A Scene in the South of Ireland.

BY THOMAS DAVIS I was walking along in a pleasant place, In the county Tipperary: The scene smiled as happy as the holy face Of the Blessed Virgin Mary; And the trees were proud, and the sward was And the birds sang loud in the leafy scene. Yet somehow I felt strange, and soon I felt

and
And then I felt very lonely:
I pondered in vain why I was not glad,
In a place meant for pleasure only:
For I thought that grief had never been
there,
And that sin would as lief to heaven repair.

And a train of spirits seemed passing me by, The air grew as heavy as lead; I looked for a cabin, yet none I could spy In the pastures about me spread; Yet each field seemed made for a peasant's And I selt dismayed when I saw them not.

As I stayed in the field. I saw—Oh, my God!
The marks where a cabin had been;
Through the midst of the fields, some feet of
the sod
Were coarser and far less green,
And three or four trees in the center stood,
But they seemed to freeze in their solitude.

Surely here was the road that led to the cot, For it ends just beneath the trees. And the trees like mourners are watching the spot, And cronauning with the breeze; And their stems are bare with calldren's

But the children-where, oh! where are they? An old man unnoticed had come to my side, His hand in my arm linking— A reverend man, without haste or pride— And he said:—"I know what you're think-

ing;
A cabin stood once underneath the trees,
Full of kindly ones—but alas! for these! A loving old couple, and tho' somewhat

poor,
Their children had leisure to play;
And the piper; and stranger, and beggar
were sure
To bless them in going away;
But the typhus came, and the agent too—
Ah! need I name the worst of the too?

Their cot was unroofed, yet they strove to hide
In its wall till the fever was passed;
Their crime was found out, and the cold ditch side
Was their hospital at last:
Slowly they went to poor-house and grave,
But the Lord they bent to, their souls will save.

and thro' many a field you passed, and will pass.
In his lordling's cleared' demesne,
Where households as happy were once—but, They, too, are scattered or slain."
Then he pressed my hand, and he went

away: ald not stand, so I knelt to pray: "God of justice !" I sighed, "send your spirit down
On these lords so cruel and proud,
And soften their hearts, and relax their

frown,
Or else," I cried aloud—
"Vouchsafe thy strength to the peasant's hand To drive them at length from off the land!"

THE CATHOLIC CHURCH.

ITS ONE HUNDRED YEARS HISTORY I HALIFAX. - PIONEER PRIESTS AND BISH OPS.—THE PERSECUTIONS AND INDIGNITIES OF 1784.—SIR E. KENNY, D. CRONAN, EDWARD BUTLER, J HEENAN VETERAN CATHOLICS STILL

The introduction of the Roman Catho-lic religion was coeval with the settlement of the country, missionaries of the Jesuit and Recollect order, being scattered over the territory now included in Nova Scotia proper, Cape Breton island, New Bruns-wick, and extending into the present state of Maine. In the seventeenth and eighteenth centuries the occupants of the land were principally French, who were England, as fortune or skilful tactics favored one or the othe:—need not be referred to in this brief newspaper article, especially as readers are more or less acquainted with such facts through the midium of publications compiled by Hallishtton, Murdock and Campbell, and the papers collected by Commissioner Akins. While each nation endeavored to supplant the other bitter amposities were festivated. the other, bitter animosities were fostered by the conduct of the leading officials on both sides; and this fall. both sides; and this feeling, no doubt, entered into the hearts of some of the missionaries. This need not be wondered at, as it is naturally presumed that a chap-lain, notwithstanding his sacred office, when in service with an army will have a spark of patriotism in his bosom—will have feelings similar to his countryman who have hardships for Fatherland; and who have hardships for Fatherland; and still less need be the wonder when it is known that one of the leading causes for hostility against the French occupants of the colonies was their profession of the Roman Catholic religion—presumably because of the feeling in "old France" in favor of the restoration of the exiled family of Stewart to the English throne, and their desire to resture the Roman Catholic and their desire to resture the Roman Catholic ily of Stewart to the English throne, and their desire to restore the Roman Catholic worship in Britain. Missionaries were charged with many things of which they were innocent, and in numerous instances charges were entertained against them without much effort being made to have the same substantiated. Being a priest was sufficient proof of offence. As the french heren to nearly the country in French began to people the country in greater numbers, so did the number of missionaries increase, and they could be found laboring for the religious benefit of their countrymen—and the Indian also in places now known as Louisburg, Sydney, Cheticamp, Clare, Liverpool, Lunenburg, Annapolis, Grand Pre, Windsor, along the Shubenacadie river, Mas-town, in Colchester county; Minudie, Amherst and other places at present embraced within the borders of Nova Scotia. Among the missionaries who labored in the country between the years 1604 and 1749 were: Father Daubie, Beart, (or Biard), Masse, Fleche, (or Flesche), Des Enclaves, Miniac, Isidore, Sanquist, Felin Paim, Rasle, (or Rolle), Durand, Vincent, Thury, de Nouinville, de Bresley, Gaulin, Martin, Gionne, Fremin, Richard, Petit, Bigot, Trouve, Mondouse, Ignace, Gaudalie, de Chevreaux, de St. Poney, Lobnett, Daudin, du Thet, De la Loutre, Germain, La Corne, and others. the missionaries who labored in the cour

and others.

