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

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

And Jesus answering, said to him: Blessed art thou Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my father who is in heaven. AND I SAY TO THEE: THAT THOU ART PETER: AND UPON THIS ROCK I WILL BUILD MY CHURCH, AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT.

AND I SHALL GIVE TO THEE THE KEYS OF THE KINGDOM OF HEAVEN. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth shall be loosed also in heaven.—S. Matthew xvi. 15-19.



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

"There is one God, and one Church, and one Christ founded by the voice of the Lord upon Peter: That any other Altar be erected, or any other Priesthood established, besides that one Altar, and one Priesthood is impossible. Whosoever gathers elsewhere, scatters. Whosoever 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.

- JULY 29—Sunday—IV after Pentecost: St. Felix. 11 P.M. Doubt com of SS Simplicius &c. Mm.
- " 30—Monday—St. Martha V sem com SS Abdon &c Mm.
- " 31—Tuesday—St. Ignatius of Loyola C doub.
- AUGUST 1—Wednesday—St. Peter's Chains g d com of St. Paul &c.
- " 2—Thursday—St. Stephen I P M doub.
- " 3—Friday—Finding of the body of St. Stephen sem.
- " 4—Saturday—St. Dominick C doub.

### The Cross;

HALIFAX, SATURDAY, JULY 28.

M. POWER, PRINTER.

### Agnus Dei.

We some time since received a letter which has been mislaid, respecting the Agnus Dei. The writer wished to obtain some information on the nature of an Agnus Dei, the blessing which it receives, and the objects for which it is preserved by the faithful. An accidental circumstance has just reminded us of this forgotten application, and we will now endeavour to reply to the queries of our correspondent as far as we can remember them.

The rite of blessing the circular or oval forms of wax, commonly called the Agnus Dei, is very ancient in the church of Rome. This ceremony is alluded to in the *Ordo Romanus*, which venerable work, in the opinion of the learned, is upwards of a thousand years old.

These Agnus Dei are formed of pure, white virgin wax, by which is denoted the Human-Nature which Christ, by divine power assumed in the most chaste womb of the Virgin Mary without any admixture or contagion of sin. The image of a Lamb is stamped upon them as a symbol of that immaculate Lamb that was immolated on the altar of the Cross for the redemption of mankind. Holy water is used—an element through which, both under the old and new covenant, many renowned sacraments and prodigies were accomplished. With this water is mixed Balsam, by which is signified the good odour of Christ which in every act and conversation should emanate from the Faithful. Upon this is poured the sacred chrism by which those things which are specially devoted to the Divine Worship are prepared and consecrated, such as temples, altars, chalices,

presented. In this blessed water, thus mingled with balsam and chrism, these Agnus Dei are immersed, and both before and after the immersion the Sovereign Pontiff beseeches God that he would vouchsafe to bless, sanctify, and consecrate them, and impart such virtue to them, that whosoever would use them with righteous faith and true piety might obtain the following gifts and benefits:

1. That by the sight or contact of that Lamb the faithful may be induced to meditate on the mysteries of redemption, and with grateful minds to bless, venerate and love the Divine goodness towards us, hoping thereby to obtain the pardon of their sins.

2. That at the sight of the life-giving Cross impressed on the Agnus Dei, wicked spirits may tremble and flee away, hail storms and winds may subside—thunder, lightning and tempests may be driven away.

3. That through the power of the Divine blessing, the deceits and temptations of the devil may not prevail.

4. That those who are pregnant may be safely preserved with their offspring, and enjoy a happy delivery.

5. That no adversity may prevail—no pestilence injure—no disease attack,—that neither tempest at sea, nor fire, nor inundation, nor malice, shall injure those who use them.

6. That in prosperity and adversity they may be defended by the divine protection, that they may be delivered from the snares of men and devils—from a sudden and unprovided death, and in a word, from all evils and dangers through the mysteries of the life and passion of Jesus Christ.

It is said that Pope Urban V. sent the following verses, with some Agnus Deis, to the Emperor of the Greeks. As a specimen of old leonine verses, and a description of the nature and blessings of the Agnus Dei, we insert them here:—

Balsamus, et manda cera cum Chrismatis unda  
Conficiunt Agnum, quod munus do tibi magnum  
Fonte velut natum per mystica sanctificatum.  
Fulgura defursam depellit et omne malignum.  
Peccatum frangit, ut Christi sanguis, et angit.  
Pregnans servatur, simul et partus liberatur.  
Munera fert dignis, virtutem destruit ignis  
Portatus munde de fluctibus eripit unda.  
Morte repentina servat, satanaeque ruina  
Si quis honorat eum, retinet super hoste trophaeum  
Parque minor tantum, tota valet integra quantum  
Agnus Dei miserere mei.  
Qui crimina tollis, miserere nobis.

We have seen some hexameter and pentameter verses on the same subject, which appear more classic than the above, and for a translation of which we would

Pellitur hoc signo tentatio Daemonis atri  
Et pietas animo surgit, abique tepor  
Hoc aconita fugat, subitque pericula mortis.  
Hoc et ab insidiis vindico tutus eris.  
Fulgura ne feriant, ne serva tonitrua ludant,  
Ne mala tempestas obruat, istud habe.  
Undarum discrimen idem j. pulsat, et ignis,  
Ullaque no nocet via inimica valet.  
Hoc facilem partum tribuente, puerpera factum  
Incolumen mundo proferet, atque Deo.  
Unde, rogas, uni tam magna potentia signis?  
Ex Agni meritis, haud aliunde fluit.

