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THE CROSS.



NEW

SERIES.

VOL. I.

No. 9.

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.

HALIFAX, MARCH 8, 1845.

CALENDAR.

- MARCH 9.—Passion Sunday—Vespers of the same day.
- ... 10.—Monday—The Forty Martyrs.
- ... 11.—Tuesday—St. Praxedes, Abbot.
- ... 12.—Wednesday—St. Gregory the Great, Pope, Confessor, and Doctor.
- ... 13.—Thursday—St. Zosimus, Pope and Confessor.
- ... 14.—Friday—Feast of the Seven Dolours of the Blessed Virgin Mary.
- ... 15.—Saturday—St. Zacharias, Pope and Confessor.

General Intelligence.

(*Universal Register.*)

ST. FRANCIS XAVIER.

“Among the many great saints who have illustrated the Church in these latter ages, there is none whose virtues excite greater or more universal admiration than St. Francis Xavier. In his conversion, and subsequent holiness of life, the power of Divine grace is conspicuously displayed; and in his untiring zeal, and the extraordinary success that crowned his missionary labours, we have, perhaps, the most striking exemplification of the efficacy of the divine word that is to be found after the times of the Apostles. Protestants no less than Catholics have borne testimony to this fact. In his lives of eminent Roman Catholic Missionaries, Carne says, that Xavier was ‘the greatest missionary of his age;’ and the late Sir James Mackintosh, notwithstanding his strong anti-Catholic prejudices, pays a beautiful tribute to his heroic zeal. ‘Francis Xavier,’ says this distinguished writer, ‘was a very extraordinary man. Persuasion and commanding eloquence, an ascendancy over the minds of men, unconquerable patience in suffering, intrepid courage amid the most dreadful dangers, and a life devoted to a

purely disinterested purpose, form a combination which varies its exterior and its direction, according to the opinions and manners of various ages and nations. In one it produces a Xavier; in another a Howard; he (Xavier) taught to slaves the moral dignity of their nature; he preached humility to tyrants and benevolence to savages. He must have told to the outcast Hindoo, that he was, in the grandest point of view, the equal of his Rajah, and the ferocious Malay, that his enemy was his brother. He therefore diffused the fruits of the best philosophy, and laboured to improve and ennoble nature.’ The Rev. Mr. Palmer, of Oxford College, in his compendium of Church history lately published, says that the ‘labours of Xavier are, perhaps, unequalled since the days of the Apostles.’

“If Xavier was selected by God, as the event sufficiently shows, to be, like St. Paul, a vessel of election to carry his name before kings and peoples, we cannot be surprised at finding in him the same signs of an apostleship, as established the divine mission of the great apostle of the Gentiles. Hence, far from being astonished at the super-natural events, which are occasionally narrated in the following pages, the judicious reader will be convinced, that such miraculous powers as the apostles possessed, were no less necessary for the success of Xavier’s preaching, than in the first propagation of the Christian religion. Had not Xavier to announce Christ crucified to an idolatrous, and, very frequently, a barbarous people? If miracles were required for the success of the gospel, in the first century, among the civilized nations of the Roman empire, surely they were no less necessary in the sixteenth century, when

the same mysterious truths,—the same severe morality, were to be announced to the people of the East,—so blindly attached to the superstitions of their fathers, so prone to sensual indulgence, and so prejudiced against the Christians, on account of the irregularities, injustices, and cruelties, of most of the Europeans, who had landed on their shores? Besides, no miracles have been better attested, or more scrupulously examined, than those of Xavier; and the mass of evidence, on which they rest, cannot be rejected without endangering the foundations of our moral certitude. But as this is a subject which would lead him beyond the legitimate limits of a prefatory introduction, the translator content himself with referring to the ‘End of Controversy,’ and ‘Vindication’ of it, by the Right Rev. Dr. Milner, in which the certainty of these miraculous facts is solidly established.

THE RELIGIOUS CONDITION OF LONDON.

