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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. I. HALIFAX, FRIDAY, OCTOBER 20, 1843. No. 34.

Weekly Calendar.

- October 22, Sunday XX after Pentecost
23, Monday, Feast of Jesus, our most holy Redeemer
24, Tuesday, S Raphael, Archangel
25, Wednesday, S Boniface I., P. & C.
26, Thursday, S Evaristus, Pope & Mart.
27, Friday, Impression of the Sacred Stigmata of St Francis
28, Saturday, SS Simon & Jude, Apostles

Sketch of an English Catholic Bishop in the Olden Time.

From Willis's English Cathedrals.

Thomas Beckington, one of the Canons, was elected Bishop of Bath and Wells in 1443. Of the manner in which this exemplary Bishop employed great part of his time, and the vast revenues of his See, he has left splendid evidence, and so long as one stone of his Cathedral remains, so long must his memory, his taste and his liberality, be held in veneration. It has been happily conjectured that he imbibed his love for, and perhaps skill in, architecture, from his first patron William of Wykeham, Bishop of Winchester, from whom Bishop Waynflete is known to have acquired his knowledge of that science. Beckington's munificence was scarcely inferior to that of either of those celebrated personages. He repaired and

beautified all the Episcopal houses in his Diocess. He also erected a considerable part of the cloisters of the Cathedral of Wells, and built and endowed a Chantry Chapel on the southern side of the choir; the whole of the College of the Vicars choral was rebuilt at his expense by his executors. His attention was not confined to the mere appendages of his Cathedral. Amongst other benefactions to the City of Wells, he built "the new work," a row of houses on the northern side of the market place, and two large gate houses on the eastern end; he also granted permission to the inhabitants of the city to have a conduit near the cross, to be supplied by pipes from St. Andrews well, within the precincts of the palace, 'It is in Well's,' says Sir Harris Nicolas, in his life of this Bishop, 'that the lover of the arts, and the admirer of the zeal and disinterestedness of the prelates of the middle ages will be most impressed with respect for Bishop Beckington; but whilst viewing the effects of his munificence, will be able to refrain from asking himself, why it is that the most opulent successors of those great men have so rarely imitated them?—Will his respect for the established order of things* be sufficient to repress the reflection, that with nearly the same revenues, the modern clergy seldom indeed beautify or repair Cathedrals,

* The writer is a member of the Church of England.

or found Colleges? There is an indifference, an apathy about ancient ecclesiastical buildings in this country which is really surprising; in proof of which it may be observed, that the repairs of Churches are generally left to the superintendence of uneducated and incompetent men, who every where leave marks of their barbarous ignorance and want of taste. Whether this neglect of what are termed the "Temples of God," is indicative of greater zeal in his service than was felt by the reviled monkish priesthood, or whether the public who are so commonly accused, from the pulpit, of indifference to their religious duties, are likely to become more strict observers of them, whilst the richly endowed hierarchy of England allow the venerable religious fabrics to fall to decay, may be a proper subject for consideration of the dignitaries of our Church.

We quote the following from Macauley's review of Ranke's History of the Popes. It will be read with interest and delight by enlightened men who may not have devoted much attention to the antiquity of the church, and church government, and their identity with Catholic truth and practice this moment all over the Christian world:

"There is not, and there never was, on this earth, a work of human policy so well deserving of examination as the Roman Catholic Church. The history of that church joins together the two great ages of civilization. No other institution is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon, and when cameleopards and tigers

bounded in the Flavian amphitheatre. The proudest royal houses are but of yesterday, when compared with the line of the Supreme Pontiffs. That line we trace back in an unbroken series, from the Pope who crowned Napoleon in the Nineteenth century, to the Pope who crowned Pepin in the eighth; and far beyond the time of Pepin the august dynasty extends, till it is lost in the twilight of fable. The republic of Venice came next in antiquity. But that republic was modern when compared with the Papacy; and the republic of Venice is gone, and the Papacy remains. The Papacy remains, not in decay, not a mere antique, but full of life and youthful vigour. The Catholic Church is still sending forth to the farthest ends of the world missionaries as zealous as those who landed in Kent with Augustin, and still confronting hostile kings with the same spirit with which she confronted Attila. The number of her children is greater than in any former age. Her acquisitions in the New World have more than compensated her for what she has lost in the Old. Her spiritual ascendancy extends over the vast countries which lie between the plains of Missouri and Cape Horn, countries which, a century hence, may not improbably contain a population as large as that which now inhabits Europe. The members of her communion are certainly not fewer than one hundred and fifty millions; and it will be difficult to show that all the other Christian sects united amount to a hundred and twenty. Nor do we see any sign which indicates that the term of her long dominion is approaching. She saw the commencement of all the governments and of all the ecclesiastical establishments that now exist in the world; and we feel no assurance that

she is not destined to see the end of them all, She was great and respected before the Saxon had set foot on Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished at Antioch, when idols were still worshipped in the temple of Mecca. And she may still exist in undiminished vigour when some traveller from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London bridge to sketch the ruins of St. Paul's."

The Way of Salvation.

RULES OF A CHRISTIAN LIFE.

On the means of continuing in the grace of God.

It is necessary to be fully convinced that in order to obtain salvation, we must not only desire to be saved, but also adopt the means of being saved left us by Jesus Christ. If we fall into sin, it will be of no avail for us to attempt an excuse at the day of judgment, by saying that our temptations were very strong and ourselves very weak: because God gives us the means of overcoming by his grace all the assaults of our enemies; if, therefore, we will not avail ourselves of them and are overcome, the fault is our own. All persons desire to be saved, but the greater part, because they will not adopt the means of being saved, fall into sins and are lost.

