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THE CROSS.



NEW

SERIES.

VOL. 3.

No. 46.

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 the world.—St. Paul, Gal. vi. 14.

HALIFAX, NOVEMBER 13, 1847.

CALENDAR.

- NOVEMBER 14.—Sunday—XXV after Pent, IV Novem S Deu-
 sedit I. P. C. Doub Sup (vide V. post Epiph.
 15—Monday—S. Gertrude Virg Doub.
 16—Tuesday—Oct Day of Ded of S. Saviour's.
 17—Wednesday—St Gregory Thaumaturgus, B C.
 Doub.
 18—Thursday—Ded of Churches St Peter & Paul.
 19—Friday—St Pontianus P. M. Doub Sup.
 20—Saturday—St Felix of Valois C. Doub.

ST. PATRICK'S CHURCH.

COLLECTED BY MR. WM. KENNEDY AND T. MURPHY.

Lawrence Reid 7½; John Clarke, Mrs. Gleeson, 1s 3d each;
 John Fannen, Charles Murphy, Peter Doyle, John Murphy,
 Daniel Fudge, 7½d each; Mrs. Barry, 1s 3d; Mrs. McCorn-
 mack, Thos Wallace, Patk Coakly, Thos Dooly 7½d each;
 Thos Caton 3s 1½d; Dan Kelly, Mrs. Flemming, Thos Dunn,
 John Coughlan, John Cahill, 7½d each; Mrs. Kehoo [widow]
 5s 3d; Mrs. Skerry, Simon Boler, Thomas Londergan, Wm
 Kéhos, Patk Carloran, Matt Phelan, Daniel Clarke, Mr Gates,
 Mrs Nealy, Michl Sullivan, Michael Doran, A Friend, 7½d
 each; P. Murphy 10s; Thos Murphy 2s 6d; John Magee £1;
 J E. Cummings 1s 3d; James Kearney 5s 2½d; John Murphy
 1s 3d; John Muryhy, senr., Mrs Murphy, and Ballard, 7½d
 each; Mrs Doyle, and Pringle, 1s 3d each; Mrs Burns 7½;
 John Churchill and family 2s 6d; Mr Butman £1; Messrs.
 Doyle, Burke, Healy, Quirk, 1s 3d each; Messrs. McCornack,
 Fliun, T. Keating, Lawrence Murphy, Coakly, 7½d each.

COLLECTED BY TIMOTHY LINIHAN AND JOSEPH PURCELL.

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 lan, Mrs W Flinn, Jas Whelan, Wm Rowley, Thomas Sy-
 mons, John O'Connell. Dennis Donohoe, John Arthur, James
 Donnelly, Joseph Donnelly, Thomas Slincey, Philip Somers,
 Edward Metzler, David Kiely, Miss Joyce, 1s 3d each; Wm
 Carey 1s 10½d; John Maher 3s 9d; Thomas Londergan, John

Gantwell, Thomas Healy, Patrick Healy, Thomas Buckley,
 Timothy Doherty, 2s 6d each; Mrs Ast, Messrs. Power, Spru-
 han, Long, 7½d each.

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 Newman, 1s 3d each, Shepard, Mrs O'Brien, George New-
 man, John Murphy, Joseph Butler, James O'Donnell, William
 DeLaney, Mr Estano, 7½ each; David A. Barry, John Punch,
 James Cunningham, Mr Fowler, Mrs Cronan, Ward & Con-
 don, James Maloney, 2s 6d each; Edward Shae, William
 Saunders, John Power, John Dewire, Nicholas Power, John
 Cady, Pierce Grace, John Vigers, Edward O'Donnel, Charles
 Adams, 1s 3d each; Mrs Burns, Aslick, Crocket, and Murphy,
 1s 3d each; Messrs O'Rourke, Stableton, and Lanigan, 1s 3d
 each; Daniel O'Brien, 1s 10½d; Daniel Lawler, 1s; Patrick
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 3d each; Peter Walsh, 2s 6d; Charles Riely, 2s 8d.

George Weston, 5s 2½d; Messrs Purcel, Hogan, Scalion,
 and Walsh, 2s 6d each; Messrs O'Brien, Ward & Condon, 1s
 10½d each; Messrs Coady, Deegan, O'Donnel, Stableton,
 Adams, Johnston, Ryan, Cocks, McCarty, Cameron, Ander-
 son, Hartry, Keating, Riely, Keeffe, Murphy, Callahan, Vi-
 guers, Grace, Murphy, Walsh, Power, Quinn, 1s 3d each;
 William Skerry, sen'r. 7s 6d; Mrs Putts, 2s 6d; Mrs Croket,
 Dunn, Pew, Aslick, and Burns, 1s 3d each; Messrs Power,
 O'Donnel, Malrooney, Shepard, Parker, Walsh, Delaney, and
 a Friend, 7½d each.

