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

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

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

AND I SHALL GIVE TO THEE THE KEYS OF THE KINGDOM OF HEAVEN. AND whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth shall be loosed also in heaven.—S. Matthew xvi. 15—19.



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

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

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

Calendar.

- SEPTEMBER 23—Sunday—XVII aft Pent 4th Sept St Linus P M d com of St Thecla V M.
- " 24—Monday—Fens' B V Mary de Mercedes g d.
- " 25—Tuesday—SS Eustachius & Co Min doub
- " 26—Wednesday—St Eusebius P C d com of SS Cyprian & Co Min
- " 27—Thursday—SS Cosmas and Damian Min sem
- " 28—Friday—St. Wenceslaus King M sem.
- " 29—Saturday—Dedication of St. Michael Archangel d 2 cl.

IRISH MANUSCRIPTS.

INTERESTING DISCOVERIES.

Mr. Curry, the eminent Irish Scholar, we perceive by the Dublin papers, is in London, whither he proceeded for the purpose of being examined before a Committee of the House of Commons on Public Libraries. He has, it appears, given the Committee some very valuable information in relation to the state of the libraries in Dublin and the Provincial Towns of Ireland, so far as Irish MSS. is concerned, more especially those "valuable treasures of the ancient Irish language, preserved in Trinity College and the Royal Irish Academy."

But in this, we are informed, was accomplished only one of the objects of Mr. Curry's visit to London. We, says the "Dublin Irishman," trace him to the British Museum, where, upon the introduction of Dr. Petrie and the Rev. Dr. Todd, he was immediately placed in a position to commence researches, the important results of which are given below. It may easily be imagined with what avidity so ardent an explorer of ancient Irish lore went to work on the literary banquet placed before him. In a few days he had read over several hundred pages of those MSS. which are a scaled book to the learned men of the world, with the exception of some half dozen Irish scholars, if, indeed, so large a number as half a dozen: and he did not neglect, of course, to make copious notes as he went along. Mr. Curry examined, among many others, the following important MSS.—

1. A copious glossary of ancient Irish words, of the greatest value for understanding the detail and working of the Brehon laws.
2. An ancient account of the first battle of Moytura, between the Furbolgs, Tuath-de-Dannan, &c., an exceedingly curious and valuable tract.
3. An ancient and very curious tract on the Psalms of David, explaining their original arrangement, and subsequent modification, &c.
4. Twenty-eight pages of the Annals of Kilronan, or rather of Trinity Island, in Lough Kay, which have been missing since the time of Sir James Ware, from an original book now in Trinity College.
5. A hundred folio pages of the original Compilation or Collection of the Four Masters.
6. A volume in vellum of the Lives of Irish saints, among which is included that of Saint Gregory the Great. This must have been a prize of the greatest value to Mr. Curry, with whom it has been long a favourite opinion that that illustrious pontiff was the son of Irish parents; and we understand that he has found in this singular and unique MS. abundant proof to satisfy him that his belief was well

7. The Tripartite Life of St. Patrick, a vellum MS written in 1477. There have been two leaves of this tract cut out, only one of them we believe of any importance; but, with this exception, it is the most curious and valuable addition made to our antiquarian treasures within our memory. We understand that it will throw important light on the *Falire Aenguis*, or Hierology of Angus the the Culdee; and that many of the proper names which were so metamorphosed by Colgan in his Latin version of the Tripartite Life, as to be doubtful or unintelligible, will now be clearly understood. This important MS. along with many others, was sold several years since to the British Museum by Mr Hardiman, who was not then aware of its real value. At that time our ancient literary remains too frequently found their way across the Channel, and we must not blame the distinguished antiquary and historian of Galway for following an example then so general. We know that the private libraries of the Duke of Buckingham and Sir Thomas Philips were enriched with Irish literary treasures by the Rev Chas. O'Connor and Sir William Betham, and the repositories of the British Museum have, at all events, the advantage of being open to the public.

Some of the MSS. which we have enumerated above, were known to Dr Todd, the Rev Mr Graves, and Mr O'Donovan, but the fragments of Annals and the Tripartite Life have now been identified for the first time, and as Mr Curry is engaged in making a catalogue of the Irish MSS. in the British Museum, for the trustees, we may expect to hear further discoveries. It was at the suggestion, we understand, of Viscount Adare that Sir Frederick Madden resolved to take advantage of Mr Curry's presence in London to get the catalogue compiled, and it is but justice to that noble Lord to add, that he loses no opportunity of promoting Irish antiquarian knowledge, and the interests of our national literature generally. We should also mention that Mr George Alexander Hamilton has exhibited exceeding great kindness to the Irish scholar in the present instance, and afforded all the assistance in his power in promoting the interesting objects upon which Mr. Curry is engaged.—*Truth Teller.*

FILIPPO NERI AND THE STUDENT.

A story is told of a good and pious old man whom the Church has enrolled among her saints on account of his great holiness. He was living in one of the Italian Universities, when a young man whom he had known as a boy, ran up to him with a face full of delight, and told him that what he had long been wishing above all the things in the world, was at length fulfilled—his parents having just given him leave to study law; and thereupon he had come to the law school at his university on account of his great fame, and meant to spare no pains or labor in getting through his studies as quickly and well as possible. In this way he ran on for a long time; and when at last he came to a stop, the holy man, who had been listening to him with great patience and kindness, said:

"Well, and when you have got through your course of studies, what do you mean to do then?"
"Then I shall take my doctor's degree," answered the young man.
"And then?" asked Filippo Neri again.
"And then," continued the youth, "I shall have a number of difficult and knotty cases to

"And then?" repeated the holy man.
"And then," replied the youth, "why, then there can't be a question; I shall be promoted to some high office or other: besides, I shall make money and grow rich."
"And then?" repeated Filippo.
"And then," pursued the young lawyer, "and then I shall live comfortably and honorably, in wealth and dignity, and shall be able to look forward quietly to a happy old age."
"And then?" "And then," said the youth, "then I shall die."
Here Filippo lifted up his voice, and again asked, "And then!" Whereupon the young man made no answer, but cast down his eyes and went away. The last *And then?* had pierced like a flash of lightning into his soul, and he could not get clear of it. Soon after, he forsook the study of law, and gave himself up to the ministry of Christ, and spent the remainder of his days in goodly words and works.

