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

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

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

AND I SHALL GIVE TO THEE THE KEYS OF THE KINGDOM OF HEAVEN. And whatsoever thou shalt bind upon earth, it shall be bound 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 *Prescrip* xxii.

"There is one God, and one Church, and one Chair founded by the voice of the Lord from 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 Jerusal. *Cat.* xi. 1.

Calendar.

- AUGUST 26—Sunday XIII after Pent 5th Aug S Zephyrinus P M d.
- 27—Monday—St Joseph Calasancius C doub.
- 28—Tuesday—St Augustin B C & D d com of S Hermes.
- 29—Wednesday—Decollation of St John Baptist g dou com of St Sabina M.
- 30—Thursday—St Rose of Lima V d com of SS Felix & Mm.
- 31—Friday—St Raymund Nonnatus C doub.
- SEPTEMBER 1—Saturday—St Lewis King C sem com of S Egidius &c.

OPENING OF THE CHURCH OF THE IMMACULATE CONCEPTION, FARM STREET, BERKELEY-SQUARE.

This beautiful church, the first, we believe, ever possessed by the Jesuits in London, was opened with solemn mass, *coram Pontifice*, on Tuesday, the 31st (the Feast of St. Ignatius Loyola), by the Right Rev. Dr. Wiseman. The church, a very beautiful structure, in the Decorated English style of architecture, by Mr. Scoles, shewed throughout the most perfect symmetry and good taste. Entering at the very end of the church, you at once appreciate the merit of the design. The whole building is taken in at a glance; nothing distracts the eye or breaks the effect. In front the eye was struck by the majestic Jesse window, with its rich stained glass; the sanctuary, with its chaste yet elaborate sculptures, the whiteness coming out almost into transparency by the many lights beautifully disposed over the altar for the great function which was to take place. The painting of the walls around the sanctuary is completed, and presents the utmost harmony of colour and softness of effect. There is here no rood-screen, and nothing interferes with the view of the solemnities of the sanctuary. On the right and left of the high altar, and in either aisle, is a chapel. Looking back from the altar, you see the splendid stained rose-window of the organ-loft.

With the intrinsic beauty of the church the furniture and equipments of the altar are in harmony. The missal is a gift from Sir Charles Tempest, and will serve to illustrate the liberal character of the general decorations. The mere binding of the book, we are informed, cost £35.

The procession entered by the door at the Gospel side of the altar, about a quarter past eleven o'clock, and a large concourse of the Clergy took part in it, many of them having come from distant parts to attend this festival. The Bishops present were the Right Rev. Dr. Wiseman, V.A.L., the Right Rev. Dr. Waring, V.A., of the Eastern District, and the Right Rev. Dr. Brown, V.A. of Wales. Some of the Fathers of the Oratory, and of the Order of the Redemptorists from Clapham, were present, as well as the Very Rev. Superior of the Benedictines of Genoa, and two Benedictine Priests from the Abbey of Solismes. Mass was sung by the Very Rev. Father Daniel, S. J., who was assisted by the Rev. James Bamber of the Spanish Chapel, as Deacon, and by the

Rev. Father Francis Jarrett, S. J., as sub-deacon. The Rev. J. West, S. J., was the Cross-bearer, and the Provincial of the Order in England, the Very Rev. Father Cobb, was Assistant Priest to the Bishop. The Bishop was attended by the Rev. F. Searle and the Rev. G. Talbot as Deacons.

The Gospel having been sung, the Right Rev. Dr. Wiseman ascended the altar, and preached from Phil. ii, 11., "And that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father."

His Lordship began by tracing the analogy and pointing out the contrast between the Saints and Prophets of the old dispensation, and those holy men, such as the Apostles and apostolic men in early times, and such as the founders of Orders in later ages, who stood parallel to them in the Christian Church. They both alike appeared in critical moments of the Church, to stamp an impress upon the world, to develop or extend the principles of the Faith; but an important point in which they differed was, that the old Prophets had the fullest consciousness of their mission, and promulgated it by immediate inspiration from God Almighty himself, the Saints of later ages seemed to pursue their labours without this miraculous certainty being vouchsafed to them, content to behold the gradual manifestation of the purposes of Providence with regard to them. Distinctions similar to these might also be pointed out with regard to the Saints of the Christian Church. Some appeared to be trained to their work, by long and silent preparation, like the Apostles, simple brethren at the first, but educated in the school of Christ, by teaching and discipline, to take upon them the great work for which he had destined them. Others, there were, like St. Paul, not carried forward step by step, but transformed, as in a moment, into the new character with which they were to do the work appointed for them by God. Such was Ignatius, the holy patriarch of whom this day was the festival, and who founded the Order, whose church was now being dedicated. He had received no ascetic training; his position was originally one the least likely to produce Apostolic virtue; yet in an instant as it were, the grace of God drew him forth, to impress a new and peculiar form upon religion which it had not possessed before; to teach those who were to be teachers themselves. Yet even here Divine grace had chosen its fit material; just as the persecuting zeal of St. Paul, when under the influence of grace, was transformed into Apostolic ardour, so in Ignatius the noble disposition of a gailant knight becomes a new spiritual weapon with which to fight the battles of the Faith. He was chosen to proclaim and announce the great truth, that we must do all "to the greater glory of God." That was the device of his noble standard; that was the motto engraved on every door, on every monument, on every book, in which were commemorated the designs and actions of the children of Ignatius.

