

THE CROSS.



NEW

SERIES

VOL. I.

No. 23.

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. 11.

HALIFAX, JUNE 14, 1845.

CALENDAR.

JUNE 15—Sunday V. after Pentecost—St John, S. Facundo, Confessor.
 ... 16—Monday—St Stanislaus, Bishop and Martyr.
 ... 17—Tuesday—St Paschal, Pope and Confessor.
 ... 18—Wednesday—St Isidore, Agricola, Confessor.
 ... 19—Thursday—St Juliana of Falconeris, Virgin.
 ... 20—Friday—St Silverius, Pope and Martyr.
 ... 21—Saturday—St Aloysius of Gonzaga, Confessor.

ORIGINAL.

TORONTO.

The Catholics of Halifax will be delighted to read the following evidence of the progress of our Holy Faith at Toronto. The estimable prelate who so happily presides over that great diocese is a native of this city, and not less distinguished for his piety and learning, than for his amiability of disposition and deportment. He seems to have won "golden opinions from all sorts of persons;" and to have impressed his Protestant neighbours with the same feelings of respect and attachment which distinguishes his Catholic Flock. The dignity of the episcopacy was rarely bestowed upon one more able to sustain it, nor have its fallen duties upon a prelate more zealous in fulfilling them. We cut the following from the "Toronto Mirror," a paper to which Irishmen and their creed is much indebted.

THE NEW CATHOLIC CATHEDRAL.

On Thursday the interesting ceremony took place of laying the corner-stone of the magnificent

building about to be erected in this city. About two o'clock the grand procession started from the School House, in Richmond Street, consisting of His Lordship the Right Rev. Dr. Power, accompanied by the Clergy of the Diocese, and followed by a more numerous train of the citizens of Toronto, of all denominations. Above 4000 persons were assembled to witness the interesting ceremony, and a very appropriate address was given by his Lordship on the occasion. On a brass plate on the stone was engraved the following inscription:



Anno Reparatæ Salutis MDCCCXLV,
 Gregorio XVI. Summo Pontifice.
 Victoria in Britann: feliciter regnante,
 Carolo Theophilo Barone de Metcalfe,
 Britannicæ in his Septentrionalis Americæ partibus,
 Vice Regia Rerum Summam Admirastrante,
 VIII. Idus Maias.
 Hunc Angularem Ecclesiæ Cathedralis lapidem
 Ad laudem et gloriam Dei Omnipotentis
 Et in honorem Beati Michaelis Archangeli
 Principalis Civitatis Torontinæ Patroni
 Extruendæ,
 Sacro Solemnique ritu posuit
 Illustrissimus ac Reverendissimus D.D. Michael Power
 Primus Toronti Episcopus
 Plurimis assistentibus Diæceseos Sacerdotibus
 Magno fidelium aliorumque civium concursu
 Præsente plauden teque
 Architecto Guillielmo Thomas
 Fundamenta jacente Joanne Harper.
 Quod felix faustum fortunatumque sit.

At the close of the ceremony a collection was taken up towards the erection of the building, which was most liberally supported by all present, several of whom were members of other Churches in the city.

Enclosed in a leaden box, hermetically sealed, was placed the following memorials, viz:—A number of English and Provincial coins, and a fragment of one of the Stone Piers of the Nave of York Cathedral, and a fragment of the English oak roof of the Nave of York Cathedral in England, erected A. D. 1310, and selected by the Architect of this Cathedral, after the lamentable destruction of the Nave of that splendid building by fire; also, a fragment of a Capital of a Column of one of the earliest Roman Temples in England, built before the conversion of the Britons, and overthrow by the converts to Christianity, founded by Mr. Thomas, the Architect at Cirencester, one of the principal Roman stations in England, in 1841.

The designs for the cathedral were competed for by the Architects of Toronto and other places, and the premium for the best design was awarded to Wm. Thomas, Esq., who is appointed by the Committee to carry his design into execution. The second premium was awarded to H. B. Lane, Esq. The style of the building is that of the Early Decorated Gothic Architecture of the 14th century, and in extent is 190 feet in length, exterior dimensions from east to west; and 115 feet in width on the exterior through the Transepts from north to south; the interior dimensions being 182 ft., by 150 ft., exclusive of the Transepts; having a Nave with piers and arches 66 ft. high, and the side aisles 45 ft. in height. The western facade has a centre Tower and Spire, which will be carried to the height of 200 ft.