### Brownson's Review.

The last number of this able and far-famed Periodical has reached us, and we have perused with much pleasure several of the articles. An essay of Brownson on any subject is indeed an intellectual treat, and one which will well repay all the serious attention which its perusal demands. He is always solid, vigorous and logical. In dialectics few can shiver a lance with him, and in his fierce and close encounter with the various dogmas of Protestant sects, his use of the *reductio ad absurdum* is frequent and overwhelming. It is impossible we think for a Protestant of any denomination to read Brownson without being shaken in his opinions. He manfully grapples with every objection and probes it to the bottom. It is a curious fact, and much to be regretted, that the very perfection of the Review as a Periodical of the highest controversial powers is an obstacle to its wider dissemination. The lazy, the indolent and superficial can find no charm in its thoughtful pages. The Catholic already assured of the divinity of his Faith will not give himself the trouble to patronize or even peruse this masterly exposition of his principles, forgetting that there are tens of thousands in America of educated and intelligent Protestants who require such an instructor as Mr. Brownson. The light literature of other Periodicals and Catholic newspapers is all very good in its way, but a Protestant stomach frequently requires more solid aliment. The hastily written editorials of newspapers cannot be expected to do full justice to religious subjects, nor is their limited space at any time sufficient to discuss, as comprehensively as they deserve, those all-important topics upon which human salvation depends. Hence the value of at least one Periodical, such as Brownson's, making its solemn and regular appeal to the intellect of America in behalf of the Old Faith. Mr. Brownson does not deal much in Councils or in Fathers; he seldom confounds his opponent by a host of authorities, nor is he very profuse in

pected from him; but he has what is much better for those with whom he disputes. His reasoning powers are of the very first order. The pantheist, the vain philosopher, and the private-judgment Protestant he demolishes with their own weapons. The abuse of argumentation and reason he corrects by their most rational and christian application. There is a deep earnestness and hearty sincerity in every thing that he writes, and though he sometimes tells a stubborn heretic with a ruthless club, he can be very tender and considerate when he has to deal with a candid opponent. For errors of early prejudice and education he will make every allowance; but for all kinds of religious bunkum and holy charlatany he has no mercy. His vigour on such occasions has obtained for him a reputation for severity which he does not deserve, just as he is accused of being too bigotted by those milk-sop Catholics who would have all our doctrines milled up to please Protestant palates. Certainly it is not the fault of Mr. Brownson if his Protestant readers be ignorant of the danger to which their immortal souls are exposed by being separated from the fold of Christ. At the recent Council of Baltimore, the American prelates conferred upon Mr. Brownson, one of the greatest honours which it is possible for a layman to receive. Their flattering attestation of his merits must render all other eulogy superfluous. Barren eulogy will not however support the Review. Every Catholic in America who could afford to do so, ought to subscribe to this excellent periodical, and not only to subscribe, but to read it. We would then be all better able "to give an account of the hope that is in us" when our doctrine is assailed by the shallow sciolist or the conceited sectarian.

### S. VINCENT OF PAUL.

On the feast of this great Saint there was a very interesting ceremony in the Convent of the Sisters of Charity, at St. Mary's. A number of children who had been prepared for the Holy Communion, by the pious care of the good Sisters had the happiness of receiving the Blessed Eucharist from the hands of the Bishop, in the beautiful Chapel of St. Vincent. The Rev. Messrs. Phelan and Madden, assisted his Lordship during the holy mysteries, and the entire scene was one calculated to make a lasting impression on all who had the happiness to be present. It spoke volumes for the bless-

## EASTERN PASSAGE.

There are several Catholic families in the neighbourhood of the Eastern Passage, but in consequence of the vast extent of the District of Dartmouth, they cannot enjoy, as often as could be desired, the ministrations of a Priest. Through the exertions of the Rev. Mr. Geary, several years ago, the substantial portion of a Frame Church was erected and roofed in. The Catholics of the district were however too few for the completion of this sacred edifice which is very beautifully situated directly opposite Lawlor's Island, at a part of the Passage where a great number of vessels are frequently detained in expectation of favourable winds. It is hoped that when more clerical assistance can be given to the immense district of Dartmouth, the Catholics of the Eastern Passage will be more frequently gladdened by the sight of a priest. Such a prospect was held out to the people at the visitation on Tuesday last by the Right Rev. Dr. Walsh, who, assisted by Rev. Messrs. Phelan, Hannan, and M'Isaac, confirmed 30 persons on the occasion, and promised them if they exerted themselves this summer in completing the Church, and enclosing the ground, he would give them every assistance, and come down again to consecrate the Church and the Cemetery. A correspondent who was present on the occasion, and who was very much struck with the beauty of the surrounding scenery has kindly furnished us with some of the above details, adding that when he looked at the unfinished state of this little Catholic Temple within a few miles of the City, he could not help approving the spirit of the remarks which we lately made on the vast sums that have been squandered on strange Collectors by the Catholics of Halifax.

## ST. PAUL'S CHURCH, HERRING COVE.

We have been informed that at the sermon in the above Church on the 17th instant, Alderman Ring, J. Desmond, Esq. and Daniel O'Gorman, J. P., gave £1.5s each; Mrs. Rafter, Mrs. Boyle, Mr. Wm. Skerry, Mr. John Tobin, Mr. John Duffy and Mr. Patrick Fahey, £1 each, Mr. James Duggan, 15s.; Mr. P. Drummond 10s. 5d.; Mr. T. O'Sullivan 6s. 2d. We regret that we cannot publish an entire list of the contributors.

