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Jesus said to his disciples. Whom do you say that I am?

Simon Peter answered and said: Thou art Christ the Son of the living God.

And Jesus answering, said to him: Blessed art thou Simon Bar-Jona; because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee: that thou art Peter: and upon this rock I will build my Church, and the gates of hell shall not prevail against it.

And I shall give to thee the keys of the Kingdom of Heaven: and whatsoever thou shalt bind upon earth, it shall be bound also in heaven, and whatsoever thou shalt loose on earth shall be loosed also in heaven.—S. Matthew xvi. 15-19.



"Was anything concealed from Peter, who was styled the Rock on which the Church was built, who received the Keys of the Kingdom of Heaven, and the power of loosing and binding in Heaven and on earth?" —PARTULLIAN Praescrip. xxi.

"There is one God, and one Church, and one Chair founded by the voice of the Lord upon Peter. That any other Altar be erected, or any other Priesthood established, besides that one Altar, and one Priesthood is impossible. Whosoever gathers elsewhere, scatters. Whatever is devised by human frenzy, in violation of the Divine Ordinance, is adulterous, impious, sacrilegious." —St. Cyprian Ep. 43 ad pleban.

"All of them remaining silent, for the doctrine was beyond the reach of man, Peter the Prince of the Apostles and the supreme herald of the Church, not following his own inventions, nor persuaded by human reasoning, but enlightened by the Father, says to him: Thou art Christ, and not this alone, but the Son of the living God.—St. Cyril of Jerusal. Cat. xi: 11"

Calendar.

- AUGUST 5—Sunday—X after Pent 2d of Aug Dedication of B V Mad nives g d.
- 6—Monday—Transfig of our Lord J C d l cl with Oct.
- 7—Tuesday—St Cajetan C d com of Oct & St Donatus B M.
- 8—Wednesday—SS Cyriacus Largus &c Mm sem com Oct.
- 9—Thursday—St Emygdus B M doub com of Oct. Vigil & St Romanus.
- 10—Friday—St Laurence M d 2 cl with Oct com.
- 11—Saturday—St Sixtus II P M doub sup com 2 Octs & of St Tiburtius &c Mm.

SUPREME COURT OF THE STATE OF NEW YORK.

Before Judge Duer and Campbell.

Gardiner G. Howland, Isaac Roosevelt and Harriet Roosevelt, executors of James Roosevelt, vs. The Union Theological Seminary and James Roosevelt Bayley.

The bill in this cause was filed in the Superior Court of the state of New York, in equity, and was transferred to the Superior Court. The plaintiffs in this suit are but nominal plaintiffs, the real contending parties being the two defendants James R. Bayley is the grandson of Roosevelt, out of a codicil in whose will the matter in issue arises.

Mr. Roosevelt, after bequeathing certain legacies and life estates, directed the division of all the residue of his property into three equal parts which he leaves, one to his son Isaac, one to trustees for the use of his son, James Barclay, and one to the five children of his daughter, Grace Bayley, to be divided equally among them. Upon the death of those to whom life interests and annuities were left, the property charged with these interests and annuities is directed to be divided among his three children already named or their heirs.

Before the death of the testator, James Barclay, one of the sons, died, and by a codicil, the residue of the estate, after legacies, is directed to be divided into two parts, and left in equal parts to the son Isaac and the children of the daughter Grace. Under this codicil, the defendant, James Roosevelt Bayley, would have succeeded to one-tenth of the residuary estate. But another codicil, of a later date, is in these terms:

"Whereas, in the fifth section of my last will and testament, bearing date the second day of September one thousand eight hundred and forty-one, I have devised and bequeathed to James R. Bayley, one of the sons of my daughter Grace, deceased, a portion of my estate, and whereas the said James R. Bayley, once a minister of the Gospel in the Protestant Church, has renounced the faith of his father, and is now a Priest in the Roman Church; and as I deem it neither just nor right that any part of the property which God has given me should be instrumental in building up a faith which I think is erroneous and unholy, I do therefore, by this codicil, which I hereby declare to be a part of my said last will and testament, to all intents and purposes, and to be taken as such, annul and make void the aforesaid bequest and devise to the said James R. Bayley, and do give and bequeath the portion so given him by my last will and testament, to the Union Theological Seminary in the city of New York, incorporated by an act of the Legislature, passed March 27th, 1839, and to their successors and assigns."

The share of the property thus disposed of, the executors have deposited, in the N. Y. Life Insurance and Trust Co. and only the direction of the Court in determining the claims of the parties mentioned.

The Union Theological Seminary claims that it is entitled by the codicil to one-tenth part of the residuary estate of the testator, and also to one-tenth part of the annuity funds upon the death of the annuitants.

The defendant, James R. Bayley, contends that the disinheriting codicil on its face is founded on the supposition that he, as a Roman Catholic Priest, could not hold property, and that the testator's property, if left to him, would go to the building up of a faith which the testator deemed erroneous, whereas this supposition is unfounded, and such property would only accrue to the maintenance and support of the defendant; also, that the bequest which the codicil proposed to make void was that contained in the fifth section of the will, which bequest was one-fifth of one-third part of the residuary estate, whereas the only effective devise at the date of disinheriting codicil was one-fifth of one-half, and not by clause in the will, but by the codicil executed after the death of James Barclay Livingston, which codicil was not revoked or modified; also, that if the Union Theological Seminary can inherit at all, it can claim but one-fiftieth part of the residuary estate, leaving even if the fifth section contained the effectual devise to the defendant, J. R. Bayley, the difference between one-tenth and one-fiftieth still devised to him, or undisposed of by will; also, that the share of James Barclay Roosevelt in the trust funds, after the death of the annuitants, lapsed, and that he the defendant, is entitled to his share thereof as heir upon intestacy of the said Jas. Barclay Roosevelt.

