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

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

And Jesus answering, said to him: Blessed art thou Simon Bar-Jona; because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee: Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it.

And I shall give to thee the keys of the Kingdom of Heaven. And whatsoever thou shalt bind upon earth, it shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed also in heaven.—St. Matthew xvi. 15-19



"Was anything concealed from Peter, who was styled the Rock on which the Church was built, who received the Keys of the Kingdom of Heaven, and the power of loosing and binding in Heaven and on earth."—TERTULLIAN Praecip. 210.

"There is one God, and one Church, and one Chair founded by the voice of the Lord Jesus Christ. That any other Altar be erected, or any other Priesthood established, besides that one Altar, and one Priesthood, is impossible. Whatsoever gathers elsewhere, scatters. Whatever is devised by human frenzy, in violation of the Divine Ordinance, is adulterous, impious, sacrilegious."—St. Cyprian Ep. 43 ad pabem.

"All of them remaining silent, for the doctrine was beyond the reach of man, Peter the Prince of the Apostles and the supreme head of the Church, not following his own inventions, nor persuaded by human reasoning, but enlightened by the Father, says to him: Thou art Christ, and not thus alone, but the Son of the living God.—St. Cyril of Jerusalem Cat. xi. 1.

Calendar.

- Dec. 2—Sunday—1 Sun Adv com Saint Bibiana V M sim this year.
- 3—Monday—St Francis Xavier C doub
- 4—Tuesday—St Peter Chrysologus B C Doct doub com St Barbara V M.
- 5—Wednesday—(Fast) St Hermenegild King M sem 13th April com St Sabba.
- 6—Thursday—St Nicholas B C d.
- 7—Friday—(Fast) St Ambrose B and Doct doub.
- 8—Saturday—Immaculate Concep B V M doub 2 class Hel of Oblig in Dio of Arichat.

SCOTLAND.

THE CATHOLIC CHAPEL AT INVERNESS.

We (*Inverness Courier*) had the pleasure last week of inspecting a large and valuable new painting, forwarded, a few months ago, from the banks of the Tiber, to the Chapel of Inverness. It is from the easel of Mr. Robert Macpherson, a native of this county, resident for some years at Rome, by whom it has been presented to the chapel, and whose productions, if we may judge from this specimen, are likely to win him fame and to do honour to the land of his birth. The design and scope of the picture is thus described in a letter from the artist to the Rev. John Machlachlan, of Inverness;—"The subject is the 'Domine Quo Vadis?' or rather the reply to that question, 'Eo Romam Iterum Crucifigi.' It is St. Peter fleeing from Rome by night and meeting our Lord. A milestone is placed in the centre of the picture, and being the 1. milestone, with Romulus and Remus on the base, is intended to indicate the spot where the meeting took place, and that the city gate in the distance is that of Rome. The Appian way leading out to the tomb of Cecilia Metella, with the Alban Mount in the distance, will be known by those acquainted with Rome. The guards rushing out of the city are intended to show that St. Peter was pursued. The brilliant light thrown upon the two figures may be supposed to be supernatural, as the meeting took place at night. The inscription on the milestone is copied from the old milestones still standing in Rome, only selecting the name of 'Nero,' and an antiquarian will be able to see that the inscription is written in the twelfth year of Nero's reign, which gives the chronology of the event. The white robe of Christ and the banner are conventionalities used to indicate purity and triumph over death, besides the wounds in the hands and feet all shew that Christ

had previously finished his earthly career; while the crimson mantle is intended to express majesty, and the green lining hope and youth. The temple on the distant Alban Mount will shew that Paganism still ruled in the land." This full description will give our readers a correct idea of the subject, and it only remains for us to say that, as a work of art, it is one of the finest modern things we have seen for some time. The head of Christ is exceedingly fine; the countenance is full of holy beauty; the figure has that repose so difficult to attain, and the drapery is fully arranged. St. Peter stoops before our Saviour, sorrowfully shading his face with his hands; and the figure is excellently managed. The colouring—the halo of glory emanating from Christ, the brilliancy of his raiment, the darker features and garments of the Saint, and the unnatural light thrown upon the distant scenery, are touched with a master's hand. Many have been the visitors attracted by the spreading fame of this picture within the short time that has elapsed since it was put up in its destined place; and only one opinion of its merits has been expressed. The painting has been lithographed, and is thus likely to become more extensively known. Another and great change is in progress in the interior of the chapel, and when completed—which a few weeks will bring out—will make its appearance unique, and worthy of a visit from every stranger. A young but clever artist, Mr. Russell, from Aberdeen—has now been at work for a few weeks, and has already done some excellent things. In a niche beside the principal picture already described, he has painted a figure of St. Andrew—really a fine work of art. The corresponding niche, on the other side, will present a painting of St. Patrick. From floor to roof, of the same end of the chapel, between the most northern windows and the northern wall, extend two gigantic paintings, the one representing the Resurrection, and the other the Ascension of the Saviour. Both are highly creditable to the genius of the young artist. Between the other windows, on each side, in various stages of progress, are, the Annunciation; the Assumption; St. John Preaching in the Wilderness; the Baptism of Christ; the Last Supper; the Agony in the Garden; Christ falling under the weight of the Cross; and the dispersion of the Apostles to preach the Gospel of Christ. Immediately in front of the gallery are

sketched two large paintings of the Nativity, and the Wise men of the East presenting their offerings to the Infant Saviour. The whole of these paintings are from original designs, and do Mr. Russell much credit. The paintings have had the effect of making the body of the chapel seem much larger than when the walls were bare and unadorned, and its proportions are shewn to advantage. When the artist has finished his labours, the Roman Catholic congregation of Inverness will be able to boast of one of the most tasteful chapels in the whole kingdom.

VISIT OF HIS HOLINESS TO THE SHRINE OF ST. ALPHONSUS.

To the Editor of the Tablet.

