

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

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

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

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

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



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

"There is one God, and one Church, and one Chair founded by the voice of the Lord vpon Peter. That any other Altar be erected, or any other Priesthood established, besides that one Altar, and one Priesthood, is impossible. Whosoever gathers elsewhere, scatters. 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 Jerusol. Cat. xi. 1.

Calendar.

- SEPTEMBER 2—Sunday XIV after Pent 1st Sept office of the Sunday com of St Stephen C Simp this year
- " 3—Monday—St John Nepomucene M d 17th May.
- " 4—Tuesday—St Rose of Viterbo V doub.
- " 5—Wednesday—Saint Laurence Justinian B C sem.
- " 6—Thursday—St John I P M doub 27th May sups.
- " 7—Friday—St Urban I P M doub 28th May sup.
- " 8—Saturday—Nat of B V M 2 cl with Oct com S Adrianus.

ROME.

A grand feast has been given at the Basilick of St. John Lateran to the Commander-in-Chief and superior officers of the French army, at which General Oudinot proposed the following toast:—"To the health of the Holy Father. May the generous sentiments of our venerable Pontiff meet with no impediment. May he be for many years surrounded by the love of his subjects, as he is to day by our respect and devotion." A funeral ceremony, with all due pomp and solemnity, to the memory of the French soldiers who fell in the late campaign, was celebrated at the church of St. Louis des Francais on the morning of the 24th ult. Rome was perfectly tranquil, and the conduct of the French officers and soldiers was exemplary. The cafes were crowded by Romans and French indiscriminately, and that alienation which appeared at first is now gradually wearing away. The conduct of the French army since its arrival in Rome is described as admirable. The men are mild and conciliating, and the officers treat all classes of citizens with courtesy and respect.

DEATH OF CHARLES ALBERT AT OPORTO.—On July 28th the ex-King of Sardinia, Charles Albert, ceased to exist, shortly after three o'clock, p. m. The increasing state of debility in which he had remained for some days previously convinced his anxious attendants that the unhappy event was fast approaching. His private chaplain administered to him the sacred "Viaticum," and the Bishop of this Diocese, who had been incessant in his anxious inquiries regarding the state of his late Majesty, called upon him a few days previous to his demise, and gave him personally the Divine absolution. The death of this ill-fated Prince caused universal regret throughout the city, and the authorities suspended all public amusements in consequence thereof. All public departments were to be closed for three days. The bells of the city were kept constantly tolling. The sentries on guard throughout the different stations had their arms reversed, and the guns of the batteries were fired every fifteen minutes.

The Roman Journal of the 26th ult. publishes the following letter, addressed by the Sultan Abdul Medjed to Padre Arsenio, Superior of the Armenian Monks:—"We have been apprised that the Armenian Catholic Monks of the Order of

Anthony, established at Rome, near the Vatican, and esteemed for a length of time amongst the most faithful subjects of our empire, are using every effort in their power to procure their co-religionists, our subjects, the advantages of education and morality, the foundation of wisdom and happiness. We have spontaneously sent to the said monastery the portrait of our person, our Imperial cypher, and our Imperial standard, to give them a proof of our satisfaction and of our special protection."

BLACKBROOKE, NEAR ST. HELEN'S, LAN-CASHIRE.—Mr. John Smith, a member of this congregation, has lately bestowed a handsome present on the church. He has legally conveyed to the Bishop of the district twelve acres and a half of land in Sutton, near the St. Helen's junction, for a church and monastery to be built there, and an additional acre or more with dwellings thereon for the support of a school. The whole will be built at his sole expense, and alter his own design. The first stone of the new church was laid on Thursday last, the Festival of St. Anne the patron Saint. The Right Rev. Bishop Brown, assisted by the Clergy of the neighbourhood, performed the usual ceremonies. The church will be built of red stone, and will have a chancel and chantry chapel, nave and aisles, tower and spire. The total length will be a hundred and eight feet, and the height to the top of the spire a hundred feet. The tower will be furnished with a four-faced clock and a peal of six bells. The monastery will be inhabited by the Passionist Monks, who will have the care of the new mission of Sutton. The mass of building being close to the Liverpool and Manchester Railway, will be a conspicuous object to travellers on that line. Mr. Smith is hereby giving a wonderful example of liberality. His persevering industry having been blessed with success, he is desirous to dedicate this church, about one-fourth of his property to the Giver of all good gifts.—Tablet.

EAST HENDRED, BERKS.—ST. JOHN BAPTIST'S AND ST. AMAND'S.—The Sacrament of Confirmation was administered in the above chapel on Sunday last (the 29th ult) by our respected Bishop, the Right Rev. Dr. Wiseman, to thirty-six persons, eleven being converts, to our holy Faith, several others being prevented by different causes from partaking of this holy sacrament. His Lordship delivered an exhortation, before administering the sacred rite, to a crowded congregation, comprising many of our dissenting brethren. This old and venerable chapel, whose portly walls attest its antiquity, having been erected several centuries previous to the Reformation as it is termed, and being one of the few that have been preserved from the sad fate that befell so many of those noble and magnificent temples in which this beautiful island once abounded, was profusely adorned with evergreens, the altar with numerous and various flowers that are in bloom at this delightful season, the greater portion being the offerings of members of the congregation, who joyfully contributed the best their humble cottage gardens would produce for the beautifying God's altar and the reception of the Holy Ghost.—Idem.