His Lordship then proceeded to speak of the times in which the Holy Society of Jesus took its rise. It was a moment of

great conflict in men's minds. False philosophy had sharpened its weapons against the Faith; the new learning was gaining ground; scientific investigations were directed everywhere, to destroy the simple loyalty of faith; busy-spirits were ransacking antiquity for arguments against Catholic truth, and refining their reasoning powers for objects which struck horror into the hearts of the faithful children of the Church. Meanwhile, these latter were but poorly prepared for the terrible conflict. It came upon them of a sudden, like an attack before the armoury was in readiness to repel it. But no less sudden was the defence in store. Divine Providence at once called into existence the Order of Jesus, which met the enemy on his own ground, producing volume after volume in skill, learning, and subtlety equal to his own. Men arose like Bellarmine, Petavius, and Suarez, to confound the selfish vanity of the literature of that age, equal or superior in powers of mind and knowledge to the enemies of the Faith, but devoting those gifts "to the glory of God alone." Nor did they meet the enemy merely in the higher walks of ecclesiastical learning. In verse, in history, in natural science, departments which had been equally poisoned by the deadly conspiracy of the "reforming" era, they provided for the Faithful salutary food, and by the holiness, learning, and abilities of a long series of illustrious writers, they vindicated the claim of their Holy Mother to be "the mother of beauty and love."

But a second contest awaited them. Providence, as if to compensate for the provinces which had been torn away from the Catholic Faith, opened out, at that very epoch new regions for the Church to conquer, both in the East and in the West. The sons of Ignatius had done much to arrest the plague even here; it would have spread far more widely, had it not been for them, and they recovered whole countries that had fallen away; but to make up, as it were, for the loss which seemed irreparable, they took possession by their teachers and missionaries and martyrs, of regions in the Asiatic and American continents, so vast, that had even more been lost to the Faith, than fell away at that calamitous age, the Church might still have made good her title of Catholic, even in the sense of universality. At that very instant was placed by the side of St. Ignatius, St. Francis Xavier, that vessel of election, such an one as had not appeared in the Church since the Apostolic age, to carry the name of God to kings, and His glory to the ends of the earth.

The Bishop then took a view of what the Society of Jesus had done to combat that false refinement which spread among the European nations with the revival of ancient literature. Much was discovered which had far better have utterly perished; the arts became the ministers of sin, the wealth pouring from the east and west into Europe, added to the danger; in the luxurious vallas, in the refined literary societies, the Faith became a laughing-stock, and unbelief obtained such an intellectual triumph, that there seemed danger lest Christianit, itself should be sapped and undermined. Then, too, at the fitting

moment, the sons of Ignatius appeared the fitting power to cope with this demoralised influence. They became the reformers of education, giving to it a Christian bias, imparting letters without the sting which now poisoned them, making literature daily and hourly the instrument of holiness, teaching as its first principle, that all wisdom comes from God.

Whilst they thus attended to the class then peculiarly endangered, they did not overlook the wants of the poor, and the little ones of Christ. From the noble down to the poor workman, there was no kind of moral evil to which Ignatius did not apply a remedy. Rome was full of places instituted for such holy objects by this great patriarch—houses of refuge, penitentiaries, places for protection from dangers, &c.—hardly was there a region in that capital which did not bear some such mark of the mission of Ignatius. His lordship then spoke of the Spiritual Exercises as the great instrument which the Saint had used for his holy work, and for enforcing the great truth he was chosen to proclaim, and proceeded with much eloquence to point how in this metropolis the schools of Saint Ignatius were especially needed to fight their old battles even in a ten fold degree, in proportion to the wider and deeper corruption that prevailed around us. He concluded with a very beautiful and touching peroration, in which he alluded to the Venerable Father-General of the Society of Jesus, now in exile with the other illustrious brethren of that religious order, appealing to the generosity of England, which while it gave refuge even to the exiles of rebellion and disorder, should at least not refuse a welcome to these blameless Priests, suffering for the sake of justice; and spoke of the consolation this day would give to the heart of that holy confessor for the Faith, as well as to the feelings with which we might well be permitted to suppose the Saint himself would now look down from his celestial abode, contemplating with joy the sufferings and the triumphs of his children in bringing multitudes to the one, true fold of Christ.

Such is a very inadequate outline of the Bishop's most eloquent discourse, which in parts, we but imperfectly heard, his Lordship appearing at the time to suffer from exhaustion and ill-health.—*Tablet*.

THE LATE SIEGE.—A correspondent furnishes us with the following amusing extract from a private letter, written during the late siege of Rome:—"During the siege a good joke took place. Oudinot, hearing that the Romans intended to let the water into his trenches from an aqueduct in the neighbourhood, cut off the water; and they then determined to make a mine in the aqueduct, and blow up some of the French. Oudinot knew all about it, (from spies who sent letters, corked up in bottles, floating down the Tiber to him) and let them begin their operations, when lo! one fine morning he let the water back, and washed tools, miners and all, into the fountain supplied by the aqueduct! Another day, a fine horse, well accoutred, was let loose, and immediately taken by the Romans, who gave it to Garibaldi's

side-de-camp. He, proud of his present, was showing off on it gaily enough, when suddenly the French sounded a trumpet, and the horse, used to the call, carried the unwilling rider at full speed into the enemy's camp."—J. V.

The Cross;

HALIFAX, SATURDAY, AUGUST 25.

M. POWER, PRINTER.

TEMPERANCE.

