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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, Galvi. 11.

VOL. I. HALIFAX, FRIDAY, NOVEMBER 21, 1843. No. 39.

Weekly Calendar.

- Nov. 26. Sunday last after Pentecost, S. Silvester, Abbot.
 27. Monday, S. Elizabeth, Queen, Widow.
 28. Tuesday, S. Gregory III., Pope, Conf.
 29. Wednesday, S. Gelasius I., Pope and Martyr.
 30. Thursday, S. Andrew, Apostle, Patron of Scotland.
 Dec. 1. Friday, S. Didacus, Conf. (from Nov. 13.)
 2. Saturday, S. Bibiana, Virgin and Mart.

LINCOLN CATHEDRAL.—THE CHURCH OF ST. BOTOLPH, BOSTON.

The minster is the pride and glory of Lincoln. This magnificent building from its situation on the highest part of a hill, and the flat state of the country to the south-east and south-west, may be seen at the distance of twenty miles. Raised at a vast expense, by the munificence of several prelates, it discovers in many parts singular skill and beauty; particularly its western front, which cannot fail to attract the attention of the most unobservant traveller. And of all the ancient fabrics of this description now remaining in England, no one deserves the attention of a curious inquirer more than this, "whose floor," says Fuller, in his humorous style, "is higher than the roof of many churches." It may be said to be a building proportioned to the amplitude of the diocese; it is justly esteemed one of the most

extensive and regular of its kind, notwithstanding it was erected at different periods, and has undergone various alterations in later times. After the see was removed to this place, the new bishop, Remigijs, according to Henry of Huntingdon, "purchased lands on the highest parts of the city, near the castle which made a figure with its strong towers, and built a church, strong and fair, in a strong place and in a fair spot, to the Virgin of Virgins, in spite of all the opposition from the Archbishop of York, who laid claim to the ground, placing in it forty-four prebendaries. This afterwards being damaged by fire, was elegantly repaired," by that munificent and pious bishop of Lincoln Alexander. The first foundations were laid in the year 1083, by bishop Remigijs, and the building was continued by him and his successor, Robert Bloet. Soon after the death of this bishop, the church is said to have been burnt down about A. D. 1127 and rebuilt by bishop Alexander, his successor, with an arched stone roof, to prevent the recurrence of a like accident in future; and it is stated, that he set his whole mind upon adorning his new cathedral, which he made the most magnificent at that time in England. But though thus rendered pre-eminent for size and decoration, it was made more elegant by St. Hugh of Burgundy, in the time of Henry II. This prelate added several parts, which were then named the New Works. The cathedral church consists of a

nave, with its aisles, a transept at the west end; and two other transepts one near the centre, and the other towards the eastern end: also, a choir chancel with their aisles of corresponding height and with the nave and aisles. The great transept has an aisle towards the east; attached to the western side of the transept, is a gallilee, or grand porch; and on the southern side of the eastern aisle are two oratories, or private chapels, whilst the north side has one of nearly similar shape and character. Branching from the northern side are the cloisters, which communicate with the chapter house. The church is ornamented with three towers; one at the centre, and two at the western end. These are lofty, and are decorated with varied tracery, pillars, pilasters, windows, &c. To furnish the reader with an adequate idea of the dimensions and general size of this structure, we subjoin the following statements, the measurements for which were made by Mr. T. Espin of Louth; and we believe are more accurate than any hitherto published.

The height of the two western towers, is one hundred and eighty feet.—Previous to the year 1808, each of these was surmounted by a central spire, the height of which was one hundred feet. The great tower in the middle of the church, from the top of the corner pinnacle to the ground, is three hundred feet; its width is fifty three feet. Exterior length of the church, with its buttresses, five hundred and twenty-four feet, interior length, four hundred and eighty-two feet; width of western front one hundred and seventy four feet; exterior length of great transept, two hundred and fifty feet; and interior two hundred and twenty-two feet the width is sixty-six feet. The lesser or eastern

transept is one hundred and seventy feet in length, and forty-four in width, including the side chapels. Width of the cathedral, eighty feet; height of the vaulting of the nave, eighty feet. The chapter-house is a decagon, and measures, interior diameter, sixty feet six inches. The cloisters measure one hundred and eighteen feet on the north and south sides, and ninety-feet on the eastern and western sides.

Such are the principle measurements of this spacious fabric; to describe the whole of which would occupy a volume.

The Earl of Burlington, whose taste for architecture gave him the title of the English Palladio, in a question of precedence between the cathedrals of York and Lincoln, gave a decision in favour of the latter; and preferred the west front of it to any thing of the kind in Europe, observing, "That whoever had the conducting of it, was well acquainted with the noblest buildings of old Rome; and had united some of their greatest beauties in that very work." That nothing might be wanting to render this church as splendid in furniture as it was elegant in its decorations. Indeed so sumptuously was it supplied with rich shrines, jewels, vestments &c. that Dugdale informs us Henry VIII. took out of its immense treasure no less than two thousand six hundred and twenty-one ounces of gold, and four thousand two hundred and eighty-five ounces of silver, besides pearls and precious stones of the most costly kind. Also, two shrines, one called St. Hugh's, of pure gold; and the other of massy silver, called St. John's, of d'Alderby; at the same time the episcopal mitre is said to have been the richest in the kingdom. From the time the custom of burying

in churches was adopted till the present, this cathedral has had its share of costly sepulchres; its chapels, walls, and columns have been ornamented or disfigured by monumental records and emblems of mortality. But when the observer views the state of such pious memorials, and compares them with the number and grandeur of those, which history relates to have been here erected in the different periods, he is strongly reminded of the transitory nature of the very exertions made to counteract the obvious ravages of time; and of the ineffectual modes of securing to ourselves or others the meed of posthumous fame, by the pomp of monument or lettered stone. Of many of these tombs not a vestige remains, nor are the places known where once they stood.