THE CHURCH IN HALIFAX.
As it was in reference to the larger territory, so was it in the case of the town of Halifax, founded in 1749 by Lord Cornwallis. Officials of the English government had the management of affairs; but few Catholics arrived with the first settlers. It was not long, however, ere a number found their way inside its bounded in the Management of affairs; but the year 1734, the society of foreign missions at Paris, sent out to deries, and soon the missionary was within halling distance. The penal laws, how
As it was in reference to the larger territory, so was it in the case of the town of Halifax, founded in 1749 by Lord Cornwallis. Officials of the English government had the management of affairs; but few Catholics arrived with the first settlers. It was not long, however, ere a number found their way inside its bounder of the larger territory, so was it in the case of the town of Halifax, founded in 1749 by Lord Cornwallis. Officials of the English government had the management of affairs; but few Catholics arrived with the first settlers. It was not long, however, ere a number found their way inside its bounder of the following extract from an official in the case of the town of a clark of the spin man, taking charge of his see as archbishop Hannon in May, 1832.

About the year 1734, the society of foreign missions at Paris, sent out to contained shall be of any force of reflect until his majesty's pleasure there in shall be of any force of reflect until his majesty's pleasure there in the management of a stone church was commenced, in 1818, the corntent was commenced in 1818, the and others.

THE CHURCH IN HALIFAX.

ever, were in force in the British departmants as well as at home, and Catholics were prevented from exercising their religion freely, and priests dare not exercise their sacred functions, and it is a fact that occasionally a priest would emerge from the woods and say mass in some private house or barn; but more frequently the people would meet the priest in the woods, and there in company with the converted Micmac, assist at the offering of the Holy Sacrifice to a power that was more just than their temporal rulers,—"this all being kept secret from the government." Previous to the British colonization in 1749, the French Acadians had under the order in council of queen Anne. under the order in council of queen Anne, confirmed to them by the treaty of 1713 confirmed to them by the treaty of 1713 full liberty of conscience and the exercise of their religion without any restrictions, and their priests were permitted to look after their spiritual interests. These French priests were all sent down from Quebec, from time to time, Acadia being under the jurisdiction of the bishop of

under the jurisdiction of the bishop of that See.

FATHER DE LA LOUTRE.

The Paris society of foreign missions sent Rev. Louis De la Loutre (in some documents the name is written Le Loutre) to Canada in 1787. In 1740 and 1741, he was missionary to the Micmacs in Nova Scotia. In 1743-44 he was in the vicinity of Port Royal. In the summer of 1745 he went to Canada, and in September of the same year he returned to his mission, visiting the St. John River mission on the way. His principal residence was known as Missiquash, near Fort Lawrence, in Cumberland. From this place he was in the habit of visiting Chebucto (Halifax), "preceeding down the bay and by the river Shubenacadie." He held the office of vicar general of Acadia, under the bishop of Quebec. The large sums of money he frequently received from France for the support of his mission, enabled him to construct an aboiteau in Cumberland county, by which a large tract was reclaimed from the sea. Owing to incurring the suspicion and displeasure of the British authorities—who charged him with inducing the French and the Indians to attack the English on several occasions; and also urging the latter to annoy the new settlement of Halifax, in 1749, "He HAD TO FLEE FROM THE COUNTRY. "HE HAD TO FLEE FROM THE COUNTRY.

in disguise, crossing the river St. John, and finding his way to Quebec, where it is recorded, "instead of a welcome he received bitter reproaches from his bishop." In 1754 or 1755, the bishop in a letter to him wrote:—"You have at last, my dear sir, got into the very trouble which I foresaw and which I predicted last, my dear sir, got into the very trouble which I foresaw, and which I predicted long ago. I re-minded you a long time ago, that a priest ought not to meddle with temporal affairs, and that if he did so, he would always create enemies and cause his people to be discontented." There is little doubt the Abbe being a lover of his native France, had a dislike for the English. It is also apparent that as a Catholic, his dislike for apparent that as a Catholic, his dislike for the authorities increased from the fact that persons of his own faith, and he as a priest, were not permitted to exercise the functions of their religion with the same freedom as Protestants. Under these circumstances he was probably troublesome to some of those who were in high official position in the province. Yet it may be the case that he was not quite so bad that he was represented to be. The fect of his being a "Jesuit priest of the Romish church," may have constituted the chief part of the offences with which he was charged, notwithstanding the

he was charged, notwithstanding the reproof the bishop of Quebec is said to have administered to him. A letter to the board of trade states that "He at length of Indians to Christianity. The occasional changes in the political government of the country—now by France, now by England, as fortune or skilful tactics