The first means is to avoid and fly from the occasions of sin. He who is not careful to avoid and fly from the occasions of sin, particularly such as allure him to sensual gratifications, cannot possibly avoid falling into sin. St. Philip Neri said: "In the war of

the senses, those cowards who fly become the conquerors." The occasion, when not fled from, becomes as a bandage bound over our eyes, which will not allow us to see any thing, neither God, nor hell, nor our former good resolutions. The scripture tells us, that it is impossible to walk upon burning coals and not be burnt: *Can a man walk upon hot coals and his feet not be burnt?* Prov. vi. 28. In like manner, it is morally impossible to expose ourselves voluntarily to the danger of alluring occasions and not fall, although we may have made a thousand resolutions and a thousand promises to God. The truth of this is proved by the misfortune of so many poor souls who are daily carried headlong into vice, because they will not fly from dangerous occasions. And he who is addicted to any habit of impurity, let him know that to restrain himself, it will not be sufficient to avoid merely the immediate occasions of temptations; if he will not avoid those also which are not altogether immediate occasions he will be very easily overcome and will fall. Let us not suffer ourselves to be deceived by the devil, who tells us that we are safe, because the person who is the subject of temptation to us is holy; it often happens that the more devout such a person is, the more violent is the temptation. St. Thomas of Aquinas says, that the most holy persons have the greatest attractions. The temptation begins in the spirit and ends in the flesh. A great servant of God, Father Sertorius Caputo, of the Society of Jesus observes that, the devil first endeavours to induce us to love virtue in certain pious persons, and then to love the person themselves when he blinds us and hurries us into sin. It is necessary also to avoid wicked companions: we

very weak, the devil is continually tempting us, and the senses alluring us to evil, yet the influence of one wicked companion will more easily overcome us than all these. The first thing therefore that we must do to be saved, is to keep ourselves at a distance from dangerous occasions and wicked companions. And in this it is necessary to use violence with ourselves, and overcome all human respect. He who does not use violence with himself will not be saved. It is true, we are not to confide in our own strength, but only in the divine assistance; but God requires of us on our own part to do violence to ourselves in order to obtain heaven. *The kingdom of heaven suffereth violence, and the violent bear it away.* St. Matt. xi. 12.

The second means is mental prayer. Without this it will be difficult for the soul to continue long in the grace of God. *In all thy works,* says the Holy Spirit, *remember thy last end, and thou shalt never sin.* Eccl. vii. 40. He who frequently meditates on his last end, upon death, judgment hell and heaven, will not fall into sin: but these truths are not to be discerned by the eyes, but only by the mind; if they be not dwelt upon, they vanish from the mind and the pleasures of sense presenting themselves, easily gain admittance into the hearts of those who do not keep in mind the eternal truths; and hence it is that so many abandon themselves to vice and are lost. All Christians know and believe that they must die, and be judged after death; but because they do not think of these things, they live at a distance from God. Without mental prayer we can have no light, but must walk in the dark, and walking in the dark we cannot perceive dangers,

we cannot take precautions; we ask not God for his assistance, and thus we must be lost. Without prayer there is neither light nor strength for us to walk forward in the way of God; because without prayer we ask not God to give us his help; and hence not praying we must certainly fall. Hence Cardinal Bellarmin says, that it is morally impossible for a Christian who does not meditate upon eternal truths to continue in the grace of God. On the contrary, he who meditates every day, will not easily fall into sin; and if by some misfortune he should fall, he will by a continuance in prayer, soon arise and return again to God. A servant of God once said: "Mental prayer and mortal sin can never exist together." Resolve therefore, to make every day, either in the morning or in the evening, but better in the morning, half an hour's meditation. For the rest, it is sufficient to read during the half hour some book of meditations, and excite within you from time to time some pious affection, and make some prayer to God. Above all, I beseech you never to relinquish this kind of prayer, but to make it at least once in the day although you should be in great dryness of spirit and should find it very irksome. If you continue faithful to it, you will assuredly be saved.

Together with prayer it is of great use to be diligent in spiritual reading, out of some book that treats of the Holy lives of the saints, or of the christian virtues; and this for half an hour or at least a quarter of an hour every day.—How many by reading some devout book have changed their lives and become saints. St. John Colombinus, St. Ignatius, and so many others. It would also be very useful every year to make

a retreat in some religious house. But at least never fail to make your meditation every morning.

The third means is the frequenting of the Sacraments of Penance and the Holy Communion. By confession the soul is kept purified, and by it not only are our faults forgiven us, but additional helps are obtained for us for resisting temptations. And for this end you have your director; always confess to him and not to another, and consult him on all affairs of importance, even though they be of a temporal nature; and obey him in every thing, particularly if you are troubled with scruples. He who obeys his director never need be afraid of doing wrong. *He who hears you, hears me.* St. Luke x. 16. The voice of your director is the voice of God.

The Holy Communion is called heavenly bread; because as earthly bread maintains the life of the body, so does the Holy Communion maintain the life of the soul: *Unless you eat the flesh of the Son of Man you shall not have life in you.* St. John vi. 54. On the contrary, to him who frequently eats of this bread, is promised eternal life: *If any man eat of this bread he shall live for ever.* Ibid. 52. Hence the Council of Trent (Sess. 13, c. 2.) calls the Holy Communion a "Medicine which frees us from venial sins, and preserves us from mortal ones." Resolve, therefore, to communicate at least every eight days,* with a determination not to allow any worldly affair to prevent you from so doing; there is no affair of greater importance than eternal salvation. Besides, the more you are in the world, the greater need have you for spiritual help, because you are exposed to greater temptations.

The fourth means, is to hear Mass every morning. When we assist at Mass we give more honour to God than all the angels and saints in heaven give him, because their honour is only that of creatures; but in the Mass we offer to God Jesus Christ, who gives him infinite honour.

The fifth means is to visit the Blessed Sacrament every day, Jesus Christ remains upon so many altars in so many churches to bestow favours upon all those who come to visit him; and hence those who practise this beautiful devotion derive innumerable benefits from it. The graces which you should particularly seek for in your visits, are the love of God and holy perseverance to the end of your life.