“At the reformation,” says Mr. Britton, “for the purpose of finding secreted wealth, and under the pretence of discouraging superstition, many of whom were destroyed. Bishop Holbech and Dean Henneagh, both violent zealots, caused to be pulled down or defaced most of the handsome tombs, the figures of saints, crucifixes, &c., so that by the close of the year 1548 there was scarcely a perfect tomb or unmutilated statue left. What the flaming zeal of reformation had spared was attacked by the rage of the fanatics in the reign of Charles I. During the presidency of Bishop Winniffe, A. D. 1645, the brass plates in the walls, or flat stones, were torn out, the handsome brass gates of the choir, and those of several chauntries, pulled down, and every remaining beauty, which was deemed to savor of superstition, entirely defaced; and the church made barracks for the parliamentary soldiers.”

On the north side of, and connected with, the Cathedral, is the Cloisters, of

which only three sides remain in the original state. Attached to the eastern side is the chapter-house, a lofty elegant structure. It forms a deacon, nineteen yards in diameter, the groined roof of which is supported by an umbilical pillar, consisting of a circular shaft, with ten small fluted columns attached to it; having a band in the centre with foliated capitals. From this the groins issue, resting on small columns on each side. One of the ten sides forms the entrance, which is of the same altitude as the chapter-house. In the other sides are nine windows, having pointed arches with two lights each. Seven of these have five arcades beneath each; and under the two others are four.

“Besides monasteries, nunneries, and other buildings,” says Mr. Britton, “erected for pious uses, Lincoln could boast of more than fifty churches; most of these, however, by the obliterating hand of time, exist only upon record; and the dilapidated state of others tend to remind the reflecting traveller, that devotion was more the characteristic of former than of the present times. Exclusive of the cathedral, eleven churches only now remain, and, over many of these, which are modern buildings, and the sacred use for which they are intended, all furnish the powerful cause of lamentation, that structures so mean, so ill designed, and so puerile in form and character, should ever have been dedicated to the service of the Deity. With regret it must be said, that few of them, either from external grandeur or internal decoration, merit a particular description.”

These sentiments accord with those entertained by Dr. Johnson. “The malignant influence of Calvinism,” he says, in his journey to the Western Isle,

"has blasted ceremony and decency together; and if the remembrance of papal superstition is obliterated, the monuments of papal piety are likewise effaced.

"It has been for many years popular to talk of the lazy devotion of the Romish clergy; over the sleepy laziness of men that erected churches, we may indulge our superiority with a new triumph, by comparing it with the fervid activity of those who suffer them to fall."

The piety of the monks converted the fens of Lincolnshire into habitable lands; and wherever population was introduced, the Catholic religion rendered attendant arts necessary. The county abounds with remains of churches and monasteries, and amongst those which are still standing may be mentioned the church of St. Botolph, Boston.

It is a large, elegant, and interesting pile of architecture; at once an honour to the taste and science of our ancient artists, and to the religious zeal of the people. At what time it was built is not ascertained. Stukely says, that the first stone was laid by Dame Margery Tilney, in the year 1309; and "that she put five pounds upon it, as did Sir John Twesdale, the vicar, and Richard Stevenson, a like sum; and that these were the greatest sums at that time given." It is dedicated to St. Botolph, the tutelary saint of mariners, and is supposed to be the largest church, without cross-aisles, in the kingdom. The nave is extremely lofty and grand; and the ceiling, representing a stone vaulting, is said to be of Irish oak. It consists of fourteen groined arches with light spandrels, which by their elegant curves, intersections and embossments, produce a beautiful effect. The upper part of

the nave is lighted by twenty-eight clerestory windows, between the springs of the arches. Beneath these, and on each side of the nave, is an aisle; the roofs of which were formerly lined with flat ceilings, divided into a great number of compartments, each ornamented with historic painting; but these becoming impaired, were replaced by ceilings, in some degree corresponding with that of the nave.

The chancel, which is spacious and lofty, has on each side ranges of stalls, the seats of which are ornamented with grotesque carvings, and over these formerly were canopies, highly embellished with foliage and fret work. The altar is of oak, in the Corinthian order, which, though beautiful, must disgust the eye of taste, as not being in unison with the style of the building.

It is a received opinion, that the tower was built after the model of that belonging to the great church of Antwerp; and comparing it with the print of that structure, drawn and engraved by Hollar, there is evidently a great similarity. It is peculiarly handsome, and measures two hundred and eighty-two feet in height. The shape and altitude of this part of the structure, with extreme richness of the tracery, windows, buttresses, pinnacles, lantern, &c. conspire to render it an object of general attraction and admiration. It may, perhaps, without depreciating other similar edifices, be pronounced the most elegant tower in England. It is divided into four stories, exclusive of an ornamented basement. In the lower tier are three large windows, full of millions and tracery. In the next story there are two windows on each front, with ogee canopies; and above these is the third story, having one large window in each front. This division is crowned with

a parapet, embattled wall, and an octangular lantern, which has a window in each face, and is connected with the corner pinnacles by flying buttresses. The length of the church, from the western door in the tower to the east wall in the chancel, is two hundred and ninety feet, and the breadth of the nave and aisles ninety-nine feet.

THE CONVENT OF MOUNT ST. BERNARD.

"I beheld
A convent near, and my heart thought that they
Who did inhabit there were ho y men.

Happy the dwellers in this holy house,
Where quiet with religion makes her home;
And ye who tenant such a goodly scene,
Must needs be good."

In the centre of a narrow defile, the convent of the grand Saint Bernard shows itself to the traveller like a port in a storm. There I was received by the pious monks, with a warmth and sincerity that could not have been surpassed, had the object been their dearest kinsman. In a moment my snow-encrusted clothes were taken off; and dry-linen, with a complete change of dress, enabled me, amid many congratulations on my safe arrival, to sit down, with comfort to supper in the refectory. It was a "meagre day," and, consequently, we had no delicate cheer; but exercise and toil had sharpened my appetite, and the plainest food to me seemed delicious. A few short prayers repeated by all the monks, preceded and followed this meal; after which, at an early hour, I was conducted to my cell; where an excellent bed completed the measure of the days enjoyment; and there, regardless of the storm which raged without, I soon fell asleep. I did not dream of a guard with

"Into such a sleep as wont to shed
Oblivion on the weary head,
After a toilsome day."

