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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 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?" —TERRELLIAN PROSCRIP. 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 Jerusal. Cat. xi. 1.

Calendar.

- Nov. 11—Sunday—XXIV aft Pent 3d Sept. Feast of the Patronage of B V M gr doub com of Oct and St Memm
- " 12—Monday—St Martin I P M Joub com Oct.
- " 13—Tuesday—St Nicholas I P C doub com of Oct sup.
- " 14—Wednesday—St Deusdedit I P C doub com of Oct sup.
- " 15—Thursday—St. Gertrude V doub com of Oct.
- " 16—Friday—Ostave of the Dedication.
- " 17—Saturday—St Gregory Thaumaturgus B C doub.

THE SAFER SIDE.

What doth it profit a man, if he gain the whole world, and lose his own soul?

MATTH. XVI. 26.

(Continued).

Further reflection on some particular points will render this truth still more palpable. It is generally agreed by the different denominations of Christians, that our Lord has left to his Church some exterior means of acquiring and preserving sanctity, which we call sacraments. But whilst Protestants commonly admit only two of these sacred rites, and in a very imperfect sense too, Catholics admit seven of them, under the full persuasion that they are all equally contained in the deposit of revealed doctrines; and here again the advantage of the safer side is entirely with us. Since our belief, besides resting on Scripture and Tradition, is by far the more ancient and the more common belief of Christians, we certainly are at least as much entitled to find fault with the doctrine of our opponents, as they think themselves authorised to find fault with ours. Supposing then the case to be merely dubious, and the existence of the seven sacraments to be nothing more than a probability; even in this case, is it not much more safe to acknowledge them all, and avoid the danger of rejecting any of the institutions of Christ, than by rejecting several of them, to run the risk of discarding what, to say the least, he has probably established, and what may be absolutely necessary for salvation?

Thus without here insisting on Baptism, which Christ has so positively declared to be a requisite condition to enter the heavenly kingdom, (John iii. 5) and which is, however, so often neglected or carelessly administered in Protestant communities; it may be right to say with Catholics that the remission of sins committed after baptism, although it strictly requires a sincere sorrow of the heart and a firm purpose of amendment, is, by the

divine command, to be obtained through the operation of an exterior ministry and the instrumentality of those to whom Christ said in the persons of his Apostles: "Whose sins you shall forgive, they are forgiven them; and whose you shall retain, they are retained" (John xx. 23). They, therefore, who in opposition to this doctrine; deny the necessity of confession and absolution, are greatly exposed to the danger of not having among themselves the true remedy for their sins, and not being in the way to heaven.

Again, Catholics may be correct in believing and professing the real and substantial presence of Christ in the Holy Eucharist. It may be true that our Lord, through his exceeding great charity for us, gives not barely a sign or figure, not an empty memorial of his passion and death, but his own sacred body and blood for the food of our souls, and commands us to receive them within ourselves by a real manducation, under the penalty of being otherwise deprived of spiritual and eternal life; for, he himself has said: "The bread which I will give, is my flesh for the life of the world.—Unless you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you—For my flesh is meat indeed, and my blood is drink indeed" (John vi. 52, 54, 56). Since, then, our dissenting brethren neither admit the true and substantial presence of Christ in the Eucharist, nor possess among them persons qualified to consecrate his precious Body and Blood, is it not highly probable that they are deprived of an inestimable blessing; that they cannot possibly receive Christ within themselves according to his sacred order; and that they are left without the means of making their souls live a spiritual life, and of imparting to their bodies the seed of a glorious immortality?

Let the same be said of the sacrament called *Extreme Unction*, which, according to the doctrine of Catholics, was instituted by the same Divine Goodness for the sake of persons dangerously ill, to strengthen them against the terrors of death, to remove the remains of their sins, to render them victorious over the attacks of their invisible enemies, and to enable them, if not to recover their health, at least to die in peace, comfort and resignation. We read in the Epistle of St. James (v. 14), that those persons ought to bring in the priests of the Church, to be anointed by them with oil in the name of the Lord. Catho-

lies, not thinking it lawful to set aside in any point the command of God and the ordinance of his Apostles, faithfully comply with the precept; Protestants do not: let the reader judge which of them will depart this life with greater security, and appear with greater confidence before the tribunal of the Sovereign Judge.

This enumeration might be carried further; but let it suffice here to say, as well with regard to other points, as concerning those already mentioned; that the Catholic following the straight way marked out to him by the plain words of Scripture and the constant belief of past ages, is perfectly justifiable in his faith and practice: being always ready to give to all men a satisfactory account of that hope which is in him, he enjoys moreover the sweet consolation of having done whatsoever Almighty God required of him. But supposing, against all probability, that his belief was erroneous, what will, after all, be the consequence? No other than that he did more than was required; a circumstance which, far from being prejudicial to his spiritual interest, rather leaves him, in the sight of God, all the merit of his obedience, fidelity and fervor. Nay more, it will be found that, under this pretended mistake, and through its instrumentality, he has greatly improved in virtue, owing to the interior disposition of sorrow and purpose of amendment, or of great purity of conscience and disengagement from at least all mortal sin, which he was obliged to have in order to approach worthily the Sacrament of Penance, or that of the Holy Eucharist.

Widely different is the case with the Protestant, even supposing again, without any probability in his favour, that he is right in his rejection of several sacraments. All the advantages he can obtain and derive from this, is that he will be his misfortune, if his opinion is wrong! How shall he be able to vindicate a conduct and belief which deprived him of the best helps towards virtue and piety, and of such rites and practices as were, to all appearance, of divine institution and necessary for the salvation of his soul? What will he allege as a justification for his having sought, by a variety of cavils, to put a distorted construction upon the words of the gospel; for his having abandoned the right way to follow crooked paths, and preferred the bare word of a few proud and unauthorized men, a Luther, a Cranmer, a Calvin, to the testimony of the whole Church and of all pre-

ceding ages? Will not these considerations create against him a most serious difficulty at the bar of Divine Justice; and does it not remain evident that, whilst the Catholic has nothing to lose and every thing to gain, the Protestant has, on the contrary, nothing to gain and every thing to lose?

