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THE CROSS.

God forbid that I should glory, save in the Cross of our Lord Jesus Christ; by whom the world is Crucified to me, and I to the world.—St. Paul, Gal. vi. 14.

Vol. 1. HALIFAX, FRIDAY, NOVEMBER 10, 1843. No. 37.

Weekly Calendar.

- November 12. Sunday XXIII after Pentecost. S. Martin I., Pope & Martyr.
13. Monday, S. Nicholas I. Pope & Conf.
14. Tuesday, S. Deusdedit, P. and Conf.
15. Wednesday, S. Gertrude, Virgin.
16. Thursday, Oct. of Dedication of Church of our Most Holy Saviour.
17. Friday, S. Gregory Thaumaturgus, B. and C.
18. Saturday, Ded. of the Churches of SS. Peter and Paul.

MISSIONS OF INDIA.

VICARIATE APOSTOLIC OF PONDICHERRY.

Extract of a letter from Father Louis Saint-Cyr, Jesuit, Missionary, to a Father of the same Society.

Trichinopoly, 1841.

“REVEREND FATHER,

“That paternal Providence, which watched over us during the course of our passage, seemed to be still more attentive to guide our first steps in India as you will see in the selection which it made of the companion of our journeys. This companion acted, at the same time, as our provider and interpreter; in the morning he was the first to rise; he arranged everything for setting out, urged or retarded the caravan, according to circumstances and to the

localities, and preceded us, in order to have every thing in readiness at the stations where we were to pass the night. Now, this charitable guide was Dr. Bonnard himself, the Vicar Apostolic of Pondicherry, who, in some manner forgetting his dignity and his age, thought he could never do enough for four poor religious, who, under his guidance, were going to labour for the salvation of souls. At other times, I have seen him preach as an ordinary Missionary, hear the confessions of the humblest of the Parias, and make himself all to all, to gain every one to Jesus Christ. What a lesson has he not given us! What an odour of virtue he has left amongst us!

“Accordingly as we advanced into the heart of India, we perceived that we were more and more in the bosom of the empire of darkness. But the sight of those monstrous divinities, of those thousands of pagodas and armies of Brahmins, far from discouraging us, filled us with a holy ardour, with a strong desire to combat with the cross all the powers of hell. Among other incidents in our travelling, I remember that one evening, near Bèngala, where we had stopped to pass the night, as I was occupied making a short meditation, the sound of some unknown musical instrument struck my ear. Urged by a feeling of curiosity, I directed my steps towards the place whence issued this, to me, strange music: I soon discovered, in the midst of thick trees, an immense

pagoda. The door, which was of a magnificent architecture, but unlike any thing in Europe, led to an interior court, in which around a deep pond, there was an enclosure of porticos and colonnades. On one side, under a Turkish pavilion, there was a black altar, often moistened with sacrilegious libations. At the end of the court, whither I had the boldness to advance, I perceived a place under ground, black and smoking, in which, in the midst of a frightful darkness, some gloomy lamps were burning. A fetid odour exhaled from this cavern of death, and it was performed before a monstrous idol, that barbarous music, which had drawn my attention. It was, I believe, the hour of sacrifice. A Brahmin came to me, and invited me, with signs, to advance further; but what I saw, and what I heard, were far from inspiring me with confidence—an involuntary fear made me retrace my steps. I retired silent and thoughtful, praying for the poor blind creatures who come to this place of horror to adore the demon.

“ Having arrived at Trichinopololy, we assisted at the solemn benediction of the church which Father Garnier has built for this congregation. This church has been raised, like so many others, with the funds granted to the Mission, by the Society for the propagation of the Faith. You expect, no doubt, some details on the ceremony of consecration. Well, on St. Peter's day the toll of a tolerably sized bell announced, early in the morning, the feast which we were going to celebrate. An immense concourse had gathered from all parts of India; ten foreign or native Priests had assembled about the Vicar Apostolic. When the church was thrown open to the public, near four thousand persons found room in

it, whilst a much greater number were obliged to remain under tents erected at the porch of the temple. Idolaters and heretics showed the greatest anxiety to be present at a sight so novel for them, and consoling for us. The next day a solemn mass was celebrated for all the living members of the Propagation of the Faith Society; and, on the first of July, we had a funeral service for all the deceased members of the Association. Is it not just that it should be so, in a mission supported by the aid of this admirable Association, in the sanctuary which its alms had just raised as an asylum and fortress for the Catholic Faith? The moral impression produced by this ceremony, has been such as we asked of God it might be; and never, never, shall our Christians cease to remember it. Those who came from a distance to witness it, went away, carrying into their own country the admiration with which they were filled. From Krichan to Cape Comorin, they speak with enthusiasm of the church of Trichinopoly. This congregation, which lately threatened falling into schism, and drawing after it all the people between Dindigul and Tanjaour, is now full of life and Catholicity, and will be henceforth their model and support. Let us then thank the Lord, that he has been pleased to permit that we should raise to him, in this idolatrous country, in the midst of the thousand pagodas which surround us, a temple so fine as to excite the admiration of the Indians, and in which which we can celebrate those feasts whose grandeur renders still more venerable the mysteries of the true religion.

“ I am, &c.

“ LOUIS SAINT-CYR, S.J.”

Extract of a Letter from Father Anthony Sales, Jesuit Missionary, to one of his order in France.

Viram Patanam, }
Jan. 18, 1841. }

"MY DEAR BROTHER,

"Of all the conversions which take place before us not one has been the result of religious discussions, and never has a missionary had less right to boast of the good he has done amongst the idolators. If we have, for example, to prove the unity of God, we have no need to recur to the reasoning of St. Thomas. *How many Masters, we say, are there in a house?—One only.—And you will have it that there are several Gods in the world!* Such are the arguments which we require.