Sir—As the following account of the late visit of his Holiness Pius IX., contained in a private letter from Italy, to the shrine of our sainted founder, Alphonsus de Liguori, may interest many of our readers, you will perhaps kindly give it insertion in the coming number of the TABLET:—

"On the arrival of his Holiness at the church of the Redemptorist Fathers at Nocera de Pagani, he was received by the Bishop of that Diocese, accompanied by the Superior-General of the Congregation of the Holy Redeemer, and the Rector of the house. The King of Naples and the Prince Royal, who accompanied the Sovereign Pontiff in his pious pilgrimage, received him on their knees at the entrance of the church. His Holiness offered the Holy Sacrifice on the altar, dedicated to St. Alphonsus. After his Mass, he had the shrine, containing the precious relics of the great Apostle of our age, opened. The emotion of all present was great on seeing the Head of the Church kiss the hand of the Saint with that tender piety which is always remarkable in him, apply his august forehead to it, water it with his tears, and adorn it with his own pastoral ring. His Holiness thence proceeded to the sacristy, where he admitted the whole community to kiss his feet. Entering the Convent, he visited the cell of the Saint. There, leaning on the straw bed on which the Saint reposed, and from which he rendered to God his pure soul, his Holiness again invoked the choicest blessings of Heaven on his children. After having satisfied his devotion, the Holy Father visited the library, and then, after resting for a short time, proceeded to Salerno to visit the remains of a great Apostle and of a great Pope, who, like Pius IX., had to fly from unfortunate Rome." St. Gregory VII.

FRANCE.

The following letter of M. de Falloux to M. de Riancey, respecting the publication of M. de Montalembert's great speech, has excited very much attention, and, so they say, has irritated not a little the jealous minds both of Louis Napoleon and of the Cabinet generally. Dear Friend—I write to you under impressions of the liveliest emotion; you will easily guess their nature. What a consolation! What an honour for France, for the world, to have such a man as M. de Montalembert! I have no doubt that an abundant subscription will spread thousands of copies of this speech, but I wish to be among the subscribers: have the goodness to put down my name for 200f. Allow me to add, that you ought to comprise M. de la Rosiere's speech in the same pam-

phlet. It will then be a complete treatise, attracting all orders of minds, refuting all classes of contradiction. I cannot write more, but you will readily understand me.—Yours with all my heart. A. DE FALLUOX.

IRISH SISTERS OF MERCY IN ENGLAND.

A branch of this admirable order—the Sisters of Mercy—from Kinsale, consisting of a superior, and seven sisters, with a mistress, and two young ladies for the schools, arrived in this city on Tuesday evening, by the Great Southern and Western Railway, en route for Derby. There they are to form a new foundation. A very fine convent, we are informed, is prepared for their reception. Immediately after the arrival of the train at the King's-bridge, the ladies left in covered carriages for the Westland row-station, accompanied by their chaplain, the Rev. Doctor Murphy, Kinsale, and the Rev. James Stephenson, Raphoe. These highly accomplished and devoted ladies sailed that evening from Kingstown, by the mail packet, for England. Their labours in the cause of religion, and of virtue—their solacing of the sorrowful—their education of the young—their relieving of the wants of the poor—and their edification of all, cannot fail to be an especial blessing to the land of their adoption. Dr. Murphy, their guardian, went with them to England to see them settled in their new home.—*Dublin Freeman*.

MAGISTERIAL RESIGNATION.—The *Waterford News* says,—“We understand that the Rev. Mr. Medicott, of Portlaw, has resigned the commission of the peace, for what reason we cannot say. Is it because Lord Roden and the Messrs Beers were dismissed? or is it that the rev. gent. man wishes to devote more of his time to his clerical duties? If it is for the latter purpose, we think it is highly commendable; and if for the former, we shall leave the public to say whether that gentleman is a bigot or not.”

THE ROMAN QUESTION.

The question is too long to debate here in all its aspects; but we cannot help expressing the wonder we feel at finding British journalists so imprudently perverse on this subject. M. de Montalembert is “a bigot,” chirps out the *Daily News*. The Pope must move on, gravely decrees the *Chronicle*. And “all the little ones,” as a matter of course, have their sling at Papal tyranny. “What right,” says the first-named journal, “can Spain, France, and Austria have to condemn the citizens of the Romagna to political serfdom in order that the ecclesiastical establishment may be independent and intact. The pretension is monstrous.”

What right? The question is absolutely ludicrous. What right has England to condemn twenty thousand Spaniards in Gibraltar to political serfdom in order that the key of the Mediterranean may be in the hands of Queen Victoria? What right has England to condemn to political serfdom a hundred and twenty thousand Maltese, whose language we can neither speak nor understand, in order to have a station for our commerce on the high road from Gibraltar to Egypt? What right has England to keep down by shot and sword two hundred thousand Hellenes in the Ionian Islands, whose subjection to us is felt by them to be a serfdom, and answers no purpose either of honour or of profit to ourselves? What right has England to condemn to political serfdom a few hundred Jews and Arabs in Aden, and make continual war on the neighbor tribes in order to secure a station

for her Indian commerce? What right has England to condemn twenty thousand Chinese and Malays in Singapore to political serfdom in order to maintain an entrepot for our Eastern commerce? What right has England to keep her other Chinese and Eastern stations, the island of Mauritius with its hundred thousand French and Negroes, the Cape with its Dutch Boers, and lastly, Ireland with its six million of Celts, who all either hate her rule or are governed under martial law, are either "condemned to political serfdom" or to a forced obedience which they think worse than any serfdom, political, agrarian, or domestic?

What right, indeed? These gentlemen can see no right except in the Al mighty Dollar, or in some power which they can call their own. A right to maintain unwilling serfs for the making of money, they understand and practise and applaud. But a right to maintain a strong Government over a congeries of men who are not fit for any other Government, for the mere spiritual service of the greater part of Christendom—that is a thing which, not being measurable with gold, they cannot understand and can never be brought to recognize.