The question which St. Filippo Neri put to the young lawyer, is one which we should put frequently to ourselves. When we have done all that we are doing, all that we aim at doing, all that we dream of doing, even supposing that all our dreams are accomplished, that every wish of the heart is fulfilled, still we may ask, what will we do then? Whenever we cast our thoughts forward, never let them stop this side of the grave; but when we have followed ourselves thither, and have seen ourselves laid therein, still ask ourselves the searching question, AND WHAT THEN?

VISITATION.—Seventy-seven persons were confirmed in the Church of St. Peter, Reading, on Sunday, 12th inst.

Thirteen persons were confirmed in the Church of St. Henry, in Massillum township, Berks county, on Monday, 13th inst.

Sixty persons were confirmed in the Church of the Holy Sacrament, in Washington township, Berks county, on the Feast of the Assumption. This Church is popularly known by the name of Goshenhopen, the name of the township to which it originally belonged. It was built in 1741, by Rev Theodore Snyder, S. J. The original Church now serves as a Sanctuary for the new Church, erected by Rev Boniface Carvin, S. J., who died in 1837. The children advanced through the Church into the Sanctuary, in regular procession, carrying banners of the Blessed Virgin and of St. Joseph. They knelt in regular order at each side, and received confirmation with great piety. The German language, in a corrupt way, is spoken in the congregation; which, although it consists chiefly of persons born in the neighborhood, contains but few who speak English. Rev Augustus Bally, S. J., is in charge of this church and mission, as also of Massillum, which he visits monthly.—*Cath. Herald.*

ITALY—ROME

STATE OF ROME—We make the following quotations from the correspondent of the *Times* of course without accepting the spirit in which the writer uses his facts:—"Rome, August 17.—Though no direct hostility exists between the French diplomatists and Pius IX., matters are very far from being arranged. The Pope, I am told, positively refuses to recognise as his soldiers all who have borne arms against him; on the other hand, the French have reorganised all who were willing to continue in the army. The three Cardinals at the head of the Government have declined to receive the Roman officers; so what is to become of the

jected to a thorough military training. The Pope seems anxious to yield to the wishes of the people in secularising, as far as he ventures, the Government of the country. Out of ten *delegati* of the provinces there is only one Ecclesiastic, and two in the Commission of Inquiry into the acts of the late Government, which consists of eleven members. On the other hand, everything is in a most unsettled state, and I see no chance of improvement unless the Pope comes forward with a clear and plain statement of the policy he intends to pursue. The notes issued by the Republic, notwithstanding the reduction in value of 35 per cent., are looked upon with the greatest disgust, and are only to be converted into specie at a loss of from 30 to 40 per cent. The price of everything has risen in the same proportion, unless some remedy be forthwith adopted, the distress among the poor people will be very great.—August 18.—The commission charged with the re-organisation of the *Beneficenza*, the institution for supplying work to all applicants, has just published its programme. 4,000 or 5,000 men are at present employed who are to be formed into gangs and companies commanded by corporals and sergeants chosen from the workmen. Their labour are confined to excavations, earthworks, and street-sweeping, and are to be paid for by the piece. It is to be hoped by these means that habits of industry may be introduced, for at present I defy you to find such a set of lazy vagabonds any where. The rascals lately used to throw out scouts to warn them of the approach of the French inspector, and all the time he was in sight pretended to labour most extravagantly. The Commission further state their intention of establishing a poorhouse for all who are unable to work, thus putting an end to the interminable street-begging in our city. Filippo Capanna, an inspector of police under the Republic, has just been condemned to hard labour for life by court-martial, for having committed pillage and devastations by night in inhabited houses, and, being armed and accompanied by several persons, having threatened the lives of the lodgers. The harvest this year has been most abundant, so that if confidence will only return we may hope to escape from many of the evils which threatened us."

The *Piedmontese Gazette* states from Rome, Aug. 16, that on the preceding day, being the festival of the Assumption, and the birthday of the Emperor Napoleon, General Oudinot held a grand review on the banks of the Tiber. The French troops present consisted of twenty battalions of infantry, one of the engineer corps, six batteries of artillery, and six squadrons of cavalry. The Roman troops were represented by two regiments of infantry, one battery of artillery, and a regiment of cavalry.

CAPITULATION OF VENICE.—The *Venice Gazette* publishes in its official part the *pro-verbal* of the capitulation of Venice, which took place on the 22d ult. in the presence of General Gorzkowski, Baron Hess on the part of Austria, and three commissioners on the part of Venice. The surrender takes place on the terms of the proclamation of Radetzky, recently published—that is, unconditional surrender. The officers who fought against Austria will be allowed to leave Venice, as well as all foreign soldiers of whatever rank they may be, and certain civic functionaries and persons of whom a list was to be furnished by the Austrian General-in-Chief. The paper money of Venice is to be reduced to one-half of its nominal value, and will only have to

fort of the Lido; two regiments to be dissolved, Chioggia, Muzano, &c., to be occupied by Austrian troops.