> sequent career nothing is known. In order that the reader may understand some of THE DIFFICULTIES UNDER WHICH ROMAN CATHOLICS LIVED,
> and the prohibitions to which they were
> subjected after the founding of Halifax,
> the following extract is given from certain standing orders: 'Ordered that no priest shall be per

"Ordered that no priest shall be permitted into this his majesty's province but by and with the advice, consent and approbation first asked and obtained from his majesty's government.

"That if at any time the inhabitants helonging to any of the parishes shall want a priest on account of a vacancy, they shall be obliged first to petition his majesty's government for leave to have one, and upon such leave obtained to apply where they please for a priest.

"That upon the priest coming into this province by virtue of the leave obtained by the inhabitants, he shall before he shall exercise any part of his priestly function

exercise any part of his priestly function present himself to the governor or com-manders in chief and his majesty's coun-

manders in chief and his majesty's council for admittance or approbation.

"That it is agreed upon and expected by the government that no missionary priest thus admitted shall possess himself of nor exercise any part of his priestly function in any other parish than in that for which he was petitioned without the government's narmission first had and other parish that and other parish that and other parish that and other parish that and other parish parish and other parish page and other page that the ernment's permission first had and obtained nor any priest so admitted by the government to remove himself from the parish allotted to him to another by any authority but by that of this government. That no Romish priest of any degree or denomination shall presume to exer-cise any of their ecclesiastical jurisdiction

cise any of their ecclesiastical jurisdiction within this his majesty's said province."
These orders were signed by P. Mascarene, the governor, and "by order of his honor the president by and with the advice of the council." They hear date of "Tuesday the first of March, 1742 3."

* NOTE—A similar prohibition is contained in Lord John Russell's noted "ecclesiastical titles bill," passed by the British parliament, and signed by Queen Victoria, in 1847, on the occasion of Cardinal Wise-

Cornwallis gave him a written approval as a cure in the province. For several years he was stationed at Louisburg, as vicar-general, by appointment of the bishop of Quebec. After the capture of Louisburg in 1758, he remained among the Indians and French at St. Peter's, in Cape Breton and the eastern part of Nova Scotia until 1759. This priest must have gained the good opinion of the government for it is recorded that in the year 1763, the authorities invited him to settle at Halifax, (the town having then been settled about ten years,) and to use his influence in quieting the Micmacs. He accepted the invitation, was successful with the Indians, and it has been stated received an annual stipend for his services. It has been recorded of him that shortly after arriving in the province, "Though he united (in early life), with the other priests in opposing British authority, he afterwards became a strenuous supporter of the government under which he lived, and was much respected at Halifax, where he lived on terms of friendship and intimace. and was much respected at Halifax, where he lived on terms of friendship and intimacy with the principal inhabitants, particularly with the Rev. Thomas Wood, assistant minister of St. Paul's to whom he imparted minister of St. Paul's to whom he imparted a knowledge of the Micmac language." He is said to have been an accomplished French gentleman. He died at Halifax in the year 1768, and was buried in St. Paul's burial ground, Pleasant street. His funeral was attended by the governor, council and private individuals civil and military. Several other priests, principally French, of the Recollect order, attended to the spiritual wants of the Catholics of the town, by permission of the local government.

Catholics of the town, by permission of the local government.

THE FIRST MASS
celebrated in Halifax, the commencement of a regularly stated offering of the Holy Sacrifice, is said to have been in a barn on the ground owned by Hon. Michael Tobin, (grandfather of Stephen Tobin), on South street, near the lumber yard. It has been stated that Mr. Tobin had the apartment prenared for the missionary on the occaprepared for the missionary on the occa-RELAXATION OF PENAL LAWS.

The Roman Catholics of the town hav-ing increased in numbers, the want of a suitable place in which to hear mass was suitable place in which to hear mass was keenly felt by a number of devoted members of the church. To secure a building, or a piece of ground on which to erect one, in which members of the 'old faith' could assemble to worship God, was a difficult matter about this time, owing to the penal laws. In the year 1781, five Roman Catholics presented a petition to Lieut. Governor Hammond, praying for a relaxation, or repeal, of the laws against Catholics, viz:—

a relaxation, or repeat, Catholics, viz:—
(Capt.) Wm. Meany, John Cody, John Murphy, on behalf of themselves and other 'natural born subjects professing the Roman Catholic religion in this province. No action was taken in the mat-ter. A second petition was presented in 1782, and on the fourth day of July in that year the lieutenant-governor gave his assent to a bill, a copy of which will no doubt be read with interest at the pre sent date, viz:—
'Au act to repeal certain clauses in two

acts of the general assembly of this pro-vince, which have been found to be op-pressive and injurious to that part of his majesty's subjects professing the Roman Catholic religion.