In our last article on this subject, we gave a faint description of the beastly drunkard. We are told it was nauseous and revolting. Be it so. It was impossible to make it otherwise. Our object was to produce loathing and disgust. The filthy subject could not be treated of in an attractive form. Every thing, in the drunken maniac, is hideous and repulsive; and we could not, if we would, unite *beauty and the Beast*. When the pagans of ancient Greece wanted to inspire their children with horror for the vice of drunkenness, they intoxicated their slaves and then exhibited them in all their disgusting capers and drunken gyrations. We wanted to do the same, at least on paper, and by 'holding the mirror up to nature; to show vice its own image.' Let the drunkard study that picture, and contemplate himself in that mirror, and he must inevitably fall even in his own esteem.

There was a time, and not very remote, when a Drunkard was looked upon as a kind of Hero, a prince of good fellows, and when a man's merit was estimated not by his virtues, but by his brutalities; not by the capacity of his intellect, but of his swinish stomach. The Sot who could contain most liquid, was most highly prized by his drunken conferees. The scale of human merit might with equal justice be applied to the beer-barrel, or the hogshead. In those days, the principal functions of the host were to make his guests drink like fishes; to force the liquor down their throats; to impose nauseous penalties on abstinence; to look upon the possession of reason as a crime against society. If his friends tumbled from their seats, and rolled beneath the table, snorting, and grunting, and vomiting like beasts, his triumph was complete; he was a jovial, glorious fellow, and boasted of his victories before an admiring audience. Formerly, it was no disgrace to be a drunkard; a man did not lose caste in society for his alcoholic tendencies. In fact, the principles of morality were inverted; night was called day, and vice virtue. The most mischievous result of this state of things was, that public opinion, which ought to be the protection and encouragement of virtue, was enlisted on the side of vice. No man was ashamed of that for which he received the applause of his fellows. The abstemious man was sneered at as a chicken-hearted, pitiful wretch, devoid of all spirit; and what was worse he was set down as a miser whose contracted heart would not suffer him to expend a shilling. On the other hand, the brutal drunkard was exalted into the *beau ideal* of generosity and spirit. Ave; even when his maelstrom throat was swallowing down his houses, and lands and property, his wife's dowry, his chil-

den's inheritance, and his neighbour's goods, he was extolled as a fine off-hand-ed fellow, the prince of munificence. Thank God! there has been much correction here; morality has recovered its place, and brazen vice been thrust down from its usurped seat. Things are beginning to be called by their right names, and infamy is affixed to shameful deeds. It is no longer a glory to be drunk; there is neither pleasure, profit nor applause, in the vile habit. The drunkard is despised; he loses caste and credit; he is shunned by every one who respects himself. When a man is now seen once drunk, especially in public, he falls one hundred per cent; his reputation receives a deadly stab; the children laugh at him, the aged weep for him; the worldling shakes his head, and says he's 'a gone coon'; the merchant buttons his pockets, the shop-keeper locks up his goods; the creditor thinks of his lawyer, the mortgage-holder soliloquizes upon a foreclosure, the usurious shark grins with delight, and the auctioneer twirls his impatient hammer with a prophetic look of satisfaction. This is indeed a great and a just revolution in public opinion, and for this we have much reason to be grateful to the distinguished advocates of Temperance at home and abroad, foremost amongst whom, by universal consent, stands the far-famed Father Mathew. The salutary change which has come over public opinion respecting the vices of intemperance and swearing, especially amongst the intelligent classes, we have long considered to be the strongest proofs of the alleged superior enlightenment of the present age. It is not now fashionable either to drink or to swear. Erstwhile no one was a finished gentleman, unless he was a finished drunkard, and swore like a trooper. The toper will, nevertheless, still find some ignorant apologists. What more common than to hear, 'Oh! the poor fellow has only the one fault; the creature does no harm to any one but himself.' Only one fault! But that one is a monstrous fault, and the fruitful parent of many monsters. That one is incompatible with the justifying grace of God; that one renders all his former good works valueless as far as an eternal recompense is concerned. That one frequently causes the violation of all the commandments. For who most constantly breaks the great Commandment of loving God and his neighbour? Who curses, swears and blasphemes? Who takes the Holy names of God and the Redeemer in vain? Who profanes the sanctity of the Lord's day? Who dishonours, disobeys, and perhaps strikes his parents, and brings down their grey hairs to the grave in sorrow? Who robs, cheats and lies; who covets his neighbour's property and goods? Who hates, strikes and frequently kills his neighbour? Who seduces virtuous innocence, and brings maidenly modesty to shame and despair? Who wallows in the mire of filthy sensuality, and gloats over the charnel house of a foul imagination, and brings dishonour upon once virtuous and happy families?—Who, but the odious, the detestable, the accursed drunkard; and all, this with his one fault! Moses, in his zeal, broke all the commandments or Tables of the law when, in coming down from the mount where he conversed with

God, he found the people immersed in wickedness. 'They sat down to eat and drink, and they rose up to play.' They sat down to intemperance and gluttony, and they rose up to idolatry and vice. Even so, the drunkard. His one fault frequently leads to the commission of hundreds, and to the breaking of all the Commandments.

But, 'he does no harm to any one but himself!' Does he not? Even if this were as true as it is false, is it not a great crime to injure himself? Is there not a natural and divine obligation to love ourselves? Does not Christ propose the love of ourselves as the standard and model by which we are bound to love our neighbour? How can we injure ourselves and love others? If we do harm to ourselves, what becomes of the standard by which we are to serve and do good to our neighbours? No; it is almost impossible for us to conceive how we can injure ourselves exclusively, without also injuring our neighbour. Then, the order of charity requires that in loving ourselves, we should give the preference to the superior part of our nature—that we should love the soul more than the body. But, the drunkard hates his soul, he murders it, he exposes it to everlasting perdition. It has been well asked, 'How can we love God whom we do not see, if we do not love our neighbour whom we see?' and we may add: How can we love our neighbour, if we be so cruel, so unnatural and so wicked, as not to love ourselves, our own immortal soul?

