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

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

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

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



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

"There is one God, and one Church, and one Chair founded by the voice of the Lord over Peter. That any other Altar be erected, or any other Priesthood established, besides that one Altar, and one Priesthood, is impossible. Whatsoever gathers elsewhere, scatters. Whatever is devised by human frenzy, in violation of the Divine Ordinance, is adulterous, impious, sacrilegious." —St. Cyprian Ep. 43 ad plebem.

"All of them remaining silent, for the doctrine was beyond the reach of man, Peter the Prince of the Apostles and the supreme herald of the Church, not following his own inventions, nor persuaded by human reasoning, but enlightened by the Father, says to him: Thou art Christ, and not this alone, but the Son of the living God.—St. Cyril of Jerusal. Cat. xi. 1.

**Calendar.**

- DEC. 16—Sunday—III S of Adv com S Eusebius B M sim this year.
- " 17—Monday—St Bernardinus Siena C sem 20th May.
- " 18—Tuesday—Expect of Deliv of B V M gr doub.
- " 19—Wednesday—(Em day) St Margaret Queen of Scots widow sem 10th June.
- " 20—Thursday—St Elizabeth Queen of Portugal W sem 8th July.
- " 21—Friday—(Em day) St Thomas Apost dou 2 class.
- " 22—Saturday—(Em day) St Henry Emp C sem 15th July.

**DEDICATION OF ST. BRIDGET'S CHURCH.**

*From a New York Paper, Dec 3.*

Yesterday, the ceremony of the dedication of this beautiful church took place. As we stated in a former notice, it stands on the east side of Tompkins' square, and corner of Eight street and Avenue B. It was greatly admired by those who attended the service yesterday. It is a triumph of architectural design and execution, reviving those glorious monuments of other days, which are to be found scattered throughout the old world. There is no other church in the city, of the same construction. Handsome as the building is in the exterior, it is only when you enter it that you see its magnificence. It is of the florid gothic style of architecture, and cost, with the purchase of the ground, \$40,000. There are three rows of windows on each side, of beautiful stained glass, and three magnificent ones in the west end. It was designed by Mr. Patrick Keely, an Irishman. It has one fault—but one over which the architect had no control—it is too short, by about 50 feet, for its breadth and height. There is another fault which it has, in common with so many of our churches—wooden spires, which are so offensive to the eye of every European who has seen the beautiful structures of their native land. It is a perfect anomaly; and far better would it be to have no spires, than those gingerbread concerns constructed of wood. It looks like a sort of make-shift—as if there was not money enough to complete the building with the same substantial materials with which it was begun—and the fine effect of the most beautiful of our buildings is thus destroyed. Notwithstanding the intense cold, the church was filled in every part long before the service began; the spacious gallery, which runs around, as well as the body of the building, had scarcely a spot left to stand in, much less to

sit. There were 1,500 tickets taken at the door, \$1 each.

The service commenced at eleven o'clock. The Bishop Right Rev. Dr. Hughes, robed in full canonicals, with his mitre on his head, and Rev. Mr. Loughlin, of St. Patrick's cathedral, V. G. master of the ceremonies, bearing the episcopal crozier at his side, and a number of other clergyman, in their robes—among whom we noticed Rev. Mr. De Luyn, St. Paul's Brooklyn, Rev. John Kelly, Jersey City, Rev. Mr. McKenna, St. James's, Rev. Mr. Deubresse, St. John's College, Rev. Mr. Murphy, St. Peter's and Rev. Mr. Murphy St. John's College, Rev. Richard Kein, the pastor, and Rev. Mr. Farrell, the assistant pastor with the ecclesiastical students of St. John's College as acolytes—all arrayed in the dress proper to the occasion first proceeded around the exterior of the building in solemn procession, and then appeared at the entrance, where they made a short pause, while they chanted prayer. They then proceeded up one of the aisles, the bishop leading, and singing the consecration service from a book he held in his hand, until they reached the railings of the altar. After a short pause there, and another chant, the bishop ascended the altar, assisted by some of the clergy. He then took a silver ladle and dipping it in holy water, contained in a silver pitcher, carried by one of the priests, sprinkled it all around the altar and the walls, still chanting the service. He next proceeded down one aisle and returned back by the other, after making a circuit of the building, sprinkling as he went along. The bishop then, and the entire clergy and acolytes, arrayed themselves around the altar steps, inside the railing, and after chanting another portion of the service, they proceeded to the sacristy. Shortly after the clergy returned headed by the Turkish priest, Rev. Xeres Lazarion, a man of about 45 years of age, of a fine intellectual cast of countenance, and a dignified bearing. He wore a moustache, but not a beard. His features were of the true Turkish type. Assisted by two of the clergy, he then proceeded to chant high mass, which he did in beautiful style. His voice is sweet and musical, and his accent and pronunciation very correct. The performance of the choir was very fine.

The mass having been concluded, Right Rev. Dr. Hughes then ascended a moveable pulpit, which had been wheeled from the side to the front of the altar steps, and reading his text