Catholic religion.

'Whereas, The second section of an act, made in the thirty-second year of his act, made in the thirty-second year of his late majesty's reign, entitled an act for confirming titles to lords and quieting possessions, is found to be oppressive and injurious to his majesty's subjects professing the Roman Catholic religion;

Be it enacted by the lieutenant governor, equical and assembly. That the said

ernor, council and assembly, That the said section of said above recital act, and every matter and thing therein contained be and the same is hereby repealed;

ant governor, council and assembly, That the third, fourth, fifth, sixth and seventh section of the said act, and every matter and thing therein contained be, and the

same are hereby repealed;
Provided nevertheless, That no person professing the Roman Catholic religion

Provided nevertheless, That no person professing the Roman Catholic religion shall exercise the functions of a priest, or set up places of public worship under the penalty of fifty pounds, without speciae licence from the governor, lieutenanl governor or commander in chief of the province, by and with the consent of his majesty's council, and previous to the obtaining such license such person or persons shall take the following oath, to be administered to him by the governor, lieutenant governor, commander in chief, or the secretary of the province, in the words following:

"I do swear, that I will bear faithful and true allegiance to his most sacred Brittanick majesty king George the third, and him will defend to the utmost of my power against all traitorous conspiracies, and all attempts whatsoever against his person, crown and dignity. And I will do my utmost endeavors to disclose or make known to his majesty and his successors all treasons and traitorous conspiracies or attempts whatever, which I shall know to be against him or any of them. And thete things I do plainly and sincerely promise and swear according to the express words by me spoken, and according to the plain and common sense and understanding of the same words according to the plain and common sense and understanding of the same words, without any equivocation, mental evasion, or secret reservation whatsoever. And without any dispensation already granted within this his majesty's said province."

These orders were signed by P. Mascarene, the governor, and "by order of his honor the president by and with the advice of the council." They hear date of "Tuesday the first of March, 1742 3."

* Note—A similar prohibition is contained in Lord John Russell's noted "ceclesiastical titles bill," passed by the British parliament, and signed by Queen Victoria, in 1847, on the occasion of Cardinal Wiseman, taking charge of his see as archbishop of Westminister. This act has not been repealed.

PATHER ANTOINE SIMON MAILLARD.
About the year 1734, the society of foreign missions at Paris, sent out to Canada the Abbe Antoine Simon Maillard, who subsequently became a missionary to the Indians and French of Acadia and Cana Braton. In Cotaber 1240 coverns

minds being deeply impressed with the most grateful sentiments to your honor in particular, and the honorable and humane legislature of this province in general, for the grace extended to us, by repealing in the present sessions, some grievous clauses of certain acts of assembly, which when made were certainly expedient, but in the present time appeared not only unnecessary but oppressive.

Permit us to return our most unfeigned and most humble thanks for the same, and to assure your honor that we are so highly sensible of the benefits we may en jy in future (by being, altho' in a circumscribed degree, upon the footing of the people professing our religion in his majesty's kingdoms of Great Britain and Ireland.) That we shall at all times be ready to lay down our lives and fortunes in defence of his majesty's person and government, and in support of our most excellent constitution. excellent constitution.

In behalf of ourselves and others:

WILLIAM MEANY, JOHN CODY, JAMES KAVANAGH, JOHN MULLOWNY, IOHN MURPHY. July 6th, 1782.

July 6th, 1782.

THIS DOCUMENT

was followed two days subsequently by the following, which will be read with interest by the Catholics of to day;

"Praise be to God on High, on earth, good will and peace."

Hallfax, Province of Nova Scotia, in North America, July 8th, 1782.

"Bretheen in the Lord — Forsamuch is been bessed the legislature of this

"Brether in the Lord — Forsmuch as it hath pleased the legislature of this province under the Divine it fluence, and the dictates of justice and humanity to extend their grace to all persons professing the Roman Catholic religion by repealing certain laws which rendered not only the persons but the property of such

persons unsafe.
Permit us, the subscribers, to make known the same unto the holy fathers of our mother church to the end that a know-ledge thereof (with all grateful thanks) may be diffused thus in our congrega-

tions.