The convent of the grand St. Bernard is built upon the banks of a small lake, at an elevation of eight thousand and seventy-four feet above the level of the sea, a height at which, in the old world, no other habitation is known to exist. The winter there lasts nine months; and even in the very height of summer it often freezes. The winds, confined in the narrow defile that encloses the convent, blow almost uninterruptedly, and with such violence, as sometimes to raise whole mountains of snow, and darken the atmosphere with its flaky clouds. Seldom, indeed, is a clear sky enjoyed there; in general, dark vapours envelope the mountains, and veil the convent in impenetrable obscurity. Under shelter of the neighbouring rocks, the monks have formed several small gardens—miserable gardens indeed,—producing, by incessant attention, a few wretched herbs by the month of August. All the necessaries of life are brought, at a great expense, from the neighbouring valleys. At the western extremity of the lake is a small plain, on which formerly stood a temple consecrated to Jupiter. The mountain itself was called Mons Jovis, until that appellation was lost in the name of its celebrated founder.

The convent of St. Bernard is open to all travellers, without distinction of age or sex, country or religion. On them the ecclesiastics lavish all their assistance, and bestow all their consolations; seeking no other recompense for their cares, no other indemnity for their expenses, than the throbs of conscious self-approbation, which such a life cannot but ensure. During the summer, the passage of the mountain is always

practicable and safe; but when the snows begin to fall it is extremely hazardous. The severity of the cold, the density of the fogs, and the frequency of sudden whirlwinds, are not the only dangers to be feared; every moment the traveller runs the risk of being swallowed up by an avalanche, or precipitated into some hidden abyss. The number of persons who cross the grand Saint Bernard every year is reckoned at from fifteen to twenty thousand: it is principally frequented during the fairs of Lombardy, or when either side of the Alps happens to experience a scarcity. The convent is calculated to accommodate from twenty-five to thirty of the higher class of travellers, and about three hundred of an inferior degree. The former have excellent apartments and single beds; the latter sleep in two large saloons, containing a great number of litters. From the month of December to that of May, two domestics called maronniers, daily descend the mountain to a certain distance; the one towards the Valais, the other towards Piedmont. They carry a small quantity of bread and wine, and are accompanied by large dogs, trained to discover the path through the midst of the snow, and to hunt out tracks of strayed travellers. When the maronniers do not return at their usual hour, or when a traveller, more fortunate than his companions, reaches the convent and announces their distress, the ecclesiastics themselves, armed with long iron-shod poles, sally forth amid the snows, and hurry to the relief of the distressed wanderers; they re-animate and support their drooping spirits and frames; advancing before them, clear a passage through the snow; and not unfrequently carry them by turns on their shoulders. The acuteness and the courage

of the dogs are, however, most conspicuous when in quest of travellers, surprised by an avalanche. If the victims of these mournful accidents be not too deeply buried, the dogs discover them by scent; but this instinct not being sufficiently powerful to enable them to penetrate far through the snow, the monks supply the defect by sounding, with their long poles the suspected places. When, from the nature of the resistance, they have reason to suspect that a human body is touched, they quickly clear away the snow, and often have the happiness of restoring life to unfortunates, on whom, but for them, light and life had closed for evermore. In triumph they carry them to the convent, and there cherish them in their bosoms as long as wearied nature requires their care. Yet, these are men, who if they should venture, henceforth, to visit Great Britain or Ireland, would be declared by a law enacted in 1829, guilty of a misdemeanour.

B G.

CONSECRATION OF THE RIGHT REV. DR. OLIFFE.

Sunday the consecration of the Right Rev. Dr. Oliffe, as Bishop of Milene in partibus and coadjutor Vicar Apostolic of Bengal, took place in the Catholic Cathedral. It was an affecting, a solemn, and a gorgeous ceremony. It was conducted throughout with the strictest adherence to the rite, and it was invested with a more than ordinary degree of interest, as well on account of the youth of the Right Rev. Dr. Oliffe, he being not fully thirty years of age, as of the distant mission to which he is about devoting his zeal, intellect, and piety, as from the fact of his being a townsman, who, though

absent some years, is still affectionately remembered as having given evidence in his earliest days of the possession of a gentle suavity of disposition united to brilliant talents, combined with profound humility, and an unextinguishable ardour for religion. His elevation to the high dignity he has attained is justly regarded as the bright guerdon of solid merit, learning, and unquestionable zeal and virtue. The Cathedral was fitted up in the usual way with a church appointed for consecration. Two chapels were prepared—a larger for the consecration—a smaller for the elect. The former was at the great altar of the Cathedral, which, with its numerous lights, its beautifully executed carvings, and its gorgeous ornaments, had a most imposing effect. The latter was at the altar at the epistle side of the Cathedral, which shone with a profusion of lights and which was decorated in the most becoming manner. The procession from the Sacristy commenced about twenty minutes past ten o'clock, and consisted of acholytes, clergymen of the city and neighbourhood, chaplains, the Bishop Elect, the Assistant Bishops and the consecrating Bishop—the Right Rev. Dr. Murphy, Bishop of Cork. The assistant bishops were the Right Rev. Dr. O'Connor, Bishop of Pittsburgh, the Rev. Mr. Hayes, O.S.A., chaplain; the Right Rev. Dr. Egan, Bishop of Kerry; Rev. Mr. Cunningham, chaplain; the Right Rev. Dr. Crotty, Bishop of Cloyne; the Very Rev. Mr. Hogan, O.S.F., chaplain, and the Right Rev. Dr. Haly, Bishop of Kildare and Leighlin; the Rev. Dominick Murphy, Chaplain; the Very Rev. Mr. Cronin, O.S.A., was chaplain to the Bishop Elect. Among the other dignitaries and clergymen present were the Very Rev. Theobald

