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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." —TERTULLIAN *Prescrip.* xxii.

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

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

Calendar.

- OCTOBER 28—Sunday—XXII after Pent 5th October SS Simon and Jude Apost. doub 2 class
- " 29—Monday—St. Philomena V M doub 19th Aug.
- " 30—Tuesday—St. Sergius I P C doub 9th Sept.
- " 31—Wednesday—Vigil (Fast Day) S Siricius P C doub sup.
- NOVEMBER 1—Thursday—All Saints' doub 1 cl with Oct Holyd of Oblig.
- " 2—Friday—All Souls 2nd day within the Oct sem.
- " 3—Saturday—SS Cornelius and Cyprian doub 16th Sept com of Octave.

PROPAGATION OF THE FAITH.

The eleventh anniversary of this excellent and very meritorious institution, was celebrated yesterday in the Metropolitan Church, Marlborough-street. With great judiciousness, and much advantage to the public, and with considerateness for the multitudinous contributions to, and collectors for this deserving institution, the church in every part was wholly thrown open to the public without payment or collection at the doors. The church was opened, as announced, precisely at ten o'clock, and thenceforth a large and most respectable congregation continued constantly to fill it. The clergy of All-Hallows College, together with nearly one hundred of the students of this extensive establishment in *soutans* and *surplices*, arrived at nearly eleven o'clock, and took their seats in the choir, which was spaciouly laid out for the accommodation of the clergy in front of the great altar. Subsequently, considerable numbers of the parish priests and curates of the city, together with the parish priests and curates of the country parishes, besides the clergy of the religious orders, arrived and took their places. The solemn function commenced precisely at 11 o'clock. The Rev. Dr. O'Toole, the president of St. Mary's College, Air-Hill, Kingstown—the clergyman who had the happiness of founding our branch of the Institution for the Propagation of the Faith in this country—was the celebrant high priest on the interesting occasion. He was assisted by the Rev. Peter McAuley, late of Corfu, as deacon, and by the Rev. Mr. Staunton, the chaplain of the new church of St. Lawrence O'Toole, as sub-deacon.

Immediately after the Gospel, an appropriate sermon was delivered by the Rev. Henry Rorke, S.J., who took for his text the words of the Prophet Zacharia—Chap. 10, verse 8. "Congregabo illos, quia redemi eos."

"I will gather them together, because I have redeemed them."

The learned and eloquent preacher, descanted on this grand and glorious topic of the conversion of the entire world, with his usual ability, and impressiveness, and was heard throughout with marked attention, by the entire congregation. His allusion to the labours and success of the great apostle of the Indies, was delivered with peculiar emphasis, and produced a powerful effect on the auditory. He subsequently adverted to the circumstance of the High Mass, being then celebrated by the founder in this country, of the Institution for the Propagation of the Faith, and after enlarging on the great advantages of the Missionary College of All-Hallows, and adverting to the missionaries from Ireland, which that Establishment had already sent forth to every quarter of the world, he concluded a powerful discourse by exhorting the people to continue to uphold this most noble Institution, and to maintain their glorious character, for faith and charity throughout the nations of the earth, and thus to draw down upon themselves and on their afflicted country, the richest blessings of heaven, both here and hereafter.

We must not omit to mention that the rev. preacher passed the highest eulogy on good and truly Christian France, where this most useful institution originated, and where so many blessings have been imparted to civilization and Christendom at large.

We have never heard the choir of the church so effective—the splendid music of the all but inspired Italian masters, was sung with a feeling and a pathos deserving of its high composition. The greatest praise is due to the conductor of the choir, Mr. Glover, for the skill which he evinced and the members which he brought together to execute this difficult music, and to complete the full chorus of the choir. Mr. H. Corri, with his usual ability, presided at the organ, and drew forth from this truly noble instrument "most eloquent music." All the other members of the choir, viz., Mrs. Smyth, Miss Delevega, Mr. Coleman, Mr. Ledwich, and Mr. Morrison, assisted by several obliging amateurs, discharged their duties with that effectiveness which demonstrated how intensely they felt, and how perfectly they executed the difficult and beautiful pieces of sacred music assigned to their respective charge.

The sacred ceremony concluded at half-past one o'clock.—*Dublin Freeman.*

CATHOLIC CHARITY—THE HALIFAX 'CROSS.'

To the Editor of the Tablet.

[Our readers will recollect a letter which appeared under this heading in the Tablet of September 1. We have received the following letter from Halifax on the subject, which we should not be acting fairly if we withheld. We have omitted a few lines in the beginning which do not affect the argument.—Ed. TAB.]

Dear Sir—I have seen with some regret not unmingled with surprise, a letter in the Tablet of the 1st inst. signed, "Mathew Scally, O.C.C.," in which the sentiments and conduct of the Clergy and people of this city are placed in an unfavourable point of view. Of one thing I am certain; that in this fanciful description of the "congregational" charity of the Catholics of Halifax, Mr. Scally's zeal has outrun his discretion, and he has thus, unconsciously no doubt, published an unmerited calumny on as generous a body of Catholics as any to be found in the whole continent of America. Passing over the unworthy taunts and very unclerical sneers of his bombastic effusion, I will, in justice to the Clergy and laity of Halifax, furnish your readers with a plain statement of facts.