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T. Burns 5s, Mr & Mrs Farrell 5s; Mr & Mrs King 1s 3d;
 Denis Carroll and Maher 7½d each; John Devine 10s, Mrs.
 Mooney 1s 3d.

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Cororan, 2s 6d each; Richard McCarthy, Michael Hays, J. Walsh, Thomas Brennan, James Walsh, a Friend, John Dorgan, Thomas Long, James Kennedy, 1s 3d, each; Alexander Mellom, and Thomas Sullivan, 7½d each.

COLLECTED BY PIERCE RYAN AND WILLIAM WALSH.

Robert McIlhough, £1; William Burke, Jeremiah Quinlan, Patrick Tobin, William Doyle, John Quinn, Daniel Hogan, Lawrence Connors, William Prendergart, William Keating, Richard Dawson, Patrick Maher, Edward Lahey, Kenny Goggin, Mortimer Dwyer, Patrick Lynch, Jeremiah Sullivan, Mrs. Lyons, Cahoon, Golden, Dunn, John Hillard, 1s 3d each Mrs Connors, and Michl. Morricey, 7½d each.

Total amount of Donations and Subscriptions for St. Patrick's Church, from October 1st. to November 1st.

	£	s.	d.
William Hackett, Esqr.	1	0	0
Mr. Waller	0	3	½
“ Brown	1	0	0
James Wallace	5	0	0
John Tobin	5	0	0
Peter Walsh	5	0	0
Sundry small Donations	1	17	6
Patrick May	1	0	0
Edward Shelly	0	10	0
Mr O'Dell	0	5	2½
Edward Lemasney	0	5	2½
John Tubbret	1	0	0
Edward Gaul	1	0	0
Sundry small Subscriptions	0	6	10½
Mr Scraego	1	0	0
“ English	0	6	3
“ Doran	0	5	0
Michael Burnes	0	15	7½
Anonymous	1	0	0
Weekly collections at N. End	22	10	0
Ward No. 1, Per P. L. & W. Compton	1	3	5
“ “ 1, “ T. Twohill & Kelly	1	1	6
“ “ 2, “ P. Ryan & Walsh	1	10	9
“ “ 2, “ P. Walsh & Wall	2	12	3
“ “ 2, “ T. Kennedy & Murphy	3	15	2½
“ “ 3, “ E. Eustace & P. Gowen	5	4	6½
“ “ 4, “ Roger Cunningham	1	5	0
“ “ “ T. Ring per do.	5	0	0
“ “ 4, “ T. Walsh & Bulger	1	5	0
“ “ 4, “ P. Morrissey & E. Barber	2	13	11½
“ “ 5, “ P. Walsh & Riley	3	13	4
“ “ 6, “ Tone & Eustace	2	13	½

General Intelligence.

A Montreal Correspondent of the New York Freeman's Journal, says, in a late number of that paper :

During all that time the fever which had so long ravaged the city and the environs, has been rapidly on the decline, so that even in the sheds there is not more than 1000 sick, including those sent hither from Grosse Isle. At the latter place there is not much over 100, and these are to be sent up here next week, so that we may reasonably hope for the speedy and entire disappearance of the plague.— But alas! though the evil itself may pass away yet are its lamentable effects visible in the large number of destitute widows and helpless orphans that are thrown upon the public for support. The

nameless graves of the poor victims to this disease will in a short time cease to awaken the memory of their fate, but it will long live in our minds, for have we not hundreds of human beings whom their death rendered desolate and lonely, to remind us “ that such things were!” Yes! in the crowds that fill our asylums we have enduring monuments of that awful visitation, and let us hope that the care and attention bestowed on these destitute creatures may call down the blessing of God upon this city, and its people, and turn away from it perhaps a more severe chastisement.

It is now better than 12 months, I believe, since there was established here by the active charity of a few benevolent individuals a institution called St Patrick's Asylum, having for its object the relief of orphans and other destitute persons. This very useful institution had latterly, from various causes, been permitted to fall almost to the ground, but now the increased wants of our people, together with the vast number of claimants depending on public charity, awoke the recollection of this almost forgotten asylum—application was made to the Superior of the Seminary for a large house adjoining St Patrick's Church, which happened to be in his possession.— The Sulpicians, ever munificent in their liberality, acceded to their request, so that now this most excellent charity is established on a much more extensive footing, and capable of maintaining a large number of those who would otherwise be left unprotected on the streets. This house is under the especial charge of the Grey nuns, three of whom are to reside there, in order to watch over the interests, temporal, of the inmates.