"Although among the Indians there are some who are not destitute of ingenuity, soundness of reason, and strength of mind, it may, however, be said, that these qualities do not form part of the general character of the nation: The Indians are a people, notwithstanding their boasted ancientness, who have not as yet left the infancy of civilization. They are simple, docile to excess, little susceptible of delicate impressions; but on the other hand, whatever, is capable of exciting the senses, of producing strong, sudden emotions, is quite to their taste. One of our Fathers said in one of his letters, that the peasants of Europe are contemplative in comparison with the Indians. The expression, and the term of comparison, appear to me very just; for, in Europe, a peasant, however uneducated he may be, does not think it necessary that he should cry out a great deal in order that God may hear an agreeable prayer. If he knows how to

read, he peruses his book silently; if not, he recites, without noise, his rosary or some other prayer: he knows that god hears him. Our Indians in practice seem to be far from believing this. When they pray they do so in a loud voice, and as it were singing. Sometimes each one sings his own prayers; more frequently, they all sing together. When they come to particular words which certainly appear to them affecting, they set in motion, at once, all the big and little bells. If, by accident, the persons whose duty it is to ring them, are forgetful, or distracted, they cry out from all sides, "The bell, the bell, ring the bell!" It is all over with prayer if the bell does not ring. Thus in a church manual for the use of the Indians, there might in several places be written in the form of a rubric, "Here the instruments play and the bells ring." Besides the drums and symbols they have usually in the church a great number of bells, weighing from one to four pounds each.—They, moreover, when their means allow it, place an immense bell, not as in Europe, outside the church, where, the sound would be lost without exciting their ears, but in the temple itself. And all these must be put in motion, at the same instant, during prayer. On the ordinary days the music is less complicated: an Indian gives the signal for Mass with a piece of metal, that nearly resembles in form a plate. This plate is pierced with a small hole, through which a cord is passed, which serves to suspend it from one hand, whilst it is struck with the other by a mallet. If one did not see this instrument, one would suppose that it was a bell of four hundred pounds weight.

"In other countries we do not like to see mothers carrying their infants in-

to the church, because these innocent little creatures would disturb the divine office by their cries. See how different are the ideas in Madura.—Here a woman would not presume to go to Mass without being surrounded or loaded with her young family; if she has none, she will borrow a child from her more fortunate neighbour. I leave you to imagine what sort of music the children alone make; and add to their cries the sound of the bells and instruments of which I have already spoken, and you will have an idea of what we have to listen to on Sundays and holidays. A European ear, however little refined, cannot enjoy it; but for the Indians, it is the perfection of taste. The prayer, say they, 'which is accompanied by tumult, cannot fail to be agreeable to the Lord,' whom they suppose, like themselves, a great lover of noise. At bottom, might it not be easy to distinguish a fine feeling and a very affecting opinion concealed under this rude devotion? They may perhaps think, that these innocent voices, which are strangers to all the corruptions of the earth, dispose the heart of God to hear more favourable the supplications of their sinful parents.

"Persons are sometimes astonished that a handful of Europeans can hold in subjection millions of people. The solution of this problem is easily found in what I have stated. A flock of sheep will sooner revolt against their shepherd than the Indians against their masters. They are so accustomed to bear, from almost immemorial time, the yoke of other nations, that it appears to them quite natural. It does not seem to them strange that men, born at four or five leagues' distance from their country, should come to demand of them obedience and tribute.

"I ought also to mention another fea-

ture in the character of this people, namely, their tendency to superstition. I would only have, in order to justify this reproach, to place before you the hideous picture of the objects of their worship; but I do not think it necessary to enter into this detail. Let it suffice to say, that you can have read nothing more ridiculous and absurd in the mythology of the ancients, than what is found in the practices and fables, invented by the Brahmins, to satisfy the blind instinct which draws the Indians towards the grossest idolatry. They are not content with the multitude of pagodas scattered everywhere around them; a great number of them raise, also opposite their houses mounds of earth in the form of a cone from three to six feet high: into this heap, they endeavour, by certain ceremonies, to make the demon enter, and there offer him their religious homage. Sometimes they decorate this dried mud with garlands of flowers, or pour upon it oil by way of libation. Woe to any person if, by accident, he injures this ridiculous altar! He will be brought before the tribunals, and the judges will not fail to condemn him as guilty of having sacrilegiously violated an object of Indian worship.

"The pagodas and sacred mounds, which I have mentioned, although endlessly multiplied, are still not sufficient for the superstition of the people. They must have always before their eyes, and about their persons, some object of worship, some token of their senseless devotion. And what is this venerated talisman, without which a pagan would not dare to leave his house? I would that you should never imagine it. It is—forgive me the expression—cowdung. Yes; every day the first thing which an idolator does, on his waking in the morning, is to rub with it his

face, breast and arms. Thus pefumed, he turns towards the east and adores the sun. He then struts about, marked on his forehead with this revered impression, and appears as proud of this singular adorning as a beau would be of displaying his brilliant attire. Such is the state of the immense majority of the Indian people. I cannot bring myself to repeat other details still more humiliating for our poor humanity.

"The pagans have also lucky and unlucky days. Hence, one cannot, without running the risk of great danger, or at least miscarrying in one's undertakings, go toward the north on Mondays or Saturdays, to the west on Tuesdays or Wednesdays, to the south on Thursdays, or to the east on Fridays and Sundays. They are accustomed, and for them it is necessary, to rub themselves once a week, at least with oil; but they must take care not to do so indifferently on any day; the imprudent person who would oil himself on a Tuesday, or Friday, would expose himself to a fever, or some other great malady; to do so on Thursday or Sunday, he would run the risk of losing his mind and beauty.

