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Jesus said to his disciples. Whom do you say that 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 Preserip. xxi.

"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. Whoever 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.

- Dec. 9—Sunday—II Sun of Advent com of Oct.
- " 10—Monday—Translation of the II. House of Loreto g. d.
- " 11—Tuesday—St. Damasus I P C doub com of Oct supp
- " 12—Wednesday—(Fast) St. Melchiades P M d com of Oct supp.
- " 13—Thursday—St. Lucia V M com of Oct.
- " 14—Friday—(Fast) St. Eutichianus P M doub 9th inst sup.
- " 15—Saturday—Octave of the Imm Concep of B V M.

THE SCOTTISH KIRK—RESULTS OF PROTESTANTISM.

We have to thank a correspondent for a late number of the *Caledonian Mercury*, in which we find a most instructive letter from Sir George Sinclair to the Rev. Dr. Robertson, dated Thurso Castle, October 29th, 1849.

After forcibly observing "that the encouragements given to sloth, vice, indolence, and recklessness by the compulsory assessment are so powerful as to neutralise, to a great extent, the advantages which Christian education is intended and calculated to produce," Sir George proceeds to examine, at some length, the nature of the remedy, which his correspondent had eloquently and impressively enforced, namely the erection of additional churches and schools in connection with the Established Church.

"On this subject," says he, "as well as on most others, it is natural that men should, to a very considerable extent, be influenced by the result of their own observation and experience. I may presume to take it for granted that your lot, and that of the various members of your own committee, has been cast in localities very differently circumstanced from mine. You probably are the pastors or members of crowded and attentive congregations, at the doors of which thousands are in vain exclaiming, from Sabbath to Sabbath, 'Open also unto us.' But, Sir, during nearly four and a half years, I have never been for a single day absent from this parish. My family regularly attended the edifying instructions of our excellent and exemplary Clergyman, and this has also been the practice of the only other heritor who resides within its precincts. So far, therefore, as our influence or example could go, the Establishment has had every advantage. But all has been utterly unavailing. Our numbers have rather diminished than increased since the secession. The day on which I was

honoured with your communication, was appointed for the Thursday's Fast, before the half-yearly celebration of the Communion, and our worthy pastor had most properly and emphatically dwelt upon the desirability of a full attendance. My imagination had been roused to a state of pleasurable excitement by the perusal of your glowing descriptions of the multitudes who are perishing for lack of knowledge, arising from lack of church accommodation, and whom the Establishment will see flocking into its intended places of worship, as soon as Christian munificence has provided the means for their erection. But, Sir, all my delightful visions vanished like the morning cloud, when I found myself once more seated in that spacious and elegant church, where I have so often, in former and happier days, seen, on similar occasions, at least 1,500 persons assembled—whereas I found, by actual computation, only fifty-two in the gallery, twenty-three (including the Minister and schoolmaster) in the two-thirds of the body of the church which I could see from my own seat, and there might possibly be twenty others in the benches, which I could not discern, making in all somewhat less than one hundred; and on Sunday, out of a population closely bordering upon 5,000, we could only muster one table and a half at the communion service; and there were, exclusive of the Minister and elders, only three male communicants present. I believe, Sir, the case is little, if at all better in any rural parish throughout any of the northern counties; and I really ask you, or any man of conscience and common candour, whether it is possible for me, or any heritor similarly circumstanced, to take any lively interest in the schemes of a Church reduced to the lowest possible level in point of numbers and usefulness, and yet claiming to be the 'Church of our fathers,' when its Communion has been abandoned by nineteen-twentieths of the representatives of those fathers, including the individuals most distinguished by ardent zeal and enlightened piety. I must own that the experience of the last four years has nearly obliterated from my mind any peculiar predilection for any denomination of Christians, whether established or otherwise. I adhere to the ministrations of our very efficient, very blameless, and most peaceable Minister, and am satisfied to remain a communicant in his congregation. But I see that any attempt to win back the seceded por-

tions of our population is utterly fruitless, and that the Establishment, on its present footing, if suppressed, would be scarcely missed.

"Here, however, an admirable opportunity presented itself for testing the value of your panacea for our national declension. When the old congregation joined the Free Church, I, as patron, selected, with the concurrence of the few who remained, a very pleasing, amiable, and highly-gifted Minister. The case was just the same as if a new chapel of ease had been erected, in which there was 'room enough and to spare.' What a field for reclaiming the wanderer, and arousing the careless, and accommodating gratuitously all who chose to 'come to the waters!' and yet the church continues as empty as at the moment of the disruption. There is, I believe, enough of church accommodation for at least nineteen in twenty of the entire population. Bibles are so abundant that our local branch lately remitted their entire funds to the parent society because there was a stock on hand more than adequate to supply the wants of all who were likely to require copies. There are large schools in connection both with the Free Church and with the Establishment, besides I know not how many private seminaries on a smaller scale, and two excellent institutions for the education of young females—a fund by our late worthy townsman, Mr. G. Millar, paying school fees for the indigent—there are elders, Sabbath school teachers, several rural schools in convenient situations—and excellent Ministers of the Establishment, Free Church, Secession, and Independents—a respectable teacher of a Baptist congregation, and an elder who presides over a small Gaelic meeting—there are regular prayer meetings in all the churches—in short, religious instruction is at its maximum, so far as I may be permitted to judge; and yet I hear continual complaints of the demoralising effects of the poor laws, and idleness, drunkenness, and want of forethought are universally admitted to be on the increase. I am therefore justified, so far as my own observations have extended, in reiterating my conviction, that, as the Legislature has destroyed the distinction between thrift and recklessness, and has employed all its ingenuity in enabling the worthless to baffle and browbeat the industrious, it is impossible that the mischief can be encountered by any machinery of Christian education, however complete or however judicious."