Truly, our English Liberals are a miraculous class of men.—*Tablet*

STALEYBRIDGE.—On Sunday last the annual celebration of the opening of the above church took place. High Mass was celebrated at eleven o'clock in the morning by the Rev. Mr. Furlong, of Huddersfield; and a sermon was preached by Father Ignatius, of the Order of the Passionists, formerly the Hon. and Rev. George Spencer. The preacher, after referring briefly but feelingly to the direct purpose of the celebration namely, to aid the wants of the mission generally and the schools in particular, commenced an interesting argument for promoting his peculiar object—the conversion of England to the one true Faith, for which he pleaded for the prayers of all sorts of sincere Christians, particularly of the Irish people. His discourse was full of anecdote, interest, and piety, and was listened to with profound attention.—*Corp of Tablet.*

A curious circumstance occurred on Monday before the Correctional Tribunal. A very old man, name Palgois, half paralysed, having been charged with mendicancy, a decently-dressed, modest-looking young girl stepped forward, said he was her father, and requested that he should be given up to her. "But has the old man any means of existence?" said the President. "The proceeds of my labour, Sir," answered the girl. "But you must earn very little." "Pardon, Sir, I am very active, and by beginning to work early and leaving off late I can manage. Is it not so, mother?" she added, turning to her old mother, who was also present. The president paid a high compliment to the girl, who only responded by a deep blush; and she joyfully took her father by the hand to lead him away. The public prosecutor then rose, and asked the old man if he were not from Baune, in the department of the Cote d'Or, and related to some large farmers? Having been answered in the affirmative, he stated that the Prefect of police had forwarded a letter from the mayor of Baune, announcing that a rich relative of the old man had just died, and left him all his fortune. "You see, mademoiselle," said the President to the young workwoman, "that heaven has already recompensed the filial love of which you have given so striking proof."—*Galiganani.*

A lady in mourning, who seemed to belong to the higher classes of society, arrived on the morning of the 19th (October) at Soperza. She was accompanied by a footman in mourning. She requested to see the tombs of the Kings of the House of Savoy. On being introduced into the vaults, this lady proceeded to the tomb of Charles Albert, where, after some instants of fervent prayer, she fainted. It was the mother of Charles Albert, who had come to pray at the tomb of her son. When she recovered she was conveyed back to Moncalieri, where the Royal Family, not knowing the cause of her absence, had suffered great uneasiness on her account.—*Turin Paper.*

Monsignor Laureani, librarian of the Vatican, died lately at Rome, aged seventy-six. He had distinguished himself during the revolutionary troubles in protecting the literary treasures entrusted to his charge, and had personally spent a large portion of his fortune in creating a museum of old monuments of Christianity.

## ROME.

THE POPE AT PORTICI.—We read in the *Osservatore Romano* of the 24th ult.:—"The Pope, since he has been at Portici, has not had a moment's leisure. From seven till ten o'clock every evening, Pius IX., after returning from his visits to the monasteries and religious establishments, receives from a dozen to twenty families. Everybody desires to kiss the feet of the Holy Father. Mgr. Medici, Master of the Ceremonies to his Holiness, is the person charged to deliver the tickets of admission to the Pontiff. 'My dear little children, cari figlioli mi, such is the Holy Father's kind and paternal expression to those who come to see him. At a table, on which stands a crucifix, they make their genuflections before reaching the Pope. The hall of reception is covered with a large carpet. At the third genuflection, which is made at the feet of the Holy Father, he slightly raises his foot, and they kiss the cross embroidered on his shoe. The Pope then raises the person who is doing homage, and gives him his hand to kiss. His Holiness always asks if the whole family is before him, and if the answer is that one of them is absent, he again raises his hand, and blesses the absent member. The Pope rarely speaks of politics, but often of the hospitality and piety of Ferdinand II.

## REMEMBER THE DEAD.

Among a number of subjects which have been crowded out we cannot omit one or two that find their importance in events of the present week. We had wished to have excited the devotion of Catholics who have not thought of it to the importance of the Octave beginning on Friday. It is the octave in which all Catholics are exhorted by the Church to pray for the poor souls in Purgatory. Is it not a touching thought that there are so many dear spouses of the Redeemer, and so many ransomed from eternal fire by His Blood, who are yet languishing in the prison-house of temporary expiation, while their friends yet on earth either unkindly forget them, or by a false and misguided charity take it for granted that all the dross and assulements of the earth, and of a worldly life, have been purged away in a few days or a few weeks? Who has taught the Americans that their souls are too refined to be touched deeply by the purgatorial fire? Or that their recording Angels are too polite to require of them payment to the uttermost farthing of the many debts, of which the guilt, but not the temporal punishment, was remitted so many times in the confessional? As an American and a layman we feel free to ask why it is, that while we can shine so admirably in the romance, and the sentiment, and the compliments of Catholicity, we allow persons of foreign birth who come among us, to out-do us in the plain and practical duties which constrain Catholics to glorify God, not by words nor by pretence, but in a multitude of alms for the living and for the departed; and in zeal to help forward every good work by the little offerings, both of prayers and of money, which at the same time swell the treasury of the Church by their multitude and humble the giver by their insignificance? Why does the Catholic of foreign birth have twenty Masses said for the repose of his dead, and the American who lives in a better house, and eats daintier food, and is better clad, contents himself with a single Mass or two for those he has lost? We fear this American delicacy finds hard times in purgatory! We have reason to believe that God will inspire others to pray for those departed souls who, while in life, are especially mindful of the souls in Purgatory. But if we be careless in the discharge of this duty who do we think will teach those that come after us to pray for us when we go hence?

We had also alluded to public rumors of distinguished and numerous approaching conversions to the faith, which have not assumed as yet a determinate form, but nevertheless create a call upon the charitable prayers of the pious. May we ask of all the servants of Mary to unite their prayers in behalf of those who are now groping around the doors of the Church, that God may grant to them, through her intercession, light and courage to see the narrow gate and to enter into it. Next Sunday evening is the time when the Confraternities of the Immaculate Heart of Mary are to assemble to pray for the conversion of sinners. It is too much to ask of all good Catholics to unite, in intention or in presence, with

the Confraternities that will assemble then, and to ask greater graces for those that are halting between two opinions.—*N. York Freeman.*

## Correspondence.

FOR THE CROSS.

## THE CATHOLIC CHURCH IN NEW BRUNSWICK.

No. 5.