"I am, with the most sincere attachment,

Yours, &c.,

"ANTHONY SALES, S.J."

Extract of a Letter from Father Charbonnaux, Missionary Apostolic in India, to a Parish Priest of the Diocese of Rennes.

12th January, 1811.

"REV. SIR,

"You are aware that the Indian Peninsula, which was formerly divided

into a great number of kingdoms, is now subjected to what is called the *East India Company*. The descendants of the ancient native princes are now only honorable servants or pensioners of the English, possessing no other privilege than that of receiving the empty incense of the Brahmins, who deify and place them amongst the sovereigns of the celestial empire: they who know not how to govern their states upon earth. I have seen in a city, which was formerly considerable, one of those slaves to whom Great Britain has left the title of king. When I visited him, he was gravely occupied with throwing, like an infant into the air, little paper stars. Ten pounds, which he receives monthly, enables him to maintain his court. He has, nevertheless, the puerile consolation of styling himself *Emperor of Mogul*, and of calling the Governor General of India his *first servant*, without whose permission he cannot even quit his citadel. Now a common serjeant, aye, the cook of an English official, makes the haughtiest Indian tremble, and subdues the insolence of those numerous Moors, who had themselves triumphed over so many sovereigns of India. With the aid of some European regiments, and some regions principally composed of Mussulmans, the Company is able to keep in peace and subjection this vast population, which is so divided by languages, usages, and castes. A single foreign magistrate governs districts equal to our ancient dukedoms of France.

"Immediately after my arrival, I was sent into the interior of the country, to look after the scattered sheep of this mission. As I had to visit sixty-two villages, dispersed over an area of from thirty to forty leagues, I was employed for

three years in discharging this ministry; celebrating at times the holy mysteries in a cabin or in a stable; for there is not a dozen of churches for all these congregations. Alas! that I should have reason to water with my tears the way which I passed, since I met only the dead and dying, and unburied corpses that obstructed the ways and infected the neighbourhood of the villages and cities. Famine, the cholera, and all the calamities that follow in their train, had ravaged, dispersed, and reduced, by more than one-half, my unhappy flock. After a three years sojourn in this afflicted country, where I baptised some hundreds of pagan children, expiring upon the corpses of their mothers, I was recalled to take the place of one of my young colleagues, who was cut down in the flower of his age, after eighteen months' labour.

"I was thereupon sent to the west, to a hundred and thirty leagues west of Pondicherry, into the kingdom of Mysore. But I did not go direct to my destination: I was obliged to make a round of more than thirty leagues thro' forests and over frightful mountains, in order to carry the succours of religion to some congregations of poor Christians, who live in these woods in the midst of idolatry. A circuit of four months' duration brought me to Seringapatam, where I commenced to labour; but what a task! A new people, and consequently a new language to be learned. God aided me in my weakness, and this third language has come, together with English, to locate itself in the obscure retreats of my memory. Such is the field where, in union with a colleague, in whom God gave me the kindest friend, I labour since 1837.—Both of us bore with joy the burden of the day, during which we scattered the

seed of Faith in these vast asserts; but God deprived me two years after, of this consolation: other necessities called this companion to our labours, and I, feeble and alone, remained charged with all the cares of the mission, of which I shall give you an idea.—You are a Parish Priest, and so am I; but my parish contains 22 churches, scattered over a surface of seventy-three leagues in length, by twelve in breadth, separated from each other by distances that occupy two or three days in travelling them. The Mysore is one of the most extensive and richest kingdoms of the peninsula. Protected on the east by a long chain of mountains, it is also crossed in the interior by another chain, covered with forests, which are the retreat of tigers. To the west are the *Gauts*, lofty mountains, which divide India from north to south, and serve as a shelter for elephants. In the neighbourhood of three or four of my churches, they are met in troops of from twenty to forty: they come at night to devour the harvest of the farmer, who mounts into the trees, and with the help of the sling, or lighted wisps of straw, drives away the royal robber—the elephant is here called king or god. On the south there is also a barrier of mountains; so that this kingdom is only open at the north to the incursions of the enemy. It is then through the midst of these woods, in defiles and across numerous rivers, among the retreats of the tiger and elephant, that I am obliged to visit my poor flock, and to go to break the bread of the word and to feed their souls, after a spiritual hunger of a year, and sometimes of eighteen months' duration; for notwithstanding my uninterrupted travelling, it happens that I cannot return to the same place in the course of the

year. Immediately on my arrival in a village, I am obliged to examine and decide the lawsuits, to catechise the rich and poor, to baptize the children and adults, to bless the marriages, to hear confessions and to give the holy communion to the poor neophytes, who comply with the paschal precept at Christmas or All Saints. I have also to build and repair churches; for we are likewise master-masons: in fine, to set out again with all speed, and hasten to another village, leaving to themselves these unhappy Christians. Such is my life; always beginning anew, without ever finding repose.

"Your friend, &c.

"CHARBONNAUX,

" *Missionary Apostolic.*"

Spiritual Maxims of St. Vincent of Paul.

NOVEMBER.

1

We should always observe the holy practice of acting with meekness and charity, both in private and public, even when we deal with the most obstinate sinners; we should never use invectives reproaches or severe words, such means would not at all suit him who wishes to be useful to his neighbour; instead of attracting and gaining souls to God, they only irritate them, and drive them farther away from him.

2

The salvation of christians depends on

the goodness and zeal of priests. A good priest is a great treasure.

3.