from the 121st Psalm of David, proceeded to preach the dedication sermon. He said—Certainly beloved brethren, God does not require for his sake that a house should be built which should be called by his name. The glory of all the heavens is God's, the fullness of the earth is his, and whatever man may do, he can add nothing to the majesty and, glory, and infinite happiness of his God. Brethren, we have read of the house of the Lord. It is in connection with it we have the history of our derivation from him as his creatures. There it is our thoughts are lifted up above the earth, and our anticipations go before, to the place where we shall dwell with him for ever and ever. The words of my text are applied by the prophet to the temple which was about to be elevated and consecrated to God by Solomon, his son; but when we contemplate the feeling with which that prophecy was uttered and comprehend its full meaning, we come to the conclusion that it is not restricted to the temple in Zion. No doubt it was the intention of the Psalmist to refer to that temple; but his eye also reached into the future, and, with rapt gaze, beheld that true, one living temple, to which alone the description is applicable, even in its literal sense. We, too, have humbly raised a dwelling to his name; and when we consider the scanty means with which the work was undertaken, we are compelled to acknowledge that this is a monument which demonstrates that faith is not yet extinct upon the earth—a monument of faith that works by charity. It would not be an unusual course, if I were to commence by paying a just tribute, not only to those by whose generous contributions it has been erected, but to those by whose exertions the contributions were obtained—to him who, is the source of the plan—and above all to the pastor, who amidst sunshine and sickness, and his other duties, persevered in the good work with a hope that could not be daunted, till now you see his efforts crowned in this beautiful structure. I might praise him and praise them; but the praise of men is of little account. It is in the praise of God that the works of the Christian are rewarded. Enough for us to know that another temple has been raised to God, to inspire us with some of that enthusiasm that animated the prophet, when he said the tribes of literal Israel, "would go up to the house of the Lord"—which was but emblematical of all tribes and tongues, and

nations, uniting in the supreme worship of the Christian church. There was not in the Jewish temple alone, enough to answer the description of the prophet. What was in it? No doubt, there was in it a magnificence unequalled in the history of religion; but it was in that stage of religion, which though one of great grandeur, was yet but the type and shadow, of the substance that was one day to come. There was in the Jewish temple Aaron's rod that budded, the table of the Lord, and the manna that fell from heaven—all the types of better things. You have now in this building, the true grandeur of the Christian temple, which was foreshadowed by the Jewish. The rod is indicative of the government of the church by a hierarchy; the manna is a emblem of the bread that is offered on this altar to-day for the first time. The table of the Lord is indicative of the groundwork of divine faith. By a beautiful arrangement of God, all the churches on earth are to be regarded as one temple; they may be diverse in their structure, and in a manner of their arrangement; but in the glory and fullness of the Christian religion they are the same. Particular churches may indicate more zeal than others, and have more of material splendor; but in a single church, and that the humblest, are contained the whole wealth and treasures of all the churches on earth. For what does the minister in any church but re-echo the words of Jesus Christ himself, as the foundation of all that is holy in the Christian religion? He does not come to discuss difficulties, or start new theories, but to teach and preach what is already established. He comes as a teacher; but he could not be a teacher unless he were in possession of divine truth. He might be learned; but his learning, by a judgment of God, might lead to utter darkness. Revelation is not learning. It is the teaching of Christ, and that not of his own authority, but from his Father. He declares that he will be with his apostles and their successors in the office of teaching, all days, to the consummation of the world. This is the foundation of the Christian religion. Take away this, and all is doubt. I may have confidence in your veracity; but how can I know that you are not mistaken yourself. The teacher must first learn, and then he goes forth to propagate the one body of doctrine, and transmit it from one generation to another, till it accomplish the object of its mission on earth. Next to this, is the

means by which sanctification is accomplished—the sacraments. But truth and faith must go first. None of the early disciples of the Christian church partook of the communion till they were taught and believed. The Saviour died once for the human race; but they did not all live then—some lived before and some since. Those who lived before, and had faith in him, were sanctified by contemplation of the merits of his future passion; and those who lived after, by looking back to the great event on Calvary. Thus by a peculiar economy, the sanctification of the Christian world proceeds from a single luminous point. Nor is this a small benefit, when we consider the fallen grovelling condition of man, and that, from this ruined, darkened earth, God raises beings of the same order with the bright intelligences that surrounded his throne. The third treasure of the Christian Church, is the perfect adoration of the Supreme Being in the Holy Sacrifice of the mass. The Jewish sacrifices were imperfect; they were but the introduction to the offering of Christ, who as a high priest, sacrificed himself, and thus enriched the church with the glory or privilege of supreme worship. If you take away sacrifice, from the Christian religion, you leave it more empty than even the Jewish. If you take away sacrifice, what remains? Prayer? Why, that is common privilege, and does not indicate supreme worship. Neither does praise, for we praise heroes. Music and poetry, too, are applied to other objects as well as to God. It is sacrifice alone that indicates the supremacy of worship—sacrifice no longer of the blood of goats, but of the precious blood of the Lamb of God. These treasures, then, are to be found as fully on the rude altar in the lonely glen, where the persecuted followers of Christ have worshipped him while they watched their enemies, as in the glorious minsters, with their long drawn aisles and elevated arches, and turrets pointing upwards, and almost touching the clouds, which our pious forefathers erected to God, or even in that great wonder of the earth, St. Peter's itself. With all its unspeakable majesty, and all the gorgeous circumstances that attend divine worship within its walls, it does not contain more of the substantial treasures of Christianity than this humble shrine.

After some further observations, the Bishop concluded his eloquent discourse by a reference to the pious pastor who successfully struggled with difficulties that might well deter persons of a weaker faith and less ardent hope.

Rev. Mr. KELLY, of Jersey City after announcing the preaching of Bishop McCloskey, at 3 o'clock, and of Rev. Mr. O'Hara, in the evening, instead, of Father Mathew, stated that the idea had been suggested and approved of, that a St. Bridget's offering should be commenced that day by every family in the city in which was the name of St. Bridget, contributing, and those contributions to go on during the advent.

The Bishop then pronounced the benediction, and the congregation separated.

The Turkish clergyman, on leaving the church, put on his red turban, which attracted much attention.

#### AUSTRIAN BARBARITY.

(From the Tablet.)

A respected correspondent has sent us letters on the present condition of the Continent, from which we are glad to make the following extract. Our readers will remember the tale recently told of certain barbarous acts said to have been done by Austrian officers. Of this story we have been chroniclers on the authority only of our contemporaries. Our valued correspondent, too, tells us in another letter that he, "having some little acquaintance with the names of Austrian and Hungarian estates, feels very sceptical about the existence of the Rusky estate." That being the name of the estate where resided the lady who is said to have been publicly flogged.

