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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 IN HEAVEN, AND WHATSOEVER THOU SHALT LOOSE ON EARTH SHALL BE LOOSE 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." —TERTULLIAN Prescrip. xxii.

"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. Whatsoever gathers elsewhere, scatters. Whatever is devised by human frenzy, in violation of the Divine Ordinance, is adulterous, impious, sacrilegious." —St. Cyprian Ep 43 ad plebem.

"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 Jordan. Cat. xl. 1.

Calendar.

- Nov 18—Sunday—XXV after Pent 4th Nov
Ded of the Churches of SS Peter and Paul doub.
- " 19—Monday—St Pontianus P M doub
sup.
- " 20—Tuesday—St Felix of Valois C
doub.
- " 21—Wednesday—Presentation of the
B V Mary gr doub.
- " 22—Thursday—St Cecilia V M doub.
- " 22—Friday—St Clement I P M dou
com St Felicitas &c.
- " 24—Saturday—St John of the Cross C
dou.

FRANCE.

THE POPE AND THE ROMAN EXPEDITION.

Extracts from the Speech of Count Montalembert in the National Assembly.

M. DE MONTALEMBERT—I am asked to reply to M. Victor Hugo; it is my desire, my right and my duty to do so; and at the same time I am invited to observe that he is absent, and that I ought not to speak in his absence. It is, however, difficult to reply to a discourse so vehement, so impassioned, without being drawn onward, I will not say to attack the person of the orator, for nothing is so remote from my intentions, but to address to that orator questions, to which no one has a right to object that he is absent. I do not consider that a speaker so highly placed as he imagines himself, has the right to leave the Assembly under the impression of his words, and to obstruct their refutation, that he has the right to absent himself, and not to remain on the spot to hear the answer. (Approbation.) Allow me, gentlemen, to conclude what I was going to say, and you will afterwards judge whether there was anything in it of too personal a character. This is what I was going to say to M. Hugo.

I would say to him that one day perchance he would himself go to Rome, to that unrivalled city, there to seek for repose, calm, peace, dignity, solitude, retreat—for all those infinite advantages which for so many ages have been secured to that city by that clerical Government which he has just been insulting. Perchance a day may come when M. Victor Hugo will go to Rome to seek and to enjoy those benefits. Then it may be that he will bless heaven for having inspired Catholic nations with the thought of reserving that single asylum, safe from the storms, the calumnies, the violences of political life. Then he will repent of having made the oration which he has just delivered, and that repentance will be his

chastisement; I wish him no other. (Murmurs on the Left.) He will then repent of those calumnious words against France and against the revered Chief of our hearts and of our souls. Yes, he has calumniated France, for is it not calumniating her, to ascribe to her such intentions as he spoke of? Is it not calumniating the Pope, to ascribe to him for a single moment the thought of slaughter? Where, then, are the gibbets? Where, then, are the executioners? What are they, or rather, where have they ever existed, either under Pius IX. or under his predecessors? History is before you, gentlemen, and she tells you that for three centuries there has not been one Pope who has been hard, cruel, and tyrannical; that is what history says. The Pope always pardons; he is always obliged to pardon. (A Voice from the Mountain—When he is paid!) That is the reason why he is obliged in that amnesty which you calumniously call a proscription, not to deliver his adversaries to the executioners, but to keep them away from him, to repel them from the soil of Italy, from the very circumstance that he cannot repress them as other rulers do, as France herself does; he is driven to the preventive system, because the repressive system is more difficult for him, more impossible than it is for others.

You draw from the amnesty an objection against the Holy Father; but you forget that it is a weapon which acts two ways. You forget that the Government of the Republic declined to grant an amnesty which was solicited for other culpable persons by the men who applaud you now. You speak of an amnesty. But you forget that Pius IX. had already given one. What then was the first act of his Pontificate? An amnesty the most complete, the most extensive, the most universal. The very day after Pius IX. placed the tiara on his brows, he granted an amnesty to men who swore to reverence him, to men who communicated from his hand in taking that oath, and who have odiously violated that oath! Oh, I will say thus much for the French demagogues and revolutionaries, they would never have allowed themselves in an act so sacrilegious! (Hear, hear.) And you dare to reproach him for not having granted a second amnesty, when he had reaped such fruits from the first!

Bossuet has spoken of a kind of finish and completeness which misfortune adds to virtue. Well, Pius IX. has known misfortune; he has

known that which is yet more cruel than misfortune, ingratitude! I do not grieve over him for it, I honour him for it; I envy him for it. Let who will, avoid making ingrates. To make them, it is necessary to have intended to do good, and very great good. No, it is not granted to everybody to make ingrates! Happy are those who make ingrates, but unhappy are those who are such! (Hear, hear.) And how numerous the ingrates are! Gentlemen, allow me to say that there are such, not only in Rome, but there are such in all Europe, there are such even here; for what is it to be an ingrate if not to be insensible to his services, to reply to the purity of his whole life by gross injuries, of which the severity of the President will exact a penalty one day, and which the *Moniteur* preserves for the justice of futurity. (Hear, hear.) Yes, there is there an ingratitude such, that I must be permitted to oppose to it a solemn tribute of gratitude and homage. (Renewed applause.)

The *motu proprio* guarantees the secularisation of the administration in such a sense that it does not imply the exclusion of ecclesiastics, but the admission of laics. It is well to state at the outset that this admission of laics, is already at this moment, under the Pontificate of Pius IX., so general, that according to a statistical table of all the public offices in the Papal States, which has just been published at Naples, from the official tables of all the employments and charges in the political, judicial, and administrative departments, and of the salaries assigned thereto respectively in 1848, there are in all only 109 ecclesiastics, and 6,059 laymen. You see what is the actual proportion.