If there be any proof required to show that the often-boasted pride of Protestantism—“judge and act for yourself,”—has sunk England to the lowest state of immorality, it is here given by Mr. Harris, a Protestant writer, in his account of Modern Babylon, in the *Christian Magazine* :—

“A distinguished metropolitan clergyman calculates the number of the lower classes who are living in London in utter disregard of all religion, as half a million at the very least. ‘But,’ says a later writer, ‘my impression is, that the number is nearer 800,000’—more than one-half of the whole. Are three-sevenths of the remainder of the world’s population, Jews and Mahometans? About three-sevenths of the remainder of the population of London rank as heterodox, inconsistent, worldly professors of Christianity—a disgrace to the Christian name. Do only four sevenths of the human race profess the Christian religion? The small proportion of your city population—yes, and less than that—only about 300,000—a fifth of the whole—are regular and orthodox worshippers. Appalling, then, as is the religious state of the world, it is, I repeat, still more startling to think, that the religious condition of London—London in the nineteenth century of the Christian era—in the third of the Protestant Reformation—of favoured London is just its epitome.

“But do you ask for a brief description of the state of that first great division of 500,000 or 800,000, or, taking the middle number, 650,000 ungodly human beings? What is their state? It is a condensed mass of heathenism, which, if drawn out and diffused over a large space in which it could be examined in detail, would amaze and alarm you into benevolent activity. What is their state? It is a concentration of depravity so

virulent that it might suffice to inoculate a continent—a world with vice. What is their state? It is as bad as the most perfect system of evil which the temper could devise, and keep in constant operation, with no other check than the feeble voice of human law, can make it. What is their state? 12,000 children are always training in crime, graduating in vice, to reinforce and perpetuate the great system of iniquity: 3000 persons are receivers of stolen property—speculators, and dealers in human depravity: 4000 are annually committed for criminal offences. 10,000 are addicted to gambling: above 20,000 to beggary: 30,000 are living by theft and fraud. That this dreadful energy may not flag from exhaustion, it is plied and fed with three millions’ worth of spirituous liquors annually: 23,000 are annually found helplessly in the streets. About 150,000 are habitual gin-drinkers; and about the same number have abandoned themselves to systematic debauchery and profligacy. Such is their ordinary state.—Like the magic erections in Pandemonium, in addition to the 5000 temples of drunkenness and vice already existing, other ‘fabrics huge rise like an exhalation’ The statistics of evil are ever on the increase.”

(From the Tablet)

SPEECH OF THE COUNT DE MONTALEMBERT.

With the opening of the French Chambers, and the discussion on the Address in the Chamber of Peers, has come a most important Catholic manifesto—the Speech of the Count de Montalembert. This name is already not unknown to our readers, both in England and Ireland; though, perhaps, across the Channel it is less widely and emphatically known than amongst us. But, however this may be, one thing is tolerably certain—that if Almighty God gives this able and zealous statesman life and opportunity, in the course of a few years there is no lay name that throughout Western and Northern Europe will be more of a household word in the mouths of all true Catholics than that of M. de Montalembert.

It is difficult to exaggerate the important part in the affairs of Catholicity which opens itself before him, and which he seems destined to fill. Though he has already been before the world for some years, and has achieved no contemptible renown, he is yet comparatively young; and has made what, we trust, will turn to be only a few brilliant preludes to the greater achievements that are to follow. Already is he known in the world of letters for his great erudition, and a capacity for literary success, which, if he were to confine himself to this limited sphere, might easily raise him to a level with the proudest of his competitors.

His "Life of St. Elizabeth of Hungary" is an exquisite monument of genius, learning, and piety; and it is a matter for legitimate regret that it has not been placed within the reach of a wider circle of English readers. For some time past the Catholic world has been looking, with eagerness, for a flight in the department of history with a bolder wing; and it would seem that we are not much longer to wait for his promised history of St. Bernard, in which we may fairly expect the most complete portraiture that has as yet been painted of the innermost soul of Europe during the twelfth century.

