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THE CROSS.

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

Vol. 1. HALIFAX, FRIDAY, DECEMBER 1, 1843. No. 40.

Weekly Calendar.

- Decr. 3. Sunday I of Advent, and of the Ecclesiastical year.
4. Monday, S. Peter Chrysologus, Conf. and Doctor
5. S. Francis Xavier, Apostle of the Indies, and Patron of the Association for the Propagation of the Faith (from 3d inst.)
6. Wednesday, Fast, S. Nicholas, B. and Conf.
7. Thursday, Vigil of Concept. Fast. S. Ambrose, Bish. Conf. and Doct.
8. Friday, Fast, Conception of B. V. M. Holiday of Obligation.
9. Saturday, S. Eutichian, P. and Mart.

NOTE.—The Solemnization of Marriage is forbidden from the first Sunday in Advent until the Epiphany, (Jan 6.) both inclusive.

ST. PATRICK'S CHURCH.

The following Subscriptions for the Church at the North End have been received by the Rt. Rev. Dr. Walsh:

Mr. Mich. Doyle (paid £3) add. s. :	£2	0	0
Mr. David Ryan,	5	3	
Mr. Edward Manny, (Royal Artillery)	5	3	
Mr. Charles Reilly, Ward No. 5	2	2	0
Mrs. Crisp, Barrington Street,	10	6	
Mr. Charles Egan, Serg. Armr. R. B.	2	0	0
Mr. John Kline, senr (paid £15) 2d sub.	5	0	0

Further subscriptions and Donations are earnestly requested, and will be thankfully acknowledged. Nov. 27.

ST. PATRICK'S CHURCH.

We publish to-day a list of new subscribers. This weekly catalogue of benefactors to the House of God, is not as numerous as we could desire, but it proves nevertheless that the good work is in progress. A sum—considerable in itself, but insignificant when compared with the wealth and liberality of the Halifax Catholics—is still re-

quired for the completion of the building. Within twelve months they have secured Three New Churches, besides what has been expended in decorating the Cathedral—viz: St. Patrick's, the Church of the Holy Cross, and the new and spacious Vestry which is now being fitted up as a Winter Church for the celebration of Divine Service on Week Days, and which is capable of accommodating nearly five hundred persons. Two of these they have built in an incredibly short space of time—one of them in a single day—and the third has been purchased.

Can we suppose that the handsome Church which is to be dedicated to the Living God, under the invocation of Ireland's Patron Saint, will be long without an Altar? It has a spacious School Room, a picturesque Tower, and its interior is filled with Pews.—But it wants the grand, essential, distinguishing feature of a Catholic Church; it has no Altar. There is no religion without a Priesthood—no Priesthood without a Sacrifice, and for this great act of religion an Altar is required. The Church is almost complete within and without, save and except the Holy Altar, which when anointed with Chrism, and consecrated by the prayers of the Church, will be an Image of Jesus Christ himself our anointed King, our great High Priest.

The Altar is the foundation of faith, the pillar of hope, the throne of love. From the Altar the tremendous sacrific-

of the living and the dead will be offered up. On the Altar will be laid the Adorable Body which hung upon the Cross, and upon the Altar will be poured forth the Blood of "the Lamb that was slain from the beginning of the world." On the Altar is to be erected a Tabernacle for the residence of the Lord of Hosts, a mercy seat for the King of Kings, where Jesus in the Eucharist, our 'Hidden God' will dwell night and day in the midst of his people, attracting our hearts by the sweet influence of his grace, and crying out in his own affectionate accents. 'Come to me all you that are burthened and heavy laden, and I will refresh you.'

When the weary 'domestic of faith' who enters our city from any part of the interior, beholds from afar the massive structure of Saint Mary's, his heart is cheered at the sight, and his soul, borne on the fleet wings of holy desire, anticipates the slow motion of the body of clay, and offers its instant homage at the Temple of its affections. When the Catholic mariner after his long and dreary career through the trackless paths of ocean, deseries at an immense distance the summit of the same Cathedral Tower, it is not only an unerring landmark for his frail vessel, but a beacon of light to his own soul. He knows that the God who saved him from the terrors of the deep is there, and he adores him with grateful love.

This strong citadel of religion proudly decorates the South End of Halifax, but we hitherto wanted another sanctuary of our Faith at the northern extremity of our City. 'They who guard the City, labour in vain, unless the Lord be its Keeper.'

St. Patrick's Church will be another heavenly encampment, another 'ark of sanctification' in the midst of God's

people, another point of attraction as well as an emblem of hope to the weather beaten sailor and the weary traveller. The Irishmen of Halifax will delight to visit the endearing spot, and to enkindle their faith and love before the hallowed altar of Patrick. The 'poor exile of Erin' when he first lands on our shores, will be gladdened to hear that there is in Halifax a PATRICK'S CHURCH, and will hasten to its sanctuary to pour forth his thanksgiving and his sorrows to the God of his Fathers.