'The very infant state of the resurrection of the privileges above mentioned and the poverty of our communicants (they being chiefly composed of men, who in times of peace, got a comfortable livelihood by the fishery upon this coast, but since the present unhappy contest between our mother country and the colonies on the continent, have been plundered and drove from their habitations, to seek subsistance in any other possible manner, these unfortunate causes make our situation truly pitiable, not having the means to these unfortunate causes make our situa-tion truly pitiable, not having the means to erect a decent building for our public worship, and being at present destitute of a settled pastor, is still more distressing. 'Wholly relying on the assistance of the humane and well disposed to forward this blessing so well begun, we commend ye to the protection and benediction of the Great and Almighty God, and remain with all humility.

all humility.
Your faithful brethren, in behalf of ourselves and all others, the Roman Cath-

ourselves and all others, the Roman Catholics of this province.

WILLIAM MEANY, JOHN MULLOWNY,
JOHN CODY, JOHN MURPHY,
JAMES KAVANAGH.

From all the particulars given and the documents quoted, the reader will perceive that for a period of about thirty years after the settlement of Halifax, (in 1749), the Roman Catholics of the Lown had no

the Roman Catholics of the town had no religious edifice, and were compelled to worship their God by stealth. About the time the last quoted document was issued the number of Roman Catholics must And whereas certain clauses in an act, made in the thirty-second year of his late majesty's reign entitled an act for the establishment of religious public worship in this province, and for suppressing popery, are also oppressive and injurious to that heady of the control of that body of the people professing the Roman Catholic religion;
Be it therefore enacted by the lieutenthe signers of the documents given there appeared to be a man of energy—an Irishman, known as Captain Meany. This persevering man purchased a piece of ground from a Protestant family, and did so as a private individual, else the ground would have been refused had it been known that he acted as the representative of his fellow Catholics, and that it was intended to erect a Catholic place of worship on the lot. This deed was signed, sealed and delivered on October 16, 1782, and was subsequently conveved 16, 1782, and was subsequently conveyed for the benefit of the Catholic church in Halifax. The collection of funds was commenced immediately and continued through the next and following years. Preparations were made for
THE ERECTION OF A CHAPEL,
and the hearts of the Catholics of the town

and the hearts of the Catholics of the town were gladdened by the elevation of the frame on July 19th, 1784. [This is suppos-ed to be the correct date, although one ac-count gives 1783.] The building was completed in due time—1785—except the steeple which was constructed later. The church was called St. Peter's, and was built on the ground purchased by Capt. Meany, on north west corner of Pleasant or (Barrington) street and Spring Garden road.
The building stood nearly on the same spot where the brick schoolhouse now stands, opposite the head of Salter street, but some distance in from the street. A gateway led from the street, (Barrington) to the aptrance of the church which was to the entrance of the church, which was at the west end. The church was fifty to sixty feet long, by about thirty-five in width. The steeple was at the west end. It had galleries and convenient pews.

The choir occupied a space allotted them at the west end, opposite the altar, and it is said there were some excellent singers among the members. As the Catholic population increased, St. Peter's was proving to be too small for their accommodation. As the province had been accommodation. As the province had been placed in charge of a vicar apostolic, viz., Right Rev. Edmund Burk, bishop of Sion, in patibus; and as Halifax was chosen as his residence it was deemed necessary to erect a larger building for Divine worship.

an insulting proviso showing the intolerance of the powers that were a century since. Two days after the governor's assent was given to the act quoted the of following declaration was presented to the lieutenant governor, council and house of assembly:

MAY IT PLEASE YOUR HONOR,—'Our May Daniel Cronan, Edward Butler, now 84 years of siments to your honor in the being deeply impressed with the connected with the church, was one of the first to buy a pew in the new edifice, and house of assembly:

MAY IT PLEASE YOUR HONOR,—'Our deeply impressed with the church, was one of the first to buy a pew in the new edifice, and whose, memory is full of incidents connected with the church, was one of the first to buy a pew in the new edifice, and have one of the first to buy a pew in the new edifice, and have one of the first to buy a pew in the new edifice, and have one of the first to buy a pew in the new edifice, and have one of the first to buy a pew in the new edifice, and have one of the first to buy a pew in the new edifice, and have one of the first to buy a pew in the new edifice, and have one of the first to buy a pew in the new edifice, and have one of the first to buy a pew in the new edifice, and have one of the first to buy a pew in the new edifice, and have one of the first to buy a pew in the new edifice, and have one of the first to buy a pew in the new edifice, and have one of the first to buy a pew in the new edifice, and have one of the first to buy a pew in the new edifice, and have one of the first to buy a pew in the new edifice. ege, and whose, memory is full of incidents connected with the church, was one of the first to buy a pew in the new edifice, and was also one of the first to be married there. (Mr. B. was also one of the first to secure a pew in the old St. Patrisk's echurch on Brunswick street, in 1846) St. Peter's church was taken down in 1830, the material being cut up and used for firewood in the boy's parochial school. The pews were transferred to the then recently erected St. Peter's church in Dartmouth, and are there yet. St. Mary's was never entirely completed in accordance with the original plan, as it was contemplated to have a steeple. The design, however, was never carried out. In 1830, when the church was finished, there was a debt on it of about £18,000. Bishopd Fraser at this time was paid from the receipts of the church £400 a year, and Father Laughnan £250 a year. At the end of seven years the entire debt was cleared off, owing to the good management of the warden and electors. St. Mary's was a very pretty church inside before the removal of the galleries and the alterations in the windows. And the alterations in the windows. And notwithstanding it has been enlarged, the notwithstanding it has been enlarged, the writer expresses his own views in saying that it might have been better and cheaper if the building had been allowed to remain as it was up to 1858, and a cuthedral erected in some other put of the city. St. Mary's was enlarged and altered in 1859.

