

—“THE EMPEROR OF THE CATECHISM.”—A most interesting exhibition took place on Sunday evening last in the Catholic chapel at Hull. To those who have had the pleasure of witnessing the annual election of the Emperor of the Catechism at Rome, the scene would not have been so novel as it was to most of the persons present on this occasion, but to all it must have been one of great interest and gratification. An unusually large congregation was assembled, many of whom were the parents and friends of the youthful competitors, and watched with the most lively interest the progress of the contest. At the usual time of evening service two-and-thirty boys entered the chapel from the sacristy, conducted by their masters (three Brothers of the Order of Christ, under whose care the schools are placed), and followed by the Rev. M. Trappes. The boys knelt in the body of the chapel while the Litany of “Loretto” was sung, and they were then led to the raised platform prepared for them on each side of the chapel where they took their places in two lines facing each other. After a few words from the Rev. M. Trappes to explain the nature of the trial, that was to take place, the boys commenced the “Abridgement of Christian Doctrine,” using the same method that is followed at Rome, which is, that each boy should ask the one standing opposite to him a question, and the other in his turn, having answered, should ask the following question, thus making it necessary that each boy should know the whole Catechism, both questions and answers, thoroughly, and without the least assistance from their masters or others. If a boy failed or made a mistake it was the duty of the boy opposite to point out the error, and if after three trials he was still unable to recover himself, he was brought down and forfeited his right to continue the contest. Thus it will be easily understood how difficult a trial it was even to the most perfect. On the present occasion the whole Catechism was repeated in little more than an hour, with the greatest correctness, and at the conclusion twelve boys remained standing, which was a very fair number considering the nervousness which they must have felt, and the very trifling errors for which the others were brought down. Then came the most difficult trial of all, which was to decide who should be elected “Emperor.” The boys were to cross-question each other on a given portion of the Catechism, and in doing this they were never to ask the same question twice, or to ask two consecutive questions. This lasted about ten minutes, and of course the interest and excitement greatly increased as the numbers diminished, until at last a little boy, not seven years old, was left triumphant. Each boy as he left the platform was taken to the altar rails, and there presented by the Rev. M. Trappes with a prize book, and a cross suspended to a crimson ribbon was hung round his neck, and thus he was at once rewarded for his endeavours and consoled in his disappointment. The little boy, whose name is James Milligan, having been declared “Emperor,” received a broad crimson scarf as a mark of his dignity, together with a handsome prize and cross. The two boys who had received the second and third prizes, received rosettes of the same colour as attendants upon the “Emperor.” The Rev. M. Trappes then delivered a short address to the children on the distinction that had just been conferred on one of their companions, hoping that it would stimulate them to still greater exertions for the future. The whole was terminated with Benediction of the Blessed Sacrament. It must be added that every one of the boys (many of whom were not older than the successful candidate, and few had attained the age of fourteen) deserved great praise for the way in which they acquitted themselves, and the result of the trial must have given great satisfaction to their masters, who have been unwearied in their instructions to their pupils. On the following day the little “Emperor” was crowned in the school-room, amidst the acclamations of his companions, who seemed to enjoy the honours conferred upon him without any feelings of envy at his success.—Hull, November 5th.—*Corr. of Tablet.*

MORPETH—THE CATHOLIC CHURCH.—The Newcastle Journal contains the following description of the new Catholic of all Morpeth. The writer premises, “As who classes at Morpeth the Roman have had, are not there a numerous by the way of until recently, least to boast of their religious edifices. “Timber were so proud of place and pomp adjacent and

stately tours of Newminster Abbey, which once loomed on the vale of Wansbeck, and which, some centuries ago, the baronial Lords of Morpeth founded and richly endowed for the localisation of certain Monks who emigrated there from Furness to establish monasteries and disseminate religion. But, eventually, as is well known, the dominant influence of the Roman Catholics in this country suffered mutation and check, ‘a stranger filled the Stuart’s throne,’ and their star, which had long been in the ascendant, began to pale and decline. Their subsequent history has been one of continued adversity, so far as temporal power was concerned. This is strongly instanced by their position in Morpeth. All that remains of the glory of ancient Newminster is a solitary ‘ivy-mantled tower,’ the rocks and the valleys of Wansbeck no longer reverberate with the sounds of its vesper bell calling holy men to prayer, and the descendants alike to those who once knelt and of those who ministered at its shrine, have, from a time beyond the memory of man, been content to assemble and perform their religious rites in ‘an upper room’ of a house situated in a retired and sequestered part of the town. But Roman Catholicism never dies. Latent or defunct it may be for a time, but ‘even in its ashes lives its wonted fire.’ In Morpeth, in other parts of the country, it is giving signs of vitality and revival. This is evidenced by a neat and commodious church which its adherents have the eye of completion. This structure, which we recently inspected, has been built at a cost of about £2,000, which has been chiefly raised by the voluntary subscriptions of the faithful in their own communion, and it is capable of holding 700 persons. The Earl of Carlisle has also been a subscriber. The style of the building is known as the early English, and it consists of a nave, chancel, vestry, belfry, and spire. It is dedicated to St. Robert, that being the name of the superior Abbot of Newminster, and is pleasantly situated on the margin of the Wansbeck, on the north side of Oldgate. The length of the nave is sixty-seven feet, and its breadth twenty-six; the length of the chancel is twenty feet, and its breadth fifteen. The spire, which is by far the most striking portion of the structure, is of the great altitude of 115 feet and upwards. The building is lighted by twenty-nine windows, sixteen of which are to be painted. The west window of the nave is composed of three lights, in three separate compartments, the centre one of which is twenty feet high, and each of the side lights eleven feet six inches. The east window, which belongs to the decorated English style, and is scarcely in keeping with the general character of the edifice, consists also of a centre and side lights, the former of which is nearly sixteen feet high, and each of the two others eleven feet six inches. There are two entrances to the church, one at the west end, and the other two on the south side through a porch formed by the basement story of the tower. Both of those entrances are beautifully decorated with clustered columns and hood-mouldings, which give them a fine effect. The walls of the edifice are composed of red masonry, presenting an appearance at once of elegance and durability. The buttresses of dressed masonry, which intersect the port the walls, pleasingly contrast with the rock work of the latter. The tower, composed of three divisions, namely, the loft, and belfry. It is square assumes at the base of the belfry, when due to the top octagonal form, which is lighted by eight of the spire. The base of the octagon, windows, one on each, and with polished each window being from each of the angles hood-mouldings; the weatherings of polished the octagonal gracefully, and give an ed masonry piece of elegance to that prominent appearing. The roof, which is of timber, is slated without and open rather a within, and the spire, nave, and and are surmounted with crosses. The chantry was Mr. T. Gibson, of Newcastle; and Mr. Thomas White, of Morpeth, the by of the works, was entrusted the superintendence of the edifice during its erection, and reflects credit on his judgment and skill. Such is a brief description of the place of worship which the Roman Catholics have built in Morpeth. Few in number, and many of them, far from affluent, it says much for their energy and liberality.”