The *Risorgimento* of Turin has the following from Florence, 20th inst, concerning the prohibition of the funeral ceremony in memory of Charles Albert:—"A subscription has been opened here for a funeral ceremony to be celebrated to the memory of the late Charles Albert, and permission had been applied for to Government for the purpose. The permission was delayed for some time, but was granted at last, and the ceremony was to take place in the Church of Santa Croce. Half the inhabitants of Florence intend to be present, notwithstanding the ceremony was to be restricted within the limits of the greatest simplicity. There was to be a simple inscription over the door as follows:—"To Charles Albert the Magnanimous," then the arms of Savoy over the cenotaph, nothing else. General d'Aspre even published an order of the day to his troops inviting the Austrian officers to assist at the ceremony. It so happened, however, that the Sardinian Ambassador, Villamarina, neglected an invitation to a great festival given by General d'Aspre in honour of the anniversary of the Emperor of Austria's accession to the Throne. General d'Aspre took offence at this, hastened to the Minister, and insisted on the funeral service for Charles Albert being suspended, which was accordingly done at the eleventh hour. Villamarina, it is said, incensed at such an insult, has written to his Government for authorisation to celebrate a funeral ceremony in the name of the Sardinian Embassy. The Tuscan Government has extended its prohibition to Pisa, Lucca, and all other principal towns."

THE SISTERS OF CHARITY.

We are pleased to notice, that while clergymen and physicians have been praised for their devotion to the sick during the recent prevalence of cholera in St. Louis, one or two papers have shown a disposition to accord some merit to that sublime society, the Sisters of Charity.

The St. Louis Reveille has the following notice of their heroic deeds:—

Another society, whose entire and noble exertions during the time of distress and death, have elicited the admiration of every class, we have not yet mentioned—the "Sisters of Charity." We had often thought of the institution as one which under many circumstances would prove of much service, but we had not fairly measured the extent of the good of which it is capable, nor had the remotest conception of the spirit with which its members fostered and carried out its principles. With no worldly inducement; unconnected by ties of blood, relationship, or even religion, to those they assisted; prompted, in fact, only by what they are considered the duty which one human being owes to another, they were out day and night, on missions of benevolence, endangering their health, regardless even of their own lives. We met them ourselves, on errands of charity, several times during the epidemic. Once, (we particularly remember) at one of our principal hotels, where a gentleman was about to die, with only the servants of the house to attend him; another time at a miserable, ill-conditioned house in Sheppard's grave yard, and again at the quarantine ground. High and low have experienced their kindness, and we hear no one speak of them but in terms of admiration. The principal and final object of their institution is charity, and this, so far as our opportunities will allow us to judge, they certainly carry out with unexampled nobleness.

The above calls to mind many similar acknowledgements which the conduct of those devoted women elicited from the press, the corporation of many of our cities, and various public bodies in 1832. In Baltimore and Philadelphia, they were called upon by the municipal authorities to take charge of the sick in the hospitals, alms-houses, prisons, &c., where it was very difficult if not utterly impossible to secure any other assistance. Theirs is the "soft tone" and the "soundless tread," and their self-sacrificing devotion to the comfort of the unfortunate victims of the pestilence drew forth the blessing of all who had the good fortune to be under their care, and expressions of admiration from all who witnessed their labors. They in truth seemed to be as Carlyle said—"the only creatures whom dastard terror had not driven mad," they descended fearless into all gulfs and bedlams, watched over the pillow of the dying, with help, with counsel, and hope, shone as luminous fixed stars when all else had gone out in chaotic night: honor to them!"

When the cholera abated in the larger cities, the sisters were withdrawn from the public institution by their superiors, and the city councils of Baltimore and Philadelphia adopted a series of resolutions highly complimentary in their character, and which were made made matter of record as a "permanent testimony" of their obligations to the devotedness, christian kindness, and benevolence of the sisters. The mayor also addressed a letter to the chaplain of the institution, from which we extract a paragraph, and did our limits permit we could fill our paper for weeks with such testimonials from the records of the past.

"The duties assigned me, as mayor of the city of Baltimore, being concluded this day, I cannot return to the quietude of private life without acknowledging the obligation which the board of health and myself are under to you sir, for your persevering attention to our afflicted fellow citizens, and through you to those invaluable Sisters of Charity, whose benevolent conduct has been of such essential utility in alleviating the horrors incident to the fatal epidemic, which a short period since, raged in our city. But their attention to the sick was not the only service rendered by the Sisters of Charity: they voluntarily furnished clothing, at their own expense, to the destitute orphans of those who fell victims to the cholera; thus exhibiting the finest system of unostentatious charity that could have been devised."

In Philadelphia, the city councils tendered a service of plate, which of course could not be accepted by the Sisters, as the rules of the order forbids their receiving any reward. In their mission of mercy and benevolence they are prompted and sustained by that religion, which says that their God is love—"that the very vital spirit of their institution is charity."—*Springfield (Ill.) Daily Register.*

Forty-two Sisters of Charity have died of Cholera in Paris the present season: a third of them had attended the hospitals in 1832. The records of their last moments are as edifying and beautiful as those of their devotion and pious calling.—*Catholic Herald.*

(From the Catholic Herald).

PHILADELPHIA, August 21.

Mr. Editor:—Being on last Sunday, the 19th, out at Richmond, and walking along the Richmond street, I had the pleasure to see a beautiful procession of zealous Catholics who came from Philadelphia, moving in the best order through Richmond, to a new Cemetery, which the Right Rev. Bishop Kenrick was about to consecrate. They were Germans, of St. Peter's church, corner of Fifth and Franklin. Every one was startled, and would not believe his eyes, to see a religious procession of Catholics, with flying banners, coming unimpeded from a city where five years ago churches were burnt down, and Catholic blood abundantly spilt by a fanatical, infuriated mob. But true is here the poet's word—"tempora mutantur et nos mutamur cum illis." Thanks be to God, thanks to the enlightened spirit of American liberty, which drives away every day more and more the spectres of bigotry and fanaticism. I congratulate the citizens of Philadelphia, because I can now say, convinced by a fact, that true religious liberty reigns in our midst, in the midst of the city once called the Churchburners' City. Allow me, Mr. Editor, to give a short outline of the procession. At first, my attention was attracted by a beautiful banner, of the Immaculate Conception of the Blessed Virgin. Her, as their mother and protectress, were following thousands, beginning with the little ones, boys and girls, of the German free school: after them another banner, representing St. Aloysius, the patron of a society composed of young persons of both sexes, who followed, every one decorated with a large silver medal, on blue ribbon. Now I beheld a splendid banner, of red damask and gold embroidery, representing a picture of the Blessed Sacrament, with adoring cherubim. Then I saw different societies of St. Peter's church, a great many wearing the regalia of St. Peter's Society. After the men came different societies of women and a numberless multitude of the faithful. For a mile and a half the sidewalk was lined by the uninterrupted file of the procession. Our Irish Catholic brothers of Richmond greeted their German fellow-brothers in Christ, and accompanied them to the Cemetery, where the Right Rev. Bishop already waited for the arrival of the procession, assisted by several German and English Priests. After some pieces of a mourning music, adapted for the occasion, the imposing rites of the Church began. At the conclusion, a young German Priest ascended

