

suffered in infancy to associate with outcasts, and grow up in ignorance, without cultivation, to turn out incorrigibly wicked. Many a child in this city, now in the way of such a deplorable fate, may be rescued, by the well-wishers of society generally, by sending to the orphan of the Sisters of Charity. — *K. G.*

At the Court at Windsor, the 6th day of November 1819. Present:—The Queen's Most Excellent Majesty, &c. &c.

Whereas the Lieutenant Governor of Her Majesty's Province of Nova Scotia, with the Council and Assembly of the said Province, did in the month of March, 1819, pass an Act, which has been transmitted entitled as follows, viz:

No. 208. An Act to incorporate the Roman Catholic Bishop in Halifax.

And whereas the said Act has been referred to the Committee of the Lords of Her Majesty's Most Honourable Privy Council, appointed for the consideration of all matters relating to Trade and Foreign Plantations, and the said Committee have reported as their opinion to Her Majesty, that the said Act should receive Her Majesty's especial confirmation—Her Majesty was thereupon this day pleased by and with the advice of Her Privy Council, to declare her special confirmation of the said Act, and the same is hereby specially confirmed, ratified and finally enacted accordingly—whereof the Governor, Lieutenant-Governor, or Commander in Chief for the time being of Her Majesty's Province of Nova Scotia, and all other persons whom it may concern, are to take notice and govern themselves accordingly.

C. GREVILLE.

### CONVERSIONS.

Two Converts have lately been received into the Church by the Rev. Thomas Walsh; one at Windsor, and the other at Ardoise Hill.

### ENGLISH MORALITY.

#### PUBLIC EXECUTIONS.—THE ARISTOCRACY AND THE RABBLE.

We live certainly in strange times: in an age of wonders, physical and moral, too. We are the greatest of nations: the sun never sets on our dominions; every port and every sea is thronged with our ships, merchantmen and men-of-war. On whatever shores civilization has landed, we are known there for a mighty people. The greatest monarchs, the most absolute despots, consult our wishes in every foreign operation, and respect them, sometimes even fear them. How often do we hear this repeated and repeated in the thousand different forms with which we delight to flatter ourselves? But is it not time to ask what is our moral greatness?—to what rank are we entitled in that Christian scale, which takes no account of political eminence, and regards with equal indifference celebrity in letters or in science? When the power of ancient Rome was at its height, when its philosophy was most vigorous, its literature most brilliant, its arts at the highest point of cultivation, the soul of the nation was eaten out with corruption. Crimes the most horrible were things of common perpetration; nor were these sought to be concealed, as where there is a sense of virtue remaining; but the corruption was so complete that men scrupled not to proclaim their infamy. It is no proof, then, of a people's moral greatness that its political power is great; nor is prosperity a test of Christianity. It would be as proper to say that a successful speculator is necessarily or probably a good man, as to affirm of a nation that it is Christian because its commerce flourishes or its arms triumphant. Is any one prepared to say this, or to admit the converse of the proposition, viz., that because a man or a nation is poor and unfortunate, they can have no religion?

How, then, stands our national morality, considered without respect to England's political vigour? Are we internally what we are externally? Does our religion bear any proportion to our worldly success? Examine the history of the past week. Behold that scaffold reared on every side, wherever the gibbet lies in sight! Look at the busy hands that rear it, and the trader who traffics seats and standing-room for half-crowns, for guineas, one, two, and upwards. A staging is erected on a skittle-shed where a good view of the execution is to be obtained. For whom is it erected? For the accommodation of low and sotted debauchees? of men who have brutalized their intellects and natures by every species of infamy? No; but "for the accommodation of the aristocracy!" To this effect deposed Mr. Superintendent Haynes at the Southwalk Police Court on last Monday. But what need of depositions? There was no attempt to conceal the morbid thirsting after horror. Contiguous to the place of execution is a row of wretched little houses. For the first time in their history were the windows and roofs of these miserable sheds honoured with the presence of ladies and gentlemen, who thought it not derogatory to their rank or breeding to associate for a time with the vilest

of human beings, so that they might gratify a wretched curiosity. As, when sentence of death was being passed on the unhappy criminals, the parties present on the bench and throughout the court levelled their opera-glasses to watch the spasms of agony that might pass over their faces, so at their execution the same instruments were again applied to bring nearer to the morbid gluttons, the banquet for which they had watched all night! Many hundreds of educated persons, who are supposed to go to church and pray night and morning, beheld the awful spectacle of Tuesday last with no feelings but those of idle and inhuman curiosity, while of that class to whom the gallows is meant by the wisdom of our constitution to be a sort of occasional ragged school, there were present in round numbers about thirty thousand!