I will begin with our venerable and exalted Prelate. The Bishop of Halifax is fortunately well known both in Ireland and England as well as in America, and I can scarcely believe that the readers of the Tablet could be persuaded even by a covert insinuation of "Father Scally, O.C.C." that Dr. Walsh is either exclusive or "congregational" in his charities, or that he would teach his flock so uncatholic a sentiment. On the contrary, I assert from a full knowledge of the fact, that in no part of the Catholic world have greater facilities been afforded to strangers for making religious or charitable collections than in the city of Halifax; and this, in consequence of the settled rule of our Bishop, frequently announced by himself in public, and well known to every Catholic here, viz:—that he will never interfere between the charity of the Faithful and the claims of our fellow-Catholics who come duly recommended by their spiritual superiors. I could name many dioceses both at home and abroad where the Bishop has prohibited collections of this kind. No one was ever prevented by him from collecting in this city or Diocese, no matter from what part of the world he came. I can declare further that the Bishop has been often blamed for this unswerving course, in consequence of the numerous local claims of this poor and extensive Diocese, and I

have heard him more than once publicly state in reply that he did not think he would be justified in preventing any stranger who was recommended by his Diocesan or Superior from making an appeal to the charity of his flock; and not only has he done this, but in every case of the kind for years past, with I believe a single exception, he has given his own mite to those collectors from other places. The Clergy, too, as I can testify, have frequently gone beyond their means in their anxiety to meet those numerous appeals; and as for the Catholics of Halifax, they are proverbial for their liberality to strangers, and this is so well known that their charity has been put in constant requisition, and I am sorry to add, their charitable dispositions very frequently abused by a succession of impostors, who, under the mask of religion, have brought disgrace upon the church to which they pretended to belong. Mr. Scally, though he may be an accomplished universal letter writer, knows nothing of the difficulties with which the Church has to struggle in America, nor of the deadly wounds inflicted on our Faith by the scandalous pranks of itinerant collectors on this continent. An opinion expressed by a local journal here in connection with this sad system, has furnished Mr. Scally with a text of which he seems to have availed himself with great eagerness, at a moment when he had no other pretext for rushing into print. It is neither my province, nor my inclination to defend or censure the opinions of the Halifax Cross. What the provocation might have been to call forth the remarks at which Mr. Scally is so wroth, I know not. But this I know, and from a local experience which is denied Mr. Scally, that in this part of the world at least, the Catholic Church has suffered far more than she has gained by the constant appearance of travelling collectors. This is an opinion which I long since deliberately formed, and which I can never change. But as it is probable that the opinions of an obscure clergyman in Nova Scotia (who being constantly employed in visiting the sick, attending the Confessional, and the other duties of his laborious ministry, has no time to indite diurnal letters and hebdomadal tales for the journals of London and New York) would have little weight with a gentleman who corresponds with the Cabinet Ministers, and knows more of the wrongs and remedies of Ireland than any Irish Priest from

Knocktopher to Ohio, I will give him an authority upon this very point, which I hope he will respect, although he happens to be a prelate of the Church.—I allude to the Right Rev. Dr. Hughes, the illustrious Bishop of New York, whose sentiments respecting some ignorant collectors are unmistakably given in the following extract from the New York *Freeman's Journal*, a paper which Mr. Scally very much admires. A Priest and a Monk who published in a Socialist paper in New York an extraordinary announcement about a monastery intended to be built and a collection intended to be made for the purpose, are thus dealt with by the Right Rev. Dr. Hughes:—"We (New York *Freeman's Journal*) are requested by the Right Rev. Bishop to say that the above extraordinary announcement is to him and the Clergy of his Diocese a piece of unexpected information..... In fact, the Bishop, Priests, and laity of this Diocese would regard the Abbot of Mount Melleray as rendering a service to religion, if he would recall those members of his community who have been collecting money in the United States, and in the British Provinces during the last three or four years, and allow them to re-enter on that life of religious retirement, which, by this time, they must have almost forgotten, and a return to which could not but be of advantage to themselves. It is proper to add for the information of the Faithful, that the Bishop of this Diocese has not been consulted by either of the parties mentioned in the above notice on the subject of which it treats; that he regards the proceedings as irregular, and advises the Clergy and laity of the Diocese to give it neither countenance nor encouragement." Let me add another venerable authority to the above. Mr. Scally insinuates that collectors from Philadelphia were prevented here from collecting for a church. This is not true. But they were prevented in Philadelphia itself and this by Dr. Kenrick, the learned and holy Bishop of that city. Mr. Scally must have seen that fact stated in the very article of the *Halifax Cross* which has called forth his atrabilious production. Is the deliberate suppression of that fact a specimen of Mr. Scally's candour, when for some unexplained reason he sits down to point his puny paper bullets against the unoffending Catholics of Halifax?

Hoping that in justice to the character and feelings of those who have been wantonly assailed through the medium of your journal, you will give an early insertion to these remarks, I have the honour to remain, dear Sir, your obedient servant,

A PRIEST OF THE DIOCESE OF HALIFAX.
Nova Scotia September 12, 1849.

THE LATE KING OF SARDINIA.—With the most ordinary attention there might have been at least thirty Priests present. Had I been invited it would have given me much pleasure to have attended, and so would others have attended; but there is a way of doing things and a way of not doing them, and there is a way of telling a right down lie, at which the writer of that "more than one hundred Catholic Clergymen" is an ambidexter.

And now that the disagreeable part is done with, one cannot but fail to remember with sorrowing for his troubles, that Charles Albert in his late years, and for a series of long years, was in private life, a most exemplary man—a good husband, a good father, kind and charitable, easy of access, mild, indulgent, patient, very devout, very attentive to his religious duties, and a constant invalid. His long pale visage contrasted with his dark moustache and beard, had a cast of sadness irrevocably stamped upon it. I saw him and family for the first time at the Requiem on All Souls' at the Cathedral of Turin—just when the troubles were commencing—peace to his soul, for he had no peace here. Charles Albert gave fifty pounds to St. George's Church, but it is not for that, kind things are said of that departed King; but, because the heart feels for the heavy sorrows that pierced and killed him—him, to whom the Catholic religion was most dear, and everything Catholic. The 3rd or 4th of November, the same year, 1847, Charles Albert passed on the road to Genoa, and nothing could surpass the enthusiasm of the people. As he passed along the road, nothing but triumphal arches, flags, music, and shouting of the multitudes, and joy to intoxication for liberty and independence and all manner of visions! His pale face never changed—amidst all the acclamations and demonstrations of attachment to his person—the same suffering sad countenance always. Peace to his soul—he looked like one dead to this world, and like a man who had lived long enough, too long to care for the