the pulpit and delivered an eloquent sermon, to an auditory of about 5000 men. At the end, the whole congregation sang the beautiful hymn, Te Deum, in German. Happy they returned home, having performed a public act of Catholic faith, thankful to God, thankful to their venerated Bishop, thankful to their Priests, the fathers Redemptorists.

MERCATOR.

LORETTO SOCIETY.—This sisterhood is now, we are happy to learn, in a highly flourishing condition, with good prospects for the future. At the late retreat given at the Mother House of Loretta, there were eighty-one members of the community in attendance, including twenty novices. At the close of the retreat, the Bishop Coadjutor made such arrangements as seemed best calculated to promote the welfare of the Society. The total number of members in the community is about one hundred and fifty. They are distributed through six establishments in Kentucky and four in Missouri. Among the houses in Missouri, is one located among the Indians, which is doing well. Most of the members of the society are natives of Kentucky.—*Catholic Telegraph.*

On Thursday, August 9th, at Georgetown, the Most Rev. Archbishop conferred the sub-deaconship on Mr. Hippolyte de Neckere, nephew of the late distinguished Bishop of New Orleans, and on the two following days the same gentleman was successively promoted to the deaconship and priesthood.—*Cath. Magazine.*

The Cross;

HALIFAX, SATURDAY, SEPTEMBER 22

M. POWER, PRINTER.

ST. PATRICK'S.

The failure of the crops for three successive years, and the general stagnation of commerce throughout British North America have been severely felt in Halifax. It was we understand, in consequence of this depression of the times that the collection for our fine Church of St. Patrick has been discontinued for some months past. Anxious as the clergy were to complete an edifice so creditable to the Catholics of the City, they did not wish to urge the Faithful too much, at a season of general distress. For the same reason, although Two Convents have been established here this year, the public have not been called upon for a single dollar; and even the Bazaar for the opening of an Orphan Asylum which is so much required in our community, is deferred until the beginning of next year. It is well known that the Catholics of Halifax have distinguished themselves both at home and abroad for their generous and truly Catholic spirit. We believe that more money has been collected in this town by strangers for the last ten years than in any other city of America with the same number of inhabitants, and all this whilst the most generous sacrifices were made for domestic institutions. During this summer, in addition to the opening of the Convents, we have had a handsome spire erected on the Church of Our Lady of Sorrows, and the adjoining Cemetery has been considerably enlarged and beautified; the Church and presbytery at the Dutch Village have been plastered and very much improved; the Church of Prospect, the Church of Her-ring Cove, and of Ferguson's Cove, have made considerable progress and are in a fair way of completion at no distant day. The Catholics in these suburban districts have behaved most liberally, and have been generously assisted by their brethren in Halifax. At the Eastern Passage the Church has been decorated with a spire, and other ornaments, an altar has been erected and the interior is now being finished. Similar improvements are going on in the Church at Hammond's Plains, and the good Acadians of Chezzetcook are at this moment busily engaged in roofing in their new Church. All the above are in the immediate vicinity

of Halifax, and all are indebted more or less to the pious munificence of the Catholics of our city. After the great fires of Quebec and St. John's, Newfoundland, we sent a generous subscription to those cities. The Catholic rent, the O'Connell Tribute, the Repeal Fund, the Irish Relief Fund, the Famine Fund, and indeed every national Fund, as well as the Fund for the Propagation of the Faith have received constant and spirited remittances from the people of Halifax. Vast sums have been also collected here for several monasteries and Churches in Ireland, England and America. We have never known an instance where any stranger has been prevented by our Ecclesiastical authorities from collecting here, notwithstanding the many heavy domestic claims upon our resources. We must say with great respect that we have sometimes wondered at the unlimited freedom which is given to all who come to solicit our alms, whilst in other towns and cities at this side of the Atlantic such permission, no doubt for strong reasons, is sternly refused. We must, however, respect the conscientious reasons of the Bishop who has more than once proclaimed from the pulpit in answer to some objections on this score, that he does not believe he has any right to prohibit a Catholic who comes properly recommended by his spiritual superior from any part of the Church, to collect for religious purposes. We have dwelt particularly on this subject, because we wish to show that if there be a clear stage for foreign collectors in any portion of America, it certainly is in the City of Halifax, and that this is the more remarkable because the wants of the Church in the Diocese of Halifax are as numerous and pressing as in any part of the Catholic world. It gives the Catholics of this city quite enough to do, to maintain their existing Churches and Institutions. But, outside the city, in a large, scattered and poor Diocese, it is well known there are not more than two Districts able to give a competent support to one Clergyman, much less to build, ornament or repair their Churches. The Bishop who is now on his visitation will travel between two and three hundred miles from this, and during the whole way will find but one priest who can afford to give him a day's entertainment. Knowing these facts as we do, and many others which from motives of delicacy we forbear to mention, we cannot sufficiently express our indignant surprise at a flippant and calumnious attack on the exclusiveness of the charity of the Catholics of Halifax, which lately appeared in the columns of the Tablet from the pen of a restless, pestilent busy-body who has been boring the English and Irish public for some time past with his interminable Epistles, in which disjointed metaphors, crude theories, bombastic bunkum, transparent vanity, and lackadaysical sentimentality are jumbled together in the most broken English that it was ever our misfortune to read. We are astonished at the patience of our able contemporary the Tablet, and at the facility he has afforded to such unpledged writers for revealing their literary nakedness to an amused and delighted public. We are still more surprised that he should permit any respectable Catholic community to be thus wantonly traduced in his columns. This new competitor with Joseph Ady, in Epistolary celebrity, has it seems recently returned from Ireland after a three months sojourn in London*. He there corresponded with