A MEMBER OF THE COMMISSION.—There are 243 of them.

M. DE MONTALEMBERT.—Yes; but that number includes 134 almoners of prisons.

Now, I think it cannot enter into anybody's head to desire to exclude ecclesiastics from the small number of distinguished places they at present hold. I say distinguished, because the Sovereign himself being an ecclesiastic—unless perhaps you want the Pope himself to be a layman—(laugh of approbation on the Right)—it is absolutely necessary he should have about him, as principal Ministers of his Sovereignty, ecclesiastics like himself, and this you will feel. To pretend to impose on the Pope the obligation of excluding ecclesiastics from the principal offices of his States, this

would be like your imposing on the Emperor of Russia, a sovereign essentially military, the obligation of governing by lawyers. (Laugh of approbation on the Right.)

Instead of that, what does the Emperor of Russia do? He invariably places at the head of his ministerial departments and principal administrations military men like himself, and he has long had as his Minister of Finances a General of Infantry, and his finances have not been badly managed for all that—quite the contrary. (Laughter.)

A VOICE ON THE LEFT.—He had not the title of General.

M. DE MONTALEMBERT.—Yes; he had! It was General Canrolier.

If the Romans had been willing to content themselves with moderate liberty, they would have now been in possession of the two Chambers, the Civic Guard, the freedom of the Press, and all the liberties which Pius IX. had given. They would none of them; they preferred to the concessions of Pius IX. the agitations of some demagogues or other, titled or not titled; they preferred revolution to liberty, and now they suffer the penalty of the choice which they have made; they lose political liberty because they chose to confound it with the arbitrary and unjust exercise of the sovereignty of the people. (Hear, hear)

But there has yet another trial been made; that by Pius IX. himself. Did he not give to his country, as I just now said, all the liberties which were asked of him, and yet more? He gave them the liberty of the press; he gave them the civic guard; he gave them the two Chambers, the constitutional statute. Well, what was the result of all that to him? The press overturned him morally before he was overturned really. The civic guard besieged him in his palace of the Quirinal. And the two Chambers remained mute and impassible when his Minister was assassinated; and it was the chief of the then constitutional party, Mamiani, who made himself the successor of the assassinated Minister, and the gaoler of the Holy Father. That was the trial which the Pope made of Constitutional Monarchy.

Some say that the Pope has changed; others would willingly say that he deceived himself. I think neither the one nor the other. No, Pius IX. has neither changed, nor erred; he has neither deceived nor transformed himself. He did not deceive himself in attempting to give liberty to his country

and to Italy, when he invited, not as has been said, the Church to reconcile herself with liberty—the Church reconciles, she does not reconcile herself, she has no need to reconcile herself with any—but when he invited modern liberty to reconcile itself with the Church, too long misunderstood by it. If he had not made this great attempt, this great and noble trial, and that with a right-mindedness and good faith beyond compare, one might have doubted of the greatness of his soul; one might have thought—some narrow souls might have thought that the Pontifical authority systematically repelled progress, civilisation, liberty. But now, after the trial he has made, it is placed beyond doubt, that if liberty has not taken root at Rome, it is not the fault of Pius IX. it is the fault of those to whom he gave that liberty. (Loud approbation on the Right.) He did not then deceive himself in undertaking that great and noble work which will immortalise him, and on which, for my part, I shall always felicitate him. Nor can he have changed, any more than erred, I am convinced that he is in nowise disposed to sacrifice the cause of liberty—of right liberty—to the worship of force; but he has seen, he is enlightened, he has had his eyes opened, he has profited by the lesson which God has given him by events, and he would be inexorable if he did not profit by it. And besides, if he had changed, which I do not believe, would he perchance be the only man who has changed in Europe, in France, and everywhere else? Allusion was made here yesterday to the apostasy of the great Liberal party. Well, gentlemen, what in fact has taken place in the world within the last few years? Do you really suppose that the men of sense, of heart, of conscience, love and adore liberty, or believe in it, believe in the ascending march of the human race, in the indefinite progress of civilisation and institutions, as they did two or three years ago? (Movement in opposition.) Do you suppose that in France, in Europe, everywhere, the hardest consciences, hearts and intelligences have not been overwhelmed? Do you suppose that a bloody light has not arisen in many intelligences and many consciences? (Renewed applause on the Right.) And if you doubt of our competence, of our impartiality, of us, politicians, of us, Parliamentary men used-up and disgusted with the fatigues of the political life, then I would say to you: Go, sound the depths of nations, go to no matter what modest hearth, ask obscure, but generous and intelligent patriots; go and ask men who have never mixed themselves up in affairs, who have always remained far apart from the noise, the agitation, and the disgusts of the political life: knock at the door of their heart, sound their conscience, and ask them whether they love progress and liberty with the same love which they loved it heretofore; or rather whether, whilst still loving it, they believe in it with the same faith, with the same confidence? You will not find one in a hundred who does; no, not one in a thousand. (Long and loud applause on the Right. Murmurs and denials on the Left.)