The work has been carried to its present state with great expedition. The designs were determined on in the beginning of last month, and the Crypt, or undercroft is now nearly completed, and shews a work of imposing strength and dignity.

LITTLE ROCK, U. S.

The writer of the following letter was the only man in America whom we knew on our arrival on this Continent. The Providence of God has since selected him as the bearer of the "glad tidings of great joy," to those who dwell in "darkness and the shadow of death" on the far Arkansas. Those who knew his devoted zeal and prudent forecast during his sacerdotal career may easily pronounce upon the apostolic exertions which will make his episcopal ministration a great blessing. HE "who gives the increase" could not possess a better hus-

bandman. The letter will be found deeply interesting to every class of readers; to us it came like the benison of an old and dear friend.

Little Rock, Arkansas, February 10, 1845.

My dear friend—Your favor of the 20th ult. was before me as I returned last week from a missionary visitation in search of my poor scattered flock; and I can say, and that with truth, that I have reason to be grateful. I found in Pope county, ninety miles west of this place, a few zealous Catholics, who emigrated from Kentucky some years ago, and who are truly worthy of the name. Could you, my dear friend, but witness our meeting, you would certainly say that a pastor would be ready to lay down his life for his people. In those good Catholics, who have been for a long time without priest and without altar, I could perceive the advantages and blessings of a sound and early education, which your good and worthy prelate has been long labouring to secure for the many youth entrusted to his care, and whose lot may yet be cast in the midst of some wilderness, like those well-instructed Kentuckians, who never bend the knee in prayer without asking for blessings on the heads of those who have taken an interest in their education. I have secured lots in the town of Russellville for a church, being the most central point for this little colony, and which is situated in one of the most fertile and beautiful prairies of the West, having the Dardanelle mountains looking down upon them from the north, the Magazine on the south, the Ozark, with its lofty peaks, on the west, and the Carrion Crow on the east. I ascended the Dardanelle, which is more than two hundred feet above the level of the prairie, accompanied by my good Kentuckians, and discovered on the very top springs that would challenge your Saratoga. I also discovered on the top of this mountain land of the very best quality, some of which had been cultivated in those days when the red men of the forest occupied the soil, traces of whose huts are yet to be seen in the vicinity of the springs. I rode on another occasion several miles along the prairie, in company with the founder of Russellville, who is an English physician, and who has assured me that he will give every aid in his power to my zealous people in erecting a small church, which will be commenced on the first Monday in March. In this settlement many inducements and advantages are held out to the industrious man, who desires to create a happy home for his family. Thousands of acres of the very best land, with every kind of timber growing thereon, at *Congress price*, and what is called *donation land*, which belongs to the State, can be had at one dollar and twenty-five cents per acre, *with a credit of five years to pay*. But such

inducements are not confined to the vicinity of Russelville; they may be found in every portion of the State. Mount St. Mary's, near Fayetteville, Washington county, is fast filling up. Several families are now on board the steamboats that passed here a few days ago for Van Buren, destined for that beautiful settlement. Father Corry is at present in New Orleans, and writes that many are leaving that city for a rural life in Arkansas, where they will find before them a generous, kind, and intelligent people. This I say from experience, and a thorough knowledge of the people in town and country, where my duties would call me. I leave (God willing) for Hot Springs, about sixty miles south-west of this city, where there is a small colony of our good people, lately arrived directly from the *Insula Sanctorem et Doctorum*. I have now (thanks be to God) three priests to assist me, who are truly zealous and exemplary, sweetening for me the toils, the labors, the difficulties, and the privations that may be before me.

With the most sincere regard and esteem, ever
your friend,

✠ ANDREW, Bishop of Little Rock.

A V' T TO THE INDIANS.

On Tuesday last we paid a visit to the Indians above Dartmouth. We have ever felt an interest in the well-being of these children of the Forest, who in the midst of growing civilization adhere with such firm tenacity to the manners and maxims of their Fathers. They are a striking illustration of the influence of Nature in fashioning manners and bearing; and of the perfection which both attain when left to Nature's tutelage. Who has seen any thing superior to the ease and self-possession of an Indian's *entre*; to the calmness of his address and the classic regularity of his gesture? We havenot; and we doubt whether the most fashionable intercourse of artificial life can impart the 'nil admirari' which is marked in every phase of the red man's character.