The circumstances of this case, as above set forth, as well as the question of law involved, made it of peculiar interest. The Seminary claims an exact fulfilment of the expressed wishes of the testator that none of his property should go to the building up of a faith which he deemed unholy; the natural heir says that his wish will not be violated by his inheriting, and claims that, as the codicil is, prospective and persecuting, it ought not to be extended by any implication or construction beyond the strict legal effect of the terms and expressions thereof. It favors the construction which the defendant, J. R. Bayley, claims, that the bequest to him remained unrevoked for three or four years after he became a Romanist, but when the testator heard that he had entered the priesthood, the disinheriting codicil was immediately executed. This codicil alone, of all the others, was not attached to the will and upon the sudden and fatal seizure of the testator, he called to one of his grandsons and with difficulty gave him two keys, one of which unlocked the drawer containing the will, the other that containing the codicil. Death supervened before he could express his wishes. These facts, however, are not before the Court.

For the Union Theological Seminary, George Wood, Esq. For Jas. R. Bayley, Daniel Lord, Esq.—*Courier*.

ITALY—ROME.

About nine o'clock on the 29th of June a thunder-storm, with heavy rain, came on, which lasted till nearly midnight. This seems to have had the effect of throwing the Roman troops off their guards, for shortly after twelve o'clock a body of the French infantry escalated the bastion immediately to the left of the gate of St. Pancrazio, against which the fire of their breaching-batteries had for so many days been directed. Two columns of attack, one from the rampart already in possession of the former, rushed forward at the same moment, at three o'clock in the morning, and, after a sharp struggle with the garrison secured a

firm footing. The position was defended by 1,200 Romans who fought (says the *Times*) for a few minutes with desperation, but the blood of the French soldier was up after so long a delay before the place, and all opposition was borne down. Four hundred of the garrison were bayoneted on the spot and 230 prisoners taken, the French losing at the same time 60 killed, and probably 100 wounded.

The *Chronicle* says there was little or no resistance. "The third regiment of Roman infantry was entrusted with the defence at this point, but its officers abandoned their post, and the men of course followed their example. They formed part of the old Pontifical troops, and are supposed to bear a better liking to his Holiness Pope Pius IX. than to the Roman Republic. However it was, the French made themselves masters of this bastion, and immediately proceeded to entrench themselves in it under the guidance of their engineers. Not only this, but several companies of their light infantry surprised the Villa Spada, lately occupied as Garibaldi's headquarters, a house lying between the fountain of the Acqua Paola and the gate of St. Pancrazio. The French were thus in possession of the line of wall from this gate to the south-western angle of the Transiberine face; and the major line of entrenchments constructed by the Romans within the walls was menaced, and perhaps rendered untenable. However, at five p. m., June 30, a courier arrived from the city at the camp with a despatch from General Roselle to General Oudinot, communicating to him the following resolution, voted by the National Assembly in the course of the same day:—

"In the name of God and the people.

"The National Assembly declares that all further resistance is impossible.

"The Triumvirate are charged with the execution of the present decree.

"Rome, June 30."

In the course of another hour or two a second courier arrived, with a request on the part of the Municipality of Rome that a deputation from that body might be received by the Commander-in-Chief. The Municipality at the same time stated that the city was ready to surrender at once, provided that General Oudinot would undertake that the French Government should recognise the Roman Republic. This condition was, of course, inadmissible; and two days appears to have been spent in negotiation. At length, on the 3d inst., the French troops entered Rome, the city surrendering at discretion.

The *Times'* Correspondent at Civita Vecchia, under date July 2, says, in introducing the following estimate of the views of the French Government:—"I think that though probably incorrect in some points, I am not far removed from the general truth. I am happy, therefore, to state that the best understanding now subsists between the Austrian and French Cabinets; and when I say that, we need care very little for the opposition their plans may meet with from the minor Roman Catholic Powers at Gaeta. The Austrian and French Governments are agreed that the Supreme Head of the Roman Catholic Church must be replaced in the free exercise of his temporal and spiritual rights, either according to the moderate—namely, Consultative Chambers—which he himself originated, or with the full constitutional forms prepared by M. Rossi. The Pope I hear is unwilling to accept these conditions; and, as he says, enlightened by experience, he is determined to return only on condition of being invested with the same privileges which he received on his elevation to the throne, but his remon-

strances are in vain, and though he may be supported by Naples, Spain, and Portugal in these pretensions, the two great Powers are resolved on maintaining the line of policy laid down. As they, however, admit that the fears of the holy Pontiff are not altogether ill-founded, they propose, in common with the other nations of Europe, to guarantee the integrity of the Roman States both from external and internal enemies; and to maintain by force of arms, if necessary, the order of things which shall now be definitively agreed on. It is further proposed by them that the Papal States shall be declared neutral in questions of war; and that a kind of common protectorate shall be exercised over them, which will for the future save them from such scandal as occurred last year, and from those internal commotions which have of late agitated all Italy. If my information be correct, the Austrian Minister at Gaeta did not comprehend his instructions in this point of view, and hitherto he had rather allied himself to the opinion of the more absolute minor powers; but a courier lately sent from Paris brought instructions of a decided nature, and according to them Count Esterhazy will have to shape his course."

LORD GOUGH.—We (*Cork Examiner*) call the attention of every countryman of this gallant but ill-used veteran to the words of Lord Gough himself, as expressed by him on the knowledge of his being superseded. They have been forwarded to us by a military gentleman, and were taken from a letter written by an officer from Simla to his father in London. Here is the extract:—"Poor Lord Gough! I never saw a man so downcast as he seemed on learning that he had been superseded in the command of the army by Sir Charles Napier. 'I am,' exclaimed the glorious old soldier, 'I am a fallen man; and no honours that can now be bestowed on me can hinder my feeling it as an unmerited humiliation during my remaining few years of a life which has been passed from boyhood upwards in the service of my country—that country which now requites my devotion with the lowering of my reputation before the whole world. This is a blow intolerable, coming from men the incapacity and misdeeds of many of whom have inflicted irretrievable injury on the country.'"

THE PROTESTANT CHURCH IN DANGER.