The sixth means, which above, all others I recommend you to practise, is holy prayer. It is certain that we cannot, without the help of God, do the least good for our souls: and God declares he will not bestow on us his help unless we ask him for it: *Ask, and it shall be given you.*—St. Matt. vii. 7.—Hence St. Teresa says: "he who asks not, receives not." Hence also, that common sentence of the holy Fathers and divines with St. Thomas, that "without prayer it is impossible to persevere in the grace of God and to be saved." But he who prays is secure of God's assistance; we have his word for it, which cannot fail, and repeated many times in the Sacred Gospels: *All things, whatsoever you ask, when ye pray, believe that you shall receive! and they shall come unto you.* St. Mark, xi. 24. *Every one that asketh receiveth.* St. Luke, xi. 10. *Amen, amen, I say unto you: if you ask the Father anything in my name, he will give it to you.* St. John, xvi. 23. God grants whatever is asked for in the

* If your Director approves of it.

name of Christ. If then he would be saved, we must pray, and this too with humility, confidence, and above all with perseverance. And hence it is that meditation is of so much use; because by it we are reminded to pray; we should otherwise forget it, and thus should be lost. St. Teresa writes, that through the desire which she had that all might be saved, she could have wished to ascend a high mountain, and thence to make herself heard by all men, saying only this word: "Pray, pray." The ancient fathers of the desert, in their conferences, concluded that there was no better way of obtaining salvation than to repeat continually that prayer of David: "*incline unto my aid, O God; O Lord make haste to help me.*" Let us endeavour to do this. Or let us repeat that beautiful ejaculation of the Venerable Father Leonnardo da Porto Maurigio: "O my Jesus, mercy!" The two principal graces we should always seek for (as I have said before) are the love of God and holy perseverance. And these graces we should ask for through the intercession of the most holy Mary, who is called the dispenser of all the divine graces; and when we pray to her she will obtain them for us from God. Hence St. Bernard exhorts all: "Let us seek grace, and let us seek it through Mary; because what she seeks she finds, and cannot be refused."

ST. JOHN'S WOOD.—CONVERSION.—Marianne Rigby, of Yately Lodge, Hants, was received into the bosom of the Catholic Church on the 6th inst., by the Rev. J. O'Neal, at Our Lady's Church, St. John's Wood. This truly pious and talented young lady has arrived at this happy issue, in consequence of having been led by curiosity, about twelve months since, to view the above-mentioned beautiful specimen of ecclesiastical architecture.

From the Register.

TEMPERANCE.

We congratulate the advocates of the Temperance movement in Nova Scotia on the promising aspect which their cause presents here. It is about to be placed on a basis which, while it promises efficient and concordant action on the part of the members, will exclude every apprehension of a recurrence of those events that charity no less than Temperance has reason to deplore.

It will be in the recollection of our readers that the last meeting of St. Mary's Temperance Society was accompanied by circumstances which every friend to Temperance had reason to regret. Great division of sentiment marked by peculiar ascerbity of feeling found their way into a Society which ought to be remarkable for its fraternising spirit and for that mutual forbearance which men engaged in reforming the world generally exhibit. The causes of this it is now unnecessary to mention. We hope they may be buried, as well as the results produced by them, in generous oblivion. At all events, we know that the meeting was remarkable for bitter attack and angry recrimination—that even blows were interchanged by the advocates of different views,—that the President was obliged to abandon the chair, and the meeting broke up in uproar and confusion.

Every good man of every creed lamented this state of things. The great objects of the Society were in abeyance. The progress of Temperance was stayed—the incentives to participate in its advantages were partially removed—the mutual encouragement which the members derived from meeting each other upon grounds which religious and political views deemed sacredly neutral, was suspended—and even the poor, who received from the funds of the society a support in sickness and a protection from the inclemency of the winter, were left destitute of hope during the severity of the coming season.

Under those afflicting circumstances, there seemed little expectation of improvement.—Every new meeting was liable to the interrup-

ions and divisions which marked the last one. The same causes were still in existence. And, although temperance and the poor were hal- lowed objects, there was little hope of the union which would be productive of benefit to either. Nay, uncharitableness and scandal were more likely to spring from any meeting of the mem- bers than public benefit or public edification.

It is not surprising in the state of things that the public eye was turned upon the coadjutor Bishop. His high station, his deservedly great influence, his known advocacy of the cause of Temperance, in whose ranks he had enrolled thousands upon thousands before his dep- erture from Ireland, pointed him out as one by whom the wound should be healed, the distractions removed, and the society restored to the position of usefulness from which the folly or the malice of some had cast it down. As the guar- dian of religion and morality it was thought he could not refuse his aid to the finest auxi- liary of both. And even though the multiplici- ty of his avocations left little time at his disposal this was deemed a matter of sufficient im- portance to demand considerable sacrifice. We often heard these sentiments expressed; and we will confess that we could not but be struck with their justice. We are delighted that the Bishop, to some extent, thinks with us; and we are convinced that every lover of Temper- ance for its own sake, will share in our gratula- tion. With the head of our religion in Halifax at the head of our Temperance cause, what may we not expect?

A requisition signed by some hundreds of St. Mary's Society was presented to his Lordship on Saturday last. This requisition stated the disorganized condition of the Society. It be- sought his Lordship to remedy the evil by ex- tending to it his patronage and assuming its direction.

It appealed to his pastoral solicitude, and claimed his attention, in some measure, as a part of his duty. It told him as plainly as lan- guage can convey the truth, that if the Society should be destroyed and the community cursed by a relapse into the habits from which it had

been extricated, he could be pointed out as the cause, who with the warning of four hundred men before him and their petition submitted to him, yet refused to take measures for avoid- ing an evil so extensive and imminent.

On Sunday the Bishop detailed the circum- stances connected with the presentation of the requisition. He said that he was not aware of the species of assistance which the requisition- ists required from him. He had been aware of the difficulties into which the Society had fallen. He had lamented them. He was bound to do all he could for all, because he had been made the debtor of all; and for the purpose of ascertaining the requisitionists, de- sire he would be happy to meet them after ves- pers. Any service that he could render con- sistently with principle and prudence, he would be delighted to tender the Society from his heart.

The meeting was attended by nearly five hun- dred persons. General dissatisfaction with the officers was the complaint. None would ever meet with them again—at least meet them peaceably. The People besought his Lordship to assume the direction of the Society.

This, however, the Bishop refused. He had heard that St. Mary's Temperance Society had yet its proper officers. He was anxious to avoid any contention in a matter so deeply interesting. He could not consent to any arrangement which would produce angry feeling or misconception. Yet, perhaps, a way might be devised which would be agreeable to all. It was clear that the requisitionists, and those who felt with them, could not work very harmoniously with those against whom they had so many complaints, real or imaginary. It was not safe nor likely to be edifying, that they should meet—and still it would be melancholy indeed that the great bo- dy of the Society should go to ruin. The only means that presented itself was the organiza- tion of those members into a new Society, to be called the "St. Patrick's and St. Mary's Temperance Societies."