But it is false to say that the drunkard injures no one but himself. He injures God and man. He invades the rights of heaven, he usurps the privileges of the Deity. He unjustly sacrifices his health and his life, and his soul, all of which belonged to God and not to him. He perverts the order of creation; he degrades the humanity which was ennobled by Christ in the hypostatic union; he tramples upon the blood of the Redeemer, and makes void His great atonement. He contristates the spirit of God, transforming His living Temple into a receptacle of unclean Devils. The drunkard loses his time, squanders his property, mispends his talents, and thus he cannot do without injuring others. He injures his parents, or his wife, or his children, or his family, or his domestics, or his neighbours. He robs his family and society of the benefit of his edifying example, and of the good deeds which he was bound to perform, and the virtuous life which he was bound to lead, and he inflicts upon them the contagious curse of his scandalous example. But, we have no patience with this miserable sophistry. We defy the whole world to produce an instance of even one Drunkard who 'does no harm to any body but himself!'

TO CORRESPONDENTS.

A Presbyterian's third letter has been received. We are glad to hear that he is satisfied with our remarks on the last subject which he brought under our notice. The queries which he now addresses are contained in such a rambling, incoherent dissertation that we are forced to believe the writer has not studied any regular course of divinity or logic. We must therefore make one general reply to all that is

worthy of notice in his Epistle, as we think the insertion of the 'rudis, indigestaque moles' itself would be too much for the patience of our readers.

1. The Holy Scripture does not properly consist in the mere words of the sacred text, but in the real, accurate meaning of those words. Hence many who read the Bible are really ignorant of God's word, because they know not the meaning of what they read.

2. It is possible for one to learn the essential truths of Salvation, and to know what they have to believe and practice without ever reading one chapter of the Bible.

3. Nearly all the first converts to Christianity were established in the True Faith of Christ without reading the Bible, the whole of which was not then completed. They were converted by oral teaching and preaching as Christ commanded.

4. For nearly 1500 years the great majority of Christians in every country learned the doctrines of the Bible, not by reading the text itself, but from the instructions of their Pastors who being legitimately commissioned by the Church expounded the Scriptures to them.

5. Christ never wrote any of the Scriptures, never charged his Apostles to write them, never told them to convert the world by writing and circulating the Scriptures. His commission was: *Go teach all nations. Preach the Gospel to every creature.*

6. Since the Apostles' time, no Christian nation was ever converted by merely reading the Holy Scriptures.

7. A Presbyterian mistakes our doctrine of Tradition. Any fact or doctrine may be handed down or delivered either in writing or by speech. Thus there is written Tradition, and Unwritten tradition—the written word of God, and the unwritten word, both certain, both divine and equally worthy of respect.

8. God's revelation consists of the written and the unwritten word—those two venerable Traditions. When any of the inspired prophets spoke to any one, or issued a command in God's name, their words were of equal authority with their writings or traditional signs.

9. The Catholic Church does not follow mere human Traditions. Her written and oral traditions are Divine, have come from God, and from those divinely commissioned by Him. She has therefore faithfully kept and venerated them.

10. It is certain that the Divine Unwritten word, or Tradition, existed before the written word and this is true both with respect to the Old Testament and the Scriptures of the New Law.

11. Therefore, under both covenants, God's revelation was made known to mankind, and he was truly adored and worshipped before his inspired word was written. Consequently the principle of Oral, or unwritten Tradition is not a new one.

We commend the above for the present to the very serious perusal of a Presbyterian. He will find in those few, plain propositions an answer to all his apparent difficulties.

A Teetotaler.—Before we dismiss the subject we may point out some of the mischiefs and ridicule to which this sacred cause has been exposed from the intemperance of Temperance advocates themselves. Their rabid cant, pharisaical hypocrisy and odious assurance have done more harm to the great cause than is generally imagined. The professed drunkard, as well as the impious scoffer glories at the exhibition of such puerile antics as those described by our correspondent. We do not however agree with him in one point, for we think there is an immense deal of hearty sincerity on the subject in this city, and that in other places there is much more humbug practised than in Halifax.

RT. REV. DR. DOLLARD.

The venerated Bishop of Fredericton, lately returned to St. John, N. B. after a visitation of his Diocese which lasted several weeks. During the last two years his Lordship confirmed Four thousand, four hundred and thirteen persons.

DISTRIBUTION OF PREMIUMS

At the Academy of Mount St. Vincent, the Mother House of the Sisters of Charity of New-York.

Since the establishment of the Sisters of Charity in Halifax, and the numerous advantages which so many hundreds of our female children have derived from their valuable instruction and care, every thing connected with this excellent institution possesses a peculiar interest for us. Hence, we transfer to our columns with great pleasure, the following account of the annual distribution of prizes at the celebrated Academy of Mount St. Vincent, which is conducted by the Sisters of Charity. It is from the pen of a Correspondent of the New-York Freeman's Journal:

Yesterday at an early hour I made it my business to be in the vicinity of the lovely spot where the Academy of Mt. St. Vincent is situated. Already the parents, and friends of the children had begun to collect, and clustered in happy groups under the shady trees which adorn the front and rear of the main building, and the little nook where stands the residence of the Chaplain. The entrance is decorated by a massive fence, of beautiful design, furnished, as I was informed, by the talented young Architect, Mr. White. On entering the Academy, I found the passages and parlors thronged with a number of ladies and gentlemen, amongst whom were pointed out to me many of the Clergy, and of the most respectable Catholics of New York. Our friendly meetings with old acquaintances, introduction to new ones, and entertaining gossip, was agreeably interrupted by the entrance of the Pupils, who filed through the corridor to their allotted places in the Hall. Shortly after, the familiar buzz subsided into perfect silence at the appearance of our beloved Bishop, whom all who were fortunate enough to be near him in the crowd approached with filial reverence and affection, delighted with his appearance of excellent health and spirits. We were agreeably surprised in observing by his side a noble specimen of the Catholic Priest and Irish gentleman, in whose benevolent countenance and amiable bearing, the passing whisper of the numerous guests showed that no one failed to recognize "the good FATHER MATHEW."

