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THE CROSS.



NEW

SERIES.

VOL. 1.

No. 7.

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.

HALFAX, FEBRUARY 22, 1845.

CALENDAR.

- FEBRUARY 23—Third Sunday of Lent:—Vespers of the following day.
- ... 24—Monday, St. Mathias, Apostle.
 - ... 25—Tuesday, St. Felix III., Pope and Confessor.
 - ... 26—Wednesday, St. Margaret, of Corton.
 - ... 27—Thursday, St. Polycarp, Bishop and Martyr.
 - ... 28—Friday, The Five Sacred Wounds of Our Lord Jesus Christ.
- MARCH 1—Saturday, St. John Chrysostom, Bishop, Confessor and Doctor.

ORIGINAL.

THE BIRTH;

A DIVINE POEM.

(Translated from the Latin of Sannazarius, by a Student.)

[Concluded.]

The virgin, list'ning, drinks the song in joy,
That hails the birth-hour of the coming Boy.
Then rising swiftly, lifts her glowing eyes,
And thus to heav'n with soul ecstatic cries:—
Almighty Sire! who hold'st thy high command,
O'er all the sky—the ocean, and the land,
And O! as fast appears that period bright,
In which shall spring thy spotless son to light,
In which the earth upon my bliss shall smile,
And strew her vales with rosy wreaths the while!
To thee, behold! I render back once more
The ripen'd fruit—the long entrusted store;
Do thou protect me with thy powerful arm,
Nor see my honour suffer aught of harm.
Sweet Babe! soon I, with many a fond caress,
Close to my heart thy lovely form shall press;
My well-known breast oft shall I see thee seek,
And print in smiles sweet kisses on my cheek.

Cling round my neck, and hang upon my breast,
And then at length sink tranquilly to rest!
Thus spoke the maid, dissolved in love away,
Then hung, enraptur'd, on the Spirits' lay!

The moon now beaming o'er the middle sky,
Told to her soul the happy hour was nigh;
What pleasing frenzy hurries me along!—
Assist, blest maid! inspire thy poet's song:
High o'er the clouds I'm borne—all heav'n I see
Descending down to view the wondrous mystery:
—O give the deed on wings of flame to fly:
The Mighty! Grand! Ineffable! Most High!
Away—ye base, degenerate carus! away—
While themes of heav'n inspire my lofty lay:—
Noe fill'd with ecstasy and free from fears,
There stands, in thoughts divine, the Queen of future years—
The Father and the Son, and He who stood
Above the darkness, on the Ocean-lood,
Ere in the skies the sun's effulgence beam'd,
Or the mild moon with fainter lustre gleam'd,
With rays of Glory fill the favour'd scene,
And calm the bosom of the Virgin-Queen.
Her painless bearing—her unsullied name—
And all she heard God's messenger proclaim.
Meantime come freshly o'er her spirit—when,
(O night of bliss to angels and to men!)
Suddenly bursting on her glorious dreams
The awful moment of deliverance beams,
And there as rests she on her couch forlorn,
And stars, and skies, stand aw'd—behold The Christ is born!

Thus when the Spring is smiling all around,
The silver dews descend upon the ground,—
The thirsty grass receives the silent stream,
And radiant gems o'er all the meadow's gleam:
The earth is moistened; and the pearly rain
Wets the rough garment of some wandering swain,
He turns his eyes to mark the dewy tresses,

And wond'ring hastens o'er the glittering green :
O wondrous pow'r of God ! now full to sight,
The tender babe is ushered into light,
Cold on the straw his heav'nly body lies,
And all the grotto echoes with his cries :

The virgin, mean time, feels no sense of pain,
And nature's functions unimpaired remain.
So when 'he sunbeams sudden strike on glass,
Full through the whole the rays immediate pass,
Dispelling far the shadows of the night,
And wide around diffusing golden light ;
Untouch'd—unsuffering—still the glass is found,
The breeze of Heav'n will vainly rage around,
E'en winter's storms shall harmless round it blow.
To all impervious but that dazzling glow.
Now round the child she wraps a slender vest,
And fondly clasps him to her loving breast,
Then in the manger lays his beautiful form,
The cattle's breathings keep the infant warm.
O Mystery !—with heav'nly thoughts endow'd
Before the Saviour now the ox is bow'd !
And now the ass his trembling ears lets fall,
And kneeling down, adores the God of all !
Thrice happy pair ! to you alone 'twas giv'n
To gaze upon the brightest gifts of Heav'n ;
O ye alone beheld these lovely eyes,
Ye saw alone the Lord of earth and skies.
While round the world, then, ocean's waters roll,
While earth revolves—while stars illumine the pole,
And while the Priest before the altar stands,
And lifts, in pray'r to heav'n, his holy hands,
So long your honor o'er the world shall shine,
So long rememb'rd at each christian shrine !

