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# THE CROSS.

God forbid that I should glory, save in the Cross of our Lord Jesus Christ; by whom the world is Crucified to me, and I to the world.—St. Paul, Gal. vi. 14.

VOL. I. HALIFAX, FRIDAY, DECEMBER 15, 1843. No. 42.

## Weekly Calendar.

- Dec. 17. Sunday III of Advent. Vespers of the following festival. Commemoration of the Sunday and Octave of Conception. Antiphon, O Sapientia.
18. Monday. Expectation of the Delivery of B. V. Mary.
19. Tuesday. S. Hermenegild, King and Mart.
20. Ember Wednesday, (Fast), S. George, Mart.
21. Thursday. S. Thomas, Apostle.
22. Ember Friday, (Fast) S. Felix a Cantalicio, Mart.
23. Ember Saturday, S. Margaret, Queen of Scotland.

## LAST MOMENTS OF LOUIS XVI.

After the national convention had passed sentence of death, the king made an appeal by letter to the nation from the sentence of its representatives which was rejected. The only effort now remaining to be made was to press for the respite of the sentence of death; this also, after a very long sitting, was rejected by a large majority, there appearing on the scrutiny to be 310 votes in favour of the respite, and 380 for the execution of the sentence in 24 hours, the time prescribed by the law against criminals.

At the request of the king, the abbe Edgeworth, grand vicar of the diocess of Paris, and confessor of the Princess Elizabeth, an ecclesiastic of an Irish family, was permitted to attend him as his confessor.

It was not till the 20th of January, at four o'clock in the afternoon, that the abbe was sent for to the Thuilleries, by the executive council, who were assembled at that place. This summons he instantly obeyed, and on entering the apartment, Garat, the minister of justice, said, "Louis Capet desires to see you, will you go to the Temple?" "Unquestionably I will," replied the abbe, "the king's request is an order in my eyes." Follow me, then," said the minister, and ordering his carriage, they drove off to the Temple.

After remaining some time in the hall, where his pockets were searched, and his snuff-box examined to see that it did not contain poison; he was shewn to the apartment of the king, whose countenance exhibited the utmost serenity. The abbe sunk on his knees, kissed his majesty's hand, and bathed it with tears. The king, equally affected, raised him, saying: "None but the most unrelenting of men have been allowed to approach me of late. My eyes are accustomed to them; but the sight of a man of humanity, a faithful subject, affects my whole soul, and melts me as you see. Being in some measure recovered, he led the abbe into the closet, and having made him sit down, he read his last will twice over to him, with a firm tone and proper emphasis, his voice faltering only at those parts where mention is made of the queen his children, and the princess Elizabeth. It is difficult to do justice

to the devout, sublime, and heroic sentiments expressed by the king in this interesting conference, particularly when he spoke of his own situation, and that of his family, but above all when he dwelt on the misfortunes of his country.

After this he rose, saying, "I must now go and see my family for the last time. This will be the severest trial of all. When that is over I will fix my mind solely on what concerns my salvation."

Leaving the abbe in his closet, the unhappy monarch went to the room where his family were already assembled, and which was separated only by a door from that in which were two commissaries constantly on duty; this door was of glass, so that these men could see all that passed. In such horrible circumstances, and in this dismal room, did the king of France meet his deploring family, now rendered more dear to him than ever by his own approaching fate, and their unexampled misfortunes. Here passed a scene of woe far beyond the power of description to which the mind of sensibility alone can do justice. In such a moment the monarch must forget his crown, and the regrets of ambition must be unfelt amidst the anguish which overwhelms the broken heart. The anguish was not confined to the bosom of the king, the queen, and his sisters. The princess, his daughter, had attained that age when the heart is perhaps, the most susceptible of strong impressions, and its sensibility the most exquisite. Even the young prince who was only in his ninth year, partook deeply in the general sorrow, and while his eyes were bathed in tears, he cried sobbing to *Santerre*, "Ah laissez moi courir les rues! j'irai aux districts—j'irai a toutes les

sections, demander grace pour mon papa." "O let me run through the streets, I will go to the districts, I will go to all the sections, and beg a pardon for my papa." At the close of this agonizing interview, which lasted more than an hour, the king returned to his own room in a state of emotion that cannot be expressed. "Why," said he addressing the abbe, after he had recovered himself, "Why do I love with so much tenderness, and wherefore am I so tenderly beloved? But the painful sacrifice is over, let me now turn my thoughts to the care of my salvation alone."