This would destroy the conflicting elements. Those who wished to continue in the old so- ciety might do so; while the dissentients could

become members of the new one. But, the Bishop refused the Presidency. He would be satisfied to be its Patron, and to assist it by every means in his power.

Mr Doyle had deserved well of the Temperance community. His example and his advocacy had done much to forward the cause; and he would therefore break through the ordinary mode of proceeding by begging to nominate Mr. Doyle to the office.

This suggestion was hailed with acclamation, and L. O'C. Doyle, Esq., became the first President of "St. Mary's and St. Patrick's Temperance Society." He briefly returned thanks for the honour done him; but assured the meeting that he assumed his new office entirely in deference to his Lordship's will and the strong desire of his countrymen around him. Next Monday evening was then appointed for a meeting to elect the other officers, and the meeting separated highly pleased with the proceedings of the day.

We most unfeignedly congratulate our fellow citizens upon this happy termination of Sunday's proceedings. A prospect of peace now opens upon the Temperance Community. The feelings of all parties have been spared. No one has been injured or insulted. Every friend of the good cause has an opportunity of advancing it—each in his own respective society, by every means which discretion may point out—and without the bickering and contention which has marked and injured the past meetings. The Societies may not meet but like streams running in parallel directions they may both finally swell the ocean of general good. Let them emulate each other in exertion, and then, their separation so far from proving injurious to Teetotalism, must prove highly beneficial. Thus Providence very frequently exercises its own benevolence in drawing good from evil created by man. It is quite clear that the only practicable mode of removing difficulties has been adopted; and now we will shortly behold who are the men who seek *Temperance* and the men that seek something else.

From the London Tablet.

ROME.

On the Assumption of the Blessed Virgin Mary, the Right Rev. Dr. O'Connor and the Right Rev. Dr. Sharples were consecrated Bishops. The former is the first bishop of the new American See of Pittsburg, formerly part of the diocese of Philadelphia; the latter is bishop of Samaria *in partibus*, and coadjutor to the Right Rev. Vicar Apostolic of the Lancashire district. The ceremony took place at an early hour in the fine old church of the Irish College. His Eminence Cardinal Frausoni, Prefect of Propaganda and Protector of the Irish and Scotch Colleges, was the consecrating bishop, and was assisted by Monsig. Asquini and Castellani, bishops *in partibus*. The attendance of ecclesiastics in choir was large, amounting to upwards of one hundred. They consisted of part of the Propaganda, and the Irish, Scotch, and English colleges. The personal appearance of the two new prelates agreed with their dignity. Bishop O'Connor must be much younger than Bishop Sharples. The appointment of the latter will give high satisfaction to every one who has the happiness of his acquaintance. He is the second bishop lately appointed in England, whom the English College here is proud to have possessed amongst her alumni; and he was, too, one of the companions in study of the Right Rev. Bishop of Melipctamus. After the ceremony, refreshments were plentifully supplied to those who had assisted in the Irish College.

On Friday, July 21st, a solemn mass of Requiem was sung in the chapel of the English college by the rector, Monsig. Baggs, for the repose of the soul of the much lamented Dr. Baines, Bishop of Sign, and V. A. of the Western District.

Bishop Sharples sang Pontifical High Mass in the English College, on the Sunday within the octave of the Assumption, and the following Sunday at the Irish College, Dr. O'Connor singing mass at the English college. On Monday, the festival of St. Augustine, both bishops departed for England.

REGULATIONS OF THE SOCIETY OF ST. VINCENT DE PAUL.

GENERAL ARRANGEMENTS.

Art. 1. The society of St. Vincent de Paul receives into its circle all Catholics who desire to unite in prayer, and to participate in the same works of charity.

2. This society is chiefly composed of lay persons, because its object is to beget a habit of charity in those who have of themselves the least frequent opportunities for its exercise. It does not, however, exclude ecclesiastics, who, by their position and character, are even more likely than laics to estimate the necessities of the poor, and to solace them effectually.

3. No work of charity should be regarded as foreign to the society, although its more especial object is the visitation of poor families. Thus the members may seize on all occasions that present themselves, to carry consolation to the sick and imprisoned, instruction to poor children, whether abandoned or in detention, and religious succour to those who need it at the moment of death. The visiting of poor families should be paid by two members together, the youngest with the most aged, unless the president for weighty reasons should think proper to dispense with this regulation.

4. This society may be subdivided into many individual branches, which take the name of Conferences.

5. These conferences are connected with each other by a council of direction.

CHAPTER I.

CONCERNING CONFERENCES.

6. The conferences assemble on fixed days and at stated hours.

7. They bind themselves to correspond with each other, in order to their mutual edification, mutual aid, and in order to recommend to each other, in case of need, either the brethren themselves, or poor families changing their places of abode.

Section 1. Organization of the Conferences.

8. Each conference is governed by a president, one or more vice-presidents, a secretary, and a treasurer, who form the conference-board. There are also in each conference, according to the requirements of the service, a librarian, a vestry keeper, or other functionary.

9. The president (of the conference) is chosen by the president of the council of direction. The other officers are named by the president of the conference, with the advice of the board.

10. The president directs the conference in its proceedings, receives, and puts motions, calls meetings on occasion, and sees to the execution of the resolutions and decisions of the society. In case of absence, his functions are discharged by a vice-president.

11. The secretary draws up summary reports of the proceedings at the sittings of the society. He registers the names, professions, and resi-

dences of the members, the date of their reception, and the names of the parties by whom they were introduced. He keeps a correct list of the families visited. He collects information respecting those who are presented, so that the conference may, as far as possible, avoid visiting families who are unworthy of its interest and assistance. He notes down all changes occurring in those families, or to the members who visit them.

12. The treasurer keeps the funds. He takes account of receipts and expenses from sitting to sitting.

13. The librarian has the care of the books, which compose the society's library. He takes note of those which are given away or lent. The works for this library should be selected by the president of the council of direction, and such of the clergy as may be pleased to join him for that purpose.