We refer to these things only to inform those of our readers to whom the name of M. de Montalembert may be less familiar, that the courageous and eloquent speaker, whose magnificent defence of Catholicity has just resounded from the French tribune to find an echo in the hearts of many thousands of readers, is not merely an orator, but possesses a mind carefully and diligently trained by severe studies; opened and liberalized by the widest human culture; and on which the worlds of Art, History, and Philosophy—Pagan and Christian—have bestowed their choicest and most valuable endowments. Nor is this man of letters a mere recluse. He is a man of the world; has travelled much; visited many countries—England, Ireland, Germany, Spain, Italy, and the East—and looked with clear and penetrating eyes into the very heart of their condition. Witness the admirable letter on Puseyism, in which a Frenchman—rivaling the best English writers in the use of their mother-tongue, surpassed the ablest native exponents of this new creed in the precision with which he delineated its characteristics, and laid his finger upon the very heart of its mystery.

We are not much given to flattery, and we by no means wish to exaggerate what at present is in the main a lively promise of that which we hope will be a great hereafter. But it is important to dwell upon this promise, because the man of whom we speak is a layman; has no tie of caste or calling to fetter his judgment; and because this man, so endowed and so capable, instead of being ashamed of his religion, instead of being ambitious to earn a title for liberality by making compromises with the enemies of his creed, instead of shrinking from the more elevated and abstruse manifestations of the Catholic faith, instead of trying to palter with the duties of obedience, and fearing the trammels of ecclesiastical authority, is, on the contrary, in religion a Mystic, an *exalté*, (or what a great Catholic writer in the north of Ireland would call a '*brual ascetic*'), a believer in miracles, an advocate for separate education, a most emphatic worshipper of Papal infallibility,—while in politics he has ever been the advocate of universal tolera-

tion, and of equal rights for all; and is an orator than whom none has more eloquently spoken, or more zealously written, on behalf of the rights of Poland, and against the remorseless tyranny of Russia.

We solicit for an instant the attention of the Catholic portion of "Young Ireland" to this phenomenon. This man is no Englishman. He is one of that noble French race whose sympathies you covet, and which, in this instance, you so heartily possess. It is no affront to you to say that in genius, culture, experience, he is the superior of every one of you; and that in perfect sincerity and uprightness of mind he is every way your equal. It seems to us that you will do well to study this figure that passes before you. Lower and more vulgar minds displaying their convictions after a lower and more vulgar fashion may, perhaps, in your eyes, discredit the sublime principles with which their existence is bound up. But we here present you with one to whom all the scientific improvements and philosophical discoveries of this age are more familiar even than to yourselves; who, like you, is a passionate assertor of the principles of justice between man and man, and of the resurrection of down-trodden nations; a practical man, too, somewhat your senior in years, and still more your senior in enlarged experience. We beseech you to pay some little attention to this person, and by a careful perusal of his writings, and a diligent consideration of his public career, to see whether he, too, has not some lessons to teach you—has not in him a Gospel by which even you may profit? He, too, has to run the gauntlet of spiteful criticisms, and is reproached by infidel journals with delivering pastoral exhortations from the Tribune, just as in Ireland much smaller men are reviled for delivering homilies through the press.

But we have been led away from our purpose, which was nothing less than to indite *this* homily. What we chiefly are at, is, calling the attention of our readers to the position of M. de Montalembert as one of the lay Chiefs of Catholicity. At the present moment there is no doubt Mr. O'Connell is the great lay Catholic of this generation. With him there can be no competition; it is neither wise, nor, generally speaking, is it seemly, to push comparisons between veterans who have graced the stage so long, and the younger athletes who are just coming forward to make trial of their skill. But this we say without much rashness, that M. de Montalembert bids fair to be, in a certain sense, Mr. O'Connell's successor in this sort of eminence, though with very different capacities and a very different field of action. But, making every allowance for these manifold differences, M. de Montalembert seems destined to carry on the work

which Mr. O'Connell has so efficiently begun—we mean, to bring down the Catholic movement from those cabinets of princes in which the voice of Catholicity is silenced and her very breath stifled and choked within her throat, into the free air of senates and popular debates; to help forward that union which many men and many events have contributed to set on foot between the spirit of Catholicity and the altered institutions of this time; to teach Catholics no less than Protestants by the practical example of a public, active, busy life, in which religion forms a principal feature, and also by the practical example of a statesman who follows up the politics of liberality and justice with unflinching zeal and spotless purity of purpose; who labours not unsuccessfully to redeem, in the eyes of the spiritual rulers of the Church, liberal and popular politics from the infidel and revolutionary stain which abroad has too long adhered to them; and labours not less earnestly to give Catholicity the strength which it must draw from popular enthusiasm and the energy of an aroused and awakened public opinion—to fill Catholic hearts with courage—and, in short, in every possible way to play the part of a lay missionary of the Church, amidst the busiest stir and bustle of the active life of the world.