The 'camp' outside Dartmouth is most effectively situated for all the purposes of modern Indian existence. The rough outline of forest-life is preserved in the woods around them; while their proximity to Halifax enables them to find a ready market for the work—useful or ornamental—which they may manufacture. The encampment is on the facing sides of two rising grounds, though the intermediate valley has its occasional rude domicile. The view within the wood is very picturesque. All around the wigwam, peers above the trees in every fantastic form and colour. The rude and rough paths worn by village intercourse lose themselves in every direction, and give you the idea of the forest 'trails' with which the lovers of Indian history are familiar. Here and there a lounging squaw or a rambling child in their peculiarly quaint dresses attracts your regard. While the song, the whistle, and the occasional cheer remind you that you are in a region where fashion has not brought its cares and where its enjoyments are not desired.

We were accompanied by one or two Catholic Clergymen, who had not before seen an Indian specimen of their fellow religious's. The presence of the "Faders" was a sure passport to every home and heart. The smile of welcome awaited us at every door, and the blessing of grateful feeling followed our departure. The wigwam seemed to replete with human life. In one, men were preparing the wicker work for their baskets; in another, women were busily plying the Porcupine quills, which in varied and gorgeous dyes were fashioning themselves into fanciful and graceful figures; in a third, we saw three or four young hoydens engaged in an Indian game, which seemed very interesting to them, but the progress of which we could not trace. Eight counters figured on one side, were placed on a rude salver or *treacher*. These were tossed by a rapid movement of both hands, by each antagonist in succession. A young squaw sat in the circle, who carefully increased or diminished a pile of small twigs, as the players were successful or unfortunate in the game. And all around seemed to watch with an absorbing interest the ever changing fortunes of the combatants. They interrupted their occupations only by a smile of recognition for the "Faders," and a blessing as we retired.

We were much struck by the universal adoption of the Rosary and Cross as the great ornament of the neck and bosom. They cherish the memorial of redemption with a love and respect which mark the obedience to Nature's voice most strongly in Nature's children. Men, women, and children all bore the livery of the Nazarene, and seemed to reflect in their happy faces the light of present election and future joy.

As we sauntered along the paths through bush and brake we thought we heard the sound of a familiar "Vesper chant" at some distance. We soon perceived that it came from a wigwam on the summit of a neighbouring rising ground; and, even at the risk of provoking the reader's smile, we declare that we were fascinated and rivetted to the spot. There, in the woods, the song was sweet, enchantingly sweet. A treble voice, soft as the warbling of a nightingale commenced the air; another then joined in; a fine full tenor succeeded, and then another; then all proceeded on—when there burst upon the ear such a flood of natural melody as concert rooms might envy and find it impossible to rival. We much feared that our approach should suspend the spell that bound us; and patiently waited the conclusion of the piece. We then approached and were received with the usual quiet smile and a request to enter the wigwam.

On entering we found portions of four generations of the Mirmac, seated round the rude dwelling. A fine athletic, though aged Indian did the honours. He placed a trunk for our accommodation—and when we had been seated pronounced the "Welcome Fader—Welcome Fader," in his own quiet way. The other occupants of the hut, two young women—as many men, and the great grandmother of some children, who were present noticed us only by raising their eyes and a faint, quiet happy smile. We found that all the family combined with their porcupine-quills operations, the singing which we had heard. Neither engagement impeded the other. Large manuscripts in the Indian language were scat-

tered round the wig-wam: from these books they sang their service.

Even in this humble Tribe we behold an imperishable monument of the holy daring—great perseverance—and almost miraculous success of the Jesuits. One of the children of Port Royal, nearly a century ago, sought to “*find*” life by losing it” in the wilds and fastnesses of North American savage life. Months, nay years ’tis said did the Father toil with all the horrors of assassination every instant before his face; and brief, on many and many a winter night were the instants between his escape from his sheltering forest-mound and the possession of it by the sworn foe of the pale face blood. His life was never safe—yet still he persevered: and now the rude shingle cross that marks through every part of Nova Scotia the red man’s last home; the “*swelling song of praise*” that echoes through the Indian wilds on every returning Sunday, as they sing in their pure Gregorian chaunt, the ‘*Gradual*’ ‘*Kyrie*’ ‘*Gloria*’ ‘*Credo*’ ‘*Sanctus*,’ ‘*Agnus Dei*,’ &c.; the abiding firmness, with which they resist every influence and sacrifice every convenience to cling to the ‘*faith*’ once delivered to the Saints—all are proudly demonstrative of the Apostolic ‘*increase*’ which God gave to the Good Fathers Ministry.