GENTLEMEN,

We have a little more to say about Chatham, accordingly we shall devote to it the first leaf of this sheet. To show you what a love the inhabitants of that Parish have for their Clergy, I must inform you that at the suggestion of the parish priests they went last winter in a body to the woods, cut the timber, hauled it immediately to the town, hewed a frame of two stories high, fifty by forty feet, raised it, and boarded and shingled it in the short space of six weeks. This idea was to have a place for Education and Temperance. When we got there, the building was painted and plaistered and nearly paid for. Before we left, more than a sufficient sum was raised to liquidate the debt,—and I must not neglect to tell you by what means it was raised. You have often heard of a tea party, I ween—'tis a Yankee notion—well that was the way they gathered the money. We had the satisfaction of being present at the 'scene.' The hall was fitted up in prime style. Badges and banners and boughs were hanging round in great profusion. Various mottoes and devices decorated the walls. There, was Father Mathew, large as himself—there, were St. Andrew and St. Patrick, like to life—there, too, was the portrait of a drunkard, most impressively painted, whirling his stick, amidst broken dishes and spoons, upsetting the table with all its contents, and looking, as to hat and coat, &c., most wofully beneath the gentleman. Then in one end of the hall there was a platform for the "Quality" of which exquisites there were many, Protestant and Catholic,—in the other there was a like elevation for the 'Brass Band' which by the way, did honour to themselves and the party. As for tables 'twould not be easy to give their numbers—as for dainties

"'Twould appear

That all the fruits of all the year,

In mingled spoil were gathered here."

As for people there were more than seven hundred of all sorts sizes and shades—and finally as for speeches we had them "good, bad and indifferent." Oh! the jawbreakers!—Now we shall tell you about the church at Nelson. One very fine evening we drove up to this locality, and having been introduced to the clergyman there stationed, were most politely shown by him into the chapel. It is of equal dimensions with that of Chatham, sixty by forty. We liked it far better. It has none of those frowning, clouding galleries, but it has such as are exactly to our taste. They are neat and of the proper size. It has all the appearance of comfort. A stove stand at each corner of the interior, with pipes extending all round. The Pews are handsome. The altar has a very fine appearance. The crucifixion is most exquisite. Standing at the entrance of the building and looking at the picture you would almost swear 'twas an actual man. We gazed at it and gazed again, and felt as though we saw the reality. We were then shown a chalice and ostensorium, which were no less than magnificent. We only saw their equal with the Bishop of Halifax.

The glebe house at Nelson is large and comfortable and the glebe lot is extensive. It did not appear to us that the parish, at least what we saw of it, was very rich; hence we concluded that the people are a zealous, a religious people, otherwise such property and such materials could not have been secured. This, however, is peculiar to New Brunswick. On looking into the order of churches it will be seen that this Province, though all its districts has the

full appearance of a place where missions are the organization of centuries. We happened to meet an acquaintance on our journey—one who belonged not to the Diocese—and upon this identical point he had concluded even as ourselves. He assured us of the fact.

When we had satisfied our curiosity at Nelson we wandered our way to Bartibogue. The church of this place is fifty five by forty four. It is a pretty structure. The spire or tower is after the fashion of your St. Mary's Cathedral. The scene around is a most sequestered one. The placid Miramichi flows by it in all its laughing sunshine. The birds of the neighbouring woods make happy melody. The sunny grave-yard looks serenely mournful. We thought as we stood fixed upon the prospect that our bones should rest softly there. We were shown the house where for nine years our Bishop dwelt previous to his consecration. It must have been at that time a solitary place. But the solitude was often broken and seldom long continued because the mission of which that was the centre was as large as a Diocese. His Lordship will not easily forget Bartibogue, and we believe that he is just as fond of Chatham. Dear Miramichi! adieu.

We have but two places more of which we intend to speak particularly. The first of these will be St. Andrews—the last St. Stephens. Oh for the "pen of Garrick, or Dryden that's of greater fame" to do justice to the former. We have not a high idea of our powers of description,—therefore we shall not molest our readers with a lame attempt. We will say, however, that St. Andrews is laid out after the fashion of Philadelphia. One would think while walking the streets that the planners of the town had pretty accurate notions of right angled triangles and straight lines. It is built upon a peninsula similar to Halifax. The fresh salt breeze plays continually over it, and the sun-lit sea surrounding it gives it a warm and joyous appearance. If pale brow, like our own, would wish healthful fanning, here is the spot to indulge in that luxury. If some living beings, like some we know, would cling a little longer to another day, let them come and enjoy the lovely walks in and about St. Andrews. If the lover of the sea-bath, would seek for pure waters and gravelly bottom, this is the place of accommodation. If pleasant views wherever you turn, and freedom within hail, are the things that poets love, then here is the place where our bard should dwell. If finally the wooer of peace, and calm and sweet meditation, go roving in vain over land and sea, for the pleasure of their souls, let them come here and not be disappointed; this is the scene to bestow them all. But what about the Church! 'Tis well established. St. Andrews is rather an old parish. For the solemnity of worship there is nothing wanting. There are lots of all kinds of vestments. There are two fine chalices, a ciborium, an ostensorium, censer, silver candlesticks, &c. &c. It has an excellent bell and a very good choir. The building is fifty five by thirty. It is painted white and has an elegant and highly finished spire. The site is the most desirable in the town. Around the church high balm of gilead and willow trees lift up their graceful boughs and make in summer a most witching, and delightful whispering through the windows. The grave yard adjoins the chapel and it is also ornamented with similar trees. It attracts the eyes of all strangers—none ever passed it without pronouncing it one of the most charming scenes they ever beheld. The glebe house is opposite the church and is worthy of the surrounding location. It is a spacious well finished structure—it has a barn and woodhouses all complete and immediately in front there is a splendid garden, the admiration of all eyes. The people of St. Andrews are a zealous, respectable and religious body. They have the best notions of order and accordingly they have every thing in good system. The younger portion of the community have been well instructed in their religion. They are,

consequently, thorough good Catholics. If the next generation be not a blessing then it will not be for the want of good example. Had we no other grounds for these assertions than the mere appearance which the children presented last summer at the time of the Bishops' visit there, we might be safe in making this statement. They looked innocent, beautiful, holy—and showed that demeanour which could not be put on by mere worldly assistance. They impressed the whole congregation, even the Protestants who assembled very numerous upon the occasion expressed themselves as stricken with the beauty and sanctity of the youthful group. We have been in many places but we never have seen any people to surpass in devotional practices those of St. Andrews. For the admiration we have for them on account of their worth we are sorry that their sweet little town is not in a more thriving condition as regards trade and commerce. At present, there is a great stagnation in their business, but we hope the dawn of better times is breaking. Of late many efforts were made to advance the interests of the place, but no success attended the labour. The Rail-Road scheme was a disappointment. Recent accounts, however, give very strong hope that the enterprise will be favourable, and if so, no doubt remains that St. Andrews will be the Eden of New Brunswick.