A perusal of the speech that has given occasion to these remarks has also suggested many other observations which we must postpone for the present. This speech occupied part of two days in the delivery. It is a splendid manifesto of liberal Catholic politics in the very best sense of the words.

EASTER SUNDAY, 1845.

A young friend—'Sigma'—asks: *Why does Easter Sunday come so early this year?*

Easter Sunday, the greatest festival of the Christian church, and on which the moveable feasts of the year depend, is always the first Sunday after the *full moon*, that takes place on, or next after the 21st day of March, also known as the vernal Equinox. This full moon of March will itself depend on the exact, or age of the Moon, at the beginning of the year. By the *age of the moon*, is meant the number of days since the new moon; and about fourteen or fifteen days after the time of new moon, we call it *full moon*, when the planet shines with its full light and presents to us a complete, circular disc.

At the beginning of any given year, the moon may be new, as it was January 1st, 1843, or several days may have already passed by, since that revolution took place in the heavens on which the new moons, full moons, and the other *phases* or appearances of this planet depend, and which are familiar to every one. This year it happens that twenty-two days had already passed away since the last

new moon preceding, when the year 1845 commenced. The succeeding new moons of the year will accordingly be earlier than in 1843 or '44; and with them the festival of Easter, whose celebration is regulated by the date of the full moon, will be also earlier. If the *full moon*, which we have said takes place about fourteen or fifteen days after the new moon, were to fall on a Saturday, the next day, *Sunday*, would be the festival of Easter.

This year, Easter (and with it the solemn preparatory fast of Lent) comes somewhat earlier, in consequence of the first new moon in 1845 happening as early as January 9th, bringing the next new moon on February 8, and the Easter moon as soon as the 9th of March. This last new moon becomes *full* on Good Friday, March 21st, and the next Sunday is *Easter*, in accordance with the established custom of the Christian church, prevailing since the first Council of Nice, A. D. 325, and founded upon Apostolical tradition. For a more extended and satisfactory explanation, we refer 'Sigma,' among other sources of information, to Hedgewish's *Introd. to Historical Chronology*, translated by President Marsh—to a very valuable note in Butler's *Lives of the Saints*, Oct. 15th, pp. 691, &c. &c.—*Catholic Herald*.

TRINIDAD.

To the Editor of the Tablet.

STR—On the 3d inst., the branch of the Association for the Propagation of the Faith, established here five years ago, celebrated the festival of St. Francis Xavier with great solemnity. The Right Rev. Dr. Smith, V. A., sung Pontifical High Mass, with Presbyter, Assistant, Deacon, Sub-Deacon, and Master of Ceremonies, at which a large number of the island missionaries assisted. The Rev. O. A. Christopher preached a very impressive and eloquent sermon on the occasion.

The clergy and laity of the Vicariate are plunged into profound grief in consequence of the heartless calumnies which had been transmitted to the Central Councils of Lyons and Paris against the Vicariate, which, unfortunately, had the effect of reducing the usual grant this year to a third of the sum hitherto allowed, with the withering intimation that even that small sum shall be the last. Amongst other deliberate lies, it was asserted that no branch of the above Association had ever been established here. A more unblushing falsehood could not be uttered, as the whole community can testify.