Another admirable institution which has grown out of the recent calamity is the St Ann's Asylum for the reception of young emigrant females. Of all the public charities in which Montreal abounds, this is one of the most valuable. In fact so apparent was the necessity for its establishment that even the attention of the executive authorities here (albeit, not very much on the alert where the wants of the emigrants are concerned) was suddenly awakened, as several of these destitute girls had been carried off *malgreux*, by the harpies who, like unto a certain ill-favoured personage, “ go about like roaring lions seeking whom he may devour.” Alas! can we wonder if many of them (which is not the case) voluntarily sought in haunts of vice and infamy the means of existence denied them elsewhere, and how honorable is it to our young country women that we have scarcely an instance on record here of one amongst them yielding to this sore temptation?— The fact is, on the contrary, that some of them, young and inexperienced as they are, have been taken into the establishment when almost starved with hunger, and with scarcely a rag to cover them, and yet pure and unsullied as when they left their homes in the land of their birth, protected by the

watchful care of those parents now sleeping in the grave. The Grey nuns also have this house under their maternal care and protection, two of them residing there permanently. Oh! well may the children of Ireland bless the name of that admirable institution, for its members have shown in their behalf during this time of trial and affliction, a zeal and a devotion perhaps unequalled, and yet the greater portion of these Sisters are of French origin. When will Irishmen learn to look on these good Canadians as their brethren, and holding out to them the right hand of fellowship, exclaim "We are Catholics—we worship at the same altars—we invoke the same holy names—you receive and shelter our poor, and sick, and destitute—let us then forget that our ancestors came from different countries—let us forget all our old animosity, and dwell together in peace and friendship."

It is extremely gratifying to a Catholic to travel through Lower Canada, especially if he have come from the States. Throughout the entire state of Vermont the temples in which God is worshipped, are scarcely worthy of the name of churches, consisting generally (nay almost universally) of painted wood, surmounted merely by a weathercock.—But having once crossed the St. Lawrence, truly does "a change come o'er the spirit of your dream," for then every object reminds you that you are in a christian land. On all sides you behold the emblems of man's salvation rising proudly in the air. From the line which separates the two Canadas to the shores of the gulf of St Lawrence the traveller beholds every few miles a handsome stone edifice with the Holy Cross towering above, many of these little temples fitted up in the most tasteful manner, even in parishes where the poverty of the inhabitants is the most apparent. But so it is, with Catholics (especially here in Canada) religion is the principal thing—one can see that they consider it, indeed, "the one thing needful," and that they deem the adornment of God's holy house more important far than that of their own dwellings.

Many of your American tourists on their return from Canada think fit to publish long letters on the unhappy moral condition of the Canadians, whom they are fond of designating "priest ridden"—and "blindly infatuated," &c. These gentlemen without understanding a word of the language, or even advancing into the interior of the country, venture to pronounce condemnation against a people of whom they know nothing. Now, it must be confessed that as far as making money goes, the Americans are far in advance of our people here, but so it was even in the Apostolic times, for was it not then the case, as now, "that the children of this world were wiser in their generation than the children of light?"—in the United States education is assuredly attended to, but not religious education

—every sort of information is carefully given to children that may fit them to pass through the world with credit to themselves and those who are connected with them; but in Canada religious instruction is the most sedulously cared for, under the impression (and who dares say it is a wrong one?)—that the things of this world are vain and fleeting, and that the greatest blessing they can bestow on their children is a knowledge of their duty as Christians—as heirs of immortality. Let these maligners of the French Canadians travel through the entire province of Lower Canada, and they will find a people of pure and simple minds, amongst whom the domestic and social affections are in the fullest existence. Unambitious they are, and home loving. It is true, but honest, charitable, and above all religious, they must be acknowledged. Truly do these poor Canadians "seek first the kingdom of Heaven and its righteousness," and in this they act well and wisely. It is almost incredible that so lately as last spring a subscription was set on foot by *pious seculars* for the avowed purpose of instituting a mission for the conversion of the benighted Canadians, who, poor souls, were sunk in the darkness of idolatry beneath the curse of priestcraft, and so forth? Truly if they succeeded, it would be converting this people from light to darkness—from the paths of holiness and peace to those of error and infidelity, nay vice.

Remain, Mr. Editor, very truly, &c.,

HIBERNICA.

CATHOLIC DEMONSTRATION IN FAVOUR OF POPE PIUS.