With what high thoughts wert thou not then impress'd
What boundless transport fill'd thy sacred breast,
When thou, O maid ! swavest thy mute partners round,
Bow down in low submission to the ground,
In adoration of the God of might,
While heav'n amaz'd, look wondering at the sight !
What pow'r great Father ! soften'd their wild mood.
Who gave such feeling unto heart's so rude,
That now by them He humbly is ador'd
As sovereign master, and his mighty Lord,
Whom tribes, and tongues, and nations cast aside,
Whom e'en his own deserted and denied,
Instead of standing champions of his cause,
To guard his altars and proclaim his laws.

Meantime, attracted by the infant's cries,
The old man casts the slumber from his eyes,
And rising up behold's with wondrous joy,
The virgin mother, and the heav'nly boy .
Serenely and fair she rests upon the ground,
With a bright band of angels circled round—
Thus a long train of star-bright birds attends
The shining Phoenix as she swift descends ;
With tints of gold her varied feathers blaze,
And seem to emulate the sun's red rays,
Before the rest all gloriously she flies
And song and gladness fill the sounding skies :
The senior, wondering, sees the beauteous fires,
And hears ascended the celestial choirs,

Then lost—subdued—and struck with vast affright,
Too faint to suffer that all concurring sight,
Trembling he falls with quiv'ring arms outspread,
And on the earth rests motionless as the dead !
While thus before that band of light he lies,
The virgin sees and bids her consort rise,
Swift from his sight she makes all darkness flee,
Pours fresh'ning vigor through each shiv'ring knee,
Then 'lifts him up and bids him firmly stand,
With nerve to gaze upon that warbling band,
And mark the glory that around him streams,
In one vast, overpowering, flood of beams !

When now the hoary sire regains at length,
His rising spirits and his wonted strength,
Bow'd down he hails, reclining on his rod,
The Spirits—Mother, and the Infant-God.
Then to the manger drawing nigh and there
Beholding him the Lord of earth and air.
O wondrous awe ! all reverence struck he stands,
Nor dares to lay, on those fair limbs, his hands,
But leaning fondly o'er the child, he sips
The savoury breath that issues from his lips,
Till all transported with th' ethereal draught,
In which Heaven's own immortal sweets are quaff'd
In gentle tone he thus at length began,
While down his cheeks the bursting tear-drops ran :

O holy Babe ! O thou dost not recline,
Where Perian columns in bright order shine—
No costly tapestry enwraps thee round,
With gold array'd, and Phrygian texture bound,
A narrow stable is thy fairest shed,
And reeds and straw compose thy softest bed,
While round earth's lord the hall of splendor glows,
And royal hangings deck his proud repose.
Yet gifts surround thee greater far than these,
The changeless Father's glorious dignities !
Fill'd with thy praise is Heaven's immortal train,
And joyous Nature echoes back the strain.
Monarchs, and leaders, hither shall resort,
To view the spot where rose thy homely court.
From where blue Calpo hears the waters roar—
From sultry India's remotest shore,—
From every country which the South wind warms,
Or over which the surly Boreas storms !
O gentle Pastor ! destined to recall
The scattered sheep, and keep in safety all,
Too prodigal, alas ! of love and life,
Thro' dangers bursting—darts, and storms, and strife,
Thou wilt restrain the rabid wolf's wild rage !
And lead thy flocks to pleasing pasturage,
O Saviour of my Soul ! O splendour bright,
Son of God ! God ! Light of eternal Light !
Heav'n, Earth, and all thy praises shall proclaim,
And evermore do honor to thy name !

The Catholics of Leeds, England, are about to provide an establishment for the Sisters of Mercy, an order of Nuns who devote themselves to the education of the children of the poor, and to the relief and consolation of the afflicted. Some liberal subscriptions have already been offered for this purpose.

(*Universal Register.*)

THE ASSOCIATION
FOR THE
PROPAGATION OF THE FAITH.