Ah! this is sad, it is a sad truth; I understand the pain which it inspires; I also feel it myself; but it is a truth, and I defy you to deny it. Make the search which I point out: go and sound the hearts of men, you will not find one in a hundred, you will not find one in a thousand of the Liberals of the past, who have the same faith, the same ardour which they had two or three years ago. ("It is true! It is true!" "No! No!") It is but yesterday you said so; one of the orators to whom all listened with the silence of respect, if it was not with that of sympathy, one of your orators said so yesterday at this Tribune; he marked it out, he defined it; he gave it the name of the apostasy of the great Liberal party. I am taking on me the task of coming to explain to you this phenomenon, and you interrupt me, and you regard it as an affront. I have a great deal more to tell you: I say that this phenomenon is

universal, and I am going to give you the reason of it. Why this change? Because everywhere the name and banner of liberty have been usurped by impure and incorrigible demagogues, who have sullied them, and who have only availed themselves of them to secure the triumph of crime. (Violent exclamation on the Left. Loud applause on the Right.) Wherefore, then, gentlemen (turning to the Left), will you assume what I say to yourselves? Why will you not listen to me? Allow me here to state historical facts. I say that everywhere impure and incorrigible demagogues have sullied the cause of liberty. (Renewed interruption on the Left. A Voice—It is the Jesuits who defiled it. Laugh and exclamation on the Right.) I say that everywhere, at the foot of the Capitol as at the barrier of Fontainebleau, in the suburbs of Frankfort as on the bridge of Pesth, everywhere the democratic party has been unworthily united to the banner of liberty. (Loud exclamations on the Left.)

The PRESIDENT—Pray allow him the liberty of speaking against assassination. M. DE MONTALEMBERT—I understand an interruption which I catch in the passage. You object to me the monarchical gibbets. Do you suppose I have two weights and two measures. I never had them. It was I who before now branded with reprobation the massacres of Galicia in the Chamber of Peers. I do not repent of having done so, and I retract nothing. You object to me the executions of Hungary, the executions of Count Batthyani and others. I do not hesitate here to declare that if the facts which the journals report be true, that if there are no other motives for their executions than those given to the public—(on the Left, "Ah, ah! do you doubt it?"—on the Right, "Let him speak!")—if it be so, I condemn those executions; I condemn them. I deplore them, I detest them; but I add that, after all, these are the reprisals provoked by the murder of Count Zichy, of General Latour. (Ironical exclamations on the Left.)

I go further, and I say that it is the misdeeds, the assassinations, the crimes committed everywhere in the name of liberty, which have frozen and desolated the hearts most devoted to her cause. Do you know what it is that extinguishes in men's hearts the radiant and fertilising flame of liberty? It is not the hand of tyrants. Look at Poland! For three quarters of a century, has not the flame of liberty been burning inextinguishably under a triple oppression? Do you know what extinguishes it? 'Tis they, they, those demagogues of whom I was just now speaking—those anarchists. (Loud applause on the Right—clamour on the Left.) Those men who declare everywhere an impious and implacable war against human nature; against the fundamental conditions of society; against the eternal bases of truth, right, and social justice: behold the men who extinguish the love of liberty. (Renewed applause.)

Look, I implore you, on what was passing in Europe three years ago. Liberty was everywhere gradually extending its empire. Kings all came by turns, wincing, I grant—(laughter)—but still they all did come by turns, to deposit in some sort, their crown at the feet of Liberty, demanding of her a new consecration, a new investiture; the Pope himself, Pius IX., the living symbol of authority, the incarnation of the most august and most ancient power. (Ironical laughter on the Extreme Left.)

The PRESIDENT.—I must have this observation registered, that assassins, demagogues, and anarchists cannot be attacked without exciting your murmurs, and that homage cannot be rendered to what is worthy of reverence without exciting your laughter and derision. (Loud applause on the Right benches; clamours on the Extreme Left.)

M. DE MONTALEMBERT—Pius IX. himself, the most august and ancient symbol of authority on the earth, had thought that he could demand from liberty, from democracy, from progress, from the

modern spirit, one additional ray for his tiara. Well, what came of it? You stopped all that; you overturned all; you destroyed all; you stopped and turned from its course all that admirable current which inspired us, old Liberals as you call us, with so much confidence and admiration. This current is lost. You have dethroned some kings it is true, but you have much more certainly dethroned liberty. (Applause on the Right.)

Kings have reascended their thrones, liberty has not reascended hers. She has not reascended the throne which she had in our hearts. Oh, I am well aware that you write her name up everywhere, in all laws, upon every wall, upon every cornice (pointing to the roof of the Chamber); but in our hearts its name is effaced. Yes, that fair, that proud, that holy, that pure, and noble liberty, which we have loved so much, cherished so much, served so much—(violent interruptions on the Left)—yes, served before you, more than you, better than you—(renewed clamour)—that liberty—it is not dead, I hope, but it is extinguished, withered, crushed, stifled—(renewed clamour)—between what one of you has dared to call the supremacy of the end, that is to say, the supremacy of evil, and on the other hand, that forced return towards the exaggeration of authority, nature, for human society, for the human heart, terrified by your excesses. (Loud and long continued applause on the benches of the Majority.)

And what resulted from this struggle between Napoleon and Pius VII.? A great weakness and a great loss of reputation for the mighty emperor, and at the end of the reckoning, a great defeat. Because, and this is the gravest point in the struggle—it is what ought to strike all minds, even the most prejudiced, even those least sensible to the emotions which perhaps you think are acting upon me at this moment, it is only discredit or loss of reputation which sooner or later attaches to those struggles against the Holy See, but more so that, it is defeat! Yes, it is the failure which is certain; certain, mark you well! And why is failure certain? Ah! it is worth your notice; because there is between the Holy See and you, and every one else who would combat against it, an equality of strength. And be well assured that this inequality is not for you, but against you. You have 500,000 men, fleets, cannon, all the resources which material force can furnish. It is true. And the Pope has nothing of all that; but he has what you have not, he has a moral force, an empire over conscience and souls to which you cannot have any pretension, and that empire immortal. (Denial on the Left. Loud applause on the Right.) You deny it, you deny moral force, you deny the Faith, you deny the empire of the Pontifical authority over souls, that empire which has brought the proudest emperors to reason! Well, he it is so; but there is one thing which you cannot deny. It is the weakness of the Holy See. Be well assured of it, it is that very weakness which makes its force insurmountable against you. Ah, yes! there is not in the history of the world a greater or a more consoling spectacle than the embarrassment of force when it has to contend with weakness. (Renewed and loud applause on the Right.)

