

persistent belittling of Halifax and its people. But then we have to consider the better chances we have enjoyed in our broader field of action, and so overlook the little hereditary weaknesses of our sister city and its people.

In 1784, Parr opened the General Assembly with a sensible address, reviewing the troubles the Province had surmounted, during the past year. This may be called the Long Parliament of Nova Scotia, having existed over fourteen years. It had sat for seventeen sessions since it was first convened, 6th June, 1770.

For some years after the foundation of Halifax, the British authorities passed various laws, which prevented Irish or English speaking Catholics from holding titles to land, building churches, or obtaining the ministrations of their own clergy, although a large number of Irish, nearly all Roman Catholics, were living in Halifax.

In 1783, these obnoxious regulations were repealed, and, in 1784, a small church was erected on west side of Barrington St., near the head of Salter St., close to the spot now occupied by the Cathedral of St. Mary. When completed it was painted red, and had a steeple at the western end. The Rev. James Jones, the first Irish priest in Nova Scotia, was in charge of the parish.

In 1784, Parr greatly interested himself in the inauguration of a new industry, which at the time looked promising. Messrs. Cochran and Holmes, leading merchants, had a whaler fitted out at Bristol, England, in January, and on 12th September, she arrived at Halifax with her first cargo of sperm oil and whalebone, taken on coast of Labrador, which realised at auction £2500, (\$12,500.) The success of the enterprise encouraged the firm to fit out other vessels, and for a number of years, gave good employment here, and splendid returns to the management. It was a great success until a number of Quakers from Nantucket, interfered and undertook to settle Dartmouth with