Having thus expressed himself he remained for some minutes in silent meditation, interrupted by sighs, accompanied with tears, and then began to converse on the great truths of religion; and astonished his confessor as much by the extensive knowledge he displayed on that subject, as he had before edified him by his piety.

About ten o'clock the king took a slight supper, which being over, the abbe asked him whether he would not like to hear mass, and to receive the communion. The king replied that he most ardently desired it; but he shewed at the same time, that he had little hopes of that favour being granted him. "I must have permission, said he, from this council in the Temple, who have hitherto granted me nothing but what it was impossible to withhold." *M. Edgeworth* went directly, and signified the king's request to the council sitting in the Temple. He met with many difficulties. "There are examples in history," said a member of their court, "of priests who have mixed poison with the host." "I have been sufficiently searched," said the abbe, "to satisfy you that I have no poison about me, but to render yourselves

still more certain, you have only to furnish me with the hosts; and if they should prove poisoned, the blame will not be imputable to me." To this the council made no immediate answer; but the members went into the room where they usually held their meetings. The king's demand was formally deliberated on; after which, the abbe being called in, the president said: "Citizen minister of worship, that which Louis Capet requests, not being contrary to law: we have agreed to grant it on two conditions: first, that you sign the request; and, secondly, that ceremony you intend to perform shall terminate before seven o'clock to-morrow morning, as, at eight o'clock, Louis Capet must go hence to the place of execution."

The abbe Edgeworth submitted to these conditions, and went to inform the king, who expressed the highest satisfaction at the hope of once more having the consolation of hearing mass, and of receiving the communion. When his confession was ended, M. Edgeworth, seeing the king exhausted by the anguish and fatigue he had undergone, advised him to go to bed, and endeavour to obtain a little repose. With this advice the king thought proper to comply.

Having slept with tranquillity, Louis called for Clery, his valet, early next morning to assist him in dressing. He heard mass and received the communion with the most profound devotion. After having finished his prayers, he said to M. Edgeworth, how happy I am in having retained my faith in religion. Yes! I shall be enabled to show that I do not fear death!"

A noise being heard at the door, the abbe was agitated. He thought the fatal moment had already arrived. The

king, without betraying the least emotion, maintained his usual serenity. It was the guards who resumed their posts. "Here they come, however," said the king, calmly, on hearing some persons ascending the stairs. It was the commissioners of the commune, with a priest at their head called Jacques Roux. They came to announce that the hour was at hand. "It is enough," said the king, "I will join you directly; but I wish to pass a few moments alone with my confessor." They retired. His majesty shut the door, and said, falling on his knees:

"All is consummated. Give me your last benediction."

Fear of the danger to which M. Edgeworth might be exposed, in accompanying the king to the place of execution, had prevented his majesty from making such a proposition, and he supposed they were now about to separate; but when he found it was the fixed determination of this venerable man, worthy of the sacred functions he exercised, to abide by him to the last, his majesty was at once moved by tenderness, and filled with satisfaction. Having thrown open the door, "Marchons," (let us go) said he with a firm tone of voice, to Santerre, who waited without.

Here the king offered to Roux, the priest, a packet, containing his testament, desiring that he would deliver it to the commune. He refused to take it, saying that it was his duty to conduct him to the scaffold, but nothing else. One of his companions, however, took the packet, and remitted it careful to the commune.