At the Norfolk-house affair, the Queen, on leaving, had got from the stairs half way across the hall to her carriage, when she suddenly disengaged her arm from the Duke, and, running back, with all the heartiness of an English boarding-school girl, laid hold of the Duchess, (don't be shocked—Queens are human, after all,) by each side of the head to the seeming surprise and amusement of Prince Albert, on whose arm her grace was leaning; and gave her a hearty smack on the lips, that could be heard through the bars of the National Anthem and this, too, though she had just taken leave of her before. There is a text for an harangue by a Papist-hating parson.—Queen Victoria, head of the Protestant church, and guardian at law to the thirty-nine Articles and the pigs, kissing a Papist. How Exeter-hall can remain on its foundation after such an occurrence is indeed amazing.—*Correspondent of the Liverpool Advertiser*.

A third deputation has left Bologna for Gaeta, for the purpose of inviting the Pope to come and take up his abode in the city until the affairs of Rome shall have been settled. This deputation is composed of two members of the Provincial Council, MM. Guidotti and Amortini.

Poetry.

THE SISTER OF MERCY.

AN IMITATION.

She wore a wreath of roses
Upon her modest brow ;
And her golden tresses floated
O'er her vesture white as snow.
She stood before the Altar,
In youth and beauty's pride,
To ask the King of Mercy
To take her for his Bride,
I gazed but for a moment,
Yet methinks I see her now
With that wreath of snow-white roses
Upon her modest brow.

And once again I saw her,
But the wreath was there no more,
And o'er her golden tresses
A sable veil she wore.
Again before the altar
She stood—accepted now,
To breathe to Jesus, Mercy's King,
The irrevocable vow.
I gazed but for a moment,
Yet methinks I see her now
With that dark and flowing veil
Upon her downcast brow.

And once again I saw her,
With the wreath upon her head ;
But the bloom of youth and beauty
From her wan cheek was fled.
She had died the death of Charity,
For those to Jesus dear ;
And she lay before the altar,
Stretched on the funeral bier,
I looked but for a moment,
Yet methinks I see her now,
With that wreath of virgin roses
Upon her death-cold brow.

And often since I've seen her
As first she met my sight :
Her form oft floats before me,
In visions of the night.
And there is One beside her,
To cheer her with His love ;
The Spouse she chose on earth,
Now her's in heaven above.
O ! often thus I've seen her ;
Yes, methinks I see her now,
With a crown of diamond roses
Upon her queen-like brow.

The Cross ;

HALIFAX, SATURDAY, AUGUST 4.

M. POWER, PRINTER.

EUROPE.

The news by the last packet is, in general, a confirmation in details of all we had previously known. The French are in Rome, and not by any means as popular as was at first pretended. The Keys of the city have been sent to the Pope by Oudinot, and the Pope has acknowledged the compliment, without committing himself to any declaration of future policy. It is rumoured that he is going for a short time to Naples, then to Beneventum, and if necessary to Bologna. The Neapolitan and Spanish Soldiers were preparing to give Garibaldi and his ferocious brigands a warm reception. He was also pursued by a division of the French army. Venice still holds out. It seems the English Government are beginning to meddle openly with the Roman question. They would be much better employed in improving the state of Ireland. The moderate party continues to gain ground in France, but as the finances are in a miserable condition, more changes and disturbances are naturally to be expected. In that distracted country the religious sentiment improves every day, and this is the only consoling feature in the midst of so much chaos and misery.

The laws against the Press were never so despotic as at the present moment.

Cholera has greatly increased in England and in some parts of Ireland. In the latter country there are some symptoms of reviving prosperity in consequence of the Queen's expected visit, and the prospect of an abundant harvest. But, the 12th of July has been disgraced by an awful and sanguinary affray between the Orangemen and the Catholics. The local authorities were not only guilty of shameful connivance, but in some instances, it is said, hounded on the murdering savages in the most open manner. The ruthless and fell spirit of Orangeism is the same all the world over. In Montreal and St. John, N. B. as well as in the North of Ireland, the Orange bloodhound leaves fire, desolation and ruin in his track. Perhaps the terrible events of the present year may lead to an effectual remedy both in Ireland and America for this giant social evil.

ORANGE RIOTS, IN ST. JOHN, N. B.

We have hitherto maintained a profound silence on this melancholy subject. Not that we were indifferent to the loss of human life, to the agonies of human suffering, to the shedding of human blood. Our heart sickened in perusing the harrowing details of that foolish and savage encounter in which so many of our fellow creatures were hurried to their last account amidst all the excitement of wicked passion, and at a moment when they were least prepared to appear before the Judge of the living and the dead. In whatever point of view we consider it, the tragedy was a fearful one, and we know not which of the three parties concerned were most to blame, the Orangemen who revived this mischievous commemoration ; the magistrates who connived at it, or the Catholics who interfered with it. Surely all parties must look back upon that bloody day with feelings of the deepest remorse, if they have any conscience at all. Every good Christian must lament those deeds of violence whose effects can never be recalled. It is now nearly one hundred and sixty years since the Battle of the Boyne was fought. Rivers of blood have flowed since on its various anniversaries. How wicked and wanton at this time of day, and at this side of the Atlantic to make it a pretext for a further effusion of human blood ! No language is strong enough to reprobate the fell spirit of Orangeism which could have no motive in its criminal display but to annoy others, to wound their feelings, and goad them to desperation. We do not believe the history of any nation presents a parallel for the savage perpetuation of Orange spite against the unfortunate Catholics of Ireland. But what can be said for the authorities at St. John ? They must have known the object of the Orangemen ; they ought to have foreseen the natural consequences. It was a terrible experiment in the midst of so large a Catholic population. The sight of an Orange banner, or an Orange lily or an Orange procession on the 12th of July, is one which calls up the fiercest, bitterest recollections in the heart of an Irish Catholic. On the recent occasion, the

provocation was more than some of them could endure, because instead of listening to the counsels of religion they gave way to the impulses of nature. How much better, how much more creditable, how much more Catholic would it be to have looked on the whole scene with indifference, and to have prayed for the men who offered this insolent outrage to their feelings and their creed !

TEMPERANCE.