Mathew, the great Apostle of Temperance, the Very Rev. M. B. O'Shea, P. of St. Peter and Paul's. The number of the clergy were necessarily limited in consequence of their being obliged to attend to their respective churches and chapels; and other prelates were expected but were unable in consequence of unavoidable engagements to attend. After a portion of the ceremony of consecration had been gone through, and the gospel sung by the Deacon, the Rev. Michael O'Sullivan, who conducted the retreat for the Right Rev. Dr. O'Lea, ascended the pulpit and delivered a sermon, which, though short, was singularly beautiful and appropriate. The reverend gentleman took his text from Revelations, 21st chapter, 3d verse:—"And I heard a great voice from the throne saying, 'Behold the Tabernacle of God with man and he will dwell with them, and they shall be his people, and God himself with them shall be their God.'" The imposing ceremonies having concluded, in the evening the Right Rev. Dr. Murphy entertained the newly consecrated prelate, and assistant bishops, and a large party at the episcopal residence.

Michael Luony, of Cahirciveen, carpenter, being rather suddenly taken ill, received the rites of the Catholic Church last week from the Rev. Edmond Fitzgerald, the excellent Catholic Rector of Cahirciveen. This man, about two years ago, apostatised from the religion of his fathers; but when he thought, as many others did, that death was about to summon him before his God, he preferred dying a member of a religion established by God, than of the church established by law.

Rev. Dr. Miley has left town for Waterford, where he is to advocate the establishment of a Prepository Novitiate for the Religious Brothers of the Christian Schools on Sunday next.

CEYLON—NEW CATHOLIC BISHOP.—The last Ceylon papers state that the Dean of Maynooth (Very Rev. Dr. Russell) has been appointed by his Holiness the Pope to the Catholic bishopric of that island, and that the very reverend gentleman was about to join his appointment, accompanied by ten or twelve clergymen.

ROME.

ATTEMPT TO ASSASSINATE HIS HOLINESS.—A physician remarkable for his wooden leg, who is a great revolutionist, being driven desperate for want of money, attempted to obtain access to the Pope; being induced to retire, he fired a pistol in the court as he withdrew, which happily did no mischief. Next day he returned and penetrated into the palace so far as the apartments of Caetanino, the Pope's valet, who had him arrested. A loaded pistol was found in his possession.

SPAIN.

THE WOES OF SPAIN.—The letter from Cordova, in the *Catolico* of the 4th inst., feelingly deplores the dreadful evils that have fallen on Spain, and rightly intimates that the Babel and confusion of ideas and principles, the shadowy substances (felt only in the cold and darkness they occasion) of the Governments that have tumultuously succeeded each other, "the bombardments of Barcelona, Reuss, and other places, the misery that devours us, the anarchy that destroys us, and the other so great calamities that gnaw our very

vitals, appear to the true Catholic only the commencement of that vengeance of heaven which the Divinity is yet to pour in full measure over the persecutors of His beloved spouse—the Church; a vengeance which will repeat the fulfilment of the prophecy delivered over Jerusalem by Him who, though he is the Ancient of Days, is yet ever young—"Non reliqueris?": "There shall not be left one stone upon another that shall not be destroyed." Ay! and what remedy for this desperate soul sickness has the present Government prepared? Forsooth, a decree of amnesty, which does not include the prelates and clergy, illegally and unjustly separated from their residences; a cruel ministerial order for the absolute sale of ecclesiastical property against the national will; a decree (unfulfilled of course, like all the rest of their promises) to appropriate one third of the product to the support of the clergy and the necessities of the Church; and many other mighty things they have in store—spoken with that voice that crushes and bears down the cedars of Lebanon.

THE LIBERALS AND THEIR LIBERALITY.—A manifesto was published at Palencia on the 15th ult. (says a correspondent of the *Catolico*, at Osorno, in the province of Old Castile), which displays the spirit of the Liberals. Every candidate who supports the Catholic religion, &c., has been received by all the honorable men, and by all the Liberals of this city, with the greatest indignation and even horror; for the greater part of the men who figure under that claim are of fatal memory as advocates of the most pure and unadulterated absolutism; whose objects are to re-establish that unjust contribution, "the tithes," to mulct the labourer, to

re-establish the pillars, to restore their property to the clergy, to plant again the iniquitous tribunal of the Inquisition; to plunge the country into misery and ignorance, and, in due, to erect in every square, and street, and lane, a place of punishment for intellect, generosity, and innocence. Up, Liberals, up! Let us swear to die rather than be slaves!" You may vote, that is to say, for Pizarro or Zerbano, who batter Christian cities like the Infidels; you may vote for a Jew, or an Athiest, provided they be Liberal; but have nothing to do with a Catholic Christian, who has every thing to forgive, and who is capable of such forgiveness.

PERPETUAL ADORATION.

TO THE EDITOR OF THE TABLET.

Sir—in your notice of an article in the last Dublin Review, "Minor Rites and Ceremonies," you, in unision with the spirit breathed in that article, expres a wish that the suggestion of the article might be realised in England. why should it not? Why are our Churches in England deserted from morn'till night? Because the doors are shut and the people cannot get in. Let the doors of the churches be opened at all hours of the day, and let the people be told that in their morning walks and evening lounges they might as well take the Church in their way, and I feel confident that adoration and reparation will soon become almost perpetual. I know of a case in point. In my rambles in Derbyshire I lately paid a visit to the romantic village of Glossop, and there I was delighted at finding an humble and yet truly zealous

attempt to revive among the people something of that holy spirit and zeal which warmed the heart of Mechtildis.