Allow me to make a familiar comparison. When a man is driven to contend with a woman if that woman is not the very lowest of creation, she may brave him with impunity, she says to him; Strike! but you will dishonour yourself, and you will not conquer me! ("Hear, hear.") Well, the Church is not woman; she is very much more than woman—she is a Mother! ("Hear, hear.") A triple salvo of applause greeted this expression of the hon. member. She is a mother; she is the mother of Europe; she is the mother of modern society; she is the mother of modern humanity! One may, if one pleases, be an unnatural son, a rebellious son, an ungrateful son; but a son one always remains, and a moment comes in this parricidal conflict against the Church, when this conflict becomes insupportable by the human race, and when he who has engaged in it falls overwhelmed and annihilated, whether by defeat or by the unanimous condemnation of humanity. (Renewed applause.)

Figure to yourself, gentlemen, Pius IX. appealing to Europe, appealing to posterity, appealing to God against the violence and against the constraint of France, of France which saved him, and which would thus add the most ridiculous of inconsistencies to a crime, which has never brought happiness to any one since history has existed. ("Hear, hear." Prolonged approbation.) Besides, gentlemen, be very certain that you would

not even so come to an end, because the Church has infinite means of resistance.

I feel that I must conclude, and yet I would wish to say one word in reply to M. Victor Hugo, who pretended that ideas were as invincible and as durable as dogmas. That is the very pretension of the modern school, to create ideas and to give them the eternity and the omnipotence of dogmas. Well, I have no difficulty in telling you in passing, that this is a chimerical pretension. No idea is capable of resisting the canons and the force which M. Victor Hugo would apply to it; for three reasons: the first, because ideas are variable and dogmas immutable. (Hear, hear.) The second, because ideas are fabricated by you and by me—we know the workshops where they are fabricated. (General laughter, and prolonged applause on Right.) Dogmas, on the contrary, have a mysterious and supernatural origin. (On the Left, "Oh, oh!"—on the Right, "Hear, hear.") And, in the last place, ideas only reign for a time; and over what? Over the imagination, at most over thought, over reason, over passion. Dogmas reign over the conscience. Behold the difference! (Prolonged applause.) Well, when M. Victor Hugo shall have found me an idea which has lasted for eighteen centuries, and which has 200 millions of believers, then I will consent to recognise in that idea the rights of the authority which I demand for the Church. (Laughs of approbation on the Right.)

I conclude, by disposing of a phrase which I have felt painfully, as you doubtless all have; it has been said the honour of our flag has been compromised in the expedition undertaken against Rome to destroy the Roman Republic, and to re-establish the authority of the Pope. (On the Left, "Yes, yes.") To this reproach all within these walls ought to be sensible, and reject it as I am doing at this moment. No, the honour of our flag has not been compromised; no, never has that noble flag shadowed a more noble enterprise beneath its folds. (Clamour on the Left. Applause on the Right.) History will say so. I appeal with confidence to its witness and its judgment. (On the Left, "So do we.") So do you! Be it so. History, if I do not deceive myself, will cast a veil over all these ambiguities, over all these tergiversations, over all the disputes, which you have marked with so much bitterness and an anxiety so active to cause disunion to reign among us; it will cast a veil over all that, or rather it will only remark on it to establish the grandeur of the enterprise by the number and nature of the difficulties overcome.

But history will say that a thousand years after Charlemagne, and fifty years after Napoleon, a thousand years after Charlemagne had acquired a deathless glory by re-establishing Pontifical power, and fifty years after Napoleon, at the summit of his might and fame, foundered as upon a rock in attempting to undo the work of his immortal predecessor, history will say that France remained faithful to her traditions, and deaf to odious provocations. She will say that 50,000 Frenchmen, commanded by the worthy son of one of the giants of our old imperial glories—(loud applause and clamour)—quitted the shores of their country to go and re-establish at Rome, in the person of the Pope, right, equity, the interest of Europe and of France. (Renewed applause and clamours.) She will say what Pius IX. has said in his letter of thanks to General Oudinot: "The triumph of the French arms was gained over the enemies of human society." Yes, that will be the decree of history, and that will be one of the brightest glories of France in the nineteenth century.

That glory you would surely not desire to attendance, to tarnish, to eclipse, by plunging yourselves into a labyrinth of contradictions, entanglements, and inextricable inconsistencies. Know you what would tarnish for ever the glory of the French flag? It would be to set that flag in opposition to the Cross, to the tiara which it has but now delivered; it would be to transform the French soldiers from protectors of the Pope into his oppressors; it would be to exchange the office and the glory of Charlemagne for a miserable counterfeit of Garibaldi.

CONSECRATION OF THE ROMAN CATHOLIC BISHOP OF DERRY.—On Sunday the Rev. Mr. Kelly, P.P., was consecrated Roman Catholic Bishop of Derry, in the room of the Right Rev. Dr. Maginn, deceased. The Most Rev. Archbishop McHale was the consecrating Bishop. The Londonderry Journal says:—"The Most Rev. Dr. Kelly is the most youthful Prelate in the Irish Roman Catholic Church, and was not more than eighteen months a Parish Priest."