"I have read with attention, both last night and this morning, the article headed 'LETTER FROM THE LADY WHOM THE AUSTRIANS FLOGGED,' which begins with these words:—

'The Vienna Correspondent of the *Daily News*, writing on the 5th inst., says—and those very words alone strongly confirm me in my opinion, that the romance of 'Madame de Maderspach,' as it has appeared in the *Times* and *Daily News*, London newspapers, and as it appears in p. 547, col. 2 of the *TABLET* of 13th October, 1849, reprinted from the *Daily News*, has been composed in London by the *Contemporaneo* party there; and has been sent from London to the *Wanderer* in order that it might appear in the German language in that paper, to be afterwards translated into English for appearance in the London newspapers. The foundation of this romance is a plagiarism from a very interesting novel, entitled 'The Knout,' which appeared in the *Feuilleton*, or lower part of the pages of a succession of numbers of the *Univers* newspaper, beginning with the 2nd Dec., 1846, and extending into January, 1847.

"The heroine in 'The Knout,' a really heroic daughter of a Polish nobleman, is flogged as 'Madame de Maderspach' is represented to have been, by order of a Russian officer; and the author of the novel assures his readers, that the novel in all its principle incidents is founded on 'undoubted facts of his own knowledge.' The purport of the novel is to excite 'public opinion' against Russia. I have the files of the *Univers* now before me.

"Now, I beg you to observe, that the conduct of the officers of the Austrian army is *eminently uniform* and squared according to *uniform* instructions from the Aulic Council at Vienna. Consider what took place at Milan. The men condemned to the bastinado on a late occasion underwent their sentence (as published) *privately* within the prison. It is of the utmost importance to Austria, at the present moment, to *appear before the public* as little as possible, as acting under the influence of Russia. It seems to me highly improbable, that any Austrian officer, unless he were a traitor and wished to bring odium on his Government, would dare to substitute Russian for Austrian modes of punishment, especially of females *at the present moment*. Give this point your serious attention.

"Next I beg you to observe the difference, not merely in expression but in more than one instance, *in substance*, in the translation from the *Wanderer* of the letter of 'Madame de Maderspach' to her correspondent or friend who sends a copy of her letter to the *Wanderer*, which is published in the *Daily News*, from which the *TABLET* has reprinted the Maderspach romance, and the translation printed in the *Times* of 'Madame de Maderspach's' letter.

"I cannot too strongly draw your attention to the danger, at the present moment, of leading the Catholics of England astray, by preferring the version of an alleged fact, as given in the *Daily News*, to a different version of the same alleged fact as given in any other London newspapers, as, for instance, the *Times*. The *Daily News* is evidently the 'illuminé' organ among the London newspapers."

#### The Cross;

HALIFAX, SATURDAY, DECEMBER 15.

REMEMBER THE BAZAAR, ON TUESDAY NEXT.

FEAST OF THE CONCEPTION.

On Saturday last this Festival was solemnized in our city, and by special permission of his late Holiness the words *Et te in Immaculata Conceptione* were recited in the Preface of the Mass. The Bishop officiated in the morning at the Convent of the SS. of Charity, as the annual renewal of the Vows takes place on the Feast of the Conception throughout this most useful order. This solemn dedication of their lives and services to

the poor, and the sick and to the various duties of Charity took place during the Holy Sacrifice of the Mass.

At the Convent of the Sacred Heart the day was also distinguished in a particular manner. There was a solemn renewal of Baptismal Vows, a First Communion, a Confirmation, and an enrolment of the Young Ladies in various little societies which are calculated to promote the increase of piety and virtues. The whole of the Pupils were beautifully attired in white with graceful veils, and those who had the happiness to make their First Communion wore chaplets entwined with white flowers. The Bishop who was assisted by three Clergymen addressed them at some length on the solemn nature of the Baptismal engagements; on the august dignity to which they had been elevated in receiving for the first time the Adorable Body and Blood of Jesus Christ, and on the nature and obligations of the Sacrament of Confirmation. After this the *Veni Creator* was sung, and the youthful candidates for the Sacrament of the Holy Ghost were confirmed. It was a touching sight to behold those graceful children, with their hands on the Sacred Scriptures renewing before the altar the promises made for them by their sponsors at holy Baptism, to renounce the Devil, and all his works and pomps, previously to the imposition of the Bishop's hands; and the signing of their foreheads with the consecrated Chrism. Those who had made their First Communion then advanced before the altar with lighted wax tapers, and one of them in the name of the rest, read the following act of Consecration to the Immaculate Mother of God:—

"Queen of Angels and of men! Pure Virgin Mother! On this most precious day of our lives, when thy Divine Son has deigned to bless our hearts by his sacred presence—we come to offer thee the homage of our love, and to claim thy powerful protection. Be ever, O Blessed Mary! Our Queen, our Advocate, our Tender Mother! Receive us into the number of thy children; shield us from the empoisoned shafts of vice. Never permit that we should sully this robe of innocence which has been purified in the Blood of thy Divine Son. Holy Mother! Engrave profoundly on our hearts a horror of sin, a contempt of the world's vanities, and an ardent love of Jesus Christ. We beseech thee in favor of all who have contributed to our happiness. We conjure thee in a special manner to protect our beloved parents. Intercede for their salvation, and obtain for them every blessing, so that both parents and children may have the happiness of beholding thee in heaven, where they will bless for ever the mercies of thy Adorable Son, who with the Father and the Holy Ghost," &c.

Happy children who are thus guided to holiness, who have chosen so holy a model! And happy parents who are blessed with the pure prayers of such innocent intercessors before the throne of heaven!

A group of very small children who belong to the Society of the Infant Jesus, then approached the Altar, and one of them in the most touching manner read the following Act of Consecration to

THE CHILD JESUS.