It was further asserted that the Bishops were so rich that it would be a great injustice to poor missions to afford them any assistance from the funds of the Association. Were this allegation true—which the clergy and laity of the Vicariate will soon incontestibly prove to the Central Councils to be otherwise—the charge preferred could not

affect the Bishops (M'Donnell and Smith), inasmuch as all the monies allowed the Vicariate by the Association has been employed in paying the expenses of students in several colleges in Ireland and France, the passage of missionaries, and such vestments and Church plate as have been strictly necessary. This Mr. Choiselat Gallien, of Paris, treasurer of the Association, who kindly acted gratuitously as agent for the Bishops can certify.

It is well known throughout the Vicariate that the Bishops were always penniless, for the wants of the mission were so great and so pressing that they deprived themselves of everything they possessed to assist in supplying them: a few facts will elucidate this. They found on their arrival in the Vicariate but twelve priests, most of whom were infirm, merely able to say Mass. There are now fifty-two priests: there was not then a good Catholic school in the whole Vicariate; there is now a convent, with eighteen professed religious ladies, who instruct a great number of pupils in their first-rate boarding school, their day school, and poor school. There are, besides the college, numerous other good Catholic schools. The Bishops found but fourteen churches and chapels in the Vicariate, most of which were in a dilapidated state; there are now forty commodious churches and nineteen suitable chapels, either lately erected or substantially repaired. Several islands and other localities in the Vicariate would have been deprived altogether of the ministry of Catholic Clergymen, were it not for the charitable aid afforded them by the Bishops. If further proof be required of their disinterestedness, it will be found in the fact that the pious, the amiable, the enlightened, and the universally beloved Right Rev. Dr. M'Donnell died considerably in debt, contracted *not on his own account*, but on that of *religion and Christian benevolence*; and that his successor and friend, the Right Rev. Dr. Smith, has declined accepting assistance from any quarter to liquidate the amount. He has merely asked and obtained a few months' indulgence from the creditors to enable him to pay the sum in question.

Arrangements have been made for the establishing of six new missions in the Vicariate, and there are six clergymen engaged for the purpose in Europe, but who, unfortunately, cannot now come out for want of the necessary funds to pay their passage. It is earnestly hoped here, and devoutly desired, that the Association for the Propagation of the Faith, on being convinced (which it will, no doubt, soon be) of the utter falsehood of the statements forwarded to it, will again extend its timely and charitable aid to this afflicted, but consolatory mission.

The progress of our holy religion, in a spiritual point of view, is still more gratifying. Great numbers are continually abandoning a life of sin to

embrace one of penance and reconciliation with the Almighty. About five thousand persons, well instructed in the principles of the faith, have been confirmed this year in a portion of the Vicariate; numerous first communions are made everywhere in it after six or more months' careful preparation, under pious men and women, who assist the clergy in their instruction. Last Sunday about two hundred persons made their first communion in the Cathedral, their white dresses, their edifying demeanor, and the abundant tears that streamed from their eyes, on receiving the holy Eucharist, made a deep impression on the vast congregation there assembled, and clearly proved how admirably they had been prepared, and to what good account they had turned their six days' Spiritual Retreat. A short, but eloquent discourse was delivered before and after Communion, given to them by the Bishop, at seven o'clock Mass. An impressive sermon was preached before Confirmation, which his lordship administered after High Mass. About a thousand persons went to Communion on the same auspicious day. Much praise is justly due to the Rev. Abbe Bertue, and the other clergymen of the parish, for their successful exertions on this interesting occasion.

Marriage amongst the negroes was formerly almost unknown. It is now, thank God, quite frequent amongst them; indeed, such is their own feelings on the subject, that in processions, or other *rendezvous*, the places of honour and distinction are invariably given to married people, who otherwise, from their means and position in the community, could not pretend to them. In fact, there is scarcely a mission to be found in any clime where the clergy are more respected, where there is less acrimony existing amongst Christians of various religious denominations, or where pious and zealous missionary labours are crowned with such ample success.

Blessed be God, peace and harmony amongst the Catholic clergy and laity are co-extensive with the Vicariate—the prospects of religion are bright, if but a sufficient number of faithful labourers can be secured for the harvest, which is ripe, and very abundant. Let us pray to the Lord of the Vineyard to choose them, and send them to a portion of it, and the most sanguine expectations of the friends of true religion will be realized.