world or anything in it. That same night, to satisfy the crowds who had all the day been parading through the streets with small flags and in military order, to show that they wanted to do later unless they obtained all they wanted, the King and his son and others of the Court rode out in the midst of the mob, through the principal streets, some hundreds carrying torches, and all the city illuminated. What did cool heads think of that scene? Just what they thought of the march of the Deputies from the Legations through the streets of Rome to the capitol, the good people who came to assist the Holy Father by their counsel—they considered one and the other as the beginning of the end. Let us have liberty, rational liberty; but no mobs well or ill dressed—no tyrants, no mobs; wisdom is not noise, and true liberty flies away from the red cap; and where shall justice and truth reign? in Heaven

FATHER THOMAS.

THE DUBLIN REVIEW.

We have, as usual, at the end of the *Review* a most elaborate and valuable article on "The Parables of the New Testament." We may not agree in all the propositions laid down as to the value and advantages of Biblical criticism ourselves, but that is only a small portion of the article, the chief part of which consists of explanations of the Parables, and the writer enters into them with great minuteness and corresponding skill. We should be pleased to see the article expanded into a volume, for we cannot help thinking that this mode of interpretation—being the true one—would have an exceedingly good effect upon Protestants. The meagre exposition of the Parables which they have must be unsatisfying, and that it is felt to be so is evident from their number.

We are sorry that our space does not permit us to give our readers such extracts from this article as we could desire. We must nevertheless transcribe a small part of the exposition of the Parable of the Good Samaritan. The author having discussed minutely the whole of it, and explained its literal and spiritual sense accurately, thus concludes:—

Could man's fall be more accurately pictured than by a traveller (the *homo viator* of the schools) assailed by an enemy, robbed of everything, wounded all over, naked, half-dead, helpless, unable to move? And now comes the Priest, the type of every system of previous religion, of Noah's, Melchisedec's; nay, of Egypt's, India's, Greece's false worship. They all recognise in man the bruised and fallen type of a better state; but they neither cured or raised him. Then follows the Levite a title which specifies what before was generic; the law and Priesthood of the Old Testament still better informed of man's history, but as unable to succour him. At length comes the Samaritan, the strange man's race. Thus far an intelligent Jew might follow: but beyond this he would be at fault. Recognising in Christ this character, he would ask, How does He intend to bind his wounds? What oil and wine has He that will stanch the bleeding gashes of humanity? How will he bear the burthen, on His shoulders, of that prostrate frame of a whole gasping race? Was it possible for the most learned to solve this problem? Nor till fulfilment had taken place of those awful realities, which were to give as truthful a counterpart of this portion of the parable as existed in other parts; and not even then till the full system of the atonement was preached to him, and he understood that by His wounds ours were healed, and that He verily bore the iniquities of us all. And thus much further, though not completely can the Protestant pursue the parable, but not beyond this. We say not completely, for the sacramental nature of the remedies escape him. The wine he will know, but what is the oil, which has ceased to have all meaning in the Protestant system? It anoints him not, regenerated, into part with a kingly Priesthood, nor a stripling descending into the lists, to do battle with unearthly foes, nor a Priest into an inviolable consecration, nor a worn-out pilgrim for the last wrestling with the giant Despair. With him it has no symbolism; it represents not to him the light of God's sanctuary, nor the unction of His word, nor balmy softness (the *oleum effusum*) of two Names most sweet in the Catholic mouths. It rises not to his mind with the thought of virginity, anointed with the oil of gladness above its fellow-orders of holiness. It lingers not, as a holy seal, upon the stones of his altar after ages of desecration in the wall of the old Church, to tell whose once it was. It has

vanished from his system, and together with it all uplifting of the Priestly hand to bless. Consecration of man or thing 'e has lost, and knows no more. But oil, the emblem of all consecration, and of sacramental grace, and wine, the purest symbol of the saving stream of life, and of its sacramental impouring into man, form to the Catholic mind the most apt imaginable representation of the communication of his wounded nature of new health, new vigour, new life.—(Pp 221, 222.)

We must stop here, though with regret, and especially commending the *Review* to those outside the Church, for they will see how barren and unreal is their knowledge of Scripture, and how that knowledge can be had only in the Catholic Church. Protestants interpret Scripture with consciousness of weakness: they see the truth dimly before them, but are afraid of looking at it steadily. Having no access to it through their own blind guides, they continue at ease in their error. But surely, if it were thus plainly brought before them the more honest of them must receive it.—*Tablet*

THE BIBLE SOCIETY.

We have often wondered at the extraordinary cheapness of the Bibles and Testaments sold by the Bible Society; at last the secret is revealed, and a very fearful secret it is. The books are cheap because the wages of the binders are not sufficient to keep them alive, and the work is in a great measure done by apprentices who, as soon as they have learned their business, are sent away to make room for others, who in their turn will be dealt with in the same way. It is on the poor females who are employed in binding that this grinding oppression falls the most heavily; they in general do not complain, and as we know from the police reports, will, rather than remain idle, work a whole week for less than half-a-crown.

The Bible Society boasts of its labours in the diffusion of heretical versions of the Sacred Book, and of the success of those its accursed labours. Whether its agents have perverted any simple soul from the Catholic Faith to a deadly heresy we know not, but of this we feel quite certain, that there is sufficient injustice in its management to influence the Evil One to give it most especial help. These pretended Bibles of the Society—the copies are always mutilated—are furnished by the labour of men and women whose wages are lower than the corresponding wages of other persons similarly employed elsewhere. This Society, which boasts of its zeal for the moral improvement of mankind, refuses to pay just wages to its servants, out of whose labours unrequited, the pompous declaimers of the day make that ill-gotten profit which enables them to speak as they do.