## NEWS FROM EUROPE.

The Steamer arrived on Tuesday evening last. The French are in actual possession of Rome, and the foreign Republicans have escaped in all directions. Garibaldi has gone with his brigands towards the Kingdom of Naples, where we think the Spanish and Neapolitan troops will make short work with them. The notorious Mazzini has taken refuge, it is said, on board an English ship and fled to Malta. He will, very likely, soon appear with seedy cloak and dirty moustache in the neighbourhood of Leicester Square, as the humorous Father Thomas so graphically predicted some time ago. We are sure that Mazzini had a secret understanding throughout, with Lords Palmerston and Minto, and that our criminal Foreign Secretary—who is a Revolutionist in every country except his own—assured him of protection in case of need. The full complicity of England in all the disorders and miseries of Italy will come to light before long, and now that Rome has fallen, and Ancona and Milan and Palermo—now that Piedmont is humbled, and Venice

on the point of unconditional surrender, and the Grand Duke of Tuscany restored, and Naples tranquilized and Sicilian insurrection quelled,—what, we would ask has England gained by all her intrigues? Positively nothing but mortification, contempt and disgrace. Never was England so despised, so hated throughout the entire Italian Peninsula. She has broken faith with all the Italian governments, and she has cajoled the people of Italy. She has encouraged and provoked a useless and bloody struggle, in which the lives of thousands have been sacrificed, and the happiness of nations has been destroyed. And having done all this, that impudent Whig Bully Lord Palmerston stands up in the House of Commons and talks with a face of brass of his unwearied efforts for the maintenance of the peace of Europe! England has, no doubt, embarrassed Austria, our ancient, and certainly one of our most friendly allies. By her abominable intrigues in Italy she has weakened the power of Austria, which was called upon at the same time to repress different insurrections in so many parts of her vast territories. Now, England had nothing whatsoever to fear from Austria; there were no rival interests nor antagonistic principles between them. In pursuing however this unscrupulous policy against Austria, England has fearfully augmented the power of a truly formidable rival. Russia has been invited to interfere with numerous armies in the affairs of Western Europe and her able and crafty Sovereign is at this moment in the proud position which he so long coveted. Whilst on the one side he is pushing his advanced posts to the borders of Persia and India, creating mighty fortresses from which, at no distant day, the dogs of war will be let slip over our Indian Colonies, he is approximating on the other to the shores of the Bosphorus and the Gulf of Venice. With one foot at Constantinople, and another in Persia, the Russian Colossus will dictate his own terms to England; and in that day, if any part of Hindostan shall be left to the once proud Queen of the Ocean. She will have to creep her weary way as of old, round the Southern extremity of Africa before she can reach the 'distant Ind,' for we predict there will be no Waghorn Despatches or English Caravans posting across the plains of Egypt, when these things shall be. This is just what England has gained, by her wicked and impertinent interference in the affairs of Italy. Forsooth she wanted to repeal the Union between Sicily and Naples, and permitted armed vessels to sail from her coasts to assist the enemies of a friendly Sovereign; whilst at home in Ireland she maintains an unnatural Union by terror, force and blood. She is all anxiety to give a Constitution to the Roman States and other parts of Italy, whilst at home under her own boasted Constitution, hundreds of thousands of her best subjects are mercilessly immolated. Nothing will satisfy her in Italy but the Representative system. The hoary hypocrite! Her own representative system is a mockery. A few thousand Oligarchs rule the Court, the Camp and the Parliament. She pats Mazzini on the back, and sends Smith O'Brien in a convict-ship to New South Wales. Garibaldi the ruffian and the murderer, the Barabbas of Italy, is her cherished friend; whilst the chivalrous high-minded and eloquent Meagher, is rudely torn, in the bloom of youth, from the 'poor Old Country' which he loved so well. Ciceroacchio, Rome's brutal bull-dog is the friend and boon companion of my Lord Minto, whilst John Mitchell was sent to associate with the convict gang in the Bermudian hulks, and John Martin engaged in the pestilential atmosphere of the Elphinstone. To crown all the English Government is about to conduct our gracious Sovereign to Ireland, that brightest jewel in her Crown, whose lustre is now so dimmed by tears, and this at a moment when they have hurried forth to exile some of

the most gifted Irishmen, for whom the royal mercy has been asked for in vain by 150,000 of their fellow countrymen of all denominations. And the Queen is merely to touch at a few points on the coast, because if she happened to go a few miles into the interior to visit the natural beauties of that lovely land, she might encounter one of her subjects devouring, like a maniac, the putrid limbs of an ass, or the ghastly corpse of a half-naked mother with two dead children on her breast, or the withered skeleton of an expiring peasant with his mouth full of nettles! The Whigs will take precious care to prevent her Majesty from witnessing any of these things. But they will get the English garrison in Ireland, and the officials, and the foreign mercenaries of all grades to welcome her with acclamation on the quays of Cork and Dublin, and Belfast; and they will persuade her Majesty that these are the shouts of her Irish subjects. Would to heaven that her benevolent heart could hear their real voice, and it would be a shout of anguish, a loud deep cry of agony from one extremity of the Island to the other. We cannot trust ourselves to write as we feel, on this subject. But, we think the Whigs have chosen a most unfortunate time for the Royal Visit, and that the result will prove this. They ought to have advised the pardon of the State Prisoners; they ought to have restored the suspended privileges of the Constitution; they ought to have dried up the tear of suffering, and arrested the march of death; in a word before they bring the Queen to Ireland they should give some practical, substantial proof of their desire to ameliorate the condition of that woe-stricken land.

## JAMES REYBURN, Esq.

Amongst the recent victims of the prevailing epidemic at New-York, we find the respected name of James Reyburn. To us who were well acquainted with the sterling worth, patriotism and philanthropy of this deeply lamented Irishman the concurrent eulogies of the press of New-York were not at all a subject of surprise. He was one of the richest specimens of the genuine Irishman, who, in his adopted country never forgot the land of his fathers. Universally respected by his fellow citizens in America, he was distinguished on all occasions where the interest of Ireland were to be promoted. His affection for the green isle was unbounded, his sympathy for her sufferings was intense, and he never lost an opportunity of serving the humblest of his countrymen. Though he belonged not to the national Faith, his whole soul was Irish, his heart overflowed with the love of Ireland, and mingling as he did in the most respectable society, he always proclaimed his Irish feelings, and indignantly exposed the wrongs of his country. Woe to the man who dared to utter a word in defence of England's horrible oppression in the presence of James Reyburn! His exertions as Secretary to the Irish Relief Committee of 1847, when the people of America sent their magnificent donation to the assistance of famishing Ireland can never be forgotten. To his untiring zeal, benevolent heart, and accomplished habits of business, much of the success of that mighty movement was due. He threw his whole soul into that glorious manifestation of American sympathy, and we may say with confidence that his single exertions saved the life of thousands of Irishmen. No wonder that his loss should be severely felt, and his departure mourned by those who knew his great worth. We lament his death because he was one of the best Irishmen in America, one who reflected credit in all circles on the land of his birth, one whose valuable services his fellow countrymen at this side of the Atlantic could badly afford to lose. He lived respected, and died regretted. Honour to his memory.