Before they came to the stair of the Temple, the king perceiving that the commissaries were covered, desired Clery to bring his hat, which he im-

mediately put on his head, and being escorted by a very numerous detachment of national guards, he walked through the first court of the Temple, and found the carriage provided for him in the second. Two men belonging to the gendarmes stood at the door, one of them got into the carriage followed by the king and M. Edgeworth. The other gendarme placed himself by his comrade. A profound silence reigned among the people all the way from the Temple to the Place de Louis XV. The whole streets were lined with national guards under arms. Nothing was heard but the sound of drums. His majesty continued reading with the utmost devotion, till the carriage stopped near the scaffold. The executioners having opened the door, the king said to the two gendarmes, "Gentlemen, I recommend M. Edgeworth to your protection." As they made no immediate answer, he added with greater earnestness, "I conjure you to take care that no harm befall him after my death." Well well, give yourself no further trouble, we shall take care of him, "answered one of them, in a harsh and ironical tone of voice.

The king having thrown off his coat, was going to ascend the scaffold, when they seized his hands on purpose to tie them behind his back. As he was not prepared for this last insult, his first movement was to repel it with indignation; but M. Edgeworth sensible that all resistance would be useless, and would expose the king to outrage still more violent, persuaded him into compliance by saying: "Sire, this new humiliation is another circumstance in which your majesty's sufferings resemble those of that Saviour, who will soon be your recompense."

As he was mounting the scaffold, sup-

ported by the abbe Edgeworth, this servant of God addressed the king in this sublime expression: "*Offspring of St. Louis ascend to Heaven!*"

As soon as he came upon the scaffold advancing with a firm step to the part which faced the palace, he desired the drums to cease, and was immediately obeyed, in spite of the orders that had been received. He then pronounced with a voice loud enough to be heard at the gardens of the Thuilleries:—

"I die innocent of all the crimes which have been imputed on me. I forgive my enemies. I implore God from the bottom of my heart to pardon them, and not to take vengeance on the French nation for the blood about to be shed.—"

He was continuing when Santerre pushed furiously towards the drummers and forced them to beat without interruption. The executioners at the same time laid hold on their victim—his head was placed on the block—the fatal instrument of death descended—and the horrid deed was completed!

As soon as the king's head was severed from his body, a young man appointed to that service, seized it by the hair, and holding it up to the people exclaimed, repeatedly, *Vive la nation!* to which some of the populace replied, *Vive la republique!* but the majority appeared to be struck dumb with horror, while the affection of many led them to bathe their handkerchiefs in his blood, and his hair was sold in small parcels, probably to those whose piety, and tenderness would esteem it an inestimable relic.

#### BEHEADING OF DR. FISHER.

There was one prelate in England, or perhaps in Christendom, to be compared for zeal, learning, and piety, to

John Fisher, Bishop of Rochester. He was so much celebrated for his virtues, that he was appointed confessor to Margaret, Henry VIII.'s mother, in the reign of Henry VII. and was one of his privy counsellors. He induced him to build two colleges, in the university of Cambridge of which he was afterwards chancellor. He also advised the same king to found two chairs of theology, the one at Cambridge and the other at Oxford. The most famous professors of divinity and of oriental languages were so that many in the nation became perfectly versed in the holy scriptures.

Henry VII. appointed him to the see of Rochester; his only recommendation were his learning and virtue; but as this see was of but slight importance to a man of his singular merit, Henry VIII. wanted to promote him to a richer benefice, but he never could be prevailed on to quit his first spouse, although poor, for one more opulent. He said, "He would think himself happy, if he could, on the day of judgment, give a good account of his little flock and his moderate revenues, for which he must give a stricter account than people imagine. That, on that day, the severity would be great as the income and number of souls, committed to our trust, would be great; that he knew, from a charge so light as his own, how much a more heavy charge would embarrass him.