This is only another illustration of the hollowness of heretical pretensions to honesty and common morality, and shews how easily men who abandon the Faith fall into obvious sins against their neighbour. These people have lately sent their agents through Italy to disperse their versions of the Holy Writings in defiance of the spiritual authorities, whom of course they do not respect. But it would have been more to their credit had they abstained from their Italian machinations and paid their work-people fair wages at home. There are unhappily other societies in this country that think it right to distribute the Bible indiscriminately, but they pay just wages, and stand forth in honourable contrast to this. We believe that now no English Catholics subscribe to it, so far we are glad.—*Tablet*.

GOVERNMENT APPOINTMENTS IN THE ESTABLISHMENT.—"Every Churchman," says the *Guardian*, "must, of course, have observed what the aim of the present Government has been in its Episcopal appointments, not including, we are sorry to say, the last one of Dr. Hinds, an amiable man, we believe, and one on whom personally we have no desire to make the smallest reflection; but still evidently appointed to his Bishopric simply and solely because he is of the school of Dr. Whateley and Dr. Hampden. Such a steady, uniform aim at occupying the whole Episcopal bench with the laxest and loosest theology of the day—an aim never lost sight of in any single case, but going straight to that, as its end—does necessarily excite the serious alarm of many Churchmen; for they say, what is there to prevent these appointments from going on till the whole bench is filled with this school, and there is not a Bishop in the Church who is not an avowed Latitudinarian? What is there to stop this course of things?"

Correspondence.

FOR THE CROSS.

THE CATHOLIC CHURCH IN NEW BRUNSWICK.

No. 2.

GENTLEMEN,

We parted, I believe at Loch Lomond. We have in the meantime arrived at St. John, of which we have now to speak.

This city is famed, I imagine throughout the two hemispheres. The name, however, which it has is not to its credit. From the eternal troubles which distract it through the machinations of evil-minded men, one would think that christianity has been altogether banished from its borders. But you must remember that one bad man set all Rome in a blaze. St. John, therefore, notwithstanding its periodical uproar, may be in the main a very good place. Such it is. We can safely say that as for such men as under the Catholic name are found figuring in these annual riots brought on by Orango processions, they are exactly the persons of all others who have the least taste for Catholicity. Men who will give ear to neither Priest nor Bishop, but who prefer their own opinion upon all occasions; come not up to our 'beau ideal' of Catholics. Now of such a character are those bravos who resist ever and anon those graceless Orangemen. But putting aside this worst part of the picture and looking at the better drawing, we have much reason to be proud of St. John. With a few exceptions—and those exceptions are common to the best communities, it appears that the inhabitants of this particular place are most attentive to all religious duties. They are proverbial for their liberality towards the purposes of faith. What mendicant in sacred garb has not been heartily received by them from time immemorial? What Priest has departed from among them without substantial proof of their esteem and love? They have three fine Churches in their circuit—St. Malachi's, St. Peter's, and Carleton. The dimensions of the first are ninety by forty—of the second ninety by fifty two—of the last fifty five by forty five. We cannot speak in very laudable terms of the proportions of St. Malachi's, but 'tis all owing to certain circumstances which afford a very fair apology. When it was first raised the parishioners were few in number and poor in pocket. "They cut their coat according to their cloth" and built a Chapel fifty by forty. In this for the time being "they had ample room and verge enough." When their files increased they added to its length and having but little church ground, they had to be satisfied with the material on hand. St. Malachi's for these reasons, is found as it is, ninety by forty. Yet 'tis a spacious building, with pews above and below. It has vestments in abundance, as far as we can learn—it has all the sacred vessels required—it has a fine bell, and a splendid organ. And then if we can judge from attendance at the Tribunal of confession, of the warmth and extent of faith, we must say that a more universally faithful people never came under our immediate observation. St. Peter's in the upper end of the city or Portland as they call it, is a beautiful edifice. It stands upon most commanding ground, and affords a full view of all the surrounding scene. The vestry attached to it is large enough for an academy. It contains a circulating library of religious books and pamphlets. There are celebrated here two Masses every Sunday, at 9 and 11—Vespers at three. Mass is offered up also every morning in the week. There is an excellent choir too in this Church, in my mind 'tis much superior to that of St. Malachi's. There is a large tract of land belonging to St. Peter's lying immediately behind it. The Carleton Church on the opposite side is a very handsome

building. It may be extended forty five feet more without any injury to its proportions. The site is the most desirable in all that locality. The town with all its busy world lies below it and the church looks guardingly down as if watching the welfare of its children. The sacristy here is still larger than that of Portland. The glebe lot is I believe six acres. The church is not quite finished, but a few weeks will give it the finishing stroke. The galleries add much to its appearance and space. Besides these buildings, the people of St. John have erected a very large house, which is known by the name of the Temperance Hall. It is, however, as much a place for education as for Temperance, and accordingly the lower flat or first story is divided by a hall which forms two spacious apartments—one of which is employed as a school for females, the other for males. Both of these places are well filled and the services of competent teachers for each secured. The congregation of St. Malachi's being so very numerous, they could not find of late near room enough within the walls. Accordingly a short time ago the Bishop determined upon a new church, but on account of the failure in trade and the general depression of the times, the idea has not yet been carried into execution. A beautiful site, however, which cost £1110 has been purchased by his Lordship, and a promising time is only waited for, when the operations contemplated will be begun. This location is in an elevated part of St. John, so God speed the day when we shall see the expected church exhibit its fair proportions above the subject city. This view of things will show something of the state of Religion in St. John. I should hold it to be on a very firm foundation, but still I must say, important and all as the place is, yet when compared with other portions of the Diocese, 'tis far from being the most advanced, either as to fine churches or church lands. I will even go as far as to say that it is far behind any of those churches, which line the northern shore of New Brunswick from Campbellton to Miramcook. Of that I am sorry I can give no more than the mere dimensions. But even from this much, a correct judgment may be formed of their superiority. I will show something of them in another page.