And shall we not have such an Altar at St. Patrick's as will be worthy of Catholic Irishmen, worthy of our glorious Apostle, and above all, worthy of the God of majesty whom alone we will there adore?

Shall not the decoration and beauty of his holy altar proclaim to every stranger that the Irish Catholics of Halifax are not degenerate children of the Sainted Patrick?

Oh! yes, we will all exert ourselves again and again for the suitable accomplishment of this proud work of faith. We will cheerfully deposit our mite at the foot of the Altar. We will complete this 'labour of love' in a manner worthy of its proud commencement, and bequeath to our children another enduring memorial of our piety and faith:

The Monthly Meeting of the Committee and Collectors of the Association for the Propagation of the Faith, will be held in the Vestry on Monday evening next, at 7 o'clock.

The Monthly Meeting of the Teachers of the Catechetical Society will be held in the Vestry on Sunday next, immediately after Vespers.

PROPAGATION OF THE FAITH.

It will be seen by the following list that the Collectors do not weary in well-doing. These sums were received by the Secretary, Rev. Mr. O'Brien, on the first Monday of the present month. We have to apologise for the delay in their publication :

	£	s	d
Mrs. Leeson,	5	0	
Mrs. Hickey,	7	0	
Mrs. Costin,	6	10	
Nichl. Costin,	5	5	
T. Kenny,	10	3	
Mrs. M. Tobin,	12	3	
Mrs. Boyle,	10	6	
Catherine Foley,	10	0	
Frances Foley,	5	3	
Laleah Tobin,	1	3	
Caroline Doyle,	11	3	
Michi. Tobin,	1	8	
Mary Cochran,	11	3½	
Catherine Power,	5	10	
Miss Moser,	5	3	
Mrs. Fagan,	6	0	
Mrs. Power,	5	5	
Mrs. Connors,	2	6	
Mrs. F. Walsh,	5	7	
Miss Cragg,	4	2	
Mrs. Dillon,	6	2½	
Mrs. Brennan,	3	3½	
Mrs. Riley,	2	6	
Mrs. Harney,	10	8	
Miss Power,	5	3	
Mrs. Hickey,	5	5	
Miss Heffernan,	11	4	
Miss Matthews,	9	4	
Mrs. Heffernan,	3	3	
Miss Barber,	13	6	
Miss McSweeney,	1	2	0
Miss Compton,	4	0	
Mrs. M. Doyle,	8	1	
Miss Mar. Hackett,	5	0	
Mr. T. Ring,	6	3	
Edward Kenny,	11	6	
Ch. Compton,	1	9	
Miss Longard,	2	8	
Mrs. M. Dowley,	6	3	
Mr. J. P. Walsh,	6	3	
Mr. Goury,	3	0	
Messrs. Walsh and Walker,	11	4	
Mrs. E. Kenny,	10	0	
Mr. Michael Ryan,	8	4	
Mr. R. Casey,	10	3	
Anonymous,	2	6	

£18 2 0

(From the London Tablet)

IRELAND.

The Very Rev. Dr. Lyons, Roman Catholic Dean of Kiltala, has returned after an absence of twenty months in the Eternal City. He was received by his parishioners, and indeed by the people of every village and hamlet on his way to Binghamstown from Castlebar, with the most heartfelt joy and enthusiastic acclamations.

The Archbishop of Tuam has been pleased to appoint the Very Rev. John Madden, P.P., Roscommon, and Vicar-General of the diocese of Elphin, to be Vicar-Capitular. There being no Dean or Chapter in the diocese of Elphin, this appointment devolved on his grace. The election of a successor to the late lamented Dr. Burke, was fixed for Tuesday, the 17th instant. The Very Rev. Charles McNally, President of the Dunboync establishment in Mayo, has been appointed coadjutor to the Right Rev. Dr. Keruan, Bishop of Clogher.

The Rev. Doctor Miley, of Dublin, preached on Sunday in the Cathedral church, on behalf of the Christian Brethren, when this magnificent edifice was crowded to overflowing by persons of all creeds and denominations, attracted by the fame of the reverend gentleman's eloquence, and the inclination to support a charity the most meritorious of any that ever claimed public patronage.—*Waterford Chronicle*

THE NEW BISHOP OF ELPHIN.—On Monday last the Archbishop of Tuam, accompanied by Dr. Loftus, chancellor of the diocese, held the election for a successor to the bishopric of Elphin, vacant by the death of the lamented Dr. Burke. The candidates were the Right Rev. Dr. Brown, Bishop of Galway, for whom there appeared 21 votes; Rev. Mr. Tighe, P. P., Castlearea, 12 do., and the Rev. Mr. Madden, P. P., Roscommon, 8 do. We regret that Galway will be deprived of the exemplary, pious, and patriotic bishop who has so long presided over that diocese.—*Tuam Herald*.