DR. WALSH,
who subsequently became the first bishop
of Halifax, and the first archbishop of the
ecclesiastical province, arrived here on
October 16, 1842. He lost no time in securing church accommodation for the peo-ple placed under his care. In November, or December, after his arrival, he held a large meeting of parishioners, and explained his views to them in reference to a new ed his views to them in reference to a new church. Before the meeting adjourned, nearly £800 were subscribed, and his lordship secured 'Jackson's old church' on Brunswick street, paying John McGregor for it, in January 1843, the sum of £1,500. This building from that time until April 1883, was known as St. Patrick's church. At the time of the purchase it was used by the military authorities as a garrison chapel, and did not come into the posses-sion of the Catholics until end of year 1843. Shortly after the basement, was fitted up for the celebration of mass. In 1846 an addition was erected at the eastern end of the church, giving it the shape of a cross when completed. There was some cross when completed. There was some delay in finishing the addition and repairs to the main building. It was not until early in 1848, that mass was said at the new altar, and at which Bishop Walsh preached a sermon suitable to the occa-sion. The last mass said in the building was on Sunday, April 11, 1883, by Father Dennis Biggar. Archbishop O'Brien ad-dressed the congregation, and confirmed a large number of persons in the after-

THE FIRST PRIEST SUPPOSED TO BE REGU-LARLY SETTLED IN HALIFAX
was a Rev. Father Jones, a Capuchin
Friar, (or of the Franciscan order?) Some rriar, (or of the Franciscan order of Some records state that he arrived from England, with other passengers, in 1789. Other rec-ords report him as being in Halifax at the completion of St. Peter's in 1785, so that records state that he arrived from England, with other passengers, in 1789. Other records report him as being in Halifax at the completion of St. Peter's in 1785, so that to completion of St. Peter's in 1785, so that to Ireland in 1789. He was a native of Ireland. He labored in Halifax very successfully for a number of years. Owing I reland. He labored in Halifax very successfully for a number of years. Owing to some disagreement he resigned the charge of the mission and returned to Ireland in the year 1798, (in 1800 according to some accounts). He officiated in St. Peter's church from the time it was finished until he left for Europe.

DR. BURKE.

Rev. Edr. Burke came to Halifax before Father Jones left—about 1798—and officiated temporarily at St. Peter's. In 1802 he was a permanently stationed in the town.

DR. BURKE.

Rev. Edr. Burke came to Halifax before Father Jones left—about 1798—and officiated temporarily at St. Peter's. In 1802 he was permanently stationed in the town by the bishop of Quebec, who soon after conferred upon him the power of a vicargeneral. He was appointed vicar apostolic of Nova Scotia in 1817, and consecrated bishop of Sion, in portibus, on Sunday, July 5th, 1818, at Quebec, by the bishop of that diocese. He fixed his episcopal seat in Halifax and resided there until he died in November, 1820.

REV. MR. MIGNAUTE, an educated French gentleman, was connected with St. Peter's about 1819, and officiated in Halifax for several years.

FATHER CARROLL,

FATHER CARROLL,
A nephew of Dr. Burke, Father Boland,
and Father Dunphy—who had been students of the bishop, subsequently assisted
him in his offices. Father Carroll was very popular with the people of every class and all denominations, and was presented with a testimonial when leaving Halifax. Father Dunphy was subsequently known as Dean Dunphy. Father Dollord, afterwards first bishop of New Brunswick, was for some time a priest in Halifax. FATHER JOHN LAUGHNAN

came from Boston to Prospect, while quite a young priest, and removed to Halifax in 1827 or early in 1828. He was appointed vicar-general by Bishop Fraser, and left Halifax in 1845. FATHER DENIS GEARY
was in Halifax about the time Mr. Laugh-

nan arrived, and soon after was station at St. Peter's church, in Dartmouth. Father McKeagney, Drummond, John Quinan and others rendered occasional assistance to Rev. Mr. Laughnan, while he was in charge of St. Mary's church.