(Continued from *last Number.*)

The following extracts from Protestant writers, afford gratifying admissions of the glorious progress of Catholicism, and of the "decline and fall" of Protestantism:—

Captain Marryat, thus quotes and writes:—
"Judge Halliburton asserts, that all America will be a Catholic country.

"That all America, west of the Alleghanies, will eventually be a Catholic country, I have little doubt, as the Catholics are already in the majority; and there is nothing, as Mr. Cooper observes, to prevent any state from establishing that, or any other religion, as the religion of the state; and this is one of the dark clouds which hang over the destiny of the western hemisphere."

Next, quoting Dr. Reid, he says, "It should really seem that the Pope, in fear of expulsion from Europe, is anxious to find a reversion in this new world; the crowned heads of the continent having the same enmity to free political institutions which his holiness has to free religious institutions, willingly unite in the attempt to enthral this people.

"They have heard of the necessities of the West. They have the foresight to see, that the West will become the heart of the country, and ultimately determine the character of the whole; and they have resolved to establish themselves there. Large, yea, princely grants have been made from the Leopold Society, and other sources, chiefly, though by no means exclusively, in favor of this portion of the empire that is to be. These sums are expended in erecting showy churches and colleges, and in sustaining priests and missionaries; everything is done to captivate, and to liberalise in appearance, a system essentially despotic."

M. De Tocqueville, noticing the same subject, draws very different conclusions as to the influence of the Catholic religion on the free institutions of the United States. "I think that the Catholic religion has been erroneously looked upon as the natural enemy of democracy. Among the various sects of Christians, Catholicism seems to me, on the contrary, to be one of those which are most favorable to equality of conditions. In the Catholic church, the religious community is composed of only two elements—the priest and the people. The priest alone rises above the rank of his flock, and all below him are equal. On doctrinal points,

the Catholic faith places all human capacities upon the same level.

"It subjects the wise and the ignorant, the man of genius and the vulgar crowd, to the details of the same creed.

"It imposes the same observances upon the rich and the needy; it inflicts the same austerities upon the strong and the weak; it listens to no compromise with mortal man; but reducing all the human race to the same standard, it confounds all the distinctions of society at the foot of the same altar, even as they are confounded in the sight of God. If Catholicism predisposes the faithful to obedience, it certainly does not prepare them for inequality; but the contrary may be said of Protestantism, which generally tends to make men independent, more than to render them equal."

"The voice from America," traces the influence of Catholicity to the same sources, and, in a very exaggerated strain, remarks—

"The Roman Catholic church bids fair to rise to importance in America. Thoroughly democratic as her members are, being composed, for the most part, of the lowest orders of European population, transplanted to the United States with a fixed and implacable aversion to everything bearing the name and in the shape of monarchy, the priesthood are accustomed studiously to adapt themselves to this state of feeling, being content with that authority that is awarded to their office by their own communicants and members."

ANNALS OF THE PROPAGATION OF THE FAITH.

November, 1844.

We hardly know at what part of this valuable miscellany to commence our extracts. America, China, India, and the Levant—all have equal claims upon the attention of our readers in these most edifying and encouraging narratives. We first take a view of the flourishing Jesuit Missions of Missouri, the head-quarters of which is St. Louis.

"Saint-Louis was founded, towards the end of the last century, by a colony of French Canadians. The Bishop of Quebec, at that time, extended his jurisdiction over the entire west of America.—Father Meurin, the last pastor of our Society at Cahokias, probably said the first Mass that was celebrated at Saint-Louis.

A series of pastors, the greater part French, succeeded each other till 1817.

His lordship, Dr. Dubourg, brought at that time several zealous priests from Louisiana, and Dr. Rosati, some years afterwards, was consecrated its first Bishop.

The city, for a long time thinly peopled, contains at present thirty-two thousand souls, the half of whom are Catholics. Every one agrees that it is

destined to become one of the most important designs grand; churches, a college, an hospital, cities of America, and perhaps of the world.— he undertook all, he commenced all. His lordship, Situated at a few miles below the mouth of the Missouri, it is the emporium of the fur-trade, and Dr. Rosati, came then to develop all the works of his predecessor: the diocese has assumed under his administration the noble attitude that it this day exhibits.