There is established the confraternity of the Blessed Sacrament. The confraternity numbers only about forty members as yet. In addition to performing the duties of associates, the members engage, in rotation, to spend one hour every day before the Holy of Holies. Thus one hour of adoration is secured every day. The list of those that are to adore during each day of each week is posted to the church every Sunday, so that each member knows his day. When he cannot attend he must find a substitute. The other associates are exhorted to come and adore at other times besides "their turn;" the church doors are opened from seven till dark, and the church is seldom deserted for any length of time. Were something of the kind adopted in every congregation, the Almighty would cease to be a God hidden and unknown. If one hour in each day can be secured in a small place like Glossop, why should not every hour of the day be filled up in large congregations, where hundreds might easily be found not only willing, but desirous to spend one hour weekly (many would do it daily) in the society of Him whose delight it is to be with the children of men. Let something like the above plan be adopted in every congregation in England, and the suggestion so eloquently enforced by the author of "Minor Rites and Ceremonies" will soon be realised.

With much respect,

AN OLD ASSOCIATE OF THE CONFRATERNITY OF THE BLESSED SACRAMENT.

From the Newfoundlanders November 9, 1843.

At a meeting of the Roman Catholics of this Town held on Sunday last, for the purpose of offering a tribute of respect to the Right Rev. Dr. Fleming on the occasion of his intended departure for Ireland.

The Hon. P. Morris was called to the chair, when several Resolutions were passed which are embodied in the following

ADDRESS.

My Lord,

The Catholics of St. John's have learned with unfeigned regret that it is your Lordship's intention once more to peril a life so dear to your venerated Congregation, by hazarding a voyage across the Atlantic at this inclement season to further the interests of this mission, and therefore do they esteem it their imperative duty, prior to your departure thus to tender to your Lordship the sincere meed of their respect, reverence, and attachment.

Every succeeding year, My Lord, your indefatigable zeal, and untiring exertions to spread around you the blessed influences of Religion,—your renewed activity, and the constant sacrifices you are making for our spiritual and temporal welfare, afford additional and powerful motives to awaken our esteem and love, our confidence and affection—a zeal and activity, exertions and sacrifices that are rapidly producing their result—the wide spread of true Religion.

Accept, therefore, my Lord, this respectful tribute of the gratitude, the affection and unbounded confidence of your Congregation—their humble and ardent prayers, which are and shall be, offered to the Divine Giver of all good for your Lordship's happiness both in this life and in eternity, and for your speedy and successful return to your afflicted people.

(Signed)

Patrick Morris, Chairman,
Walter DeKon, Secretary.

REPLY.

GENTLEMEN,

I accept with gratitude the expression of your attachment because it is sincere and when I reflect upon the assistance I have received from the people in prosecuting the great work we have accomplished—and which we hope soon to complete—when I reflect how powerful a stimulus to exertion has been that untiring zeal that you have always manifested in God's service, I am filled with the happiest anticipations of the future, because from a people animated by these holy dispositions, I can be assured that nothing that would warrant fear; and I hope the day is not far distant when, through your in-

strumentality, the praises of the most High will be lifted up by the Minister of Religion in every cove and harbour in the Island.

In alluding to the sacrifices I have made for my people you have vastly overvalued them; no material would I have done but to return to them some of that which they had granted me freely and generously, and the advantages have resulted—and great advantages I will admit have been the result, to them and not to me. The praise is due. I only ask you my dear friends to attribute to me one merit more, and that is that it is my ardent and earnest desire, if God bless me with the power, to promote the temporal and eternal happiness of the people of Newfoundland, whom he has committed to my spiritual guardianship. This wish, believe me, is the spring and motive of my every act, and to the accomplishment of this shall every exertion of my mind and body be devoted. In bidding you farewell my friends, I beg of you once more to accept my thanks for the flattering manner in which you have testified your confidence in me, and believe me I shall not cease to return it by imploring Him to whom it is given to confer upon the just their reward—to watch over, guide and protect you and your families here, and to bless them eternally hereafter.

✦ MICHAEL ANTHONY FLEMING.

From the Register.

ST. PATRICK'S CHURCH AT THE NORTH
END.

On Sunday last at the close of High Mass at St. Mary's, the Bishop addressed some forcible observations on this subject, to the Catholics of Halifax, which we trust will produce a speedy and practical effect. Inasmuch as we are to judge from the result of our observations throughout the year, it would seem to be a matter of great importance to the Catholics of Halifax to express their trust and confidence upon two matters. The theme of the Bishop on Sunday was calculated to rattle every Catholic heart. He reminded us of the progress of Catholicism in Halifax for the last forty years. He paid a well merited compliment to the learning, piety, and zeal of the excellent Doctor Burke and the Clergy and I say who assisted him in the construction of the beautiful Cathedral of St. Mary. He dwelt on the progress of our Holy Religion during the past year, cit-

withstanding all the obstructions with which we had to contend, and complimented our Catholic fellow citizens on the great manifestations of Faith which they had exhibited to America and Europe.

Dr. Walsh also announced the gratifying intelligence that the Church at the North End which is to be dedicated to the illustrious Apostle of Ireland, and which was purchased in January last for £1500, will come into our possession before the close of the present month.

In order to liquidate the sum now due upon the Church, and to enable him to make such alterations as were necessary to prepare it for Catholic service, the Bishop called upon all those who had not yet paid up their subscriptions, to contribute their mite without delay to this good work, and thus to complete in the same noble spirit what they had so happily begun. His Lordship also dwelt upon the gratifying fact, that most valuable assistance was promised to Nova Scotia this year, by the Association for the Propagation of the Faith, and exhorted the members and collectors of that truly Catholic Institution to redouble their exertions in the cause of Religion.

The appeal of the Bishop in behalf of the Church of St. Patrick, will not be made in vain. More than Twelve Hundred Pounds have been already subscribed by the Catholics of Halifax for this purpose, and we know there is spirit enough amongst them to repeat the sum if necessary. Fortunately the acquisition of St. Patrick's in its present state will save the community a very large sum. However, the small amount that is now necessary should be given promptly and cheerfully, as we have no doubt it will. The Collectors of St. Patrick's are requested to bestir themselves in their respective wards.