The love of a superior for those committed to his care ought to be accompanied by esteem and veneration; he ought to reflect frequently on their virtues, and put the best possible interpretation on every thing; he should never speak of them, except in terms indicative of his respect for them.

4

The grace of perseverance is the most important of all, it crowns all graces.

5

If we could look on tribulation with truly christian eyes, and if our understanding were cleared from certain worldly maxims, which obscure like dark clouds, the ray of faith, and prevent this heavenly light from reaching our inmost souls, we should esteem it a most happy thing to be calumniated, and treated not only as idle and useless, but also as perverse and vicious.

6

Our obedience should not be confined to the orders of those who have some authority over us; we should also, as the apostle St. Peter invites us, subject ourselves for the love of God to all human creatures.

7

Duplicity is not pleasing to God, and to be truly simple, we should propose to ourselves no other end but to please God alone.

8

If we consider every thing earthly and imperfect that is to be found in us, we should have many motives for humbling ourselves before God and men, and even before our inferiors.

9

Our love for our neighbour should not be an earthly love, produced by natural inclination, which in general is hurtful rather than the contrary; it ought to be a love, that beholds God alone in everything that it loves, it should be a love founded in God, according to God, and entirely for his sake.

10

A proof of a vocation to the ecclesiastical state, is not to seek to be admitted into it, and not to employ entirely human means for that purpose.

11

Let us say to God, and also to ourselves; of those thoughts that come into my mind, I will express only that which is weaker, in order humble me, and I will conceal that which is brighter, to make a sacrifice of it to God in the secret of my heart. It is in simplicity of words and actions that the spirit of Jesus Christ resides; in vain shall we seek it elsewhere.

12

The best arms for the destruction of hypocrisy, and all carnal prudence are simplicity and candour.

13

To dwell in a house where fraternal

charity reigns, is to live in heaven, for there is nothing more desirable, or more delightful, than to live with those whom you love, and by whom you are loved in return.

14.

One should respect those sublime kinds of prayer, those unions and passive prayers which many persons have taught and which certain souls practice who are chosen and conducted by God himself in extraordinary ways; but those prayers which seem most perfect, are not always the most sure: we should therefore apply ourselves to a more simple and humble manner of prayer, until the Holy Ghost himself shall raise us to a high degree of contemplation.

15.

Every thing that God gives us, or takes from us, always turns to our advantage, since such is his good pleasure: it is our duty to conform to this holy will of God, in which all our perfection and all our happiness should consist.

16

The works of God generally proceed by slow degrees; when God employs us upon them, we should use the means suggested by the spirit of Jesus Christ, and conformable to the maxims of his gospel, and not to the false maxims of the world.

17

When God makes us undertake anything difficult, or exposes us to any grievous suffering in his service, or for his glory, it is consentant to his pro-

vidence that he should defend and assist us.

18

Calumnies and persecutions are favors which are bestowed by God, on those who serve him faithfully. They are means employed by the Divine Wisdom to sanctify souls the more, and to wean them from every thing that could prevent them from being perfectly united to him.

19

We should look upon others as our superiors, and submit to them, although they are beneath us, rendering them every kind of respect and attention.—Oh! how glorious and advantageous would it not be for us, if the goodness of God should strengthen us in a habit like this.

20

We must make ourselves all to all, and accommodate ourselves to the inclination of every one, in order to gain all to Jesus Christ.

21

Simplicity directs our actions, and induces us to act for God alone, both in temporal affairs and in spiritual works; it drives away from them every mixture of hypocrisy, artifice, and vain presumption.—Yes, provided God be served and glorified, let us pay no attention to what men can say or do.

22

He that has true humility, considers himself the most imperfect of all men; he looks upon himself as a criminal; he

considers it a secret blindness, that he cannot perceive the faults which every one sees in him.

23

To form a correct judgment of the excellence and perfection of any one's prayer, we need only be acquainted with his dispositions, and the fruit that he derives from that holy exercise.

24

When we receive the afflictions which God sends us, with entire and perfect resignation, they become great blessings in our regard, as conformity to God's will is an advantage, far superior to all temporal gains.

25

When we feel ourselves moved by a vehement desire to perform any important, nay holy work, we should defer it until another time, and wait until our hearts shall be in a state of tranquillity and indifference, in order that self love may not sully the purity of our intention.

26

The most obstinate sinners are gained and brought over to repentance only by mildness, by compassion for their weakness, and by sensibility for their misfortunes.

27

We should apply ourselves principally in prayer, to combat the passions or evil inclination which is predominant in us; we should mortify it by continual vigilance, because when it is once destroyed, we will easily obtain a victory over all the others.

28

The darts of envy and detraction can pierce the hearts of our neighbour, only after they have pierced that of Jesus Christ.

29

If an ecclesiastic converses too much, or spends too much time with his relatives, he loses their esteem. *No one is a prophet in his own country.*

30

God is wont to prove his servants, and to correct by chastisements those whom he loves.

CHARACTER OF AN IRISH PRIEST IN ENGLAND.

From a Correspondent of the London Tablet.

