

able assistance of the members of the Association for the Propagation of the Catholic Faith. With their powerful aid, our circulation might be 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 Gottington and Cornwallis streets; Mr. Thomas Connor, adjoining St. Patrick's Church. Mr. Richard O'Neil, Water Street; Mr. Joseph Roles, Water Street, near Fairbanks' Wharf. Mr. Thomas Thorpe, Dartmouth.

We hope soon to have a long list of similar friends in every part of the city.

### NOTTINGHAM.—ST. BARNABAS.

On Sunday June the 10th, the Catholics of this town and neighbourhood celebrated the festival of the Blessed Sacrament in their noble church with an unusual degree of grandeur and magnificence. During the previous days the church was busy as a hive, a continuous stream of rich and poor, old and young, flowed into it, each with a goodly contribution of evergreens, shrubs and flowers; whilst within were groups of industrious and right willing workers weaving all these respective offerings into crowns, garlands, wreaths, pendants, &c. On the Sunday morning the church looked indeed "as a bride adorned for her husband." From end to end it seemed one floral incrustation, a temple of flowers, arch and pillar, wall and window, transept and tower, in whatever direction the eye wandered, it rested on some sweet, tasteful design, harmonious with the varied outline of the building, and adding grace, lightness and beauty to the massive structure. The baptismal font with its delicate tracery and angel imagery, the chancel oak screens, the four eastern chapels with their elaborate altars, screens, &c., were all appropriately decorated and enriched. Wreaths, pendants, coronas and garlands of every variety of flower and rose that the season could afford, hung in gay festive profusion from each portion of the building; interspersed with large shields, bearing ecclesiastical devices, monograms, &c. in gold and rich colour. An imposing bold canopy of evergreens, flowers and roses was suspended from the centre of the tower loft, issuing in four finely-wrought and exquisitely finished festoons that hung in graceful pendants from the brazen cramps of the tower pillars. The sanctuary the Holy of Holies of the Catholic Church, was evidently the great point of interest, and high above all other parts of the sacred edifice in its character of decoration; presenting a full gorgeous array of crimson and gold enrichments; with festoons and heads of roses, dependant on every side, and clustering round every available support whether of pillar or pillar, screen or reredos. Thirteen small shields, in gold and red colour, representing the various armorial bearings of the church, were fixed in front of the rood-loft; also thirteen large vases filled with the choicest flowers, and a multitude of pendent wreaths of various sizes, &c., covering the whole extent of the rood, screen and loft, with a light floral tracery. Velvet hangings, enriched with lilies, and other emblems, enveloped the walls and side pillars of the sanctuary, surmounted by banners of silk, crimson, blue, green, and white, with gilt standards and crosses, and beautifully embroidered shells and devices. The three stately pillars at the east of the high altar were covered with enamelled work, in gold and rich colour, containing ciboriums, lilies, monograms, &c. Above these, and beneath the round right-royal orient window, hung the large banner of the Blessed Sacrament; ciborium, gold, on a crimson nimbus, encircled with gold stars, all on a blue ground powdered with stars. A splendid canopy of crimson silk velvet with rich gold fringe, and enamelled gold crown-imperial, rested on the tabernacle, in the centre of the altar, surrounded by large gilt candlesticks and a countless array of wax-lights arranged in various designs, triangles, &c. &c. At ten o'clock the church doors were thrown open; the big bell sent its joyous message throughout the length and breadth of the town, and in a little while the vast area was filled with an overflow-