Having seated ourselves we requested our good friends to sing Dumont’s Mass. The request was instantly complied with. They were seated according to the eastern fashion on the ground. A glance passed from one to another. The tenor-voice then commenced the ‘*Kyrie*’; the treble chimed in; then the whole, to which we added our little share—and such a swell and sweetness!—if there has been finer Psalmody, none we imagine could be more acceptable.

Among the accidentals of our glorious liturgy there is nothing to which we are more devoted than the old ‘*Gregorian*’ chaunt. There is a power—a massiveness—a majesty about its melody not to be found in the fimsy-fashioned compositions of modern musicians. The ‘*old Gregorian*’ chaunt seems worthy of the antiquity and consonant with the dignity of the ‘*Eternal Church*’;—and we never see modern music put in competition with it, that we do not feel inclined to scout the allegiance of the perfumed scion of modern degeneracy for the bold, sinewy, and brave service of our ‘*old Gregorian*’ chaunt!—May we live to be ashamed of Indian superiority in this department of our Church service and hail the restoration to our Choirs of the ‘*old Gregorian*’ chaunt!

But whither do we wander? The Indians song called up many a holy memory and suggested many a happy anticipation. We remembered the old halls, whose echoes we had heard awakened by the ‘*Gregorian*’ chaunt,’ and the hours of undisturbed repose which blest our earliest initiation in its deep mystery. Scenes, Friends and Fates which time had shadowed were again revealed; and, then, we thought of the thrilling anxieties—the varied responsibilities—and the hard tho’ perhaps inefficient labours which have extracted the hue from life’s beauty and confirmed the poesy that ‘*There’s nothing true but Heaven!*’—Amid the throng of sad thoughts, to be sure——No matter, we should like to learn Indian if it were only to impress upon the Micmacs the necessity of clinging to the ‘*Gregorian*’ chaunt.

Yesterday while sitting in our ‘*Sanctum*’ we were visited by half the tribe—they said ‘*they wished to return our call.*’ Some could,—some could not speak English. We almost vowed to learn Indian.

LITERATURE.

EARLY TIES.

Oh! give me back those early ties,
To which my heart doth cling;
Oh! give me back my youthful joys,
When life was in its spring—
When blooming hope, o’er ev’ry scene,
Diffused its cheering ray—
When all was fresh, and fair, and green,
Along life’s even way.

Oh! give me back my happy home,
Of childish gaiety—
Still through the lapse of years doth come
Its memory back to me!
And oft the flow’ry paths of youth,
Again, I seem to tread,
When all was hope, and love, and truth,
Ere peace and joy had fled!

Oh! give me back the happy hours
My childhood lov’d so well;
Oh! give me back those early flowers
I gather’d in the dell,
Or pluck’d amid the forest shade—
Primrose and violet blue—
Nor deem’d that they would ever fade,
Or lose their beauteous hue.

Oh! give me back my bounding heart,
As free, as light as air—
It never then had known the smart,
Of soul-corroding care!
The birds, that warbl’d on the bough,
Were not more blythe and glad—
I cannot bear their music now,
For oh! my soul is sad!

—*Wexford Paper.*

A GLANCE AT THE CATHOLIC MISSIONS.

Annals of the Propagation of the Faith. May, 1844. London: printed for the Institution.

(Continued.)

China, which for two hundred years had honored the priests of the new law with the highest rank among her savans and literati, now began to lose sight of the blessings which she had received from their learning and virtue. The time of proscription and persecution had arrived. In 1811, three churches were demolished at Pekin, and the only clergyman left was an aged Portuguese prelate. But the period of the greatest violence was from the year 1814 to 1820, when the bishop of Tabraca and Rev Mr Clet, with a large number of Christians, were put to death for the faith. Though the blood

of these martyrs eventually gave fecundity to the soil which it bedewed, the immediate result of the persecution was a decrease in the number of the clergy and of the establishments intended to recruit them. The apostolic vicariate of Su-Tchuen had a bishop, with his coadjutor, one European priest, and several native clergymen. The other vicariates of Chan-si and Fo-ken had not suffered so materially; but with the vast territory which they comprised, and three hundred thousand neophytes scattered amidst a population of two hundred millions, it was impossible to attend every where to the wants of the faithful. Many districts were deprived of religious consolation, for the space of ten years.