The Rev. Daniel Hearn was a distinguished student of the College of Maynooth, where his amiable disposition and general good conduct obtained for him the goodwill and esteem of all the professors, and the sincere respect and cordial attachment of all his fellow-students. He is even to this day honoured with the intimate friendship of some of the brightest gems of the Irish hierarchy. About twenty years ago his services were obtained for this mission, from his then superior, Dr. Kelly the late Bishop of Waterford, at the earnest entreaty of the late Right Rev. Dr. Penswick, whose esteem for Mr. Hearn, remained unabated to the end of his life. After labouring for a short time at Garstang, near Preston, he was removed to Mulberry-street chapel, Manchester, where a much wider sphere of action was presented to his indefatigable zeal in the salvation of souls. After labouring here for about seven years, with incredible fruit to numberless souls, he was ordered by his Bishop to take upon him the charge of the new mission of St. Patrick's district, which was opened in February, 1832. Considering the state of the district at the time it was given in charge to him, the burden was no ordinary one. His new district was then truly what the Courier says Manchester is, "moral waste." It was so full of disorder and licentiousness that no respectable person who could avoid it could be induced to pass through it by day or night. They seemed to resemble their brethren the Ishmaelites, of

whom it is recorded, "that their hand is against every man, and every man's hand against them." In short, his new district was a perfect chaos of disorder and iniquity. This state of things would have discouraged most men with less nerve or less zeal for the honour and glory of God. He immediately set to work to reduce the chaotic mass to order; going from street to street, and from house to house, correcting, advising, persuading, exhorting, and encouraging others to resist the evil example by which they were surrounded. So active and indomitable was his zeal in the discharge of his duties, that he might very often be seen at two and three o'clock in the morning perambulating his district, and robbing his body of that repose which nature and the fatigues of the previous day imperatively demanded. By patience, constancy, and unremitting exertion, he at last succeeded in abating the evil. He sought out the ignorant and depraved, and instructed and corrected them. He broke up the dens of iniquity, and the haunts of vice where youth was initiated in depravity, and trained to the commission of crime. The poor and needy were his peculiar care. He waited not until "Protestant inquiry, or curiosity, or compassion, excavated them from their wretchedness and brought their condition before the public:" no, he everywhere sought them out, and exerted himself in an extraordinary manner to relieve their necessities. In a short time he thus became acquainted with all the wants of his flock, both spiritually and temporally. By incessant vigilance, by preaching, instructing, and exhorting, according to that of the apostle, "in season and out of season," and that for the space of eleven years which he has resided in the district, his district has long since become one of the most peaceable and orderly portions of the Manchester mission. This is no special pleading: I state simply what I know of my own knowledge.

His enlightened zeal and activity in the cause of religion, order, and humanity, are so well known and appreciated that there is scarcely a committee formed by the town authorities for the distribution of any charity, of which he is not a conspicuous member. On more than one occasion he has received the marked thanks of the magistrates of the borough for his exertions in the preservation of the peace of the town; nor were these thanks unmerited. I shall relate but two instances just to furnish a criterion.

During the years 1839, the Asiatic cholera raged in Manchester. The authorities of the town foresaw the approaching evil, and wisely provided against it, by establishing a number of hospitals for the reception of cholera patients. Very strong prejudices existed amongst the people against these hospitals, and it was some time before they could be induced to go there, or to allow any of their relatives to be taken there. After the prejudice had partly subsided, on one occasion, a young surgeon had the great imprudence to amputate the head from the body of a young Irish lad

who had died of cholera in the hospital, for the purpose, no doubt, of dissection. No sooner had the fact become known to the relatives and their acquaintance, than they searched for and found the coffin, broke it open, and the horrid spectacle of the headless trunk was paraded through the main street, and held up on their hands above the heads of the people, amidst the yells and execrations of the mob, who were excited almost to a state of frenzy. In this fearful state of excitement, the infuriated crowd rushed towards the cholera hospital, broke down the gates in an instant, and were setting fire to the place, when Mr. Hearne arrived, and began to address them on the folly and madness of their proceedings. By his tact and influence he succeeded in persuading them to disperse and give up all thoughts of further mischief, which otherwise might have been very serious, as the crowd were exasperated in the highest degree. It was some time, however, before the affair died away, and for several days afterwards the rev. gentleman was under the necessity of sitting along with the driver on the box of the vehicle which conveyed the cholera patients to the hospital, in order to protect it from the threatened violence of the mob.

A few years ago a very serious breach of the peace had nearly taken place from a menaced collision between the Chartists and the Irish residents in Manchester. Of the origin of the quarrel I am not informed. The Chartists were assembled in great numbers, and had taken possession of one of the squares. Several hundred of the Irish had collected together, armed with great bludgeons, formed from the legs of their chairs and tables which they had destroyed for the mere purpose of arming themselves, and were thus proceeding to the onslaught, with all the precision and deliberation of a military movement, when intelligence having been conveyed to Mr. Hearne he intercepted them, marched them back to the Guild hall and with his own hand disarmed every man of the them, and sent their bludgeons tied up in bundles, to the nearest police office—a feat which all the police in Manchester could not have accomplished without numberless broken heads if not with the loss of many a life. On these occasions, as well as on many others, the authorities and inhabitants of Manchester are much indebted to the exertions of Mr. Hearne.

Nor should his labours in the diffusion of the principles of Temperance be overlooked. His unceasing efforts in this line for years past, have been crowned with signal success, and have contributed in no small degree to the amelioration of the condition of his flock, the peace of the town and the practice of religion amongst the people.

When Mr. Hearne came to his present chapel, it was situated in the midst of a clay field, surrounded by deep pits and brick kilns, and he had not one school in the whole district.

He has now five schools, and he has purchased ground some time since for the erection of three more

He had not been long at his present mission when the bounty of a benevolent Irishman enabled him to erect a convent the only one in the town, not, indeed, "for Sisters of Charity or of Mercy," but for nuns of the Order of the Presentation, who, in zeal, ability, and usefulness, are second to no order in the Church. This little community is composed of nine zealous, and indeed fatigable servants of God, who are the admiration of all who know them.