The whole cortege now entered the hall in excellent order, preceded by the Clergy who took their place on the platform, opposite which, in long lines, sat the young ladies in spotless white, relieved here and there by the sable garment of a sister. The proceedings began with Bird's well-known chorus "God Bless America," which was executed with great taste and spirit. It struck me as a great pity that some of those grim-visaged gentlemen and old maids who believe in the assertion that our religion is not apt to inspire love for one's country, were not present to have the swelling chorus "God bless America," rung in their ears by the fifteen or twenty pretty little "Papists" who joined in the song with such hearty good will. The entertainment chiefly consisted of pieces of music, solos, and choruses, selected from celebrated masters. There were also several duos on the piano. Some of the girls, though quite young, are really first-rate pianists, and performed a number of pieces in different styles with masterly taste and precision.

The proceedings were agreeably suspended by the appearance in front of the platform of a little lady, who delivered a brief address to Rev. Father Mathew, presenting him with a bouquet in token of the affection and respect of the school, and of the satisfaction of all on witnessing his presence at the Exhibition.

The Reverend gentleman responded in a few appropriate sentences, expressing his grateful acceptance of the beautiful little present, in which he recognized an emblem of the purity and virtue of the youthful donors, and of the laurels which were soon to crown their brows with the well-earned reward of merit. This was followed by a chorus composed expressly for the occasion, and sung by the pupils in honor of their distinguished guest.

The names of those who distinguished themselves in the different classes were read, and each little conqueror walked gracefully up to the Bishop to receive her reward and be crowned with the well-deserved wreath of flowers in the presence of her friends, of her proud and happy parents. A short and very

appropriate address was delivered at the end of the proceedings, expressive of the gratitude of the Institution to the numerous visitors. The Rt. Rev. Bishop then rose to express his satisfaction with the scene he had just witnessed. The improvement of the Exhibition on that of the previous year was so great that it really surpassed his fondest anticipations. He proceeded to encourage the good Sisters and their youthful wards to further success, in terms so kind and well-timed that all their hearts must have warmed towards the venerable speaker, in whom they recognized the Father and Founder of the Institution itself. Less than two years ago, as the Bishop remarked, that hill was a rugged and barren spot, rendered almost inaccessible by ridges of stone and briery thickets, and now it was adorned by the presence of a hundred young ladies, the flower and pride of the Catholic families of New York. Then it required a courageous effort to proceed with the Institution at all, and now it was unable to meet the demands of the numerous children anxious to enjoy its advantages!

On the platform I observed the Rt. Rev. Dr. Byrne, of Arkansas, and nearly all the Clergy of our city. Several gentlemen from other Dioceses were likewise present, amongst whom were remarked the Rev. Messrs. Conroy, of Albany; Havreman, of Troy; Rev. Messrs. Shaw, of Boston; Gibson, of Worcester; Rev. Mr. Waters, Mr. Edwards, of Philadelphia, &c. &c. There must have been from twenty-five to thirty Clergymen present besides the two Bishops. But I am trespassing on your limits, so I must conclude.

Yours, &c., P.

FATHER MATHEW AND JAMES REYBURN.

We copy the following from the New-York Correspondent of the Dublin Freeman's Journal. The escape of Father Mathew from his insidious friends in New-York is no more than we expected, and we hope it will be a valuable hint to similar friends of his in other parts who would, if they could, make a tool of him for their own purposes:

FATHER MATHEW.—The welcome extended to the good Father Mathew by the people of this city and Brooklyn has been cordial in the extreme. To be the guest of the city, however, and feted, and flattered with a committee of aldermen eager to see and to cheer the Apostle of Temperance, his every movement marked and recorded in the public press—so far as this ought to be a happiness and a distinction, Father Mathew is happy and distinguished.

It may have been some drawback from this to find, as Father Mathew appears to have found ere this, that many of the friends of temperance, lay and clerical, who appropriated him on his arrival, were not exactly the class of persons in whose hands a Catholic priest would be most at home, and whose co-operation would be most efficient. He has lost no time in escaping from such associations and devoting himself to the mission of benevolence which first attracted him to our shores. Already, notwithstanding the intense heat precluded any outdoor meetings or exertions, he has in three or four days administered the pledge to nearly 8000 persons. His design is, henceforward, as far as he can consistently with a proper respect for such public hospitalities and compliments, to pursue his labours in administering the pledge, uninteruptedly. Thus far he has invitations from Albany, Philadelphia, Rochester, Baltimore, and several other cities.

Among the recent victims of the epidemic in this city, one whose death has excited profound general sorrow here, and will be heard with much regret in Dublin, is Mr. James Reyburn. He was an Irish merchant in this city of high standing and universally popular for the kindness of his heart, his ready wit that often set the table in a roar, and active benevolence, "open as day to melting charity." With Mr. Van Schaick he was the life and soul of the Irish relief movement, to which he devoted himself with all the energy of his character. A sincere friend of his native land, he was, unlike many of his fellow Protestants here, ardently on the popular side of Irish politics. His loss will be much felt in the private and public circles of his acquaintance.