ing congregation. At half-past ten the loud swelling notes of the organ announced the commencement of the day's sacred office. The Rev. F. Cheadle, accompanied by Deacon and Subdeacon, with numerous attendants in scarlet cassocks, surplices, approached the altar and there offered the Holy Eucharistic Sacrifice. The Celebrant and his immediate attendants were robed in rich gorgeous vestments of cloth of gold, enriched with precious stones; the noble present of Ambrose Isle Phillips, Esq., of Grace Dieu Manor, Leicestershire. This solemn service ended, the Rev. J. Mulligan ascended the pulpit and preached from Matthew, i, 23, "They shall call His name Emmanuel, which being interpreted is, God with us." When the sermon was ended, again the bell was rung, and the organ poured forth its full heaving notes, filling the whole atmosphere up to the echoing roof with waves of sweetest sounds, and ushering in the procession, which moved through the sanctuary in the following order. First, a child in white carrying a small cross, blue and gold accompanied by a train of children from three to five years old, in white, with rich garlands of roses between each two, and small bouquets of flowers in their outer hands. They looked and walked like angels, come out from Heaven to join in the Christian's holiday. Lambs, in their virgin robes, their very appearance a Sermon on Innocence, Peace and Joy. In no place are children more lovely or more at home than in His House who said, "Suffer the little children to come unto me, and forbid them not. For of such is the Kingdom of God." And embracing them, and laying His hands upon them. He blessed them." (Mark x., 14, 16.) Several groups of girls and young women came next, all in white dresses, veils, gold cloaks, blue and crimson, lighted tapers, roses, &c. accompanied by their respective banners; in all eight groups and eight banners. The Ecclesiastical part of the procession was led on by a youth carrying a large gilt cross; on either side walked an acolyte, with enriched processional candlesticks and lights, followed by eight torch-bearers. After them came the eighteen choristers, with their cantors and precentor, in rich copes; also two persons, wearing cloth of gold copes, and Master of Ceremonies in cope of the same material, with his assistant. Scarlet cassocks and surplices constituted the dress of the lesser attendants. The two thurifers walked next, incensing the Blessed Sacrament, then three little children in long flowing crimson dresses, strewing the way with rose leaves.

"Joyful in His path to scatter  
Roses sweet and lilies fair."

Four persons, in large, ample, scarlet civic cloaks, with ermine collars, sleeves, &c., carried the rich Latin canopy, (the truly noble offering of the Right Honourable the Countess of Shrewsbury,) which was supported on four brass standards, each standard surmounted by four silver bells; all designed by Welby Pugin, Esq. Beneath the canopy walked the Celebrant, in rich Latin cope with gold embroidery, and humeral veil of the same material, bearing in both hands the gold remonstrance, in which the Blessed Sacrament reposed. On either side walked Deacon and Subdeacon, in dalmatic of cloth of gold. A group of young women, clothed in white robes, with long white veils, and lighted candles, closed the procession. And as it slowly moved down the nave and round the aisles, and the sublime notes from organ and choir rose up on high like "the noise of many waters," mingling with the fragrant clouds of incense that floated on every side, tinged with countless colours, the glorious summer sun streaming in through the richly-stained windows, it seemed indeed as if "the temple was filled with the majesty of God." The morning service was concluded with solemn Benediction: one loud, concentrated hymn of praise resounded through the sacred building; then all was hushed in profound homage and lowly adoration. In the evening at half-past six the usual Complien service was chanted with a dignity becoming the day's high festivity. The Rev. F. Cheadle preached from Psalm xc., 4, "He hath made a remembrance of His wonderful works." The sermon ended, the Sanctuary was lighted up with a countless array of lights; the clergy with all their ecclesiastical attendants filled the holy place, and all the other portions of the morning procession, with their banners, lighted tapers, &c. having reached the centre of the nave, occupied its full length on bonded knees. The Benediction with the Blessed Sacrament was given as in the morning, again the sublime anthem from organ and choir filled, as with one vast soul, the entire building: a stillness like that of ecstasy followed; the whole peo-

ple was lowered down in solemn adoration. Then all rose and retired—the choir chanting Psalm cxvi. "O Praise the Lord, all ye nations: praise Him, all ye people. For His mercy is confirmed upon us: and the truth of the Lord remaineth for ever."—*Correspondent of Tablet.*

### THE CRY OF STARVING MILLIONS.

As every pound saves a life, may I as an humble advocate of our suffering people, earnestly beseech the benevolent to come forward at this awful crisis and take part in the salvation of their fellow-creatures. In the month of April last, viewing the horrid scenes on every side, and anticipating the desolation which now surrounds us, I considered it my sacred duty to request a meeting to be held in order to adopt the most effectual means of preserving the lives of our people in the South and West of Ireland, until God in his mercy would bless the country with a plentiful harvest. From the appalling apathy around I nearly despaired of success, and almost deemed it presumptuous to make the attempt in favour of our famishing countrymen; but owing to the generous sympathy of a few benevolent gentlemen I was cheered on, the meeting was held in the Royal Exchange on the 3d May, and no man can tell the good that has resulted from that great public exhibition. The Protestant Minister and the Catholic Priest joined together—men of every class combined, and with a harmony which perhaps never was exceeded, in six weeks nearly £3,000 have been received and distributed to 160 parishes, and, at a moderate calculation, perhaps no less than 100,000 individuals have been saved from death.