Their zeal knows no bounds. After labouring the whole day, even during the hours allotted by the rule for recreation, their schools are again crowded in the evening, and remain so until nine o'clock, at which hour their rules oblige them to close when they seem to dismiss their poor ignorant neophytes with the greatest reluctance.

When these are sufficiently instructed and prepared for the reception of the Sacraments, others are ready to take their places, and thus a constant succession is kept up all the year round. Here in the silence of the cloister, they are "instructing many to justice," and gaining innumerable souls to God without noise or ostentation. In their day schools the average attendance will be about 400, and in their night school about 200.

The convent adjoins St. Patrick's Church on one side, and on the other there is a large day school, the best that I have seen in any place, capable of containing about 800 boys. About 450 boys are taught in the day school. This school is presided over by three of the Christian Brothers, an institute whose virtues and merits are too well known to the Christian world to require any eulogy from me. There is still another day and evening school, averaging about 200 daily. In one of the other schools an evening school is kept, but I am not aware of the number of the scholars. The children who attend the day schools are not permitted to attend the Sunday schools, as there are more children than sufficient to fill all the Sunday schools, and who cannot get to a day school, therefore this time is wisely given to them in preference to the others.

The day and evening schools contain about 1,500, the Sunday schools about 2,500, making the number of children receiving daily and weekly education in the district of St. Patrick, 4,000. Besides all this, those children who cannot attend evening schools, are invited to meet in the chapel four evenings every week, in order to learn their prayers, receive the explanation of them, together with other elementary instruction. Thus you may see this Arch-Preacher, night after night, not busied in Repeal agitation, but in instructing the poor ignorant, and too often, barefooted children of his flock. Three nights in every week, all the year round (and during indulgences every night), are devoted to the confessional for the adults, from four o'clock in the afternoon until eleven. Two nights, excepting times of indulgence, are devoted to the hearing the confessions of the children and young persons. In the morning, the

they may be found in the confessional by six o'clock during indulgences. Public instructions, too, are given once and sometimes twice every year, on the principal tenets of the Catholic religion, at which times the chapel is crowded to suffocation. Besides all this there is in reserve a body of young men and young women, who are called Instructors or Catechists, and who have been trained for this purpose. One of their duties is to go round to those sick persons pointed out to them by the priests, and who may be ignorant to be admitted to the Sacraments, and to prepare them to receive the Sacraments. Another of their duties is to instruct and prepare for the Sacraments all the children or ignorant and, indeed, such persons would wholly engross the time of the clergy, had they not such an admirable body of assistants.

Should any one ask if the fruits correspond with what might be expected from so much care and labour, I shall merely add what a most respectable eye witness told me some since, that he himself counted on a Sunday morning, at the two early masses in St. Patrick's Church, 700 at one, and 300-communicants at the other.

DEATH OF THE VERY REV. DR. FITZGERALD.

We deeply regret to announce the death of the Very Rev. Andrew Fitzgerald, for many years President of the Catholic College of Carlow. This venerable and beloved clergyman had reached his 80th year, enjoying, during that protracted life, the warm attachment of all who were acquainted with his benevolent disposition and his singleheartedness, and the devoted affection of all those who, as pupils at the College, had prosecuted their studies under the paternal care of this accomplished scholar.

Doctor Fitzgerald, in early life, (about the year 1784), entered the University of Louvain as a student—was afterwards Professor of Theology in the College of *Corpo Santo* in Lisbon. Having taken the vows of St. Dominic, he returned to his native country about the beginning of this century. He soon became Professor of Theology in Carlow College, and subsequently President. To those acquainted with that distinguished seminary, it is needless to say that he executed the duties with great zeal and success. We had the happiness of numbering the very rev. gentleman amongst our friends, and a more amiable man did not exist. His talents were of a very high order. As a logician—as an adept in abstruse theology, we do believe it would have been difficult to find his equal. The College has experienced a great loss; but we trust and believe that Doctor Fitzgerald will have a worthy successor.—*Evening Post*.

CATHOLIC SOLDIERS.—A Catholic clergyman writes the following to a friend who has obtained a place for it in the *Liverpool Times*:—"I have under my care about seven or eight hundred as fine fellows as ever came from God's own country; for many years they had not seen the face of a clergyman, although, poor fellows, they sadly wanted the assistance of one.—'But most subject is the fattest soil to weeds.' That the soil was good has been proved by the return it has made to my labours. There are some Teetotallers amongst them who have most materially assisted me; but Total Abstinence is discountenanced by the commanding officers and medical men here, in consequence of the insalubrity of the water. Had you seen the soldiers at Madras, you would think, I am sure, that you were in the green island once more. There, both the bishop and clergy are staunch in the cause, and a Catholic soldier guilty of drunkenness or swearing, or of not attending to the sacraments, would cause as much wouder as a fall of snow in the month of June."

Mrs. Knowl, who was lately elected Superior of the Presentation Convent, George's Hill, Dublin, expired at a pretty advanced age, on Sunday evening last, greatly regretted.

At the Feast of St. Michael, the Archangel, 200 children made their first communion at the church of St. Michael and St. John, in Dublin.

Mrs. Harrington, formerly of Coventry, who had lately been received into the Catholic church, died at Dublin on the 25th ult.

On the 24th, the beautiful new chapel at Green-castle, in the parish of Lower Badoney, was consecrated.

On the 27th, at Naas, Miss Kenny, Miss Matthews, and Miss Farrell, were professed of the Order of Mercy. On the same occasion two lay sisters were received.

On the 28th, at Rathmines, died a cousin-german of the Liberator, Mrs. Avis Nuttall, aged 101.—*Freeman*.

Miss Tulloh, of Roscommon, took the veil at Tuam, on Wednesday last.—*Tuam Herald*.