The candid admission that where religious instruction is at its maximum, society is daily sinking deeper into the gulf of immortality, is very remarkable, coming from so respectable a Protestant, expressing himself with such calmness and moderation. He unwillingly sums up the whole efforts of heresy in one sentence, and that, its fullest condemnation. This is the melancholy moral to the Reformation, and to this it has come, in a country where it had every worldly means of success, and among a public noted for their industry and love of peace and order.

PROVINCIAL.

LAYING THE FOUNDATION OF ST. GEORGE'S CATHOLIC CHURCH, YORK.—On Thursday, Oct. the 25th, the foundation stone of a new Catholic edifice was laid in this city. About two o'clock the members and friends and scholars left the parish church in procession, in the following order:—The boys of the Catholic school, the girls of the Catholic school; the members of the Sodality of the Living Rosary, wearing their badges; the members of the Altar Society, wearing their badges; the members of the Guild of Corpus Christi, wearing their cloaks and badges; and then the rest of the congregation. In this order they proceeded down Blake-street, Coney-street, Castlegate, Fishergate, through the postern, and then to the ground. The ground is situated in the parish of St. George, having Margaret-street on the south, and Peel-street on the north-east, and was formerly the property of Mr. Charles Woolons. It is intended that the style of architecture of the church shall be of the decorated or middle period, entirely built of stone from the quarries of Messrs. Clifford and Weatherby, the former undertaking the walling and the other the windows and door work. It will be 100 feet long and about 50 feet broad, and covered by three gable roofs. It will have a chancel arch, which indicates the position of the commencement of the chancel. There is a porch on the south side, next to Margaret-street, and three sacristies at the northeast angle. In the interior the nave is divided from the aisles by stone piers and arches, and arches leading into the chancel and south chapel. The present contract simply includes the structure itself, and with reference to the decorations they have not been finally decided upon, but of course there will be rich stained glass windows, carved altars, fronts, and every other requisite, to make it a complete and perfect church. The architects are Messrs. Charles and J. Hanson, of Bristol formerly of York. Mr. R. Weatherby, Micklegate, has been appointed the contractor for the masons', bricklayers', plasterers', and slaters' work; Messrs. Bookless and Asmore, of this city, the joiners', iron, and painters' work. The Right Rev. Dr. Briggs, the Bishop, arrived on the ground about half-past two, accompanied by the Very Reverend J. Rinder, V. G., York; Reverend W. Fraser, York; Rev. Mr. Thompson, of the Convent, York; Rev. Mr. Arnold, Leeds; Reverend Mr. Brown, Leeds; Reverend Mr. Eyre, Bradford; Rev. Mr. Swales, Reverend Mr. Parsons from Sheffield; and the Reverend Mr. Trapps, from Hull. The stone was then laid by the Bishop according to the Ritual, after which his Lordship addressed the people as follows: "Beloved brethren and children of Jesus"

Christ, we are assembled here to-day on the Feast of Saint John of Beverley, who was a Catholic Archbishop of York—we are assembled here to-day in order to invoke the blessing of the Almighty upon the Church about to be erected to God, and in honour of St. George, Saint of England. The erection of a Christian temple is certainly one of the greatest works of man, it is a House of God. We are here, then, assembled to-day to offer this temple to the Almighty, and we invoke His aid; we implore him that in our intention of making this offering, we may be still more and more approved in his sight, so that when the work shall be completed, it may be truly an offering to Jesus Christ, the only and divine Saviour. You may remark, my beloved Catholic brethren, that in the public acts of religion, there are certain ceremonies used and it is our desire to shew the purposes for which these ceremonies and this work is done. You will probably have noticed that the design of this church, and the forms with which this act of religion has been performed, is to direct our attention to the great Christian Sacrifice. They all point our attention to that Sacrifice, and you will probably have noticed that the cross has been placed where the altar is one day to stand, on which this Sacrifice is to be offered. The other forms all refer to this great Sacrifice—and we are indeed reminded in the beautiful prayer just uttered—uttered, I may say, in all the simplicity of former days, that where that altar is erected, the sufferings of Christ our Lord will not be despised, and that when you come to pay your adorations at this altar you may be truly sanctified. We may also, beloved children, remind you that in the prayers which we utter, we implore the blessing of the Almighty, and that as he was pleased to carry into effect the desires of King David by means of his son Solomon, he will also be pleased to carry into full effect our ardent desires for his blessing upon this edifice, through his son, Jesus Christ. In these prayers, we may pray that all those who have contributed to this holy offering may have health of body and strength of mind. We have also laid the first stone in honour of the Holy and Adorable Trinity. We have blessed that stone, and we have called upon the Almighty to give his blessing and consecrate it. We have called upon him to send down this day an abundant blessing on this great work which is about to be erected to his honour. And I will further announce to you that I have directed that during the time of this church being erected the 126th Psalm shall be added to the public service." After briefly imploring further blessings upon the erection of the church, the Rev. gentleman proceeded to say that it was not until the fourth century that the Christians began to erect large and splendid temples to the Almighty, and then alluded to the fact that the abbey and the great and noble edifice which so adorned the city, were built by their forefathers and were formerly their property. Owing to the inclemency of the weather he would not address them further, but trusted that in making their offerings that day, or any future day, towards the erection of the church, they would remember that they were making an offering to God; and, further than that, that they were doing an act of charity to their neighbours; and he would say it most emphatically, that they did a great act of charity to the poorer brethren. He fervently hoped that God would grant His abundant blessings upon the work which had been commenced, and that He would ultimately lead them all to happiness for ever: Amen." The people then, *en masse*, on passing the foundation-stone, agreeably to the old Catholic custom, deposited their offerings upon the stone, and which appeared to be very liberal. The people afterwards returned to the chapel, and sung a solemn "Te Deum." The weather was very unpropitious—*Corresp. of Tablet*

Correspondence.