We are glad to learn that our worthy friend, a Teetotaler, is resolved to follow our friendly advice. He will never repent for his resolution, and above all he will not regret it on his death bed. At the same time we must exercise our discretion in declining to publish his letter. It is too personal and severe, and might produce mischievous irritation instead of useful reform. We know there are hypocrites such as he describes who parade their temperance in great pomp before the public, and who frequently wind up a Grand Temperance Field Day in the private bar of a tavern. But what of this ? Has not every thing good been abused and perverted by the wickedness of man ? Has Religion herself escaped ? Surely we should not practice Temperance or any other virtue because it is fashionable or patronised by others, but because it is good in itself, well-pleasing to God, and profitable to our own souls. Moreover we cannot expect that meetings, or speeches, or processions, or cards and medals, or badges and banners, will produce a thorough reformation of the human heart. This can come only from God, and from his powerful grace. All human expedients may be useful to a certain extent but they can never supply the want of supernatural means. 'Without me' said Christ, you can do nothing. This is especially true where the passions are to be mortified, and vicious habits removed. Let religion then be the foundation of your temperance. Love this virtue because it is pleasing to your Heavenly Father. Rely on Him for its observance, and distrust your own weakness. Be fervent and diligent in prayer ; be humble of spirit. Despise not others, nor think too highly of yourself because you belong to a Temperance Society. Flee from dangerous company, from the haunts of intemperance, from the thousand snares which are laid for you by the enemy of your soul. Above all, frequent the Sacraments. Approach regularly to the tribunal of reconciliation and at the holy Table of the Lord receive that divine food which will strengthen your soul against every assault. And as in a christian life we look not to the beginning but the end, pray continually for the gift of perseverance, not only in temperance, but in every other virtue. To nourish in your soul a constant love of this virtue and a horror of the opposite vice you cannot do better than meditate profoundly on the various passages of the Holy Scripture which refer to them. For the convenience of a Teetotaler, and of our other readers whom it may concern we will here subjoin a few sentences from the Book of Life.

'Wine is a luxurious thing, and drunkenness riotous : whosoever is delighted therewith shall not be wise.' Proverbs xx. 1.

'Who hath wo ? Whose father hath wo ? who hath contentions ? Who falls into pits ? Who hath wounds without cause ? Who hath redness of eyes ? Surely they that pass their time in wine, and study to drink off their cups. Look not upon the wine when it is yellow, when the colour thereof

shineth in the glass. It goeth in pleasantly, but in the end it will bite like a snake, and will spread abroad poison like a basilisk.' Id. xxiii. 29.

'Give not wine to Kings : because there is no secret where drunkenness reigneth.' Id. xxx. 4.

'Use as a frugal man the things that are set before thee . . . and be not the first to ask for drink. How sufficient is a little wine for a man well taught . . . Watching, and cholera, and gripes are with an intemperate man, sound and wholesome sleep with a moderate man . . . Challenge not them that love wine : for wine hath destroyed very many. Wine drunk with excess raiseth quarrels, and wrath, and many fiins. Wine drunken with excess is bitterness of the soul. The heat of drunkenness is the stumbling block of the fool, lessening strength, and causing wounds.' Ecclesiast. xxx. passim.

'By surfeiting many have perished : but he that is temperate shall prolong life.' Id. xxxvii.

'Wo to you that rise up early in the morning to follow drunkenness, and to drink till the evening to be inflamed with wine . . . Wo to you that are mighty to drink wine, and stout men at drunkenness !' Isaias v.

'Wo to the crown of pride, to the drunkards of Ephraim . . . staggering with wine ! The crown of pride of the drunkards of Ephraim shall be trodden under feet. . . . But these also have been ignorant through wine, and through drunkenness have erred : the priest and the prophet have been ignorant through drunkenness . . . they have not known Him that seeth ; they have been ignorant of judgment.' Id. xxviii.

'Fornication and wine and drunkenness take away the understanding.' Osee iv.

'Awake ye that are drunk, and weep ; and mourn all ye that take delight in drinking sweet wine.' Joel i.

'Wine deceiveth him that drinketh . . . Wo to him that giveth drink to his friend, and presenteth his gill, and maketh him drunk !' Habacuc ii.

'And take heed to yourselves lest perhaps your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and that day come upon you suddenly.' Jesus Christ in St. Luke xxi. 34.

'Let us walk honestly as in the day ; not in rioting and drunkenness.' Romans xiii.

'But now I have written to you not to keep company : if a man that is called a brother be a drunkard . . . with such a one not so much as to eat.' 1 Cor. v.

'Now the works of the flesh are manifest which are fornication . . . murders, drunkenness revellings and such like, of the which I foretell you . . . that they who do such things shall not obtain the Kingdom of God.' Ephes. v.

'We are not of the night, nor of darkness. Therefore . . . let us watch and be sober. For they who sleep, sleep in the night, and they who are drunk are drunk in the night. But let us who are of the day, be sober.' 1 Thess. v.

'Speak thou the things that become sound doctrine that the aged men be sober . . . that they may teach the young women to be discreet, chaste, sober.' Tit. ii.

'The time past is sufficient to have fulfilled the will of the gentiles, for them who have walked in riotousness . . . excess of wine, revellings, banquettings.' 1 Pet. iv.

'Be sober and watch, because your adversary the devil, as a roaring lion, goeth about, seeking whom he may devour.' Id. v.

A YOUNG SCAPEGRACE.

Early on Sunday morning last, the Church of Dartmouth was broken into, and the adjoining presbytery entered, from whence a trunk belonging to the Clergyman was carried off and hid in the woods. The daring young villain who perpetrated this scandalous outrage was at once suspected, and after much artful dodging and prevarication confessed the crime and pointed out the stolen property. Fortunately he was disappointed in his main object ; the apostolic poverty of the priests of Nova Scotia prevented him from capturing a large booty. We believe the treasury at Dartmouth did not amount to twenty dollars. It was known that the worthy clergyman was absent, as he had gone to officiate at Hammond's Plains on Sunday, and that the aged housekeeper was partially deaf. It was on the whole a shabby, disgraceful piece of villany, and the scoundrel who planned and executed it is very likely one day to adorn a gibbet. He was, we understand, caught some time since stealing the coppers out of the collection box in the same Church. It seems he has escaped for the present, though we cannot account for the conduct of the authorities who permitted it. Surely they may be held responsible for the next crime he commits against society. And yet, if he were detained and convicted, he would, most probably make his escape from the Penitentiary—that gross humbug—just like the other illegitimate Robbers at Saint Mary.