Should the above be deemed worthy of a corner in your truly Catholic and widely-circulated paper, by inserting it you will greatly oblige,

Sir, your very obedient humble servant,

A CORRESPONDENT.

Trinidad, Dec. 10, 1844.

(From the *Bengal Catholic Herald*.)

CATHOLICITY IN INDIA.

SEPT. 8.—A Pontifical High Mass was sung by

the Right Rev. Dr. Oliffe in the Cathedral, assisted by the Rev. I. X. Mascarenhas as Deacon, and the Rev. Mr. Formosa as Sub-Deacon. Several of the interesting young ecclesiastics who accompanied his Lordship from Europe, performed the duties of Acolytes, Thurifer, &c., respectively, and a plenary indulgence imparted by his Lordship by a special privilege from the Sovereign Pontiff to such as assisted at his Lordship's Mass, and complied with the other ordinary conditions for the gaining of an Indulgence, added a peculiar and affecting solemnity to the occasion. We observed our venerated Archbishop in the Sanctuary, during the entire solemnity, apparently in excellent health and spirits, and much consoled by the timely relief which our good God has provided for the pressing wants of religion in this extensive Vicariate, in the person of his amiable Coadjutor and Missionaries who accompanied his Lordship from Europe to Calcutta. About 150 persons approached the Holy Communion.

After the Gospel had been chaunted the Apostolic Brief by which the Right Rev. Dr. Oliffe is constituted Coadjutor Vicar-Apostolic of Bengal with the right of succession, was read from the pulpit by the Rev. Mr. Mascarenhas.

SEPT. 21.—Two young Protestant ladies were on Tuesday last received into the pale of the Roman Catholic Church by the Rev. Mr. E. Veralli, Vicar of Dhurrumtollah.

SEPT. 28.—During the preceding week, seventy-seven children were baptized by the Rev. Mr. D'Mello, in the new mission lately established at Cowcolly, and several adults instructed in the Christian doctrine, in order to prepare them for the sacrament of regeneration.

During the same period, the widow lady of a Captain in the H. C. Military Service, after due preparation, was baptized conditionally and received into the Catholic communion by the Very Rev. Dr. Kennedy, of St. John's College.

A Protestant family of Calcutta have intimated their desire to the Archbishop to be instructed in the Catholic doctrine and admitted to conditional baptism.

Rev. Mr. Freycinon, of this Vicariate, states that in a recent visit to a remote part of his Mission, he baptized five children of Christian parents, and three Mahomedan women. The same zealous priest administered the Holy Communion to two Christians in the district referred to, and he adds that he happily arrived just in time to dispense the last sacraments to a dying Christian.

Two promising native youths are under the care of the Very Rev. Dr. Kennedy in order to be prepared for baptism.

At Secunderabad, seventeen natives were recently baptized, and three others are under instruction, preparatory to their receiving baptism from the Rev. Mr. Murphy.

FRANCE.

CONVERSION TO CATHOLICITY.—A letter from Nayon of the 30th of December, published in the *Ami de la Religion*, has the following:—A most moving ceremony took place to-day in the chapel of the hospital here. A Scotch young lady, niece to an English archbishop, abjured error and returned to the faith of her ancestors. She accompanied her father to France, whither he had proceeded for the re-establishment of his health, and where she had in a short time the misfortune of seeing him expire. Being compelled to remain for some time longer in a country in which she was a total stranger, she devoted her days of mourning to a serious examination of the principles of the Catholic religion, which afforded her the consolation forbidden by her own creed—that of praying for the dead; and this study led in a short time to her entire conversion, notwithstanding the exertions of some Protestant ministers who endeavored to retain her in their church. The neophyte received baptism, the mayor of Nayon and his wife acting as sponsors, after which she was permitted to approach the holy communion, which she received with the most edifying devotion.

WALES.

To the Editor of the Tablet.

