amen.

Come, O Holy Ghost, replenish my heart, and enkindle in it the fire of thy divine love. Amen.

First prayer, O Eternal God, as on first day.

Second prayer, Holy St. Teresa, as on first day.

ANTHEM.

Come, O holy Teresa, spouse of Christ, receive the crown which the Lord hath prepared for thee for ever.

Let us Pray.

O Teresa, most pure victim of charity, having at length expired by the vehemence of your love for God, by that inexplicable joy and grief you experienced when your heart was wounded by the celestial seraphim, obtain for us

we beseech you, such an ardent love for God, as shall consume in our souls every thing that is earthly and sinful, and prepare them to receive the impressions of divine grace. Amen.

N. B. Here say Our Father, Hail Mary, and Glory, &c., three times.

Hymn, Vers. Prayer, Paters & Aves, as on first day.

Resolutions, prayers, Paters and Aves on first day.

Annals of the Propagation of the Faith.

Missions of Cochin-China and Tag King.

Letter of the Rev. Mr. Regereau, Provincial-General of Cochin-China, resident at Pinang, to the Rev. Fr. Jurines, Director of the Seminary of the Foreign Missions.

College of Pinang, Nov. 3, 1841

“REVEREND SIR AND DEAR COLLEAGUE,

“Although sick, I wrote from the college of Pinang, which you know and regard with reason as being worthy to be compared from its importance, to our ancient college of Siam, where the first Vicar Apostolic had the glory of founding the institution of the native clergy in the eastern Missions. This dear and valuable establishment, created by the zeal of our colleagues in the worst of all times, is still sustained and prospers by the charity of the most Catholic work of our age, the Association for the Propagation of the Faith. Removed, with regret, from the Annamite land, that theatre of sorrow and triumph for our brethren, I am going to relate to you some details which have reached us

concerning the combats of our new martyrs. May these heroic examples excite the interest and obtain the prayers of the Christians of Europe for a Church under such terrible trial! May they create, in some generous soul, the desire of coming to fill up the voids made in the ranks of the Missionaries by this long persecution!

“The two Christians, whose sufferings I have to describe, are Anthony Nam, of the family of Nguyen-hun, a Cochin-Chinese, and former port-captain, and Peter Tu, a native of Tong-King, and catechist of our illustrious martyr, Dr. Borie. From the commencement of the persecution, Anthony Nam had had recourse, in order to guard himself from the detection of the satellites, to a means very often employed by the neophytes and the Missionaries; that is, he had purchased a boat, in which he passed a great part of his life. The fourth month of the nineteenth year of Minh-Menh a year designated under the name of Nam-bua, (year of the dog), he was denounced as affording an asylum to proscribed Europeans, and accused of having acted as guide to several masters of religion, who have taken refuge in the mountains. Orders to search having been given, Nam returned to his family, which he assembled about him, together with all the catechists of his district, and after having committed to them the care of his temporal affairs, he laid before them the necessity he was under of retiring elsewhere, in order to remove from them the dangers to which his arrest would not fail to expose them. He then added: ‘Remember this advice; if it happen to be taken, let no one amongst you come to relieve me in any manner whatsoever; leave me to act alone; to what could all the steps you could take tend

towards my deliverance? Is it not better that I alone should bear the weight of the misfortunes that menace me?’ A noble determination, of which one will easily appreciate the generosity, by representing to one’s self the peril in which he was, and the need which a man feels of counting on the support of his own in similar circumstances.

“He repaired then to the congregation of Kim-Seu, where he had concealed some things belonging to religion, which he wished to put out of the way. Some time after he despatched his servant, named Du, to acquire information as to what was passing in the chief town: but this man having been seized by a post of revenue officers, he was beaten on different occasions with the ratan, which extorted from him certain discoveries deeply involving his master’s safety. In consequence of these confessions the Mandarin arrested two Christians, named Tanh and Tich, and searched the bark of Nam, in which he found prayer-books and accounts of the expenses of the congregation. Nam himself was arrested, and conducted forthwith to the village of Phuong-bai-buoi. At this place it was desired to put his servant to the torture, to force them to give information concerning the retreat of the European Priests, and the place where the things belonging to religion were concealed, Nam saved them from the danger in which they were of committing new mistakes, by answering for them in such a manner as to compromise no person.