What has been already said, is powerfully supported by facts and experience. Ever since the excitement, fanaticism and desire of novelty produced by the reformation have subsided, hundreds and thousands of Protestants, both on this and on the other side of the Atlantic, have returned, and others are continually returning to the pale of the Catholic Church; whereas only but few Catholics comparatively, have become, or do become Protestants. The former generally are the moral and honest, the upright and moderate of their respective societies; they are those who seek to improve in virtue, to acquire genuine piety, to practice the evangelical precepts and councils, which they see so much forgotten or neglected among themselves; they are often persons of great learning and talent, of wealth and respectability evidently actuated in their change of religious creed by no other motive than deep conviction, disengagement from earthly things, and a steadfast wish to secure their eternal salvation. The latter commonly are dregs of the Catholic community; some raw youth and infatuated person, anxious to gain admittance into certain classes of society, to obtain an alliance with them, to secure a rich inheritance; or some distressed and miserable family, whose change of religion has been perhaps solicited under the secret promise of a reward or plentiful support; or some nominal Catholic, unwilling to check a wretched passion, to suppress a habit of intemperance, to renounce an occasion of sin, to make restitution of ill-gotten goods; or some unhappy clergyman, unfaithful to his sacred obligations, tired of the restraints of celibacy, and suspended by his lawful superiors from the further exercise of the sacerdotal functions.—Again, the former, after their conversion to Catholicity, commonly lead a pious and truly Christian life; the latter, after they have turned Protestants, follow a line of conduct still more wicked than ever, and readily avail themselves of the liberty which they have acquired to gratify with less shame their vicious inclinations. In fine, the former, after having perhaps

had to sustain the raileries of false friends who have not the courage to imitate them, and the reproaches of bigoted relatives, soon gain the respect and esteem of the public; witness among a thousand other instances, the Count of Stolberg, one of the best scholars that modern Germany can boast; the equally celebrated Mr. Haller, a member of the Supreme Council of Berne, in Switzerland; the Rev. Dr. Gallatin, once an European prince, and subsequently the devoted pastor of a small congregation in the United States; but the converts to Protestantism, after the vain and short applause of some interested persons, gain nothing but the contempt of all parties; for no one surely can forbear despising the despicable man or woman whose rule of conduct is a base passion or some petty human consideration; or the apostate priests who has trampled under foot his sacred engagements. What do, therefore, all these differences give us to understand except that Protestantism is embraced by those only who care little for the spiritual and eternal interest of their souls, and that no where but in the Catholic Church can be found true wisdom, true peace and security of salvation!

Above all, there is a certain class of conversions, upon which no misconception at all can be placed, viz. those effected at the hour of death, at that last moment when human passions and selfish motives lose much of their influence over the heart; when man can best judge of the real value of things, and when the approach of the divine judgment, dispelling the mist of error, begins to make the light of truth shine in its genuine brightness. Now it is a fact alike notorious and undeniable, and to the reality of which every one among the many Catholic missionaries could give ample testimony; that Catholics on their death-beds never wish to die in any religion but their own, whereas many Protestants, in the same situation, seek to reconcile themselves to the Church of Rome. So evident is it, so plain has it always appeared to upright minds, that the safer or rather the only safe side with regard to salvation, is to be a Catholic, provided the individual acts up to his faith, and "retains a firm confidence and the glory of hope unto the end" (Heb. iii. 6).

What else, then, must be said of those charges of corruption, superstition and idolatry so frequently urged against us, and so many times refuted, than that they are base and atrocious calumnies, which their authors surely do not believe, but which they think it necessary to spread far and wide, in order to keep up a spirit of rancor and hostility against the Catholic Church, and prevent, if possible, her further progress? How can, for instance, Catholics be accused, 1^o. of adoring bread in the Eucharist, since they admit, on the contrary, that there is no bread at all after the consecration, the whole of its substance being changed into the substance of the Body of Christ? 2^o. of worshipping the Blessed Virgin and the Saints, whereas they worship God alone, and pay no other than an inferior honour to the Blessed Virgin and to the Saints, whom Christ himself has so much honoured, the one as his holy Mother, the others as his faithful servants and friends? 3^o. also of rendering an idolatrous homage to images and pictures, whilst every one knows, or easily may know, that we venerate them, not on account of themselves and of their intrinsic merit, but merely on account of the prototypes whom they represent? As to those pretended permissions given to commit sin, those shameful and slanderous tales, which the most violent of our opponents are so industrious to circulate, the whole shame must belong to them, as there is not one man of sense and honest feelings in whatever denomination, that does not blush alike at that infamous falsehood. Various disorders may, it is true, have been committed in the course of ages by Catholic laymen, and even sometimes by clergymen and pastors of souls; but this proves nothing more than the weakness of human nature, and the infidelity of those unhappy men to their duties and vocation. The Catholic Church is entirely free from the blame; and it would be the grossest injustice to lay to their charge the faults committed by any of her members, since she never approved but always discountenanced them, always laboured in checking disorders and suppressing abuses. Far indeed from ever favoring superstition and immorality in any of her numerous decrees, she, on the contrary, never enacted any one that does not tend, in one way or other, to the repression of vice or the advancement of virtue.