DEAR SIR,—The Catholic Directory, for the year 1845, contains many interesting, yet painful details, for while it shows an increase in the number of churches and chapels in many parts of England, it exhibits a most lamentable deficiency in spiritual accommodation in the Principality of Wales. North and South; including, also, Herefordshire and Monmouthshire. With your kind permission, Mr Editor, I will direct the attention of the readers of your truly Catholic journal to a few statistics connected with this important, yet destitute portion of the Lord's vineyard, in hopes that some who possess an abundance of the good things of the world may in their charity be moved to apply some portion of it towards recovering the Principality back to the Divine religion of Jesus; to that faith once the blessed inheritance of Englishmen and Welchmen, and which shone so brilliantly in past ages. But, before proceeding immediately to the statistical part of the subject, I will, if you please, make some quotations from a very interesting letter which I have very recently received from the good Vicar Apostolic of Wales, which cannot fail to touch the chords of some true Catholic hearts, and move them to a religious compassion for a land that was formerly fruitful in fruits, and which yet, by the blessing of God and the charity of the faithful, may bring forth many bright examples to be as luminaries in the paths of spirituality, and as holy beacons pointing to the regions of eternity.

The Bishop thus expresses himself:—"It is diffi-

cult to fix the attention of Catholics, who are applied to on all sides, upon necessities that belong not to their localities, except by striking facts, that ought to be repeatedly set before them. Now, it is manifest to any one who reflects upon the statements in the Directory that the income from several of the missions in the Welch District is only about on a par with the wages of the lowest order of labourers. Thus, the missionary of Merthyr Tidvil, after subtracting his rents for his miserable chapel and cottage, and his contribution towards the education of several of the most destitute children of his congregation, retains for his taxes, clothes, food, and other wants, a weekly average of less than 13s! The missionary at Cardiff (if deduction be made for what he owes for ground-rent and interest of money borrowed for the erection of his house from the highest amount of his weekly receipts, viz. 22s.) will be found to have for taxes, clothes, food, &c., no more per week than 12s! Whilst the missionaries at Pontypool, if the lowest conceivable sum for decent lodgings be deducted from his pittance of less than 12s per week, can have for clothes, food, &c., less than a weekly income of 6s! The mission at Haverfordwest, after expences for chapels, education of poor children, and lodging are deducted, produces for the support and clothing of the missionary absolutely nothing!!! At Newtown, in Montgomeryshire, the mission cannot supply more than about £16 per annum! The Rev Dr Balducci, for so many years one of the most laborious missionaries at Lincoln's Inn-fields Chapel, if the expences of house rent, taxes, and other indisputable outgoings necessary at his important mission, be deducted from the £100 set down in the Directory, does not, according to a statement I have received upon very high authority, retain for board of himself and servant, for clothing, for charitable applications, which are frequent and urgent at the mission of Newport, and for other various wants, more than about 23s per week. Such is the pittance of some of our priests, ministers of the Most High God, in the dispensations of his mysteries and mercies to men, in several of the missions of the Welch vicariate. I am assured that there are others not brought so distinctly before the public, whose necessities are almost as great as the preceding. Alas! how many servants of God are wanting almost the necessaries of life, whilst large sums are being squandered for which a severe account must be given. Add to all this that the Bishop was appointed to so wretched a district, without any funds whatever for his own support, or applicable to the relief of any of his distressed clergy; that for these and all other claims upon him; for aiding education of the poor, for building and repairing chapels (which are so grievously wanted), and for the education of missionaries, he is dependent almost entirely upon uncertain charity." It can scarcely be necessary to add anything to this explicit, yet eloquent detail of his lordship—it must surely appeal powerfully and effectually to Catholic hearts, and