RUNCORN MISSION, CHESHIRE.—On Tuesday evening, the 24th ult., the Spiritual Retreat, which was commenced on the 12th by the Rev. Father Gaudentius, of the Order of Passionists, was closed with the solemn ceremony of the Papal Blessing. There is every reason to anticipate a most favourable result

from it. The fruits of it have, indeed, already appeared in the altered demeanour of the Catholics themselves, in the reconciliation it has effected; in the desire manifested to fulfil the duties the Church ordains. The numerous Protestants of every denomination who attended during the Retreat have been induced to think differently of the religion they were accustomed so habitually to revile. Twelve have already placed themselves under instruction, and several have expressed a wish to read Catholic books. The sermons, lectures, and meditations abounded with instruction of the most practical nature, and there is every reason to believe that the general effect upon the minds of all who witnessed the various solemnities—such as the public renewal of the Baptismal Vows; the reception of the Holy Eucharist; the solemn Benediction of the Most Holy Sacrament, &c., and had the happiness of listening to the moving addresses of the Sainly Passionist—arrayed as he was in the austere habit of his Order, and standing by the side of the sign of Redemption—was a deep feeling of respect and veneration for our Holy Faith. Runcorn, so long remarkable for its anti-Catholic ideas; the seat of Methodism of the most sanctimonious type; the stronghold of the No-Popery pharisaical ideas of the Low Church, with a sprinkling of the supporters of High Church principles, and an abundance of the representatives of the principle of private interpretation of every possible shade—had an opportunity afforded it of witnessing during the Retreat what Catholicism really is, and of comparing what it was accustomed to hear with what it has now heard, and, with God's blessing, the most favourable anticipations may be entertained. Three years ago a hayloft was the only place to be found wherein to offer the Holy Sacrifice. It was the Bethlem of the Catholics of the place. To it they flocked to adore Him before whom the Magi prostrated themselves when offering their gifts. And, without stating more particularly the success, the mission has had to engage in, the contradictions from false friends it has had to encounter, the want of needful and timely support, and other causes which held it back—it managed, with God's help, to keep its ground for the three or four years previous to this period. In July, 1846, the hayloft gave place to a handsome little church, the site of which is the gift of a gentleman now deceased, upon whom may God have mercy. The Lancashire Mission Fund, which was established for such purposes by the zeal of the Venerable Bishop, Dr. Brown, and his no less zealous Coadjutor, Dr. Sharples, furnished the cost of the building. It has now its organ-loft (recently erected), ready for the reception of an organ, when those who love harmony shall testify their love by their contributions. Its little chancel is being decorated by Mr. Drunkwater, a young and rising, and, as yet, Protestant artist of this town. Already are its Confraternities beginning to appear. During the Retreat, about forty-six were invested with the red Scapular of the Passion, and some were enrolled in the Sodality of the Sacred Heart of Jesus. Previous to it, the Archconfraternity, in Paris, of the Immaculate Heart of Mary for the Conversion of Sinners, had taken Runcorn under its protection of its affiliated daughter; and it is hoped that the members will become numerous as the mission improves. Without giving way to sanguine hopes, we may say with an humble confidence that God has done much more for the Runcorn Mission at other times, but more especially during the recent Retreat. And we implore the Divine Blessing upon the efforts of his servant, Father Gaudentius; that he may be as successful elsewhere as he has been here.—Idem.

FATHER MATHEW preached at Charlestown, Mass., a few days ago, chiefly from the words "Remember now thy Creator in the days of thy youth," the sermon being intended principally for young men. He afterwards administered the pledge to 2000 persons.

In one of the churches in Boston an incident is reported to have taken place, which has been made the subject of much comment, in the newspapers. Among those who presented themselves to take the pledge, was the Rev. C. Stetson, a Unitarian clergyman. This gentleman, at his own request, took the pledge with the sign of the Cross, at the same time remarking to Father Mathew that he could see no impropriety in any one, professing to be a Christian, recognizing the significance of the sign of the Cross, as the emblem of man's redemption.

It is stated that about 20,000 persons have taken the pledge at his hands in Boston, since his arrival there, besides an immense number in the neighboring towns.

His visit to our country will prove, we hope, a national blessing. It certainly could not have been more opportune.—Thousands of persons have, of late, been foolishly induced to resort to the use of ardent spirits as a preventive of the prevailing epidemic, many of whom, it is feared, will, through the evil habit thus formed, become confirmed drunkards, unless speedily led to give up the dangerous indulgence.

Should these remarks apply to any of our readers, we hope they will take warning in time, remembering that intemperance slays thousands, where the Cholera does one.

The Cross;

HALIFAX, SATURDAY, SEPTEMBER 1.

M. POWER, PRINTER.

THE QUEEN'S VISIT TO IRELAND.

Victoria the First has at length broken the ice. She has condescended after twelve years to take one royal peep at the most beautiful part of her dominions, and to give 'the wild Irish' a small raree show in the midst of their dire calamities. The visit was of a curious nature, and is therefore hard to define. It was neither public nor private; not official nor semi-official. There was neither the royal pomp of the Sovereign, nor the splendour of the wealthy subject. It was neither a triumph nor an ovation; but might be justly termed a funeral procession. Nor was it a large funeral either. The procession in Dublin passed any given spot in fifteen minutes. We are not surprised. Between the myriads of the dead, and the surviving mourners, there were not enough left to form a numerous cortege. And if we take away from the fifteen minutes procession, the military, the police, the English officials, and the mercenary, worthless 'angers on' who are the curse of every country, we will have but a miserable remnant left. But we must begin at the beginning. The Queen would not come whilst O'Connell lived. He was the de facto Sovereign of Ireland, and that he was so is the plainest proof of British tyranny. She would not come whilst that horrid Re-eal

was mooted. She could not come whilst Irishmen enjoyed the simplest privileges of the Constitution. No, repeal must be burked; a pitch-plaster must be clapped upon every Irish mouth; the Habeas Corpus Act must be suspended, the liberty of meeting and of speech denied, the press gagged, and the troublesome patriots transported. Then and then only could the Queen of haughty Britain venture to set her foot upon the Irish Coast. After waiting for twelve years, the time was well chosen. Greater delicacy and tact could not have been displayed in the selection. And what Lady is pitched upon to accompany Her Majesty? Here again the diplomacy of the Whigs is made manifest. None but a Jocelyn, who though herself spotless, was still a daughter-in-law of the House of Roden, would be a fitting companion to the amiable Victoria on her first visit to the Green Isle. Mark; it was only a very few days before that the hoary reprobate himself entertained his vagabond Orange associates in his park of Tollymore with sedition and small beer, and sent them forth on their work of murder,—to the massacre of Dolly's Brae, and the wrecking of Maghermayo. A near connection of that detested race which will be for ever infamous not only for dark bigotry, but for unnatural crimes in lawn sleeves, was the companion of England's Queen.