If the Jews manifested such pious zeal in the construction of the Ark of the Covenant, shall Christians under the law of grace and love be indifferent to the erection, or suitable decoration of the temples of the living God, which are as far superior to the Ark, or Jewish Temples, as the New Dispensation is

to the Old, the reality to the figure, or truth to its shadow? Shall the sanctuary of the Lord remain unfinished, whilst any of his servants possess these means, with which He alone has blessed them? Shall the gracious promise of God to dwell in the midst of his people be ungratefully slighted by them? What greater proof of irreligion or tepidity, than to refuse a suitable dwelling for the Lord of Hosts, and a tabernacle for Him, who though "the Heaven of Heavens cannot contain Him," (2 Paralip ii. 6), "shows down the Heavens, and descends," (2 Kings ii. 10), to abide on earth through his love for man?

But the Catholics of Halifax who have accomplished so many wonders in the year 1843, for the promotion of their religion, will not expose themselves to the reproach of having left unfinished this sacred work of the Lord. They will contribute each according to his estate, and will earnestly solicit the contributions of others. The dollar of the poor man, when thrown into the treasury of heaven, will not fail to receive, as well as the large subscriptions of the rich, a most abundant recompense from that All-seeing and Just Judge of mankind who so highly valued the widow's mite, and who will not suffer a cup of cold water, given in honour of his name, to go without its reward.

Let all, then, combine in the glorious work. Every offering, however small, in aid of Religion, and each subscriber to the Feast of the Most High, may justly say with the Royal Prophet: "Lord, I have loved the beauty of Thy House, and the place where Thy glory dwelleth" (Ps. xxv. 8).

THE BISHOP OF CINCINNATI.

When the Caledonia arrived here on Saturday morning, the Right Rev. Dr. Purcell, Bishop of Cincinnati, who was a passenger, availed himself of the opportunity of his brief stay, to offer the Holy Sacrifice at our Cathedral. He afterwards visited and spent some time with Bishop Walsh, who accompanied him to the Harbor when returning its voyage to Cincinnati. Per-

cell is in excellent health and spirits, and we congratulate his devoted flock on his return to his Diocese. He seemed greatly delighted with the appearance of St. Mary's, and with what he witnessed and heard of the progress of Catholicity here. We may add that Bishop Percell is an Irishman, and a thorough going Republican.— His Journey to Europe was connected with the interests of religion in his vast Diocese. May he arrive in safety among the happy people who have so long reaped the fruits of his Apostolic labours, and long live to secure new triumphs for our holy Faith!

PURGATORIAN SOCIETY.

The number of Associates increases every day. We understand the Bishop is getting the Office of the Dead printed in English, together with the Rules and Admission Cards for the Members. We may therefore expect to see this Charitable Society in full operation very soon, and offering a holy violence to heaven in behalf of the suffering souls in Purgatory. Perhaps it may not be amiss to subjoin a passage from the decree of the last General Council of the Catholic Church on this important subject:— "Whereas the Catholic Church, instructed by the Holy Ghost, has, from the sacred scriptures, and the ancient traditions of the Fathers, taught in the Holy Councils, and last of all in this (Ecumenical) Synod, that there is a Purgatory, and that the souls therein detained are purified by the suffrages of the faithful, but more particularly by the acceptable sacrifice of the Atonement, the Holy Synod enjoins all Bishops diligently to provide that this sound doctrine of Purgatory, handed down by the Holy Fathers and Sacred Councils, should be held by the Faithful of Christ, and taught, and every where preached."—Council of Trent, Session XXV.

Dr. Jean-Baptiste, Bishop of St. Louis, U. S., recently died at Rome. His Holiness, who had a devoted affection for his excellent Prelate, was preparing to honor him with a visit on his sick bed, when he heard of his demise. He directed

that every honour should be paid to his memory. Six Bishops and the singers from the Papal Chapel attended at the Office and High Mass for the repose of his soul which were celebrated under the direction of the Propaganda at Rome. Dr. Ross succeeded by his Condolence, in Peter H. being an Irishman brother of the talented and zealous Bishop Kenrick of Philadelphia.

ST. PATRICK'S CHURCH.

The following Subscriptions for the Church at the North End have been received by the Rt. Rev. Dr. Walsh:

Mr. Robt. Hogan, No. 2 Ward 3 WARD.	£2 12 6
Mr. Alexander Bonin, Do. Do.	1 0 0
Mr. Joseph Quinn, Do. Do.	2 10 0
Mrs. Ann O'Connell, No. 3 Ward.	2 0 0
Mr. James Dowling,	1 0 0
Mr. Richard Ryan,	7 3
Mr. Daniel Maguire,	5 3
Miss Ballhair,	1 0 0
Anne Nugent,	1 0 0
Miss McSweny,	5 3
Dorothy Cady,	5 3
Mr. Edward Daly,	2 10 0
Mr. Peter Morrissey, Ward 3.	10 0 0
Mr. Wm. Cavanagh, Do. Do.	1 0 0
Mr. M. L. Bowen, Do. Do.	1 1 4

It is particularly requested that all those who have not yet contributed, will forward their subscriptions as soon as possible.

Halifax, November 22, 1870.

THE ENGLISH CONVENT AT BRUGES.

From a Correspondent of the London Tablet.

Having been at Bruges at the period of our gracious Queen's visit to that ancient and pre-eminently Catholic town, it has been subject of regret to me not to have as yet observed in any paper the particulars of her Majesty's visit to the English convent there, so long and justly celebrated; and as such an account must be particularly acceptable to many and highly interesting to more of the readers of your extensively circulated Catholic journal, perhaps these few particulars may not appear unprofitable.

It was rumored for some days that the English convent was among the establishments her Majesty intended to visit, but it was not until

the morning of the 15th ult. that the Burgomaster, the Baron de Bellechy, sent an express to the ladies, informing them of her Majesty's intention to honour the convent with her presence.