Last Monday night a public meeting of the Roman Catholic inhabitants of the City of London was held at the Albion, Aldersgate street, for the purpose of assisting Pope Pius IX., with their purse and sympathy in his struggle in the cause of national and religious freedom. The Revd John Moore was called to the chair, The Revd Mr. Kelly moved the first resolution, which in substance stated that Pope Pius IX., has won for himself the admiration and esteem of every lover of rational liberty, by the comprehensiveness of his policy, the practical wisdom of his views, and the general impulse he has given to social, civil, and national amelioration. The resolution was seconded by Dr Dempsey, and carried unanimously.—The next resolution, proposed by the Revd Mr. Byne, declared that while they were ready to receive with submission, respect and reverence, any spiritual ruler sent them by the Holy See, well knowing the special guidance given it from above, still the appointment of the illustrious Bishop Wiseman to the ecclesiastical government of the London vicariate at this particular crisis of the Catholic Church of England, is so peculiarly gra-

tifying to their feelings and conviction, that they could not help thus publicly expressing their gratitude and thanks to the holy father for his prompt and auspicious appointment. Mr. Orpwood seconded the motion, which passed. The third resolution, expressed their congratulation at the efforts of his Holiness Pope Pius IX., in repelling the unjust aggressions of Austria, but they could not conceal from themselves the fact that those noble efforts had considerably added to the embarrassments of the Papal Treasury, and therefore they called upon the Catholics of the world to unite with them in their sympathy and pecuniary contributions in freeing the holy see. In accordance with those views a subscription was entered into, the Revd. William Kelly, of Virginia-street, being appointed treasurer. It was also arranged that he and the rev. chairman should forward the same, accompanied with an address expressive of their love and undying attachment to Pope Pius. Thanks having been voted to the chairman the meeting separated.—*Morning Chronicle.*

SUBSCRIPTIONS FOR THE POPE—PETER PENCE.

The *Correspondant* of the 10th inst, under this head, gives at full the Mandement of the Archbishop of Paris; announces the adoption of that Mandement by the Bishop of Orleans; and proceeds thus:—"Although, indeed, these proofs of a zeal with which we sympathize with all our souls, may fail, at the present moment, to find a greater number of imitators, we nevertheless perceive in that zeal the precious symptoms of a sentiment which is beginning to stir up in the consciences of Catholics. That eminent orator, who has recently risen up on the side of Catholic England, Mr. Lucas, at a meeting of the association of St. Thomas of Canterbury, in Westminster, on a very similar question, excited the opposition of some Protestants in his auditory. The assembly appeared to be animated with one unanimous sentiment, and the name of Pious IX. produced upon it that irresistible attraction which has for some time been manifested in all the public meetings in Brussels as well as in London, and even at our Reform banquets. Mr. Lucas carried away by the course of his own thoughts, and perhaps forgetting that the meeting he was addressing was not exclusively Catholic, began to speak with admiration of the ancient tribute paid by England to the Holy See, and known under the name of "Peter-pence," and he expressed a hope that he might see the custom revived in a way conformable to the spirit of the age, and in proportion to the progress of unity among the people of Great Britain. This was to touch a sore place even older more than three hundred years. In-

deed, in those times, when the Faith was most vivid, the temporal Powers could never bring in—to play a machine more powerful in detaching the people from the Holy See than when they spoke of the avarice of the Romans, and of the exactions laid by the Sovereign Pontiffs on the Catholic world. In our day such gross deceptions would not find men credulous enough to believe them. The admirable use which the Holy See makes of the resources at its disposal is now well known: and it appears to us, indeed, a shame that Pius IX should be left in a state of financial embarrassment. Mr. Lucas is right; England will return to "Peter-pence," which is already represented by the obolus given to the Propagation of the Faith; and "Peter-pence" will become a voluntary law for the Catholic world.—*Correspondent of the Tablet.*

ARRIVAL OF THE GREAT ANGELUS BELL FOR ST. MARY'S CHURCH, POPE'S-QUAY.—We have the pleasure to announce the arrival this morning of a splendid bell for the Dominican Church on Pope's-quay, where it is intended by the zealous and estimable Clergyman of the establishment, to erect for its reception a handsome camparella or belfry, from the turrets of which it will, besides on other occasions of devotional purposes, be used for the first time in Cork since the Reformation, to strike the solemn peal of the "Angelus" daily, as in all Catholic countries. It will toll the Ave Marias at 6 A. M., 12 noon, and 6 P. M., thus marking the hours of prayer, a practice which was long suppressed in Ireland by the enactment of the Penal Laws in Catholic places of Worship. A meeting will be held to-morrow in the church after last Mass, to make arrangements for the erection of a suitable tower, and we are confident that the expenses incurred for the purchase of the bell &c., will be promptly and liberally met, for the Catholic community of this city have already well attested that they need no entreaty to contribute to the proper completion and befitting adornments of the temples of religion. As a work of art, and a specimen of what Irish skill can produce, this bell may compare with any in the kingdom. It was cast by Murphy of Dublin, and obtained the first medal and certificate at the recent exhibition of specimens of Irish manufactures by the Royal Dublin society. It was selected to toll from the tower of St. James's Chapel, Dublin, on the late mournful occasion of the funeral of the Liberator. Its weight is over one ton, is cast to the note E, and gives a particularly rich and deep-toned peal. It is the only one of Irish manufacture, save the great bell of Mt. Mellary in the south of Ireland, and will, therefore, for many reasons, be prized by the

people of Cork. It bears the following inscription cast on it:—

"I to the church the living call,
And, to the grave I summon all."