Hence it has frequently happened, that the learned and moderate among our dissenting

brethren candidly confessed that there is in the Roman Church no real obstacle to salvation, and that one may, without endangering his soul, either remain or become a Catholic.* Thus an Anglican bishop (Blanford, bishop of Worcester), confessed to the Duchess of York, as she herself relates in a paper written in 1670 to state the motives of her conversion to Catholicity, that, "if he had been bred a Catholic, he would not change his religion." Thus also, the faculty of divinity of Helmstadt, being asked whether a Protestant princess, who intended to marry a Catholic prince, might, with a safe conscience, embrace the Catholic religion, and obtain salvation in it, answered without hesitation in the affirmative. The decision is dated April 28, 1707 (See *Fifty Reasons*, pp. 84, 85). The same answer was given to King Henry IV, when he seriously began to think of returning to the pale of the Roman Church; upon which this great and sagacious prince said to a Protestant minister "since you agree that I may be saved in the Catholic religion, provided I live well in it, prudence requires that I should be of that religion; and not of yours" for, being one of the Catholics, I can be saved, according both to them and to you, whilst, if I remain a Protestant, I can be saved indeed according to you, but not according to them. Now prudence certainly bids me to take the safer step in so serious a matter." He did take it, and abjuring his errors, made a solemn profession of the Catholic faith in the Church of St. Denis, A. D. 1593.

Would to God that all our dissenting brethren (since the reasons are the same for all), would make the same remark, and come to the same practical conclusion, without yielding one moment to those false maxims of the wisdom of the flesh, which detain so many weak souls in the way of error and perdition, viz. that a change of religion, though his religion may be false, is something dishonourable, and that every one ought to conform to the mode of worship adopted by his country, or by his parents and family!—As if there could be any shame, and not rather a great honour, in following one's conscience, obeying the will of God, preferring eternal salvation to human concerns, retracing a wrong step taken by our misled ancestors in a time of feverish excitement, and returning to that holy, ancient and apostolic society from which they ought never to have departed!—As if Almighty God had not given us understanding, will and freedom, to make us not only find and know the truth, but also embrace and follow it, and disengage ourselves from the mazes of error in which we may have been entangled by the prejudices of birth and education!—As if we could be bound to adopt the fanciful wanderings, the false systems and endless illusions of others, so as to become with them the abettors of any sect which they please to prefer, however anti-Christian it may be; and be justifiable in running to our eternal ruin, because they choose to be ruined themselves! Had each of us two or three souls, we might perhaps be excusable in sacrificing the last of them for the sake of our friends and relations; but, since we have only one, no dictate of flesh and blood, no interest whatever, can allow us to make the sacrifice of a good which is infinitely above every other consideration.† If

* Luther himself, in one of those moments which more free than usual from the excitement of passion, left him at liberty to write and speak with more calmness, acknowledged that there was much of genuine virtue and vital piety in the Church of Rome; also, that he had no assurance whatsoever of having done right in promoting a schism, nor would he like to be asked an account for it at the tribunal of God. (*Tract. de Miss. privat.*, and vol. 1. p. 364. edit. Germ. Jen.)

† Melancthon, too, Luther's favorite disciple, being asked by his own mother, which was the better of the two, the Protestant or the Catholic religion; hesitated not to answer that the Protestant was the better during life, but that the Catholic was the safer at the hour of death; a concession which is known to have been also made by the late Protestant bishop of New York, Hobart, to the Rev. George Ironsides. Blind, however, and unfortunate men, not to perceive that a religious system devoid of sure grounds and good only for this temporal life, cannot be the true religion, and deserves not to be adopted by any one, even during his life-time; whilst on the contrary, that society must be the only true Church, to be revered, obeyed and followed by all, in which it is safer to die, and which, in the acknowledgment of her greatest enemies, has always preserved and preserves still the true spirit Christian virtue and piety.

‡ Let this important truth be particularly noticed by such persons as are afraid to embrace the Catholic faith, least that decisive step should imply a condemnation of their Protestant parents, whether dead or alive. That fear is most unreasonable in all respects. 1^o. No one, in becoming a Catholic, is commanded to believe that his father and mother, or other relations, are, or will be eternally lost: if dead they may have been during life in perfectly good faith, and in invincible ignorance of the true Church, or they may have conceived, immediately

we suffer ourselves to fall into the abyss of perdition and be lost for ever, what will it avail us to have carried our condescension for the world so far, as to become our worst enemies: and what shall be given us in exchange for our souls, after they will have been seized by the minister of Divine Justice, never to be rescued from their hands?

These are the motives which ought to induce our separated brethren of every denomination to make the most serious reflections on the insecurity of the ground upon which they stand, and the necessity of averting the danger to which they are exposed. Let them, therefore, become the living members of Christ's mystical body, which can be no other than the Catholic Church, if they wish to secure a share in his eternal inheritance. Let human respect and family considerations be overcome by the recollections of these words of our Saviour in the Gospel: "Whosoever shall deny me before men, I will also deny him before my Father who is in heaven. . . . He that loveth father or mother more than me, is not worthy of me" (Matth. x. 33, 37). Let the foresight and the dread of earthly losses to be undergone on the same account, be dispelled by this equality striking and serious admonition.