From Cowes to Cork all went merry as a marriage bell. It was first given out that the visit was to be strictly private. Then came official notifications of the exact day and hour when the Queen was to arrive, and when all was to be ready. The authorities began to prepare, and the Queen arrived full 20 hours before her time. She was not expected to enter Cork city until Saturday. She arrived in Cove on Thursday night, and insisted on entering 'the beautiful city' on Friday. Great was the consternation amongst the good people of Cork. They hoped to have the whole of Friday to complete their arrangements and finish their decorations. They had gone to considerable expense, and they naturally expected some remuneration from the large influx of visitors who were expected to flock in through curiosity from every part of the surrounding country. Accordingly, the Mayor hurried off to Cove and made the most piteous requests to Sir George Grey to have the public entry deferred until the morrow. But the Queen was inexorable. She would not wait a few additional hours in the beautiful harbour of Cove to give her subjects in Cork what they had a right to expect after all their trouble and expense. But the bustling Mayor was called aside by the Home Secretary (so the papers assure us) and told in a playhouse whisper that the Queen was very anxious to lay a sword on his shoulder without cutting him, and to put three additional letters before his name—an honour which he, Sir G. Grey, implored the Mayor not to decline! We would give any money for a glance at the Home Secretary's countenance whilst he was pronouncing this villainous piece of irony. His mind must have been greatly relieved when the condescending Mayor of Cork waived all his scruples and privileges of denial and submitted to the humiliating stroke of Knighthood. We don't exactly know how many miles the Castle of Blarney is from 'the beautiful City', but we vehemently suspect it is not

the first time that Sir George has been in the vicinity of Cork.

So our gracious and considerate Queen would, and did enter Cork on a Friday, whether the Popish denizens liked it or not; and consequently there was all manner of confusion, and disappointment. Nothing was finished, and nobody was in his right place. The order of the procession was broken, and after penetrating to a certain distance it was found they were completely landlocked. The preparations were incomplete for the remainder of the way, so that instead of the intended circuit through the City, horses heads were turned about, and the Queen returned by the same route to the place from whence she came. Meantime thousands were coming in all directions towards Cork to see the sight. Great numbers who could not afford, or could not procure vehicles, walked on Friday and during the whole of Friday night, and when they arrived in Cork on Saturday morning found that they were in 'the day after the fair.' Many more were fortunate enough to hear the news 20, 30 and 40 miles from Cork, and so turned homewards. We can well imagine the heavy losses that must have been sustained by the citizens of Cork, especially those who had gone to expense, and laid in a stock of provisions and furniture for guests who never came, and built stands and reared decorations in streets through which the procession never passed. It was a heartless piece of indifference for which Her Majesty's advisers were responsible. We will not say the people of Cork deserved this treatment; but we are not surprised to read in the local journals that the cheering for Her Majesty was by no means as loud or as enthusiastic as those which often greeted the favourites of the people during their progress in that city. King Daniel, it seems, in any of his ovations there, beat out Queen Victoria hollow.

The accounts of the entry into Dublin are amusing enough. The Queen was fidgety and restless for a long time before she set her foot on the shore at Kingstown. She left Cork in a violent hurry, as if Sir George Grey feared some of the ghosts of Skibbereen would come down to disturb the Royal pageant. She arrived in Passage near Waterford at half-past four on Saturday evening, and she steams off again at 8 o'clock on Sunday morning, the rest of the steam fleet having started by orders at 4 o'clock on the same holy morning. Of course neither the numerous crews of these vessels, nor the officials, nor the Queen's attendants, nor her Majesty herself had any 'Divine Service' on that day, though there was a Church (as by Law established) within a quarter of a mile of the spot from which she sailed on the Sunday morning. It certainly appears to us rather an odd way for a *Head of a Church* to solemnize the Sabbath. But, we may be sure, Sir George Grey was the keeper of the Royal conscience on the occasion, and he is accountable for all.

The only respectable cheer her Majesty got during her stay in Dublin was when she landed at Kingstown. Of course all the officials and their adherents, all the English interest, were crowded there to make a good first impression. But in Dublin the case was different. The significant events of that day proved that the heart of the people was not there; or that

if it was, it was a heart divided by conflicting emotions. The Irish, no doubt, wished to treat the Queen with respect not only on account of her dignity, but her sex. But they could not receive her with the warmth of enthusiasm. They feel too keenly the manner in which their 'poor old country' had been treated. They sorrowed too much for those who had gone into exile, and those who had descended to the tomb. The accumulation of four years of famine and pestilence, of cruelty and oppression, of house-levelling and ejections, of loathsome gaols and filthy Poor Houses were too heavy a load on the national heart; and hence we are not surprised at the truthful accounts published in the honest journals of the metropolis, on the very day after the procession. The Government and English organs have magnified and misrepresented, they have conveyed a false notion to the Empire and to the world of the nature of that reception; but we are sure the Cabinets of St. Petersburg and Vienna, of Berlin and Paris will not be deceived. Their trusty agents and secret spies have, no doubt, been at Dublin during the recent mis-called triumph. We said there was but one good cheer on that day. In the progress through Dublin the cheers were neither numerous nor hearty. Many of the stands were half empty, and even the windows, often badly filled, were let for a song. The people stood in the streets merely to see the procession pass. There was no impulse, no animation, no attempt to follow it. Having satisfied their curiosity, they retired. They were respectful and decorous, but little else. None but Irishmen and persons acquainted with the Capital, who had often seen the people on former occasions give expression to their heartfelt joy during the processions of their favourites, could be competent to estimate the marked nature of the contrast on this occasion. One citizen hung out two black flags, on which were inscribed the awful words PESTILENCE and FAMINE. They were torn down by Lord Clarendon's police, and the man himself arrested. It was duly announced beforehand that several hundreds of those police would be distributed through the streets in coloured clothes, and when we remember that the Constitution was suspended when her Majesty entered the metropolis of Ireland, this fact speaks volumes. Indeed we shall not be surprised to hear yet, that there were regular *claqueurs* hired in the public streets to applaud this melo-dramatic performance of the Whigs, and to deceive her Majesty respecting the real sentiments of her persecuted people. Side by side with the account of this unroyal procession, there appear in the Dublin papers the most distressing statements of the Famine in the West, and in the report of the meeting of the Relief Committee various small sums not amounting to a Pound, sterling, are recorded, on the morning after her Majesty's arrival, and whilst sixty pressing applications from various parts of the country are met with a sad negative for want of funds. Positively we do not believe such a contrast was ever presented in the civilised world.