FOR THE CROSS.

THE CATHOLIC CHURCH IN NEW BRUNSWICK.

No. 6.

GENTLEMEN,

We shape our course now to St. Stephen's. The church of this place is 75 feet long, by thirty six wide. The vestry is twenty three by twelve. The glebe house is only four or five yards from the chapel and is one of the finest buildings about the town. In front of it there is a garden which to see is to admire:—

"A rare sweet spot of such a graceful mien
As to be lauded needs but to be seen."

And in the rear there are lots of such land as would exactly suit a farming genius. However, we have reason to know that the gentleman in attendance has not altogether the taste of an Agricola. We wish very much that you could take a peep at these premises. The grave yard is 'cheek by jowl' with the house, so that for a contemplative, melancholy wight there is ample opportunity here for him to indulge his favourite disposition. There are barns and outhouses too in abundance, and every thing looks comfortable. Opposite and hardly, not so far as Mason Hall from St. Mary's, is the land of "stars and stripes," which being interpreted means Freeman and Slaves. The river St. Croix, a stream only a half dozen yards wide, divides the two countries, and right good use some "boys" make of its narrowness of which I shall tell you. You must know that when adventurers, of which there is a host about these diggings, take it into their hands to build castles in the air, that is to say, do things with no earthly means, no heavenly either, and when they get head and ears into debt by the failure of their enterprize and Sheriff's run cracking their whips after them, why the remedy is at hand, every thing is soon smoothed down, man and man are square—just cross "St Croix" and you're free, thank goodness. 'Tis more nor less than funny to see what tricks like this played here. The actors I must say, though, are principally Yankees tho' living in this side. They are a graceless set of robbers and low irreligious loafers who think of nothing but the best possible means of cheating their neighbour and making dollars. I will say something more of them by and bye, but I must now proceed with my details.

The parish of St. Stephen's is not so long established as that of St. Andrews—the organization, consequently, is not so complete. Yet it is the makings of a greater mission. Hitherto, the people were engaged in buying and in building—circumstances which prevented them from stocking their church with such materials as are required for Catholic worship; but recently they have made such arrangements as bid fair to set things on an equality with the best fitted places of the Diocese. Vestments to the amount of seventy pounds have been procured. We spoke of the beautiful vestments of St. Martin's somewhat praisingly—they cannot begin to compare with those of St. Stephen's. Comparisons they say, are odious, but truth is not blameable. We, therefore, speak of matters as we find them. These vestments, then, are of the richest texture and are the best in New Brunswick. A set of splendid candlesticks, have been also recently placed in this church. They are not so grand as those of St. Martin's. The latter cost as I believe, we said before, thirty five pounds, the former cost twenty. Boxing up candlesticks and all, then, we should say that the materials belonging to these respective sanctuaries are about equal. The chancel of St. Stephen's is carpeted throughout, and the altar piece gracefully hung with decorations of rich crimson damask. The tabernacle has been lately transubstantiated by the hand of a well known genius into living white marble. Standing outside the rail 'twould be hard to swear that it was not the stone. 'Tis the best imitation I have ever seen. The artist is Mr. Anthony Fleury. A cloth of light purple satin with gilt cross in the midst covers the altar and gives it a very beautiful appearance. The tabernacle is ornamented with rich bouquets of French flowers and at the Epistle and Gospel side are appropriate tables for marble vases with suitable wreaths. St. Stephen's has also a very efficient choir. If it had a little more harmony 'twould be excellent. It has not been of long standing and hence we must give them all kind of praise for their very rapid progress. If they only sing in the true Catholic spirit, that is, with the sole view of praising the Holy Name, they will contribute much to the saving of their souls, because they are associated in some sort to the Blessed Spirits above that

never cease to glorify their God; but if they sing, as many do, we will not say how, then they are in a fair way of running to perdition fast for playing such pranks before the altar and the Holy of Holies. Two masses are said in this church on Sundays, at nine and eleven—vespers are sung at three. The people in general are very attentive to their religious duties and considering the poverty of the times, very liberal in their contributions.

We cannot, while speaking of St. Stephen's, pass on without saying a word or two on the state of religion in general there. To a person travelling along through this part of the Province it would appear that the inhabitants on both sides of the River must be extremely spiritual. Within the space of seven miles you will be surprised to learn that there are no less than *twenty two* different places of worship; to say nothing of the "hole and corner" meeting-houses, which run on like the decimal of a vulgar fraction—"ad infinitum." Some of them rejoice in such strange names that I cannot at present call them to mind. I never saw them in the Dictionary. It does not occur to us, neither has it occurred to us, how the followers of these divers doctrines, or opinions, or follies, or whatever you may call them, can seriously spend their time and money in the erection of temples where such motley, medly *bladderation* is propounded. What do they get in such places? They hear an occasional psalm drawled out to them by a parcel of frolicking boys and girls that have no more notion in their psalmody of praising God than they have of driving a nail into the moon. They see—(no by the bye for their backs are turned to him) they hear, I should have said a man with his eyes turned inside out, putting forth some sort of prayer of most erratic and fantastic nature, calling for the "indwelling" of the spirit upon all sorts and sizes, particularly the poor benighted papists so deserving of sanctimonious sympathy. They listen if they don't fall asleep, as they mostly do, to a sermon doled out to them in a tone hollow and sepulchral, not according to sound notions of rhetorical delivery. They gaze upon naked walls, bald and barren as the faith, with nothing under the sun to excite their devotion and bow them to pray—and this is all they obtain! May Heaven convert them, for theirs is a sad plight truly. We have seen a good many strange places in our little day, but this of which we now speak, is, as regards the religious sentiment, the most singular of all. The reason we think so strangely of it is, that with all its worshipping houses, Christianity more retrogrades, than advances here. Two-thirds of the Protestant population have no belief in the divinity of Christ; in fact they profess Arianism publicly. Do they stop even at this? Not at all. Hundreds of them deny the existence of God himself. Some have gone so far in blasphemy that they have called their cattle after the holy name of the Saviour, and when checked for their impiety, they defend themselves by quoting scripture to prove him an impostor. Yet, what better could we expect from a principle so tending to absurdities as that on which Protestantism is founded? They take up the Bible, and making a sort of fiddle of it, strike it to any tune they please. As for ourselves we never, before visiting this place, saw so fully the fatal consequences to which private interpretation leads. We have seen men here, or heard of them rather, who proceeded step by step from the Established Church, until at length they landed on the wild bleak vapoury shore of infidelity. The Protestant minister of this place has scarcely a score of followers. One of his churches tho' in the midst of the town has been locked up and now rats and mice may revel there undisturbed. Infidelity is the prevailing feature of the plan, which diabolical creed we believe all owing to the contiguity of St. Stephen's and Miltown to the American States. These haughty sons of Jonatan have such an absurd idea of liberty, that they carry it to extremes in every thing. They mistake liberty for