UNITED STATES.

The event most interesting to us in our own country within the week, has been the consecration of Bishop Timon for the See of Buffalo. He brings with him from the spheres where heretofore he has been called to labor, the deep admiration and love of those who knew him; and the few days that he passed in this city sufficed to attach warmly and devotedly to him all those that had an opportunity of seeing him. On Wednesday last he took his departure, accompanied by the Right Rev. Bishop Hughes, for the field of his future arduous and trying labors, consoled with the thought that the office he now bears he has accepted by the submission of his own will to that of others.

The Rt. Rev Dr. Walsh, Bishop of Halifax, was present last Sunday and took part in the consecration. He left the city in company with the Bishops of New York and Buffalo.—*New York Freeman's Journal*.

We really sympathise with the anxiety of many Protestant journals in regard to the Catholic population of this country. Some time since we had a most impressive article in the columns of one of them, on the very practical impression as to whether "Romanists ought to be tolerated," and last week another puts the query, "What is to be done with the Romanists?" For our own part, we can tolerate anything but donkeyism in a thing on two legs—but we would advise our friends to keep their sympathy to themselves, for if we may judge from appearances they need it a great deal more than we do. As regards their toleration, we do not care a fig whether they tolerate us or not. Their power to do anything else is about as visionary as their theology; and as regards doing anything to help us, all we ask them is that they tell the truth, or at any rate never republish a lie after we have given a full, complete refutation. The last "Daniel come to judgement" alluded to recommends renewed energy, in distributing tracts, if they can find fools enough to pay for the cost of printing, but to require us to feed on their dead chaff is a little too much. If they want to do something noble and generous, let them publish an edition of the little Catholic Catechism, and begin by studying it themselves. It cannot do them any possible harm to read a little truth for once in their lives.—*Ibid*.

WHAT SHALL WE DO WITH THE PAPISTS?

We think too little of the great influx of Papists. They arrive in our country by thousands, and our

ports are crowded with them. A Missionary of the New York City Tract Society says, that upon exploring one block of houses, and that not the most populous in his ward, he found 6 families of colored Protestants, 7 families of white Protestants, and 334 families of Irish Catholics.

If, according to the usual calculation, there are 5 persons in each of these families, there are in this one block 1670 Papists, and only 65 Protestants. But Papists are spreading themselves through all our states: every day they form a large portion of our inland cities and villages; and they are careful, with as little delay as possible, to obtain the rights and privileges of citizenship. Some of them have come with the purpose of improving their condition by honest labor, and we bid them welcome; others have come for a different purpose, and there is danger of all of them being used by their priestly leaders in overturning our religious institutions, and establishing a religion more congenial with the despotism of Popery".—*New York Evangelist*.

Our readers will hardly believe that all this talk of the poor *Evangelist* is nothing but a money trap in favor of the Tract Society, which it appears is giving symptoms of decay, and has run considerably into debt. The article ends by soliciting help for it. If they find fools enough to preserve this organized vehicle of slander from the fate it merits, by giving their money to the calumniators of a large and important portion of their fellow-citizens, let them go on. We Catholics only pity the blindness of those who think by falsehood and misrepresentation to stop the onward progress of our holy religion. The more they print of their miserable libels, the greater will be the number of those who will return to the religion of their fathers, and when the *New York Evangelist* and the *New York City Tract Society*, and every other sectarian humbug in New York, will finally give up their craft as an unprofitable speculation, the comfort remaining for them will be this—that all they have "done with the Papists" was to forward their cause, and turn all liberal and enlightened American Christians in their favour.—*N. Y. Freeman's Journal*.

INDIAN MISSIONS.

We take the following extract from a letter to the *New York Herald*. The writer is evidently of Protestant education and sentiment, and fails of course in fairness of description on points where we know the facts of the case to be other than he represents . . . for the rest it may be read with interest:

LAPORTE, Lake Superior, Aug 21.