In the administration of the funds thus confided to the General Relief Committee, holding meetings daily at the Royal Exchange, the most awful details have been laid before its members, and no Christian could listen to such details without having his heart nearly rent at the misery and wretchedness to which our people are reduced, and striving by every means in his power to alleviate them. Who can describe these miseries, mainly produced by the actual want of food, and at a time when that food is comparatively cheap? Thousands thrown out of their once comfortable cabins, and these cabins afterwards levelled to the ground lest their former starving inmates might once more seek there a shelter—those unfortunate outcasts, many of them literally naked, left to perish on the public way, their bodies unburied, and in many cases actually devoured by dogs—thousands struggling to exist by eating noxious weeds and the flesh of horses when they could procure it. Even where the people have been pressed down by poor rates to support the starving, thousands have perished either by not getting food in due time, in quantities not sufficient for existence, or in getting bad food not fit for dogs to eat.

And even those unfortunate beings who have endeavoured to obtain relief in poorhouses, it is now an incontrovertible fact admitted even by the English press, less inclined to give credence to such statements, that hundreds are huddled together in rooms of 32 feet square, 62 in 29 beds; the consequence of which is that those places have been turned into pesthouses from want of room and ventilation—thus externally and internally the state of the poor in the famine districts of Ireland is the most dreadful that has ever been submitted to the view of mankind, and but for the goodness of God it would seem to be beyond the hope of human redemption. But no; whilst we call upon all those who by their office have an awful duty to discharge in preventing the continuance, or at least the recurrence, of such inhuman exhibitions, we have endeavoured, far as our energies, and means would allow, to arrest the ravages of such dreadful evils. But though we have been enabled to relieve some of this unparalleled misery, the means at our command have been just exhausted, owing to the pressing and harrowing applications which have been daily submitted to our consideration. The most authentic accounts laid before us declare that the misery is on the increase, and that unless something substantial be done, and done in time, thousands more must fall victims to the awful death of starvation before the month of September. Gracious Heaven! is it possible that in a Christian land, surrounded by all the means of wealth and millions of money, such scenes of want shall be suffered to continue? Will not all, from the highest even to the humblest classes, come forward to rescue their brethren from destruction? Already many have nobly done their duty, and

some have given the most astonishing proofs of their benevolence. Poor roomkeepers, struggling tradesmen, and hard-working labourers and servants have given their last penny—nay, have deprived themselves of some of the necessaries of life to save their famishing fellow creatures.

Still much remains to be done. Let all within our city and its vicinities who have not already subscribed—and there are thousands—not wait until called on by collectors, but send in forthwith their donations to our committee at the Royal Exchange, and bear in mind that every pound thus given saves a life. Let every town and parish from which assistance ought to be expected, meet and co-operate with our committee, as they have done in Dublin, Wexford, and Drogheda.

It is not perhaps necessary for me to call on the wealthy and benevolent out of Ireland to assist our people at this trying moment; it is hoped that our deputation, now in London on this God-like mission, will receive that generous response which their zeal so justly merits, and that from the land of wealth, where generous hearts feel the accumulated miseries of Ireland, thousands of pounds will be forwarded to our committee for distribution in the distressed districts. And oh! that my feeble voice could be heard at the other side of the Atlantic. Millions of those who carried from their native land all that they possessed will surely now feel for their suffering brethren left behind, and who exclaim almost in the language of despair and desperation, "Save us or we perish!"—thus, by transmitting in time their benevolent contributions, another million may be snatched from the all-devouring jaws of death. I need not say that if to this want so dreadful and so general, particularly in the West and South of Ireland, disease (for which our people have been so peculiarly predisposed by withering and wasting poverty) follows, no human being can anticipate the consequences. To arrest the ravages of disease, as well as death, it is then necessary that the assistance in favor of the poor of Ireland should not only be universal, but be prompt and effectual.

In the name of the God of charity—for the sake of our common suffering nature—may I implore of all who have means to come forward and relieve a generous, noble-hearted, but now starving people.

Let no cold calculation of sordid avarice prevent the spontaneous feeling of benevolence, but by timely and effective aid arrest the arm of death, and by taking effectual means enable the people, perhaps, to raise themselves and their country by profitable employment from their present abject condition to that state for which God and nature intended them.

Yours, &c.

JOHN SPRATT, D.D.

56 Aungier-street, Dublin, June 20, 1849.

### 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 these 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 portion 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.