To the Editors of the Cross.

GENTLEMEN,—

I observed with much pleasure some time ago in your valuable Paper, an account of the Visitation held by the Bishop of Halifax in our little Church at the Eastern Passage. The Catholics of this neighbourhood are very much obliged for the remarks you made on the unfinished state of that building. They are not numerous or wealthy enough to finish it themselves, though very well inclined to do so. This Church was begun several years ago, by that worthy priest, Rev. Father Geary, and at that time, I believe, he got assistance from several of our good neighbours in Halifax. Since that time we have not troubled any one, but as we have received great encouragement from the Bishop to complete the Church, and to enclose the piece of ground around it for a Christian Burial-place, we are very anxious to meet his wishes and to do every thing we can to have the Church and grave-yard ready when he comes down to bless them as he promised to do. Will I request of you to say something in the Cross in favour of our holy undertaking. Two persons from this neighbourhood have been appointed to collect subscriptions, and if each of our kind friends in town would only give a trifle we would have plenty of means to do all that is required, and there would soon be another very nice Church in the environs of Halifax.

I remain Yours, &c.

A CATHOLIC.

Eastern Passage, 21st August.

THE CONSISTENCY OF ENGLISH CHRISTIANS AND ENGLISH PROTESTANTS.

The English Government has lately sent a steam-sloop to Tangiers for the purpose of conveying the two sons of the Emperor of Morocco to Mecca and back again. The young princes are going on a visit to the shrine of Mahomet the Imposter! The same Government is very tender in its conscience whenever it is called on to perform the smallest act of justice to its Roman Catholic subjects. It would be an awful crime to give any countenance to Popery; but the worship of Mahomet or Juggernaut is a mere peccadillo, easily justified by reasons of state. In like manner that brazen hypocrite Lord Palmerston is professing sympathy for the Hungarians, and meetings have been held in England to assist their cause. And yet the Hungarians are far greater rebels against their lawful sovereign, and far more treacherous too, than the Young Irelanders of last year. When Vienna, the capital of the Empire was seized by the Red Republicans, the Hungarians marched a numerous army into Austria to assist those ruffians, and to deliver the whole country to anarchy and pillage. The Young Irelanders took no such advantage; they openly proclaimed what they were about, and Ireland had far more reason to rebel than Hungary. But there was no English meeting of sympathy for them. These treacherous English have first tried their hand in Sicily, and failed. They failed in Naples, and Rome and Lombardy and Piedmont. Hungary seems to be their last crutch in diplomatic villany.

EASTERN PASSAGE.

The worthy Catholic who writes to us upon the subject of the Church in this beautiful locality, has accomplished his task so well that he leaves us indeed very little to say. He need not have been so timid about the probable refusal of his communication, as he will perceive we have hardly made any change in his letter, with the exception of an occasional alteration in the spelling. The case speaks for itself, and we can only say that we wish our Catholic neighbours every success in their pious work, and that we will gladly publish any communication or list of subscribers which may be furnished us in connection with the Church of the Eastern Passage.

VACATION.

A brief vacation was given on Wednesday last to the children of the very numerous schools of the Sisters of Charity, whose gratifying progress hitherto has been the theme of general praise. The vacation will terminate on Monday week, 3rd of September, on which day the schools will be re-opened.

CHARITABLE BAZAAR.

We have been informed that it is the intention to hold a Fancy Fair or Bazaar very early in 1850, for the purpose of assisting the Orphan Asylum which the Sisters of Charity are anxious to open as speedily as possible. This early notice is given in order to bespeak the valuable assistance of the benevolent ladies of our city, who, we have no doubt, will kindly support so blessed a work of charity as that of procuring an asylum for the destitute orphan. The smallest contributions or donations will be thankfully received.

ASSOCIATION FOR THE PROPAGATION OF THE FAITH.

The Treasurer has received per the Rev. David O'Connor, the additional sum of £5 5s which was collected in Herring Cove, Ferguson's Cove and Penouait.

NEWS FROM EUROPE.

The Packet arrived on Wednesday night. There is not much additional news. The Royal visit to Ireland was nearly over. As far as we can see it has done very little good for that suffering land. There has been a momentary blaze and flash, but all is darkness and desolation again. Twenty such visits would not heal the wounds of Ireland, nor neutralize the effect of British misgovernment and injustice. We may return to this subject again.

The French ministry has been sustained in their Roman policy by an immense majority. Oudinot has been, however, recalled, at a lucky moment, we think, for his future fame. Cardinal Patrizi, the Pope's Vicar General, has returned to Rome. The Pope will come back in his proper capacity, or not at all. Garibaldi is on his last legs. From the conduct of England towards Austria and Russia, and the apparent inclination of the latter power to the present French Government, we think that more mischief is brewing for Great Britain than she is aware of. The English papers continue to be filled with the most lying accounts of the Hungarian insurrection. She has now for commercial and political purposes encouraged rebellion in almost every part of Europe. She may succeed for a time in selling more of her manufactures on the Continent, but a reaction will take place before long, when she will be made to pay a severe penalty for her present treachery. English policy for the last two years is the most favourable for Russia that could be devised.