THE ABBOT OF MOUNT MELLEARY.—To the astonishment of every one, this amiable and beloved clergyman and religionist, the Very Rev. Dr. Ryan, has rallied so much as to be able to celebrate the Holy Sacrifice of the Mass for some days back. The whole community continue to offer up their prayers for his spiritual comfort and necessities.

TUAM CATHEDRAL.—The Archbishop thankfully acknowledges the munificent subscription of Twenty Pounds from John Egan, Esq., in aid of the funds for completing the above edifice.

did edifice. Mr. Egan subscribes the same sum annually.

THE REV. P. MORRISSEY, P. P., PASSAGE.—This venerated clergyman died in the prime of manhood, on the 18th inst., at his own residence. The immediate cause was the rupture of one of the blood-vessels, which accelerated the catastrophe, anticipated from the Rev. gentleman's declining state of health for some time back.—In the discharge of those sacred and holy duties peculiar to his profession, he was indefatigable, during the long space of twenty years that he laboured in the mission in this city. A solemn High Mass, at which the bishop and upwards of forty of his clergy assisted, was offered up on Friday at his residence, for the repose of his soul, when his mortal remains were consigned to their sad resting place in the parish church, attended by a vast concourse of his parishioners, and hundreds of the citizens of Waterford.— [Waterford Chronicle.

FIRST COMMUNION.—On Friday last, 20th instant, the first communion of children took place in the church of St. Catherine, Meath-st. The youthful congregation had been prepared for this great work for some weeks preceding, by the curates of the parish, and were on that morning conducted to the church by their kind instructors in a very edifying manner. At eight o'clock the Rev. J. F. Linnis, before the Holy Sacrifice, delivered an exhortation to the interesting objects on the piety and devotion derived from receiving the happy fruits of the most blessed sacrament. At the post communion, as also after communion, he addressed them in the most moving and instructive terms. About 150 received the life-giving and strengthening food. The Rev. Dennis Murphy, and the Rev. M. Doyle assisted the rev. celebrant on this interesting occasion. The Rev. John Kearney, P. P., assisted by the before-named clergymen, gave a solemn benediction of the blessed sacrament. After the usual prayers, the children were conducted home with the greatest propriety and decorum.

The spiritual exercises of St. Ignatius, or practical devotions in form of a Retreat, will commence in the church of St. Francis Xavier, Gardener-street, Dublin, on the evening of Friday next, the 3rd of November, and will continue during the morning, noon and night for eight days in succession. Knowing the great fruits of these exercises on a former occasion, we calculate on a great attendance on the forthcoming occasion.

The Right Rev. Dr. O'Connor, Bishop of Waterford, preached a most pathetic sermon on

Sunday last, in the church of St. Augustine, St. John Street, Dublin, for the benefit of the school established by the late Venerable and Rev. Dr. Cahlan, for the education and support of eighty female children. The Very Rev. J. O'Neil preached in the evening for the same invaluable institution.

ROOMKEEPERS CHARITABLE SOCIETY.—The Right Hon. Lord Cloncurry, now in France, has forwarded £20 in aid of the funds for the support of this most invaluable society, per the Very Rev. Dr. Pratt. This eminent nobleman has forwarded several other sums in favour of some Catholic charities in and near Dublin.

The usual meeting of the Irish Total Abstinence Society was held on Sunday evening last, in the large hall, French-street, the Very Rev. Dr. Spratt in the chair. Messrs. Tompkins, Timmins, Coyne, Brennan, Griffen, and several other gentlemen, delivered appropriate speeches for the benefit of Total Abstinence. The excellent band of the society played several delightful airs, and a considerable number of persons received the pledge from the very rev. president.

A grand Temperance ball and musical concert took place in the hall, French-street, on Monday evening last. The attendance was most numerous, and the greatest order prevailed on the occasion.

CHAPTER OF THE FRANCISCANS OF IRELAND.—In conformity with the decision of the proper authorities at Rome, the Franciscans of Ireland held their chapter in Dublin on Tuesday and Wednesday last, for the election of a provincial and of guardians for the respective houses of the order throughout the kingdom.

THE VESPERS OF THE CHURCH.—It has often been a subject of complaint that the solemn evening office of the church, so solemn and sublime in itself, was so long chaunted by the laity in such an irregular and indefinite manner.—Since the mighty progress of Temperance, the taste and judgment of the people in this respect have become greatly improved. Several books of the Vespers, set to music, have been published. The last has been compiled by the organist of Saint Michael and Saint John's Catholic churches.