* In a letter to the N. York Freeman just published he says: "You may perceive by the above date, that I am returned from the mighty metropolis. . . . Nearly three months, and my liberty was restrained by the mighty environs of London (mighty fine English!) Now and then I went out as far as where I could look upon in the distance the green fields, &c." The Editor must have been from home when such namby pamby found its way into the columns of any respectable Journal.

the Marquis of Landsdown and other notables, made himself exceedingly conspicuous, and incontinently distilled his linked sweetness through the columns of the Journals. Like many other aspirants of the same bold stamp, he made desperate efforts to write himself up, but we can assure him we felt for some time past that he succeeded only in writing himself down. He must have been sadly in want of a subject, or in a furious fit of the *cacathes scribendi* when he selected Halifax for his theme, a place of which he knows nothing. If we could with a due regard to public edification, inform our fellow-Catholics at a distance of the special and pressing reasons which induced us to insert the article to which he alludes, and to caution our readers against bogging *Impostors* who have done so much injury to religion in America, he might regret that he had not chosen some other subject for the display of his 'mighty' powers of sarcasm. We would beg to remind him that he is not responsible for the Orthodox teaching of the Catholics of Halifax. We have, thank God, both a Bishop and a Clergy here who are able to instruct us, and who do incessantly teach us the doctrines of our Church. Both by word and example have they taught us the true nature of Catholic charity. We are therefore neither 'congregational' nor exclusive in our alms: and we think that folks at a distance who can spend three months in London with its "continuous scene of bustle and noise," who "have often passed through the market districts at an early hour of the morning, and then saw how London is fed," who have seen the English fields "teeming forth rich produce" and performed many other 'mighty' deeds which none but their own trumpets could sufficiently blast into notice, might have found more congenial employment than abusing their humble brethren in Nova Scotia. We think an occasional glance at Lindley Murray, Blair's Essays, or some approved work on *English composition*, together with a frequent meditation on the salutary truths contained in the XX Chapter, first Book, of the Imitation of Christ, would be much more profitable than this sempiternous, grandiloquent and verbose emission of Epistles from the *Capra* of Lemster. As we live here in New Scotland the motto of the thistle should not be forgotten by those who assail us. If we are forced to return to this subject we will speak more openly. When we commenced the present article we intended to say a word on the collection for St. Patrick's Church which is now about to be renewed, as in consequence of the favourable appearance of the harvest, we have, thank God, a prospect of better times. So sacred a cause, however, does not require much recommendation from us. Nearly four thousand pounds have been already expended on the building and in the purchase of the ground. Where so much has been done, the rest is certain to be accomplished. The Catholics of Halifax will not suffer the beauteous Temple which has been raised to the glory of God under the invocation of the glorious Apostle of Ireland, to remain long unfinished.

CHEZZETCOOKE.

We are happy to learn that in the improvements which have been recently made in several Churches in the vicinity of Halifax, the very interesting settlement of Chezzetcooke is not forgotten. During the last and present week a considerable number of the parishioners have been engaged in the various works connected with the improvement of their Church. A very spacious transept and chancel have been added to the old Church of St. Anselm, and from the enthusiasm manifested by the faithful, we have reason to hope that before the severe weather sets in, the principal part of the work will be completed.

ed. The Bishop and the Rev. Mr. Phelan were three days last week in Chezzetcooke, and by their presence and exhortations gave a considerable impulse to the good work. The proceedings were inaugurated by a High mass, Sermon, Benediction of the most Holy Sacrament, &c. and on the Feast of the Exaltation of the Holy Cross the Relic of the True Cross which had been brought from Rome by the Bishop, for the Church at Chezzetcooke, was exposed for the veneration of the Faithful.

PETER PENCE.

Upwards of seventeen thousand dollars have been already received by His Grace, the Archbishop of Baltimore from various Dioceses in the U. States, for the temporal wants of our Holy Father Pius IX.

JOE MILLER BEATEN!

THE LATEST AND BEST JOKE FROM THE UNITED STATES.

James Gordon Bennett the pious and orthodox Editor of the N. York Herald, has called a Mass Meeting of the Catholics of New York to consider the state of Religion in that locality, and to teach that very ignorant and negligent pastor Archbishop Hughes, how he is to instruct his flock! If any Catholic Ladies should attend the proposed meeting, Bennett ought to request his friend, *Ned Bunline*, to address them. We have no doubt that Catholicity would gain immensely in the land of the stripes and stars, from the combined efforts of two such distinguished moral reformers. If *Ned* should speak before the ladies it is likely there will be again raised the "*Gruum* clamor" spoken of by Horace in the last satire of his second book.

TO CORRESPONDENTS.

Catholicus will find the subject to which he has called our attention noticed elsewhere. It was an impudent falsehood to assert that any one was prevented from collecting in this town for a Church in Philadelphia.

Verax. We must decline. As far as we know the Church of England is not attacking us at present, and we have no desire to commence an onslaught upon them. When provoked, we are always ready to defend ourselves, but we do not wish to become the aggressors. We would rather pray for the conversion of those whom we know to be in error. The manuscripts will be returned.