Mr. Reyburn was, we believe, the brother-in-law of Mr. Livingston, our highly respected American Consul in Halifax.

## To the Editors of the Cross,

GENTLEMEN,

If you deem the enclosed worthy of insertion in your valuable journal, I request you will publish it on an early day. It is a beautiful paraphrase on one of the articles of the Creed, and was composed by one who did not one time belong to the Catholic Church, and who is at the present moment in great spiritual tribulation. From a motive of charity I am induced to ask your pious readers to offer a *Pater* and *Ave* for his spiritual necessities, and remain yours, &c.

## A CHILD OF THE CHURCH. I BELIEVE

### THE HOLY CATHOLIC CHURCH.

O glorious! O venerable! O holy Church! whose saints are sages, whose sages are Apostles, whose Apostles are Martyrs, whose Princes are the humble! O beautiful church whose poetry is divine, whose music is angelic, whose painting is inspired, whose architecture is imitable! Rise up O Shepherd of this, Flock of ages! Rise up O head and leader of the hosts of God on earth! Rise up O Bishop of the Churches of Rome and of the world! Call around thee some few, honoured from among the multitude. Shew to those who know thee not, and who are proud because they do not know thee:—Shew to them thy great Gregories, thy great Augustines, thy great Aquinas, thy Benedict, and thy Loyolas. Shew them thy Antonies and thy Xaviers, thy Edwards and thy Charlemagnes, thy Catherines and thy Clares. Shew them thy Dantes, thy Angelicos and thy Raphaels, and shew them those whose names we know not, but whose works are superhuman in science, and in beauty, and in majesty. Shew thyself to them O St. Peter, the fisherman of Galilee, founder of an eternal dynasty, father of an eternal philosophy, master of the great masters, in all the arts noble. Shew thyself to them O thou Rock Catholic, that all who would have their works to stand, may build on thee! Shew thyself to them O thou Spring Catholic, that all who would be inspired, may drink of thee! Shew thyself to them, O thou Shepherd Catholic, that all who would be folded with the flock of Christ, may flee to thee! Shew thyself to all the world; that all the world may become Catholic in wisdom, Catholic in science, Catholic in faith; that the beauties and miracles of Rome may be seen every where; that the Ministers of England may be multiplied in both the Indies, that thy schools may be ubiquitary and their scholars once more be armies. Rise up O Glorious Vicar of God, not in anger, but in power; smite not, but pity. Remember thy own unfaithfulness, and pray for those who have not followed thy repentance. Pray for our country; pray for the dear islands of our fathers; pray for our offspring that the people whose habitations the day-light never dies upon, the music of whose language is breathed by all the winds, may become dwellers in the tabernacles of holiness, and chaunt thy hallowed liturgy with the Sun that never sets. AMEN.

## THE CROSS.

The following gentlemen, to whom we tender our best thanks, have kindly promised their valuable assistance, as agents to this Journal:—

Ketch Harbour—John Martin, J. P.  
Portuguese Cove—Mr. Richard O'Neil, Senr.  
Bear Cove—Samuel Johnson, J. P.  
Herring Cove—Mr. Edwards Hayes, and Mr. Nicholas Power.  
Ferguson's Cove—Mr. William Conway.  
Quarries—Mr. O'Keefe.  
North West Arm—Mr. Patrick Brennan.  
Upper Prospect—Peter Power, J. P.

There is nothing the absolute ground of which is not a mystery.—Coleridge.

## TO CORRESPONDENTS.

*The Cross.*—We are teased with applications on this subject, to which once for all, we reply in the advice already given. The former Publisher has very fairly offered to refund to Subscribers for this year any balance that may be due to them. To ensure the regular receipt of the Cross, from the present publisher, let them subscribe at our office, or procure the paper from one of our agents.

*A Purgatorian.*—We feel obliged for your good opinion, but we only discharged our duty. The reason, why the Holy Sacrifice is the most secure and efficacious means of relieving the departed, we take to be this. All other offerings and suffrages for them depend on the merit of person who makes them, whereas the Tremendous Sacrifice being of infinite value and containing an always acceptable victim, does not depend for its efficacy on the merits or demerits of him who offers it, or who causes it to be offered.

*A Teetotaler.*—We reply by all means adhere to your Pledge. You admit you have been unfortunate before. Remember then, the proverb of the burned child. You cannot depend on yourself, and what has happened before, would most probably happen again. We care not in what part of the city you live, you have only to look around you, to behold the frightful effects of intemperance, in sudden deaths, ruined health, shattered constitutions, lost reputations and beggared families. It is, unhappily, too true in the moral world that with all the weakness of lambs, we expose ourselves to danger and temptation with all the courage of lions. Human frailty is a poor and inconsistent plea for diabolical audacity. As to your other objection, consult your spiritual director. We say this, as we hope you approach the Sacraments. Without this your Teetotalism will avail you little, except perhaps in a temporal point of view. In fact, Temperance, without practical religion, degenerates into a mere heathen virtue. The faults or crimes of other Teetotalers are no reason why you should abandon your pledge, no more than you should abandon your religion, because there are many scandalous Catholics. If every one of us would correct and reform one sinner, (i. e. himself) we would soon have a great many saints in the world.