Just come in imagination with me now and we shall have a steaming passage up the pleasantest river between the poles. You need not want for accommodation here. Steamers day and night are in requisition, with the kindest captains imaginable. I cannot say whether by nature or by force of circumstances they are such nice people, but that's nothing to us; we only judge from the outside and that is excellent. Now as we move along so mysteriously without sail or oar, the loveliest scenery in the world is passing with us. Green banks, green isles, green elms—oh how profuse are ye! Of the latter commodity, we have much to say, but this is no place for such conversation. We would, *en passant*, merely remark, that they are the pride of our country "with nothing like to them." With their arching, sweeping boughs how graceful they rise above the interval! But brief is their day, like that of all things lovely.

"All that's bright must fade
The brightest still the fleetest."

But we shall see elm-trees enough before we have done with the beautiful St. John; and at present our purpose is churches. Well, between St. John and Fredericton there are three Chapels. The one at the Nerepis is first on the list, but from our present position we cannot get a glimpse of it. We have only to say that it is a pretty place, forty by twenty five feet. Next comes that of Gagetown. This is unfortunately an Orange locality. The soil, however, is

not altogether unfavourable to the growth of the 'little mustard seed.' Many Catholics are here, and good ones too. They hear Mass with true olden fervour, and lift their prayers aloft with earnest devotion in their comfortable little church of thirty by twenty five. 'Tis really a pity that half the world cannot see this noble stream, that they might come to settle upon its banks. "On either side the richest scenes arise"—greenest fields, golden corn—most luxuriant trees, neat sweet cottages, every thing that gives variety to a landscape, are here. When September comes and colours the different foliage of the deep forests that stand behind these verdant banks, who ever saw a more delightful view? Hues—bright strange hues, which the painter's pencil knows not are every where to be seen. It only lies with the St. John, to present such wonders in nature. To a traveller unacquainted with the reality these woods would appear at this autumnal day, immense vineyards and orchards and whatever you will, of fruit-places intermingled and mixed without bound. But here we are at Oromocto. This is nine miles from Fredericton and is quite a charming village. The chapel belonging to this place is thirty six, by twenty eight. It receives the visit of a priest once a month. Vestments and other altar furniture are always on the spot. I believe that the choir of this chapel is altogether composed of Indians. 'Tho' they sing the Gregorian chant very accurately, yet I must say that I would rather listen to the voices of our own people, not because there is more devotional spirit in the strain, but because it has not that wild unfriendly tone known only to the red man's song. I never heard any harmony among Indian voices, but I certainly heard excellent melody. Hail at last to the Episcopal city—the metropolis—the seat of the high ones—Fredericton. There's Government house, and there's the new Protestant Cathedral. We hear a great deal about the latter, but I can scarcely understand why they speak of it so highly. Look at it—well only look at it—it has a fine window in the front I allow, but really the rest is, in my mind, no "great shakes." It makes but a poor appearance from the rivers. A thousand would, unless apprized of its existence, pass along, and never dream of such a building. It looks too low and stunted to gain many admirers. But what has that antique cross got to do upon such a pinnacle? Methinks that's sailing under false colours. That's decidedly an innovation and a very modern one, too, in the Church of England. 'Twas not seen in such places in our young days, and we are not over a hundred yet. But I see the whole of it—old age is honourable and the cross is a relic of antiquity—*ergo*, they are apostolical. M.A.W.

The Cross;

HALIFAX, SATURDAY, OCTOBER 27.

M. POWER, PRINTER.

TO CORRESPONDENTS.

We are glad to hear again from our respected Correspondent *Sacerdos*, and to find that our former replies gave him so much satisfaction. His present list of queries we will answer with the same brevity.

The true reading of the Proper Communicantes for the Feast of Pentecost is '*innumeris linguis.*'

The Holy Eucharist should be changed and renewed at least once in the week.

At Benediction of the Most Holy Sacrament *Dominus Vobiscum* is not said before the Oration. Our Lord himself is corporally present.

It is not suitable or proper (non *convenit*) to sing Hymns in the vulgar tongue on the festival of the Holy Sacrament.

It is an abuse to place Relics or Images on the Tabernacle in which the most holy sacrament is kept.

Since the year 1759 it is obligatory on all Clergymen to say the Preface of the *Trinity* on all Sundays of the year which have no *Proper* Preface. Decreed by Pope Clement XIII.

The *Altar Cross* should be covered with a white veil on Holy Thursday, the *Processional Cross* with a violet.

If there be a large statue of the Crucifix on the altar, no other Cross is necessary during the celebration of Masses.

The Baptismal Font may be blessed by one priest and the Mass sung by another on Holy Saturday. It is not absolutely necessary that both should be performed by the same celebrant.

If the Festival of St. Martin (11 November) falls on the XXII Sunday after Pentecost the *Secret* is taken from the XXIII Sunday.

Both from the beginning of the Mass until the *Offertory* and from the Communion to the end the Chalice ought to be totally covered with the veil in parte anteriori.

The Mass on Ash Wednesday ought to be celebrated by him who blesses the Ashes.

We are really obliged to our Reverend friend for the agreeable and instructive course of reading which his *Queries* suggested, and we shall always hear from him with pleasure.

We will avail ourselves of the communication from Windsor on a future occasion. At present it would be inexpedient.

B.—They will be resumed before long. We are thankful for the favours of our New Brunswick friends.

Q.—The Editor of the Catholic Journal alluded to is a Convert. He, of course, writes severely, because, like most converts, he is indignant at the shameful misrepresentations which were pawed off upon him as Catholic tenets whilst he was a Protestant.

An Irishman.—The letter is more suited to a political Paper. You are wrong in one point. There was only one Catholic (Mr. Cagg) amongst the new Civic appointments.