“So soon as his eldest son had learned what had occurred, he went, in spite of his father’s recommendation, to negotiate his liberation with the mandarin, and he was on the point of succeeding, when a new seizure of

books and pictures, made in a neighbouring congregation, gave such publicity to the affair, that the mandarin, no longer dared to allow his prisoner to escape. Nam was conducted to the superior mandarins, who had him brought before them, in order to induce him to trample upon the cross. He refused, and was cast into prison, after having been put in irons, and having had the cangue placed on his neck. Doctor Borie, and two Tonkinese Priests, were at the time chained in the dungeons of the same prefecture: this circumstance gave the confessors great joy, as they found themselves reunited at the moment that they were to consummate their great sacrifice.

Two days after the first examination, Nam was brought again before the mandarin, who was at first desirous of gaining him by mildness: 'Walk upon the cross,' said he to him, 'and it will be given to thee to see again thy family, and to console thy wife and thy children. If this crime causes thee any horror, do not lose courage; I will allow thee to return to prison in three days; there thou wilt find a European master, and he will absolve thee from thy fault.' Nam rejected this offer with firmness, and as he answered that it was better to be put to death than to obey the order of the mandarin, the latter ordered the satellites to drag the accused by force upon the cross. To resist was impossible; but as it was to be feared that the spectators might take this act of violence for a voluntary profanation, the holy Confessor protested against the outrage done to his God: 'It is the work of the mandarin,' he cried out: 'I disavow it; he alone is guilty of it.' The judge, ashamed of seeing himself vanquished, ordered his

cangue to be replaced, and that he should be sent back to prison.

The report was, however, spread, that he had apostatised; soldiers were ordered to announce in the barracks of the four regiments of the province, that he had trampled on the cross. When these heralds arrived before the place where Anthony was confined, and that he heard proclaimed his pretended defeat, he immediately exclaimed against this calumny: 'No,' said he, in a loud voice, 'I have not consented to the crime imputed to me.'

The second day of the eighth month, all the mandarins having assembled in council, the military administrator Bo-Chanh, had Anthony called, and ordered him to trample on the sign of our redemption. Up in the refusal of the holy Confessor, the administrator springs like a madman from his seat, and takes Anthony by the arm and drags him by force, saying, 'Come, fool, walk with me: if I go to paradise thou shalt follow me there; and if I fall into hell, we shall be together.'—Anthony being physically weaker than the mandarin, clung to him and raised his feet, not to touch the image of his God; on the other hand, the administrator, embarrassed by such a burden, and unable to advance, called to his assistance two soldiers, whom he ordered to lay hold of the feet of the prisoner, and to place them in spite of him upon the cross. The Christian hero, then overpowered, but not conquered, by a superior force, cried out in a strong voice, 'You are witness, my God, that this action does not come from me: such a crime will not fall upon my head; it is the administrator who does me violence.' Bo-Chanh, ashamed of his defeat, and unable to conceal his vexation, seized the ratan

of one of his guards, and forgetting his dignity of judge to perform the office of executioner, he discharged on the generous Confessor a quantity of blows which made the blood gush forth. The criminal mandarin was obliged to interpose to put a limit to his rage, and to drag the stick from his hands. This horrible scene being concluded, Bo-Chanh ordered the martyr to be loaded with a heavy cangue, and exposed to the rays of the burning sun; but the captain charged with this barbarous order, had compassion on the persecuted, just man, and did not obey it. Some days after, this same mandarin could not help praising the constancy of him whom he had treated with such inhumanity: 'This Anthony Nam,' said he, 'is a man of sense and courage; he regards life as an exile, and death as a returning home.'