*Verax.*—We cannot gratify you without being guilty of unnecessary cruelty. The individual in question has been already sufficiently punished by himself, and we have no desire to increase the bitterness of his reflections. St. Paul's advice to his disciples would be very good for Mr. Verax. 'Mind yourself and let your neighbour alone, although he be unfortunate. He may be a Saint yet, for aught you know.'

*Charity.*—We believe it is the intention to open an Orphan Asylum, as soon as sufficient funds can be procured for the purpose. Much has already been accomplished in a very short time and without a farthing's expense to the public. If *Charity* be so anxious on the subject let him or her (for we cannot guess the gender of the writer from the dubious manuscript) send in a handsome donation to begin with. We have often found that those who are the loudest and foremost in pointing out grievances and describing

wants, confine their liberality altogether to their eloquence. They are always very liberal of that. A munificent act of charity such as those of the late Michael Bennet and Morgan Doyle is worth more than all the frothy declamation in the world. We lately published an account of a retail Tobacconist who died in an humble thatched house in an Irish town, and who left £1000 to a Religious Institution. A pious tobacconist of this description would be very useful in these parts, and would do more to accomplish the objects of *Charity* than all the essays we could indite for a year.

*A Collector.*—The sum given was £20, ten pounds to each. Three numbers of the Annals lately arrived from Dublin, viz. November 1848, January, and March 1849, and we believe several of the Collectors have already received copies of them. We cannot answer the other question.

*Hibernus.*—The powerful Letters against the N. York Nation, signed an *Irish Catholic*, are universally ascribed to Bishop Hughes

## ST. SOPHIA—CONSTANTINOPLE.

"Externally, an indescribable mass of blocks and domes, with outstanding minarets beside it. This former Christian Church, built by Constantine the Great, in the fourth, and rebuilt by Justinian in the sixth century, has often passed through the scathing ordeal of fire, and witnessed many revolutions around it. Unfortunately a number of workmen were employed in repairing it, and from near the floor to the roof of the dome, its interior presented one entangled net work of scaffolding. This Church, first called the 'Temple of Divine Wisdom,' was built of granite and porphyry, and white, blue, green, black and veined marbles. It has eight porphyry columns, taken by Aurelius from the great Temple of the Sun, at Balbec; eight jasper ones from the Temple of Diana at Ephesus; and others from Troas, Cyzicus, Athens, and the Cyclades. Its dome and roof are supported by columns of the temples of Isis and Osiris; of the Sun and Moon at Heliopolis and Ephesus; and Minerva, at Athens; of Phœbus, at Delos; and of Cybele, at Cyzicus. Over the main cross were inscribed the words of the vision, 'In hoc signo vinces.' After its destruction by fire, it was sixteen years rebuilding. When completed, Justinian entered with the Patriarch on Christmas day, and running alone to the pulpit, cried out, 'God be praised, who hath esteemed me worthy to complete such a work. Solomon, I have surpassed thee.' This Church is in the form of a Greek Cross, 180 feet high, 269 long, and 143 broad. It has one large central and two side domes, its walls are of polished stones, and it is paved with large flags. Within the cupola is inscribed the verse of the Koran, 'God is the light of the heavens and the earth.' It has two banners, one on each side of the minaret, denoting the victories of Islamism over Judaism and Christianity; and on the nights of the Ramadan, when this as well as all the other mosques are illuminated, the Imam mounts it with a wooden sword in his hand. On each minaret is a gilt crescent. Upon the interior surface of the great dome and the vaulted roofs of the transepts we counted many crosses in Mosaic, the work of its Christian architect. A number of workmen were employed scaling off the plaster, which, in a more bigoted day, had been spread over the interior walls of this once rich and beautiful Church. When Constantinople was taken by Mohammed II. he forced his charger through a throng of priests and nuns who had fled to the sacred temple, and riding up to the high altar, sprang from his horse, and exclaimed, 'There is no god but God—and Mohammed is his prophet.' This desecration was the signal for murder, violation, and every horrible excess. Ascending to the gallery, supported on columns of jasper, we were led out upon the swelling roof, dazzling with reflected light to look upon the beehive city and its circumjacent scenes. On leaving the mosque, our curiosity ungratified from its condition, we were accosted by many boys, proffering for sale pieces of mosaic that had fallen from the ceiling."—*Lynch's Travels.*

**THE STATE CONVICTS.**—The *Freeman's Journal* publishes the following farewell address of the State prisoners:—

"Fellow-Countrymen—If your efforts to procure a mitigation of the penalties to which we are to be subjected had been as successful as you desired, we could not have offered to you more sincere and grateful acknowledgments than those which we now tender, for the sympathy and solicitude which you have displayed in our behalf.

"At this moment, whilst we are bidding our last sad farewell to our native land, the reflection that our fellow-countrymen have not witnessed with indifference our removal from amongst them, is a sweet source of consolation; and, be assured, that this remembrance will hereafter be a soothing alleviation to whatever sufferings it may be our lot to endure.

"Knowing that we address many who do not concur with us in political opinions, we do not feel ourselves at liberty to offer any observations upon the policy by which this country is governed—upon the policy which gave occasion to our resistance to British power, upon the policy which now consigns us to exile. We are compelled to repress even the emotions which we feel in reflecting upon the awful condition in which we leave the land that we have deeply loved; nor is this a fitting occasion to point out the means by which its disasters may be repaired; but we cannot refrain from the expression of a hope that you will not despair of your country; and we may be permitted to offer to our fellow-countrymen a parting exhortation, that they will lay aside those unhappy dissensions which have so long paralysed the intrinsic strength of the Irish nation, and henceforth learn to love and confide in each other.