THE CATHOLIC CHURCH IN NEWBRUNSWICK.

We publish to-day the second of a Series of Letters, on the state of Religion in New Brunswick, from the pen of our excellent correspondent M. A. W. and on doing so we beg to express our thanks for his valuable contributions. We would gladly print any similar information on the State of Religion in the other neighbouring Provinces if some of our kind readers would furnish us with the necessary details. The records of the progress of our Holy Faith in this part of America will be highly interesting to the generations who are to succeed us, and we have no doubt that the humble columns of the Cross will furnish many useful materials for the future Ecclesiastical Historians of Catholic North America.

THE NEWS FROM EUROPE.

The Steamer arrived here on Wednesday last. There is no news of importance. Bein one of the Hungarian revolutionary Generals has turned Turk to save his life, and some of his companions were induced to follow his example. Kossuth, to his credit, refused to disgrace himself by deifying Christ.

It is said the Pope will soon return to a part of his dominions, and that he has uttered a spirited protest against the further occupation of his capital by the French.

The apprehension of famine still spreads in Ireland. Lord Roden and the two Beers have been very properly dismissed from the commission of the Peace. The Government could not do less, but the Orangemen are furious. Mr. John O'Connell has held his first meeting at Conciliation Hall, and £25 Repeal Rent

was subscribed. Mr. Gavan Duffy and the Confederates have also held a private meeting. This divided agitation will result as it did before, in placing both parties at the mercy of the Government, and affording them a pretext for again suspending the Constitution. When will Irish agitators learn sense? Gavan Duffy and his party have made their sad experiment of physical force and failed. It is very bad taste in them now not to allow the Moral Force men to try their chance for a time. Physical force has been tried in many places besides Ireland, for the last two years, and produced nothing but confusion and ruin to its abettors.

WHAT PROTESTANTS THINK OF APOSTATES.—(From the *British Banner*.)—

Father Ventura has fallen like a star from heaven. This man's recent address electrified the Continent, and was read by the Liberals in the language of every nation in Europe. Men, enthusiastic and sanguine, but by no means inferior—men among ourselves, have viewed it as the instrument of an earthquake which was to shake the Popedom to its foundations. Father Ventura has issued the following recantation:—*Et*, the undersigned, having learned to day only, by the *Giornale Romano*, that my '*Discours pour les Morts de Vienne*,' pronounced and printed at Rome at the end of November, 1848, has been placed among the number of prohibited works; knowing what the Church has a right to expect from an obedient child in such a case, particularly if he is an Ecclesiastic; deeming myself obliged to give an example of perfect obedience to the judgments of the Apostolic See; having always declared that I desired to subject all my writings to the judgment of the Sovereign Pontiff, and being anxious to prove the truth of such declaration without being constrained or counselled by any one, but yielding solely to the sentiments which are suited to every true Catholic, I here, freely, and of my own movement, declare that I fully accept the said decree of condemnation against the writing mentioned above, without restriction or reserve. Furthermore, I regret and condemn all and every of the doctrines, maxims and expressions, and words that in that writing, or in any other of mine, have been found, and may be found, in contradiction to the tenets of the Holy Catholic, Apostolic, and Roman Church. Finally, I declare that I hope, with the help of Divine grace, to die in that holy Church in which I have been born and in which I have lived, ready for that object to endure everything and make every sacrifice.—GIOACHIM VENTURA, of the Order of the Regular Theatin Clerks.—Montpellier, Sept. 8." Such is the end of Father Ventura! As to the matter of "grave to die in the Catholic Church," we do not think he will require much; and as to his advancing the cause of liberty, and of man, of which he spoke in words of fire, we perceive that now there is nothing to be hoped for. *The Protestant converts of modern times, for the most part, are men of straw, loth in Ireland and upon the Continent. They have, almost to a man, proved mere popinjays, reeds, rushes, things of naught.* They have once and again excited hopes and expectations, and just as frequently have they disappointed those who have trusted in them.

THE CROSS.

We perceive with much pleasure that one of our Clergymen has entered the lists in behalf of the charitable character of the Catholics of Halifax against the silly scribbler whose effusions we noticed some weeks ago. Had we known that the subject was in such able hands we would not have said one word in our own defence. Nothing shall deter us from putting the generous people of this city on their guard, against what the Priest of this Diocese in his letter published elsewhere, very properly terms "the scandalous pranks of Religious Collectors on this Continent."

THE LATE REBEL GOVERNMENT.—A letter from Rome, of the 18th inst., makes the following statement:—It is known that to pry the political conductors of the bands of Garibaldi, to reconquer its partisans, and preserve its empire over the people, the triumvirate made a prodigal disbursement of money, which it obtained partly by organised pillage. The plate of the monasteries, the sacred vessels of the churches, the linen of the public establishments, the effects more or less precious of private houses, metal, gold, silver, copper wherever it was found, in the residence of the rich as in that of the poor, afforded it a large resource. Of those spoils some have disappeared, others have been recovered. Vessels and plate of the churches, marvels of the past, more precious by the merit of the work than by the magnificence of the material have been swallowed up by the melting pot, or are now travelling through the world. But those that have been recovered have been restored to the convents and churches. The furniture of the citizens was not spared; from one's beds, from another his chair, from another his kitchen utensils, another his sheets and napkins, were taken. The objects that have been recovered have been given to their proprietors. Nothing is more curious than to read the bills announcing these restorations. In the court-yard of the capital the objects which have not been demanded, or which are so injured as to have no value, are piled up. Among them are broken balconies, rails, remains of carriages, statues, paintings, &c. This revolutionary museum shows that all was considered worth taking by the pillagers. And such was the admirable régime so much regretted by the Republicans of the eve, and vaunted as the awakening of the Italian people, to conquer their independence and to restore their nationality! The Roman Republic has, however, other claims to the admiration of the universe. It is the first Government which has knowingly and voluntarily coined false money. We do not speak of its paper; one can explain by necessity the thirty millions of paper money which it has put into circulation; but I refer to its pieces of copper covered with a small portion of silver, and issued to the amount of five or six millions of francs, and which are now the only current money. At this moment, in fact, the money of the Pope has disappeared only that of the triumvirate is in circulation. The pieces are well made, with the Roman eagle, the eagle which covered the world with its wings—and which must be surprised at the strange service to which it is reduced. The pieces of forty baianchi (forty sous) are almost as large as five franc pieces, and the rest in proportion. It must be admitted that kings guilty of having falsified the coinage have been outdone; but this is the law of progress.—*Constitutionnel*.