ST. JOSEPH'S CHURCH, KENTVILLE.

We are indebted to a Catholic correspondent in the County of Kings, for the following particulars connected with the above Church. We are sorry that we cannot give the exact words of the communication, because, though the writer's feelings and opinions on the conduct of three or four apathetic fellow Catholics in the neighbourhood of Kentville are natural enough, we think that in the exercise of a sound discretion, it is better not to be too severe upon them at present. We also hope that when they see the good work pushed forward by the zeal and generosity of the faithful who live at a great distance, they will come forward like men, to discharge their duty.

It seems that during the late Visitation the Bishop spoke to the people at great length on the unfinished state of Kentville Church, and left some instructions with the Clergyman on the subject. In pursuance of those directions the Rev. Mr. Walsh of Windsor called a meeting of the United Districts of Kentville, Cornwallis and Horton for the purpose of raising a fund sufficient to complete the Church of St. Joseph. The meeting was well attended by all the districts except that of Horton. The Catholics of Kentville says our correspondent who should be most liberal in coming forward to offer their mite, have not been as generous as they ought. Three of them offered so small a sum that the priest declined to accept it, as he knew they could well afford to be generous. 'But' adds the writer 'may the blessing of God attend the Cornwallis people?' They have generously put in their mite; aye, and some of them I know to have subscribed more than they could afford—and the priest remarked the same—though they live at a great distance from Kentville Church and have one of their own which very much needs improvement. In obedience however to the Bishop's advice, they were determined to finish the Catholic Church in the capital of the county, as he promised that he would afterwards take care to have the Churches of Cornwallis and Horton improved.

After this introduction and the expression of our hope that the defaulters alluded to will reconsider their false position, we give the following list which has been sent us for publication.

Right Rev. Dr. Walsh £10; Rev. Mr. Walsh £2; Thomas Ryan £5; David Casey £3; Thomas Quigly, Patrick Murphy, Alex. Thompson and Edward Slattery £2 each.

William Molony, Thomas Rochfort, Hugh Brady, and Michael Murphy £1 10s each.

John Lyons and Patrick Fuller £1 5s each.

James Lyons, Wm. Fennesy, John Power, Patrick Driscoll, Thos Doyle, Edward Lyons, Francis Lyons, Moses Flood, Thos Hamilton, Peter McGonrick, Nicholas Dobbins, Peter Rogers, James Kirwan, Charles Keen, James Regan, John Ryan, Thos. Hessian, Matthew Carter, Patrick Tully, Patk. Thornton, Thos. Ray, Jas. Lynch, Peter Redmond, Daniel Keefe, Malachy Conlan, Wm. Ryan, John Coufers, Nicholas Moore, Patrick Rogers, Hugh Rogers, John Nugent, John Moran, Wm. McGrath, John Breuan and a Friend—One Pound each. Edward Brady and Wm. Dwyer, 15s. each. Michael Purcell, and Wm. Ryan 10s. each.

May God speed the good work and bless the donors!

"Thus saith the Lord of Hosts. This people saith: The time is not yet come for building the House of the Lord. And the word of the Lord came by the hand of Aggeus the Prophet, saying: Is it time for you to dwell in ceiled houses, and This House lie desolate? . . . You have sowed much, and brought in little, you have eaten but have not had enough, &c. Set your heart upon your ways. Go up to the mountain, bring timber,

and build the House, and it shall be acceptable to Me, and I shall be glorified, saith the Lord. You have looked for more, and behold it became less; and you brought it home, and I blew it away. Why, saith the Lord of Hosts? Because My House is Desolate" Aggeus I. 2. 9.

We commend this passage of Holy writ to the serious consideration of those Catholics whose Churches are unfinished through their own neglect.

SALMON RIVER.

We have received the communication respecting the Church of St. Vincent of Paul, and we feel much pleasure in complying with the writer's request. He is, however in error when he asserts that we have never made an allusion to this subject. We did publish an article on the intended Church soon after the ground was obtained for its erection, and offered to publish any particulars that should be communicated to us. We are truly glad to hear that so much has been since accomplished; that the Church has been built, with a handsome tower and spire, and that so much of the good work was completed as to enable the Bishop during the last Visitation to bless not only the Church but the adjoining Cemetery. It is gratifying to know from the list furnished by our correspondent that the Catholics of Salmon River have been aided in their pious exertions to erect the House of God by some of their Protestant neighbours in Yarmouth and its vicinity. We publish this List with great pleasure.

YARMOUTH.

Hon. Staley Brown	£1 0 0
Hon. H. Huntington	0 5 6
A. B. Browne	0 5 0
John W. Lewitt	1 0 0
Robert Brown, Senr.	1 0 0
W. H. Townsend	1 0 0
George S. Brown	1 0 0
John Kehill	0 6 3
Edward Louergan	1 0 0
E. B. Moody	1 0 0
R. S. Eakins	0 5 0
Ama-a Durkee	1 0 0
T. Killam	1 0 0
B. Killam	1 0 0
Denis Holland	1 0 0
William C. Williams	6 10 0
A. Friend	1 0 0
Denis Sullivan	0 5 0

SALMON RIVER, &c.