Yours, &c. M. A. W.  
New Brunswick, Sept. 31, 1849.

**The Cross;**  
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M. POWER, PRINTER.  
THE OLD WORLD.

In consequence of the late arrival of the Steamer, we were unable in our last number to publish much of the *European news*. It seems that the memorable debate in Paris on Roman affairs had prepared the way for the Pope's speedy return. The command of the Pontifical army had been taken from the French General. The lying correspondents of the English Papers are now forced to admit that the Pope's presence is eagerly desired by the Romans themselves. Two razzias have been made in Rome. In one, convicts who escaped in the revolution, and were a source of terror to the inhabitants have been recaptured to the number of 150. In another made in the Ghetto, the Jewish quarter, a vast amount of Church property has been received, which was sold to the Israelites by the robber revolutionists who are so admired in England. In the Ionian Islands England herself has been hanging the insurgent Greeks by Court Martial at an extraordinary rate, whilst she turns up the whites of her hypocritical eyes at Austrian persecution!

The 5th of November passed off in Ireland without any remarkable battle or bloodshed—certainly not for want of will on the part of Orangemen. Ireland was more tranquil than usual, and there were not many complaints of the Potato rot. The economical pruning knife is to be closely applied to imperial expenditure. John Bull, the English Camel, seems to have had the last straw laid upon his back. He cannot bear any more, and the unfortunate animal is already sinking beneath his oppressive load.

Mr. Lucas has announced that from the 1st of January next his celebrated Paper, the *Tablet* will be published not in London but in Dublin. He also promises to devote more of his journal to Irish affairs. Our readers will be surprised to hear that the Health of Wm. Smith, O'Brien has been drunk at a Public Dinner in Limerick in presence of the Protestant Bishop, Lord Montecagle and a most respectable company. From this circumstance we are led to conjecture that a pardon will be extended to the Irish Exiles.

**ASSOCIATION FOR THE PROPAGATION OF THE FAITH.**

Pursuant to announcement the Meeting of the Halifax Branch of this Association was held at St. Mary's on Sunday last after Vespers. The proceedings were most gratifying. The Bishop who was in the chair, assisted by the Vicar General and the Rev. Messrs Lyons and Hannan, gave a detailed account of the many benefits derived to the Diocese during the past year from the liberal assistance of the Central Councils of Lyons and Paris. He also announced that on Monday next Dec. 3, the Feast of St. Francis Xavier, Patron of the Institution the annual Solemn Mass would be celebrated in the Cathedral in thanksgiving to God for the past success of this Great Catholic Institution, and to implore a continuance of the Divine Blessings on its useful labours, and that the collectors and subscribers might obtain a Plenary Indulgence by receiving the Holy Communion on that day. The various collections were then handed in, and amounted to upwards of £47 as will appear from the following List:—

Mrs. E. Butler	£20	5	4
Miss Johanna Butler	0	8	3
“ Mary Barton	0	8	7
Mrs. Eliza Burko	8	0	3
Mrs Boyle	0	5	0
Miss Connors	0	11	10
“ Crockett	0	9	0
“ Davidson	0	16	5
“ DeFreitas	0	14	8
“ E. Delany	0	3	6
“ Foley	0	5	0
“ Kate Foley	0	7	6
“ Bridget Finn	0	5	2
“ Rebecca Holden	0	12	6
“ Norah Healy	0	5	0
“ Ellen Lunn	0	17	3
“ Margaret Kelly	0	16	6
“ LeMasney	0	12	8
“ McAuliff	0	9	0
“ Margaret Murphy	0	13	9
“ M. Molloy	0	3	1
“ Mary Mooney	0	12	6
“ Bridget Farrell	0	9	4
“ Bridget Power	0	5	7
“ Sarah Anne Shea	0	5	0
“ Bridget Walsh	0	13	3
“ Mary Power	0	11	7
“ Von Malder	0	5	10
“ Margaret Ferguson	0	6	0
“ C. Mulcahy	0	3	2
“ Colquhoun	0	2	6
“ Mary Brennan	0	5	0
Mrs. Dillon	0	10	3
“ Gilfoyle	0	1	3
“ Langan	0	7	2
“ Ring	0	5	0
“ Lonergan	4	5	0
“ Morrissey	1	7	0
“ E. Shea	0	13	8
“ Cahill	0	5	0
“ Metzler	0	1	3
“ Connor	0	1	3
“ Devine	0	2	6
“ Kelly	0	1	3
“ Brontey	0	1	3
Master W. Lanigan	0	16	3
“ James Payne	0	11	10
“ W. Quin	0	5	10
“ Michael Power	0	5	7
“ T. Ring	0	2	6
“ Walter Burke	0	1	3
“ John Forey	0	2	6
“ John Reddy	0	1	3
“ C. Segrove	0	1	4
“ Thomas Murphy	0	1	10
Right Rev. Dr. Walsh,	1	5	0
Rev Mr. H. nnan	0	10	0
Miss Mary Ann Sinnott, Dartmouth	1	5	9
Miss Rose Farrell ditto.	0	17	6
From Dartmouth, } Per Rev. Mr. Phelan, }	1	12	2
From Keich Harbour, Portuguese } Cove and Bear Cove. }	3	13	2½
From Upper Prospect	3	1	10
From Herring Cove, Ferguson's } Cove and Pennant. }	5	5	0
From Quarries North West Arm, } Collected by Mr. Pat'k. O'Keefe. }	1	7	6
From North West Arm, by Miss } Quilty. }	0	5	0
From Lower Prospect, per Miss } Clare Brophy. }	1	0	7
Collected by Miss McSweeney, } Halifax. }	1	9	4
Subscription of Rev. David } O'Connor. }	1	0	0

When the collections was all handed in, a great number of the Annals of the Propagation and other Religious Books were distributed through the Meeting, and the proceedings were closed, as they had been opened, with prayer by the Bishop.