Two missionary establishments are located here, one of which is conducted under the auspices

of the "American Board," the other is Roman Catholic. They each have a comfortable church with spires and bells—that of the "Board Mission" appears to be frame, and stands on the main road near the shore, and may accommodate two hundred and fifty persons. The "Mission House" is also frame, and is a large building, capable of affording quarters for from fifty to one hundred persons, or possibly more, by a little crowding. The whole is under the charge of Messrs. Hull and Ely, whose New England origin is strongly marked by manners and dialect. This part of the establishment is located about half a mile from the church, and nearly midway from the old and new forts, and what is denominated the Middle Village or Middle Fort, it being the site of one of the stockades erected in former times by the original French Voyageurs or the Hudson's Bay Company. The Catholic church is conspicuously situated on elevated ground in rear of the Fur Company's establishment, and with its two spires presents an imposing appearance from the bay. It was built by the Rev. Mr. Baraga, at his own expense, which amounted to \$10,000, although constructed mainly of dressed logs. The interior is decorated in the usual manner of churches of that denomination, and presents a marked anomaly with objects for hundreds of miles around. The altar piece, so far as execution is concerned, is a very fair specimen of the art.

* * * * *

At every place where the missionary is found, the following points naturally suggest themselves: When was your mission established? How do you obtain the ear of the savage? What is your mode of instruction? What is your success?

Usually the Catholic missionaries are found to be more successful than any other, in the number and devotion of their converts; but the Protestants generally have succeeded in imparting to theirs a higher degree of mental improvement.

The success of the Catholics is not difficult to account for by the most ordinary of observers. A larger number of white Catholics have intermarried with the Indians than have the Protestants. The confidence of the Indian is more readily secured through that sort of influence than any other.*—The issue by such marriages is a certain gain; and the means to reach the ear of the relatives is rendered easy. Another is an appearance, on the part of the Catholic missionary, of a more full and complete devotion to the cause he propagates; by his incessant labor for others; his fearless exposure of his health in attending on the sick and dying; and his greater readiness to suffer privation at all times. An instance is related on Kewaiweua Point, of Father

* No doubt of it! Especially when the "other" is the unlawful concubinage that is such a crying evil of the Indian stations in the West.

Baraga, a man nearly sixty years of age, who devotes the entire income of a large property in France, as well as his personal services, to the cause in which he is engaged, and receives nothing, having, during the past winter, travelled on snow shoes from L'Anse to Copper Harbor, a distance of about fifty-seven miles, through an uninhabited region, for the mere purpose of baptising an infant that he learned was likely to die. Such evidences of devotion are not without influence on the observing Indian mind. The Catholic missionary, wherever he is, is at home—neither wife nor children are inconvenienced by his being benighted at an Indian lodge. He eats their homely fare with thankfulness, nor asks for anything better. He shares their mat for his bed, and gives thanks to his Redeemer that he is so well provided for. He does not absorb a full moiety of his available time by indulging in the gratifications of life; nor by attending to domestic duties; nor in the care of an increasing family; but by his simple, self sacrificing mode, having reached the heart of the savage, a submission to the requirements of the Romish church is not difficult to obtain. Doctrines taught by visible symbols are more readily comprehended by simple minded people, than ethical illustrations in whatever form they may be used. The style of worship also is more imposing and effective on the uninstructed mind, and infinitely more congenial to their own modes of worshipping *Kajee Munito*, than the more simple forms which Protestants have adopted.

The Catholics commenced regular operations at this place after the "American Board" had built their establishment; but have succeeded in obtaining a much larger number of adherents through the means just adverted to. Last Sabbath their church was filled to overflowing, as in all our large cities; several new members joined on the occasion, by lighting their candles from the perpetual fire of the altar; while the Protestant church was but moderately attended. The difference between the persons composing the two congregations was striking—those at the Protestant church appeared further advanced in civilisation, by dress and demeanour, and infinitely more intellectual. But not a full blooded Indian was observed among them; while quite a number was at the Catholic Church.

The Protestant mission was established in 1833. At first, religious instruction was primary, but the superstition of the savages induced them to withhold their children from the school, nor would they themselves receive any instruction. The plan was then modified so as to civilize first, by teaching the ordinary arts, comforts and wants of life, and to read in their own language as well as in English, where it can be done; and during this process to operate on their religious feelings by example, without ma-

king it a portion of school duty.* Recently, their success has been flattering; by this means they have been enabled to obtain the charge of several sons of chiefs of several bands.—*N. Y. Freeman's Journal.*

CONSECRATION OF BISHOP TIMON.

On Sunday last we had the pleasure of witnessing the interesting and joyful ceremony of the consecration of Bishop Timon for the new see of Buffalo.

The Rt. Rev. Bishop Hughes was consecrator, assisted by Rt. Rev. Bishop McClosky and Walsh. The Rt. Rev. Bishop Kenrick of Philadelphia preached the sermon on the occasion. A large number of the clergy were present in the sanctuary dressed in albs and chasubles. The Rt. Rev. Consecrator sang the mass assisted by the Rev. Mr. Loughlin as Deacon, the Rev. Dr. Cummings as Subdeacon, and the Rev. Bernard O'Reilly as Assistant Priest. The Rev. Fathers Bolanger and Thibault, S. J. were deacons of honor. The Rev. N. Bacon acted as master of ceremonies.