licentiousness. When persons imbued with these notions are ignorant and conceited, as the greater part of these fellows are, they imagine that the wildest and most bold ideas can be equally entertained of things sacred and profane. Preach to them the doctrines of Christ—humility—self denial—austerity, you will have the wrong people to deal with. Such words are not in their vocabulary. Give them a Saviour, such as the Jews expected—mighty, pompous, towering—then and not till then will they come to your banner. Talk of annexation—we for our part, would be sorely sorry if any such thing ever should happen. We recoil with horror at the idea of being annexed to such an infidel tribe. And we say emphatically that infidelity is the spirit of Yankeeism. Don't misconstrue our words then, when we say that we would still prefer pounds, shillings, and pence, to cents and dollars. We have very little hopes for the conversion of the Jonathans. Much might be said of their character but we have already digressed too far.

Yours, &c. M. A. W.
New Brunswick, 1849.

The Cross;

HALIFAX, SATURDAY, DECEMBER 8.

M. POWER, PRINTER.

PETITE.

We have received recent accounts of a gratifying nature from this quarter. The little Catholic Church has been very much improved, a well-finished altar and railing have been set up, and the Church Yard enclosed by a substantial Picket Fence. For this gratifying progress, we understand the Catholics are greatly indebted to the zealous exertions of Mr. Fenton Tomlinson, the worthy Convert to our Faith, whose reception into the Only True Church we have already noticed in this journal. Since their happy enrolment amongst 'the citizens of the Saints and the domestics of God,' this worthy family have constantly manifested the depth and sincerity of their religious convictions, and have done every thing in their power to testify their gratitude to God for having called them into the bosom of the Holy Church. We are sorry to learn that for some time past the Catholics of Petite have been receiving some petty annoyances from the inconsistent disciples of the Reformation in that quarter. Surely no Protestant can justly find fault with the respectable family of the Tomlinsons for having joined the Ancient Church of their fathers. It cannot be said that the Tomlinsons were ignorant or uneducated, or that they were not qualified to investigate the merits of the respective churches, as well as any Protestant within fifty miles of them; and if, in the exercise of their 'private judgment' and common sense, they have discovered in the Bible the marks of the True Church of Christ, and come to the sound conclusion that that Church can be no other than the Catholic Church, we do not see how any Protestant can consistently blame them. For the last ten years, hundreds of the most learned Protestants in Europe and America, Doctors of Divinity, learned Professors of Colleges, eminent historians and men of science have been doing the very same thing in the face of the world, and proving the incorruptible integrity of their motives by their heroic sacrifices for the cause of Faith. If the uncertain light of Protestant Private Judgment had guided the Tomlinsons into any of the Sectarian camps, we suppose it would be all looked upon as a matter of course. According to the old Orange motto of Bandon they might with impunity have become 'Turk, Jew, or Atheist—any thing at all but a Papist!' But because they have become Catholics, a petty and cowardly system of annoyance has been practised on the unoffending Catholic

children of the neighbourhood, one of whom was seized going to school on Friday, and had a piece of meat crammed down his throat! (We blush for our common humanity when we write the disgraceful fact.) This is certainly a novel mode of making converts "from the errors of Popery to those of the church of —." We suppose the 39 articles were carefully wrapped up in this precious ball of *forced meat*, before the dose was administered to the poor infant. Said Articles are often *bolled* at one gulp by numerous officials and divines, eye even on the bench of Bishops who believe as much of them as this persecuted Catholic child. We are by no means surprised at the greediness of this Protestant swallow, for there is always a valuable *con-si-deration*, but how they are able to digest such 'perilous stuff' is what passes our comprehension.

The Catholics of Petite would do well to meet this nasty spirit with the contempt which it deserves. They have already shewn an instance of spirit and practical good sense, and by persevering in this wise course they will soon shame down this paltry and despicable bigotry. We promise to keep a sharp eye on that interesting settlement.

RAWDON.