"We feel that it is not necessary to say anything to you in vindication of our motives. Even those who most condemn our conduct know that we have not been animated by considerations of a personal nature in hazarding all that is dear to us for the sake of our native land; but we owe it to our feeling, to declare that, whatever may be the sacrifice we incur by devotion to its interests, our latest aspiration will be a prayer for the prosperity, the honour, and independence of Ireland.

"WILLIAM S. O'BRIEN.  
THOMAS FRANCIS MEAGHER.  
TERENCE BELLEW McMANUS.  
PATRICK O'DONOGHUE.

"Richmond Prison."

**CARLOW COLLEGE.**—The annual exhibition took place at Carlow College on the 27th ult., when the pupils passed a brilliant examination in the various departments:—classics, history, British law, natural philosophy, &c. Recitations were also delivered with great effect and talent. After the distribution of prizes, the Right Rev. Dr. Haly delivered an impressive address to the assembled pupils. A sumptuous repast followed, and a play very cleverly represented by the pupils terminated the proceedings.

**RETREAT FOR SECULAR LADIES.**—On the Continent it is a common practice to have at stated periods secular retreats for ladies; and that good, pious, and holy practice is now about to be introduced for the first time in Ireland by Mrs. Ball, the Rev. Mother of the Loretto Convent of Dublin. Under the sanction of his Grace, the Catholic Archbishop of Dublin, a course of spiritual exercises is to commence at the Loretto Abbey, Dalkey, on the 20th August, and to conclude on the 26th of August. These spiritual exercises for the convenience of ladies engaged in the world are to be under the guidance of the Rev. J. Gaffney, S. J., and will be open for those who may during that period take up their residence in the Abbey, as well as those who, though they may spare the time to attend the exercises, cannot enjoy the advantage of living in the Abbey. *Tablet.*

## FATHER MATHEW.

On Sunday last, Father Mathew officiated in St. Peter's Church, Barclay St. He has since received a great number of visits from citizens of New York and others and has written to the Common Council of the city very humbly thanking them for their courteous reception of him. On Wednesday he quitted his quarters at the Irving House on a visit to Brooklyn. With this his public entertainment as the guest of the city is understood to end and it is said that the good father is greatly delighted at the prospect of escaping from such secular associations; which must be discordant with the feelings of a priest and a friar.—*N. York Freeman.*

A chaplain of the army says, in relation to Gen. Taylor, that in politics he is a *whig*, and in religion he is strictly *orthodox*, and that Mrs. Taylor "is a lady of fine appearance, and a consistent professor of religion." We are satisfied with the endorsement of his reverence. "Pray, sir," said we once to a chaplain in the British navy, "what are your duties on board ship?" "Very light and pleasant, sir," said he. "I read prayers, make the punch, mix the salad and pepper the devils!" These chaplains are pretty good authority in politics and religion.

## CONTRACT.

**Mail Conveyance between Halifax and Annapolis.**

**SEALED TENDERS**, addressed to the Deputy Postmaster General, for conveying Her Majesty's Mails between HALIFAX and ANNAPOLIS twice a week, will be received at this Office until SATURDAY, the 28th day of July next, at 12 o'clock (noon). The Tenders to state the sum per annum in Halifax Currency.

Tenders will also be received at the same time, for carrying a Semi-weekly Mail between Halifax and Annapolis—

A Tri-weekly Mail between Halifax and Kentville—and

A Daily Mail between Halifax and Windsor—(Sundays excepted.)

The Department reserves to itself the right of fixing the days and hours of departure from either end of the Line.

The Conditions of the Contract are, that the Coaches or Waggon may be drawn by two or more horses, but the rate of speed must be seven miles an hour.

A notice of three months to be given on either side to determine the Contract, and ample Security will be required for the due and faithful performance of the Service. Parties Tendering, to call at the General Post Office, at the above hour, (12 o'clock,) or to send an authorized Agent with the names of their Sureties—otherwise no notice will be taken of their Tender.

The Service to commence on the sixth day of September next.

Any further information which may be required can be obtained on application to the Deputy Postmaster General.

A. WOODGATE, D. P. M. G.  
General Post Office,  
Halifax, 10th July, 1849.

## Young Ladies' Academy.

Under the direction of the Ladies of the *Sacre Cour.*

## 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 Cour* 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 PASCOP, 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.

### SEDGLEY PARK.

I first paid a visit to this time-honoured establishment in 1847. At that period the Rev. Henry Smith, son of Mr. H. Smith, Cannon-street, in this town, was president. He is now a monk of the Cistercian Order at the Monastery of Mount St. Bernard, in Charnwood Forest, Leicestershire. The name of Sedgley Park had long been familiar to me: I heard of its fame, and had had for my school-fellows several good and virtuous youths, who there received the early rudiments of their education. My first, no less than my second visit last week, was a source of no small gratification to me. I was delighted with the hospitality shown me, with the kindness and affability of the superiors, the personal attention and civility of the masters, their zeal and earnestness for the moral and intellectual improvement of their pupils, and the respectful demeanour and orderly training of the pupils themselves. The school at present numbers 122 scholars, of whom fourteen are from this county, and out of the number five carried away prizes at the late exhibition, viz., William Horn and Richard Duckett, Preston, James Fisher, Blackburn, Richard Holden, Brownedge; and William Henry England, Liverpool. Silver medals, for good conduct, were awarded to George Heveringham, and George Taylor Smith. The exhibition, which passed off with considerable eclat, was closed with the distribution of prizes, and the song of "Dulce Domum," "Home, sweet home," with which the old walls sounded to the echo. The "Park," as a school, is of ancient date, established at a time when scarcely a Catholic school was to be found in England. It was first begun at Betley, near Newcastle-under-Lyne; was thence transferred to Sedgley Park, two miles from Wolverhampton, and opened on Lady-day, 1763. The Revs. Hugo Kendal and Thomas Southworth, his nephew, both Lancashire men, the latter a native of Salmesbury, and a descendant of the family of the Southworths, of the Higher Hall, were its first presidents. The present president is the Rev. James Brown, formerly prefect of studies at Oscott College. He succeeded the Rev. Henry Smith. The "Park" prides itself on being the cradle and nursery of a long line of Catholic bishops, priests, and men distinguished for learning, and who have risen to eminence and fortune. Of the bishops who there received their first education, were Bishops Milner, Smith, Penswick, Briggs, Baggs, and Wareing, and the number of priests, I believe amounts to more than 200. The Rev. Rowland Broomhead, so celebrated in his day in Manchester, was one of the earliest of the Park students. Dr. Crathorne, so well known and remembered in this county, was also here educated, as was the Rev. John Chetwode Eustace, author of the "Classical Tour" besides a number of other illustrious and distinguished persons.—B. Preston.—*Preston Guardian*.