14. The vestry keeper collects clothing for the use of the poor, of which he also keeps a strict account.

II. ORDER OF THE SITTINGS.

15. At the opening of each sitting the president recites the prayer *Veni Sancte Spiritus*, followed by the Prayer *Deus-qui &c.*, and an invocation to St. Vincent de Paul.* A selection of piety is then made from a book chosen by the president. To this reading each member is called upon in turn. The prayer and the reading ought to be made with the most serious attention, the aim of the conference being not less the exercise of piety among the members than the solace of the poor.

16. The secretary reads the report of the previous meeting. Each member is at liberty to make his own comments on the report.

17. If occasion serve, the president then proclaims the admission of the presented candidates, and announces to them their admission.

* The following are the opening prayers at full. In nomine Patris, et Filii, et Spiritus Sancti. Amen.

Veni, Sancte Spiritus; reple tuorum corda fidelium, et tui amoris in eis ignem accende.

V. Emitte Spiritum tuum et creabuntur.

R. Et renovabis faciem terræ.

OREMUS.

Deus, qui corda fidelium Sancti Spiritus illustratione docuisti, da nobis in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere, per Christum Dominum nostrum.

R. Amen.

V. Sancte Vincenti a Paulo.

R. Ora pro nobis.

In nomine Patris, etc.

18. If any new candidates are presented, the president makes known their names. Those members who have any observation to make upon them, transmit their remarks in writing to the president, or make them *viva voce* in the interval between the sitting of presentation and that which follows next after. If there be no observation, then the conference proceeds, on the latter sitting, to the admission of the presented members. Every member ought to be scrupulously careful not to introduce into the circle of this society any other persons but such as may edify their brethren, or be edified by them, and who will pledge themselves to love their colleagues and the poor as their brothers.

19. The treasurer makes known the amount of the subscriptions collected at the end of the preceding sitting, so that each member may proportion his demands for help to the resources of the conference.

20. Tickets are distributed, available for aid in kind, which vary according to the necessities of the poor. Each member is called on in his turn by the president, and declares aloud how much he asks, and for how many families. When desired to do so, he states the particulars in each case. The help so granted to be carefully carried to the poor in the interval between the sittings. The moment, the mode, the manner, and the number of these visits are left to the discretion of each member, as well as the means to be taken for introducing into families the love of religion and the practice of their duties. The conference listens with attention and good will to those members who ask for rules of conduct, or advice in difficult cases, and the president, or any other member gives such answers as his experience and charity suggest.

21. If aid be asked in money, clothes or books the grounds of the demand should be explained and the conference should vote. When it is impossible to avoid an allocation of money by giving, instead, aid in kind, the member who receives the money should very closely watch over its outlay.

22. After the allocation of various aids, the conference considers occasions for gifts, the steps to be taken for the poor, and the families to be visited by newly-received members, or by members who desire to extend their circle of visits. No new family can be accepted without a previous account of its wants, drawn up by the secretary, or by such other member as the president may have charged with the task of collecting the details. Before the vote of the conference, each member is at liberty to make such observations as may appear to him useful, in respect to the presentation.

23. Members who are about to quit, tempora-

rily, or for ever, the seat of their intended absence, in order that he may confide to others the duties with which they are charged.

24. The conference then devotes itself to all observations which import its maintenance, its increase, and the right distribution of its means.

25. At the termination of the sitting the treasurer makes a collection, to which each member contributes by an offering proportioned to his fortune, but always in secret. Those who cannot sacrifice time for the service of the poor should endeavour to offer a larger pecuniary sacrifice. The product of the collection is intended to supply the wants of the families visited, but the members ought not to neglect any other means which may present themselves to supply the coffers of the order.

26. The sitting is concluded with a prayer to St. Vincent de Paul, and the prayers, *Per Benefactoribus, and Sub Tuam Præsidium*.

† The closing prayers are:—
In nomine Patris, etc.

ORANTS.

Clementissime Jesu, qui Beatum Vincentium flagrantissimæ charitatis tuæ apostolum in Ecclesia suscitasti, effunde super famulos tuos eundem charitatis ardorem, ut amore tuo libentissime in pauperes impendantur, et seipso super impendant; qui cum Deo Patre vivis et regnas in unitate Spiritus Sancti, per omnia sæcula sæculorum.

R. Amen.

PRO BENEFACTORIBUS.

Benefactoribus pauperum gratiam largiri dignare, piissime Jesu, qui impertituris misericordiam in nomine tuo centuplum regnumque cælestis promissisti.

R. Amen.

Sub tuam præsidium confugimus, sancta Dei Genitrix, nostras deprecationes ne despicias in necessitatibus nostris; sed a periculis cunctis libera nos scilicet, Virgo gloriosa et benedicta.

R. Amen.

Et fidelium animæ per misericordiam Dei requiescant in pace.

R. Amen.

In nomine Patris, etc.

ENGLAND.

CONVERSION OF MR. LOCKHART,

To the Editor of the Morning Herald.

SIR—I beg leave to inform the public through the medium of your columns, of the conversion to Popery of W. Lockhart, Esq., B. A., of Exeter College, Oxford, and for the last twelvemonth an inmate of Mr. Newman's house at Littlemore. About four years ago this unhap-

py young man adopted Tractarian principles, and soon after the appearance of Tract 90 exhibited such strong symptoms of disaffection to the Church of England that his friends became alarmed, and were very glad when Mr. Newman consented to take charge of him, and, I presume exert his influence with him to prevent his joining the Church of Rome, and this has been the result of the experiment. You are aware that several similar conversions have occurred during the last few months, respecting almost all of which the Romish newspapers, at all events the *TABLET*, the organ of the English Romanists, is as silent as the grave, profiting by the following treacherous hint of the *British Critic*, a periodical edited by Mr. Newman's brother-in-law:—

“Our own opinion is, that individuals would, at present, act (in the abstract) quite unwarrantably in leaving us for Rome.” Yet Roman Catholics “appear to manifest a disproportionate anxiety for the immediate transfer of individuals to their ranks, which must result from a shallow philosophy, or, more probably, for ignorance of the real state of things amongst ourselves. They seem almost to rejoice more over the accession to their number caused by mere argument or mere imagination, than over all the indications, now so general, of reviving earnestness, which (we are arguing with them all along on their own principles) would seem to promise a far more plentiful and incomparably more valuable reinforcement.”