The Reformed Presbyterians, like all other Sectarian reformers, proclaim the above as their standard. How it is practically followed out the following among other illustrations will explain.

Suspension of Rev. J. W. Morton.—It is with much regret we notice the action of the Reformed Presbyterian Synod in this case; not on account of the action itself, but its painful necessity.

"In the summer of 1847, Mr. Morton was sent out as their missionary to Hayti. There he suffered himself to come under the influence of some seventh-Day Baptists, and finally adopted their views on the subject of the Sabbath.—During last winter sometime, he sent home a circular, to be distributed among the members of his Synod, announcing his change of views, and his purpose to appear before the Synod at its next meeting for their defence. The following account of the proceedings in this case we cut from the Louisville Herald.

"At the late meeting of the Reformed Presbyterian Synod of the city of Philadelphia, Rev. J. W. Morton was arraigned on the charge of heresy, in teaching that the first day of the week is not the Christian Sabbath. Mr. M. pleaded guilty to the charge, and desired liberty to go into the proof of his position from the Sacred Scriptures. The Moderator decided that he was to be tried by the standards of his Church which at his ordination he had adopted as his interpretation of the word of God, and that he had no right to appeal to any new interpretation which he may have adopted since that time. He appealed from this decision and the chair was sustained. Mr. Morton then declined the authority of the Court, and protested against any further action in his case, and appealed to the head of the Church.

"It was then resolved that he be suspended from the ministry and privileges of the Reformed Presbyterian Church.—*Pitts. Cath.*

SECESSION FROM THE ENGLISH CHURCH.—The Rev. R. Ainslie lately said at a Public meeting held in Exeter:—"There are some two hundred other clergymen in the kingdom, at this moment, who, if their Bishops were to do towards them as the Bishop of Exeter has done towards Mr. Shore, also would be placed in similar circumstances. It is thus declared in a public meeting in England, where the facts must be known, that there are now living and preaching there, two hundred ministers that have seceded from the Established church.

ST. MARY'S COLLEGE.

As the Summer Vacation will terminate on Tuesday next, the 7th inst., the school will be reopened on the following day, when the Pupils are requested to be in attendance.

The friends of the Institution will be glad to learn that in addition to the English and classical Professors already in the College, the services of a Professor of Mathematics, Practical Surveying, Plain and Ornamental Writing, &c. have been secured; and that henceforward no exertion will be spared to promote the moral and intellectual improvement of the Students.

PROSPECT.

On Monday last a solemn High Mass and Office of the dead was celebrated at Prospect, by the Rev. David O'Connor, assisted by some of the Students of St. Mary's College, on behalf of the soul of Mr. Martin Delaney formerly a fellow-Student of the Rev. Gentleman, at St. Patrick's College Carlow.

HERRING COVE.

The Treasurer of St. Paul's Church, acknowledges the receipt of One Pound, from Thomas Kenny, Esq.

TO CORRESPONDENTS.

Patrick.—You mistake us altogether. We have not changed our opinions on the merits of Smith O'Brien and the State Convicts. The sentiments of the Cross are well known on that sad subject. We never concealed our belief in the madness

and folly of the abortive insurrection of 1848, and we predicted from the beginning its disastrous end. The State Convicts made their silly attempt in spite of the well-known wishes of the people of Ireland. They exposed the country to all the horrors of civil war without the smallest chance of success. In the midst of all the loud talk and grandiloquent bombast of last year, we were never imposed on. The fatal consequences which we then apprehended have come to pass. Ireland has been laid prostrate beneath the feet of her wily oppressor. But, though we blame the unhappy convicts for much of this misery and degradation, we blame the English Government more. They connived at, and encouraged the Young Irelanders; they might have prevented this foolish outbreak several months before it was attempted; they coolly calculated on the excuse it would afford them for suppressing the liberties of Ireland; and the chance it would give them of securing their continuance in power. They violated the forms of law and the spirit of justice. They exhibited the mean malignity of revenge. In one word the conduct of the Whigs from the celebrated battle of the cabbage garden of Boulagh, down to the present moment has been one tissue of duplicity, cruelty and spite, whilst their victims were every day gaining ground in public opinion by their manly bearing, disinterested sacrifices, and unselfish patriotism. They have proved that if their heads were deficient in judgment, their hearts were true to Ireland. Their many faults have been fully redeemed by their noble conduct since their trial, and we repeat it was an impolitic as well as disgraceful act in the Whigs, to have hurried them off from their native land within a few days of the Queen's first visit to Ireland. One hundred and fifty thousand Irishmen have already petitioned her Majesty for their pardon. It has been sternly, if not contemptuously refused, at least, by her ministers. For the honour of the Irish nation we hope the petition will not be repeated. Any forgiveness now would be shorn of half its grace. And because it is so, we hope we shall not have the mortification of furnishing some new Byron with an appropriate theme for another *Irish Avatar*.

A Presbyterian.—We know not whether your signature be genuine, but in any case we think your strictures too severe. The 'command' in question does not concern the members of your communion, nor indeed those of any other creed except what is called the 'Established Church' though we do not recognize any such thing in these parts. The practice referred to, is quite consistent. The State is the Head and Master of the Church, and the Church is the creature and slave of the state. She and her Ministers must therefore do as they are desired by the Powers that be. But when our fellow-citizens of any denomination do not interfere with our spiritual independence, we think it would be very bad taste in us to meddle with their religious regulations.

Q.—We have never done so, and we will not begin now. The thing will fall by its own absurdity without any help from such crooked letters of the alphabet.

Children in the two extremes of life must have some play-things to amuse them.