### CHOLERA PREVENTIVES.

The following notice has been published by order of the Sanatory Committee of New York, under the sanction of the Medical Council: Be temperate in eating and drinking. Avoid raw vegetables and unripe fruit. Abstain from cold water when heated, and above all from Ardent Spirits, and a habit have rendered them indispensable, take much less than usual. Sleep and clothe warm. Do not sleep or sit in a draught of air. Avoid getting wet. Attend immediately to all disorders of the bowels.

**REMEDY FOR CHOLERA.**—Dr. Newton, of Cincinnati, communicates to the Gazette of that city, a preparation for the cholera, prescribed by his friend, Dr. King, which he recommends to the attention of the public. The preparation is composed as follows.

"Of well and properly prepared charcoal, two parts, sublimated sulphur, one part, super-carbonate of soda, one part. The articles to be well and thoroughly mixed and triturated together. Of this mixture from ten to sixty grains are to be given in mucilage or albumen every 5, 10 or 20 minutes, as the urgency of the case requires, to be continued until relief is obtained, after which it is to be given every 3 or 4 hours; as a preventive of cholera, half a teaspoonful should be taken as above, every morning: it purges, the quantity must be lessened."

**TESTIMONIAL OF RESPECT.**—The Clergy of the Diocese of Boston, at their last meeting on occasion of a spiritual retreat, unanimously resolved among themselves to present to the Right Rev. John Bernard Fitzpatrick, Bishop of Boston, together with the expression of their high regard for his personal character and

eminent virtues, some lasting memorial of the sentiments of esteem and admiration entertained by the whole body of the clergy, for the dignified and amiable tone which marks his intercourse with them, and the wisdom and the ability by which his Episcopal government is pecuniarily distinguished. A competent person was engaged in Europe to aid in the accomplishment of this resolution. The views of the Clergy having been satisfactorily carried out, on Thursday, May 31st, the Reverend gentlemen who had acted as a committee for the purpose, and as many other priests of the Diocese as could without detriment to their flocks, met together at the Episcopal See, to the number of twenty five. The aged and esteemed Father French who will soon celebrate the fiftieth anniversary of his ordination to the sacred priesthood, presented to the Bishop the expression and testimonial of the sentiments of all the clergy of his Diocese towards him, as their beloved Superior and venerated Pontiff.

The offering consists of a grand folio Pontifical in four volumes, the largest and most complete to be had in Europe,—such as is used on the most solemn occasions in Rome—a Missal encased in "Vermeil," with various emblems in gold and silver, in the finest taste, and most elaborate style—a Bell,—the Bugia,—the cruets and stone, all in silver and gold of truly admirable Parisian workmanship—a basin and ewer of solid silver, embossed with much skill, and richly gilt, and of size and proportion that might deserve the name of magnificent, and a beautifully designed and perfectly finished Crosier, of silver, richly gilt, (vermeil,) inlaid with precious stones, all of them of great beauty, and several of them of value as gems.

Besides the gratification which must be afforded to the beloved prelate by this expression of universal confidence and respect on the part of the clergy of his Diocese, the Catholic community will not be less rejoiced on knowing it than edified and instructed. The splendor brought around the Episcopal Throne and functions, which the pre-eminently august nature of the Episcopacy renders far from unbecoming, or out of place, will not appear to the eyes of the faithful solely as the lustre of gems and of gold. It will always be to them a shining proof of the harmony and love that bind all their pastors in unity of sentiment as well as of Faith to the worthy Chief Pastor whom the Holy Ghost has appointed over this portion of the Church.—*Cath. Observer*.

**TORQUAY—One Step More to Rome!**—Recently, the reverend curate, who is nicknamed "Mary Coghlan," because he sweeps and cleans the "sacred" part of the Church, gave notice that *matins* will be said at seven and a half o'clock on Sunday morning next, and the holy communion administered at eight, being Whitsunday. After the sermon, and before praying for the Bishop, this same curate, Coghlan, delivered the long, but usually neglected exhortation, earnestly calling upon sinners (especially those of any magnitude) to come to him, "or some other discreet person, being a minister of God," and "confess, their sins, so that he, or such other discreet person, might grant them 'absolution,' and fit them to partake of the communion.—*Western (England) Times*.