The valley of the Missouri is already covered with considerable cities, of which Saint-Louis must always be the metropolis. Through the Illinois river it communicates with the lakes and Canada: in a few days the news arrives there from New York through Buffalo and Chicago. The Mississippi, in fine, puts in a communication with New Orleans and Europe on the one side, and with the fertile valley of the Upper Mississippi and Lake Superior on the other. Placed thus, in the centre of North America, it is, as it were, the heart of it: the rivers and lakes are immense arteries, which bring to it the rich merchandize of the entire world. Every year, towards the same season, two celebrated caravans set out from it: one ascends the Missouri towards the Rocky Mountains, and proceeds to carry on the trade in furs with the Indians of the Oregon; the other crosses the desert of the south-west, to bring from Mexico, through Santa-Fe, the gold and silver specie, which already constitute the great mass of the money of the Union. What may not a city hereafter become, which, thanks to the steamers, is within four days' distance of New Orleans, six or seven of New York and Montreal, and a few weeks' journey from the Pacific Ocean and Mexico?

A Catholic takes pleasure in thinking of the future prosperity of this beautiful city, because everything justifies the belief that the true faith will always flourish here. Religion has done everything to help its first development: it has given it a university, which will hereafter, no doubt, rival the ancient universities of Europe; it has enriched it with a magnificent hospital, where the Sisters of Charity, as at Paris, administer relief to the infirm and the poor; it has, in fine, established for the humbler classes free schools, where hundreds of children receive instruction.

The citizens of Saint-Louis show themselves, on their part, grateful for all these benefits; they pay to the Catholic clergy a respect which is honorable to both sides: many conversions augment the flock, which exceeds already all the sects in numbers; amongst the merchants, at the bar and the profession of medicine, are to be found many fervent Catholics.

God has also given to Saint-Louis pastors worthy to erect there the edifice of religion. His lordship, Dr. Dubourg, only appeared there; he knew how, nevertheless, to lay solid foundations; the bases of his operations were broad, and his

designs grand; churches, a college, an hospital, he undertook all, he commenced all. His lordship, Dr. Rosati, came then to develop all the works of his predecessor: the diocese has assumed under his administration the noble attitude that it this day exhibits.

And now, during his absence, while he is detained in Europe by important negociations and premature infirmities, owing to his labours and travels, his lordship, Dr. Kenrick, shows himself worthy of his two predecessors. His voice has already touched many hearts; his Lenten conferences have opened the eyes of many Protestants.

It is not only in Saint-Louis and in the State of Missouri that religion thus gives high hopes: all the valley of the Upper Mississippi presents as consoling a spectacle. The north of the State of Illinois, the territories of Iowa and Wisconsin, are still, it is true, thinly peopled; nevertheless, nearly half of their inhabitants profess our faith, and emigration continues to favor in regard of religion these beautiful countries. Every day new troops of emigrants arrive, of which two-thirds are Catholics, and for the most part sincerely attached to their religion. This fact, which has been attested to us by a great number of observers, demands the attention of the ecclesiastical superiors. Many persons here think that, if America ever rallies to orthodoxy, the movement will commence with the valley of the Upper Mississippi.

Bishop Borghi, from Agra, shall next speak on behalf of his flourishing establishments in the North of Hindostan:—

“When I landed for the first time in India, four years ago, I had only six priests as fellow-laborers; sixteen churches, if I can give the name to such ruins, the greater part built of mud, and covered with thatch, were the only temples in which I could then celebrate the holy mysteries. I need not tell you how insufficient was this small number of sanctuaries and apostles for a mission of forty millions of souls. Hence all the infidels died in their superstitions; our separated brethren, about thirty thousand, remained out of the bosom of the Church; our Catholic population, which amounts to more than twenty thousand souls, scattered here and there throughout those immense countries, were almost deprived of the sacraments. It was too heart-rending a sight not to oblige a Bishop to turn immediately his eyes towards Europe, asking of it a little of its superfluity; towards you, members of the Association, supplicating you to give us a share in the distribution of the gifts of your admirable society. You have heard my voice, you have opened to me the treasures of your charity, and new fellow-laborers

have come to my assistance: we were six; now we are twenty-one.

With the aid you transmitted to me I have been able to erect four new churches; I have repaired the old ones, and founded four establishments for the education of youth. Two of these establishments are directed by the Sisters of Jesus-Mary of Fourviere. It is scarcely two years since those ladies touched the Hindoo soil, and they have already a numerous boarding school, in which they receive the young girls of the first Irish and English families established in the country. This boarding school, which is in a prosperous way, allows me to hope that, with its own resources, it will support for the future an asylum which I have just founded to receive our little Indian and Irish orphan girls.