"Divine Child! the delight of heaven and the hope of the earth, encouraged by the infinite condescension of thy Majesty, veiled under the sweet charms of Infancy, we come to prostrate ourselves before thy cradle, which has become the throne of thy love, we unite our adoration to that of the august Mary, Thy blessed mother, and under her protection we dare to place ourselves before thee. It is then impossible that thou shouldst receive us otherwise than with kindness when deprived of all the marks of thy Majesty, thou dost appear clothed only with mercy and indulgence and surrounded with our miseries and

grief. We consecrate our minds to the study of thy greatness, our hearts to the purest love for thee, all our actions to the service of thy Infinite Majesty. From henceforth our sweetest employments shall be to think of thee, and our greatest desire to imitate the example thou hast given us in thy Adorable Childhood, engrave on our souls the image of all the virtues to prepare ourselves for the ineffable happiness of being closely united to thee upon the sacred day of our First communion which we so ardently desire to make. May this solemn engagement, O Child Jesus! which we now enter into at thy feet be the pledge of the particular grace, which we hope to receive from thy goodness during our lives, and of the mercy which we trust thou wilt show us at the hour of our death.—AMEN."

Next approached the members of the Congregation of the Holy Angels, in whose name one of the number read the following

ACT OF CONSECRATION TO THE HOLY ANGELS.

"Blessed Spirits of the celestial court, zealous defenders of the glory and interest of God, tender and charitable friends, I in presence of the Immaculate Virgin Mary and of all the Saints, choose you this day for my patrons and advocates, I consecrate to you my body and soul, all that I am for the glory of God, and your greater honor at the foot of the altar, and calling to witness my resolution, those to whom I unite myself in this congregation, I firmly determine to observe better than I have hitherto done, the promises which I now renew to prove to you, in a particular manner the sincerity of my resolutions and devotedness, I will endeavour by the grace of God to imitate your virtues, particularly your humility, obedience, purity, and zeal for the glory of God. Teach me, I implore you to merit by the happiness of perseverance with which you have inspired me, that when I leave this asylum to enter into the world, I may be defended against the snares of the devil, the maxims of a corrupt world preserved from falling into sin, and if I have this misfortune, help me to rise that in the company of the Saints, I may praise the God who has loved me so much and glorify him with them throughout eternity.—AMEN."

These were followed by the pious little band who compose the Society of St. Aloysius, that Angelical youth, the model of Purity and Penance, who has been appointed by the Holy See the special Patron of Catholic young pupils. The dedication of themselves to God and to those virtues which are specially dear to Jesus Christ, under the invocation of this great Saint, was made as follows:

"O most glorious and amiable St. Aloysius, humbly prostrate before thy august throne in presence of all the heavenly court, we choose thee for our special patron. We consecrate ourselves to thee in thy congregation, and place ourselves entirely under thy powerful protection, beseeching thee to receive us in the number of thy faithful and devoted servants. Yes most amiable saint, look on us kindly and consider us as belonging to thee entirely. Under this title, guard and protect us in a particular manner. Take our hearts and offer them to Jesus and Mary, that they may reign in them. Preserve in us the precious flower of innocence, and render it continually more and more perfect. Obtain that from our earliest years we may imitate thy virtues, and as we advance in the career of life, we may walk with ardour in the way of perfection to the end that we may praise our God eternally with thee in Heaven.—AMEN."

Several beautiful silver medals appropriated to those different Societies, were blessed by the Bishop, and before the little groupes retired the members were severally invested by his Lordship.

When these interesting rites, which deeply interested all present had concluded, the Bishop intoned the *Te Deum*, and thus closed one of the most beautiful, impressive, and solemn ceremonies that have been ever witnessed in our city.



# CHURCH IMPROVEMENTS.

## WINDSOR—METEGHAN.

The year just closing will be a memorable one in the Diocese of Halifax for the number of Churches that have been commenced, improved, or enlarged. For some time past we have had the pleasure of recording almost every week some new instance, in this respect, of the zeal of the Clergy and the piety of the faithful. From Moncton on the borders of New Brunswick to Pubnico at the South Western extremity of Nova Scotia, all is animation and enthusiasm; and when we consider the great depression of the times, the fact speaks loudly for the religious spirit of the Catholics of Nova Scotia. This week we hear that the Catholics of Windsor have met, and in accordance with the Bishop's earnest recommendation, have resolved to give something like a Church-like appearance to their present Place of Worship. Amongst other improvements they purpose the erection of a Tower and Spire, which will no doubt add greatly to the beauty of the present building. Already has a subscription list been opened, and various Catholics have put down their names. Their contributions are small it is true, but we do not despair of the accomplishment of the good work, for we know there are Catholics on the list who could, and will give any sum in reason that may be required. We therefore, despite the present limited subscription, look upon the new Tower and Spire of St. John the Evangelist's Church at Windsor, surmounted by a glorious, glittering Cross as *un fait accompli*. The names of the following subscribers have been already sent to us, and when it shall be forwarded by our Correspondent we will publish the remainder of the List with great pleasure:—

Rt Rev Dr. Walsh, £5; Messrs. John Doran, Richard Hackett, John Jourdan, John McBride, George Lmly, Dennis Hanley, Peter Dawson, Thos Cashman, Thos Froy, Edward Barron, Jas. Carter, Hugh Slone, and Edward Hayes, 10 shillings each; James McGuire, Patk. Mulcahy, Patk. McLaughlin, Michael Rooney, William Tommy, Denis Donovan, Thomas Carroll, Eugene McGarry, and John Lawlor, 7s 6d each; Jos. Matfield, Simon Chapman, Francis Sheridan, Patrick McEvoy, Patrick O'Brien, William Ward, Stephen Hughes, Timothy Brawders, Thomas Collins, Michael McWilliams, Patrick Tobin, William Lee, James Byrne, Michael Tuohy, Martin Meehan, Patrick Hayes, Patk. Byrne, Matthew Quinlan, James Mahony, Peter Sheridan, Richd. Griffin, and Daniel Sullivan, 5 shillings each; and, last, not least, a few Catholic soldiers, 15 shillings.