"Some time after he was loaded with chains, and again shut up with the criminals, where Dr. Borie was also confined. On the 23d of the ninth month a sentence was published, announcing the punishment of death against the Confessors: they were to be executed together; but in three weeks after (28th November, 1838), there came an order from the king which, whilst it confirmed the judgment, deferred to another time the execution of Nam and of the catechist Tu Teh. Next day his order was communicated to the martyrs, with a promise of their life being saved if they would consent to trample on the cross: they refused with the same firmness as before. From that day, to the moment of their execution, they had the consolation of remaining together in the same prison, and of mutually encouraging each other to the martyrdom that awaited them.

"In the sixth month of the twentieth

year of the reign of Minh-Menh, (the year *Ki-hoi, of the hog*), the two prisoners were again brought before the mandarin, who, upon their refusal to apostatise, pronounced against them a new sentence of death. He immediately returned to the charge, in consequence of the order of the king, which commanded to make them appear again to exact from them an abjuration. The generous confessors persisted steadily in their resolution of dying, sooner than commit so great a crime: The same result followed from a final trial, made some months afterwards, in order to obey a rescript of the prince.

"It will, perhaps, be asked, why, have there been so many examinations, why so many entreaties, promises and threats, to extort an act of weakness from men whom the anguish of torture had not been able to shake? The reason is this. Anthony Nam was known to the judges, whose physician he was; his virtue as well as his knowledge were not a secret to any one, and on this two-fold account he was loved and esteemed by the great, as well as by the people: the testimony which he bore to the truth of the Gospel, was therefore of great weight in their eyes. To snatch such a party from the Church was for them a triumph not to be dishonoured; should one then be astonished that they made so many vain attempts, in the hope of subduing the constancy of the generous neophyte?

"At length, on the 20th of the sixth month of the twenty first year of the reign of Minh-Menh, the definitive confirmation of the sentence of death arrived. The day after, which was a Friday, Nam received this news from the mouth of his son. His daughter and another of his children made their way into his dungeon, and he said to them

with a strong feeling of happiness, 'The hour of my sacrifice is then at last arrived, this hour which I have so long invoked with all my desire? He then communicated to them his last wishes, and shortly after the jailer closed the prison in order to allow no person to enter any more.

"Saturday (1), towards noon, the mandarin charged with carrying the sentence into effect, came to take the two criminals, in order to conduct them to execution. Nam walked first, and the other followed him closely. Peace and joy of heart shone on their countenances; on the way they ceased not to testify their affection for their relations and friends, whom they met as they passed. 'The favour I receive comes from God alone,' said the catechist Tu. 'We must certainly thank God, my brethren,' repeated Anthony Nam. When the procession had reached the place where Dr. Borie and the two Tongkinese priests had been martyred, Tu, inquired for the exact place where his dear master had been put to death; it was pointed out to him, and he knelt down some moments to pray. Nam having had himself conducted to the spot where the two Tongkinese priests had consummated their sacrifice, stopped and made to God this prayer: 'I thank you, O my God, for granting me the same grace and the same happiness.'

"The mandarin then ordered the cages of the confessors to be removed and mats to be spread, upon which they reposed a few instants, whilst their Christian relatives, and a great number of infidels, surrounded them to take their last farewell at the same time shedding a torrent of tears. Why do you weep?" said Nam to them, with an accent of heavenly sweetness: "rather rejoice with me, for my heart is abound-

ing in consolation.' He then added, addressing himself to all the by-standers 'O my brethren, live together in peace, union, and charity; love each other; praise and glorify our Lord Jesus Christ Whilst he was speaking, the mandarin commanded the stakes necessary for the execution to be planted finally, he ordered the two martyrs to lie down upon the ground and to extend their arms. 'Formerly,' said Nam, then formerly my Saviour and my God was stretched and nailed in this manner.' In some instants after the two saints entered heaven. It was then three o'clock in the afternoon, it was at this hour, also, that the Saviour of the world finished, upon Calvary, the most glorious work of our redemption. During the whole time of the execution, Christians and pagans stood confounded in a common feeling of admiration and grief.