CONVERTS IN BALTIMORE.—We read in a Philadelphia paper that at a recent visit of the Archbishop of Baltimore to Prince George’s County, Maryland, upwards of sixty converts were presented to his Grace for confirmation in Upper Marlborough Church.

From the day that that zealous Jesuit, Rev. F. Gibbons, took charge of a congregation, to the present time, he has received into the One True Fold, eighty-seven converts, most of them adults, and, this moment, the good Father rejoices in the Lord at the prospect of celebrating the birth of our Divine Redeemer, by giving spiritual birth to as many more as will increase his list to one hundred.”

JOYFUL DAYS AT CLAPHAM.—On Sunday, the 4th inst., another convert was received into the Holy Catholic Church by the Rev. Father Pecherine, who gave a beautiful address from the altar on the occasion. A few days previous to this the hearts of the congregation were gladdened by the ordination of another Redemptorist Father for the Clapham Mission, who celebrated his first Mass at St. Mary’s. The altar was beautifully decorated with flowers, evergreens, and a profusion of candles—those emblems of joy. A magnificent vestment adorned the new Priest, who, before commencing the Holy Sacrifice, intoned the “Veni, Sancte Spiritus,” and though the Mass was as early as seven o’clock, the chapel was well filled with pious souls anxious to gain the indulgence attached to a Priest’s first Mass. Ah, the first Mass, the first consecration, that joy, that solemn and overwhelming moment can be felt and known only to him who offers. What rejoicings amongst the angels of God who continually attend the holy mysteries! In the evening there was the usual Rosary and Benediction.

CONGRESS OF BEASTS AT LEIPSIK FAIR.—Civet cats were in great demand. Virginian mus were high in price, and therefore few sold. Wolves dull, as the usual buyers were not here, as also Virginian foxes, of which only one parcel of 2,000 was sold. Bears were in great demand, and were bought by the Poles. Otters of all kinds, as also badgers were neglected. Apes were deficient. French rabbits, being out of fashion, were dull. White foxes without sale. Blue foxes deficient, as also buyers. Grey foxes abundant, and high, but by degrees found buyers. Country foxes bought up rapidly at high prices. A great deficiency of cats, both black and blue, and the former were speedily sold. Michaelmas martins, and weasels are at the small quantity. fair only of inferior quality and small quantity.—(Morning Chronicle)—A writer treats only of skins.

THE PROPAGATION OF THE FAITH.

THE Cross.—This Journal was originated under the auspices of that excellent and pious Institution, the Halifax Branch of the great Catholic Synod, for the Propagation of the Faith. Catholics in this and the neighbouring parishes. We especially court the valuable assistance of the members of the Association, the Propagation of the Catholic Faith, to their powerful aid, our circulation might double its present amount in the city of Halifax alone; and to bring this useful weekly Periodical within the reach of every one in Halifax, we are anxious that our friends in different parts of the city should assist us in the sale of the Paper. The following have already promised their services in the kindest manner, to promote this religious work, and the Cross can be regularly had from them at an early hour on the mornings of publication:

- Mr. James Donohoe, Market Square.
  - Mr. Forristall, corner of Brunswick and Jacob Streets;
  - Mr. John Barron, corner of Gottingen and Cornwallis streets;
  - Mr. Thomas Connor, adjoining St. Patrick’s Church.
  - Mr. Joseph Roles, Water Street, near Fairbanks’ Wharf.
  - Mr. Thomas Thorpe, Dartmouth
- 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 23d 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 Ave of our daily Morning or Evening Prayers, adding each time, “St. Francis Xavier, pray for us.”

The following Indulgences are granted to the Member 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, Chapel, and there offer up his prayers for the prosperity of the Church, and for the maintenance 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.

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.