From Windsor we proceed to Meteghan, upwards of 150 miles to the Westward, where by accounts which we have just received, another Meeting has been held for the purpose of carrying into effect all the improvements suggested by the Bishop at the Visitation in September last. These, amongst other things, include the building of an addition to the Church which has become too small for the faithful, and for the due celebration of the venerable rites of our Religion, although another Church—St. Vincent of Paul, was recently erected and blessed by his Lordship in the same district. The late Charles McCarthy of Meteghan, with his wonted generosity wherever the interests of the Catholic Religion were concerned, bequeathed the sum of £50 for improving the Church of St. Maude at Meteghan. Dr. Walsh has promised £10 more, and from the spirit evinced at the recent Meeting by the worthy Catholics at Meteghan, we have no doubt that they will accomplish to the letter, the instructions left by the Bishop, and that then their Church, Presbytery, Graveyard, &c will be amongst the most respectable in the entire Diocese. In printing the following list of subscriptions at Meteghan, it should be remembered that many of these worthy people have already

ready subscribed to the new church of St. Vincent. We would beg to direct the special attention of some of our Windsor friends to the handsome sum appended to the following names, for building an addition to the Church at Meteghan:—

Rev Wm McLeod	£2 0 0
James McCarthy, Esq.	5 0 0
Issac Robichau	2 0 0
Basil Robichau, Esq.	2 10 0
Gabriel Amirault	3 0 0
Pierre Babin	1 10 0
Joseph Babin	1 0 0
Hilaire Saulnier	1 0 0
Benjamin Gidrie	0 10 0
Augustin Saulnier	1 10 0
Charles Theriau	2 0 0
Oliver Caumau	2 0 0
Amadeus Trahan	3 0 0
Charles Caumau, senr.	1 0 0
Celestin Robichau	2 0 0
Silvain Leblanc	3 0 0
Celestin P. Caumau	3 0 0
Marcelin Caumau	2 0 0
Anicette Dugat	3 0 0
Louis Robichau	3 0 0
Basil Caumau	2 0 0
Marcel Robichau	1 0 0
Jean Theriau	2 0 0
Vital Caumau	1 0 0
Francois Caumau	1 10 0
Cirique Caumau	2 10 0
Patrick McGur	3 0 0
Anselme Caumau	3 0 0
Belonie Dugat	3 0 0
Nicholas Leblanc	2 0 0
Jean Caumau	2 0 0
Oliver Caumau	1 10 0
Justinien Caumau	3 0 0
Domin Caumau	2 0 0
Hilaire Caumau	2 0 0
Maximin Caumau	0 10 0
Hilaire Comau, Junr.	0 10 0
Pierre Robichau	0 10 0
Patk. Robichau	1 6 0
William Devau, Junr.	2 10 0
Benonie Robichau	3 0 0
Anselme Robichau	1 0 0
Charles Mayer	1 10 0
Cesaire Robichau	8 0 0
Joseph Gidrie	5 0 0
Miss McGur	1 0 0
Alice Quinn	0 10 0
Margaret Mayer	5 0 0
Miss Isaac Robichau	0 2 6
G. Amirault	0 5 0
Hilaire Leblanc	0 5 0
Frederick Melanson	2 0 0
Arit Amirault	2 0 0
Madame Theriau	1 0 0
Hilaire Thibodeau	0 0 0
Mrs Theriau	0 0 0
Michael Robichau	1 0 0
Anselme Trahan	2 0 0
Etienne Melanson	3 0 0
Pierre Caumau	1 0 0
Gabriel Caumau	1 0 0
Aericol Saulnier	1 0 0
Cesaire Thibodeau	1 0 0

## CATHOLICITY IN THE UNITED STATES.

### NEW YORK FREEMAN.

We have lately received a file of our New York contemporary for which we feel much obliged. For several weeks previous not a single copy of the journal had reached Halifax, and we were thus ignorant of many interesting events which have occurred in that quarter.

Not only the Rev. Dr. Forbes, but also a younger Clergyman, the Rev. Mr. Preston, has conformed to the Catholic Church. The conversion of these Rev. gentlemen had naturally produced great sensation amongst the Protestants of Gotham. The consecration of the magnificent new church of St. Bridget in Tompkins Square is another remarkable indication of the 'alarming growth of Popery.' It seems that the beautiful Church of St. Peter's, built on the site of the oldest Catholic Church in New York, had, in the hands of lay Trustees, fallen into an overwhelming amount of debt, the latter portion of which was incurred in direct opposition to the Bishop's injunction. The consequence was that the Church got into 'Chancery' with a millstone of some 100,000 dollars of debt. The energetic and zealous Bishop, for the honour of religion, and

the credit of the Catholics of New York, has lately taken up this almost hopeless case, and from all appearances is likely to succeed in setting matters to rights. Though the task he has undertaken is so formidable and gigantic, that few but himself would attempt it. Many of the Church Creditors were poor Catholics who lent their all on the faith of the Trustees, and who are now without a penny in the world. The Officiating Clergymen of St. Peter's have announced that they will serve without any salary in order to husband the resources for the payment of the debt, and the congregation have promised to co-operate in every way with the Bishop for the purpose of securing the beautiful Temple. We fervently hope they may succeed. St. Peter's Church is not the only one that has been ruined by the uncanonical interference of laymen in matters for which they are totally incompetent.

We published some time ago in the Cross an account of a suit respecting the Rev. Mr. Bayley, the Secretary of Bishop Hughes, who was cut off by his grandfather from his rights of inheritance to a large fortune, in consequence of having become a Roman Catholic. Mr. Bayley was formerly a Protestant Episcopalian Clergyman in New York, and is most deservedly esteemed amongst a numerous circle of friends and acquaintance. He applied to the Superior Court for a restitution of his rights, and has partially succeeded. The able opinion of Judge Duer who decided the case has been published, and we extract a passage from the close of it which is highly creditable to the learned functionary. Speaking of the Rev. Mr. Bayley he says; that 'he is not to be blamed, but commended, that in order to save himself from the guilt of insincerity he has followed, at the sacrifice of his interests, the dictates of his conscience, and God forbid that such a step should ever be thought to dissolve the bonds of Kindred.'