If we pass from the eastern to the western hemisphere, the undertakings of missionary zeal will not present the most flattering prospects. In South America a vast proportion of the natives had been brought over to the church, and the country quickly settled with the professors of the true faith; many districts, however, had been shorn of their beautiful religious character by the suppression of the Jesuits. In Mexico, as in South America, the native population had commingled with the Catholic colonists, but in the remoter regions of the north, extensive tribes of Indians no longer received the consoling ministrations of the fathers who had instructed them in the mystery of redemption. Turn we to the United States; here religion was fettered in every way. Prior to the declaration of independence the disabilities and ill feeling which the Catholics had to suffer, caused a large number to fall away from the religion of their fathers; and even when the blessings of equal liberty were proclaimed for all the inhabitants of the united colonies, such was the trivial number of the clergy who served them, that it was impossible to prevent many from the defection of the true fold. (b) But, as our readers well know, this chosen vineyard was not neglected by the pastors of the church. An episcopal see was erected in 1790, and a coadjutor appointed in 1800. In the course of eight years the increasing number of the faithful induced the holy see to establish four other bishoprics, as suffragans to that of Baltimore. In 1822, the number of sees had increased to nine; though the prelates had to contend with innumerable difficulties in promoting the interests of the faith. Boston at that period numbered only eight priests. Cincinnati seven, and Charleston two.

Africa, at the commencement of the present century, had as yet afforded no reason to hope that her northern coasts would ever be recalled to the inestimable inheritance of the gospel. These were still held under barbarian rule, while the Portuguese establishments of Congo and Mozambique were declining, and the Catholic settlers at the Cape of Good Hope received no regular assistance.

(b) Dr England has ably developed this subject in a letter which will be found in the *Annals of the Propagation of the Faith*, March, 1833. He supposed at that time that the previous loss of Catholicity, both positive and negative, must have amounted to 3,000,000

At this same period the islands of the south sea were filling up with English transports, and adventurers from other climes. At Sandwich and Tahiti Protestant missionaries had established themselves; and their labors proved a total failure. New Holland was visited by a priest in 1818; but that immense chain of islands which stretches across the Pacific ocean between the eastern and western continents, was still estranged from the blessings of Christianity.

Such was the languishing appearance of the missions during the first quarter of the present century. The amount of labor undergone and of good effected had diminished in a great degree, owing to the causes already mentioned; but the spirit which had achieved the mightiest works, was ever alive in the breasts of the Catholic clergy, who were only awaiting the propitious moment for receiving their forces, and returning; their fresh and even increased ardor to the self-denying toils of their cherished apostleship. This happy result was now rapidly maturing. While numerous vocations for the distant missions began to manifest themselves, Divine Providence furnished more ample means of perfecting them and of conveying the laborers to their remote vineyard. The Seminary of Foreign Missions at Paris, which in 1822 had only twenty-eight members now contains ninety-eight. The Lazarists have increased the number of their European missionaries from nine to one hundred and thirty; and the Society of Jesus in sending its members to every country of the globe. Other communities have also been established of late for the dissemination of religious truth, as the Redemptionists, the Passionists, the Oblates of Turin, who labour in the Birman empire; the Society of the Sacred Heart of Mary for the religious instruction of colored people, the Society of Picpus and the Marists, who, with others, have taken charge of the southern archipelago. Besides these various sources of missionary life, we must mention the seminary established by the Capuchins at Rome, in 1841, that of Drumcondra near Dublin, and the college of the Propaganda in the eternal city. But we reserve for the sequel the remarks which we have to offer in relation to the seminaries and funds which form the present resources of the missions, that we may pass at once to an exposition of their actual and flourishing condition.

1. Europe.—It is well known how Catholicity has advanced in Great Britain within the last twenty years. Innumerable conversions have taken place, and churches are rising on every side in England and Scotland. In Sweden the aspect of religion is improved, while in Russia and Denmark the clergy are actively engaged in the discharge of their functions. Norway has not yet opened the way for the introduction of our missionaries. Protestantism here, as well as in Sweden and Denmark, displays the most violent spirit against those who embrace the ancient faith. In the south, Catholicity has raised its temples, at Athens, Patros, and many

other cities of the Levant, and has obtained a stronger hold in Servia, Moldavia and Vallachia. At Constantinople, particularly, a new impulse has been given to religion by a proper ecclesiastical organization, and the various institutions that have been established for the benefit of the faithful. The Lazarists have opened a college where sixty young men are instructed in the usual branches of a liberal education, while the brothers of the Christian schools have three hundred pupils under their charge, and the Sisters of Charity, devoted to the care of the sick and to elementary education, are assiduously occupied in alleviating the sufferings of their fellow-creatures and in training to virtue the youthful heart. Their pupils are four hundred and fifty in number. The heroic actions of these charitable ladies have struck the followers of Mahomet with admiration, and led them to ask if they were not superhuman beings. With these general remarks, we shall proceed to the statistics of the European missions, omitting here as elsewhere the particular notice of these countries which altogether, or in a great measure, are inhabited by Catholics.