### THE SIEGE OF ROME.

After the successful attack on the bastions in front of S. Pietro in Montorio, on the night of the 22d, when three breaches were carried by assault, nothing of importance took place for several days. The chief engineering officer declared that he would not sacrifice the principles of science to any temporary convenience, and that the position which denominated the city must be secure before any other operation be commenced. S. Pietro in Montorio was exactly the position he required, and no assault could safely be made until it, with the batteries that assisted it, were under French control; and though the army might be decimated by fever, or Rome be pillaged by the mob, nothing could be done whilst any part of the Janiculum was in the hands of an enemy. The assault in question seems to have been a brilliant affair.—At ten o'clock, and the most solemn silence, three columns of attack, each consisting of 200 grenadiers, flanked by 100 light troops, and followed by three divisions, of thirty men each, of sappers and miners, mounted the broken wall and gained a firm footing. Their ascent was not at first perceived, but the alarm was speedily given, and the Romans on the top of the breach and on the side parapets poured in several volleys of musketry. The column of attack nobly pushed on their way, and in a

short time full possession of the ground was obtained where the breaches had been made in bastions No. 6 and 7, and in the curtain uniting them. The grenadiers carried everything at the point of the bayonet, and secured as many as 106 prisoners, the loss in killed and wounded on the part of the garrison not being yet ascertained. At eleven o'clock the position was won, and instantly 300 men, each carrying a gabion, a shovel, and pick, set to work, and in a very short time the safety of the troops was assured. The assault on the breaches was facilitated by two diversions of the line—the first by one battalion, one squadron of cavalry, and four pieces of artillery, between the Porta S. Paolo and the Porta S. Giovanni, and the second with three battalions, at the Porta del Popolo, in the direction of the Villa Borghese. These false attacks, which were fully supported, ceased as soon as the lodgment in the breach was effected.

On the 24th, 200 country waggons sent up to bring provisions to the camp, were lodged at Gaeta, all of which had been taken, within a few days, carrying wine into Rome for the service of the Triumvirate. It was clear from this that the French were masters of the principal avenues leading to the city on the south, and, from the reports of the carters, that wine and provisions are getting scarce within. The wine seized from these men was all thrown away, as the soldiers, finding it sweeter than their ordinary rations, fancied it was poisoned, and refused to drink it.

A private letter from Rome states that a grand Republican procession, at the head of which marched the Princess Belgioso, had taken place in that city with a view to excite the population to resist to the last. The Princess wore a Phrygian cap, and a black silk gown decorated with red ribands, and harangued the people as she advanced. She was followed by Messrs. Laviron and Pilkes, two Frenchmen, who each carried a red flag, with revolutionary devices, and by Mazzini, Garibaldi, Avezzana, &c. The effect of the demonstration, however, did not respond to the expectation of the revolutionists, the population viewing the exhibition with indifference if not disgust.

Meanwhile General Oudinot's delay has been exciting the greatest discontent in the minds of those in power at Paris, and at length on Monday, after a council of General officers held at the Elysee, it was settled not exactly to recall him, but to send General Bedeau to the camp to examine into the state of affairs, and if necessary to replace Oudinot. General Bedeau accordingly left Paris the same night. This measure would seem, however, to have been hasty, for the very next day, a telegraphic despatch arrived, announcing that a new bastion (No. 8), had been carried on the night of the 29th ult., and that on the next day the Roman Constituent Assembly passed a decree in the following terms—"The Assembly ceases a defence, which has become impossible, and remains at its post. It charges the Triumvirate with the execution of the present decree." At the same time the Commander-in-Chief of the Roman army demanded, at seven o'clock, a suspension of hostilities, and announced the speedy arrival at the French head-quarters of a deputation of the Municipality of Rome.

Not very much mischief has been done, though the *Daily News* makes the most of it. The correspondent of that journal states that more or less injury has been sustained by the "Aurora" of Guido, a fresco in the Palazzo Rospigliosi; the temple of Fortuna Virilis, one of the most esteemed specimens of ante-imperial architecture extant; the Capitol, the churches of Santa Maria in Trastevere, St. Andrea della Valle, St. Carlo in Cathari (containing beautiful frescoes by Domenichino), and St. Cosimato (possessing paintings by Pinturicchio and valuable archives). The different consuls sent in a remonstrance to General Oudinot, but the truth was that he could not help himself. He had the choice of being driven from the breach or driving the Romans from the three batteries which impeded his progress on S. Pietro in Montorio. "In no case," says the correspondent of the *Times*, "has the Commander-in-Chief or the engineer directed shells against the town, and every calculation of distance and strength of powder is made to prevent the vertical fire passing its due limits; but I have no doubt that an occasional shot goes beyond the mark, and I heard the other day of a bomb having fallen on the other side of the Tiber."

Rumours are prevalent of the likelihood that the Pope may be induced, under the influence of Austria, to quit Gaeta and establish himself with the Papal Court at Bologna. The *Bologna Gazette* of the 26th ult., an-

nounces the departure for Gaeta of deputations from the Municipal Council and the Chamber of Commerce of that town, to invite the Pope to honour it with his august presence, and establish his residence there until better times and more propitious circumstances shall enable him to turn to his capital.

### THE PROPAGATION OF THE FAITH

**The Cross.**—This Journal was originated under the auspices of that excellent and pious Institution, the Halifax Branch of the great Catholic Society for the Propagation of the Faith. We again invite the co-operation of our fellow Catholics in this and the neighboring Provinces. We especially court the valuable assistance of the members of the Association for the Propagation of the Catholic Faith. With their powerful aid, our circulation might be double its present amount in the city of Halifax alone, and to bring this useful weekly Periodical within the reach of every one in Halifax, we are anxious that our friends in different parts of the city should assist us in the sale of the Paper. The following have already promised their services in the kindest manner, to promote this religious work, and the Cross can be regularly had from them at an early hour on the mornings of publication. Mr. James Donohoe, Market Square. Mr. Forristall, corner of Brunswick and Jacob Streets; Mr. John Barron, corner of Gottingen and Cornwallis streets; Mr. Thomas Connor, adjoining St. Patrick's Church. Mr. Richard O'Neil, Water Street; Mr. Joseph Roles, Water Street, near Fairbanks' Wharf. Mr. Thomas Thorpe, Dartmouth.

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

### 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 of subscriptions from the country may be remitted to any of the Rev. gentlemen at St. Mary's. July 21.