This valuable Institution was founded in Halifax on the 22nd of January, 1843, so that we are now approaching to its Seventh Anniversary. We have been requested to state that the next Meeting will be held as near to that day as possible.

**RT. REV. DR. BURKE.**

The anniversary of the decease of this learned and virtuous Prelate was held at St. Mary's on Thursday last, when a Pontifical High Mass for the repose of his soul was offered up by the Bishop and Clergy. Dr. Burke departed this life, universally regretted on the 29th November, 1820. The Rev. B. O'Connor, the respected Parish Priest of Milltown, in Kerry was present on the occasion.

**RAWDON AND PETITE.**

We have received some interesting accounts of the zeal recently manifested by the Catholics of those remote districts, to which we will soon direct the attention of our readers.

**CONVENT OF SS. OF CHARITY, ST. MARY'S.**

Three ladies from this Establishment, Miss McSweeney, Miss Graham and Mrs. Hickey, sailed in the steamer on Wednesday last for New York, for the purpose of completing their noviceship in the Mother House at Mount St. Vincent's in that city. The above ladies became Candidates for this admirable order in this town.

**CHURCH OF THE EASTERN PASSAGE.**

The Treasurer has received from a Catholic lady—10s. John O'Shea, Dartmouth—3s. 9d.

**THE STEAMER.**

Arrived on Wednesday bringing no very important news from the Old World. The Pope still declines to return to Rome, and it is not unlikely that the recent coup d'etat in France may induce him to remain where he is for some time longer. The brainless nephew of 'the Corsican Upstarts' is evidently aiming at the Imperial Crown. A Fools' Cap would be the most appropriate head-gear for this adventurous scapegrace. One of the greatest humiliations to which France has been yet subjected is, in our opinion to be ruled for twenty four hours by such a nincompoop. It is evident that England dreaded the possibility of Louis Napoleon's being seduced into the Austro-Russian Alliance, and that Lord Normanby is the real author of the advice which prompted the President to dismiss a highly-respectable ministry, with 300 majority at their back. It was indeed a desperate and unprecedented stroke. Louis Napoleon is over head and ears in debt, and we don't despair of his being met before long in Leicester Square with dirty monstache and seedy cloak. The idea of such a warrior as the doughty hero of the barracks of Strasburg, and the tame Eagle of Boulogne, and such a literary star as the drivelling author of *Les idees Napoleonniennes*, being seated on the throne of Henry IV and St. Louis, is so supremely ridiculous, that we hope, God, in his mercy, will save France from such a disgrace. England is exasperating the Continental Powers to an extraordinary pitch. Her present manœuvres will end as disgracefully as those in Sicily and the Italian peninsula. Even if she

succeed in fastening Louis Napoleon on the throne, an *entente cordiale* with England will not be the most likely means to keep him there. The French nation will not amalgamate with England: and the northern courts are justly incensed against her, because she has patronized rebellion and treason in all parts of Europe, whilst she punished them severely in her own dominions.

The Queen's College at Cork has been inaugurated and a speech was delivered, on the occasion by Sir Robert Kane the President, which has excited much discussion.

Lying Willmer has some new stories about the tyranny of the Jesuits in Naples, respecting Education, which we pronounce to be a tissue of falsehoods. The Jesuits have done more for Education in Naples than all the Royal Protestant Colleges will ever do. They were not expelled by the people of Naples, but by a set of blood-thirsty villains who are well described in Lord John Russell's letter on the refusal to receive them at Malta. The Neapolitans loved the Jesuits, and would entrust their children to no Infidel Professors, and when the good Fathers were recently restored it was a subject of universal congratulation throughout that city. The Press here blindly copy the shameful calumnies of Willmer, as they do in every other particular respecting the Catholic Religion. By way of comment to this stupid lie about the Jesuit's hostility to education, we print two testimonies which were often published before, and these from unsuspected witnesses, viz: Lord Bacon, and Napoleon Bonaparte. Bacon, in the art of instructing youth says: '*Consule scholas Jesuitarum, nihil enim quod in usum verit, his melius*'; and Napoleon: '*Je sens que les jesuites ont laisse sous le rapport de l'enseignement un grand vide.*'

**TRANSFIGURATION CHURCH.**—The Rt. Rev Bishop Hughes administered the Sacrament of Conformation in this Church on Sunday the 21st ult. to 246 persons several of whom were converts to the faith.—*N. Y. Freeman.*

**FREE KIRK DISCIPLINE.**—The *Aberdeen Journal* informs us that on Sunday week two repentant sinners, a man and a woman, stood in sackcloth on the cutty stool in the free church, Lybster.

**ORPHAN ASYLUM.**

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

**THE PROPAGATION OF THE FAITH.**

**THE CROSS.**—This Journal was originated under the auspices of that excellent and pious Institution, the Halifax Branch of the great Catholic Society for the Propagation of the Faith. We again invite the co-operation of our fellow Catholics in this and the neighboring Provinces. We especially court the valuable assistance of the members of the Association for the Propagation of the Catholic Faith. With their powerful aid, our circulation might be double its present amount in the city of Halifax alone; and to bring this us weekly Periodical within the reach of every one in Halifax, we are anxious that our friends in different parts of the city should assist us in the sale of the Paper. The following have already promised their services in the kindest manner, to promote this religious work, and the Cross can be regularly had from them at an early hour on the mornings of publication: Mr. James Donohoe, Market Square.

- Mr. Forristall, corner of Brunswick and Jacob Streets;
- Mr. John Barron, corner of Gottingen and Cornwallis streets;
- Mr. Thomas Connor, adjoining St. Patrick's Church.
- Mr. Joseph Roles, Water Street, near Fairbanks' Wharf.
- Mr. Thomas Thorpe, Dartmouth

## THE ORANGEMEN OF IRELAND

The Orangemen of Ireland have appealed to public opinion in this country. In the letters of the Earl of Roden, and of Mr. Beers, they have been loyal, peace-loving, subjects. They claim for themselves the merit of having suppressed a rebellion in Ireland in 1798, and in 1848. Let us take that both their assertions are true, and we only do so for the sake of that peace, which they say they love so much, and in order that we may the more speedily get to the history of their past transactions of which they say nothing.