I remain, Sir, your faithful servant,
ACADEMICUS.

Oxford, Sept. 11.

(From the *Bristol Mirror*.)

A Wiltshire curate, who has long been known to hold the opinions advocated in the “Tracts for the Times, has gone over to the Church of Rome. For many years conversions from Protestantism to Romanism were of very rare occurrence among the laity, whilst among the clergy of the Church of England, they were almost unknown. Since the rapid spread of Tractarian theology, several such secessions from the pale of our church have taken place, and by a practical proof, which it is not easy to mistake or gainsay, they evince the real tendency of those opinions.

BARNLEY, Sept. 12.—Last Thursday was a very interesting and joyous day for the Catholics of this town. Our worthy pastor having

completed his good work of beautifying his sanctuary with side screens, stalls, &c., and of forming our Lady's Chapel, invited our venerated bishop and the clergy of this neighbourhood. We had the high satisfaction of witnessing a truly catholic and most imposing service, and of hearing a very-beautiful sermon. Between two and three o'clock, the Bishop, his clergy and a numerous party of Catholics and non-Catholics, sat down (the Hon. Sir Edward Vavasour, Bart., in the Chair) to a very substantial and elegant repast, provided by our good and generous pastor. The room was the largest in the town, and was handsomely decorated for the occasion. The greatest harmony and cheerfulness prevailed to the moment of the company separating, and leaving for their respective homes at Leeds, Sheffield, Wakefield, &c. Ours Mr. Editor, is called the Chapel of Holy-Rood. In conformity with this name, a bold crucifix, with two figures at the foot of the cross, is placed conspicuously and imposingly in a recess above the Tabernacle. As our esteemed bishop said, in addressing us after the repast, “We rejoice to see that the day has returned to England when no longer fearing to be thought image worshippers, we hesitate not to restore the statues of the saints to the places they once occupied in our temples, and for the veneration of our people, to re-erect the Rood or the Cross, to speak to us feelingly of the infinite price at which the souls of men have been ransomed; to remind us that the nations which conspired against Christ, have conspired in vain, and came in succession to repose under the shade of this tree of salvation. Well will it be for the writer of these lines, and for his brother-Catholics of Barnsley, if, seeing now planted conspicuously before us in our own beautiful temple, this tree of Christian liberty, we shall, with the Church of God, regard it as our joy and our treasure, and with the great Apostle of the Gentiles glory in nothing save in the Cross of our Lord Jesus Christ.

NORTHUMBERLAND.—CATHOLICISM IN THE NORTH OF ENGLAND.—Amid the contentions occasioned in the Church of England by the doctrines of Dr. Pusey, and in Scotland by Drs. Chalmers and Candlish, it would appear from the statement quoted in our columns of last week's paper, that Catholicism is steadily and rapidly progressing. It would also appear from the number of recently-erected Catholic chapels that this county, despite the labours of Dissenters and the zeal of Methodism, continues to maintain its ancient character as a stronghold of the Church of Rome.—*Tyne Mercury*,

BILSTON AND WALSAL.—Notwithstanding withdrawals, removals, and the pressure of the times, the poor congregation of Bilston, rich in faith, have collected £10 in three weeks, towards the purchase of a cope and remembrance for Benedictions, and £7 17s 7d were collected for the schools on Sunday last, after two sermons by the Rev. J. Griffin, of St. Mary's, Oscout.

BRADFORD, Sep. 13, 1843.—On Sunday last, the Feast of Holy Name of the Blessed Virgin Mary, the sacrament of Confirmation was administered by the Right Rev. Dr. Briggs, V. A. Y., in the Catholic Chapel, Mount St. Marie, Bradford. The number presented on this occasion was 140—thirty of whom were converts.

(From the Morning Herald.)

The reasons of the great excitement felt throughout Aylesbury on the subject of Popery are, that a Mr. Gibbs, long the superintendent of the Sunday schools, and editor of the local newspaper, has joined the Church of Rome, and, according to his vows, has been doing his utmost to propagate Popery, by the introduction of a Romish priest, the use of his paper, and the publication of a letter on the subject.

IRELAND.

JONESBORO'.—On the 4th his Grace the Lord Primate administered the sacrament of Confirmation to above three hundred children, of both sexes, in the Catholic Chapel of Jonesboro', complimenting them, the worthy pastor of the parish, the Rev. Mr. Heaney, and his no less zealous fellow-labourer, the Rev. Mr. McGrath. His grace and the many clergymen who were present expressed their delight at seeing such a magnificent chapel as Jonesboro' now boasts. The beauty of the chapel grounds, owing to the gifts of Mr. Patrick Keans, of Mansfieldtown, was highly praised. A fund is being created for the purpose of erecting a school-house. At the termination of the labours of the day, the Rev. Mr. Heaney entertained his Grace the Lord Primate, and a large number of the neighbouring clergy and laity, at his hospitable residence, Claret-rock.—*Newry Examiner.*

VISITATION.—On Tuesday, the 29th ult., the revered Bishop of Clonfert, the Right Rev. Dr. Coen, terminated his triennial visitation for this year. His lordship, after visiting the parishes of Ballinasloe, Loughmacconnell, Clontuskert, Killoconnell, Fobanna, Ballymacward, Capatagal, and New Inn, has administered the holy sacrament of confirmation to 1,645 males and 1,907 females—total, 3,552. In each of these

chapels which the revered bishop visited, there was immediately after mass a sermon preached in English by each parish priest or his officiating curate, on the nature and dispositions for the worthy reception of the sacrament of Confirmation. His lordship subsequently on each occasion exhorted in Irish in order to give a full explanation of the sacrament to all such postulants as were about to receive it from his hands; he detailed the virtues which they should practice, in order that the seven-fold gifts of the Holy Ghost might dwell in their souls.