M. H. Enquire at the Artillery barrack.
Agnus.—An ignorant heretic will sneer at every thing. Whenever he laughs, you are sure to be right.

Jonas.—How could you expect your advice would be taken? The man who would have sense enough to take so sound and friendly an advice, would never have got into his present predicament. As you quote Horace, we will repay you from an old monk:—

Argue consultum, te diliget; arguo stultum, Avertet vultum, nec te dimittet inultum.

Verax.—Is angry on account of our pithy advice last week, but we think he is unreasonably so. His letter was very caustic on one of his neighbours, and surely he might have patiently received a good advice in return. What right have we to be so angry with others because they will not amend? We cannot control their wills nor change their heads. Let Verax first correct his own faults, for it is in his power to do so, and then his indignation against others, if not justifiable, will at least be more consistent.

We will endeavour to gratify the wishes of a *Tecotaller*.

B.—The question of the division of the commandments was discussed and settled in this Journal two years ago.

Placcus.—Your translation would not suit our columns. The lines in question were not given as specimens of Classic Latinity, but as a description of an old ceremony in quaint, mediæval metre. The Catholic Church is rich in Latin poetry, and the immortal productions of some of her Gifted Sons have been justly compared to some of the best productions of antiquity. The Society of Jesus alone has furnished more Latin poets than all the Protestants in the world since the Reformation. It is a curious fact that Protestantism has not produced one great Latin poet—not one that comes within fifty degrees of our Vidas, and Casimirs, and Bembos and Sannazaros and Santeuils. The Latin of the English Universities is cramp, stiff, and full of Saxon idioms; the very best specimens of their published Latin poetry would disgrace an humble Grammar School in Catholic Europe. It was only the other day we read with unmitigated disgust the following specimen of a Latin Hymn! which was composed and recited at Boston on the occasion of inaugurating a new President of Harvard University. Here is the choice bantling of that famous seat of learning;—

Quantos honores ferro nos
Debemus, O Deus,
Salutis et vite Dator,
Qui duxeris bene
Nostros patres in hæc loca,
Eos et anxia
Cura diu defenderis,
Magno a periculo.

Deditque lenitas tua
Hæc multa commoda.
Quibus diu fructi sumus.
Ignosce crimina.
Fac ut bonus nobis hodie
Adsit favor tuus.
Augeto nos virtutibus
O Præpotens Pater.

Divina sit Prudentia
Insignis ingeni,
In omnibusque dirigat
Hunc Præsidentem novum.—
Anno salutibus transigat,
Possitque dicere
Se præstitisse munera
Honestè ad ultimum.

Venice.—A letter from Trieste, of the 28th ult., states that the fall of Venice may be calculated to a certainty; that the Austrians are advancing step by step on the bridge, and that they can silence the Venetian battery on the opposite side in four days. Several attempts at conciliation had been made, but to no purpose; a few days ago the Venetians might have obtained honourable conditions, but now Austria will hear of nothing but an unconditional surrender.

ASSOCIATION FOR THE PROPAGATION OF THE FAITH.

PROSPECT.

We are happy to learn that through the zealous exertions of the Rev. Mr. O'Connor, the good work progresses in the district of Prospect. The following sums have been transmitted this week to the Treasurer at Halifax.

UPPER PROSPECT.

Collected by Miss Sarah Wallace.—Mrs. Cavanagh, Mrs. Wallace and Miss Barber, 1s. 3d. each; Mrs. Cox, Mrs. Scanlan, Miss N. Scanlan, Mrs. Tobin, Mrs. Coolan, Mrs. Saul, Mrs. Duane, 7½ each.

Collected by Mrs. McQuarry;—Mrs. Clasney, Mrs. Rielly, Mrs. Hardiman, Mrs. T. Mullins, Mrs. Meehan, Mrs. McGrath, Mrs. P. McGrath, Mrs. Chisholm, Mrs. Sullivan, Mrs. Hardiman, Mrs. J. Mullins, 7½ each.

Collected by Mary Jane Power;—Mrs. Mason, Mrs. I. White, Mrs. J. Power, Mrs. Coolan, Mrs. Jas. Power, Mrs. Adams, Mrs. Talbot, Mrs. J. Lanigan, Messrs. George Goings, John Power, S. White, Samuel White, 7½ each. Mr. P. White, 1s. 2d.

Collected by Miss Johanna Christian;—Mrs. E. Duggan, Mrs. C. White, Mrs. Ryan, 1s. 3d. each. Mrs. C. Kirwan, Mrs. H. Marlam, Mrs. Christian, Mrs. Quigley, Mr. L. Franklin, 7½ each.

Collected by Mrs. Mary Duggan;—Mr. J. Power, 2s. 2d; Mrs. A. Christian, Mrs. J. Duggan, 1s. 3d. each; Miss C. Duggan, 1s. 1d.; Mrs. E. Purcell, Mrs. Duggan, Mrs. Edgar, Mrs. S. Duggan, Mrs. M. Duggan, Mrs. E. Duggan, Miss M. Duggan, Miss Mary Duggan, and Mr. Wm. Duggan, 7½ each.

Collected by Mrs. E. Power;—Mrs. Keiley and Mrs. Power, Senr., 2s. 2d. each; Mrs. Power, Junr., and Mrs. Kenicle 1s. 3d. each; Mrs. Clarke, Mrs. Riley, Mrs. Morris, Mrs. Now, Mrs. Crawford 7½ each.

Collected by Miss K. Coolan;—Mr. Wm. Smith, 1s. 3d.; Mrs. E. Coolan, Mrs. M. Peters, 7½ each.

Collected by Mrs. Margaret Noonan;—Mrs. M. Noonan, Mrs. Power, Mrs. Noonan, Mrs. Hearn, Mrs. Norris, Mrs. Cunningham, Mrs. Norris, Messrs. Noonan, Hearn, Nowe, Noonan, T. Noonan, John Hearn and Mulligan, 7½ each.

Total £3 1s. 10d.

St. Mary's Catechistical Society PIC-NIC.