England is divided into eight vicariates apostolic, (9) one of which has a coadjutor. The number of priests is six hundred and fifty-four, with upwards of five hundred churches, eight colleges, twenty-three conventual houses, and a Catholic population exceeding one million.

Scotland is under the charge of three vicars apostolic, with seventy-two churches, one hundred and ten priests, one college, two seminaries, and upwards of one hundred thousand Catholics.

In Sweden, whence the true faith was banished by Gustavus Vasa, a few clergymen are striving to diffuse the blessings of religion as far as the severe restrictions of the laws will permit. They have been allowed to enter the country only since the year 1785. It is under the jurisdiction of a vicar apostolic, who has two priests to labor with him, one church, and a spiritual flock of about two thousand souls.

The mission of Denmark comprises Holstein and the neighbouring islands. The Catholic religion is merely tolerated, and it is forbidden by the laws to embrace it. The mission is governed by a vicar apostolic, with seven clergymen, seven churches, and three thousand Catholics.

In the low countries Catholicity presents a very flourishing aspect. Notwithstanding the long persecution which it had to sustain in the last two centuries, a large portion of the inhabitants remained steadfast in the faith. In Holland, within eight years past, at least fifty new churches have been

erected. In the Genevity nearly all are Catholics. The ecclesiastical administration is confided to five vicars apostolic, and the number of Catholics one million three hundred and five thousand.

The church in the Swiss confederacy is under the charge of four bishops, and has a Catholic population of eight hundred and eighty-two thousand eight hundred and fifty-nine.

The vicariate apostolic of Gibraltar, an English settlement, numbers ten priests and thirteen thousand Catholics.

The Ionian islands are divided between the archbishopric of Corfu and the bishopric of Zante, and the clergy, twenty-six in number, are labouring with zeal to promote the interests of religion. The Catholic population does not exceed three thousand.

Concluded in our next.

CATHOLIC MISSIONS.

The following extracts from an article in the "Edinburgh Witness" on the missions of the Catholic Church, will be interesting to our readers. There are several inaccuracies; and the tone throughout is anything but friendly. We insert them, however, as containing the candid avowal of the power and fervour and success of Catholic zeal, from the pen of one who is not partial to us.

Permit me, Sir, through the medium of your paper, to call the attention of the religious public to the missionary operations of Popery, which, perhaps more than any other indication, mark the rapid and alarming increase of its strength. And if I dwell upon these at some length, my excuse must be found in the intrinsic importance of the subject, in the comparative ignorance that prevails respecting them, and in the fact that the more thoroughly men perceive the extent of the danger, the more resolutely will they bestir themselves to apply an adequate remedy.

There are various views which may be taken of the missionary operations of Popery, which tend to elicit their magnitude and importance. Consider, first, the sum of money which has been raised for the support and extension of missions by the Society for the Propagation of the Faith, whose head-quarters are established at Lyons. This sum during the past year has amounted to more than £140,000, of which sum France alone, in which the Society took its origin, contributed upwards of £72,000. This sum is in itself very considerable, and exceeds the largest amount collected by any of the religious societies in this country; but in estimating its importance as an index of the strength and prospects of Popery, we must take into consideration the short time in which the receipts of the Society have risen to so large an amount, the large number of Popish missionaries which it is found sufficient to support,

(9) A vicariate apostolic is a district which, though possessing no episcopal see, is under the spiritual charge of a bishop, whose title is derived from some bishopric which was formerly governed by a Catholic prelate, but is now under the control of infidels. For this reason the name of his see is accompanied with the words, *in partibus infidelium*, in an infidel country.