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 to bring this useful weekly Periodical within the reach of every one in Halifax, we are anxious that our friends in different parts of the city should assist us in the sale of the Paper. The following have already promised their services in the kindest manner, to promote this religious work, and the Cross can be regularly had from them at an early hour on the mornings of publication: Mr. James Danohoe, Market Square. Mr. Forristall, corner of Brunswick and Jacob Streets; Mr. John Barron, corner of Gottingen and Cornwallis streets; Mr. Thomas Connor, adjoining St. Patrick's Church. Mr. 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. P.

SECRET SOCIETIES.

An esteemed correspondent at the West sends us a communication on Odd Fellowship and kindred institutions, which, though it accords in the main with our own views, is too local and personal for the columns of *The Independent*. In our opinion, the best way to settle the whole question of Secret Societies is, to leave it to the ladies. We once heard Dr. Bushnell, in a discourse on the Dignity of Labor, allude to such institutions in terms like the following:— "What wife would be willing to be deprived of the society of her husband for one, two or three evenings a week, and to have him hold secrets which cannot be intrusted to her, for the sake of twenty or thirty dollars to bury him, with when he dies?" We put the question to the women of America. Let them act upon it, and soon every man who has access to good female society, and knows how to value it, will desert the Masonic Lodge and the Odd Fellows' Hall, and will provide against the day of want, or the day of death by the Savings Bank, Health and Life Insurance, leaving himself free to perform his duties as a husband and father, a son and brother, and to appropriate his evenings to his own, and his family's improvement and enjoyment.

Certainly, no moral or benevolent enterprise, such as the temperance reform, can require the garb of secrecy, of mystery.

Another correspondent sends us an article on the pernicious influence of Secret Societies in College, which is too long for insertion. Having had large experience of such societies in our undergraduate course, we are prepared, upon the whole to endorse his opinion, that they lead to a waste of time and money, and produce jealousy and alienation among classmates who should be friends. The character of such a society varies of course with the character of its members from year to year; some secret societies with which we were connected in College were purely intellectual in their object, and their occasional social entertainments were conducted on strict temperance principles; their secrecy was a mere boyish device to puzzle the uninitiated. Yet these very societies may be perverted to purposes of mere conviviality, and their meetings, we are told have ended in debauchery. It were better for our Colleges if all such societies were abolished; and if the young men who are preparing to act together on the great theatre of life should be frank and open in their social intercourse and their literary reunions. —*The Independent*.

AT THE LAST SESSION of the New York and Pennsylvania Yearly Meeting of the Free Will Baptists a set of resolutions against all secret orders was passed, which are quite stringent to their character.

They declare that the tendency of such orders "is to destroy the peace of Zion,"—forbid the licensing of any minister who is known to be a member of any of them,—recommend the churches under their authority to excommunicate members who adhere to secret orders—and interdict fellowship with any Church, Quarterly or Yearly Meeting which refuses to comply with the resolutions.

HOLY WEEK AT DACCA.—The *Bengal Catholic Herald* contains a very interesting account of the manner in which the ceremony of Holy Week was conducted at Dacca. "The pious Nuns and our zealous pastor, the Rev. Mr. Tracy," says the writer, "have been unceasing in their exertions during Holy Week. The side altar to which the Blessed Sacrament had been removed on Maunday Thursday, was decorated with a degree of taste and elegance far beyond what could possibly be expected, and what still considerably heightened the effect of the whole, was the numerous wax lights, which burned brilliantly on the altar. You will not I hope think I exaggerate, when I state, that it exceeded anything of a like nature I had ever before witnessed—even some Protestants who visited the Church were so well pleased with what they beheld, that they sent flowers the following day to add still more to the decorations—and notwithstanding the choir music, which was executed in a manner that reflected much credit upon the good ladies of the Convent, we were still farther favoured by the Catholic portion of the band (about twenty in number) of the 24th Light Infantry Chacole Regiment who brought their instruments and played at intervals. The Blessed Sacrament was carried to the side altar and brought back in procession, which was rendered peculiarly interesting being formed of the pupils of Nazareth Convent, robed in white, with lighted tapers; their flowing veils half-concealing their inno-

cent and happy faces. About sixteen Christians belonging to the before-named Regiment requested permission of the Clergyman to spend a quarter part of the night in prayer before the Blessed Sacrament; but owing to its being contrary to the rules of a convent, the doors were closed at ten p.m., however many a pious Catholic was seen frequently during those holy days coming to and from the chapel, and may they be rewarded for their piety, and the good example thus afforded to others. It affords me likewise no small degree of pleasure to state, that notwithstanding the small number of Catholics in this place, our little chapel was crowded both morning and evening, and many approached the holy table of the Lord to be refreshed with the bread of angels."

THE FESTIVAL OF ST. ALEXIS.—To the Editor of the *TABLET*—Sir—On Sunday last, July 29th, the annual festival of Kentish Town was solemnly concluded. The feast had been celebrated on the previous Sunday. Great and highly respectable was the concourse on that day. Among the devout followers who flocked to the shrine of St. Alexis, were to be seen Prince John, Infant of Lyons, and his Imperial consort, the Archduchess Beatrix, of Austria. The august personages were received with the usual etiquette at the door of the temporary church by the Rev. Hardinge Ivers, and conducted by him to seats prepared for them in the Sanctuary. Mass was sung by the Rev. Father Faby O.C.D., and the sermon was preached by the Very Rev. Dr. Rush O.P. Dr. Rush is evidently one of the distinguished Preachers of the sister isle. On this occasion his sermon was at once profound, eloquent, and pathetic; but his concluding allusions to Kentish Town's patron Saint, to the powerful efficacy of his prayers, and to the mysterious and all but miraculous progress and triumph of the True Faith in this hitherto benighted village, were beautiful and felicitous in the extreme. The choir was conducted with great ability, and the singing was admirable. After Mass the Prince and Princess honoured the Rev. Hardinge Ivers with their presence in the Parsonage. During the octave there were Vespers and Benediction every evening, and the solemnities of the week were closed on last Sunday evening by a sermon on the "Scriptural and Historical Character of the Church of England," and by a solemn *Te Deum* in commemoration of the late signal triumph of our Holy Religion in the seat of unity. On this last occasion the congregation was mostly composed of Protestants, who had taken possession of the church and grounds at an early hour, and many of whom seemed astonished to hear, perhaps for the first time, both from Scripture and from the earliest English history, that the Church of England being, as is generally admitted, "the English branch of Christ's universal Church," it necessarily follows that the Church of England is that body of Christians in England who acknowledge with the universal Church the supreme jurisdiction of Peter. Thus those who had come to hear a philippic against "the Church of England" withdrew apparently pleased that they had heard the panegyric of the Church of England.