NEW BISHOPS.—We feel particularly gratified in being enabled to inform our fellow citizens that a townsman of ours, the Rev. Michael O'Connor, D. D., has been appointed first bishop of the new see of Pittsburgh, Pennsylvania; and that he was to have been consecrated in the church of the Irish College, Rome, on the Feast of the Assumption, last month. A coadjutor for the Right Rev. Dr. Brown, of the Lancashire vicariate, was to have been consecrated with him, in the person of the Rev. Mr. Sharples, of Liverpool. Dr. O'Connor studied in the Propaganda College, Rome, and was one of the brightest talents in that "little world" of nations.—*Cork Examiner.*

THE CATHOLIC MISSIONARY COLLEGE OF ALL-HALLOWES, DRUMCONDRA.—The usual monthly meeting of the committee for managing the affairs of this college was held on Monday last. The students are this week on retreat, and the business of the college will be resumed with increased vigour on Monday next.

His Grace the Venerable Archbishop of Dublin has been on his visitation for some time back. He administered the sacrament of Confirmation during the last few days to a great number of children and adults, in the parishes of Bray, Kilquade, Roundtower, &c. It is truly astonishing to see the activity which this most respected metropolitan displays at his present advanced age.

I regret to say that two great men are now in a most hopeless state, the Right Rev. Dr. Burke, Bishop of Elphin, and the Right Rev. Dr. Ryan, Lord Abbot of Mount Mellera, near Cappoquin. Both have returned from Dublin, and little hopes are entertained of their ultimate recovery. [Since the above was written, a letter from the abbe, received on Tuesday last, informs me that the Abbot, within the last two days has slightly improved. His loss at this time would be most severe to this great and rising establishment. One of the finest organs built in Ireland has just been finished

for the chapel attached to the beautiful church at Mount Melleray.

The interesting ceremonies of profession and reception took place in the convent of Warrenmount, Dublin, on the 31st ult. His Grace the Most Rev. Dr. Murray officiated, assisted by Rev. M. Keogh. The Very Rev. Richard Colgan, Rev. M. Durgan, Rev. Chas. O'Connell, Rev. N. Farrell, Rev. Mr. Tay, &c., were also present. The Rev. Michael Burke, of St. Vincent's College, preached a most appropriate sermon on the occasion. Miss Hoffmann was received, and Miss Hussey professed, by his grace. The archbishop afterwards gave a solemn benediction of the most holy Eucharist. A splendid *dejeune* was given to the clergy and a select number of relations and friends.

The feast of the Nativity of the blessed Virgin Mary (on Friday the 8th inst.) was observed with the usual devotion in the various churches and religious houses in Dublin. A solemn benediction of the most holy Sacrament was given at the usual hour after the holy sacrifice.

The feast of St. Nicholas, of Tolentine C., was observed with great devotion in the church of St. Nicholas, Francis street, on Monday last. A solemn high mass was celebrated, assisted by a splendid choir; an eloquent sermon was preached on the festival of the day; and the benediction of the most holy Sacrament terminated the pious exercises of the festival in this parish. The bell attached to this church is one of the finest perhaps in Ireland.

Miss Delany made her solemn profession, in the convent of the Presentation, Georges-hill, Dublin, on Friday, the 8th inst. The Very Rev. Dr. Yore, V. G., on the unavoidable absence of the archbishop, now on this visitation, performed the interesting ceremony, assisted by a large number of clergymen, among whom were the Rev. Messrs. J. Smith, O'Connell, O'Reilly, M'Mahon, &c.

The bulls for the consecration of the Right Rev. Dr. McNally, late prefect of the Dunboyne establishment, R. College, Maynooth, have been received by the Venerable Bishop of Clogher, Right Rev. Dr. Kernan. The time and place of the consecration have not yet been decided on.

The Rev. Christopher Burke, of the Metropolitan Church, Dublin, left for the Eternal City on Monday evening last, per the Kingstown steamer.

The Rev. Dr. O'Reilly, lately of Paris, has arrived in Dublin, in excellent health and spirits.

The Rev. Charles O'Reilly, from Trinidad, has arrived in Dublin, in good health. In a few days he proceeds to Paris, where he will remain for some time, previously to his return to Trinidad.

The first communion of children took place in the church of St. Nicholas, Francis street, on the feast of the Nativity of the Blessed Virgin Mary. The venerable pastor, Rev. Dr. Hannagan, assisted by his zealous clergy, officiated on this interesting occasion, and addressed the young and tender objects of his religious care in eloquent and affecting terms.—*Correspondent of Tablet.*

MARINERS HYMN TO THE BLESSED VIRGIN.

Ave Sanctissima!

'Tis night-fall on the sea;

Ora pro nobis!

We lift our souls to thee!

Watch us while shadows lie

O'er the dim water spread;

Hear the heart's lonely sigh,

Thine, too, hath bled!

Thou that hast looked on death,

Aid us when death is near!

Whisper of heaven to faith;

Sweet mother, hear!

Ora pro nobis!

The wave must rock our sleep,

Ora, Mater, ora!

Star of the deep!

MRS. HEWANS.

The following is a Latin version in Hexameter and Pentameter verses:

Vespero nigrescit pontus, Sanctissima, salve,

Pro nobis ora! plena decore Parens!

Dum pelago incumbunt tenebræ, tu posce salutem;

aud ignara mali! pectora mæsta lava

Spectasti mortem, morituris mitte juvamen!

De cælo fidis lenia verba refer !
 Pro nobis ora ! nos pœnti sopiat unda ;
 Alma Parens ora ! candida stella maris !

HYMN TO THE GLORIOUS VIRGIN,

MOTHER OF GOD.

By the devout Blossius.

Ave ! Virgo gratiosa,
 Virgo sole clarior,
 Mater Dei gloriosa,
 Favo Mellis dulcior.

Tu es illa speciosa,
 Qua nulla est pulchrior,
 Rubicunda plusquam rosa,
 Lilio candidior.

Tu es grata lux piorum,
 Grata lux Ecclesiae,
 Fulgens portus afflictorum,
 Regina clementiæ

Dele sordes peccatorum,
 Mater indulgentiæ,
 Luctus solare mæstorum,
 Aurora lætitiæ.