We shall not pause to describe the behaviour of these people. It is reported as "not worse" than the bearing of such crowds in general. But what can be worse? Is it possible for a multitude of fiends to be more fiendish? The low jest, the ribald song, the blasphemous carouse, are these things of earth or of hell? But are they peculiar to a locality? No; you will find them wherever a man is to be hanged! Wherever there is most occasion for pity—not morbid but Christian pity, for charity, in the sense of that love of souls which constitutes true religion, and prayer for their eternal welfare, there you will find thousands upon thousands of human fiends polluting one another, if they can further be polluted, by an interchange of infernal thought; distracting the wretched convict in his few remaining moments from the eternity into which he is about to be plunged; or if, in the blasphemous language of the age, he shows tokens of "ding game," encouraging his horrible presumption. Are these men Christians? Can they be said to possess morality or religion? No. But, perhaps, they are only a miserable minority, and by no means a sample of the people. We answer.—Erect the gallows in Northumberland, in Cornwall, Kent, Norfolk, Carnarvon, Warwickshire, or Middlesex, it matters not; the only limit to the audience is the limit of the view; nor, in the present century, is there one instance of an execution to be found, where the bearing of the multitude was not horrifying to humanity.

Now many months since a man of great age was executed in Ireland for shooting with intent to kill. To the last he persisted in declaring his innocence; but, guilty or not guilty, he was hanged. When the day came many thousands were collected before the scaffold, just as they might be in front of Horse-monger-lane Gaol on Tuesday last. The victim was led forth, the priest attending him, and bearing the Crucifix by his side. Once more he declared his innocence, and ended with this prayer, "Oh Lord, have mercy on my soul!" The word "Amen" passed from tongue to tongue, and in a minute or two more, as the convict raised his hands to heaven and repeated the Lord's prayer, THE VAST MULTITUDE KNELT DOWN AND REPEATED IT WITH HIM! Happy viaticum! Was that Christianity or was it not?

But, once more, it is not amongst the low and vile alone that this godless obduracy flourishes. It flowers at the very top of society. Ladies in silks and kid gloves, who would frown at the sight of a beggar, push their way into a crowded court at the Old Bailey, and sit or stand for hours, feasting on the miseries of guilt. Religion, indeed, seeks out the haunts of crime, but not from curiosity; not to "see life," as it is called; not to link the thoughts of the mind with the expressions of the face, and read the one by the other. God forbid! That is the mission of idolatry in its true sense and most prevalent existence; where men worship their base passions, their morbid and cruel appetites, their love of gain; in which they pay the honours due, but, by this, denied, to God! Mark the tone, moreover, in which those who have not witnessed an execution speak of it before as well as after it happens. As far as human beings can judge, Manning repented his crime. He proved it by his humanity, by engaging in religious exercises, by inviting all who saw him to pray with and for him, and by confessing his guilt. All the atonement his church told him to make, he did make; but who prayed for him? In what church beyond his prison walls were the inhabitants of this Christian island invited to implore God's mercy for the sinner? Not in one! "He deserves to be hanged." "If he is not hanged every man who has suffered on the scaffold has been murdered!" These are the true, the vulgar, the miserable retorts which men get who attempt to stimulate the charity of Christians—not to revoke the law's sentence,

not to sympathize with the criminal, but to FEEL FOR THE POOR SOUL WHICH IS GOING TO JUDGMENT!

Happy, indeed, would this country be, if the success of her arms and commerce were a proof of her morality. But can we think that the two things are co-relative? Can we hope that the practical infidelity of the age is a mere outward habit which in no way vitiate the Christianity within? Or, to come more directly to the point, have we not reason to dread that a horrible idolatry is spreading over the land, that money-making is the god of this false religion, prosperity its righteousness, and poverty its only real sin? Let all who desire not to cheat themselves into the belief of a lie, think solemnly of our present, and future as a nation. It is a truth that money is the god of this country; it is a truth that the finer feelings of humanity are out of fashion; that religion is a name, a shadow without substance, that eternity might as well be a fiction, for all the awe with which we contemplate it. For how else can we explain those dreadful exhibitions of high and low, rich and poor, taught and untaught, Christians and Pagans born in the midst of Christianity, assembling to regale themselves on the mortal agonies of their fellow-creatures? Not a word of pious intercession; no sorrow, no prayer? Every sort of infamy which the presence of the police will sanction, flourishing in sight of the gallows! Everything, in fact, that is vile, inhuman, or, in a word—**GODLESS!**—*Lady's Newspaper.*

### CONVERSION OF DR. FORBES.

This important fact which has created so great a sensation in New York, has been authentically announced by the Rev. Doctor himself, in a brief, but expressive Letter, in which he solemnly declares his "deep and conscientious conviction that duty to God" required him to take this step. From the short, snappish manner in which most of the Protestant Journals in the United States have introduced this Letter to their readers; it is evident that they are sorely annoyed, and that they would, if they could, weaken the effect of this extraordinary change by aspersing the character and impugning the motives of the convert. But they knew this to be impossible in the case of Dr. Forbes. The following is copied from the Boston Advertiser.

CONVERT TO ROME.—The Rev. Dr. Forbes, of St. Luke's Church, (Protestant Episcopal) New York, has written the following letter to the Standing Committee of his diocese:—

New York, 21st Nov. 1819.  
To the Rev. Wm. Berran, D.D., president of the standing committee of the diocese of New York: *Rev. and dear sir*—You may conceive that it is with no ordinary emotion that I feel myself constrained to declare to you, as president of the standing committee of the diocese of New York, that it is my intention no longer to exercise the ministry of the Protestant Episcopal Church, it having become my deep and conscientious conviction that duty to God requires of me to unite myself to the one Holy Catholic and Apostolic Church in communion with the see of Rome, to which alone I feel that my allegiance is due.