induce a contribution not only from the coffers of the rich and wealthy, but also a modicum of pecuniary help from every one in proportion to his abilities. And now to proceed with the statistical account referred to at the commencement of this article. The population of Herefordshire and Monmouthshire, according to the Catholic Directory, is 248,233. Catholics, 3,694; nine chapels; seven mission houses; and two school houses. The percentage of Catholics to the total of population is confessedly small, and the chapels, mission houses, and schools, in a fearful minority. Sufficiently so, indeed, to create feelings of religious alarm in the bosoms of those who are concerned for the spiritual welfare of their neighbour, and who value the inestimable blessings of eternal truth beyond every sublunary consideration. The population of South Wales, according to the same accredited authority, is 515,283. Catholics, 2,473; three chapels; two mission houses; no school house. This, again, is a deplorable picture to contemplate. The Catholic soul, that can appreciate the incalculable advantages resulting from a religious and sound moral education, must deeply lament the gulphs which irreligion has formed in the Principality; and pray without ceasing that the tender mercies of the Lord may be directed to this portion of his sweet inheritance, in which are innumerable souls, precious in his eyes, who are hungering and thirsting for the waters of life; for that celestial aliment which alone can sustain their souls in this their mortal pilgrimage.

The following, extracted from the Catholic Directory, 1845, page 65, is especially deserving of notice, as shewing the financial condition of some of our pious missionaries, whose labours to gain souls to Christ, and a knowledge of his truth, are unceasing. "On one occasion the good Bishop of the vicariate, the Right Rev Dr T. J. Brown, arriving at Cardiff on a Monday, found the present incumbent having only eighteen-pence. On this miserable pittance he purposed supporting himself during the current week, providing as much broth and bread as it would procure, and trusting to a share in the potatoes of some of his needy congregation, as the missionaries of the Welch Vicariate are earnestly charged to avoid contracting debts."

Now, what Catholic would not make extraordinary exertions to improve the worldly condition of this poor missionary, whose mental and physical abilities may be said to be in constant operation for the behoof of those whom the Almighty has committed to his spiritual care. Here is a field in which for Catholic sympathy and wealth to exercise themselves in ameliorating the condition of one for whom religion pleads with zeal and earnestness. In North Wales the population is stated to be 396,520. Catholics, 600; four chapels; two mission houses; and one school-house. This assuredly is anything but cheering to those who are anxious to see the blessings of the Catholic faith scattered throughout the lengths

and breadths of the land; who are solicitous to witness Virtue with her bland and gracious aspect conducting the peasantry by the hand, and Religion with sweet accents soothing their toils, and by her delightful precepts accommodating young and old to the cares and vicissitudes of life's weary journey.

Those who wish well to their country—who patriotically, politically, or, philosophically speaking, desire to see the race of Englishmen and Welchmen in the 19th century redeemed from the horrors of transportation, the moral degradation of imprisonment, and other humiliating legal punishments, will unite with hand and heart to help the good Catholic Bishop of the Welch Principality to do spiritual justice to this neglected portion of her Majesty's dominions, in which the sinews of hard industry are constantly in operation to contribute to the ease, comfort, and luxury of the more wealthy of the Community.

Begging, Mr. Editor, to apologise most amply for this large intrusion upon your valuable space, believe me to remain, dear Sir, with every sentiment of Catholic respect and gratitude, your obedient servant,

PEREGRINUS CATHOLICUS.

The Feast day of St. Marcellus, P.M. 310, 1845.

CHRISTIANITY.—When an intellectual being finds himself on this earth, as soon as the faculties of reason operate, one of the first enquiries of his mind is, 'Shall I be here forever?' And those writers who have been celebrated for their essays on the dignity of human reason, say that of all sentient beings, man only is competent of knowing that he is to die. His maker has made him only able to come to the knowledge of the fact. Before he knows his origin and destiny, he knows he is to die? Then comes the most urgent and solemn demand for light that ever entered the mind of man, which is set forth in that most incomparable composition, the Book of Job—'For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will bud and bring forth boughs like a plant. But if man die, shall he live again?' And that question nothing but God, and the religion of God, can solve. Religion does solve it, and teaches every man that the duties of this life have reference to the life which is to come—that moral conduct, founded on this great religious truth, is the end and the object of his destiny. And hence, since the introduction of Christianity, it has been the duty, as it has been the effect of the great and the good, to sanctify human knowledge—to bring it, as it were, to the baptismal font—to baptize letters with the sacred influence of the Christian religion—to bring all the early and the late, to the same sacred source, and sanctify them for the use and blessing of the human race.

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JAMES DONOHOE,

Halifax, 9th January, 1845.

No. 26, Hollis St.

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