Numbers refused to illuminate their houses, many of whom had taken the precaution to post a notice on their shutters that they would give such and such sums for the relief of their starving countrymen, rather than contribute to this heartless Whig spectacle. In various quarters of

Dublin entire streets were in total darkness. We observe too, that not one half the Counties of Ireland presented Addresses, nor one half of the Irish Catholic Bishops. Three out of some thousands of Irish priests payed their Court to her Majesty. Nearly the whole West of Ireland was silent, and in Kilkenny after two stormy meetings, the spirited Freeholders negatived the Address to the Queen, because it did not contain an expression of the national feelings, voted the High Sheriff out of the Chair, who with his party retired in confusion and then voted an honest Address, too honest indeed to reach the ears of royalty. No; thank God! Ireland after all her misery is not disgraced by her recent attitude. She neither whined, nor frowned, nor begged, nor violated the rules of decorum, nor forgot what was due to herself or her Sovereign. Some place hunters in the Dublin Corporation made asses of themselves, and were very appropriately rewarded. When the procession arrived at the gates of the Phoenix Park, the moment the Queen and her attendants passed through, the gates were rudely closed in their teeth, and the chop-fallen Corporators were seen scampering off in all directions to procure an ingress by another gate, so as to get one last look of the Queen. It was a humiliating sight, and a very appropriate punishment.

EUROPEAN NEWS.

The Caledonia arrived about midnight on Wednesday. The news from Europe is still undecided, and the chances of a General War by no means lessened.

The accounts from Hungary are so various and conflicting that very little reliance can be placed upon them.

Venice still holds out, and strange to say, the Archbishop of Paris has published a letter on the subject in which he invokes the mediation of France and England on behalf of the Venetians. The spirit which animates the Venetians is the same which murdered the Archbishop's holy predecessor at the barricades of Paris, which deluged that capital in blood, and drove the Head of the Church, out of the Eternal City. We fear much that Archbishop Sibour will do more harm than good by his uncalled for interference in foreign politics. There will be no peace in Europe, no security for life or property until Red Republicanism, be effectually suppressed.

The French Parliament has adjourned, after some stormy work. At one of the recent debates an old Deputy of Seventy called Pierre Bonaparte cousin of the President, a fool, and brave Peter proved that he deserved the epithet, by striking the old man in the face. We suppose the President, if ever, will make his *Imperial* attempt during the recess. We never believed that he had so much nous as he lately got credit for. Time will tell. One of many signal instances of public order has been just manifested in the case of the poet Lamartine, whose name filled the world a few months ago. He has been ruined by his own revolution, and his family estate is advertised to come under the hammer. The press in France is now completely gagged, and the Executive have been invested with more despotic powers than were ever wielded by

Louis XVIII, Charles X, or Louis Philippe. This, and an enormous increase of her National Debt is all that France has gained by her successive revolutions.

Queen Victoria has gone to Balmoral after having knighted the Mayors of Belfast and Glasgow. Her departure from Ireland was followed by very severe and disastrous weather. The Prince of Wales is to be created Earl of Dublin in compliment to the Irish! Some of the £10,000 which her Majesty's ministers prevented the Sultan of Turkey from sending to the famishing people of Connaught would be much more complimentary and more useful. It is of great importance indeed whether the Queen admired Dublin or not, or whether she was pleased with her Irish reception. She can do very little for or against Ireland. The English aristocracy are the real arbiters of Ireland's fate.

The last Roman news gives us no uneasiness. *Willmer and Smith* says that affairs are going on deplorably at Rome. We are therefore sure that every thing must be right. The Pope's temporal power is fully proclaimed and Oudinot has ceased to exercise any authority in the City.

TO CORRESPONDENTS.

Cholera is a little too choleric on the subject of which he writes. There can be no advantage in discussing the subject now, as the Fast Day is over, and it is not likely we shall have a *State Fast* for some time to come. We don't believe the Governor desired or intended to compel any one to observe this fast, or to assume any kind of headship in spirituals over any Church except that 'by law Established.' Those in communion with the Church of England were very consistent in observing his mandate. The Queen is the Head of the Church, and the Governor is the Queen's Representative in Nova Scotia. Thus Sir John Harvey, and not the Bishop, is the Head of the Church here. As for the Prayer drawn up by the Bishop at the command of Sir John and the Provincial Secretary, about which our correspondent is so wroth, we really think it is no business of ours to criticise such a document. We believe it was conformable to the established usages in such cases. There was certainly one little omission we thought; viz: a Prayer for Strength and Fortitude for all the ministers of the Church, that in case the Cholera should come to Halifax, they might not under the influence of personal fear, or carnal ties, run away from the flock, but stand their ground like good Shepherds, ever ready to minister consolation to the dying, and if necessary, lay down, their lives for their flock, in imitation of the Prince of Pastors.