and the multitude of Roman Catholics who assist in raising it. The Society was established in the year 1822, and in that year raised somewhat more than £600. Since then it has continued steadily to increase. Eight years ago the whole amount of its receipts did not exceed £39,000. This last year it has risen to more than three times that sum; and there is every prospect that it will continue to increase. The priests, moreover, whom it employs, are all single men, having no wives or females to support—men, moreover, who are taught by their religion to attach a peculiar importance to voluntary poverty, to abstinence to all sorts of austerities, and who, in consequence, require much less money for their support than the missionaries of other religious bodies. Besides, in many instances, a great additional source of wealth to the missions is found in the profits of the Sisters of Charity, who establish boarding schools, in which often the children of wealthy Protestants, as well as of rich natives, receive instruction for a large board; while in other cases, native converts contribute very largely, as was the case at Sirdanah, in India, where a college was established for the education of native priests, through the contributions of an Indian princess who had embraced the Romish faith. It is further to be remembered, that the receipts of the Society are raised from a vast number of small subscriptions, and consequently indicate the extensive interest that is felt in the cause. The ordinary contribution is one half-penny per week. Each collector visits ten subscribers, and receives a copy of each number of the "Annals of the Society," to lend amongst them. Of this Missionary Record, 162,000 were printed and circulated during the last year, of which 86,000 were in French, 23,000 in German, 14,000 in English, the remainder in the Italian, Spanish, Portuguese, and Dutch languages. This magazine or record contains the letters of the bishops and missionaries from all parts of the world. Viewed as a whole, they are decidedly superior in literary talent, in general information, in all that is calculated to interest the public mind, to the correspondence of any of our missionary societies; while the vivid descriptions they contain of the privations, and persecutions, and labours of the priests, and the spirit of devotion which they breathe to the Romish Church, and the extensive plans and operations which they develop, cannot fail to produce a powerful effect upon those who read them. Take France alone, and consider that every one of the 86,000 copies that are circulated will be lent to at least ten different individuals, in many instances to ten different families, and it will be seen what a powerful engine this Record must be for reviving Roman Catholic zeal. And not merely are its pages

read with avidity by the humbler classes, but the higher and more influential are also beginning to peruse them; and the Queen of France herself, and some of the royal family, regard them with intense interest. The very publication, indeed, and wide diffusion of these annals of the Society, are themselves among some of the most important causes of the rise of Popish influence. They are establishing a communication between the Roman Catholics in all parts of the world. They are teaching them to feel a deep and lively sympathy with one another, and awakening an intense *esprit du corps*. By developing missionary operations without parallel in extent and variety, and unfolding prospects, they are rousing the belief that Popery is marching forward to universal dominion, and are preparing for still more energetic labours and more splendid sacrifices. They are kindling in the breasts of the young men of ability the burning desire to consecrate themselves to the missionary cause, and in the breasts of the laity the ambition of advancing it by the most costly sacrifices they are able to make.

But a second view of the importance of the missionary operations of Popery arises from a survey of the rapid progress which these are making in all parts of the world. In reviewing these it must be remembered, that a number of the missions were established long before the Society for propagating the Faith came into existence, and are now supported, for the most part, by the exertions of their own adherents. There is, however, a large number of them which have been greatly extended, and had their missionaries doubled, tripled, or quadruped by that Society, while a great many others owe their establishment solely to its instrumentality. Now, if we examine the map, we shall find that Popery is rising simultaneously in all the quarters of the world.

Let us first direct our attention to Europe,—not to those parts where Popery is the established and prevailing religion,—that is not my object at present,—but to those parts in which for centuries it could scarcely be said to possess any footing at all. Thus, the Protestant cantons of Switzerland were long remarkable for their determined opposition to the Man of Sin, and those in particular, of Geneva and of Zurich, with their numerous staff of Clergy, labouring with all their energies to induce the Protestant inhabitants to embrace the Romish faith. In Geneva there are one priest and three cures, all supported by the Government. In the surrounding cantons there are already twenty-three of the Romish clergy, while a considerable number are labouring at Lausanne. The importance attached to the spread of Popery in Geneva and Lausanne may be judged from the fact, that last year the sum of 68,460 francs was granted by the

Society to Dr. Yenni for the support of the mission in these cantons. If from Switzerland we pass over to Great Britain, we find a mission established in Cornwall for the diffusion of Popery in the south-west of England, while nearly 104,000 francs were granted last year to the three Popish bishops in Scotland, for the purpose of diffusing their tenets in the dioceses of Edinburgh, Glasgow, and Aberdeen. In the north of Europe they have several missions, which are not named, doubtless, lest they should awaken alarm, and rouse to resistance; but for the support of these, 105,417 francs during the past year. In Holland, in particular, the long and strong hold of Protestantism, Popery is making rapid progress, and exciting very serious alarm in the breasts of all Evangelical Protestants. If, again, from the north we travel to the west of Europe, we arrive at Constantinople, which, the Romish Church seeing its political importance, its central position between Europe and Asia, its influence over the whole Turkish empire, have determined to make one of their great centres of operations. Then the missionaries of St. Vincent of Paul, nine in number, have opened a college in which about sixty Turkish youths receive a superior education, adapted, doubtless, to bring them under Romish influence. The Brothers of Christian Doctrine have schools attended by 300 pupils; while there are fourteen Sisters of Charity employed in instructing 450 girls. Omitting numerous missionary stations in various parts of European Turkey, we come next to Continental Greece, where there is a delegate apostolical, who last year received 25,497 francs for the support and diffusion of the Romish faith; and, finally, to Gibraltar, on which the sum of 15,000 francs were expended last year.