HERETIC SYMPATHY.—There is a new dodge going on—it has originated with those who think that to go over to Rome is too great a stretch all at once. The Græco-Russian Church, a sort of half-way house, is now suggested as a more suitable place of resort, and Mr. Palmer of Magdalen College is at present in Edinburgh negotiating, it is said, their plan for a union of the Scottish Episcopal Church with the Greek or Græco-Russian Church aforesaid. I hear that most of the Scottish Bishops look very coldly on the proposal, while others are strongly disposed to adopt it. But the circumstances of the Scottish Church being in a position to be drawn into such a snare would suggest the propriety of attaching them by some more substantial tie than any that exists at present to our own Established Church. —*Oxford Herald*.

BISHOP WHELAN.—This respected divine, the Catholic Bishop of Virginia, has just made a parochial visit to this portion of his diocese. He preached three sermons during his sojourn: the first on Sunday morning in the Church of his own congregation. On account of the limited dimensions of the building (not admitting one-half of those in attendance) the Bishop preached in the afternoon of Sunday, and on Monday night, in the Hall over the Court Room of the county. It is not exceeding too much to say that his ser-

mons were able, logical, and liberal. His array of scriptural authorities was strong, and his style persuasive. The audience (principally Protestants on the last two occasions) were very respectful and attentive, and their courtesy and kindness were handsomely acknowledged by the Bishop on parting.

His discourses afforded much matter for reflection, even to those who, like ourselves, were reared with adverse opinions and impressions. —*Winchester Republican*.

SLANDER.

What a habit some persons have of talking! Their words will rattle on like the pellets of a hail-storm on a shingled roof; and often you get about as much sense out of one as the other. But as words are signs of thought—images of ideas—instruments by which the thoughts of one mind are transferred to another, come of these everlasting talkers will have meaning enough to their clatter, to get a whole neighbourhood by the ears, and scatter slander enough in half an hour to make the best of friends enemies for life. There is, probably, no more fruitful source of mischief than a reckless or thoughtless use of words. It was the voice of truth that said, "The words of folly are drawn swords," and "Life and death are in the power of the tongue." And yet how many thousands there are who produce death all around them by the use of the same sword.

We lately heard several ladies complaining of another one who was then absent, and charging her with having broken the peace of several families by tattling from one to another, and adding to her stories false and slanderous items. But the way the complainers talked of the absent one, even were she in fault, was a caution. —They may have been right in their charges, but we thought their tongues needed a little bridling, as well as hers.

Slandering reports are usually false, though they are not always so in whole. Truth, when told in a particular connection, or without the circumstances which would qualify actions, may do as much mischief as falsehood itself,—indeed it is false in the impression it gives. The emphasis, too, and the tone in which words are uttered, go far to fix a false impression in the minds of the hearers, though the words themselves may be strictly true. A man may tell what is strictly true, and yet be guilty of a lie; or he may state what is absolutely false, and yet be innocent of all moral wrong. The intention is the thing in most cases. But persons who are in the habit of gossiping about their neighbors, though it may not be with intention of wrong, can hardly be innocent, because there are a thousand chances of misunderstanding, misconception, and misconstruction; and the least addition or omission will often entirely alter facts, break up the peace of friends, and set a whole neighbourhood on fire.

Many persons think they have a perfect right to report again whatever they hear, though it may seriously injure the one to whom the report refers. This is most decidedly wrong. I have no right to injure my neighbor by circulating falsehoods about him, though I am not the originator of them. Because another man is engaged in an evil work, shall I lend him my aid, with no better excuse than to say he commenced it? And it is not always right to circulate reports about another even when they are true, admitting they will injure him, and do no one else any good by hearing them, except the gratification of an idle curiosity. Boerhaave used to say, "The sparks of calumny will be presently extinct of themselves, unless you blow them." Augustus had a distich written on his table, which intimated that whoever attacked the characters of the absent, were to be excluded. There are many tables in these days on which a distich might be written to some profit. We like much the course generally pursued by Peter the Great: When any one had spoken ill of another, he would say, "Is there not a fair side, also, to the character of the person of whom you are speaking? Come, tell me what good qualities you have remarked about him." If such a course be generally pursued by those who hear calumny, the slanderer would soon hide his head for shame, and the community would be happy, compared with what it is now, while every one, like the Athenians, in Paul's day, take delight in hearing as well as telling some new thing, and the more injurious it is to some fellow-being, the better it would seem. The slanderer is a curse to society —*Olive Branch*

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

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

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

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

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

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

THE ANNALS OF THE PROPAGATION OF THE FAITH, published once every second month, communicate the intelligence received 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.