A Protestant—Read what we have written above. We are not displeased that such a public homage should be paid to the great Catholic doctrine of fasting and mortification. We remember the time when such things were sneered at, as ignorant Popish practices. But, thank God, both in fasting and many other points our Protestant brethren are groping their way back to the good old Mother from whose bosom their forefathers 'strayed away, and spoke false things.' It may be a fine sight, as a Protestant says, 'to see a whole province humbling themselves in fasting and prayer, before the throne of the Almighty?' But, if he be fond of such sights, and sights infinitely more grand, we invite him to enter the Catholic Church where he will see not on one day, but many days, not a handful of people in a small Province,

but myriads of every tribe and tongue and people observing throughout the whole world the various Fast Days of the Catholic Church, without any Proclamation from Kings, Queens, or Governors. This is indeed a Grand spectacle. We cannot tell our Correspondent whether the Catholics fasted or not on Wednesday last. There was nothing to prevent them from doing so if they pleased. But of this we can assure him, that the Catholics of Nova Scotia have already fasted more during this very year of 1849 than all the Protestants of the Province will until the day of judgment. In February, March and April alone, we had Forty Day's Fast. The less noise therefore that Protestants make about their State Fasts the better. We are glad to see even the smallest return to the holy, scriptural practices of our common ancestors, and we therefore dismiss without notice the impertinent remarks at the close of a Protestant's letter.

A Presbyterian asks us what Divine Traditions existed before the Scriptures were written, and from his confident tone seems to imagine we are in a fix. We will, *more hibernico*, put him a few questions by way of answer. Did he ever hear of the Tradition of the promise of a Messiah? of the covenant made with Noah? of the duty of sanctifying the Sabbath Day? of the prohibition of eating animal's blood? of the rite of Circumcision? How was every thing connected with God's worship known for 2500 years before the time of Moses unless by oral Tradition? And in the New Law, was there not a tradition concerning the substitution of the Sunday as Sabbath, instead of the Old Jewish Saturday, concerning the abolition of the rite of circumcision, and in general respecting the entire practices and doctrines of the Christian Religion before the New Testament was written? We have said before that Christ never wrote any part of the Scripture, nor commanded his apostles to write, but to teach and preach, and we know that they obeyed the command: for St Mark says: "They going forth preached every where; the Lord working withal; and confirming the Word by signs that followed" (xvi 20) We also know that the Apostles directed their disciples to proceed in the same manner. Thus St Paul addresses Timothy, 'The things which thou hast heard of me by many witnesses, the same commend to faithful men, who shall be fit to teach others also' (2 Tim ii. 2.)

COLLECTIONS FOR THE PROPAGATION OF THE FAITH.

PER THE REV. MR. O'CONNOR.

PROSPECT.

Collected by Miss Anastatia Cox.—Mr John Dermott, 8d; R. Cox, 7d. Mrs Cox 6d.; Mr M Hogan 7½; Mrs Martin 3½; Mrs Beck & Mrs Walsh 1s. 3d. each.—5s. 2d.

SAMBRO & PENNANT DISTRICT.
Collected by Miss Rebecca Martin.—Wm. Martin, John Martin, Charles Martin, Wm. Leary, Isaac Gray, Thos. Martin, Jeremiah Twohig, Samuel Martin, and Maurice McDonald, 2s. 3d. each.—£1 0 3.

PORTUGUESE COVE.

Collected by Miss Rebecca O'Neil.—Mr Patrick Cronan 7½; Mr John Quan 1s. 1d.—s. 8½.

Collected by Miss Mary Ann Martin.—Mrs Charles O'Neil, Mr George Bowers, and Miss C Ryan 1s. 3d. each.—3s. 9d.

Mrs T Sullivan, Mrs C Holland, Mrs James Holland, Mrs Charles Gray, Mrs T. Holland, Miss Sarah Purcell, Mr James Gray, and Miss Mary Ann Martin, 1s. 1d. each.—8s. 8d.

HERRING COVE.

Collected by Miss Anastatia O'Gorman.—Mr George Perrier 1s. 3d.; Mr Thos. Roach, Jeffery Power, Miss Sarah Power, Mrs Nichs. Power, Mary Ann Power, Anastatia Power, Mrs Maurice Power, Mr Maurice Power, Mr Farrell, Mr Joseph Reyno, Edward Gordon, Joseph Reyno, Jr. each 1s. 1d.

Mr Jeffery Power, Mrs J Power, D O'Gorman Esq, Catherine O'Gorman, Ann O'Gorman, Mary O'Gorman, Mrs Philip Perrier, Andrew Bracket, James Bracket, 7½ each.

Michl. Sullivan, Mrs M Sullivan, Mrs Peter Reyno, Mrs Joseph Reyno, 2d. each.—£1 0 6½
Collected by Miss Sarah Hays.—Mr John Kelly, Mr G Brown, Mrs Donpsy, Miss Kato Dempsey, 1s 3d each.

Mr Dennis Calahan, Mr Patrick Hays, Mrs John Bracket, Mrs Andrew Bracket, Mrs Hays, Miss Susan Hays, Mrs William Hays, Mr John Hays, Mrs Hugh Munro, Mr James Thomas, Mrs T Power, Mrs Smith, Miss Mary Laughlin Mr C Thomas, Mrs Sarah Thomas, Mrs Elizabeth Munro, Miss C Loughlin, 1s 1d each.—£1 3 5.

FERGUSON'S COVE.

Collected by Mr John Lynch.—Mrs Bridget Lynch, 1 3d; Mr James Keeffe, 2s 6d; Edward Gra 2. 1s 3d.

Thomas Dymoke, C Dymoke, Mary Kiely, Michael Henrion, Sarah Henrion Ellen Keeffe, John Purcell William Conway, Jane Brooks, Catherine M Lennon, Mary Johnson, Sarah Edwards Richard Douse, John Keeffe, John Lynch, Catherine Lynch, Mathew Lynch, John Lynch, James Dalton, Barbara Wootan, George Wootan, Elizabeth Conway, Charlotte Keeffe, John Brooks—7½ each.

Collected by Miss Margaret Stone.—Mr William Baisly, Mrs William Baisly, Master John Baisly, Miss Mary Hillshe, Mrs. C Scoles, Mr Hannigan, Mrs Hannigan, Miss M Hannigan, Mr Richard Hannigan, Miss C Hannigan, 7½ each.—6s 3d.