From the proceedings of the late convention in New York, it would appear that the Episcopalian Church of the United States is fast going to the dogs. Not many years since it was the most respectable amongst the Protestant sects, but it is now sadly 'fallen from its high estate.'

The Rev. Mr. Waldron of Philadelphia another Convert to our Holy Faith, has undertaken the editorship of the *Catholic Herald* in that city. He announces in his opening article that his family and most of his dear friends are Protestants, and prays them not to be offended at any of which he may publish in defence of the conscientiously believes to be

## CORRESPONDENTS.

A Protestant writes in a strain of fury we published the observations which execution of the week, respecting the we are better judgments. We believe can be of what will than any Protestant we therefore beg leave our readers, and sidious advice. We are decline his insense for his exhibition of sorry in one there be one thing more temper, for if which we detest, it is Religion another ence. The best return which we differ for the compliment to our own make which this fiery Epistle concludes with append another remark, or two and to aforesaid case of the Mannings.

For three hundred years has the Church of England been crying down Confession, and laughing at the ignorant Papists for practising so degrading an observance. Is it not passing strange then that the Chaplain and all the authorities, should have recently taken so much trouble to induce Mr. and Mrs. Manning to confess! For several days every mode was applied to induce them to make their confession, and observe, not auricular confession, but a Public Confession before the whole world. When Manning's own heart was ed he tried to induce his wife to

confess also. Ah do confess, he is reported to have said. Now we ask is there not something very absurd and inconsistent in all this on the part of Protestants? Or if the human heart invariably seeks for consolation by pouring forth its sorrows and crimes into a friendly ear, and feels a degree of comfort after it has thus unburdened itself, as in the case of Manning and other great culprits, why sneer at the Papists for practising Confession? It is thus that Protestants themselves are forced to give unwilling testimony in favor of our dogmas.

## Interments in the Cemetery of the Holy Cross, commencing October 1st, 1849.

- Oct. 1 Thomas, son of Thos. Cyant, aged 4 years and 4 months.
- 3 Eliza, daughter of Lawrence Hickey, aged 2 years and 3 months.
- 6 Mary Ann, daughter of James and Eliza Hannan, aged 15 months.
- Susan, daughter of Patk. and Mary McCarthy, aged 1 year and 9 ms.
- Ann McCarthy, native of County Waterford, aged 58 years.
- 10 John, son of Edward and Bridget Duffy, aged 6 months.
- 12 Catherine, wife of Joseph Flemming, native County Waterford, aged 63 years.
- 16 Margaret, daughter of William and Mary Skeyner, aged 3 years and 3 months.
- 18 Peter, son of Peter Keliher, aged 17 months.
- 19 Mary, wife of Thomas Flynn, aged 27 years.
- William, son of William Cavanagh, aged 2 years and 3 months.
- 22 William, son of Owen C'Neil, aged 7 years.
- 23 Thomas Lambeth, native County of Wexford, Ireland, aged 56 years.
- 24 Margaret, wife of John Bradshaw, aged 24 years.
- James Alexander, infant son of John and Margaret McDonnell, aged 16 days.
- 25 Susan, daughter of James Doyle, aged 25 years.
- 27 Michael, son of Michael and Mary Mahoney, aged 1½ years.
- Michael Walsh, native of County Kilkenny, aged 26 years.
- Patrick Gough, native of Kilkenny, aged 27 years.
- John Mulligan, native Ireland, aged 36 years.
- 28 Timothy, son of Timothy and Cath. Shea, aged 14 months.
- 30 Thos. Corkrane, native of Ireland, aged 77 years. *Poor Asylum.*
- 31 Catherine Walsh, native of Ireland, aged 68 years. *Poor Asylum.*
- Mary, wife of James Driscoll, native of Ireland, aged 53 years.
- Nov. 4 Timothy Daly, native Ireland, aged 71 years. *Poor Asylum.*
- 8 Timothy, son of Joseph McKenna, aged 8 years.
- 10 Isidore Landrey, native of Arichat, aged 34 years. *Poor Asylum.*
- 14 Ellen Corkrane, native Ireland, aged 63 years. *Poor Asylum.*
- 19 Johanna, daughter of Lawrence and Mary Roache, aged 22 years.
- 20 William Ahern, native of the County Cork, Ireland, aged 58 years.
- 21 Michael, infant son of Timothy and Johanna Carigan, aged 24 days.
- Ellen, daughter of Mortimer and Mary Shea, aged 20 months.
- Mary, infant daughter of James and Ellen McIntosh, aged 1 month.
- Isabel, daughter of James and Cath. Quinn, aged 2 years and 11 ms.
- 26 John, son of Patrick Mahoney, aged 2 years.
- 28 David Dillon, native of the County Kilkenny, Ireland, aged 32 years.
- 29 Patrick Fleming, son of John Fleming, aged 8 years.

## ORPHAN ASYLUM.

Bazaars and contributions for the Orphan Asylum have been thankfully received at the Mary's Sisters of Charity at St. Tuesday's Bazaar will be held on our attention when we expect a numerous attendance. The friends of the Orphan Asylum will be open at 11 o'clock, A.M. and will be a Military Bazaar. Admission will be a Military half penny.