Rev. John Carmody	6 10 0
Rev. L. Byrne	1 0 0
The chief part of the following Subscriptions, was given in labour and materials;—	
David Muese	15 10 0
Cyprian Martin	10 5 0
Oiver Doucette	11 5 0
Celestin Deveau	4 17 0
Anselme Frontain	6 14 3
Michael Doucette	6 14 0
Antoine Doucette	3 14 0
Charles Boudreau	3 0 0
Firman Comeau	1 2 0
Celestin Guedry	2 1 0
Tertuilhen Mayette	5 0 0
Bazile R. Robichau	9 12 6
Jean F. Deveau	2 16 0
Adrien Muese	2 13 0
Terence Sheehan	7 10 0
George Deveau	3 17 2
Gabriel Deveau	10 17 8
Thomas Foley	5 5 0
Timothy Deveau	1 18 6
Celestine Robichau	2 0 3
David Deveau	6 12 0
Pierre Comeau	4 6 4
Janvier Mayette	3 16 6
Louis Deveau	3 12 5
Jean Frontain	3 11 6
Marc Deveau	3 10 0
Anselme LeBlanc	5 7 4
Denis Doucet	1 18 7
Andrew Doucet	1 4 0
Gabriel Muese	2 10 0
Mathew Deveau	3 6 8
Vitale LeBlanc	6 16 1
Joseph Fabrice	1 0 0
Xaviers Deveau	7 11 3
Bierro Deveau	2 17 3
Philip McHallyay	1 2 0
Alexander Muese	1 14 4
Hilaire Frontain	1 14 4
Daniel Harrington	2 6 6

Joseph R. Robichau	40 12 0
Russel Richard	0 9 0
Charles Mayette	5 11 9
Timothy LeBlanc	8 15 6
Anselme Deveau	1 2 3
Henry Boniface	1 11 6
William Bouragh	1 3 3
Henry Deveau	0 13 0
Archange Deveau	1 13 0
Oiver Deveau	0 14 3
Alexander Deveau	1 9 0
Moris Deveau	2 13 3
Robert Bouragh	0 16 7
Joseph Melanson	1 8 6
Crisaquo Thibo	1 5 2
En be Thibo	0 8 6
Ephrem Commo	1 4 0
Jean Guedrie	1 4 0
Bernard Traham	1 19 0
Ango Martin	6 18 9
Marcelle Deveau	3 14 9
Of the above, the people of St. Mary's, Frenchtown, contributed	16 2 6
The people of Meteghan	9 13 7
The Protestants of Yarmouth	11 8 9
The Catholics of ditto	1 5 0

There is a separate Subscription List for finishing the exterior of the Church, which will be soon published.

We are so anxious to gratify the worthy and zealous Catholics who have subscribed so nobly for the Church of St. Vincent of Paul, that if there be any mistake in the above List, we will rectify it with pleasure and publish any thing that may be considered useful for the completion of that beautiful Church.

COUNT MONTALEMBERT.

This fervent Catholic, eminent statesman, and accomplished speaker has, during the late Debate on Roman affairs in the National Assembly of France, surpassed all his former efforts, and delivered a brilliant and eloquent speech which places him at once in the first rank of modern Orators. On this masterly effort, public opinion in France has decidedly pronounced, and the reluctant homage of the English press to the superior genius of the gifted advocate of Catholicity shows what an impression he has made throughout Europe. It is impossible, however, for the mere English reader to form an opinion of the merits of this admirable discourse. To be appreciated in all its rhetoric, force, truth and beauty, it should be read in the language in which it was delivered. As an elaborate and premeditated composition, it would have given the highest idea of the powers of this great French Orator, but when we consider it was almost an impromptu, being a sudden reply to a poetical rhapsody of Victor Hugo we must be astonished, at the extraordinary facility, the close reasoning, beautiful imagery and superabundant resources of Count Montalembert. The leading English journals are now forced to admit that all the talent is nearly enlisted on the side of the Pope and the Church in France. We are not surprised at this admission, but we are most grateful to God for having raised up in the hour of the Church's darkest peril such heroic and powerful defenders. An overwhelming vote of the assembly has ratified the truly noble sentiments of the great Christian Orator, and it now appears beyond doubt that France will be no further obstacle to the return of his Holiness as an independent Sovereign. Whilst Europe was reeling beneath the earthquake of terrific revolution, and every of its capitals was dyed in blood; whilst the altar and throne of our common Father were overturned, and the fearful rule of the assassin's dagger succeeded to the mild sceptre of the paternal Pius, who could have imagined that salvation would come from France? Who could have hoped that such statesmen would arise as a Falloux the pious biographer of St. Pius V., or a Montalembert the eloquent historian of Elizabeth the sainted Queen of Hungary, and command the attention of France and Europe by the courageous utterance of that Catholic truth and those Catholic

principles which will endure for ever? Who could have expected to see a Thiers with all his political and literary fame standing side by side with the champions of the Roman Catholic Faith, and battling with the infidel for the independence of the Pope? Who could have imagined that an Oudinot the commander of the ambitious expedition to Rome, should turn out to be a faithful son of the Church, or that his successor in office (Rostolan) would be the brother of the Superiress of the Convent of the Sacred Heart in the Eternal City itself? Who would suppose that a Lamartine, an Arago, a Blanc, Raspail and Ledru Rollin, a Cavaignac and a Louis Napoleon would appear successively on the stage, the representatives as it were of all shades of opposition to our glorious Church, and be hissed off by common consent and a just retribution? Who can fail to recognize the finger of God in all this?

We have included Louis Napoleon in our list of defeated incapables, for we have looked upon him as a political blank since the late vote of the National Assembly on the affairs of Rome. This would be Emperor is now reduced to his proper value, and if he has not fallen long since it was all owing to the advice of the Catholic Statesmen of France. We knew all along that he was receiving public credit on the strength of their sound views, of their admirable documents; but the moment we read his impertinent Letter to Ney at Rome, and saw that he quarrelled with Viscount Falloux, we were certain that his doom was sealed. The speech of Montalembert is beyond all question, the Funeral Oration of Mr. Louis Napoleon. Providence seems to delight in making the very wickedness of evil men contribute to the triumph of Religion, the speedy return of the Pope, and even the restoration of the legitimate King of France, the virtuous descendant of St. Louis. The signs in the political horizon are all pointing in that direction.