Veni, veni, propere,
 Unge corda misera,
 Charum fundens oleum,
 Tua semper ubera,
 Sanent nostra vulnera,
 Cœli jubar aureum. Amen.

TRANSLATION.

Hail ! thou good and gracious Mother,
 Virgin brighter than the Sun,
 Crowned with glory which no other
 Eyes but thine could look upon.

Sweeter than the honey ; glowing
 Beauteous above all that's bright :

Blooming as the rose's blowing ;
 Fairer than the lily's white.

Thou'rt that light, whose dazzling glory
 Cheers the hearts of all the good ;
 Thou'rt that church's light which Jesus
 Purchased with his sacred blood.

Where's the heart, however troubled,
 Thou canst not from pain release ?
 Thou'rt its beacon—thou'rt its refuge—
 Queen of clemency and peace.

In our souls, O, Queen of mercy !
 Every stain of sin destroy ;
 Soothe the griefs of those who mourn,
 Morning star of peace and joy !

Come—O, come ! make haste to heal us—
 Sweet's the peace thy power imparts ;
 Come and pour the oil of gladness
 On our weak and wretched hearts.

Give thy sacred breasts to heal us,
 Golden beam of Heaven, we pray ;
 Give thy glorious aid to shield us—
 Give thy heart to be our stay. Amen.

PRAYER TO THE HOLY VIRGIN.

O Holy Virgin ! you are my good
 mother, and, by excellence, the mother
 of pure love. You have obtained for
 me many favours during life ; beg for
 me one more, which will crown all the
 rest—that is, to love my God—to love
 Him purely—to love Him ardently—to
 love him constantly, as long as I shall
 live on earth—that I may have the hap-
 piness to love him eternally with you
 in Heaven. Amen.

THE CHRISTIANS IN TURKEY.

The newspapers are occupied with the case of a certain Christian of my nation, who recently suffered at Constantinople the extreme penalty of death, for what is admitted to have been an infraction of the laws of the empire. Sincerely attached to that empire, not only because it is my native country, but because of the wonderful kindness and consideration which my own church and every other Christian communion, have almost invariably received from its authorities, and every class of its Musselman subjects, I am induced to trouble you with a few brief observations on the lamentable occurrence in question, which I leave to your sense of justice to insert in an early number of your impartial periodical. If they should have the effect of calming the popular mind, excited by a well meant, but fanatical, agitation, I shall have deserved well of England, while, towards my own country, I have endeavored to repay a debt of gratitude and justice. In the first place, Sir, I confidently assert that no Christian, within the recollection of any living man, has been persecuted by the Turkish Government merely by reason of his being a Christian, or practising Christian worship. The Government are in the habit of granting to all denominations of Christians facilities of public and private worship, such as, I believe, no other country (and certainly not England) can show. There is not a rite in Constantinople, but enjoys its own laws and forms of government and administration, without the least interference on the part of the Musselman powers. We have our processions on festivals in the public streets of the capital, where the cross is triumphantly displayed. On *Corpus Christi* there is that of the *Blessed Sacrament*, more revered by the bystanders than it is in some so-called Christian capitals. It is true that this happy state of things sometimes suffers interruption, but when? Only when some European power has remonstrated with the Porte for the too great toleration shown to some one body of Christians, and in favour of its being confined to some other body of which that power has made itself the protector! Thus Russia has many times made it a stipulation with the Porte that her own religionists should be favoured, and all others persecuted; and when too weak and powerless to resist her, the Porte has been forced to obey. The same is to be said of French, Austrian, and let me add, English interference, too; and will, I doubt not, have to be said of Prussia, now that Prussia has got a consular bishop at Jerusalem. I speak the sentiments of all Eastern Christians of whatever communion, when I say that we shall all be much better off if we had no protector but our own revered and beloved sovereign, Sultan Abdal Medjid. The facts of the case are these:—Some time ago, my countryman, hoping to advance himself in a temporal point of view, made application to the tri-

bunals to admit him to Islam. He was, therefore, submitted to the very rigid examination to which, by the laws of Islam, all intending converts must submit, before the permission can be granted. Three times the examination was repeated, with every precaution that the utmost circumspection could suggest to detect or prevent imposture. Unhappily my countryman's ingenuity triumphed, and he was admitted to the privilege he sought. Disappointed in the expectations of personal advantage, he afterwards determined to renounce Islam, and for this purpose went to Syria, where he became a Greek. By this step, he, according to the laws of the country, made himself liable to capital punishment. But had he chosen to remain absent, or even to return to a quiet life in Constantinople, he well knew, from the experience of others in a similar position to his own, that he never would have been molested by the Government, nor even by the populace. But he returned to the capital, and there, in the very streets, spoke against Islam. The people forced the government, which had hitherto hung back, to interfere. The latter were bound to do so by a fundamental law of the monarchy, which it did not depend upon them to repeal, far less to disobey. I question whether even the ecclesiastical authority had power either to repeal or to suspend it. Certain I am that no such power is possessed by the temporal Government. Under these circumstances, then, the Government found themselves obliged to content the excited populace, by decreeing the enforcement of the law against so contumacious an offender. Nothing in their power that could soften his lot was spared, and had he been so unfortunate as to relapse into Islam, his life would have been readily granted him. He had the firmness not to do this. He had before his eyes the example of several Greeks, who, ambitious of posthumous fame, had at various times publicly embraced Islam, in order publicly to abjure it, and thereby to insure the "martyrdom" which otherwise the tolerant laws of the empire denied them. He was not tortured; but when the weeks of respite expired, he was brought out of prison, and suffered death by simple decapitation. This, Sir, is the "barbarism" on which the newspapers are declaiming! An ambitious, and I fear an unprincipled man, makes himself guilty of the deliberate, ostentatious, and offensive violation of religious and temporal laws, by which a highly excitable people are governed and kept together. The people became exasperated. They drag him before the tribunals, and demand the application of the law. The law takes its course—the tumult is stayed. Christian and priest as I am, in all this I can see a great respect for law, but surely no "barbarism."—I am, Sir, your ob't. servant,

NERSES LAZARIAN,

Armenian Priest and D.D

Ford's Hotel, Manchester street, Sept. 17.

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