Collected at the Quarries, N. W. Arm, by Patrick O'Keefe, £1 7 6½. Messrs Patrick and James O'Keefe, Martin O'Brien, James Walsh, Michael Dee, John Keeffe, Christopher Bannon, Michael Hoban, John Hanahan, Peter Finlay, Richard Coughlan, Thos. Ormond, John Thomas, senr, and junr.; James Thomas, Nicholas Power, Thomas and James Gunning, Patrick O'Brien, Thomas Wm. and Samuel Cartell, 7½d. each; Robert Revill, 8d; Mrs J O'Keefe, M. O'Brien, J. J. Walsh, C. Bannon, Hoban, A. Byrne, J. Harrihan, P. Finlay, R. Coughlan, J. Thomas, M. Ormond, N. Power, O'Brien, T. Gunning, Walsh, Misses M Finlay, Mary Power, and Mary Ann Walsh 7½d. each.

JUDGE BEDARD.

Our esteemed contemporary the *McLanges Religieux* pays a well-merited tribute of respect to the memory of this excellent Judge and most useful citizen who received with the greatest piety, a short time before his death, the last Sacraments of the Catholic Church. Elzear Bedard was the worthy son of one of the greatest patriots of whom Canada could boast. Peter Bedard. At his funeral which was most respectably attended, Lord Bruce, brother of the Governor General was present. It was Judge Bedard who at a very critical moment in 1838 maintained by a very able argument the existence of the *Habeas Corpus* in opposition to his brethren on the bench, and to the Government. May he rest in peace!

PETER PENCE.

Upwards of Six Thousand Dollars have been collected in the Diocese of New York for his Holiness Pius IX.

CITY CLOTHING STORE.

North Corner of Duke and Water Streets.

SPRING IMPORTATIONS.

THE Subscriber has just received per R. M Steamships Niagara and Cambria from Liverpool, and Acadia from London, a large supply of Ready Made Clothing, of the newest fashion and style, suitable for the winter season. Also, A varied assortment of Superfine Black, Invisible Green, Blue, Brown and Cashmere CLOTHES, Fancy Doekens, TWEEDS, and Cassimeres; Men's China Silk, Merino, Lambs Wool, Brown Cotton SHIRTS and DRAWERS; Fancy, Regatta, and White Cotton Shirts (trimmed with Linen); OUTFITS, &c. &c. together with the residue of his former Stock, will be sold either wholesale or retail at the lowest possible rate. Articles made up at his Establishment in the most fashionable and durable style.

By Seamen's Clothing constantly kept on hand.

Orders from the country punctually attended to.

April 28.

RODGER CUNNINGHAM.

PaperHanging and Borders.

THE Subscriber has received by the Brig. Halifax a large assortment of ROOM PAPER, Window Blinds and Borders, of New Patterns and low Prices. JAMES DONOHUE, No. 30 Hollis Street.

ASSOCIATION

For the Propagation of the Faith,

Established in Halifax 22d January, 1843.

This pious and truly charitable "Institution of the Propagation of the Faith" was founded at Lyons, in the year 1822, it is now established throughout France, Belgium, Germany, Italy, Switzerland, Portugal, Ireland, England &c. Its object is to assist, by Prayers and Alms, the Catholic Missionaries who are engaged in preaching the Gospel in distant and especially idolatrous Nations.

To become a MEMBER of this Institution, two conditions only are requisite, viz:—

1st.—To subscribe the small sum of one Half-penny per week.

2nd.—To recite every day a *Pater* and *Ave* for the Propagation of the Faith—or it is sufficient to offer, with this intention, the *Pater* and *Eve* of our daily Morning or Evening Prayers, adding each time, "St. Francis Xavier, pray for us."

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

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

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

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

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

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

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

Donations 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 PEACOCK, Superiress, 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.

THE CATHOLIC PRIESTHOOD.

At a time when the abuse of the Priest is every where heard, you will not refuse a poor and humble convert to the Catholic faith, to offer to the clergy of his church this brief expression of his regard. It is often asked of Catholics, particularly the poor, why we think so much of our Priests? We can reply, at least I do, by saying that we do not think half enough of them, seeing that they devote their lives to our service. But as some people persist in asserting that we are an ignorant Priest-ridden set, let me consider the position which the Priest occupies in respect to the people, and it will be soon apparent that the attachment springs from the highest and purest motives. In the first place the Priest, by his sacerdotal vows is devoted to our service—He is not married that he may be undivided in his affection to the church and the flock. His children are the poor and the orphan, the sick and the afflicted. For this reason, and he knows what he assumes when he becomes a priest, is a mark for the slander of the malicious and the idle tales of the foolish. His existence appears to be indispensable to the brawling no-Popery preachers, who live by misrepresenting the character of men of which they know absolutely nothing. For the sake of his flock he passes his life in comparative obscurity and toil. Often in the confessional, consoling, or directing the penitent until late in the night, and, after a few hours of repose, broken perhaps by a call to the sick, we see him again in the house of God, offering the pure oblation at the earliest dawn. Through all the relations of life and all its stages, the Priest is in the closest connection with the people of his church. In infancy they are admitted by him into the fold, under one shepherd. In youth, by him they are catechised and instructed. From his hands they receive the last legacy of Christ to his followers. At the solemn hour of death he is present again, showing no hesitation, knowing no fear, soothing the last moments of the dying in the fever-hospital, in the pest-house receiving the last sigh, and so soon as the spirit has departed, he still cares for them and invokes the compassion of Jesus. "It is a holy thought to pray for the dead." Seeing that the Priest is thus always with us from infancy to death, is it any wonder, brother Catholics, that we should love, respect, honor and revere him? He has his consolations too. He fights the good fight, and how proud, if I may call it so, must he feel when he hears his church misrepresented first, before it can be attacked! And how grateful does he feel when the poor laborer, mechanic and house servant, after enduring insult all the week, return on Sunday morning to church, and assist with devotion at mass, as if the consolation of assisting at the holy sacrifice repaid them well for all that they had endured! We love the Priest and the Priest loves us. He knows his flock and the flock knows him. The stupid world which thinks itself so smart, may scorn us as it pleases; but it cannot divide us. Thus much, Rev. Sir, I thought I should say, and I know that our brethren will all say Amen.—*Catholic Telegraph.*

THE EMPEROR OF AUSTRIA—From a letter published by the Allgemeine Zeitung of July 6, dated

HEADQUARTERS, BANA, July 1.