Henry VIII. was often heard to say, that he formerly had a particular friendship and veneration for this holy prelate; but his evil genius quite altered his kind dispositions. As soon as he understood that the pope had created him cardinal, he commanded the judges to ask him whether he had sought that honour himself, or known any thing of it? He replied, "That he never

sought that dignity, nor any other whatever, in all his life, and much less had he expected it, when weighed down with age, with chains, and at the very portals of death." So little was he attached to the greatness which excites the admiration of others. It is said that it was through his aid and suggestion that Henry published a book on the Seven Sacraments against Luther. A reply was afterwards made to this work, but Fisher ably defended it and the doctrine of the Church against all her enemies. He was, in the opinion of his contemporaries, one of the most learned writers that refuted the errors of Luther, Oecolampadius, and the other pests of religion. He defended, with incredible force and precision, in his sermons and writings, the sacrifice of the mass, the sacraments, the hierarchy, and all other points contested by sectaries.

He ruled the church of Rochester for thirty-three years, and furnished it with holy and admirable regulations. His fastings, watchings, alms-deeds, austerities, and all his works, so becoming a Christian bishop, caused him to be loved and considered as a man of God. He burned with episcopal and real apostolical charity. Every Friday he kept as a fast day, and many others, he visited not only the prisons and public hospitals, but also the private houses in which he learned there were poor, sick, and afflicted. He consoled them by his advice, and relieved them with money, when they stood in want of it. Thus he spent his whole income in works of charity, receiving strangers and especially men of letters.

When he was arrested, the guards seized on his furniture, and judging, that an old bishop must have laid up a great deal of money, they carefully

searched for the treasure, in every quarter. At last, they met with a small chest, secured with bolts, keys, and iron plates, which they broke in pieces; but instead of the expected riches, they found nothing in it but a hair shirt, a discipline, and other penitential instruments, with which this holy man chastised his body, though already worn out by years and austerities. They found, it is true, with these pious implements, a trifle of money, which he gave to the poor, whenever he used the discipline. Thus the guards, disappointed for their expected booty, went off quite confounded.

This aged and venerable confessor resisted, contrary to all expectation, but supported by the grace of God, fifteen months' imprisonment, and, at last shed his blood in defence of the pope's supremacy in opposition to the tyranny of a profligate king. He was brought to trial, on the 22nd of June, 1535, and because he refused to acknowledge Henry's church supremacy, he was condemned to death. When he perceived the scaffold, prepared for his execution, he threw away the crutch, which supported him, and said: "Well the way is short, and my feet will perform the rest of the journey." When arrived at the place he raised up his eyes to heaven, and said: "We praise thee, we confess thee, O God, and so ended the hymn; his head was cut off at a single stroke of the hatchet, was fixed at the end of a pike, and exposed to the view of the people on London bridge; but as it attracted the veneration of all the spectators, it was taken away.—*Sanders' English Reformation.*

## FAIRS.

To the intervals of busy occupation belonged a kind of religious interest in the Christian towns, which might even supply matter for a curious episode in their history. When religion had given rise to an extraordinary concourse of people at any place, assembling in consequence of devotion to some saint on his festival; merchants availed themselves of the circumstance, and fairs were established during the interval, so that the faithful might exercise their devotion, and at the same time reap the advantage of a plentiful and cheap market for things of a more rare or difficult attainment. At Jerusalem, during the seasons when the pilgrims from the West resorted thither, there was a fair held; at Loretto, on the festival of our Lady in September; at Pavia, on the festival of St. Augustine, whose relics are there enshrined; and similarly in other places, according to the epoch of their respective patrons, annual fairs were held. At Lyons, the famous fair, des Merveilles, owed its origin to a solemn festival, celebrated in memory of the 19,000 victims whose blood was shed for the faith in the primitive Church. This drew such a concourse of people, that the fair was established. The celebrated fair of Beaucaire was held at the feast of Magdalen. In the time of king Charles V. Gilles Malet, Seigneur of Villepeche, obtained leave to have a fair in this place, to begin on St. George's day, on account of the concourse of people there, which was under the invocation of that saint.