Curiosus.—The assertion in the New York Freeman respecting the superintendance of this Journal was a mere conjecture of the writer. We did not see it until a long time after it was published, and we did not then think it worth our while to contradict it. Moreover, the supposition of the *Freeman* was rather flattering to our poor abilities. If all unauthorized statements of this kind were to be contradicted by public men, they would have a busy time of it.

CHURCH OF EASTERN PASSAGE.—Subscription of Mr. Thomas Phelan—5s.

MARRIED.

MAY 28—Patrick Maher, to Mary Neville; John Aylwood to Ann Cullen; Thomas Delahanty to Catharine Dewire; Alexander Panel to Johanna Connell.

JUNE 5—Patrick Sullivan to Mary Kennedy. 6th—William McDonnell to Anne Riley. 7th—Patrick O'Connor to Mary McKenna. 11th—James McLeod to Eliza Ledwich. 15th, Patrick Neary to Mary Ann Cooper. 19th, Thomas Pyc, to Mary Shea; Thomas A. Cunningham to Margaret Barron. 25th, Patrick Gough to Joanna Bergin. 28th, Jeremiah Hennessy to Mary Anne O'Brien.

JULY 3—Michael Martin to Anne Hanigan. 8th, William Kelly to Ellen Callaghan. 9th, Timothy Carty to Mary Reid. 16th, John Reding to Anastasia Hayde. 23rd, Thomas McGuire to Ellen Shaw; John Barron to Jane Metzler.

AUGUST 6—John Leary to Eliza Brunt. 13th, Patrick Fitzpatrick to Deborah Kieser. 17th, William Layfield to Mary Anne Burke. SEPTEMBER 3—John Derime to Mary Anne McGarry. 4th, James Ryan to Anne Whelan. 5th, William Power to Joanna Day. 9th, Dennis Kennedy to Mary Fielding. 10th, Maurice Bowler to Catherine Kennedy. 12th, John Noel to Bridget Penault.

THE "NATION" NEWSPAPER.

The Habeas Corpus Suspension Act expired last night, and this morning, (September 1) was ushered in by the re-appearance of Mr. Gavan Duffy's journal, which was in active circulation before 8 o'clock. The number contains, it may be said, but one leading article, or, rather, essay, written by Mr. Duffy himself, and extending over nearly six columns of his paper. As a piece of composition, although its tone is cautious and even moderate, it does not lack the style of eloquence peculiar to the writer, and which found so many admirers among the young men of Ireland. Mr. Duffy has been making a tour in the provinces, and he seizes the occasion to draw a most harrowing picture of the joint effects of famine and extermination upon the peasantry of the south and west. Here is a sample of his pencilling:—

"No words printed in a newspaper or elsewhere will give any man who has not seen it a conception of the fallen condition of the west and the south. The famine and the landlords have actually created a new race in Ireland. I have seen on the streets of Galway crowds of creatures more debased than the Yahoos of Swift—creatures having only a distant and hideous resemblance to human beings. Gray-headed old men, whose idiot faces had hardened into a settled leer of mendicancy, simeous and semi-human; and women filthier and more frightful than the harpies, who, at the jingle of a coin on the pavement, swarmed in myriads from unseen places, struggling, screaming, shrieking for their prey, like some monstrous and unclean animals. In Westport the sight of the priest on the street gathered an entire pauper population, thick as a village market, swarming round him for relief. Beggar children, beggar adults, beggars in white hairs, girls with faces gray and shrivelled, the grave stamped upon them in a decree which could not be recalled; women with the more touching and tragical aspect of lingering shame and self-respect not yet effaced; and among these terrible realities, imposture shaking in pretended fits to add the last touch of horrible grotesqueness to the picture! I have seen these accursed sights, and they are burnt into my memory for ever."

ENGLISH TOURISTS IN THE SOUTH.

The *Tralee Chronicle* has the following:—"Never in its palmiest days have we seen so extraordinary—such a 'monster' crush of visitors as within the last week were whirled into Killarney. The preceding week exhibited the same state of things, judging from the coach-office books, and those immortal *souvenirs* of the Victoria and Kenmare Arms, in which the tourist finds so many inducements for chronicling his name, as well as his due appreciation of the 'creature comforts' on land and water, for which those establishments are so proverbial. From the 1st of August up to Thursday, when we left Killarney's very quiet Hibernian, in the New-street, the number of passengers from Killarney to meet the rail at Mallow, by Mr. O'Connor's coaches was 373.

numbers who came by them, and who returned, some *via* Glengariff and Bantry, others *via* the Shannon, are somewhere about 1,000; while it would be impossible for us to ascertain the number of those who came by private carriages and by Limerick. The majority of those visitors are English. The arrangements for pleasure excursions to Ireland entered into by the Great Southern and Western Railway Company and the London and Holyhead Company gave the first impulse to this movement. The Queen's visit, and we do not hesitate to say the manner in which her Gracious Majesty was received in Ireland—have given it a hundred fold impetus. All at the other side of the channel seem at length determined to see Ireland and the Irish with their own eyes, and, as a matter of course, Killarney, the brightest gem in the Irish casket. We have entered into frequent and familiar conversation with English gentlemen at the several hotels, and one hearty and generous feeling towards our "poor old country" was the prominent sentiment with each and all. It was under these circumstances that we rejoiced that Mr. McDonnell, chairman of the Great Southern and Western Railway Company, has declared that the moment their line shall have been completed to Cork, they will apply themselves to the finishing of the Killarney Junction. Nor is it less gratifying to us to state that Captain Wolf's report of Valencia Harbour—that great centre and heart, let us hope, of future intercourse between Kerry, the sister country, and the great continent of America—will be most favourable."

The correspondent of the Times, at Paris on the 5th instant, says:—Four young English women lately abjured Protestantism, and were admitted members of the Roman Catholic Church at Dinan. The *Dix Decembre* adds that the ceremony was most affecting.