The poor, scattered Catholics of this Township have never enjoyed the heavenly comforts of a place of worship in their large district. Even in death they have no hallowed spot consecrated by the venerable rites of their glorious Religion, to receive their remains, and are obliged to have recourse to the Cemetery of another Faith. This was a sad state of things. We are however, delighted to be able to announce that this state of things will not continue much longer. Our Catholic brethren in Rawdon have been stimulated to pious exertion by the numerous accounts of church building and church improvement in this Diocese for the last year. Hitherto their poverty and their numbers forbade them to make the attempt. But from the brilliant success which has attended the persevering efforts of even a handful of Catholics in other places, they have been encouraged to make an experiment. A good beginning is half the work, and we are glad to learn they have made a favourable commencement. With the sanction and direction of the Bishop, the Rev. Mr. Walsh, lately made an appeal on the subject to the Catholics of Rawdon. They responded as far as their limited means would permit, and although the amount subscribed is small, it is equal to ten times the sum in other districts. We have no doubt of their ultimate success, and we promise to lend a helping hand for the completion of a small Catholic Church in Rawdon, as far as any humble efforts of ours can aid a cause so holy. The following is the List of Subscribers:—

Rev. Mr. Walsh	£1	0	0
William Gormon	5	0	0
Thomas Miehán	5	0	0
Matthias Gormon	5	0	0
Joseph Leacey	3	0	0
James Roache	3	0	0
Dugle McDonnell	3	0	0
Alexr. McDonnell	3	0	0
Joseph Keating, Esq.	3	0	0
William Brennan	3	0	0
John Ready	3	0	0
Edward Brennan	3	0	0
Michl. Wall	3	0	0
Stephen Whelan	3	0	0
John Rielly	2	0	0
John Cavannagh	1	0	0
L. Nowlan	1	0	0
Dennis Miehán	1	0	0

QUEBEC.

On the 10th of November a very beautiful and affecting Pastoral Letter was addressed by His Grace the Archbishop of Quebec, to all the Clergy and Faithful

of his Diocese. Dr. Signay announces in this document that he has resigned the entire Diocesan administration into the hands of his 'worthy Coadjutor,' the Most Rev. Peter Flavian Turgeon, Bishop of Sidym. His advanced years increasing infirmities, and the heavy ear of so vast an administration are amongst the reasons alleged by the venerable Archbishop for transferring to his Coadjutor the arduous responsibilities of his exalted dignity. Dr. Signay was born at Quebec on the 8th of November, 1778, so that he is now in the 72d year of his age. On the 15th December, 1826, he was appointed by Pope Leo XII., Coadjutor of Quebec with the title of Bishop of Fussala *in partibus*, under which he was consecrated on the 20th of May, 1827. He became Bishop of Quebec on the 19th February, 1833, and was elevated to the dignity of Archbishop by Gregory XVI. on the 12th July, 1844, and was invested with the *Pallium* from Rome on the 24th November of the same year. According to the Almanach Metropolitain of Quebec for 1849, there are no less than six Suffragan Bishops to the Archbishop of Quebec, viz; the Bishops of Montreal, Kingston, Toronto, Newfoundland, North west, and Bytown. The graceful and edifying spectacle of an august Prince of the Church, thus voluntarily surrendering those ample powers which he exercised for the great advantage of religion during his long and holy career, is one worthy of the brightest ages of Faith, and which the Catholic Church alone, in addition to her other glories, so frequently exhibits.

SCRIPTURAL ENGLAND.

It seems that unrepented murder and robbery, and going before the tribunal of God with a lie in one's mouth is no disqualification in London for receiving the Sacrament. For the last three months we have refused to pollute our pages by recording the disgusting atrocities of the case of the Mannings, the brutal murderers of Patrick O'Connor. They have now paid the penalty of their offence, and we should never introduce their infamous names before our readers but for the purpose of recording our unmitigated horror and disgust at the scene which took place in the chapel of Horsemonger Lane Gaol previously to the execution. The Church of England Chaplain had made every effort to induce that she-wolf Maria Manning, the great Bible reader from Calvin's own city of Geneva, to confess her crime, but in vain. Her husband was penitent and acknowledged his complicity in the murder. The wife persisted to the last in declaring her innocence. The Chaplain declared he did not believe her, and the whole world are unanimous in the same opinion. Nevertheless, the Chaplain administered 'the Sacrament of the Lord's Supper' to this hardened wretch!!!

What a mockery! and what a religion!

We suppose most of our readers have perused Charles Dickens' account of the behaviour of the Londoners around the gallows the night before, and the morning of the execution. What a frightful state of things it reveals! And what an overwhelming Bill of Indictment it is against the bloated, overfed, overpaid Church of England which has had the people of England in its holy keeping for full three hundred years. In all his caricatures of Italy, Dickens has not presented in his 'Pictures' such a horrible sight as the infernal orgies of Horsemonger Lane Gaol. If ten legions of Devils were around the gallows indulging in frantic delight at the anticipation of clutching a pair of new tenants for pandemonium, their conduct could not have been worse than that of the thirty thousand Londoners! Glorious Reformation! to what a pass you have brought the once humane and religious people of England! This very London yearly sends out hundreds of thousands of pounds sterling for 'the conversion of the heathen,' the 'enlightenment of the Jew,' the proselytism of 'the benighted Irish,' and other hypocritical purposes of a similar description. Will the White-washed Pharisees ever learn to blush? Will the exposure of Charles Dickens force them to keep this money at home and employ it in transforming the 'beasts' of the modern Babylon, into human beings at least, if not into Christians?

TO CORRESPONDENTS.

Sacerdos.—We not only hope that our worthy correspondent will excuse our delay, but also that he will approve of the tenor of the following replies to his various questions. As usual, we condense as much as possible.

1. Whenever the *Magnificat, Benedictus Dominus Deus Israel*, or the *Nunc dimittis* are sung in Church the people should stand up as well as the Clergy.

2. Where a Church is dedicated under the invocation of the B. Virgin, no other commemoration of her is made than the first *Suffragiu Sanctam Maria succurre miseris*.

3. Whether the Feast of the Purification be transferred or not, the *Ave Regina Cælorum* is to be said after Complin on the 2d of February.