FRANCE.

By the arrival of the Steamship on Thursday morning, we have learned the significant fact that Louis Napoleon has quarrelled with his Ministry, that they have retired in dudgeon, and that France is on the eve of another Crisis. It is not unlikely that 'young Nap' will make a desperate attempt at the Imperial Crown. His only chance will be, to excite the hopes of some of the Military Chiefs. But we think he will find the combination of parties too powerful for his vaulting ambition. He will no doubt try to swamp the Assembly and to enact over again the part of Cromwell and the Long Parliament. We have no faith in his stability. He has now unmasked himself, and will never again be trusted by the sound statesmen of France, nor by the great Catholic party with whom he has quarrelled for ever. It is said that Thiers and Mole will support his new Cabinet. If they do, we are certain it will not be with the intention of perpetuating his power. Louis Napoleon has now thrown down his last stake, and we shall anxiously watch the result of the game.

ORPHAN ASYLUM.

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

Paper Hangings and Borders.

THE Subscriber has received by the Bright Halifax a large assortment of GOOD PAPER, Window Blinds and Borders, of New Patterns and low Prices. JAMES DONOHUE, No. 20 Hollis Street, May 5.

Poetry.

THE DEAD.

Forget not the dead who have loved, who
have left us,
Who bend o'er us now from their
bright homes above;
But believe, never doubt, that the God
who bereft us,
Permits them to mingle with friends they
still love.
Repeat their fond words, all their noble
deeds cherish
Speak pleasantly of them who left us in
tears;
From our lips their dear names other joys
shall not perish,
While time bears our feet through the
valley of tears.
Dear friends of our youth I can we cease
to remember
The last look of life and the low-whis-
pered prayer?
Oh, cold be our hearts as the ice of
December.
When love's tablets record no remem-
brances there.
Then forget not the dead, who are ever-
more nigh us,
Still floating sometimes to our dream-
haunted bed;
In the loneliest hour, in the crowd they are
by us:
Forget not the dead—oh, forget not the
dead!

THE ORANGE MASSACRES.

MR. BERWICK'S REPORT.

Mr. Berwick's report has at length been made public. It was printed in the *Evening Post* of Thursday night, and we transfer it to our columns to-day, less to gratify public curiosity than to place on record the official statement of the brutal orgies of Orangism, and of the events that preceded and followed their celebration at Maghera last July.

Before we proceed to analyze this document, and elicit from it as much of the truth with regard to the encouragement of Orangism by Lord Clarendon as has been permitted to ooze out, we will reprint one passage from the report whose simple, unaffected detail of the horrors perpetrated in the church and state, and for the sustentation of the established church in Ireland, no less eloquently than with graphic truthfulness, depicts Orangism as an operative principle in this country. Here is Lord Clarendon's own commissioner's description of the blessed fruits of that Orangism, for the maintenance of which Lord Clarendon betrayed his party that he might extend his own influence in Ireland:—

"While," says Mr. Berwick, "this was going on above, I lament to say that the work of retaliation, both on life and property, by the Orange party, was proceeding lower down the hill, and along the side of the road, in a most brutal and wanton manner, reflecting the deepest disgrace on all by whom it was perpetrated or encouraged.

"One little boy of ten years old was deliberately fired at and shot while running across a field.

"Mr. Fitzmaurice stopped a man in the act of firing at a girl who was rushing from her father's house.

"An old woman of seventy was murdered, and

"The skull of an idiot was beaten in with the butts of their muskets,

"Another old woman was severely beaten in her house; while

"Another, who was subsequently saved by the police, was much injured, and left in her house, which had been set on fire.

"An inoffensive man was taken out of his house, dragged to his garden, and stabbed to death by three men with bayonets, in the sight of some of his family.

"The Roman Catholic chapel, the house of the Roman Catholic curate, and National School-house were fired into, and the windows broken, and

"A number of the surrounding houses of the Roman Catholic inhabitants were set on fire and burnt, every article of furniture having been first wantonly destroyed therein, and

"Had it not been for the active interference of the magistrates and the troops, more loss of life and property would undoubtedly, have taken place."—*Dublin Freeman*.

Miss Bradstreet, daughter of Sir Simon Bradstreet, Bart., was recently received into the Catholic Church at St. Jean Saley, in France.—*Kilkenny Journal*.

OPENING SERVICES OF ST. MARY'S CATHOLIC CHURCH, WYCLIFFE.

(From the *Darlington and Stockton Times*.)

The opening service of the new Catholic Church, St. Mary's at Wycliffe, took place on Thursday, the 18th instant. The weather was exceedingly fine, and a large and respectable congregation were assembled. Many of our readers are aware that Wycliffe is in the centre of a district inhabited by a great number of respectable Catholic families, and the want of a commodious place of worship has long been felt. For some years the erection of the present structure has been desiderated, but from various causes delayed; its opening has been varied with considerable satisfaction in the neighbourhood.