"What shall it profit a man, if he gain the whole world, and lose his own soul" (Mark viii. 36)? In fine, let every precaution be taken for the success of that paramount affair, the consequences of which are immense and irrevocable; for, no security is too great, when an eternity is at stake—"Nulla satis magna securitas, ubi periclitatur eternitas."

before dying, a sincere desire of belonging to her, united to a lively sorrow for their past sins and negligence: if still living, they have yet time to obtain instruction and become Catholics; which will more probably happen, as their children will pray more earnestly for them, and set them sooner the example of courageously embracing and following the truth. 2^o. in the contrary supposition, the misfortune of our parents will have been caused by their own fault: if we commit the same and fall into the same abyss of misery, will they be less unhappy, at seeing us in the same dreadful state with themselves? Must we attempt to repair an irremediable evil, by increasing the number of its victims? Would it not be the height of folly to waste our property, ruin our health, go through a course of iniquity and unjust dealings, drown or otherwise kill ourselves, for the sake of imitating our parents, had they done so themselves? How much more so, if we were to follow them to eternal perdition? Let, therefore, all useless reflections on the fate of persons dear to us, be set aside; let unknown things be left entirely to the Providence of God, whose judgments are truth, wisdom and equity; our only essential affair here on earth is to save our soul, *salvet unusquisque animum suum*; every thing else is deplorable illusion, deceit and vanity.

Correspondence.

To the Editors of the Cross.

GENTLEMEN,

In passing lately from Sissiboo to Yarmouth, I stopped at Frenchtown to see the large Church of St. Mary. I was much gratified with the improved appearance of the building both within and without, especially the latter. A valuable and solid stone foundation has been built and other useful improvement made, and by all account, the Rev. Pastor has been indefatigable in his exertions to improve the House of God and the morals of his flock. The Cemetery too, which was blessed by the Bishop at the recent Visitation, has been enlarged, well fenced and improved in every respect. In strolling through the hallowed precincts I was delighted to observe a very handsome marble Tombstone erected to the memory of the late venerable Abbe Sigogne who spent nearly half a century in the laborious Missions of Nova Scotia and was universally respected both by Protestants and Catholics for his many estimable qualities. He died on the 9th of November, 1844, and as I thought it might gratify some of his many admirers in the Province to see the tribute which has been justly paid to his memory, I have copied the inscription on his monument as accurately as I could, thinking you might be induced to print it in your useful repertory. If you see any mistakes in my transcript, you will please correct them. I regret much that my ignorance of the dead languages does not permit me to send you a translation of those lines, which I was informed in Frenchtown, were sent from the City of Halifax.

I am, Gentlemen, yours, &c.

A WESTERN CATHOLIC.

D. O. M.
Hic jacent Reliquiae
Rev. P. D. Johannis Sigogne
Sacerdotis Galli
Ex Agro Turonensi.
Qui propter temporum angustias
Exul e Patria
Per XLVII Annos in
Nova Scotia.
Missionarius
Pius atque Fidelis
Religionem propagavit Catholicam.
Et tandem
Plenus dierum ac meritorum
Bonis omnibus flebilis occidit
Et in Christi Pace Quievit
Dio dX Novemb. MDCCCXLIV.
Annos Natus LXXXV.
Pie Jesu Domino
Dona Ei Requiem. Amen.

The Cross;

HALIFAX, SATURDAY, NOVEMBER 10.

M. POWER, PRINTER.

EUROPE.

The news by the Hibernia was too late for our last impression, an event which seldom occurs. There was, however, nothing of great importance to communicate. The Pope has not yet returned to Rome, but the difficulties of the French are multiplying every day. His Holiness is biding his time, and will not enter the Eternal City until he can do so with entire independence. The lying English Press, which hypocritically praised him in the beginning of his Pontificate, now continues its shameful misrepresentations of everything connected with the common Father of Christendom. 'Our own correspondent' in Italy knows well what will gratify his employers, and minister to the depraved taste of English bigotry. Hence every letter from Italy is filled with calumnies so glaring that every intelligent Catholic, especially those who have been in Italy, can detect their falsehood in a moment. But, the Popedom will flourish in spite of English malignity just as Catholicity in Ireland has survived her three centuries of diabolical persecution.

We were lately favoured with the perusal of a letter from a distinguished scholar and gentleman in Rome, who lived in that city during the republican regime. This letter was written little more than a month ago, and as his account of Pius IX. and Mazzini and Co. are materially different from what we read in the English journals, we are tempted to give an extract or two.

"The Pope is a most admirable man, and is full of every quality which you would wish to see in the successor of St. Peter; humble, zealous, disinterested, and at the same time, noble and dignified. He would have done great things if the times had been propitious; he would have corrected many abuses which naturally spring up in every thing human in the lapse of centuries. But, he was not supported on one side by many good men who were afraid of the consequences of change, and on the other he was assailed and betrayed by an active and powerful party, who were anxious to destroy his temporal dominion, and even to root out religion altogether from Italy. It was a most lamentable thing to see the Pope attacked by those wretches in his own Palace, and it was almost as sickening to think that those who called themselves the good class, had not the courage to say a word, or raise a hand in defence of the insulted Vicar of Christ. The Pope's flight from Rome ruined all the hopes of his enemies. They were obliged to take such violent steps that all the world looked upon them with execration. The *res gestae* of the little Roman Republic will occupy a very black page in history, indeed Mazzini and his party did every thing to ruin Rome, and to pervert the people. They calumniated priests and religious, and induced the people to plunder, or receive the plunder of Churches and Convents. The rich were also pretty well plundered in order to gain over the masses. You would be astonished to see the impudence with which the most absurd calumnies were circulated and repeated every day, and woe to the person who would have the courage to contradict them! There were several Protestant Missionaries here aiding in this unholy work,

distributing tracts and Bibles, and what is more effectual, circulating money and edibles." (Their usual stock in trade, say &c.) "The Pope is at present in Naples, and no one knows when he will return. His former residence, Gaeta is a miserable place, fit only for soldiers and fishermen. I went there to visit his Holiness. The Cardinals had nothing better than huts to live in, and they could not keep a single vehicle. What a change from their condition in Rome! Still they were all happy and cheerful."