"In the evening, the Mandarin allowed the Christians to take away the relics of the martyrs, and to inter them wherever they might think proper. The obsequies of Nam were performed with as much pomp as the circumstances would allow; the two bodies were carried to the province of Ngha-An, and now repose in the district of our dear colleague, Dr. Masson. Nam was seventy-three years old; Peter Tu was only thirty one.

"You may have already several times remarked that the mandarins, in their very accusations, furnish numerous and striking proofs of the truth of our dogmas, which are the most violently attacked: thus, you know that Minh-Menh said, in an edict of persecution, in respect of *this enchanted bread, which renders the Christians so strong*; you know also that one of his first officers asked one of our colleagues in an examination, what was this mys-

terious bread; and the mandarin, Bo-Chanh, has himself lately rendered a new testimony to the virtue of the sacrament of our altars. Thus, we read this remarkable passage in the charge drawn up by him against the two martyrs: 'As for the said Tu, the disciple of Ang-Cao (Dr. Borie), because they have given him medicine which stupefies and makes obstinate in error. It is for this reason that he leaves no hope of ever being corrected.' This instance, and many others of the same kind, have particularly struck me, I confess it, and I think them calculated to make likewise great impression in Europe, upon the honest-minded who reflect seriously.

"At the same time Joseph Haon, eldest brother of Anthony Nam, was also arrested with all the family of his son, named Hue. When in the presence of the judge, they were called on to trample on the cross: they all refused, without even excepting the little daughters of Hue, one of whom was eleven, and the other thirteen years of age, and a young servant girl, who was only fifteen. The courage of the children exasperated the mandarin, who had all the accused beaten with a ratan. One of the young girls succeeded in escaping together with the servant, but the other confessors were beaten again with a stick, without being induced to deny their God. Cangues were placed on their necks, and the mandarin ordered them to be conducted to the Huyen* to be submitted to further examinations.

"It appears that the mandarin subsequently set at liberty the wife and child

* Chief town of a division of a province, nearly corresponding with the French word "arrondissement."

of Hue; the latter remained alone, loaded with the eangue, and bore again much cruel treatment with great courage, but at length, overcome by torture, he had the weakness to trample on the sacred sign of his salvation. Haon more generous than his son, supported with constancy, notwithstanding his great age, all the trials to which they subjected him; he then fell sick, and yielded his soul to God, at the age of seventy-seven years.

REGREAU,
"Missionary-Apostolic."

From the London Tablet, Sept. 9.
IRELAND.

CONFIRMATION.—On Tuesday last, the Right Rev. Dr. Egan, Lord Bishop of this diocese, arrived in Killorglin, on his triennial visitation, where he administered the sacrament of confirmation to 1,369 persons, and afterwards in a most impressive address, exhorted such as had violated their pledge by cordial drinking, to renew it, and we are glad to find it had the desired effect. About 500 young persons of those confirmed received the pledge on the occasion, at the hands of the Rev. Mr. O'Leary, P. P., of Castleisland, who attended his lordship on his visitation.—*Kerry Examiner.*

MONASTIC ORDER IN KERRY.—On Thursday, the 24th inst., the Rev. B. O'Connor, P. P., the Rev. J. Buckley, the Rev. G. Roche, and the truly pious and zealous prior of the establishment (Mr. Townsend), repaired to the beautiful and eligible site of the monastery of the monastery, so kindly given by Sir W. Godfrey, and performed the imposing ceremony.—*Id.*