We have seen in the present year the Irish Orangemen march in armed bands through the country, and the world is now aware, that their march terminated with the murder of five individuals who were not Orangemen. With this fact, as a specimen of their loyalty, of their love of peace, of their respect for the law, let us now try, if we cannot find in the records of Irish history some circumstances that are like in atrocity to the Dolly Brae's affray, on the 12th of July 1849, that surpass it in carnage, and render it a matter of comparative insignificance, when brought before the public eye along with deeds of which the Orangemen were guilty and which must consign the very name of "Orangemen" to everlasting infamy, even Lord Roden boasts, as he has no right to do, that he is an Orangeman!

There can be no doubt that rebellion did rage in one county in Ireland in 1798—that it scarcely passed beyond the limits of that county, Wexford—and that the Orangemen distinguished themselves in that rebellion, not so much by their valour when it occurred as by their cruelty in creating it. The first proof we give of this is to be found, not in connexion with the person, but the name of Lord Roden. It is thus told by a modern historian:

"Every massacre of the people at this period (1798) was hailed as a great victory and received with exultation. The slaughter of the wretched capitulated people at the Gibbet Rath of Kildare was regarded as a measure, which the emergency of time required. The rebels, according to Sir R. Musgrave, amounted to 3,000 in number; they had entered into terms with General Dundas, and were assaulted at a place that had been a Danish fort, called the Gibbet Rath. Having offered terms of submission to General Dundas on the 22th of May, that general despatched General Welford to receive their arms and grant them protection. Before the arrival of the latter, however on the 3rd of June, the multitude of unfatigued people were suddenly attacked by Sir James Duff, who having galloped into the plain, disposed his army in order of battle, and with the assistance of Lord Roden's *Fencible Cavalry*, fell upon the astonished multitude, as Sir Richard Musgrave states 'pell-mell.' Three hundred and fifty men under terms of capitulation, admitted into the King's peace, and promised his protection were now down in cold blood." (Lives and Times of the United Irishmen, Vol. 1., p. 363.)

The Dolly Brae affair is a trivial incident compared with this; and no one can be surprised that Mr. Beers, exulting in such an achievement of the Roden Fencibles should be found fault with, for merely killing "five rebels" at Dolly's Brae!

The Orangemen of Ireland appeal to history. They have done so, because they actually boast, delight in, and gloat over such achievements, as those which we shall now narrate. Let us see what Englishmen, who have been horrified with the account of the flogging of one woman in Austria will say of those with whom female flogging was no uncommon practice:—

"The torture," says Mr. Teeling in his narrative, "practised in those days of Ireland's misery has not been equalled in the annals of the most barbarous nation, and the world has been astonished at the close of the eighteenth century, with acts, which the eye views with horror, and the heart sickens to record—not only on the most trivial but the most groundless occasions, it was inflicted without mercy on every age, and on every condition. In the centre of the city, the heart-rending exhibition was presented of a human being, rushing from the infernal depot of torture and death, his person besmeared with a burning preparation of turpentine and pitch, plunging in his distraction, into the Liffy.

"A melancholy transaction occurred in the town of Drogheda. The unhappy victim was a young man of delicate frame; he had been sentenced to *five hundred lashes*, and received a portion with firmness; but dreading lest boldly suffering might subdue the fortitude of his mind, he requested that the remainder should be suspended and his information taken. Being liberated from the triangles he directed his executioners to a

certain garden. In their absence he deliberately cut his throat. They were not discovered, for no arms were there.

"About the same period, and in the same populous town, the unfortunate *Birgin* was tortured to death. He was an honest, upright citizen, and a man of unimpeachable moral character. He was seized on by those vampires, and in the most public street, stripped of his clothes, placed on a horizontal position on a cart, and *torn with cat-o-nine tails long after the vital spark was extinct.* The alleged pretence for the perpetration of this horrid outrage was that a small gold ring was discovered on his finger bearing a national device—the shamrock of his unfortunate country." (Teeling's Narrative, p. 138.)

We have heard of no proceedings like what we have now to detail as occurring in Sicily, Hungary, or Milan.—

"It is said that the North Cork Regiment were the inventors—but they certainly were the introducers of pitch-cap torture into the county of Wexford. Any person having his hair cut short, and therefore called *croppy* (by which the soldiery designated an United Irishman) on being pointed out by some loyal neighbor, was immediately seized and brought into a guard-house, where caps either of a coarse linen or strong-brown paper, besmeared inside with pitch, were always kept ready for service. The unfortunate victim had one of these well heated, compressed on his head, and when judged of a proper degree of coolness, so that it could not be easily pulled off, the sufferer was turned out amidst the horrid exclamations of the merciless torturers." (Hay's Insurrection in the County of Wexford, p. 181.)

Here is an account of an *Orange hero* in the year 1798—a Mr. Hunter Gowan, a magistrate:—

"On a public day in the week preceding the insurrection, the town of Gorey beheld the triumphal entry of Mr. Gowan at the head of his corps, with his sword drawn, and a human finger stuck upon the point of it! With this trophy he marched into town, parading up and down the streets several times, so that there was not a person in Gorey who did not witness this exhibition—while, in the meantime, the triumphant corps displayed all the devices of Orangemen. After the labour and fatigue of the day, Mr. Gowan and his men retired to a public house to refresh themselves; their punch was stirred about with the finger that had graced their ovation. This captain and magistrate afterwards went to the house of Mr. Jones, where his daughters were, and while taking a snack that was set before him, he bragged of having blooded his corps, and that they were as staunch bloodhounds as any in the world. The daughters begged of their father to show them the *croppy* finger, which he deliberately took from his pocket, and handed to them. Misses dandled it about with senseless exultation, at which a young lady present hid her face with her hands, to avoid the horrid sight. Mr. Gowan, perceiving this, took the finger from his daughters, and *archly* dropped it into the disgusted lady's bosom. She instantly fainted, and thus the scene ended." (Hay's Insurrection in the County of Wexford, p. 70.)