THE Members of the above Institution intend giving their Annual Festive Entertainment to the Children under their superintendance, on Tuesday next, the 7th August, at McNab's Island, which has been kindly granted for the occasion, by Peter McNab, Esq.

A Boat conveying the Children, and those appointed to take charge of them, will leave Power's Wharf, at half-past nine o'clock. Additional Trips will be made at half-past 11 and two o'clock, for visitors.

By the kind permission of Colonel Farquharson, the Band of the 7th Regiment, will be in attendance.

The charge for visitors will be 1s. 3d., who will be admitted by Tickets—to be procured at the Bookstores of Messrs Joseph Graham, and James Donohoe; and at the Store of Mr. Rodger Cunningham. No money will be taken at the wharf.

Arrangements have been made by the Committee with parties for supplying Visitors with Refreshments.

Should the weather prove unfavourable the Pic-Nic will take place the first fair day after August 4.

MOUNT ST. BERNARD, CHARNWOOD.—THE IMPOSTOR JEFFERYS.—The complete expose of the wretched man who has lately been calumniating the good Monks of Mount St. Bernard is so instructive, that we need not apologise for occupying a considerable part of our space with some documents which have been forwarded to us upon the subject. The first is an extract from a letter addressed by a layman present at the investigation, to the *Leicestershire Mercury* of June 30th:

"Many of your readers are perhaps aware, that no small excitement has been raised in the neighbourhood of Ashby de la-Zouch and of Loughborough, in this country, in consequence of a publication which has recently issued from a printer's shop at Birmingham, entitled 'Narrative of Six Years' Captivity and Sufferings among the Monks of Mount St. Bernard, Charnwood Forest, Leicestershire.'

The facts on which this narrative is founded, were stated to have been furnished by one 'William Thomas Jefferys,' who professed to have been the sufferer in question. The compilation of the work is apparently to be ascribed to Mr. Naylor, Churchwarden of Wednesbury, near Birmingham, who had taken Jefferys under his protection—shown him kind treatment,—and having heard his story, had given it to the world. It is now about three weeks or a month since this publication appeared; it was forwarded immediately to the Monastery of Mount St. Bernard by many persons—one of whom, the Rev. Mr. Crewe, Catholic Priest of Bilston, having procured the Abbot's denial of the truth of any one statement in the book, published an address, to that effect to the inhabitants of Wednesbury. But nothing was of any avail; a book of this nature gains ready credence, and those who were willing to believe such a statement, were not easily to be convinced of its falsehood. It was therefore deemed advisable that one of the Brothers of the community should go to Wednesbury—see the impostor—and, if possible, undeceive Mr. Naylor. The Brother who went was the Guest Master of the house, who from various circumstances had every reason to believe that this Jefferys was a person who had been relieved at the Monastery about three months ago and entertained there for two days, stating himself to be the son of a well-known gentleman of fortune, and anxious to be instructed in the Catholic Faith. The mere appearance of the wretched man and his method of expressing himself were sufficient at once to condemn him as an impostor—and as such he was considered during his two days' stay at the Monastery. But his indigence was considered a title to relief, and, having been fed and lodged, the gentleman whose son he professed to be was addressed immediately by letter—the reply to which stated how glad the reputed father would be to punish him as he deserved. Jefferys then went off to Loughborough, representing himself as a monk escaped from the duration of the Monastery, and from thence to Leicester, having procured money on all sides from those who were deceived by him. His plans, however, did not thoroughly take effect until he went to Wednesbury and fell in with Mr. Naylor.

"The Guest Master being at Birmingham on his way to Wednesbury, called upon the printer, Mr. Ragg, who stated himself entirely convinced that an imposition had been practised upon him. The Guest Master then went with Mr. Mayer, the Catholic bookseller of Birmingham, to the house of Mr. Naylor, and having seen the man Jefferys, at once identified him, as the same impostor who had been at the Monastery in the winter. Mr. Naylor, being still incredulous, it was agreed that he should come on the following days to Mount St. Bernard with Jefferys, and Mr. Ragg, the printer."

An investigation followed which we shall allow Mr. Ragg to relate in his own words, although the narrative is necessarily interrupted by the preliminary but very interesting matter which he communicates. The letter which we now produce is addressed by him to the editor of the *Protestant Watchman*, a paper published by himself.

To the Editor of the "Protestant Watchman."

"Sir—As I have been accused of cowardice for the part I took in the case of Wm Thomas Jefferys, I claim your indulgence for the opportunity of explanation. I claim it also on much higher grounds, those of reparation to a community who have been mischievously and undeservedly maligned; and as the narrative form is most interesting, and that which interests is most likely to leave a lasting impression on the mind, I will throw

it into the form of a 'Narrative of twelve days' anxiety and watchfulness, in unmasking and securing one of the most finished and abandoned hypocrites that ever walked the earth, or drew the breath of heaven.'