Such was the crowd of devout people who resorted to the abbey of Gercy on the festival of its patron, when his relics were exposed, that the abbes obtained leave, in 1510, to establish a fair on

that day. It was the exposition of the relics in the abbey of Hierre which occasioned the concourse of people there and the consequent establishment of the fair on its festival. The dedication of the church of St. Remi, in Rheims, is still commemorated by an annual fair on the 1st of October. In the year 1486 the monks of St. Germain-des-Prés, at Paris, had the privilege of holding a fair near the abbey; so had also the abbey of St. Laurent. This was the Parisian festivity. Every day during the fair, mass used to be said in a chapel in the end of one of the halls or booths. There was also a fair in the open place opposite the west front of Notre Dame; another within the walls of the temple on the festival of St. Simon and St. Jude; another on the festival of St. Clare, before the Abbey of St. Victor; and generally there used to be a fair before each church on the festival of its patron saint.

In England the history of fairs proves the practice to have been the same as in other countries. When the first mass was sung in Salisbury cathedral, after its erection on the new site, king Henry III. gave a charter to the church, granting, among other privileges, the liberty of an annual fair of eight days, from the vigil to the octave of the Assumption inclusive, for the benefit of the church. The priory of St. Bartholomew, in London, had the privilege from the kings of England, of holding an annual fair on its festival.—*Mores Catholicæ*.

(From the *London Tablet*.)

#### CHINA.

THE CATHOLIC BISHOP OF NANKIN.—A letter from a private soldier of Her Majesty's 55th Regiment, dated Chusan, May 20, 1843, and addressed to the most Rev. the Archbishop of Bengal, says:—"We praise and give thanks to

God for his great kindness in sending three missionaries, who arrived in May, 1842. One remained in the city of Tinghai, and the other two proceeded to join the brethren at Nankin and arrived there just at the time our fleet and army entered the great Yang Tse Kiang. There are a great number of Christians in Nankin with a bishop and several priests, but it is to be lamented that they are so much exposed to persecution by the officials and mandarins of the country. Were it not for that, China would in a short time be the greatest Christian country in the world. A bishop arrived here about a month ago; at the time of his arrival, the major-general commanding was formally dressed upwards of two hours waiting for him. His lordship wore the dress of a Chinaman, with long beard, and the plaiting of hair down the back. The Sunday following he came to chapel and celebrated mass, and appeared highly pleased at seeing the number of communicants of Europeans, Sepoys, and Chinamen, a considerable number of the 2d Madras Native Infantry here stationed being Roman Catholics. After prayers, the priest requested the soldiery not to pay any compliment to the bishop during his stay in or about the city, as it might be the means of bringing his lordship to the notice of the mandarins when in the interior of the country, where he was then about to repair.—[Bengal Catholic Herald.]

CLAIMANTS TO THE CROWN OF MARTYRDOM—MISSIONARIES FOR CHINA, COCHIN CHINA AND COREA.—The Madras Catholic Expositor, says the French ship *Le Laborieux*, touched at Singapore, on the 19th of August, with six missionary priests; the Rev. Messrs. Favre and Martin, for the Chinese College at Penang; the Rev. Messrs. Sollier and Degoust, for Cochin China, and the Rev. Mr. Venault, who is to learn at Macao his ultimate destination. *Le Laborieux* had left two other priests at Pondicherry, where the *Cleopatra* was expected with Messrs. Titaud and Foreet, who, as well as four other priests, are also destined for China.

Letters from China state that two French priests have proceeded to the frontiers of Corea to take the place of their martyred brethren; one is to be consecrated Bishop by Monseigneur Rielles, V.A. of Leest. Three French priests have embarked for China and Cochin China. "*Sanguis martyrum, semen Christianorum*."—[Bengal Catholic Herald, Sept. 2.]

In January, 1843, Bishop Castro, at Peking, received intelligence from Corea, that towards the close of the year 1839, Bishop Imbert, the Rev. Messrs. Chastan and Mauban, with seventy Christians, were beheaded, and 180 Christians

of humbler station strangled!—Hobd, Aug. 19.