Father R. B. O'Brien and L. J. Desse,

arrived at Halifax in 1838 (or 1839,) and Bishop Welsh arrived on October 16, 1842, Bishop Welsh arrived on October 16, 1842, accompanied by his secretary, Rev. Thos. L. Connolly, who succeeded him as Archbishop of Halifax. Sketches of the priests and bishops mentioned, must be deferred until another occasion. The list given is as complete as possible, owing to want of proper records. For other priests in Halifax, see article giving an account of them, in the Mail on the month's mind for late Archbishop Hannon in May, 1882.

It may be mentioned here that in 1787, the eastern part of the province was in-

document addressed by the Bishop of Quebec in 1818, to the Roman Catholics of Nova Scotia will afford some idea of the condition of Catholicity in the province seventy to one hundred years since:

'Since the year 1784 there has been amongst you an uninterrupted succession of Catholic clergy, appointed to lead you in the way of salvation. Not satisfied with providing for your spiritual necessities by subordinate pastors, our immediate predecessor undertook to pay you apastoral visit and performed it in 1803, with a consolation which could only be exceeded by that which we ourselves experienced, when in our turn we visited your churches in 1812 and 1815. We were filled with joy when we beheld in several parts of the province the people eagerly listening to the word of God and sincerely devoted to the Catholic faith. We found in the new Acadians at Torbay, Chizelcook, St. Mary's bay and Argyle, treese of the good characters of the record of the record. We found in the new Acadians at Torbay, Chicalcook, St. Mary's bay and Argyle, traces of the good character of treir ancestors. We fext an inexpressible delight at seeing the simplicity of the Irish of Prospect, and the eagerness of those of Halifax to assist at the church, to receive the secondary the secondary to the secondary to the secondary to the secondary the secondary to the secondary to the secondary the secondary to t those of Halifax to assist at the church, to receive the sacraments, to procure their children an early knowledge of the tonets and morals of our blessed religion. The highlanders of Merigomish, St. Margaret and Antigonish render themselves remarkable by the unprecedented affection shown to their clergy. We are informed of the zeal which led those of St. Margaret in the spring of 1816, to St. Margaret, in the spring of 1816, to repair to Halifax to take thence the body of the late Rev. Alexander McDonald, and carry it over a road of above one hun-dred miles to their own ground. We heard likewise, of the degree of respect and obedience shown to Rev. Mr. Gaulin, tduring his short stay in Antigonish.

* Rev. Alexander McDonald here rereve. Alexander McDonaid nere re-ferred to was a Scotchman—born at Clea-noeg, Glenspean, in the Braes of Lochaber, in 1774. He arrived at St. Margaret's, (Arising), in 1802. He died at Halifax, April 15, 1816. "The governor, and admiral on the station, offered to send a admiral on the station, offered to send a man-of-war with the remains to Arisaig, but a gallant little band of Highlanders who hastened to the capital on the first tidings of the death of their pastor, gratefully declined the proffered honor. Carrying his remains on their shoulders, they travelled homewards night and day, over all but impassible roads, forded rivers, through deep snows and deep forests until they reverently laid them in their peaceful grave."

† This good priest became bishop of Kingston, Upper Canada, (Ontario) which position he filled in 1849.

The Wreck.

There is quite a remarkable production in Tennyson's new volume, "Tiresias and other Poems." It studies the great social problem, which in recent years has received sensational treatment at the hands of "advanced thinkers" and has led them of "advanced thinkers" and has led them into the wildest theories and the most wicked vagaries. The venerable Lauriste discusses it in a luminous way, and his verses have the old splender that has been lacking in his later efforts. The ancient flame again fires his veins and his voice rings out with the well-remembered clarion tones to his younger days.

The poem in question is called "The Wreck." Here are the opening lines:

Hide me, mother! my fathers belong'd to

In verses that will bring tears to the

eyes, the poet tells the story of a woman who deserts her husband and child for a who deserts her husband and child for a lawless love, and rushes along the phrensied course of passion until a wreck robs her of her partner in guilt, and trouble reveals to her her iniquity, her degradation and her irreparable loss of honor and home and kin. Then she learns that her child, too, is dead—a corpse on the night that her lover was drowned; and this news comes to her addressed in her maiden name—she is no longer a wife or a mother. name—she is no longer a wife or a mother, and no barrier now shelters her from her conscience and her shame.

Such is life. The poet has held the mirror up to nature. Let all the world see and let the unwise take warning!

After Death.