**THE EMPEROR OF THE CATECHISM.**—A most interesting exhibition took place on Sunday evening last in the Catholic chapel at Hull. To those who have had the pleasure of witnessing the annual election of the Emperor of the Catechism at Rome, the scene would not have been so novel as it was to most of the persons present on this occasion, but to all it must have been one of great interest and gratification. An unusually large congregation was assembled, many of whom were the parents and friends of the youthful competitors, and watched with the most lively interest the progress of the contest. At the usual time of evening service two-and-thirty boys entered the chapel from the sacristy, conducted by their masters (three Brothers of the Order of Christ, under whose care the schools are placed), and followed by the Rev. M. Trappes. The boys knelt in the body of the chapel while the Litany of "Loretto" was sung, and they were then led to the raised platform prepared for them on each side of the chapel where they took their places in two lines facing each other. After a few words from the Rev. M. Trappes to explain the nature of the trial, that was to take place, the boys commenced the "Abridgement of Christian Doctrine," using the same method that is followed at Rome, which is, that each boy should ask the one standing opposite to him a question, and the other in his turn, having answered, should ask the following question, thus making it necessary that each boy should know the whole Catechism, both questions and answers, thoroughly, and without the least assistance from their masters or others. If a boy failed or made a mistake it was the duty of the boy opposite to point out the error, and if after three trials he was still unable to recover himself, he was brought down and forfeited his right to continue the contest. Thus it will be easily understood how difficult a trial it was even to the most perfect. On the present occasion the whole Catechism was repeated in little more than an hour, with the greatest correctness, and at the conclusion twelve boys remained standing, which was a very fair number considering the nervousness which they must have felt, and the very trifling errors for which the others were brought down. Then came the most difficult trial of all, which was to decide who should be elected "Emperor." The boys were to cross-question each other on a given portion of the Catechism, and in doing this they were never to ask the same question twice, or to ask two consecutive questions. This lasted about ten minutes, and of course the interest and excitement greatly increased as the numbers diminished, until at last a little boy, not seven years old, was left triumphant. Each boy as he left the platform was taken to the altar rails, and there presented by the Rev. M. Trappes with a prize book, and a cross suspended to a crimson ribbon was hung round his neck, and thus he was at once rewarded for his endeavours and consoled in his disappointment. The little boy, whose name is James Milligan, having been declared "Emperor," received a broad crimson scarf as a mark of his dignity, together with a handsome prize and cross. The two boys who had received the second and third prizes, received rosettes of the same colour as attendants upon the "Emperor." The Rev. M. Trappes then delivered a short address to the children on the distinction that had just been conferred on one of their companions, hoping that it would stimulate them to still greater exertions for the future. The whole was terminated with Benediction of the Blessed Sacrament. It must be added that every one of the boys (many of whom were not older than the successful candidate, and few had attained the age of fourteen) deserved great praise for the way in which they acquitted themselves, and the result of the trial must have given great satisfaction to their masters, who have been unwearied in their instructions to their pupils. On the following day the little "Emperor" was crowned in the school-room, amidst the acclamations of his companions, who seemed to enjoy the honours conferred upon him without any feelings of envy at his success.—Hull, November 5th.—*Corr. of Tablet.*

**MORPETH—THE CATHOLIC CHURCH.**—The *Newcastle Journal* contains the following description of the new Catholic of all Morpeth. The writer premises, "As who classes at Morpeth the Roman Church had, are not there a numerous by the way of until recently, least to boast of their religious edifices." "Timber were so proud of place and pomp adjacent and

stately tours of Newminster Abbey, which once loomed on the vale of Wansbeck, and which, some centuries ago, the baronial Lords of Morpeth founded and richly endowed for the localisation of certain Monks who emigrated there from Furness to establish monasteries and disseminate religion. But, eventually, as is well known, the dominant influence of the Roman Catholics in this country suffered mutation and check, 'a stranger filled the Stuart's throne,' and their star, which had long been in the ascendant, began to pale and decline. Their subsequent history has been one of continued adversity, so far as temporal power was concerned. This is strongly instanced by their position in Morpeth. All that remains of the glory of ancient Newminster is a solitary 'ivy-mantled tower,' the rocks and the valleys of Wansbeck no longer reverberate with the sounds of its vesper bell calling holy men to prayer, and the descendants alike to those who once knelt and of those who ministered at its shrine, have, from a time beyond the memory of man, been content to assemble and perform their religious rites in 'an upper room' of a house situated in a retired and sequestered part of the town. But Roman Catholicism never dies. Latent or defunct it may be for a time, but 'even in its ashes lives its wonted fire.' In Morpeth, in other parts of the country, it is giving signs of vitality and revival. This is evidenced by a neat and commodious church which its adherents have the eye of completion. This structure, which we recently inspected, has been built at a cost of about £2,000, which has been chiefly raised by the voluntary subscriptions of the faithful in their own communion, and it is capable of holding 700 persons. The Earl of Carlisle has also been a subscriber. The style of the building is known as the early English, and it consists of a nave, chancel, vestry, belfry, and spire. It is dedicated to St. Robert, that being the name of the superior Abbot of Newminster, and is pleasantly situated on the margin of the Wansbeck, on the north side of Oldgate. The length of the nave is sixty-seven feet, and its breadth twenty-six; the length of the chancel is twenty feet, and its breadth fifteen. The spire, which is by far the most striking portion of the structure, is of the great altitude of 115 feet and upwards. The building is lighted by twenty-nine windows, sixteen of which are to be painted. The west window of the nave is composed of three lights, in three separate compartments, the centre one of which is twenty feet high, and each of the side lights eleven feet six inches. The east window, which belongs to the decorated English style, and is scarcely in keeping with the general character of the edifice, consists also of a centre and side lights, the former of which is nearly sixteen feet high, and each of the two others eleven feet six inches. There are two entrances to the church, one at the west end, and the other two on the south side through a porch formed by the basement story of the tower. Both of those entrances are beautifully decorated with clustered columns and hood-mouldings, which give them a fine effect. The walls of the edifice are composed of red masonry, presenting an appearance at once of elegance and durability. The buttresses of dressed masonry, which intersect the port the walls, pleasingly contrast with the rock work of the latter. The tower, composed of three divisions, namely, the tower, loft, and belfry. It is square at the base of the belfry, which is lighted by eight octagonal windows, which is lighted by eight of the spire. The base of the octagon, windows, one on each, and each of the angles hood-mouldings; the weatherings of polished octagonal gracefully, and give an ed masonry piece of elegance to that prominent appearing. The roof, which is of timber, is slated without and open rather a within, and the spire, nave, and and are surmounted with crosses. The chantry was Mr. T. Gibson, of Newcastle; and Mr. Thomas White, of Morpeth, the builder of the works, was entrusted the superintendence of the edifice during its erection, and reflects credit on his judgment and skill. Such is a brief description of the place of worship which the Roman Catholics have built in Morpeth. Few in number, and many of them, far from affluent, it says much for their energy and liberality."