We were aware before we saw this interesting letter that the English Bible Societies had a heavy hand in the Roman disturbances, and we know that they leagued with the lowest dregs of Communism, and Socialism merely for the purpose of injuring the Catholic Religion.

The Pope held a Consistory at Portici on the 23th of September, when he appointed a large number of Bishops to vacant Sees.

Perhaps the most remarkable news is the speech of Mr. Thiers in the national assembly when reporting the decision of the Committee on the Roman question. He is almost entirely in favour of the Pope, and opposed to the insulting exactions of Louis Napoleon. We think that the latter before long will find, like his ambitious Uncle, that in quarreling with the Pope, he has run his head against a rock.

Count Batthyayni has been executed by the Austrian authorities for rebellion and high treason. The English Papers, with their usual hypocrisy, are loud in their denunciation of Austrian tyranny and so forth. Let the Pharisees look to Ireland, and behold the murderous and sanguinary doings of England there, and if they have any shame, they will cease to write about the tyranny of other countries. Great abuse is lavished on Austria for having invoked the aid of Russia; but does England forget the ferocious mercenaries—the Hanoverians and Hessians whom she let loose on Ireland in 1798? Even the fierce Cossack was mercy itself when compared to one of the Hanoverian blood hounds in Ireland. How did England treat Robert Emmett, and Orr and the Sheares, and that noble, gallant spirit Lord Edward Fitzgerald? Has she not pursued her political opponents with unrelenting cruelty? What right has she therefore to upturn the whites of her eyes in hypocritical horror, and to execrate the cruelty of Austria? John Mitchell, and Smith O'Brien, and Thomas Francis Meagher were as innocent as lambs when contrasted with some of those who have fallen into the hands of Austria, after having caused wide-spread ruin, desolation and misery to tens of thousands. Yet the base English Press has not one word of sympathy for them. Nay they are heartless enough to mock at their sufferings. Away then with this cant and humbug about Austrian despotism and Russian tyranny. Before the late revolutions, we are certain that the people throughout the vast Austrian Empire were far more happy, more comfortable, and independent, than the population of any part of the British Empire. There may have been less talk about Liberalism, constitutional rights, &c., but there was more food, and clothing and more of the fruits of a truly paternal government, than have ever been enjoyed by the masses in England since the sacrilegious spoliation of her great monasteries three centuries ago.

MR. JOHN O'CONNELL, AND MR. G. DUFFY.

The favorite son of the Liberator is again in the field, to fight the enemies of his country with the weapons of the constitution, and within the strict bounds of the law. Last year with hereditary caution he warned the insane party, who were blindly playing the game of the common enemy, to desist from their mischievous purposes. He clearly foretold the disgraceful failure which ensued, and the inevitable prostration of the 'poor old country' beneath the iron heel of military despotism. But, he prophesied

in vain; the madmen would see their folly out, and the world has either laughed or cried at the comic-tragic scenes of Irish patriotism in 1848. Mr O'Connell gracefully retired from the political stage when he saw the approach of the headlong, maddening torrent. He now comes forth after fourteen months retirement, to gather up the scattered remains of Irish strength, and to fan into patriotic fervour the dying embers of national spirit. Presto! Mr. Duffy and his *Confederates* (ill-omened word for Ireland!) begin to muster again. For what purpose? To distract, and divide, to play the old game; to weaken the national party, to give strength and confidence to England, to ensure another suspension of the *Habeas Corpus* Act; in a word, to do every thing that will gladden the hearts of English despots. We do not pretend to say that Mr. Duffy *intends* all this; but we are sure such will be the inevitable consequences of his present unwise and unwarrantable attempt. If we had a doubt upon the subject, it is removed by the tone of the English Papers. According to them, John O'Connell is a man of no talent, a mere pretender to patriotism, a political abortion, whilst Mr. Charles Gavan Duffy is every thing that is amiable and clever, and respectable and all that sort of thing. The *wily Serpents!* They pursued exactly the same course when the gentlemen of the Confederation first seceded from the Great O'Connell. That immortal Irishman whose fame will increase with time, that towering genius whose splendid talents and indomitable energy gave a name and a rank amongst the nations of the earth to his prostrate country—that terror of despots, the only Irishman whom England ever feared—he was covered with the slaver of their foul abuse, whilst the most disgusting flattery was lavished upon the silly ingrates who were gnawing at his mighty heart. We have seen the result. The English policy of division fully succeeded, and they are now trying over again the same treacherous game. Now, our simple rule for the appreciation of public characters in Ireland, will be this: Any politician who is praised by the English press we will suspect either for want of integrity or judgment; but whomsoever they shall heartily abuse, we will delight to honour. C. G. Duffy, is praised by the enemies of Ireland; therefore he is a dangerous man. John O'Connell is abused, and as a necessary consequence we hope that he will render most valuable services to Ireland. This is our canon of common sense, and this the result of our experience. We cannot more appropriately close these observations than by the following remarks from one of the Journals, in reviewing Mr. John O'Connell's recent book;—

"We have nothing new to say of John O'Connell, either as a politician or an author. He has been universally, though diversely appreciated in both qualities. We think however that on the whole the O'Connell's have been harshly treated by England and ungratefully remembered by Ireland. The latter neglect cannot last long. For, if any conviction should rest strongly on the Irish mind it should be the consciousness of how much the country has missed O'Connell of late years, and from what fearful blunders and silliness and utter loss of character, consistency and prospects, it might have been saved, had but Daniel O'Connell survived a few years longer."

TO CORRESPONDENTS.