THE PROPAGATION OF THE FAITH.

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

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

Paper Hangings and Borders.

THE Subscriber has received by the Brit. Mail a large assortment of **ROOM PAPER**, Window Blinds and Borders, of New Patterns and low Prices. JAMES DONOHOE

Controversy between Rev. Wm. Aherne,
R. C. C., and Rev. Mr. Rogers.

(Continued.)

Rev. Mr. Rogers and some other gentlemen were perceived to be in angry altercation with Mr Dillon.

Rev Mr Rogers said—I tell you you are not performing your duty if you allow these remarks to go on.

Mr Dillon I have no authority to interfere, Sir.

Mr McCarthy—We'll speak what we like, and no thanks to you (cheers).

The Rev Mr Bland said—You have no right to hinder Mr Rogers from speaking, and to allow the remarks that are being made.

Mr Dillon—Mr O'Sullivan's name is not mentioned in the informations and Mr. Aherne's and Mr Rogers's are

Rev Mr Bland—But you can stop him from proceeding in this way.

Mr Dillon—Has he not stopped, Sir?

Rev Mr Bland—But you allowed him to go on too long, Sir.

Mr Dillon—Really, Sir, I will not discuss the matter with you. I have my own duty to perform.

Rev Mr Bland—When you prevent one party from speaking, you should prevent the other.

Mr Dillon—I shall do my duty, Sir, as my discretion leads me.

Mr. Dillon and Mr. Leger then left the platform, and having Rev. Mr. Rogers in their custody allowed their way through the immense crowd, and tremendous crushing and jostling, accompanied with groans, hisses, and cries from some quarters of "down with him," "blood," and other acclamations of a like character.

A Voice—Good by, Rogers (cheers).

Another Voice—Rogers, the devil, will be soon carrying you off, that way (groans and laughter.)

Mr. Dillon, Mr. Leger and Rev. Mr. Rogers having at length disappeared, and some degree of quiet being restored,

Rev. Mr. O'Sullivan came forward and addressed the crowd. He said—I told you before that I deemed it due to myself and to my religion not to let you go without giving you a full explanation of the proceedings of this day. As I said before, Mr Rogers (renewed groaning and clamour) having thought proper to interfere with our parishioners who did not send for him, who did not write for him, whose friends neither sent for nor invited him, having thought proper to obtrude himself on the houses of my parishioners, my curate, Rev Mr Aherne (loud and prolonged cheering), thought proper one Sunday to speak to his parishioners, and tell them in case he should be repeating his visits that they should close the door upon him and keep him outside, and not to allow the poor people who were sick to run the risk of being frightened out of their lives as two or three of them were by the intrusion of Mr Rogers (yells). Mr. Rogers, having been informed of this advice, thinks proper to write a challenge, a written challenge, mark, and has it served upon Mr Aherne by the public bailiff of the parish, at the chapel gate, before the entire congregation at a time and at a place when, had they not been previously instructed to preserve the peace towards all men, he would have been torn into pieces and his four bones scattered about the parish, instead of exhibiting himself there as he is (a perfect storm of groans and yells here ensued).

A Voice—Maybe we'd pay them off for Dolly's-brae (renewed yells and groans).

Rev Mr O'Sullivan—That challenge was dated on the 5th of July. It appeared to be so ridiculous to think of bringing Aherne and Mr Rogers together to decide a matter of faith between the people here that I told Mr Aherne to take no notice of it. His bishop told him the very same, and it remained unanswered until the 15th of July—ten days after—and it was only replied to when Mr Rogers and the Rev Denis Mahony began to go about the parish taunting the unfortunate labourers who were working there from sunrise to sunset for sixpence a day (groans), and some of them obliged to work for fourpence a day, as Mr Mahony was obliged to acknowledge in the presence of the poor law guardians. Mr Rogers was brought here, I dare say, for the purpose, for you all know how very well before he came the Rev Mr Godfrey and myself stood (cries of hear and cheers). He was forty-five years rector

of this parish, and I think he was more respected and could command more influence than even I could myself, because he respected the people, and would not insult their faith or their religion, and if he were alive to-day I am sure his son would be minding his business instead of exhibiting himself as their chairman (cheers). I am sorry to say it, and I was sorry to see him obliged to lick the gutter and come here as bottle-holder to Mr Rogers to-day (loud groans). When the Rev Mr Longfield was here, had he and I ever an angry word—and were we not seen together distributing the meal to our parishioners of both creeds, without any regard for religion (cries of hear, hear, and cheers)? Had the Rev Mr Thomas and myself ever a fight of this sort (no, no)? Was it ever known that the Rev Mr. Gubbins, who preceded Mr Rogers, had any difference with me (no, no, and cheers)? He went to his own church and never interferred with others in their religion, and he lived in this parish commanding the respect of all (cheers). Was it ever heard that any other Protestant in this part of the country had any difference with his fellow-country men (no, no)? Is it not a notorious fact that if you were to go and search the whole nation from east to west you would find every Protestant in the country upon the most intimate terms with us, except that buck in his baggage of a castle in the west (tremendous yelling)—a man that you can recollect when he had scarcely a coat to his back, and that you often saw carrying a keeler to Glencairn, when he had a dairy there (clamour). He chooses to create dissension and strife and disagreement amongst us, and it is a very fortunate thing that the matter has terminated as it has done, because I feared all through that it would come to a worse end than fortunately it has come to. But, as I said before, you are all so well instructed to keep the peace, and so fully cognizant of the important duty upon you of keeping the peace, that no matter how insolent the little gorsoon (loud laughter) might be, no matter how abusive he might be, you would have heard him with patience, and despised him: (tremendous cheering). For in truth I don't blame Rogers or Godfrey or any one else who came here—they are only earning their penny, they are only doing the work which they are obliged to do—the work which that unfortunate hero in the west has set his heart upon, but in which he will never succeed (great cheering and waving of hats). Besides, as I said before—I am afraid I am too tedious (cries of no, no)—it was he who first began to crow and to make a noise, and clap his wings—by the law, boys, here are the police—they'll shoot us (tremendous laughter).