THE SYNOD OF PARIS:

The Synod of Paris held its last sitting with great solemnity on Friday morning. Fourteen Archbishops and Bishops were assembled in the chapel of the Seminary of St. Sulpice. There were the Archbishops of Nice, Nuncio Apostolic; the Archbishop of Besancon, the Archbishop of Sens, the Archbishop of Tuam, the Archbishop of Paris and the Archbishops of Naby and Kertum on Mount Libanon. The Bishops, besides the four Bishops of the Province, were their Lordships of Meath, Down and Connor, Carcassone, Nevers and Troyes. Two Prelates, Monsiour Casagni, Auditor of the Apostolic Nunciature and the Rev. F. M. Matred, Abbot of La Trappe of Staoueh (Algeria), the Abbe Perschelli, Secretary to the Nunciature, the Rev. F. Azar, Vicar Gen. of the Archbishop of Saida, and Delegate of the Patriarch of the Maronites, were also present, as also the Theologians and Canonists who have taken part in the labours of the Council. Members of the Clergy of Paris and of the faithful Lvy crowded the chapel and the tribune. Mass was celebrated by the Archbishop of Paris.

After the decree *de fide*, the Archbishop delivered an allocution to the members of the Council. Then followed the ancient ceremony of the *Acclamations*, consisting of short ejaculations, invoking blessings on the Holy Father, the Church, the Episcopate, the State, the City, and Provinces. These were read by the secretary, and loudly responded to by the assembled Fathers. The Bishops then exchanged the kiss of peace, and the President gave the Solemn Benediction. The Secretary then published 100 days indulgence for all those who had assisted at the Council and the assembly retired processionaly chanting the *Te Deum*.

ELECTION OF THE LORD MAYOR OF LONDON IN OLDEN TIME.

—On the election of the present Lord Mayor a few days since Mr. Taylor said: "The Charter of John recognized the right to choose absolutely one man—whom the citizens pleased, and so it went on for two centuries, until at last the present practice, which was now the law of the city, crept in. There was a calculation for about a century between those who called themselves the more opulent and select part of the citizens who said they should have a right to elect the mayor, and that the commonalty should be shut out, and at length the following entry appeared upon the records, in what were called "the Letter Books," in the 8th Henry IV (1407):—"On Wednesday, Feast St. Edward the Confessor, John Woodcock, Mayor, considering that on that day he and all the aldermen, and very many of the richer and more substantial commoners, ought to assemble at the Guildhall, as the manner is, to choose a new mayor for the coming year, ordained that a mass of the Holy Spirit should be celebrated with solemn vote in the chapel adjoining, to the effect that the same commonalty might, by the grace of the Holy Ghost, peacefully and benignly nominate to the said mayor and aldermen two substantial and able persons; and that the same mayor and aldermen might, favoured by the Saviour's clemency, choose one out of the two thus named to be mayor of the said city."

"The record went on—
"Which man having been solemnly celebrated, the said John Woodcock, mayor, John Preston, recorder, Nicholas Watson and Geoffrey Brooks, sheriffs, J. Hadee, W. Staunton, Richard Whyttington, &c., aldermen, and many good commoners of the city then assisting, the same mayor, recorder, sheriff, aldermen, and commoners entered the Guildhall, where the cause of the said meeting was fairly shown and declared to the aforesaid commoners, by command of the said mayor and aldermen, how that the said commoners should nominate to the aforesaid mayor and aldermen two such able and substantial persons who have before occupied the office of sheriff, so that the said commoners should not care which of the said persons should be chosen by the mayor and aldermen to be mayor for the coming year. Which being done, the aforesaid mayor, recorder, sheriffs, and aldermen went up into the chamber of the court of the mayoralty within the aforesaid Guildhall, there to wait for the nomination of the said two persons which commoners, peacefully and benignly, without any clamour or dissension, by John Weston, common-serjeant, of the said city, decently named and presented the aforesaid Richard Whyttington, mercer, and Drew Barcyn, goldsmith; and upon this the mayor and aldermen in the same chamber, with closed doors, and by the aid of the Holy Ghost, chose the aforesaid Richard Whyttington, to be mayor for the year next coming; and the said mayor and aldermen coming down from the aforesaid chamber into the hall notified unto the same commoners, by the recorder, how, 'by Divine inspiration, the lot fell upon the aforesaid Richard Whyttington. And, further, the aforesaid commoners unanimously besought the said mayor and aldermen that they would ordain that in every future year a mass of the Holy Spirit should be celebrated in the chapel before the election of mayor for the causes before-mentioned; and upon this the mayor and aldermen, considering the supplication of the said commoners to be fair, wise, and agreeable to reason, very greatly to the glory and praise of God and the honour of the said city, by the assent and consent of the said commoners, ordained and decreed that in every year in future a solemn mass, sung in the presence of the mayor and aldermen, shall be celebrated by the ordinance of the chamberlain by skilful singers in the chapel aforesaid."