The various steps of the office as laid down in the Pontifical were observed with solemnity and decorum. The sermon of Bishop Kenrick was upon the nature of the Episcopal office.—After the mass was finished the newly consecrated Prelate was led through the Church by the Assistant Bishops, and gave his blessing to the kneeling people while the choir sang the *Te Deum*.

The limits of the new Diocese of Albany were incorrectly stated in the report of Bishop McCloskey into his See. The new Diocese of Albany on the north and east is included within the same boundaries as the State, it extends south to the 42nd degree of north latitude (the northern line of Pennsylvania continued through to Connecticut), and went to the eastern limits of the counties of Cayuga, Tompkins and Tioga.—*New York Freeman's Journal.*

LIVERPOOL.

ANOTHER FEVER VICTIM.—On Tuesday, September 28, another Priest fell a victim to the Irish plague in this town, the Rev. John Fielding Whitaker, of St. Joseph's Grosvenor street. It was only on the 2d of June last that he came among us, and he came, as he said at the time of his arrival, to find here his coffin. He was born at Edgbaston, near Birmingham, on the 10th of October, 1810. He took the Benedictine habit at Douay, but gave it up with the intention of becoming a physician. He pursued his studies for this end until he was on the point of obtaining his diploma, when his heart reverted to its former wish—that of devoting himself to the service of the Church.—He studied for some time at St. Sulpice, in Paris, and then went to Ushaw, where he was ordained, and sent on the mission in 1837. York, Bolton, Manchester, and Liverpool have successively experienced his zealous labors, in all which towns the congregations under his care dearly loved him as a father and highly respected him as a pastor. Though the Catholics of this town had felt but for a few months his untiring exertions for their spiritual benefit, the deep grief into which his death cast them tells more powerfully than any words with what feel-

* So! The Protestant missionaries finding their religion no go with the Indians, conclude that it is better to keep up their protest without any professed creed.

ings they had already began to regard him. He is the tenth Liverpool Priest who during the last few months has sacrificed his life in the discharge of the duties of his holy office. The hand of God has been heavy upon us—heavy indeed. Never before has Liverpool experienced so severe a scourge; half the Priests have died, and the people have fallen by thousands.—When will our merciful God, who strikes that he may heal, order the destroying Angel to sheath his sword, and spare His people? Fellow Catholics, send up your humble and pious prayers to the Throne of mercy, that the time of God's anger may pass away. The dire pestilence that has sent so many to their last account is a ... thank God, given, abated, but alas, many are still falling victims to it.—*Tablet.*

A TIMELY DISCOVERY.

The Jesuits have just escaped becoming the victims of a snare (an *guetapens*), or at least of finding themselves responsible for a mischief to which they were total strangers, and which would have entailed upon them, if not discovered, the most serious consequences. They have rented for some time the *Ruffinella*, an ancient villa of the Roman *Collegio* at Frascati, at present belonging to the dowager Queen of Sardinia. The Rev. Procurator of the Roman *Collegio*, being informed that in the copeswood growing on a portion of the premises attached to the holding a manufacture of gunpowder had been established, was fortunate enough to discover it. He immediately requested the standard-bearer of Frascati and prince *Aldebrandino* to repair to the place; the existence of the clandestine factory was proved, and the Governor of Rome was made aware of it. But if the mine had exploded, what a fine text there would have been for malevolence! Doubtless they would not fail to say that the Rev. Fathers were privately manufacturing powder, and meditated some *liberticide* conspiracy. Who does not remember the time when the citizens of Paris firmly believed; and as imperturbably repeated, that the novices of *Montrouge* occupied their leisure hours in ball-practice, to fit them for shooting the people!—*Correspondent of L'uni de la Religion.*

FERRARA.

Of course the chief Italian interest turns to this point. Last week we were assured that the evacuation of Ferrara would take place on the 30th ult.; then that the 3d inst was the day fixed. However, the news which we receive from Ferrara to the 4th, states that the Austrians occupied the town at that date, so that there is no truth in the report that they evacuated the place on the 3d. The Municipal Council of Ferrara has voted \$5,000 for the purchase of muskets for the Civic Guard. Letters of the same date to several Journals confirm this statement.—The *Spencer Gazette* of the 7th has the following from Italy:—“The negotiations between the Cabinets of Vienna and Rome, under the friendly mediation of the Prussian Minister to the Pontifical Court, on the subject of the military occupation of Ferrara, have not been crowned with success, as had been expected. Prince Metternich, indeed, is inclined to conciliation and the évacuation of Ferrara, but Field Marshal Count de Radetzki and the Aulic Council of War, who alone have the direction of the Austrian troops in Italy, have not declared themselves in favour of such a solution. They fear that if the Pontifical Government should, as proposed, garrison the town of Ferrara with Swiss Troops, there might in the present state of

things be unpleasant collisions between them and the Austrian troops in the citadel."