I should wish to be able to make you witness the good that those ladies have done in my mission; I should wish, above all, to make you hear the accents of the young pupils, when they desire to express their gratitude towards the pious members of the Propagation of the Faith; like me, you would be moved unto tears. Oh! if you saw how their features become animated, how their gestures are eloquent, when they say, in their ingenious simplicity, "Good Jesus! reward the charity of those gentlemen who love us so much! Most Holy Virgin, bless our mothers in Europe, who have so much love for us!"

The following extract from the same document sets in a horrible light the infamous treatment which all Catholic soldiers receive from our paternal Government:—

"I shall not conclude without again speaking of our Catholic Irish, who serve under the standard of Great Britain: they alone form two-thirds of the European Army in India. Faithful to their oath, they are always at the post to which duty calls them, sparing neither their blood nor their life, as exemplified by the 44th Regiment, which, before its departure from Agra, handed me nearly forty pounds for your association, and which was lately massacred in the terrible affair of Cabul.—*These brave soldiers see themselves, I do not say abandoned, but persecuted in their religion, and tortured in their consciences. They are obliged to send their children to a Protestant school, where they are taught error, and, by a violation of every natural and religious right, their orphans are taken possession of, and shut up in military asylums, to be reared in the Anglican sect. Oh! who will teach me to depict to you the anxiety of the poor Irish, when, on their bed of death, they cast a shuddering look at their children, who are going to be torn from them for ever by heresy, and whom they fear never to meet in heaven.*—

How many times, when I assisted at their last hour, have they not supplicated me, with tears in their eyes, to oppose this oppression! and, to calm their just alarms, I have had to assure them I would become their father. May God be praised! I have hitherto, gentlemen, been able to keep my word, and already twenty-nine of these innocent creatures have been saved from error, although the Government has always refused to allow me the pension of two rupees and a half, which it gives to the Protestant orphans. It is true that I have nothing upon earth; but I hope that Divine Providence will always enable me to find a bit of bread to share with them.

I can assure you that, if a crowd of fellow-laborers came to my assistance—if my resources were sufficient to pay the expenses of their voyage—if I could form numerous establishments for the education of the youth—if I could raise in the eyes of the faithful and of our separated brethren the dignity of our worship—yes, I am certain the mission of Hindoostan could be of immense advantage to the cause of religion. This land is not as sterile for the faith as hitherto believed.

Do not, however, suppose that the mission of which I have spoken is an isolated work: oh, no! it is connected with a vast and persevering plan, which must one day, with the assistance of God, change the spiritual destinies of this unhappy people. Already, with the consent of the Holy See, I am going to form a new Vicariate-Apostolic in Lower Hindoostan. It will be named the Vicariate of Patna. Already the Holy Father himself urges me to open the missions of Cashmere and Lahore, and to continue with perseverance that of Himalaya. Already I have found, since my arrival in Europe, a sufficient number of priests to send them to the principal churches. What is essential for them and for me is to reach the land of idolatry, where we shall always find a little bread to support us, and a roof to shelter us; and, having once landed on these distant shores, we shall indemnify you for your sacrifices by snatching from the demon his unhappy slaves, and by diffusing amongst them the blessings of Christianity, and the benefits of civilization.

We add to these details a statement of the addition to his forces with which Dr. Borghi will return to India:—

"His Lordship, Dr. Borghi, Bishop of Bethsaida, Vicar-Apostolic of Thibet and Hindoostan, announces to us that he is taking with him the missionaries and religious of the following names: 1st. The Rev. Father Bonaventure, of Florence, Capuchin; the Rev. Julius Cæsar Calderari, a noble Milanese, and secular Priest; the Rev. Joseph Bertrand, Priest of the diocese of Gap.

2ndly. Six Brothers of the Congregation of Saint Viateur, of which the parent-house is at Vourles, in the diocese of Lyons. The two first are honored with the Priesthood, and intended to direct the other four: the Rev. Mr. Morin, and the Rev. Mr. Mermet; Brother Verriere, Brother Beaume, Brother Chavanne, and Brother Gilbert.