After breakfasting at the Hotel de Ville, where the Abbe de Foere, the director of the convent, was presented to her Majesty, and visiting some among the very many interesting churches and institutions of the town, the illustrious visitors reached the convent at a little past three. The arrangements for their reception in this abode of cheerfulness and peace, were extremely neat, though simple. Orange-trees and evergreens were tastefully placed upon and about the great gates opening into the court, across which carpets were laid down, and "Victoria" ingeniously inscribed in bright dahlias of various colours at the entrance of the enclosure. The favoured few invited to avail themselves of this opportunity to visit the interior of this vast and magnificent establishment were drawn up in the court to receive the royal visitors; and in passing through, her Majesty, who was leaning on the arm of the King of the Belgians, recognised and addressed herself to the Duke of Cambridge, who has a daughter betrothed to the community. The convent choir, singing, was opened, and the royal party, accompanied by Liverpool, Lord Aberdeen, Lady Palmerston, Miss Liddell, the Countess de Saxe, Sir Hamilton and Lady S. joined the choir of nuns, with the civil and military honours, was received by the superior, and conducted to the refectory. The superior, in a pleasing manner, showing us the refectory, and passing through the noble chandelier, and the gallery of pictures, then, in a most judicious and suggestive manner, presented us with a large number of pictures, and during the perusal of each, she explained the various acts of beneficence, and the various ways of benevolence, which the members of the community were engaged in, and which, she said, were the result of the liberality of the ladies, and a result of the influence of the superiors, who, she said, were very desirous, when we had had the opportunity to view the other more numerous, occupied by the community, in the same way, at the entrance of the hall, leading to the refectory. Here she was received by a group of young ladies, some of whom sang, with taste and abundance, some very appropriate pieces, written for the occasion, by one of the members of the community, and adapted to the national air; whilst the others (being from among the smallest of the school) gracefully waved garlands of flowers, and then ushered their royal visitors into the class-room,

where all the young ladies, dressed alike in the summer uniform of white with blue sashes, were ready to receive them. This interesting welcome seemed to afford her Majesty particular pleasure, and she remarked upon the richness and precision of the voices, at the same time graciously bowing and smiling to all. She now returned to the cloisters, and the King of the Belgians referred to his watch, observing that the necessity of their return to Ostend by five o'clock obliged them to hurry away. Their Majesties, however, took a hasty glance at the church, and departed apparently highly gratified with their visit. This was the third visit of the King of the Belgians, whose Queen remarked to the superior, with evident satisfaction, "That it was the second time that she had had the pleasure of visiting her noble establishment." It has, indeed, been always looked upon as among the most interesting sights in Belgium, and has been honoured by the presence of many illustrious personages; among them may be named their late Royal Highnesses, the Dukes of York, Sussex, and Gloucester, the Princess Elizabeth, and her royal consort, the King and Queen of Holland, the Princess of Orange, besides others, and many dignitaries of the Church.

As the royal party were leaving the convent, Prince Albert, who had been enquiring of the Abbe de Foere as to the prosperity of the "Societe de St. Sebastian," to which the reverend gentleman had introduced his Royal Highness on a previous occasion, proposed to her Majesty to step across the street to their pictures gallery, and ancient hotel, to see the bust of Charles II., as also a silver snuff presented by him to the society, of which he was a member, together with his brother, Henry, Duke of Gloucester, who also presented it with his portrait. Her Majesty and the Prince admired this picture, and took, which also contains the signature of the unfortunate Charles. The excellent and talented director of the convent is chairman to the society, and is much and deservedly respected by his fellow citizens of Bruges, for the vast benefits he has conferred upon the town, by the establishment of several most valuable and benevolent institutions, upon a solid religious basis, besides promoting its interests in many other important ways.

After the departure of the royal visitors, their suites the invited guests were allowed to explore their laudable curiosity and visit every part of the house; and I shall ever consider myself fortunate to have been at Bruges when our gracious Queen entered the English convent, for it is a most noble and spacious building, and but few of the convents in England as yet can

vey an adequate idea of real old monastic architecture. The cloisters, one of which is 300 feet long, are paved with black and white marble and are decorated with paintings by some of the first masters, which were much admired by Prince Albert, who particularly noticed one representing the prophets, Nathan and David, by Gerard dell'Norte.

The church, which is justly admired for the correctness of its proportions, and elegance of its details, is of the Corinthian order. It was begun in 1738, and finished in 1759. The nave forms an octagon, which is surmounted by a dome, supported by eight columns. The high altar is esteemed one of the greatest curiosities of the country. It is composed of twenty-two pieces antique Egyptian and Persian marble, and was made and erected at Rome, that the virtuosi might pass judgment upon it. It secured their unanimous approbation, but at the same time their regret at its leaving Rome, as too fine a work for any other place. It is said to have been presented to the convent by Charles II., during his exile and sojourn in the Low Countries. The walls of the church are ornamented with a few choice pictures—one by Rubens, representing the triumph of Christ, is particularly remarkable, and one of the Holy Family, of Raphael's school, also demands notice.

The school is a spacious, airy and commodious building, communicating with the monastery by a beautiful hall. The school and work rooms, refectory, music, singing, and dancing rooms (each professor has a separate one), together with the lofty and particularly airy dormitories, the baths and infirmary, convey a true picture of English cleanliness and comfort. The garden extends over about four or five acres, and in it is a piazza, about 200 feet long and twenty broad, for the convenience of the pensioners in wet or hot weather. It is not only a noble institution, and is justly renowned through Belgium and the adjoining countries (most of the Belgian, and many of the French nobility having been brought up there, for the superior education imparted in it, as exhibited in many of the brightest ornaments in our own and past Catholic generations.