ITALY.

The *London Times*, in a very able article, one of powerful encouragement to the Pope and the party of enlightenment in Italy, gives the following statistics:—

"The population of the different states of the Italian peninsula is stated at the following amount:—

Kingdom of the two Sicilies	8,000,000
Dominions of the House of Savoy [including Sardinia]	5,000,000
Papal States	2,700,000
Tuscany and Lucca	1,700,000
Parma	500,000
Modena	400,000
Lombardo-Venetian Kingdom [Austrian]	4,700,000

Total 23,000,000

"Of this population, which is nearly equal to that of the United Kingdom, 18,000,000 are governed by Italian princes, and of these 10,000,000 may be classed under the Governments now actively engaged in promoting liberal reforms, and in combining for the common safety of their dominions. We need not add that the country which they inhabit unites every element of national prosperity—immense and magnificent cities, an extensive coast, a fertile soil, a people zealous, docile and industrious; for what but a wise and vigorous political organization is needed to complete their sum of earthly advantages?—That work they must accomplish for themselves; and as long as they advance with firmness and moderation, they have little to fear from the disappointed policy of their ancient adversary."

The *German Journal* of Brussels contains the following military statistics relative to Italy:—"The military force of the Roman States is composed of 14,600 Swiss and Carabiniers, of whom 1,351 are cavalry. The reserve amounts to 18,000 men. Ammunition and Stores are deficient, but the King of Sardinia is well supplied with them. The arsenal of Turin contains more than 400,000 muskets, and the citadel of Alessandria more than 300 pieces of heavy artillery, and Genoa about 200 pieces.—Sardinia numbers 51,000 infantry, 6,000 cavalry, and a reserve of 85,000 men. Sardinia possesses, moreover, 4 ships of the line, 5 frigates, and 60 small vessels. Should Austria interfere in Italy, she would have to maintain tranquillity in Austrian Lombardy, and to protect herself from a flank attack on the side of Sardinia, and from Switzerland in the rear."

PORTUGAL.

The present state of Portugal is fearful; and the responsibility of all who have been parties in bringing about such a state of things as that which now exists there. We have only space for one specimen of every-day life in the remote parts of Portugal. It is from a letter to the *Daily News*:

"From all parts of the country there are accounts teeming with horrors. Greater atrocities were never perpetrated even in the Spanish war of extermination against the French, the sufferers being a disarmed people, handed over to the but-

cher-leaders by whom Donna Maria, court and dynasty are solely upheld and supported. The last event of this kind is from Vidigueira, and the exact facts of this particular case are simply as follow: The Parish Priest of the place obnoxious to the Government authorities, from being liberal in politics, was watched for upon an evening when leaving the house of two ladies, of the name of Carneiro. So soon as he was in the street he was attacked by the patrol, cruelly stabbed, and finally shot through the head. The women of the house raised shrieks for succour, and, after a few more bayonet thrusts, the monsters quietly took their departure. In about half-an-hour the "administrador" of the district made his appearance before the house, accompanied also by a detachment of the patrol. On inquiring who had killed the deceased, the ladies from the balcony exclaimed it was the patrol. "Oh! it was the patrol, was it?" retorted the administrador. "Then take that, and that," said one of the men with him, and at the same time discharged his double-barrelled fusil at the ladies. Both were shot dead, and a servant woman grievously wounded. This is a mere sample of every-day life, as passing at this present time in every village and town at all removed from Lisbon. The administrador still holds his appointment, and so far from it affecting either his person or his life, the act is only likely to lead to his removal to a scene where he will have more scope for his powers, and where he may be compensated by his promotion."

BIRTHS RECORDED,

AT ST. MARY'S.

November 6,	Mrs Morrissey of a daughter
— 6,	— Mahon of a daughter
— 8,	— Kenny of a daughter
— 9,	— Malony of a son
— 10,	— Burke of a son
— 10,	— Griffin of a son
— 10,	— McGinnis of a son
— 10,	— Hays of a son.

MARRIAGES RECORDED,

AT ST. MARY'S.

November 2—Dennis Donohoe to Catherine Carroll. 2—Michael Grammon to Bridget Walsh. 8—Mathew White to Maria Kearl. 11—John Collins to Margaret Cox.

INTERMENTS.

AT THE CEMETERY OF THE HOLY CROSS

November 9—Mary Jane, daughter of John and Mary Reddy, aged 1 year and 8 months. 10—Charles O'Brien, native of Tyrone, Ireland, aged 56 years; Ellen, wife of John Casey, native of Tipperary, Ireland, aged 72 years. 11—William Jordan, son of the late Michael Jordan, aged 9 years.

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