CATHEDRAL OF KILKENNY.—The Bishop of Kilkenny blessed and laid the first stone of the future cathedral of his see on Sunday week. The following was the inscription engraved on a metal plate inserted in the usual way:—"Præsumitur hunc Lapidem, Ecclesie Cath. B. M. V. Assumptæ, Kilkennie posit. Rem. P. Gulielmus Kinsella, An. Sal. MDCCCXLIII. Episcopatus sul. xv. Felicitur regnante, Gregorio vii. Pape, et Victoria Regina. Mag. Ric. Dec. adjurantis proficiat opus." The morning was beautifully fine, and a great number of the people were present. After the

stone had been blessed and placed in its proper position, the bishop walked through the foundations of every part of this immense edifice, sprinkling them with holy water, to signify that being dedicated to God's honour, all should be sure and sacred. The litanies had been previously recited, and whilst sprinkling the foundations, the bishop and clergy recited the 125th, 50th, 86th, and 121st psalms. After the "Veni Creator," and blessing of the people, the bishop briefly addressed them, and exhorted them to contribute, according to their means, to the erection of the cathedral.

On Sunday, the first in the month, the religious celebration of the occasion in Dublin was peculiarly marked. In the Church of the Conception, Marlborough-street, High Mass was performed, with a full choir, to a most crowded auditory. The Rev. Dr. Miley was celebrant, and the Rev. Dr. Laphan and the Rev. Mr. Maher deacon and sub-deacon. The Rev. Mr. Burke preached, and a benediction of the holy sacrament concluded the observance.—*Freeman*.

THE REV. P. M'DERMOTT, P. P.—It is with feelings of sincere regret we record the death of the above pious and exemplary clergymen, which took place a few days since at his residence near Ballinacore, of fever, caught in the discharge of his duty, at the advanced age of sixty. Those who had the pleasure of his acquaintance will long revere the amiable qualities of this much venerated and patriotic priest.—*Roscommon Journal*.

ASSOCIATION FOR THE PROPAGATION OF THE FAITH.—The subscriptions received by the Irish Central Committee, in Dublin, for the month ending Monday last, amounted to the sum of £534. The fifth anniversary of the establishment in Ireland of the Association for the Propagation of the Faith, will be observed with due solemnity in Dublin, on Wednesday, the 20th of the present month. His Grace the venerable Archbishop of Dublin will celebrate a grand pontifical high mass, in the metropolitan church on that day, at eleven o'clock, assisted by the clergy of the archdiocese; and the Rev. Dr. Miley will preach the sermon after the first gospel. There will be also a solemn benediction of the most holy sacrament. A splendid choir on this occasion.

CLONDALKIN MONASTERY.—A select number of the friends of religious education were hospitably entertained on Sunday last, at this most interesting establishment, Mount St. Joseph, within five miles of Dublin. The value of the cause and institutions connected with it to re-

gion and society is not easily estimated. The chapel is neat, commodious, and tastefully fitted out, having two new altars, in addition to the centre one, just completed. The community are composed of about twenty settled and most active men, who devote their time, talents, and attention to the glory of God, the education of youth, profitable employment, and their own salvation. The academy for youth is conducted on the best principles, combining everything that sacred and profane learning admits of. At present there are upwards of sixty boarders in this department, under able and eminent masters. The poor schools, for the education of the children of the humblest classes, in a distinct and separate house, are attended by 120 boys, who have an excellent industrious and intelligent master over them. In the establishment for elderly gentlemen as boarders, there are at present ten, who at a moderate annual pension (from 30*l.* to 50*l.*) have every possible comfort & accommodation. This department meets the information some time since required of a correspondent in the *TABLET*. It is difficult to procure anything so select, respectable, and yet so extremely low, as this house presents. The Brothers of St. Joseph have, in addition to excellent gardens, walks, and interesting walks, about forty acres of the choicest land. A chaplain resides on the premises, and devotion and religion are duly attended to. The house commands a most delightful prospect of the surrounding country.

On Monday evening last Miss Eliza O'Neill, of Carlow, and Miss Margaret Nolan, of Curry, Tuam, county Galway, sailed from Kingston, on their route for the convent of St. Michael, or the House of our Mother of Clarity, in Paris. There are now several religious ladies from Ireland in this convent, and it is hoped that the excellent and rev. guardian of St. Mary's Asylum, of Drumcondra, who has been mainly instrumental in sending them there, will be enabled to establish a branch of the community in connection with that most useful house.