This ancient monastery, so dear to the memory of our Catholic nobility and gentry, as having been the refuge of so many of their relatives during the suppression of monastic institutions in England, is a filiation of the regular canonesses of the order of the Great St. Austin from the English convent of St. Monica, at Louvain. The third superior, and it may be said, foundress, was Mary Austin Bedingfield, who was succeeded in the government of the

community by her niece, Mary Bedingfield, from which period the house has never been without a Bedingfield or a Jerningham. The late superior Mrs. More, was the last descendant of Sir Thomas More. This esteemed lady conducted the community to England during the "troublesome times," where they remained eight years, residing at Hengrave Hall, Suffolk, the seat of Sir Thomas Gage, B. C. Among many who have renounced the brilliant prospects of the world to lead a holy life in social solitude in this convent, may be remarked the name of the principal Catholic families of England.

SPAIN.

THE WOE OF SPAIN.—A letter from Cordova, in the Catalico on the 4th inst., feelingly deplores the dreadful evils that have fallen on Spain, and rightly intimates that the Babel and confusion of ideas and principles, the shadowy substances (felt only in the cold and darkness they occasion) of the Governments that have unanimously succeeded each other, "the bombardments of Barcelona, Reuss, and other places, the misery that devours us, the anarchy that destroys us, and the other so great calamities that gnaw our very vitals, appear to the true Catholic only the commencement of that vengeance of heaven which the Divinity is yet to pour in full measure over the persecutors of his beloved spouse—the Church; a vengeance which will repeat the fulfilment of the prophecy delivered over Jerusalem by him who, though he is the Ancient of Days, is yet ever young—*Non relinquetur*, &c.: "There shall not be left one stone upon another that shall not be destroyed." Ah! and what remedy for this desperate soul-sickness has the present Government prepared? Forsooth, a decree of amnesty, which does not include the prelates and clergy, illegally and unjustly separated from their residences; a cruel and stern order for the absolute sale of ecclesiastical property against the national will; a decree, unfulfilled, of course, like all the rest of their promises, to appropriate one third of the product to the support of the clergy and the necessities of the Church; and many other mighty things they have in store—spoken with that voice that crushes and bears down the cedars of Lebanon.

MADRAS.

Rev. P. Doyne, the Catholic chaplain of Bellary, has sent a memorial to the Board of Directors requesting an advance of salary, declaring fifty rupees insufficient for his support, and that 100 rupees with twenty for church expenses, is

the smallest sum he could live upon.—*Madras Expositor* for June.

Major Pole, commanding Her Majesty's 63d Regiment, upon the entrance of the Rev. Mr. Doyle into the camp, when the men were dying around him with cholera (Mr. Doyle came out to meet the men to the distance of four days' march from Bellary), ordered the mess tent to be given up to Mr. Doyle to perform the offices of Religion in. The Governor General and Sir J. Nicholson refused not only the mess tent, but any tent, to the priests, who went to Ferozapore to administer to the spiritual wants of the army of reserve.—*Ibid.*, July.

We have an account of the death of the Rev. Bertrand, S. J., Superior of the Madura Mission on the 7th of July. Also the arrival at Madras, on the 4th, of the French ship *Le Laborieux*, of six French missionaries; namely, Revd. Messrs. Favre and Deudo, who are to conduct the Chinese college at Penang; Rev. Messrs. Solier and Begoux, who are destined for Cochin China; the Rev. Mr. Journet for Siam; and the Rev. Mr. Verault, who will be informed at Macao on what mission he is to serve. They set sail from Madras on the 19th for Singapore.—*Ibid.*, August.

CHINA.

Extract of a letter from Hong Kong, July 24, 1843:—"There is a splendid Catholic church here, with seven or eight Jesuits, Italian, French and Spanish, and Chinese!! About seven or eight masses every day, commencing at half-past five, the last being about nine. It is a glorious sight on a morning, at a place two years ago, entirely uninhabited—now streets rising and great edifices forming—to see a Catholic church completed, and the religion of the State, the Anglicans left to pray, as they best may, in a mat hut. It is not the best that I exult at, but it is odd, and it augurs little life for so potent a body to be so badly off. But to see in the Catholic Church realised the very dream of Tom Moore, as related in his "Travels of an Irish Gentleman"—to see kneeling on its pulpit areas, a representative of every nation under Heaven—English, Spanish, French, Italian, Portuguese, Irish, Lascars, and various nations of India, in their picturesque costumes, Chinese, &c.; whites, blacks, tawny, copper, and all colours under which the form of man has ever appeared: soldiers and civilians, excites a feeling more than I can express. To behold the altar successively occupied by men of different nations and languages, and to behold all equally interested—equally attentive—equally collected

and busied about the same thing, displays a unity which those who differ from us have no idea of. It shows the wisdom of the Church in adhering to an ancient tongue in her liturgy; for what language would you make use of here, where not two of the congregation can converse with one another."

HEROISM.—The Catholic clergyman in Detroit turned his large school into a cholera hospital, spent of his own property five thousand dollars in fitting it up, and paying for medicine, doctors and nurses; admitted all equally, Protestant and Papist; and, as we understand, even carried to it, on his own back, patients in the blue stage; for which, all honour be to him, and praise from his Sinker, at that day when the praise of man shall be nothing worth. Chancellor Livingston also, if I mistake not, tells the same story with regard to the conduct of the Papist priests in the time of the yellow fever in New York.—[From a review of Mr. Carlyle's "Past and Present," in the (Protestant) *Churchman of Philadelphia*, quoted by the *Catholic Herald of Sept. 21*.]

ANNIVERSARY OF THE LATE RIGHT REV DOCTOR BURKE.

This lamented Prelate, the Bishop of Sion and first Vicar Apostolic of Nova Scotia, departed this life in Halifax on the 26th of November 1822, and his remains were interred in the Cemetery of St. Mary's Church of which building he laid the first stone on the 9th of June, 1820. We understand an office and High Mass for the repose of his soul will be celebrated by the Bishop on Wednesday next, 29th inst., at 9 o'clock, in the Cathedral.

THE CROSS,

A WEEKLY PAPER,

Wholly devoted to the Interests of the Roman Catholic Church,

Is printed and published every Friday afternoon, at the Register office, by John P. Walsh. The yearly Subscription is FIVE SHILLINGS in advance. All letters must be paid for to receive attention.

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