A Catholic need not be so anxious about the long delay of the Pope's return to Rome. As may be seen in our columns elsewhere, his Holiness is quietly transacting the business of the Church in the Palace of Portici on the beautiful bay of Naples. Some of his ungrateful subjects will no doubt suffer deeply from his absence, but they will learn to value him more when he does return. That aus-

picious day, so much desired by all good men, cannot be far distant, and anticipating its approach we may address our venerable Father in the appropriate words of St. Bernard: "Surge, Miles Christi, Surge; exereure de pulvere, revertere ad praelium unde fugisti, fortius post fugam praeliaturus, gloriosius triumphaturus!"

We refer a *young Irishlander* to the opinions we have expressed elsewhere on Mr. C. G. Duffy's policy past and present, and also to a description of the Young Ireland party by one of themselves, which we published from the Nation last Saturday. We know that Mr. Duffy is a very clever writer and that he was one of the ablest of his party. We are sincerely rejoiced at his escape from the tender mercies of the Attorney General; but if, after the sad failure of his party, after the terrible experience of the last year he will return to the old game of division, the dog in the manger policy of thwarting John O'Connell, we will lose much of our respect for Mr. Duffy. The son of the Liberator is a consistent politician. He has never given unsound or dangerous advice to his countrymen; he has never brought them within the meshes of the law; he has never caused the suspension of the Habeas Corpus Act, nor been responsible for the banishment of gifted Irishmen. His character both private and public has been without a blemish from youth upwards. He has not given a single bad vote during his long Parliamentary career. He is a practical Catholic and enjoys more of the confidence of the Irish Bishops and Clergy, than any other public man in Ireland. He has now proclaimed a just war against the blood-stained Tithes and the sanguinary domination of an alien Church. We repeat therefore, that if Mr. Duffy or any other man, no matter how talented, flings obstacles in his path, we will look upon him as an enemy of Ireland. Mr. Duffy has had his day and his trial. He attempted to move the Irish people without the co-operation of the Irish Clergy. He has miserably failed, and will fail again. We hope our correspondent will think this candid enough. If not let him read all the articles in the Cross on Irish affairs before the disgraceful insurrection of Boulagh, and he will find that we have been consistent and accurately prophetic throughout.

CHEZZETCOOKE.

We are gratified to learn that the whole of the exterior works connected with the new and important addition to the Church of St. Anselm, with the exception of the Spire, are now completed, and that the Sacred edifice is fully secured for the winter. We understand the new Church will rank third or fourth in point of size amongst the Churches of the Diocese—the Cathedral, St. Patrick's, and perhaps St. Mary's, Frenchtown, being the only churches that exceed it in size. This is highly creditable to all the parties concerned.

Whilst we are on the subject of Chezzetcook, we may as well answer a question lately addressed us respecting the intended Dyke in that neighbourhood. The Plan as well as we remember, is as follows:

The estimate for dyking 1800 acres of fine land in the harbour of Chezzetcooke is—£2700. It is proposed to raise this sum in 300 shares of £9 each, or to take labour as an equivalent for money, 60 days work at 3s. a day being equal to the value of a Share.

On the completion of the work, each Shareholder would be entitled to 6 acres, which would be fully worth £10 an acre, or £60. The plan seems to us simple and practicable. The advantages it would confer on the struggling settlers of Chezzetcooke are incalculable, and we sincerely wish for the commencement of the good work. We are aware that after

the failures of the last three years, many of the poor people who have no money to purchase shares, could not afford to work for 60 days without some help to support them. But if half the estimate were advanced, or even £1000, from the Treasury or men of capital, there would be no doubt of the success of the work; the lenders to have a lien on the reclaimed lands for the repayment of their money, with reasonable interest by easy instalments. We have only to imagine the immediate consequences of creating as it were 1800 Acres of productive Dyke land, within 20 miles of the markets of Halifax, in order to see the value of the scheme. We hope the members for the Metropolitan City and County will take up this useful measure and force it upon public attention, for the benefit of an orderly, peaceable and industrious settlement as any within the confines of the Province. Our columns will always be open to those who wish to discuss the great Dyke question of Chezzetcooke.

ST. MARY'S.

The great Solemnity of all Saints was rendered very imposing this year by the administration of the First Communion and Confirmation to nearly 200 persons, some of whom were converts to our most holy Faith. The Bishop after having offered Mass, assisted by the Vicar General and Rev. Mr. Lyons, distributed the Bread of Life to as interesting a group of young candidates as we have ever had the pleasure to witness. Being afterwards robed in the suitable Episcopal vestments for the Sacrament of the Holy Ghost his Lordship addressed the candidates at some length on the nature of that great mystery, and paid a well-merited compliment to the pious labours of the Sisters of Charity under whose zealous care the female portion of the children had been prepared. Those little innocents who nearly filled the centre aisle were all veiled in white and bore wax lights in their hands. It was indeed a scene of the most solemn and impressive nature. The newly-confirmed were again present at Vespers and were addressed by the Bishop on the obligations they had contracted on that auspicious and holy day.

On the following day the Office and High Mass for the Dead were offered up for the repose of the Faithful Departed. The high Mass was Pontifical, and the Bishop was assisted by Rev. Messrs. Hannan and McIsaac as Deacon and Sub-deacon, and Very Rev. Mr. Conolly, as master of ceremonies.

PROPAGATION OF THE FAITH.

Letters have been received in town from the estimable Secretary of the Central Council at Paris, Mr. Choiselat Gallien, acknowledging the receipt of the contribution from the Halifax Branch for the past year, and testifying the deep interest which the Council takes in the Missions of this Diocese.

We have been requested to state that the next Quarterly Meeting of the Collectors here, will be held in St. Mary's Vestry, on Sunday, 25th of November, immediately after Vespers.

Monday the 3rd of December, the Feast of St. Francis Xavier, Patron of the Institution will be a day of Plenary indulgence for the Members.