THE MOTHER OF CONSOLATION.—Sunday last being next after the feast of St. Augustine, was observed in the Augustinian Church, St. John-street, Dublin, with great devotion. After eleven o'clock the Very Rev. J. O'Neill celebrated a solemn high mass, assisted by the Rev. James Spratt, deacon; and Rev. Mr. Pontony, just from Rome, sub-deacon. The Right Rev. Dr. O'Connor preached a most eloquent and instructive sermon on devotion to the ever blessed Virgin, Mother of God. Procession and benediction of the most holy Sacrament terminated the devotions of the day.

The Rev. Jas. McKenna, the zealous pastor of Rathbrun, has distributed 120 copies of the edition of the Catholic Bible just published in Dublin, as recommended by all the Catholic bishops of Ireland to those under their jurisdiction, and by the Very Rev. P. Mathew to the members of the various Temperance societies throughout Ireland, England, and Scotland.

The Very Rev. P. Mathew is to arrive in Dublin on the morning of the 16th inst., in order to preach for the Christian Schools, New Richmond-street, in the church of St. Francis Xavier, N. Gardiner-street, on the following day. He leaves England at considerable inconvenience to preach this sermon for the benefit of schools very dear to his heart.—*Correspondent of the Tablet.*

SCOTLAND.

DUNFRIES—CATHOLIC SCHOOL.—A building which promises to be the most handsome in town, is now in progress in Shakespeare's street—a school house adjoining the Catholic chapel. It will contain two large rooms, one above, and the other below, for boys and girls; and the whole will be surmounted by an elegant tower fifty feet high. We understand that the original plan was sketched out by Mr. Maxwell, of Ferniglass. There has been a school in connection with St. Anthony's Catholic chapel here for many years, but hitherto instruction has been in a temporary school-room.—*Dunfries Courier.*

The Dunfries Herald also notices the Catholic schools in terms the most flattering to Mr. Maxwell, of Ferniglass, who designed them, the workmen who are building them, and the Catholics of that town who are exerting themselves to raise such a structure.

AUSTRALIA.

TO THE CLERGY AND FAITHFUL OF THE CITY OF SYDNEY.—John Bede, by the Grace of God and of the Holy Apostolic See, Archbishop of Sydney, and Vicar Apostolic of New Holland, placed in the church of God to watch over the spiritual welfare of her children, as having to render an account for their souls, we are impelled by a strict sense of duty to sanction and to strengthen, as far as in us lies, the expressed judgment of the civil power on a subject of the greatest importance in a moral point of view. You are aware, dearly beloved, that the legal authorities have entitled themselves to our

gratitude by the decided opposition they have made to the inundation of immoral publications with which the colony was threatened. They have denounced, after due examination, certain publications as destructive of good order, and tending directly to the corruption of the mind and heart—in a word, as utterly unfit for perusal. The purpose of the persons who edit these publications is to obtain money by means necessarily destructive of the morals of the community. Our object in now addressing you is to invite you to abstain from the purchase of them. We exhort you thus to set a good example to the colony at large—an example which, if universally followed, will prevent effectually the continuance or repetition of this most dreadful evil; for so long as there are readers to purchase, there will be found wretches to publish, whatever may be the risk. Parents, guardians, masters, and heads of families are particularly admonished. Let them remember their responsibility to God. Let them avoid co-operating with these assassins in the spiritual murder of those under their charge; for of this heinous crime will they be held guilty if they permit such publications to be circulated within their homes and amongst their dependants. And whilst we decline the exercise in full of that authority to rule in the Church of God with which we are invested, and use the language of entreaty rather than of power as regards the purchasing of these publications (either under the same or different titles), we prohibit most strictly, and in virtue of the obedience due to us, any one of our flock from aiding in the dissemination of these publications, by selling, lending, or in any other way. The peace of God be with you all. Amen.—*Australasian Chronicle.*

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