4. It is not prescribed, and is therefore not obligatory to make three crosses at the triple repetition of *Deus in adiutorium, &c.*, in *Prime* nor when the same words are once recited in the Ferial Prayers of the same hour of the Divine Office. But the sign of the Cross is to be made at those words when they are used immediately *before the Confiteor* in *Prime* and *Complin*.

5. The introduction of Holy Water into the Church is of every ancient origin, and is universally ascribed to Pope St. Alexander I. who died in the year 119 in the 10th year of his Pontificate. All learned Protestants admit this.

6. Lauds may be separated from Matins, and the Nocturns from each other. The intervals between the latter may extend to from two to three hours. In former times the Nocturns were said separately.

7. It is in the power of a Bishop, who consecrates a church, to transfer to some other day the anniversary of the Dedication, provided he does so during the consecration of the Church. After the actual day of consecration he cannot change it.

8. The kneeling at the *Te Deum* begins at *Te ergo quæsumus* and ends at the word *redemisti*.

9. We believe that a regular Clergyman when promoted to a Parish or to the pastoral care should recite his office, not from the Breviary of his order, but from the Breviary which is in use in the Diocese.

10. When the Festival of a *Confessor* is translated from the day of his death to the day immediately following, the words *Meruit beatus* are to be used in the Hymn at first Vespers, and also in the remainder of the office. But if there be only a *commemoration* of the Holy Confessor in the first Vespers, *Meruit supremus* is to be used at Matins and second Vespers in the Hymn *Iste Confessor*.

11. *Sacerdos* has won his wager as to the Prosody of the word referred to, as the penultimate syllable is short. In fact there is an old hexameter on the subject which we suspect our good friend had in his eye when he proposed his terms, viz:—

Non bene Torcular, sed dicere Torcular aude. We are sorry to add he has not been so fortunate in the case of the word *Rubrica*. He will find the word and its poetical quantity in the 1st Satire of Persius. *Non secus ac si oculo Rubricam dirigit uno.*

12. We must be excused if we do not agree with our correspondent in the justice of the epithet which he applies to the word *argumentosa* in one of the antiphons on the Feast of St. Cecilia. '*Cecilia famula tua Domine quasi apis tibi argumentosa deservit.*'

The word signifies *ingenious quia arguit mentem*, and is beautifully applied, in our own opinion, to the skilful labours of the Bee. Neither is it 'unclassical,'

unless Quintilian be set down for a barbarian, who says; '*Fulso paulo numerosius opus dicitur argumentosum, id est nimia argumentorum mole refertum.*'

13. The mode of computing time by Indictions began in the age of Constantine, after his victory over Maxentius. It is still used in Papal Bulls.

We will dispose of the few remaining queries at the first opportunity.

A *Protestant* may be assured that we are not in the least discomposed by his ridiculous letter. Pity predominates over every other feeling in our breast when we look at that sad production. He sneers at the infallibility of the Catholic Church, that is, of the United Testimonies of all ages and nations, of all the learned, the holy and the wise; but he seems to forget that his own faith, if he have any, is built on a foundation far more insecure, namely his own private and fallible interpretation of Scripture. We would certainly prefer to be guided by the unanimous opinions of a thousand Catholic Bishops and Doctors, living or dead, than by the mere opinions of any Protestant in the universe. We will impale our shallow scribe on the horns of a dilemma. Either he believes that he is infallible in his interpretation of the Bible, or he does not. If the former, why does he sneer at the infallibility of the whole Catholic Church? If on the other hand he admits, as he must, his own infallibility, the most simple Catholic will tell him that it is more secure to rely on the decision of the Catholic Church than on the uncertain, wavering opinions of any one individual whomsoever. In order to have any certainty of his faith, our Protestant mocker must actually claim *for himself individually*, that very infallibility which he denies to the whole Church of Christ. On this subject of Infallibility, Protestants generally act as they do in the case of Exclusive Salvation. They call the Catholics 'damnable idolaters' and in the same breath accuse them for maintaining the doctrine of Exclusiveness. They ridicule the Catholic doctrine of Infallibility, and yet every ignorant Protestant claims for himself that which he refuses to acknowledge in the whole Church of Christ. If the private expounder be not infallible, he can never be sure that his interpretation is correct, and can never make one act of Faith.

ASSOCIATION FOR THE PROPAGATION OF THE FAITH.

On Monday last the Feast of St. Francis Xavier, Patron of the Institution, the Solemn Mass of Thanksgiving was offered up in the Cathedral of St. Mary in gratitude to Almighty God for all the benefits conferred on the Church through this excellent society, and to implore a continuance of the Divine Blessing on the pious exertions of all who are associated throughout the earth in this great work of the salvation of souls. Rt. Rev. Dr. Walsh sang a Pontifical High Mass for this purpose, attended by all the Clergy, and administered the Holy Communion to about 200 of the members who had prepared themselves to gain the Plenary Indulgence of the day, and to unite their fervent prayers with those of the Pontiff, and with the offering of the Adorable Victim for the Propagation of the Holy Catholic Faith.

We were happy to hear that on the same day a Mass of Thanksgiving was offered up at Prospect for the same pious purposes, and that several members of the Association received the Holy Eucharist on the occasion.

ORPHAN ASYLUM.—Through an advertisement, and some editorial paragraphs, in the public prints, the public have been sometime apprised of the fact that a Bazaar is appointed to take place, on the 18th instant, in aid of a fund for the establishment of an Orphan Asylum in this city, under the direction of the Sisters of Charity. The occasion for which this Bazaar is instituted is neither transient nor ostentatious, but one that claims the warmest sympathy of every philanthropic heart: it is to provide a home and a school for the friendless, destitute orphan. Whoever reveres the injunction, "cast thy bread upon the water;" will have an opportunity of observing it by encouraging this undertaking. In time the usefulness of the Orphan Asylum will appear in numbers of youth fitted by virtuous instruction and training in habits of order and diligence, to become ornaments of society. It would be no subject of wonder, were youth, neglected and

suffered in infancy to associate with outcasts, and grow up in ignorance, without cultivation, to turn out incorrigibly wicked. Many a child in this city, now in the way of such a deplorable fate, may be rescued, by the well-wishers of society generally, by sending to the orphan of the Sisters of Charity. — *K. G.*

At the Court at Windsor, the 6th day of November 1819. Present:—The Queen's Most Excellent Majesty, &c. &c.