With great personal consideration  
I remain, rev'd, and dear sir,  
Your obedient servant,  
JOHN MURRAY FORBES.

### ST. MARY'S AND ST. PATRICK'S.

On Sunday last, the Rev. B. O'Connor, P. P. of Mulltown, Kerry, preached an Irish as well as an English Sermon, in the Cathedral and St. Patrick's Church. In both he was listened to with the deepest attention and with evident delight by the numerous portion of the crowded congregation who can boast of their acquaintance with the ancient and melodious language of the Island of Saints—the Soul-stirring language of religion and poetry.

### ORPHAN ASYLUM.

Donations and contributions for the Bazaar will be thankfully received at the Convention of the Sisters of Charity at St. Mary's.

### THE PROPAGATION OF THE FAITH.

The following gentlemen, to whom we tender our best thanks, have kindly promised their valuable assistance, as agents to this Journal:—

- Ketch Harbour—John Martin, J. P.
- Portuguese Cove—Mr. Richard Neal, Senr.
- Bear Cove—Lawrence Johnson, J. P.
- Herring Cove—Mr. Edwards Hayes, and Mr. Nicholas Power.
- Ferguson's Cove—Mr. William Conway.
- Quarries—Mr. O'Keefe.
- North West Arm—Mr. Patrick Brennan.
- Upper Prospect—Peter Power, J. P.

### ASSOCIATION

### For the Propagation of the Faith,

Established in Halifax 22d January, 1843.

This pious and truly charitable Institution for the Propagation of the Faith was founded at Lyons in the year 1822; it is now established throughout France, Belgium, Germany, Italy, Switzerland, Portugal, Ireland, England &c. Its object is to assist, by Prayers and Alms, the Catholic Missionaries who are engaged in preaching the Gospel in distant and especially idolatrous Nations.

To become a MEMBER of this Institution, two conditions only are requisite, viz:—

1st.—To subscribe the small sum of one Half-penny per week.

2nd.—To recite every day a *Pater* and *Ave* for the Propagation of the Faith—or it is sufficient to offer, with this intention, the *Pater* and *Eve* of our daily Morning or Evening Prayers, adding each time, "*St. Francis Xavier, pray for us.*"

The following Indulgences are granted to the Members of the Association throughout the world, who are in communication with the parent institution in France, viz:

1st.—A Plenary Indulgence on the 3d May, the Feast of the Finding of the Holy Cross; on the 3d Dec., the Feast of St. Francis Xavier, the Patron of the Institution; and once a month, on any day, at the choice of each Subscriber, provided he say, every day within the month, the appointed prayer.

To gain the Indulgence he must be sorry for his sins, go to confession, receive the Holy Communion, and visit devoutly the Parish Church or Chapel, and there offer up his prayers for the prosperity of the Church, and for the intention of the Sovereign Pontiff. In case of sickness or infirmity subscribers are dispensed from the visit to the Parish Church, provided they fulfil to the best of their power, and with the advice of their Confessor, the other necessary conditions.

2nd.—An Indulgence of an hundred days, each time that the prescribed prayer will, with at least a contrite heart, be repeated, or a donation made to the Missions, or any other pious or charitable works performed.

All these Indulgences, whether plenary or partial, are applicable to the souls in purgatory.

THE ANNALS OF THE PROPAGATION OF THE FAITH, published once every second month, communicate the intelligence received through the several Missions throughout the world, and a return of the receipts from each diocese and their distribution, is given once a year.

Meetings of the Halifax Association are held in the Cathedral Vestry four times a year, under the presidency of the Bishop.

Donations or subscriptions from the country may be remitted to any of the Rev. gentlemen at St. Mary's. July 21.

### Young Ladies' Academy.

Under the direction of the Ladies of the Sacre Cœur.

### Brookside, Halifax, Nova Scotia

THE Public are respectfully informed that an Academy for Young Ladies has been opened at Brookside, where a solid and refined Education will be given to Day Pupils and Boarders.

The healthy situation and beautiful grounds of Brookside are so well known to the citizens of Halifax as to require no special description. Music, the Modern Languages, and every branch of a polite Education will be taught.

The formation of the hearts of the Young Ladies to virtue, and the culture of their minds by the study of those subjects which are intended to constitute a superior education, being the great object which the Ladies of the Sacre Cœur have in view, no pains will be spared to attain the desired end.

The system pursued is strictly parental, and the mild influence of virtue is the guiding principle which enforces their regulations.—The terms, which are moderate, may be known on application to Madame PEACOCK, Superioress, either personally or by letter.

It is unnecessary to point out to Parents at a distance, the central position of Halifax, its many advantages as a place of Education, and the facility of communication both by land and sea at all seasons of the year.

Every opportunity is afforded to those Pupils who wish to learn the French language without any extra charge. There is at present a vacancy for a few Boarders.

Halifax, July 14, 1849.