Alas! it is but too true that all worldly Alas! it is but too true, that all worldly prospects must fail us—our family and relatives, honors, riches, friends, schemes, applause. The little rumor which conveys our praise will, itself, be hushed in the stillness of the tomb, where both friends and flatterers will be brought to eternal silence. Ah! if we did but know the gift of God, the everlasting peace which awaits the elect, with what energy would we spurn the poisonous waters with which the worldling attempts to staunch the thirst of his immortal soul, and eagerly quaff the limpid stream of pure love which continually flows from heaven on the earth.

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A LADY physician at the Child's Hospital, at Albany, N. Y., says: "We have been using Scott's Emulsion with great success, nearly all of our patients are suffering from bone diseases and our physicians find it very beneficial."

The Day of Wrath

A HYMN OF LABOR Swing inward, O, gates of the future:
Swing outward ye doors of the past
For the soul of the people is moving
And ising from slumber at last;
The black forms of night are retreat.
The white peaks have s gnaled thee
And freedom her long roli is beating
And calling her sons to the fray.

And woe to the rule that has plunded and strong down the wounded and sluwhile the wars of the Old Time have dered And men poured their life-tide in v The day of its triumph is ending. The evening draws near with its dand the star of its strength is descer To sleep in dishonor and gloom.

Tho' the tall trees are crowned on th with the first gold of rainbow and
While far in the distance below then
The rivers in dark shadows run,
They must fall and the workmen sh Where the lands and the low wate And the steeds of the New Time sha

With the soles of their swift-flying Swing inward, O, gates! till the mor Shall paint the brown mountains Till the life and the love of the New Shall conquer the hate of the Old. Let the face and the hand of the Ma No longer be hidden from view, Nor the lands be prepared for the ma Be trampled and robbed by a few.

The soil tells the same fruitfal story
The seasons their bounties display
And the flowers lift their faces in a
To catch the warm kisses of day;
While our fellows are treated as cat
That are muzzled when treading
And millions sink down in life's ba
With a sigh for the day they were

Must the sea plead in vain that the May return to its mother for rest, and the earth beg the rain-cloud to Of dews they have drawn from he Lo! no answer comes back in a mu From domes where the quick it And from heights where the ma Their warning to dwellers below.

And wee to the robbers that gather In fields where they never have so Who have stolen the jewels from la And builded to Manmon a thron For the snow king askep by the fo Shall wake in the summer's hot. And descend in his rage from the in Bearing terror, destruction, and And the throne of their god shall

bled,
And the scepter be swept from h
And the heart of the hauchty be h
And a servant be chief in the lan
And the Truth and the Power unit
Shall rise from the graves of the
And the wrongs of the Old Time l
In the might and the light of the For the Lord of the harvest hath

Whose lips never uttered a lie.
And his prophets and poets have r
In symbols of Earth and of Sky.
That to him who has reveled in.
Till the angel of conscience is du
The shock of the earthquake and
And tempest and torrent shall c

Swing inward, O, gates of the future Swing outward ye doors of the part of the Agiant is waking from slumber. And rending his fetters at last. From the dust where his pround him found him for the history of the histo

ORANGE LOYALTY

Boston Pilot.

The curious spirit of fanatic impels its victims to place hatr-neighbors before love of count invoke God's blessing on the pa no counterpart in this land of American history was the T those Americans who remains to the Crown after their fellow men had elected to be free. It in a modified form among the aries who opposed the war of who shared the English hatred

of Bonaparte. But it died or generations ago.

A different spirit prevails in Canada, and in Newfoundland ism has flourished since its b old country, under the English keeping Ireland divided and th

be conquered. In Canada it noxious weeds do in barren or regions. In Ireland and England Ora fesses loyalty and practices i The order plotted to prevent to of Queen Victoria to the three condemned for its disloyalty. son visited Canada in 1860 the of Toronto insulted him b make him march under an arc

with their offensive symbols.
to-day they threaten rebellio
be granted to their fellow-c
A prominent light of the o
Saunderson, "of Saunders
Belturbet, County Cavan, th himself at an Orange demon week:"At the first tendency obse part of Lord Salisbury to yi in the demands of the 85 Pa

nn the demands of the 85 Pa separation or for measures giventrol of the police and Loyalists and Conservative North of Ireland will join the turn out the Salisbury gov believe separation necessarily war, and it is the intention of men that such a war shall be men that such a war shall be men that such a war shall be with Home Rule comes. Wh it will be the duty of Ul assume an attitude of arms. We have no wish to confron army, but Orangemen mus the worst." Orangeism would be the

sad tragedy. The rank ar membership are only too ho in their brutal bigotry. are unscrupulous and insince credit them with ordinary and they claim to possess of Indeed they are prone to pe as the most enlightened pa and the assumption is taken, generally is, for the momer value. Ultimately it is f discredited, as Toryism, co shallow, brazen false assure presentative character always Orange loyalty is on a level

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