Whereas the Lieutenant Governor of Her Majesty's Province of Nova Scotia, with the Council and Assembly of the said Province, did in the month of March, 1819, pass an Act, which has been transmitted entitled as follows, viz:

No. 208. An Act to incorporate the Roman Catholic Bishop in Halifax.

And whereas the said Act has been referred to the Committee of the Lords of Her Majesty's Most Honourable Privy Council, appointed for the consideration of all matters relating to Trade and Foreign Plantations, and the said Committee have reported as their opinion to Her Majesty, that the said Act should receive Her Majesty's especial confirmation—Her Majesty was thereupon this day pleased by and with the advice of Her Privy Council, to declare her special confirmation of the said Act, and the same is hereby specially confirmed, ratified and finally enacted accordingly—whereof the Governor, Lieutenant-Governor, or Commander in Chief for the time being of Her Majesty's Province of Nova Scotia, and all other persons whom it may concern, are to take notice and govern themselves accordingly.

C. GREVILLE.

CONVERSIONS.

Two Converts have lately been received into the Church by the Rev. Thomas Walsh; one at Windsor, and the other at Ardoise Hill.

ENGLISH MORALITY.

PUBLIC EXECUTIONS.—THE ARISTOCRACY AND THE RABBLE.

We live certainly in strange times: in an age of wonders, physical and moral, too. We are the greatest of nations: the sun never sets on our dominions; every port and every sea is thronged with our ships, merchantmen and men-of-war. On whatever shores civilization has landed, we are known there for a mighty people. The greatest monarchs, the most absolute despots, consult our wishes in every foreign operation, and respect them, sometimes even fear them. How often do we hear this repeated and repeated in the thousand different forms with which we delight to flatter ourselves? But is it not time to ask what is our moral greatness?—to what rank are we entitled in that Christian scale, which takes no account of political eminence, and regards with equal indifference celebrity in letters or in science? When the power of ancient Rome was at its height, when its philosophy was most vigorous, its literature most brilliant, its arts at the highest point of cultivation, the soul of the nation was eaten out with corruption. Crimes the most horrible were things of common perpetration; nor were these sought to be concealed, as where there is a sense of virtue remaining; but the corruption was so complete that men scrupled not to proclaim their infamy. It is no proof, then, of a people's moral greatness that its political power is great; nor is prosperity a test of Christianity. It would be as proper to say that a successful speculator is necessarily or probably a good man, as to affirm of a nation that it is Christian because its commerce flourishes or its arms triumphant. Is any one prepared to say this, or to admit the converse of the proposition, viz., that because a man or a nation is poor and unfortunate, they can have no religion?

How, then, stands our national morality, considered without respect to England's political vigour? Are we internally what we are in externals? Does our religion bear any proportion to our worldly success? Examine the history of the past week. Behold that scaffold reared on every side, wherever the gibbet lies in sight! Look at the busy hands that rear it, and the trader who traffics seats and standing-room for half-crowns, for guineas, one, two, and upwards. A staging is erected on a skittle-shed where a good view of the execution is to be obtained. For whom is it erected? For the accommodation of low and sotted debauchees? of men who have brutalized their intellects and natures by every species of infamy? No; but "for the accommodation of the aristocracy!" To this effect deposed Mr. Superintendent Haynes at the Southwalk Police Court on last Monday. But what need of depositions? There was no attempt to conceal the morbid thirsting after horror. Contiguous to the place of execution is a row of wretched little houses. For the first time in their history were the windows and roofs of these miserable sheds honoured with the presence of ladies and gentlemen, who thought it not derogatory to their rank or breeding to associate for a time with the vilest

of human beings, so that they might gratify a wretched curiosity. As, when sentence of death was being passed on the unhappy criminals, the parties present on the bench and throughout the court levelled their opera-glasses to watch the spasms of agony that might pass over their faces, so at their execution the same instruments were again applied to bring nearer to the morbid gluttons, the banquet for which they had watched all night! Many hundreds of educated persons, who are supposed to go to church and pray night and morning, beheld the awful spectacle of Tuesday last with no feelings but those of idle and inhuman curiosity, while of that class to whom the gallows is meant by the wisdom of our constitution to be a sort of occasional ragged school, there were present in round numbers about thirty thousand!

We shall not pause to describe the behaviour of these people. It is reported as "not worse" than the bearing of such crowds in general. But what can be worse? Is it possible for a multitude of fiends to be more fiendish? The low jest, the ribald song, the blasphemous carouse, are these things of earth or of hell? But are they peculiar to a locality? No; you will find them wherever a man is to be hanged! Wherever there is most occasion for pity—not morbid but Christian pity, for charity, in the sense of that love of souls which constitutes true religion, and prayer for their eternal welfare, there you will find thousands upon thousands of human fiends polluting one another, if they can further be polluted, by an interchange of infernal thought; distracting the wretched convict in his few remaining moments from the eternity into which he is about to be plunged; or if, in the blasphemous language of the age, he shows tokens of "ding game," encouraging his horrible presumption. Are these men Christians? Can they be said to possess morality or religion? No. But, perhaps, they are only a miserable minority, and by no means a sample of the people. We answer.—Erect the gallows in Northumberland, in Cornwall, Kent, Norfolk, Carnarvon, Warwickshire, or Middlesex, it matters not; the only limit to the audience is the limit of the view; nor, in the present century, is there one instance of an execution to be found, where the bearing of the multitude was not horrifying to humanity.