The chapel is a neat stone building, without much pretension to architectural display, erected by Mr. Carter, of Barnard-castle. The architecture is in what may be termed the transition style, the modern Gothic chiefly prevailing. It is a plain rectangular building with accommodation for three or four hundred persons. The appearance of the interior is characterised by the severest simplicity and neatness. The decorations are by Mr. Edward Gell, and considering the limited means placed at his disposal were very highly creditable, both as to chasteness of design and beauty of execution. The altar is very fine, and the decorations highly effective, and added much to the beauty of the interior. Above the altar is a splendid window of stained glass by Mr. Wiles, of Newcastle, and is perhaps one of the finest productions of that gentleman: for the richness and harmonious blending of the colours, careful execution and exquisite finish, and the chaste grandeur of the whole, we have rarely seen it surpassed. It is formed of five lancets, surmounted by three trefoils, the centre one being richly ornamented with cusps. At the base of the five lancets are emblematical representations of the Lamb of God, and the Four Evangelists; above these, in the first compartment is a figure of St. Charles Borromeo, Cardinal Archbishop of Milan, attired as Cardinal Archbishop with his mantilla, rochet, and cassock, and holding in his hand a book, magnificently bound in green and gold; this figure is presented by Lady Conestable, and is from an original picture belonging to Mr. Scholes, of London. In the second compartment is a figure of St. Cuthbert, with his vestments, and mitre, crozier, holding in his hand, as he is usually represented, the head of St. Oswald; this was presented by Cuthbert Watson, Esq., of Ovington. In the third compartment is a representation of the Blessed Virgin and Child, the dress blue, richly gippered on a red ground; this was presented by P. C. Maxwell, Esq., of Richmond. In the fourth compartment is a figure of St. Thomas Aquinas, presented by the Reverend Thomas Witham; this figure is taken from a painting presented by Mr. Witham to Ushaw College. In the fifth compartment is a figure of St. Henry, second Emperor of Austria, presented by Henry Silvertop, Esq., of Melteracres, near Newcastle. In the centre trefoil is a representation of the Crucifixion, with the two Marys and two angels, weeping: the gift of the congregation. In the trefoil over the two first lancets is a figure of St. Elizabeth, Queen of Hungary, presented by Mrs. Witham. In the opposite trefoil is a beautiful representation of the crowning of St. Henry, by Pope Benedict VIII, about the year 1044: this was presented by Miss Chichester. The portraits in these paintings are considered very accurate, and from the richness of the colours present a *tout ensemble* very striking. To the right of the altar is a fine statuette, in carved oak, of the Blessed Virgin and Child, executed by Mr. Heyball, of Sheffield, the decoration by Mr. Gell. Various gentlemen in the neighbourhood have, we understand, contributed to the erection of the building; but the bulk of the expense, superintendence and general direction have, we believe, been sustained by Cuthbert Watson, Esq., whose enlarged liberality in all matters is well known and appreciated in the neighbourhood. To the Rev. Mr. Bradshaw, the resident Priest, great credit is due for untiring interest and attention during its erection.—*Tablet*.

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we were delighted to find a number of poor girls devoutly repeating their litanies and exercises, and listening to the pious instructions of a young woman who was kindly and zealously assisting them in their preparation for first Communion. What a heavenly sight! just our of the noise and bustle, the filth and wickedness of the surrounding low and busy neighbourhood, and the simple chapel, approached through a mass of darksome passages; and to reflect that every one of those poor girls might, but for this blessing, have been idling or dissipating away their time like thousands of their class and condition without. We found to our deep regret that there was as yet no female school in this young but hopeful, striving, and zealously and ably-conducted mission, a defect which we hope the good and charitable Catholic as he reads this will take a note of and endeavour by his offering to remove. This chapel, we are told, is daily crowded, and has already grown too small for a congregation which it appears to have made out of the chaos of apostasy or apathy, infidelity and bigotry by which it is on all sides surrounded. We could not but observe the softening and refining influence of one or two pictures with which the altar is decorated, and in regard to which even the rough-spoken labourers utter paeonies in a strain of touching and really discriminating admiration, such as we had not expected from such homely critics. We long for the time when the promised installation in our churches of a high and native art shall be accomplished: how much good may it not effect!

GREAT MARLOW, BUCKINGHAMSHIRE.—On Sunday last, the Right Rev. Dr. Wareing administered the Holy Sacrament of Confirmation, in the beautiful new chapel of this locality, to twenty-three adults, twenty-two of whom are recent converts. His lordship addressed the *confirmandi* and a very respectable congregation with much feeling and in most paternal words, both before and after the ordination of the Holy Sacrament. The pious founders of the church, Robert Scott Esq., (himself a recent convert) and honourable Mrs. Scott Murray, acted as sponsors. In the evening, the church being tastefully illuminated, presented a sight which will not easily be forgotten by those who had the happiness to witness it. After the Rosary, his lordship, with the mitre and crozier, appeared again at the entrance of the entrance of the sanctuary, and delivered to a crowded auditory a most appropriate and energetic controversial discourse, which was listened to with uninterrupted attention. After this the Right Rev. Prelate gave a solemn Benediction with the Blessed Sacrament. By a singular coincidence, last Sunday was exactly a year since the Bishop first entrusted the Mission of Great Marlow to the care of the Redemptorist Fathers. His lordship observed with the greatest delight, how considerably the congregation had already increased within this one year by the example, and zealous ministrations (from five o'clock in the morning till late in the night) of the Reverend Fathers, despite the many and great obstacles they have to contend with; and it must have been equally gratifying to the Rev. Fathers Ludwig and Vanantwerpen to have seen so much good resulting from their labours, which may Almighty God continue to bless. We may add that the Redemptorist Fathers are the first Monks established in the Eastern District: there is also established a Catholic day school, beside the poor school. May Heaven pour down its choicest gifts upon that family to whose generous charity we are indebted for so many benefits of Holy Religion in Great Marlow.—*Corresp. of Tablet*.

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ASSOCIATION

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 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.