The consecration of the Right Rev. Dr. O'Leffe, as Bishop of Milene, *in partibus*, is to take place at Cork on Sunday (to-morrow.) The Rt. Rev. Dr. Murray, the consecrating prelate, represents Europe. The consecrated prelate, being Conductor of Bengal, will represent Asia; Dr. Banim, Bishop of Liberia, will stand for Africa; and Dr. O'Connor, Bishop of Pittsburg, for America.—A curious coincidence:

From the Register.

THE CATHOLICS OF PROSPECT.

At a meeting holden at Prospect on the 1st of November, attended by the entire population of those parts, Mr. John Power, in the chair, the following resolutions were proposed and unanimously passed.

At two subsequent and successive meetings, holden at Ketch Harbour, on the 3d November and at Herring Cove on Saturday last, the proceedings of the Prospect meeting were announced and warmly adopted.

The most perfect unanimity prevailed among all the Catholic people of the shore.

Proposed by Mr. Thomas Tobin, seconded by Mr. Francis Saul,

Resolved, That we have entire confidence in the Right Rev. Dr. Walsh, and that we hail with pleasure and delight his arrival among us.

Proposed by Mr. John Power, seconded by Mr. Cornelius O'Neill,

Resolved, That in reviewing the many religious works in which his Lordship has been so unremittingly engaged since his arrival, we feel the Catholics of Nova Scotia, and those of Halifax in particular, have every reason to rejoice.

Proposed by Mr. Samuel White, seconded by Mr. Denis Brophy,

Resolved, therefore, That we look upon the attacks of a "Catholic Teetotaller," published in the *Novascotian*, on his Lordship's character, as impudent, insulting and irreligious.

Proposed by Mr. Thomas Wallace, seconded by Mr. Denis Noonan,

Resolved, That we look with contempt and scorn on the editorial referring to the first letter of a "Catholic Teetotaller," published in the *Novascotian* as unworthy of the candour and courtesy of a liberal minded journalist.

The following address was unanimously adopted by the Meeting.

MY LORD,

When the happy intelligence reached us that an end would soon be put to those unfortunate dissensions that too long distracted the Catholic community of Halifax, we thanked our merciful God, who in his own good time, takes pity on his people and wipes away their sorrows and their tears.

When shortly after we received the pleasing

information that your Lordship, whose piety and learning not only won the approbation and applause of the virtuous and the good in your own well loved Isle, but even throughout Catholic Europe was made the instrument for accomplishing so desirable and necessary an object, the joy we first felt arose to enthusiasm.

But, alas! the demon of discord slept not. Your Lordship's bright and flattering hopes of peace were doomed to be blasted for awhile,—your pathway of religion, of charity and love, was bestrewn with thorns.

With some reason then do we fear that a pang may steal in upon your soul, at the thought of being far removed from those dear friends we were ever wont to estimate your Lordship's many virtues. Do not, we implore you, permit that pang to linger, but rather fortify the more your cultivated mind even for greater difficulties, if it be the will of your divine master to throw them in your way.

We now beg leave most respectfully to assure your Lordship, that notwithstanding the false and scandalous attacks which lately appeared in the *Novascotian* against your Lordship's character, you have our entire confidence and esteem; and we pray that God may enable you to live many and happy years among us.

REPLY.

DEARLY BELOVED BROTHEREN,—

Accept, I pray you, my best thanks for this kind and warm-hearted address, which is no less grateful to me, than creditable to yourselves. You have echoed the generous sentiments of your fellow Catholics in Halifax, and performed an act of justice to a Prelate of your Church, when unworthily calumniated for the performance of his duty. Your conduct proves the value of Catholic unity and the beneficial effects of an entire confidence between the people and the Clergy. You have acutely felt the wound sought to be inflicted through me, on the Holy Faith which we profess and venerate. By your respect for his ambassador you shew the attachment of faithful and obedient Catholics, to our Most Holy Father, Gregory XVI. the great and good Pontiff who rules the Church of Christ on earth.

Your proximity to the Capital and frequent intercourse with its inhabitants, have rendered you familiar with most of the events which have occurred since my arrival in Nova Scotia. Your additional testimony therefore, confirms that of the good Catholics of Halifax, and may convince those who live at a distance, that they should yield

no credence to the anonymous statements of a cowardly tadtucer.

I am sorry you have expended so much virtuous indignation on the publisher of those notorious falsehoods. It is probable that he regrets his easy credulity, and that he will be careful in future to examine well the nature of his evidence, before he rushes into the public presence with an accusation against any minister of religion.

As I entertain not the slightest feeling of ill will against any one of those who have thus dragged me before the public I hope that you and all our fellow Catholics will be imbued with the same spirit, and charitably forget the provocations we have endured. For "the servant of the Lord must not wrangle: but be mild towards all men: apt to teach, patient, with modesty admonishing them that resist the truth: if peradventure God may give them repentance to know the truth, and they may recover themselves from the snares of the devil, by whom they are held captive at his will" (2 Tim. ii. 24, 26.) "I have not written to you, as to them that know not the truth, but as to them that know it" (1 John ii. 21.) "For the rest," dearly beloved brethren, "rejoice, be perfect, be of one mind, have peace, and the God of peace and love shall be with you. The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost be with you all. Amen." (2 Cor. xiii. 11, 13.)

PURGATORIAN SOCIETY.