**CONVERTS IN BALTIMORE.**—We read in a Philadelphia paper that at a recent visit of the Archbishop of Baltimore to Prince George's County, Maryland, upwards of sixty converts were presented to his Grace for confirmation in Upper Marlborough Church.

From the day that that zealous Jesuit, Rev. F. Gibbons, took charge of a congregation, to the present time, he has received into the One True Fold, eighty-seven converts, most of them adults, and, this moment, the good Father rejoices in the Lord at the prospect of celebrating the birth of our Divine Redeemer, by giving spiritual birth to as many more as will increase his list to one hundred."

**JOYFUL DAYS AT CLAPHAM.**—On Sunday, the 4th inst., another convert was received into the Holy Catholic Church by the Rev. Father Pecherine, who gave a beautiful address from the altar on the occasion. A few days previous to this the hearts of the congregation were gladdened by the ordination of another Redemptorist Father for the Clapham Mission, who celebrated his first Mass at St. Mary's. The altar was beautifully decorated with flowers, evergreens, and a profusion of candles—those emblems of joy. A magnificent vestment adorned the new Priest, who, before commencing the Holy Sacrifice, intoned the "Veni, Sancte Spiritus," and though the Mass was as early as seven o'clock, the chapel was well filled with pious souls anxious to gain the indulgence attached to a Priest's first Mass. Ah, the first Mass, the first consecration, that joy, that solemn and overwhelming moment can be felt and known only to him who offers. What rejoicings amongst the angels of God who continually attend the holy mysteries! In the evening there was the usual Rosary and Benediction.

**CONGRESS OF BEASTS AT LEIPSIK FAIR.**—Civet cats were in great demand. Virginian mus were high in price, and therefore few sold. Wolves dull, as the usual buyers were not here, as also Virginian foxes, of which only one parcel of 2,000 was sold. Bears were in great demand, and were bought by the Poles. Otters of all kinds, as also badgers were neglected. Apes were deficient. French rabbits, being out of fashion, were dull. White foxes without sale. Blue foxes deficient, as also buyers. Grey foxes abundant, and high, but by degrees found buyers. Country foxes bought up rapidly at high prices. A great deficiency of cats, both black and blue, and the former were speedily sold. Michaelmas martins, and weasels are at the small quantity. fair only of inferior quality and small quantity. —(*Morning Chronicle*)—A writer treats only of skins.

**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 Synod, for the Propagation of the Faith. Catholics in this and the neighbouring parishes. We especially court the valuable assistance of the members of the Association, the Propagation of the Catholic Faith, to their powerful aid, our circulation might 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. Joseph Roles, Water Street, near Fairbanks' Wharf.
  - Mr. Thomas Thorpe, Dartmouth
- 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 Neal, Senr.
  - Bear Cove—Lawrence 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.

**ASSOCIATION**

**For the Propagation of the Faith,**

Established in Halifax 23d January, 1843.

This pious and truly charitable Institution for 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 Member 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, Chapel, and there offer up his prayers for the prosperity of the Church, and for the maintenance of the Sovereign Pontiff. In case of sickness or infirmity subscribers are dispensed from the visit to the Parish Church, provided they fulfil to the best of their power, and with the advice of their Confessor, the other necessary conditions.

2nd.—An Indulgence of an hundred days, each time that the prescribed prayer will, with at least a contrite heart, be repeated, or a donation made to the Missions, or any other pious or charitable works performed.

All these Indulgences, whether plenary or partial, are applicable to the souls in purgatory.

THE ANNALS OF THE PROPAGATION OF THE FAITH, published once every second month, communicate the intelligence received through the several Missions throughout the world; and a return of the receipts from each diocese and their distribution, is given once a year.

Meetings of the Halifax Association are held in the Cathedral Vestry four times a year, under the presidency of the Bishop.

Donations or subscriptions from the country may be remitted to any of the Rev. gentlemen at St. Mary's.

**Young Ladies' Academy.**

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

**Brookside, Halifax, Nova Scotia**

THE Public are respectfully informed that an Academy for Young Ladies has been opened at Brookside, where a solid and refined Education will be given to Day Pupils and Boarders.

The healthy situation and beautiful grounds of Brookside are so well known to the citizens of Halifax as to require no special description. Music, the Modern Languages, and every branch of a polite Education will be taught.

The formation of the hearts of the Young Ladies to virtue, and the culture of their minds by the study of those subjects which are intended to constitute a superior education, being the great object which the Ladies of the *Sacre Cœur* have in view, no pains will be spared to attain the desired end.

The system pursued is strictly parental, and the mild influence of virtue is the guiding principle which enforces their regulations.—The terms, which are moderate, may be known on application to Madame PEACOCK, Superioress, either personally or by letter.

It is unnecessary to point out to Parents at a distance, the central position of Halifax, its many advantages as a place of Education, and the facility of communication both by land and sea at all seasons of the year.

Every opportunity is afforded to those Pupils who wish to learn the French language without any extra charge. There is at present a vacancy for a few Boarders.

Halifax, July 14, 1849.