Yesterday I saw the Emperor for the first time. It was in a village about a league from hence, where the headquarters of the army were resting on their route from Raab to this place. Groups of officers, led horses, mounted dragoons, carriages, seraschawers, dragoons, &c., a motley group, had taken possession of the village green, while along the road, which was covered with clouds of dust, were proceeding troops, dressed in every variety of military gear, speaking every language, when a distant buzz was heard in the air, which, on its nearer approach, swelled into enthusiastic cheers. They announced the emperor, who was following from Raab, in a kalesch (an open carriage) and four. The carriage stopped, and a slim, youthful figure, in a general's grey coat and military dress, sprung out with great agility; it was the Emperor Francis Joseph, accompanied by his brother, the Archduke Ferdinand. The officers hurried up to receive their sovereign, who heartily shook hands with the venerable commander, the valiant Haynau, and entered for a few moments into animated conversation with him, and then turned to the other officers, with whom he cordially shook hands. There is something uncommonly winning in the emperor's manner towards those officers with whom

he is most intimately acquainted. The writer of these lines was standing in a position which enabled him to observe every movement. The emperor is rather above the middle height, slender and vigorous, but his form is that of early manhood. His features bear the impress of intelligence and candor. His smile is quite beaming, and displays a set of beautiful white teeth. He manifests great thoughtfulness for the welfare of his soldiers, and during his short visit in my a train has evidenced his estimation of their services and his sense of their exertions. After the taking of the entrenchments of Raab, as the emperor was inspecting them, a soldier, whose leg had been shattered by a ball, was carried by on a litter. The emperor was so overcome at the sight, that he turned away and wiped his eyes. It is no marvel that the army is so enthusiastic about their youthful leader, the affection for him is openly spoken of by soldiers and officers, and whenever they defile before him he is always greeted with enthusiastic cheers. Painful feelings were excited in the mind of the writer as he gazed upon the stripling monarch standing on the plains of Hungary. He thought of the burthen laid on the shoulders of this youthful offspring of a royal house, which once numbered Hungary as one of the brightest jewels of its crown, now going forth at the head of his army to reconquer that very possession. Yet the very youth of the monarch gives him a certain interest with his people which would be wanting if he were already in the full vigor of manhood. Here the young sovereign stood in the midst of his veteran generals. It seemed as if they gazed upon him with the thought,—"Thou art our child; we will watch over thee and protect thee while life is granted to us. The diadem shall not lose a single gem that now adorns it."

DEATH AND FUNERAL OF THE HON. EDWARD STAFFORD JERNINGHAM.—The Hon. Edward Stafford Jerningham died at Carlton Villas, Maida Vale, on Sunday, the 22nd of July. He was the second son of Lord Stafford, and was born August 4, 1804, so that he wanted but a fortnight of the age of forty-five. He was educated at Oscott College, and for some time held a commission in the 6th Dragoon Guards. In 1828 he married Miss Mary Ann Smythe, niece of Mrs. Fitzherbert, and has left two sons and two daughters. His tanned remains were brought to Norwich, on Saturday last, by railway, and thence conveyed with great solemnity, with hearse and four and attendant carriages, to the family seat at Cossey Hall. They were met by a numerous train of Lord Stafford's tenants, with other gentlemen on horseback, and the most respectable inhabitants of the parish, before they arrived at the entrance gate of the park, and thence the mournful procession passed on through the park to the family chapel adjoining Cossey Hall. There they were received by the Very Rev. F. C. Husenbeth, attended by Cross-bearer and acolyths with torches; and the coffin being deposited in the chapel before the altar rails, the *Miserere* Psalm was chanted, and the mournful ceremonial of reception concluded with the prayer *Absolve* in the Ritual. On Monday morning at nine o'clock the solemn Office commenced for the funeral. The chapel hung with black, the coffin covered with a rich pall, and wax lights on each side in gilt candelsticks veiled with crape, the forms prepared for the mourning relatives covered with black drapery; the floor covered with black cloth, presented a striking scene of solemnity. The Office for the Dead was recited, and Mass celebrated by the Rev. H. Elwes, Chaplain to Lord Stafford, attended by the Very Rev. F. C. Husenbeth, and the Revs. Messrs. Abbot, Lomax, and Lopez, the choir singing a solemn Requiem. At the conclusion of the Mass a Discourse was delivered by the Very Rev. F. C. Husenbeth, who also performed the Absolution for the interment and the coffin was lowered into the family vault beneath the chapel. We understand that the Discourse, by desire of the family, will be published. The chapel was crowded to excess, and many could not gain admittance. Of the noble family there were present Lord and Lady Stafford, the Hon. Mr. Stafford Jerningham and his two brothers, the Hons. Charles and Francis, as also the two sons of the deceased, his afflicted widow and her two daughters; the Hon. Mrs. Edward Petre, Sir Henry Bedingfield, Bart., Col. Dawson Damer, Anthony Hudson, Esq., and many other friends and respectable inhabitants of Cossey and its vicinity. The deceased was greatly beloved and truly lamented; and the respectful sympathy so generally shown must have proved extremely grateful to the feelings of each member of the noble and afflicted family.

THE DAUGHTER OF LOUIS XVI.

There are few persons who have not read with deep pity the fate of the family of Louis XVI. His daughter still lives as the Duchesse d'Angouleme. A recent visitor to this lady, who is now seventy years old, says

"She asked me concerning France with the most lively interest but with great calmness and moderation, she inquired if the people of Paris had any religious sentiments, she spoke with lively admiration of the Christian death of the Archbishop of Paris, on the barricades of June. I turned the conversation on the younger branch of the Bourbon family, by saying to her,

"Madame, it is impossible that you have not seen the finger of God in the fall of Louis Philippe."

"It is in everything," she replied, with great simplicity, and without my being able to detect the least trace of bitterness. Though silent respecting the father, she said some kind words for the sons, and for the Duchess of Orleans. "Suff, madame," said I, "confess that in spite of your Christian magnanimity, the day on which this intelligence reached you was far from being the most painful of your life."