On the 2d of November, the day on which the Church commemorates all the faithful departed, a Purgatorian Society was established at St. Mary's by the Right Rev. Dr. Walsh. This Society is to be placed in connection with the Cemetery of the Holy Cross, and through its agency uninterrupted prayers will be offered up for the repose of those "who have gone before us with the sign of faith, and who sleep in the sleep of peace." This pious institution has a particular claim on the charity of the faithful. The members of the Church militant are called to assist those of the church suffering, in order that by their suffrages and prayers the latter may ascend to the Church triumphant, where in the new Jerusalem they will not fail to remember those on earth by whose charity they have been relieved.

The suffering souls for whom the Church exhorts us to pray are those who have lived in the world like ourselves, who have struggled with the Devil, the world, and the flesh; who have fought the good fight, finished their course, preserved the faith, and died in the grace and love of God. But they have not entirely satis-

fied the divine justice for their sins, or they are stained with lesser faults which, although they do not merit everlasting punishment, still render them unworthy of that glorious kingdom into which "nothing defiled can ever enter." Whilst the time of their purgation lasts, they are separated from "the God of their heart," after whom they continually sigh. God loves them, and they love him in return. But his justice must be satisfied, and their souls entirely cleansed from sin, and all its consequences. "The night in which no man can work" has come upon them. They can no longer merit, but suffer; and they suffer with patience and hope. "I will bear the wrath of the Lord, because I have sinned against him, until he judge my cause: he will bring me forth into the light: I shall behold his justice" (Micheas vii. 9.) Or they may say with the Psalmist (Ps. cvii. 18, 19.) "The Lord chastising hath chastised me; but he hath not delivered me over to death. Open ye to me the gates of justice: I will go into them and give praise to the Lord." Or again with holy Job (xiv. 13) "Who, O Lord, will grant me this, that thou mayst protect me in the lower recesses, and hide me until thy wrath pass away, and appoint me a time when thou wilt remember me" in mercy? Until that blessed time shall come, they perpetually sigh after the fountain of life. "As the heart panteth after the fountains of waters, so my soul panteth after Thee, O God! My soul hath thirsted after the strong, living God. When shall I come and appear before the face of God? My tears have been my bread day and night whilst it is said to me daily, where is thy God?" (Ps. xli. 24.) And in this state of painful separation from their beloved Father they cry out to us on earth, in the words of Job (xix. 21)—"Have pity on me. Have pity on me, at least you my friends, because the hand of the Lord hath touched me!" Let us then according to the advice of the Holy Ghost "not restrain grace from the dead" (Ecclesiast vii. 37.) We can assist those who are unable to help themselves. Charity towards the souls in Purgatory contributes greatly to the glory of God. He will listen with delight to the supplications that

are offered him for their eternal rest, and appeased by their suffrages will translate them into the bosom of Abraham. "Thus saith the Lord: In an acceptable time I have heard thee, and I have preserved thee, that thou mightest say to them that are bound: Come forth; and to them that are in darkness: Be enlightened." (Isaias xlix. 8, 9.)

Who then can refuse to perform this truly charitable office? Who will not remember that he has lost a dear parent, an affectionate brother, a kind sister, a devoted wife, a sincere friend to whom perhaps the assistance of his prayers may be every day necessary? What Christian heart can resist the piteous appeal that continually ascends from that dreary "prison from which no one will be released until he has paid the last farthing?" Who can forget that it may be one day his own lot to endure that terrible purgation of which the apostle speaks (1 Cor. iii. 13, 15.)—"The fire shall try every man's work, of what sort it is. If any man's work burn, he shall suffer loss; but he himself shall be saved, yet so as by fire." Shall Christians neglect that sacred duty of praying for the dead, which was always observed by the Jews of old, and which is faithfully practised by their descendants to the present day? "The most valiant Judas Maccabeus, making a gathering, sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection. It is therefore a holy and wholesome thought to pray for the dead that they may be loosed from their sins" (2 Maccal. xii. 42, 43, 46.)

We shall return to this subject. We must conclude for the present by congratulating the Catholics of Halifax on the spiritual progress that is every day making amongst us. More than 200 persons have already joined the Purgatorian Society, although but a few days in existence. We are convinced that before Christmas there will be a vast increase of numbers in this pious Association. The Rules of the Society were read by the Bishop on last Sunday and its object stated, and we are assured that

the appeal then made to the living in behalf of the dead, has not been made in vain. Eternal rest grant to them O Lord, and let perpetual light shine unto them. May they rest in peace. Amen.



On Monday Evening, 6th inst, the Monthly Meeting of the Committee and Collectors of the Association for the Propagation of the Faith was held in the Vestry, the Bishop in the Chair.—The sum of £16 was received during the month and the most gratifying reports were made of the progress of the good work.



On Tuesday last, the Anniversary of the late Hon. James Tobin was celebrated at St. Mary's His Lordship Dr. Walsh offered up the High Mass, and performed the Absolution at the Catafalque for the repose of the soul of this excellent citizen, and much regretted member of the Catholic Community of Halifax. May he rest in peace!



Notwithstanding the severe snow storm on Wednesday Evening, an unusually large Meeting of the St. Mary's and St. Patrick's Temperance Society was held in the New School Room at 7 o'clock. Dr. Walsh was in the Chair, and was assisted by L. O'C. Doyle, Esq., the President of the Society. His Lordship read and explained the Rules which had been drawn up in a Committee appointed with him for that purpose. After having been discussed seriously they were adopted amidst the unanimous applause of the meeting. The various officers of the Society were then appointed until December 1844. Several persons addressed the Chair in support of the good cause, and the greatest enthusiasm was shown to promote the objects of the Society. The Bishop clearly explained the terms upon which the Pledge would be administered, and the precise extent of any obligation connected with it. This will secure an uniformity of opinion, remove all doubt, and prevent all the misinterpretations of an erroneous or scrupulous conscience. May God speed the good work!

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