We believe the annual High Mass of Thanksgiving to God for the increasing success of this Great Catholic Association will be celebrated in our Cathedral on that day. This early notice is given in order that the Members may prepare to avail themselves of the benefit of the indulgence.

The Orphan Asylum.

The public are already informed that an Orphan Asylum has been projected in this city. A Bazaar has since been announced for the 18th Dec

ing, for the purpose of raising funds for the good work. We feel assured that the whole community will respond to this charitable undertaking. From the extensive preparations going on among the young people of the city in "getting up" the stock in trade for the forthcoming display, at Masonic Hall, it may fairly be assumed that our fair city will even eclipse itself on this occasion. Well knowing the good taste, which everywhere prevails throughout the community—the willingness of our citizens to forward benevolent enterprise, so far as their means will allow—we bid the parties engaged in this noble work of philanthropy, God speed in their efforts to ameliorate and improve the condition of the fatherless and the orphan.—*Chronicle*

VISIT OF THE BISHOP OF DUBUQUE TO IRELAND.

TO THE EDITOR OF THE TABLET.

LONDON, Oct. 12.

Dear Sir—When reading, yesterday, your last number, I found in it a small letter, which I wrote lately in the United States to the *Boston Catholic Observer*. It brought to my mind the idea of writing one to you, the principal object of which will be to make known to your numerous readers the impressions which I felt during the five days that I have just spent travelling through unfortunate Ireland. Please excuse my trespassing on your truly valuable columns.

Divine Providence having afforded me an opportunity of appreciating the noble and truly Christian Irish character during the nineteen years which I have spent in my missions among the sons of Ireland in the United States of America, I could not cross over to Europe without paying a little visit to that Land of the Saints. I went, therefore, from Dublin through the counties of Killarney, Carlow, Queen's, &c., as far as Waterford, and I took particular notice of everything on the road. The opportunity was favourable, as the public stages in that country are all open, and the roads are well macadamised and kept in excellent order. But I assure you, dear Sir, the scene of poverty and misery in some quarters was wonderful, and I am told it is still worse in several other counties. I saw many poor cottages covered with straw, half-buried in the ground, and occupied by poor Catholic tenants, who cultivate, in the sweat of their brow, small fields divided by poor green hedges or half-tumbled walls. The manner in which many were clothed was a sure indication of great poverty and of unavoidable suffering. At every station, at least in towns, the stage was surrounded by whole families of beggars, who by their pressing demands would elicit charity from the most hardened hearts. Many of those cottages were crumbling in ruins and abandoned by their tenants, who had emigrated to some more hospitable shore. As I was travelling along I saw occasionally some of those extensive and princely estates, occupied by rich English lords, whose dwellings and parks are surrounded by old lofty walls and shaded by quite annated trees. The contrast between great opulence and extreme poverty was truly appalling, and one is at a loss to understand how this state of things can be tolerated in this age of light and philanthropy. Another contrast I cannot help noticing, as soon as I crossed the Channel from Dublin to Holyhead, in England, I perceived a great change for the better in the face of the country and in the look of the people; so much so, that one could hardly believe that Ireland and England were both under the same laws, and protected by the same Government; and more than that, the poor Irish are either incarcerated or transported whenever they make any attempt to better their truly miserable condition.

On my way to Mount Melleray, I stopped, on Sunday, at Dungarvan, where I was entertained most honourably and affectionately by the Very Reverend Mr. Halley and the truly pious family of Mrs. McGros. I offered, in the elegant Church of the Assumption, the Holy Sacrifice for a large, orderly, and devout congregation. Then I visited the holy Cistercian Monks. I found the church and monastery well built, but the location appeared to be very unfavourable. Twenty-five of them have already emigrated to my Diocese, and have commenced, ten miles from the town of Dubuque, a new monastery, under most favourable auspices, and, should circumstances require it, they are all quite welcome in our free and happy country.

dear green Ireland. I went to see the great College of Maynooth, in regard to which the English Government shows great liberality, by giving annually a considerable amount for the education of 500 Catholic students, who are intended for the Holy Ministry. The new buildings, under the direction of a pious convert, Mr. P——, which are of a pure, chaste Gothic style, will show that in the nineteenth century the old Catholic monuments are yet appreciated, and in ten years that noble edifice, which forms a square of 490 feet by 380, will almost appear to have been raised in the middle ages of the Church. . . . I have been very kindly received by the President and Vice-President, and they gave me every hope that Divine Providence will inspire some of their scholars with a holy vocation for our truly arduous missions of America, and even for that of Dubuque. I have likewise visited, near Dublin, the beautiful College of All Hallows, whose inmates are exclusively intended for foreign missions, and there also I have gathered recruits for Iowa. I was very much pleased also with the city of Dublin, the streets and public buildings of which I have much admired. From London I intend to cross over from Dover to Calais, and from thence proceed to Amiens, Paris, and Strasburg, my object being to interest some German clergymen in our rapidly-increasing missions of Iowa.

I have the honour to be yours most respectfully in Christ,

MATHIAS LORAS, Bishop of Dubuque.

LETTER OF HIS EMINENCE CARDINAL FRANZONI TO THE REV. FATHER PAGANI.

Rev. Sir—As soon as I received your letter of the 9th inst., signed by you and by your consulators, Damiano Ceroni and Peter Bertetti, I hastened to present it to His Holiness, after having perused its contents agreeably to your wishes. I did so without any delay, although your letter had for its primary object to prevent a fact already consummated by the publication of the decree which regards the two known works of Rosmini. And I felt great pleasure in so doing, that the Holy Father might know the sentiments of full and entire dependence on the authoritative tribunal of the Apostolic See by which both you and the Priests under your charge are animated; and the Holy Father not only has vouchsafed kindly to receive the said letter, but also has expressed himself pleased with the laudable sentiments contained therein no less than with the humble submission with which the author of the said works received the decree concerning them. Such being the case, I feel sincerely grieved for the affliction which you and your brethren must have endured on account of so an unpleasant an event, but at the same time exhort you all to comfort ourselves in the Lord, who will not fail for this reason to bless your apostolic labours in behalf of souls, but will rather turn to their greater profit this same event in consequence of the edifying submission to and dependence on the authority of the Church, of which your Institute, as well as its celebrated Head, now gives a salutary and illustrious example.