Here a party of twenty or thirty police, under command of Mr Leger sub-inspector, entered the field.

Rev Mr O'Sullivan—Three cheers for the police, boys (loud cheering). As I was saying, when we accepted their challenge we proposed that we should meet in the town of Kenmare, that the meeting should be held in the Court-house, where a certain number at both sides could be admitted by ticket—but they would not, it must be in the parish of Templemore, so we gratified them and accepted the challenge, and came to the parish of Templemore—

A Voice—And welcome, Sir—Cead mille failtha for you (cheers).

Rev Mr O'Sullivan—What did they do then—they sent Jack Fuller to swear an information that the peace would be broken, and that the castle would be pulled down and that the whole population would be annihilated—and to be sure Fuller did his business well—we'll get a copy of the information (cheers), and in consequence of that information in order to put a stop to the discussions, and to shrink from the truth, which we were anxious to preach to you (loud cheers), Mr. Dillon and Mr. Leger came here and arrested Mr. Aherne and Mr. Rogers (renewed cheers). Well, now, witty as they were, I outwitted them all (laughter). I got leave to come up on the platform, and I did not come without leave, and I had my eye round the corner, and the moment I saw the green coat and the what do you call 'em (laughter), the epaulettes, or shells, I believe that's the word; and the long sword, by the law I got afraid—and it's seldom with me (bursts of cheering). But however, I had my cock here and while the other cocks were making speeches and waiting for Mr. Leger, I gave my boy the wink, and off with him, and he'll be here by and by if you like it (renewed cheering). However perhaps it is better not, for the police officer has a certain duty to perform and no blame to the police officer for discharging that duty (hear, hear); but we would like to give

Father Aherne a dinner to-night and to drink his health and we would sooner have him there than in bridewell, where he might be if Mr. Leger happened to catch hold of him (laughter and cheers) I deem it necessary to enter into this matter because various versions will be given to it; but I declare, as I hope to see Him who is to judge us all, that is the real state of the fact. The whole thing up was got by themselves—it was they who swore the informations, and it was they who brought the police, after bringing you all from your business, where you ought to be saving your harvest, and thanking God Almighty for dispensing his blessings (loud cheers) I brought a string of our potatoes here to make beads for the parson to go to church with (laughter and cheers); and also to show him that as the potatoes are coming soup will be going (cheers). And now I beg and beseech of you as the meeting has terminated so peaceably, not to injure your triumph, because it is a triumph (cheers), and I am delighted that such true Catholic feeling should have been evinced—that the people have shown their attachment to their religion, for which their forefathers bled, and for which we would bleed again of necessary (vehement cheering). It is delightful to think that, notwithstanding the three years of famine we have gone through, we have so much fun in us still (laughter). It is a fine sample of our elasticity to see that though we have been sunk and overwhelmed over and over again, we still rise with buoyancy to the top (cheers). We must hope that we are at the commencement of brighter days for Ireland (confusion).

Here the rev gentleman's address was interrupted by a disturbance among the crowd, caused by the police endeavouring to take away the "soup" placard.

Rev Mr O'Sullivan—Don't stir now—I tell you not to stir; it is only taking the soup away from us they are, and it's no loss (continued clamour).

The police at last succeeded in arresting one rather unruly individual, and marching off with him in triumph, amid yelling and shouting. The clamour continued to be most furious.

Rev Mr O'Sullivan said—Perhaps it is better we should disperse at once and go home in peace (hear, hear). A great deal of good may be done for the remainder of the day, and in the name of God Almighty go home all of you after giving three cheers for old Ireland.

The cheers having been given, and three for Father Aherne added, the meeting began to disperse gradually, just as the rain, which had been threatening as the day grew on, commenced to descend rapidly.

After the field had been cleared, and nearly three quarters of an hour had elapsed, an immense concourse of people marched into the town, carrying an effigy of the Rev Mr Rogers, which they beat and trampled amid tremendous yelling, the bugle all the while sounding lustily at their head. The people then assembled outside the hotel door, filling the entire street with numbers, and cheering loudly for Father Aherne.

It may be well to state that in the mean time Reverend Mr. Rogers had been released from custody by Mr. Dillon, on his pledging his word of honour not to attend the meeting again that day. During the day the Rev. Mr. Aherne called on Mr. Dillon, and having given the same pledge, was allowed to depart.

NEW CHURCH IN NEW ORLEANS.—Preparations for the building of a new Catholic Church (Irish) have, we notice, been made on Marigny street, on a spacious lot, situate between Casacalvo and Greatmen streets. It is expected that the church will be completed by the commencement of the new year, and that Father Mathew should be, as we anticipate, visit us, will preach therein. Our Irish Catholic fellow citizens resident in the Third Municipality—numerous as they are, and fully aware, as they must be, of the necessity that exist for having a church of their own should aid to the uttermost such an undertaking. With their assistance, and in three months, a temple could be erected, sufficiently capacious, to accommodate a large congregation, wherein, on each returning Sabbath, they could hear religious discourses, exhortations, and sermons—not as now, be obliged to listen to prolix teaching in unknown tongues—German and French!—*Orleanian*.

ASSOCIATION

For the Propagation of the Faith,

Established in Halifax 22d January, 1843.

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

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

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

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

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

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

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

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

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

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

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

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

Young Ladies' Academy.

Under the direction of the Ladies of the Sacre Cœur.

Brookside, Halifax, Nova Scotia

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

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

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

The system pursued is strictly parental, and the mild influence of virtue is the guiding principle which enforces their regulations.—The terms, which are moderate, may be known on application to Madame Pzacoek, 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, 1840.