She remained silent, but looked at me with an air which seemed to say: "You are asking too much." The moderation of her words was unalterable, not a syllable of reproach escaped her lips. It is not that she does not fully appreciate the difference between the Revolutions of July and February, when I recounted to her the flight of Louis Philippe.

"At least," said she "Charles X. retired as a king, bequeathing Algeria to France." This comparison was made with feelings of pride, assuredly very legitimate, but no trace of the triumph of satisfied vengeance was to be found in any of her words. It may be boldly said that no vindictive feeling can be found in this soul which has offered as a holocaust to God, all its pains and all its passions.

She keeps in her bed-chamber, the austerity of which is almost monastic, only such objects as are calculated to revive the tragic scenes of early youth—the portraits of her father, her mother, and her mother's friend, and Princess de Lamballe; and near her bed, which has not even a curtain, stands a prie dieu full of objects most sacred in her eyes—the black vest which her father wore when he ascended the scaffold—the lace cape which her mother made with her own hands to appear in before the revolutionary tribunal. She alone has the key of those sad relics, and once a year, on the 21st of January, she takes them from the reliquary in which they are enclosed, and surrounds herself with them in order to bring herself into closer communion with the beloved dead by whom they were worn. On that day she buries her tears in complete seclusion; she sanctifies the blood-stained anniversary by solitude and prayer."

CLAPHAM—THE REDEMPTORISTS.

On Thursday, the 2nd inst., took place the ceremony of laying the foundation-stone of the church about to be erected by the Redemptorists and Fathers, under the patronage of our Lady of Victories and St. Alphonsus Liguori, on ground contiguous to the house occupied by them in Park-road, Clapham.

A large tent, and an elegant temporary altar, was erected for the occasion. About half-past eleven o'clock, the Right Rev. Dr. Wiseman, attended by a number of the Clergy, in procession, commenced the ceremony according to the forms prescribed by the *Pontificale Romanum*. Having blessed the holy water and the stone, recited the Litany of the Saints, and placed a bottle containing the several coins of the realm, and a document describing the several particulars, he fixed the stone in its resting-place with the assistance of Mr. Wardell, the architect, and Mr. Jackson, the builder. His Lordship, accompanied by the Clergy in processional order, then went round the foundations of the Church, blessing them and sprinkling them with holy water. Having returned to the altar, he thence proceeded to make a brief but feeling address, explanatory of the various parts of the ceremony which he had just performed.

He alluded to the blessings that had been promised in the Church's name to all who should partake in this good work, whether by aiding it with their purse or actually assisting in the erection. He exhorted the workmen, many of whom he saw present, who were to assist in its erection, to remember that the blessing of God had been that day called down upon them, by the solemn prayers of the church, and that the work which they were about to be engaged in was the work of God; he trusted therefore, that they would conduct

themselves with propriety, that no quarrelling, no improper language or conduct should be witnessed among them during its erection.

His Lordship concluded by appealing warmly to the charity of the Catholics to aid in this good work the holy men who had come from a foreign country to plant again the blessings of the true religion in this our country.

THE QUEEN AND THE PROTESTANT INSTITUTIONS.—The *Evening Herald* of Monday night states that on its becoming known that her Majesty was about to visit Ireland, the matron of the "Providence Home," in this city, made an appeal to the Queen on behalf of that Institution. The application, it seems, was answered in nearly the following terms:—"Mr. Anson is commanded by her Majesty to state that she will not subscribe to the funds of any charitable institution which is exclusively Protestant." This answer has, of course given offence in certain quarters, but is it not just probable that a similar reply would be given to the managers of any such charitable establishment as the "Providence Home" if they permitted Roman Catholics only to be partakers of its benefit?

LOUIS PHILIPPE.—"It was," says the *Assembly Nationale*, "positively stated yesterday that the ex-King Louis Philippe had the intention, for the most pious object, to demand permission of the French Government to make a pilgrimage to Dreux, where the bodies of the Duke of Orleans and other members of the ex-Royal family are deposited. The ex-King would only remain two days, and would return again to England. He would assume the title of Count de Ponthieu, and would only be accompanied by a valet-de-chambre. For some time past the Count de Neuilly has been subject to attacks of melancholy, and has several times expressed to his friends his ardent desire not to die without being able once more to weep over the tomb of his sister and his unfortunate son."

We learn from the *Propagateur Catholique* that the Rev. Claude Francois, C. M., died of Cholera, at the Seminary in the Parish of Assumption, on the 20th of July. Mr. Francois was one of the first priests that accompanied the Rt. Rev. Bishop Brute to the diocese of Vincennes. From this field of labor he went to the diocese of Natchez, and afterwards joined the Congregation of the Mission. He had been fifteen years in this country, and was about 45 years old at the time of his death. His character was that of the good priest and laborious missionary.—*C. Magazine*

THE PROPAGATION OF THE FAITH.

THE CROSS.—This Journal was originated under the auspices of that excellent and pious Institution, the Halifax Branch of the great Catholic Society for the Propagation of the Faith. We again invite the co-operation of our fellow Catholics in this and the neighboring Provinces. We especially court the valuable assistance of the members of the Association for the Propagation of the Catholic Faith. With their powerful aid, our circulation might be double its present amount in the city of Halifax alone; and by printing this useful weekly Periodical within the reach of every one in Halifax, we are anxious that our friends in distant 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. Forrestall, corner of Brunswick and Jacob Streets;
Mr. John Barron, corner of Gottingen and Cornwallis streets;
Mr. Thomas Connor, adjoining St. Patrick's Church.
Mr. Richard O'Neil, Water Street;
Mr. Joseph Roles, Water Street, near Fairbanks' Wharf.
Mr. Thomas Thorpe, Dartmouth.

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—Samuel Johnson, J. P.
Herring Cove—Mr. Edwards Hayes, and Mr. Nicholas Power.
Ferguson's Cove—Mr. William Conway.
Quarries—Mr. O'Keefe.
North West Arm—Mr. Patrick Brennan.
Upper Prospect—Peter Power, J. E.