Mr. George Henry Ward.—This gentleman died at Norfolk House, Isle of Wight, on Thursday afternoon, after a lingering illness, in the 66th year of his age. Dying without issue, his estates, which are considerable, being situate in the Isle of Wight, and on the borders of Sussex, go to his nephew, Mr. W. G. Ward, the proceedings against whom at Oxford and his subsequent conversion to the Catholic Church, are doubtless in the memory of our readers.

WHAT THE QUEEN HAS DONE AND WILL DO.—"We," says the *Irishman*. "opposed the Queen's visit. She has done nothing for us, and will do less!" This calculation appears to have been made on the same principle that Sir Boyle Roche accounted for the prosperity of the Dublin fishermen, who "went down to Ringsend" when the boat came in—"bought the fish for half nothing, and sold them for twice as much!"—*Ulster Gazette*.

Mr. John O'Connell reappears as an agitator. Early next week he proposes to be here for the purpose of reorganising the Repeal Association, and as a commencement he addresses the public a long letter in old style, publishing his views in the *Freeman's Journal* of to-day. The letter contains a very severe attack on the Earl of Clarendon, written in very broad language. It will be important to see whether Mr. John O'Connell will be able to revive the agitation. At present there is an utter want of faith in all political movement. Even Lord Cloncurry notices the recent failure of an attempt here to get up a cry on the acknowledged grievance of the Church. Mr. Garrahan Duffy will probably enter into alliance with Mr. John O'Connell.—*Daily News*.

Mr. J. O'Connell gives the following as the objects to be aimed at in the new association:—

- 1st. To arouse the Ministry and Parliament to the terrible danger threatening the tenant of the potato crop.
 - 2nd. To check and arrest, so far as our warnings, and entreaties, and remonstrances, may avail, the accursed system of Ribbonism, now said to be existing in one or two districts of Ireland.
 - 3rd. To contradict the audacious assertion that we are content with the endurance of the monstrous injustice of the Church Establishment, and to call on Parliament to apply the Church revenues to the support of the poor, and thereby to the lessening of the grievous burden of the increasing and all-devouring poor-rate.
 - 4th. The stoppage of the horrid eviction system. Not less than 12,000 families were evicted in nine months, as proved by a return. I moved for this session, but which as yet has appeared only in manuscript, its printing and circulation having been delayed—for what reason I know not.
 - 5th. Tenant-right!—plain, unmistakable, simple, equitable tenant-right!—the tenant-right of the north.
 - 6th. An amendment of the Poor Law—if an amendment be possible.
 - 7th. A real, and not a mock amendment of our corporations; a real and not a mock increase and restoration of our franchises, especially of that, the greatest of all—including all and crowning all—the right of making our own laws in our own Parliament at home.
- There is yet one other reason why we should be up and doing. Catholic emancipation is being reversed while we are silent and passive. Already we are being excluded from the jury box; and the Lord Lieutenant of Ireland has protested against our having the right to meet constitutionally and complain of our wrongs!"

PROTESTANT INSOLENCE.—We transcribe from the *Times* with great satisfaction the following admirable letter:—"To the Editor of the *Times*.—Sir—In your paper of this day (September 27) your Portsmouth correspondent, in detailing the mode in which the day of thanksgiving appointed by the Bishop of Winchester was observed in these localities, expresses his astonishment that the Catholic chapel at Portsea was not opened at the time all others were." Should you wish to inform your correspondent and readers as to the reasons, the following may be ascribed:—First. As a Catholic Priest I could scarcely be expected to follow the directions of a Protestant Bishop of Winchester in matters spiritual. Secondly, My own Bishop, the Right Rev. Dr. Wiseman, almost the first moment the cholera made its appearance in London, addressed a pastoral to the Clergy and laity, commanding the former every time they officiated to offer up certain specified prayers, and entreating the latter to join fervently in such prayers, that God's anger, kindled by the sins of men, might be appeased, and the scourge depart from amongst us. These prayers are offered up every Sunday and week day until further episcopal orders. Neither myself or any of my flock felt the slightest astonishment that none of the Protestant clergymen of this neighbourhood paid any attention to Bishop Wiseman's pastoral.—Yours, &c., WILLIAM KELLY, 25, Prince George's-street; Portsea, Hants, Sept. 27."

OPENING OF THE NEW CATHOLIC CHURCH AT CASTLECOMER.—September 16 being the Sunday within the octave of the Feast of the Exaltation of the Holy Cross, to which the parish of Castlecomer is dedicated Divine worship was celebrated, for the first time, in the new chapel. A solemn High Mass was chanted by the Rev. Edward Larkin, assisted by the Rev. Messrs. Aylward, jun., and Hennessy the Rev. Edward Aylward, P.P., presided as master of the ceremonies. On this occasion a collection was made for the purpose of assisting the completion of the chapel, when the munificent sum of 120*l.* was subscribed.

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 *Ave* of our daily Morning or Evening Prayers, adding each time, "*St. Francis Xavier, pray for us*."

The following Indulgences are granted to the Members of the Association throughout the world, who are in communication with the parent institution in France, viz:—

- 1st.—A Plenary Indulgence on the 3d May, the Feast of the Finding of the Holy Cross; on the 3d Dec., the Feast of St. Francis Xavier, the Patron of the Institution; and once a month, on any day, at the choice of each Subscriber, provided he say, every day within the month, the appointed prayer.

To gain the Indulgence he must be sorry for his sins, go to confession, receive the Holy Communion, and visit devoutly the Parish Church or Chapel, and there offer up his prayers for the prosperity of the Church, and for the intention of the Sovereign Pontiff. In case of sickness or infirmity subscribers are dispensed from the visit to the Parish Church, provided they fulfil to the best of their power, and with the advice of their Confessor, the other necessary conditions.

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

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

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

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

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

Young Ladies' Academy.

Under the direction of the Ladies of the Sacre Cœur.

Brookside, Halifax, Nova Scotia.

THE Public are respectfully informed that an Academy for Young Ladies has been opened at Brookside, where 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 FEAUCOX, 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, 1840.