"On Friday evening, June 15, Mr. Richard Cooper, of Brewery Street, who had formerly been in the Community of Mount St. Bernard, as Brother Vincent, called on me and asked if he could see Jefferys, 'the Author,' said he, laying his hand upon the Narrative 'of this tale.' I told him he was then in Birmingham, as I had seen him that day, and he promised to call on me before he returned; and that I would very soon procure him an interview. My efforts to do so having failed, impressed with the word *talé*, and the manner in which he pronounced it, I went up myself on Monday evening to have a conference with him. He then told me that though there was some truth in the account of the Monks' mode of life; and the death of Bonaventure, and perhaps, one or two other little incidents in the Narrative were true, the rest was fiction. After this interview my course, as an honest man, was clear. On Tuesday morning I withdrew the book, and refused to sell or deliver for sale any more copies till a full inquiry could be instituted. I wrote over at the same time to the Monastery, requesting that if the man was an impostor I might be furnished with evidence to detain him; and applied at the Police Station to have him apprehended—Providentially, as matters turned out, he had not committed himself enough with me to enable me to obtain a warrant, and Mr. Stephens told me I must open the eyes of his chief dupes, and get them to apply. This was no easy task. They were all convinced of the young man's integrity, whom they had benevolently fed and clothed for three months past. Indeed, I verily believe that there were then in South Staffordshire hundreds who would have staked their existence on his innocence, and defended him with their life's blood; so consistent had his whole conduct been with the Narrative he compiled. I set to work again, urging with all my might the interview between him and Cooper, which was promised, but, under various pretences, delayed; and requested, which was also assented to, that he would take us into the neighbourhood of the Monastery to find the Monk's habit for which he had obtained a change of clothes. On Friday I received a kind letter from the Monastery in reply to my application, enclosing what to me was a clear proof of Jefferys' imposture, and a document which convinced me that the villain had been hospitably entertained there for two or three days as Francis Augustus Arkwright, and had hence gone to Loughborough and Leicester, deceiving the people there with a similar tale, and levying contributions. I then sent over a personal description of Jefferys, to learn if it answered to the man, and got Mr. Naylor to appoint yesterday (Tuesday) for the investigation. On Monday, instead of my having a written reply to my second letter, I had a visit from the Guest Master, Brother Alexis, who brought over the book in which all the guests have to write their names, to compare this signature with his manuscript. That comparison convinced us all of the identity of the persons; and a Rev. gentleman, who happened to be in my shop at the time, pronounced it a moral certainty that the man who wrote the one wrote the other. Under his advice, I went over at once to Wednesbury, taking Brother Alexis, and Mr. Maher, who accompanied him, along with me, to see the Naylor. By that kind, benevolent, and excellent family (all, save William himself) I was received with taunts and subdued reproaches, which, under the circumstances, were hard to bear, but which I bore more patiently under the conviction that a few days would turn them into blessings. We waited till nine before we could see the culprit. His writing in the Guest Book was placed before him, but with an unblanched countenance he declared he had never seen the book or the writing before. He was confronted with the Guest Master, who at once identified him, as Francis Augustus Arkwright, and whom he called Father Benedict. but as nothing could be there concluded, the young man protesting his innocence, and his readiness to go over and face them all, it was at once arranged that we should all meet at the railway station at seven in the morning, and Mr. Naylor promised to bring Jefferys in safe custody. I confess that during the journey I could scarcely restrain myself. The rallying of my companions on my having been yesterday in the camp of the enemy, and the sight of the hypocrite (who I learned had been twice making a mockery of private prayer that morning), studying, or

pretending to study, a copy of the New Testament all the way, was too much to bear. I managed, however, to swallow my bile, and go through the solemn mockery of pretending to seek for the house where he got his change of clothes.

"At length our projected visit to the Monastery could no longer be put off, and I think about one o'clock, followed and preceded by hundreds of people, we arrived at its gates. I requested admission for myself and companions, and a few witnesses from the immediate neighbourhood, who I knew had been most deluded. We were received with open arms, and promised (which promise was in the kindest manner literally fulfilled), that all the doors of the Monastery should be opened to us, and all brethren be at our command, for the purpose of the investigation I requested. A. L. Philipps, Esq., who was invited to be present, was then called to the chair, and after a few preliminary explanations, which need not be detailed, the investigation really commenced. The first question I asked of the culprit blanched his cheek. I asked him what the bell was then ringing for, as, if he had been six years in the community, he would certainly know. His reply, after a short silence, was, that he did not come to answer such questions as those.

"He was then fully identified by several servants and members of the community, and two gentlemen who were guests at the time, as the impostor, who in January last, had signed his name as Francis Augustus Arkwright. The next question I put was as to the food taken by the community. His answers I need not detail. They were as utterly repugnant as they well could be to the rules of the Order, read to us from a printed book. The next scene was one which deeply pained me, and made the Rev. Mr. Cole, of Wednesbury, who kindly accompanied us, express his deep sorrow that learned and excellent men should be put in so humiliating a position. It was that of bringing all the brethren in the Monastery before the wretch to see if he could identify any of them as his father, or tell their Monastic names. He could do neither.

"One other matter only now was needed to convict him fully; and I demanded of him to lead us to the room where he had been placed in solitary confinement, and the room in which he slept. For the first he showed us a room which had evidently never had a lock upon it, or any other outside fastening; and to look for his chamber he wandered about in vain. To and fro the villain turned his steps, and at last came back self-convicted into the open square. The scene which followed was a solemn and impressive one. There stood among the mountain forest fastnesses of nature shut in by the simple walls of the Monastic buildings, with the blue heaven above us. There the Rev. Superior with mild benignity upon his calm and placid face appealed to the criminal to confess his sins before God, and the community around would freely forgive the injury he had done. All eyes were turned upon him and every breath seemed stilled; but unbent, unchanged, the unmasked impostor bore the gaze of all. At length Mr. Naylor could bear it no longer. He burst out in a fervid and passionate appeal to him, by all the kindness he had shown him, and all the injury with which he had returned it, to kneel down before the Rev. Superior, and ask his forgiveness. Still unbent, the villain stood; and another appeal from the kind and gentle Abbot, and another from Mr. Naylor, backed by the Rev. Mr. Cole, was needed to bring him on his knees, upon which he fell, and, taking the hand that was extended to him, covered it with tears.

"This scene was the climax of the day, and I will add but little more. Mr. Naylor, myself, and Wilkins, addressed the crowd outside from the window of the Lodge; and after partaking of the hospitality of the brethren, received what was still more grateful, the thanks of those we had been the innocent means of injuring; and came back to fulfil our duty to society in spreading far and wide a true statement of the case, and preventing such a monster, at least for the present, from practising again his vocation in the world. He is now safely lodged in gaol.—I am, &c., yours truly, THOMAS RAGG.

June 27, 1849.

"P.S.—It should be noted that there was a Monk in the Monastery greatly resembling Jefferys, which doubtless misled those who testified to his identity."

On Sunday, 15th inst. the Right Reverend Bishop of the Diocese, administered the Sacrament of Confirmation to seventy-six persons in Newburyport, in this State.—*Boston Observer*.

For the Propagation of the Faith,

Established in Halifax 22d January, 1843.

"This pious and truly charitable" Institution of 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 Deacock, 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.