"Slow tortures were inflicted, under the pretence of extorting confession—the people were driven to madness." (Barrington's Memoirs of the Irish Union, Vol. II. p. 248.)

"Many of the common people, and some even in circumstances superior to that class, particularly in the city of Dublin, were scourged; some picketed, or otherwise put to pain, to force a confession of concealed arms or plate." (See Gordon's History of the Rebellion, pp. 65, 66, 76.)

The Earl of Moira, in a speech detailing the deeds of the Irish Orangemen, says:—

"He had known a man, in order to extort confession of a supposed crime, or that of some of his neighbours, picketed until he actually fainted; picketed a second time, until he fainted again; as soon as he came to himself picketed a third time, until he once more fainted; and all upon mere suspicion. Nor was this the only species of torture; many had been taken and hung up until they were half dead, and then threatened with a repetition of the cruel treatment, unless they made confession of the imputed crime." (Speech in the House of Lords, 22nd November, 1797.)

The Orangemen of Ireland appeal to history. Here there are a few extracts from its records against them. They prove that their diabolical deeds, fomented, patronized, and encouraged by a Tory Government, forced the Irish to rebel—to take arms into their hands, and openly to revolt, rather than remain in their houses to be tortured by the Orangemen. The same Orange faction now complain that the Whigs dismiss Orange ma-

gisistrates, who will not make inquiry, nor permit a trial to take place, when it is notorious that five Irishmen have been slain by an armed gang of Orangemen.—London paper

## ADDRESS TO THE READERS OF "THE TABLET."

DUBLIN, 7th Nov., 1849

The Readers of the TABLET are respectfully informed that from and after Saturday, the 5th January, 1850, the TABLET will be published in Dublin instead of in London. Every arrangement, however, will be made for supplying it to English and Scotch Subscribers on the same terms and at the same times as heretofore. The TABLET will still aim at being a vehicle of Catholic intelligence—domestic, colonial, and foreign; at advocating Catholic interests in every part of the world; and at upholding and disseminating Catholic opinions and sentiments in connection with all topics of public concern.

Although during the past year there has been very little space, in the TABLET, given to the discussion of Irish subjects—perhaps less than in any other London journal—yet the complaints of undue attention to Irish affairs have been so persisted in, that I am sanguine in my belief that the greater space which after the New Year will, of course, be devoted to Irish affairs, will in like manner produce no change in the feelings of English Readers towards the TABLET, even if it does not pass wholly unobserved.

The TABLET has now been for ten years before the Catholics of this Empire; its character and principles, therefore, are well known, and need no further exposition on the present occasion. It is possible that this announcement may be responded to by some congratulations on the one hand, and some remonstrances on the other. If so, an opportunity of greater leisure will soon be afforded me of giving such further explanation as the nature of the case may seem to require. In the meantime, I beg to assure all classes of readers that the change now announced has not been determined on without the longest deliberation, and widest consultation, the clearest sanctions, and the fullest conviction of its propriety.

FREDERICK LUCAS.

## THE ADDRESS TO LORD RODEN—A CLERGYMAN WITH RELIGION

Ballymacarrett House, Belfast, Oct. 30, 1849.

SIR—I have read the resolutions and the proposed address to Lord Roden, emanating from a meeting, held in Dundrum, which you have transmitted for my approval.

In reply, I have to observe that I feel constrained to withhold my signature—not from any disrespect to Lord Roden, whose character, as a most benevolent Christian nobleman, is beyond all commendation, but lest I should in anywise seem to countenance those disgraceful party processions, which tend to inflame the worst passions of our nature, and have, alas! too frequently terminated in the effusion of innocent blood.

As a Clergyman, and the landlord of a tenantry chiefly Roman Catholic, I desire to live in peace and good-will with all mankind, and hope to see the day when our unhappy country may no longer be a laughing-stock to the sister kingdom on account of our internal party broils, and sincerely trust the government may succeed in putting a stop to all party processions, whether Ribbonmen or Orangemen, and which, I rejoice to think, they now seem disposed to do.

I remain, Sir, your obedient servant,

CHARLES S. COURTNEY,

Incumbent Curate of Ballymacarrett.

To Francis S. Forde, Esq.

ROME.

Everything portends the speedy return of his Holiness to Rome, and even the *Times* correspondent at last admits that "those who a month since were brawlers in the marketplace against the Pope, are now most anxious for his return." He makes no doubt of the Pope's being well received. Revelations continue to be made of the doings of the late immaculate rebels. Thus the three Cardinals, irgenerously enough, bethought themselves the other day of sending the police to make searches in the Jews' quarter, or Ghetto. There were found abundance of spoils, silver, lace, vestments, and all sorts of ecclesiastical ornaments, which had been stolen from the churches and sold to the Hebrews. Surely, it was time for the Roman people to get rid of Mazzini, Garibaldi, and their pack for the mere sake of dignity and respectability, if for no more.—*Tablet*.

## ASSOCIATION

### For the Propagation of the Faith,

Established in Halifax 23d January, 1843.

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

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

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

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

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

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

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

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

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

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

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

Donations or subscriptions from the country may be remitted to any of the Rev. gentlemen at St. Mary's. July 21.

## Young Ladies' Academy.

Under the direction of the Ladies of the *Sacre Cœur*.

### Brookside, Halifax, Nova Scotia

THE Public are respectfully informed that an Academy for Young Ladies has been opened at Brookside, where a solid and refined Education will be given to Day Pupils and Boarders.

The healthy situation and beautiful grounds of Brookside are so well known to the citizens of Halifax as to require no special description. Music, the Modern Languages, and every branch of a polite Education will be taught.

The formation of the hearts of the Young Ladies to virtue, and the culture of their minds by the study of those subjects which are intended to constitute a superior education, being the great object which the Ladies of the *Sacre Cœur* have in view, no pains will be spared to attain the desired end.

The system pursued is strictly parental, and the mild influence of virtue is the guiding principle which enforces their regulations.—The terms, which are moderate, may be known on application to Madame PRACOCK, Superioress, either personally or by letter.

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

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

Halifax, July 14, 1849.