3rdly. Sixteen Religious of the Congregation of Jesus-Mary, whose parent-house is situated at Fourviere, Lyons. It is known that these Religious have for their object to direct boarding schools of young ladies, and to receive into asylums young orphan girls, to teach them a business and to form them to virtue. Those sixteen Religious are to found two establishments of this nature, one at Landour and another at Mirath. The are, Mmes. Mary Saint-Bruno, Mary Saint-Thais, Mary Saint-Borremeo, Mary Saint-Hilary, Mary Saint-Anastasia, Mary Saint-Helena, Mary Saint-Louis of Gonzaga, Mary Saint-Irenæus, Mary Saint-Pabian, Mary Saint-Joseph, Mary Saint-Leo, Mary Saint-Athanasius, Mary St.-Perpetua. It may be recollected that Six Religious of this Congregation departed for Agra on the 1st of February, 1841, under the care of the Rev. Mr. Caffarel, of the diocese of Gap. Since their arrival in the ancient capital of Mogul, they have labored towards the object of their institute, and with wonderful success. The Religious who departed at that time were, Mmes. Mary Saint-Teresa, Mary Saint-Ambrose, Mary Saint-Paul, Mary Saint-Joachim, Mary Saint-Augustin, and Mary Saint-Vincent of Paula. The latter died in the month of March last, but she is replaced by an Irish lady, who has received on her clothing the name of Mary Saint-Ignatius.

4thly. Six Capuchins will set out from Rome in the course of November for the same destination, and will be followed next year by four Irish ecclesiastics, who will go by the Cape of Good Hope.

Mgr. Retord, from Tongking, writes with the utmost cheerfulness, and 'defies the persecution to exterminate us should it employ for the purpose twenty or thirty years of fury.' Not only so, but he 'hopes every year to increase our flock by several hundred neophytes taken from the ranks of Paganism.' His Lordship furnishes the following statistics of religious operations in his Vicariate during the year 1842.

The following is a list of the sacraments administered throughout the Vicariate during the year 1842:—

Baptisms of adults	303
Supplementary baptisms	9,905
Confirmations	6,252
Confessions of grown	13,263
Confessions of grown persons	122,765
First communions	6,020
Ordinar' communions	65,516
Viatica	2,570
Extreme-Unctions	2,600
Marriages blessed	266

THE REGULARS.

The following letter which appears in the *Cork Examiner*, will be read with interest:—
 "To the Catholic Priests of Cork, Cloyne, and Ross,—

Reverend Brethren—Two hundred and thirty-one abbeys and priories of the Canons Regular of St. Augustine, thirty-six monasteries of the Canons of St. Augustine, nine abbeys and priories of the White Canons, a branch of the Augustinians, twenty-two priories and preceptories of the Knights Hospitalers, under the rule of St. Augustine, fourteen convents and hospitals of the Trinitarians, for the redemption of captives, under the same rule, nine abbeys and priories of Benedictine monks, five monasteries of benedictine nuns, forty-two abbeys of the Cistercian Order, two nunneries of the same, forty-three Dominican convents, sixty-five Franciscan convents, twenty-six convents of the Hermits of St. Augustine, twenty-five Carmelite convents, that existed in Ireland at the birth of the Reformation, indisputably bear witness that our ancestors were a religious and charitable people. The ruins of those noble edifices lie scattered over our soil, and prove firstly, that the enemy of God and man passed over it; and secondly, that our Popish benighted architects, who lived in those ages of ignorance, knew at least how to construct buildings combining solidity of structure, grandeur of design, and delicacy of execution, equal to the most elaborate efforts of modern builders. All these charitable structures, where the ignorant were instructed and the poor and the stranger relieved, were destroyed by the children of the Reformation, and jails, and charter schools, and loathsome poor houses substituted in their stead. The Catholic property of Ireland being confiscated no less than three times since the Reformation, rendered the Catholic population too poor to carry their charitable dispositions into execution, and the state of the law until lately effectually prohibited them from so doing. But now, as a few Catholics are beginning to creep into wealth, Catholic charitable institutions are once more slowly rearing their heads, especially in the shape of presentation convents,

Baptisms of Pagan children at the article of death	2,489
Baptisms of Christians' children	2,893