Now many months since a man of great age was executed in Ireland for shooting with intent to kill. To the last he persisted in declaring his innocence; but, guilty or not guilty, he was hanged. When the day came many thousands were collected before the scaffold, just as they might be in front of Horse-monger-lane Gaol on Tuesday last. The victim was led forth, the priest attending him, and bearing the Crucifix by his side. Once more he declared his innocence, and ended with this prayer, "Oh Lord, have mercy on my soul!" The word "Amen" passed from tongue to tongue, and in a minute or two more, as the convict raised his hands to heaven and repeated the Lord's prayer, THE VAST MULTITUDE KNELT DOWN AND REPEATED IT WITH HIM! Happy viaticum! Was that Christianity or was it not?

But, once more, it is not amongst the low and vile alone that this godless obduracy flourishes. It flowers at the very top of society. Ladies in silks and kid gloves, who would frown at the sight of a beggar, push their way into a crowded court at the Old Bailey, and sit or stand for hours, feasting on the miseries of guilt. Religion, indeed, seeks out the haunts of crime, but not from curiosity; not to "see life," as it is called; not to link the thoughts of the mind with the expressions of the face, and read the one by the other. God forbid! That is the mission of idolatry in its true sense and most prevalent existence; where men worship their base passions, their morbid and cruel appetites, their love of gain; in which they pay the honours due, but, by this, denied, to God! Mark the tone, moreover, in which those who have not witnessed an execution speak of it before as well as after it happens. As far as human beings can judge, Manning repented his crime. He proved it by his humanity, by engaging in religious exercises, by inviting all who saw him to pray with and for him, and by confessing his guilt. All the atonement his church told him to make, he did make; but who prayed for him? In what church beyond his prison walls were the inhabitants of this Christian island invited to implore God's mercy for the sinner? Not in one! "He deserves to be hanged." "If he is not hanged every man who has suffered on the scaffold has been murdered!" These are the true, the vulgar, the miserable retorts which men get who attempt to stimulate the charity of Christians—not to revoke the law's sentence,

not to sympathize with the criminal, but to FEEL FOR THE POOR SOUL WHICH IS GOING TO JUDGMENT!

Happy, indeed, would this country be, if the success of her arms and commerce were a proof of her morality. But can we think that the two things are co-relative? Can we hope that the practical infidelity of the age is a mere outward habit which in no way vitiate the Christianity within? Or, to come more directly to the point, have we not reason to dread that a horrible idolatry is spreading over the land, that money-making is the god of this false religion, prosperity its righteousness, and poverty its only real sin? Let all who desire not to cheat themselves into the belief of a lie, think solemnly of our present, and future as a nation. It is a truth that money is the god of this country; it is a truth that the finer feelings of humanity are out of fashion; that religion is a name, a shadow without substance, that eternity might as well be a fiction, for all the awe with which we contemplate it. For how else can we explain those dreadful exhibitions of high and low, rich and poor, taught and untaught, Christians and Pagans born in the midst of Christianity, assembling to regale themselves on the mortal agonies of their fellow-creatures? Not a word of pious intercession; no sorrow, no prayer? Every sort of infamy which the presence of the police will sanction, flourishing in sight of the gallows! Everything, in fact, that is vile, inhuman, or, in a word—GODLESS!—*Lady's Newspaper.*

CONVERSION OF DR. FORBES.

This important fact which has created so great a sensation in New York, has been authentically announced by the Rev. Doctor himself, in a brief, but expressive Letter, in which he solemnly declares his "deep and conscientious conviction that duty to God" required him to take this step. From the short, snappish manner in which most of the Protestant Journals in the United States have introduced this Letter to their readers; it is evident that they are sorely annoyed, and that they would, if they could, weaken the effect of this extraordinary change by aspersing the character and impugning the motives of the convert. But they knew this to be impossible in the case of Dr. Forbes. The following is copied from the Boston Advertiser.

CONVERT TO ROME.—The Rev. Dr. Forbes, of St. Luke's Church, (Protestant Episcopal) New York, has written the following letter to the Standing Committee of his diocese:—

New York, 21st Nov. 1819.
To the Rev. Wm. Berran, D.D., president of the standing committee of the diocese of New York: *Rev. and dear sir*—You may conceive that it is with no ordinary emotion that I feel myself constrained to declare to you, as president of the standing committee of the diocese of New York, that it is my intention no longer to exercise the ministry of the Protestant Episcopal Church, it having become my deep and conscientious conviction that duty to God requires of me to unite myself to the one Holy Catholic and Apostolic Church in communion with the see of Rome, to which alone I feel that my allegiance is due.

With great personal consideration
I remain, rev'd, and dear sir,
Your obedient servant,
JOHN MURRAY FORBES.

ST. MARY'S AND ST. PATRICK'S.

On Sunday last, the Rev. B. O'Connor, P. P. of Mulltown, Kerry, preached an Irish as well as an English Sermon, in the Cathedral and St. Patrick's Church. In both he was listened to with the deepest attention and with evident delight by the numerous portion of the crowded congregation who can boast of their acquaintance with the ancient and melodious language of the Island of Saints—the Soul-stirring language of religion and poetry.

ORPHAN ASYLUM.

Donations and contributions for the Bazaar will be thankfully received at the Convention of the Sisters of Charity at St. Mary's.

THE PROPAGATION OF THE FAITH.

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

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

ASSOCIATION

For the Propagation of the Faith,

Established in Halifax 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, Superioress, either personally or by letter.

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

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

Halifax, July 14, 1849.