In the full hope, therefore, that both you and your brethren, far from being discouraged by what has happened, will rather redouble their zeal in order to continue to reap abundant fruits of conversion into the kingdom, whose salvation I have most at heart, I pray God that he may deign to impart to you and to your Rev. brethren every choicest blessing and consolation.

Cardinal FRANZONI, Prefect, &c.

Naples, 22nd September, 1849.

CONSECRATION OF THE CHURCH OF THE ANNUNCIATION, WOODCHESTER, GLOUCESTERSHIRE.

(From a Correspondent of Tablet.)

On the 10th inst., the church just built by Mr. Leigh on his estate, Woodchester-park, near Stroud, was consecrated by the Right Rev. Dr. Hendren, assisted by the Right Rev. Dr. Ullathorne, and a considerable number of Catholic Clergy of the Western District. The church is attached to a house of the Passionists, who are about to build a monastery adjoining, so soon as they can raise the necessary funds. On the day after the consecration, the church was opened with a Pontifical High Mass, sung by Dr. Ullathorne, and the sermon was preached by Dr. Wiseman. His Lordship shewed in glowing terms the glory and blessedness which belong to the true Church, and the maternal care with which she provides for the souls committed to her charge. He also briefly explained some of the doctrines of the Catholic religion

stood by Protestants. The sermon at Vespers was preached by Dr. Ullathorne, who also preached on the following Sunday a sermon admirably calculated to impress on the minds of the congregation one or two of the great arguments which prove that the Catholic Church alone possesses the promises of Christ. A very large number of persons were present both at Mass and Vespers on the day of the opening, four-fifths of them Protestants, and on the following Sunday the church was crowded.

A Spiritual Retreat was commenced on the Sunday afternoon by the Rev. Father Ignatius, who succeeds the late Father Dominick as Provincial of the Passionists in England. Father Ignatius preaches with a mingled simplicity and fervour, and at times with a power of intensity which promises the best results for the mission. Already many converts have been made by the Passionists since they first came to Woodchester. They invariably wear the habit of the Order, and the sight which was presented at the consecration was such as has never been witnessed among the hills and valleys of Gloucestershire for 300 years. The population of Woodchester is remarkably dense for a country neighbourhood, the surrounding vales being crowded with cloth mills and other factories, while every species of Protestantism has hitherto thriven undisturbed among them. It will be a matter of deep interest to watch the progress of such an Order as that of the Passionists in such a spot, and under such circumstances while it requires but little exercise of faith in the Divine power of Catholicism to anticipate results the most happy and consoling from their labours.

THE RESTORED JESUITS AT NAPLES.—“A few days ago,” says a letter from Naples, quoted in the *Ami de la Religion* of Oct. 11th, “that zealous Missionary, F. Capelloni, the Apostle of Naples forty years ago, reappeared in the pulpit of the Jesuits’ church, and his first discourse was an event for this great city. A great multitude thronged the vast church of the *Gesù Nuovo* to hear the well-known and beloved voice. When F. Capelloni, an old man of near eighty, appeared before the auditory, tears and sobs were heard in all directions of the church, and the pious Missioner had to wait some time before he began. His discourse was often interrupted by cries and acclamations. But the scene was still more touching when the speaker, himself moved to tears, addressed the people in the following words.—“I see it—the sympathy and kindness which surrounds me, those cries from the heart which resound throughout this edifice, the joy which breaks forth on the return of our Society among you, give me the assurance that it was not the people of Naples who expelled us.” The whole audience at these words cried out with one voice, “Oh, no, my Father! no, no!” After the sermon was ended, a crowd of people pressed around the preacher to kiss his hands and renew the assurance of their affection, and it was with great difficulty the good old man could make his way out of the church. Immediately after their entrance into the college, the other Fathers recommenced the exercise of their holy ministry among the poor in the hospitals and prisons; everywhere they received the warmest greeting. It was a public opinion, it was the Clergy that demanded their recall and the restoration of their houses, churches, and property; they themselves asked nothing. They could not have re-entered under more honourable auspices, and this has been for them a glorious reparation for the odious calumnies and unjust violence of which they have been the objects.”

A SISTER OF ST. VINCENT DE PAUL.—The *Ami de la Religion* has the following beautiful story, under the head “Diocese of Dijon”:—“A few days ago a Sister of St. Vincent de Paul was informed that at the end of the faubourg Perrouil, at Beaune, was a little boy, eight or nine years old, abandoned by all the world, and suffering from a violent attack of cholera. She hastened thither, and saw with compassion the poor child, lying on straw, in horrible pain, and seized with choleraic vomiting. She saw two men by and begged in all charity to help her to carry the child to the hospital. ‘Oh,’ said they, ‘the fellow has the cholera, let who will take care of him;’ and passed on. ‘Well, my poor child,’ said she to the sick boy, ‘since no one will help me to comfort you, we shall manage by ourselves;’ and the good Sister took him on her shoulders and crossed the suburb and a large part of the city, as far as the hospital. Next day the Sister set out with another companion for the in-

ASSOCIATION

For the Propagation of the Faith,

Established in Halifax 22d January, 1813.

The 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 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 PÉACOCK, 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.