(From the Tablet)

for the education of the female poor, of convents of the Sisters of Mercy, for the relief of the Irish poor, and of schools of the Christian Brotherhood. Now, it is to check those and such similar institutions, that the Charitable Bequests Bill has been passed. Twelve Commissioners have been created—seven Protestants and five Catholics. Some of those must have salaries; a house must be rented for them; they must have a salaried solicitor, and advising lawyer, clerks, &c. The staff expenses, law proceedings, &c., will probably consume one-third of the sum left for charitable purposes, while many bequests will be pronounced invalid. These are a few of the motives which should induce us to oppose this bill. How can we do so? By requesting of our Bishops to convene meetings of their respective dioceses in order to take this bill into consideration. This proceeding on our part cannot be offensive to the Bishops, as the bill does not extensively affect themselves. We should also in our several parishes get petitions signed against it. The honest, talented Catholic press of Ireland will lend us its utmost aid, and thus a bill more insidious and more fatal than the detested Veto itself, will be rendered harmless.

I remain, Rev. Brethren,

Your humble servant,

A CLOYNE CATHOLIC PRIEST."

THE CHIMES.

A SONG, RESPECTFULLY DEDICATED TO CHARLES DICKENS, ESQ.,

BY J. E. CARPENTER.

(FOR THE TABLET.)

The chimes, the chimes, the joyous chimes,
That had their birth in good old times;
That high in the steeple, to and fro,
Have hung and swung since—long ago!
When Mass was said, and prayers were read,
Which incense wafted high o'er head;
Those by-gone days when, history tells,
The people loved their sweet Church bells.

Ring loud and long, ye joyous chimes,
And tell me tales of the good old times.

The chimes, the chimes, the Christmas chimes!
They ring as erst in olden times;
But ah! for follies that rule the day,
A world of truth has passed away!
An age of faith when men were good,
And simple, honest dealing, stood;
Those days live but in dreamy rhymes,
And in the sacred Christmas chimes.

Ring loud and long, ye joyous chimes,
And tell me of good old Christmas times.

The chimes, the chimes, the New Year's chimes,
That rang the old year out oft times;
They joyously tell, in tones of mirth,
That Time has given a year to earth;
So, what if the past be grey and hoar?
If sad, he can sorrow us then no more!
For we hope and trust in better times,
When we hear the joyous New Year's chimes.

Ring loud and long, ye glorious chimes,
And bring back some of the good old times.

Leamington Spa.

MORE "INNOVATION."—A petition has been prepared for presentation to the Archbishop of Canterbury, signed by the Duke of Sutherland, the Earl of Denbigh, the Earl of Gainsborough, Viscount Sandon, M.P., Viscount Morpeth, M.P., Lord Calthorpe, Lord Rayleigh, Lord Teignmouth, Lord Bloomfield, Lord Francis Egerton, M.P., Lord Henry Cholmondeley, Lord Ashley, MP., Lord Robert Grosvenor, M.P., Lord Howard, M.P., Hon. Wm. Cowper, M.P., Hon. Wm. Ashley, Hon. F. Calthorpe, Hon. Col. Upton, Hon. Joceline Wm. Percey, Hon. Captain Waldgrave, Sir Inos. Baring, Bart., Sir T. Lawley, Bart., Sir Harry Verney, Bart., Sir John Kennaway, Bart., Sir W. Farquhar, Bart., J. C. Colquhoun, Esq., M.P., Mr. R. M. Milnes, M.P. We extract the following:—"First, the clergy, must be increased in number; and, secondly, provision must be made for a more systematic employment of laymen in the exercise of functions which do not belong exclusively to the clergy. In the attainment of these objects we would respectfully request your grace, and the other members of the episcopal bench, to take into your consideration. First. The expediency of increasing largely the number of the third order of our clergy—the deacons; and we venture to suggest that this may be effected by admitting, on such condition as will maintain the order and discipline of our Church, persons who have not the means of proceeding to an university degree, but who are found competently trained for the service of the sanctuary; this advancement to the higher order of the Ministry being made contingent upon a faithful discharge, during a lengthened period, of the office of a deacon; or upon such other circumstances as your grace and the other members of the episcopal bench may think fit. Secondly, The propriety of sanctioning and encouraging the employment of a class of laymen, who, without altogether abandoning their worldly callings, might be set apart, under episcopal authority, to act as visitors of the sick, Scripture readers, catechists, and the like, in parishes where their introduction should be approved by the parochial clergy. The system of district visiting, and the appointment of lay Scripture readers under clerical superintendence, have already been adopted, we believe with much success, in many populous parishes; but the present state of society requires that both these means of usefulness should be greatly extended, and brought into more immediate connection with our ecclesiastical arrangements, for we are fully persuaded that the true strength of our Church can never be completely known until, by some such means, her lay members are enabled under, direct sanction and control, to take part in the discharge of all those which are not by her constitution restricted to the three orders of the Ministry. To the necessary fund (which would be administered by a board, made up by a well-considered union of the clergy and laity) contributions may, we have little