### AUSTRALIA.

**SYDNEY.—THE JOURNALS.**—The Australasian Chronicle of Sydney, of the 1st June, describes the state of that journal as improving. It owes £800 but its available debts are £2,000 which the body of proprietors have resolved to call in immediately. Its annual expenses have been reduced by £800 and its advertisement increased by £500 annually during the editorship of the Rev. Mr. McEncroe. The proprietors, who met on the last day of May, have resolved to place the journal at the disposal of the archbishop who is to place it in one hand, instead of leaving it to the direction of the body of proprietors. Mr. Duncan has announced his intention of publishing another Catholic paper.

**ST. PATRICK'S SOCIETY, CATHOLIC INSTITUTE OF AUSTRALIA, AND SOCIETY FOR THE PROPAGATION OF THE FAITH.**—The Vicar-General president at the periodical meeting on the last Sunday in May, and announced the annual meeting for the first week after Trinity Sunday. Among the plans for raising the fund, he said that a number of children should be selected from the various schools of the city and that each child should collect small subscriptions (say a penny per week each) from about a dozen persons residing in his or her immediate neighbourhood. By this means if they could obtain a sufficient number of these youthful collectors, they would, without question, be able to raise about four or five pounds a week extra; for surely no person would refuse to contribute so small a sum as a penny a week to a little child who solicited it in the name of St. Patrick. During the ensuing fortnight, he should have no less than £100 to pay, and he was sorry to say that there was not more than £20 or £30 left at present in the banks to meet this sum; but he knew that he might calculate, with the utmost certainty, upon the strenuous support of the society, £16 6s. 10d. were collected in the room. The very rev. chairman then opened the business of the evening, on behalf of the Branch Association in aid of the Catholic Institute and Society for the Propagation of the Faith. As far (he said) as they had yet learned, there was every reason to anticipate the most happy results from the mission recently undertaken to the aborigines. In this mission, his grace the archbishop was accompanied by four of the missionaries whom he had brought with him from Italy, and it was his intention to send for further aid from Europe, if he should find it necessary. By the kindness of the Governor, the missionaries had obtained leave to commence operations upon an island separated by a small

creek from Moreton Bay, and peopled by about three hundred of the aboriginal natives, without the presence of a single European, instead of having to proceed to a distance in the interior, as was originally intended. Of this island the Governor had given them the possession, rent free, for two years, and the spot was as advantageous a one for the commencement of their undertaking as could well be desired.—Dr. Simpson, who had been a commissioner of Crown lands in that neighbourhood, gave a very favourable report of the natives residing upon this island, representing them as a harmless people, among whom he should not hesitate to fix his residence for a considerable period. If this mission succeeded, there was another island about a hundred miles north of the one above alluded to, and containing some thousands of aborigines, which they would visit forthwith. The people of Sydney had come forward with their usual liberality in the supply of materials for clothing their sable brethren; and these materials having been made up by the school children and other parties who had kindly volunteered their services for that purpose, they had sent down clothing for two or three hundred natives. One of the missionaries could act as a physician, and the Governor had given to the mission the services of two men who had resided for a long time among the natives, and were, therefore, thoroughly versed both in their language and their general customs; indeed, one of these parties had lived for no less than three years upon the very island now occupied by the mission, and would therefore, be of the highest use to its members. His grace the archbishop would probably be absent from Sydney for two months longer; for when he once resumed his ordinary duties, it might be some time before he would be enabled to pay another visit to that distant part of the colony; and now that he was upon the spot, it was his intention to visit the interior and inspect all the localities of the vicinity; in order that he might be the better able to form and carry out the necessary arrangements.

### SAINT PATRICK'S CHURCH NORTH FUND.

Additional Subscriptions received by Rt. Rev. Dr. Walsh since our last publication.

Mr. Michael Conway, Ward No. 6,	£1	0	0
A Friend to the House of God,	1	1	0
Mr. Timothy Morrosey, No. 4,	1	10	6
Mr. M. O'Shaughnessy, (balance of £4)	1	5	0
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