(Concluded in our next.)

WATERING THE STREETS IN SUMMER.—The practice of watering the streets of towns in the heat of summer, although doubtless it gives a refreshing coolness to the air, is not without its injurious effects. The dust is nothing more than dried animal and vegetable matter deposited in the street which while in a dry state, is comparatively obnoxious, but the process of wetting it, especially in hot weather, facilitates its decomposition and the evolution of poisonous gases. A peculiar earthy smell given off from the streets when thus watered is a great proof of this. Now, were the dirt properly cleaned away before it gets so dry as to form dust, the operation of watering would be little required; and when performed upon the streets would raise no deleterious, exhalation, but rather a delicious coolness. Nothing is wanted to effect this but a more rapid and effectual cleansing of the streets after rain, by sweeping the refuse into the gully-holes of the sewers and flushing them with water.—*Stranger's address to the Middle and Working Classes in England.*

IMPORTANT DISCOVERY.—A scientific gentleman residing at Ipswich, Mr. Frederick Ransom, engineer, has lately discovered a method where-by hardest stone can be brought into a consistence resembling common putty so that it can be cut and moulded into any shape for useful and ornamental purposes, without altering its general character and appearance; for it becomes hard and even harder, than when subjected to the process. Another peculiarity of the process is that any colour or variety of colours can be imparted to its solid substance so that an endless variety of shades can be produced and as it is capable of being polished it effectually resists the action of the weather. It can also be used as a cement and can be brushed over the surface of wood so as to render it fireproof.—*Sheffield Mercury.*

CURIOUS AND RARE.—There was caught the other week a superb mountain hare, upon the lofty Benyevenagh, her downy fleece being as white as snow, with the exception of a few brown spots on the back. Her ladyship was taken from her rushy mountain den by a party from Ballarena, who succeeded in capturing her in daylight with a net, without in the least injuring her, or destroying a hair of her felt. She is now to be seen in sportive mood, enjoying her new abode of stone and lime, at Ballarena instead of her wild mountain home.—*Derry Journal.*

VIRTUE.—The first step towards virtue is to abstain from vice. No man has true sound sense, who is immoral. A blush is the complexion of virtue.

NOTICE TO SUBSCRIBERS.

Our Subscribers in Town and Country are again reminded that the terms of the 'Cross' are **ADVANCE**,—and the publisher respectfully requests their attention to them.

NOTICE.—All persons having demands against the Subscriber will please render their Accounts; and all persons indebted to him, will please make immediate payment to **JAMES DONOHUE**, to whom all debts due him have been assigned.
Halifax, 9th Jan., 1845. **JOHN P. WALSH.**

NOTICE.—**MR. JOHN PATRICK WALSH**, of the City of Halifax, Printer, having by Deed of Assignment, dated the 8th day of January, instant, appointed the Subscriber his Assignee, and having Assigned to him his books, debts, and all other personal property whatsoever, for the benefit of those to whom he is indebted, such of his creditors as reside within this Province becoming parties to the said Deed of Assignment within three months from its date, and such as reside out of it in six months therefrom, it being provided by the said Assignment, that all parties who shall not execute the same within the said times shall be excluded from all benefit and advantage to be derived therefrom. All persons indebted to the said John P. Walsh are requested to make immediate payment to the Subscriber he having been duly authorized to receive the same and to give discharges therefor, and all the creditors of the said John P. Walsh are requested to call at the Store of the Subscriber and execute the said Deed of Assignment.

Halifax, 9th January, 1845. **JAMES DONOHUE,**
No. 26, Hollis St.

Published by **A. J. RICHIE**, No. 2, Upper Water Street, Halifax.
Terms—**FIVE SHILLINGS IN ADVANCE**, exclusive of postage.
All Letters addressed to the Publisher must be post paid.