doubt, be extensively called forth, in offerings and collections made for this specific object, at such periods, and under such regulations as may be found desirable, and we venture to hope that an effort so directly affecting the efficiency of the Church, would attract the sympathies and obtain the support of all classes within her communion.

THE CATHOLIC CHURCH.

His Holiness the Pope has conferred the degree of Doctors of Divinity on the Rev. Mr. Taylor, President; the Rev. Mr. Walsh, Vice-President; and the Rev. John Magee, Professor of Theology of Carlow College.

The Rev. Dr. Murphy, formerly a merchant, and nephew to the Lord Bishop of Cork, has taken the Church of All Saints, Liverpool, to be officiated in by six Irish clergymen, who are specially to attend to the spiritual wants of the poorer Irish in that town.

Miss Dwyer, daughter of Captain J. Dwyer, late Ceylon Rifles, and Miss Hynes, of Ennis, were formally received as inmates of the Sisters of Charity, on Wednesday, at the convent in Peter's-cell, by the Right Rev. Dr. Ryan, on which occasion the Rev. Dr. Cahill preached. On Saturday there will be a public meeting at Castlebar to establish a local branch of the Sisters of Mercy.

The families at Dingle which conformed to the established church last week returned to the Roman Catholic faith, and were received by the Rev. Mr. Healy, P. P.

IRISH SOCIETY.

The Annual Meeting of this time-honoured Institution took place upon Monday evening last.—L. O. C. Doyle, Esq. the President, was in the Chair; and he seldom saw himself surrounded by so many members. A considerable time was occupied in balloting for admissions and in receiving fees. The best criterion of the Society's successful operation is to be found in the amount received upon the occasion, which was, seventy-four pounds. The routine business of the evening having been completed, the election of officers succeeded. The selections were such as do honor to the Society's judgment; and as are likely to perpetuate the exercise of charity through so efficient an instrumentality. The greatest unanimity marked the occasion, not one dissentient voice having been raised against the various gentlemen proposed. This is just as it should be; because it manifests the universal feeling of these gentlemen's claims and the universal desire to acknowledge them. We congratulate the Society, therefore, upon the whole proceeding; and pray that the "Charity which never faileth, whether Prophecies shall be made void; or tongues shall cease, or knowledge shall be destroyed."

The following is the list of Officers:

President—Mr. Thomas Ring.
Vice President—Mr. William Skerry.
Treasurer—Mr. James Wallace.
Secretary—Mr. P. Walsh.
Assistant Secretary.—Mr. Wm. Doyle.
First Assistant V. P.—Mr. T. Prandy.
Second Assistant V. P.—Mr. T. Bauer.

The Charitable Irish Society appropriated Twenty Pounds of their Funds, on Monday evening to the Committee for distributing Fuel to the Poor.

THE RIGHT REV. DOCTOR WALSH.

His Lordship is at present in Waterford and in excellent health and spirits. He is, of course, engaged in preparing for the wants and improvement of Religion in Halifax and other portions of the extensive district committed to his Pastoral charge. We are quite certain, from his Lordship's well known zeal and activity, that he will make an extensive visitation during the summer; and we are equally so, that the Faithful will make such preparations as to derive all the spiritual blessings of which his ministry shall be productive. The Brief from his HOLINESS, committing the Pastoral jurisdiction of the new Diocese of Halifax—including Bermuda, &c. has been in his Lordship's possession for some time.

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The "Register" and "Cross" will be sent to one address, for one year, by the payment of half the yearly subscription in advance—Ten shillings. The Publisher will continue to send the "Cross" to County subscribers for one month, when he expects all those who are friendly to the work will have made arrangements to meet his demands; on the terms above. Of course, *all those who do not comply with the terms*, will have no reason to find fault if their papers are discontinued after that time.

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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.

JAMES DONOHOE.

Halifax, 9th January, 1845.

No. 26, Hollis St.

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