The consecration of the Right Rev. Dr. McNally, as Coadjutor Bishop of Cloyne, (in particular), is to take place in **MORAGHAN** on Sunday week, for the convenience of the venerable Bishop, the Right Rev. Dr. Korman, and the clergy of the diocese. The friends and admirers of Dr. McNally in **MAGNOOTH** and **DUBLIN**, have to

regret this indispensable arrangement. Several eminent bishops will attend on this interesting occasion.

LIMERICK.—RECEPTION AT THE CONVENT OF THE SISTERS OF MERCY.—The beautiful ceremony of "Reception" took place on Wednesday last in the Convent of the Sisters of Mercy, in this City, when Miss Brahan, sister of the Rev. John Brahan, P. P., Miss Maher, daughter of Dr. Maler, of Tipperary, another lady of the same name, and a lay sister were received into that Holy Community. The Right Rev. D. Ryan, the Rev. Mr. Ryan, Dr. Nagle, V. G., the Rev. Messrs. Shanahan and Kenyon, were of the clergy who were present.—**RECEPTION AT BETHLEHEM HOUSE.**—Another reception took place on Tuesday at the Presentation Convent, Sexton-street, when Miss Raleigh, daughter of Edmund Raleigh, Esq., of Castle-martin, in this county, sister to the Rev. Mr. Raleigh, of St. Michael's, and J. F. Raleigh, Esq., Town Clerk, and Miss Kerby, daughter of our fellow-citizen, William Kerby, Esq., were received into this useful community of ladies.—Limerick Reporter.

FATHER MATHEW BEFORE HE WAS FAMOUS.—There is a small Capuchin friary in the city of Cork, in an obscure place called Blackmoorslane. It possesses some historic interest from the fact that it was built by Arthur O'Leary, after whom it was for many years called "Father O'Leary's Chapel." It is a small building, exceedingly plain outside, though it is neat within, and fitted up with some taste. It is situated in a very poor and neglected neighbourhood, where poverty and wretchedness abound. Nearly thirty years since a young Capuchin joined the mission attached to this chapel; in appearance as well as reality, he was very youthful, and he was strikingly handsome. * * A steady self-control presided over all his acts and emotions; a cordial politeness and unvarying affability distinguished him; to the higher classes he was exceedingly respectful, and was always considered by them as one of their order; to the poor he was so gentle in his bearing, and so patient of their little requests and petitions, so earnest in pleading their cause, and, what was better than kind words or noble speeches, so practically useful and humane, that they also (the more Christian compliment) regarded him as one of themselves.—*Ireland and its Rulers since 1829.*

The Apostle (says the *Cork Examiner*) was at Evergreen, on Tuesday, where he administered the pledge to a large number of persons.

FRANCE.

FUNERALS OF THE POOR.—Not more than ten days ago (says the "Univers" of Tuesday) we gave some particulars of the affecting ceremony which had excited emotion throughout one vast quarter of this city; we spoke of the death of a young Brother of the Christian Doctrine, and of the prodigious concourse of people who, with pious affection, paid to him the last sad duties. We have been present this day at another funeral, and have again witnessed the admirable fruits of a Catholic Institution. A young workman, who had come from a great distance to seek employment at Paris, fell sick and died at the Hospice de la Charite. He was poor, without relatives; yet visitors, full of solicitude, often gathered round his bed of pain; the consolations of friendship were united with those of religion to relieve his sufferings, to prepare him gently for the awful passage into eternity. The news of his death excited a kind of public interest. This morning, at the hour when the industrious labourer begins his day's work; at the hour when so many of a different class, fatigued with the orgies of a Sunday profanation, languidly prepare for a second holiday and new orgies on Monday; more than 200 men assembled at the chapel of the Hospice when High Mass was to be celebrated for the repose of their friend's soul; they were, as he had been, members of the Institute of St. Francis Xavier, established in the parish of St. Sulpice. After mass had been said by a priest of that parish, the numerous and collected crowd arranged themselves in the Courts of the Hospice to follow the hearse of their deceased associate, headed by their priest in a carriage.—The Brethren of the Christian Doctrine, who unceasingly prove themselves the fathers of the adult as well as of the infant poor, conducted the funeral ceremony, and one circumstance added to the interest of the occasion. The Brethren had searched through all Paris in order to find some relative of the deceased workman, and one very distant connection was found; he was a young operative, and had contrived that day to escape from his daily occupation, in order to assist in obsequies which stranger hands had prepared for his remote relation, little expecting that he should find so many friends induced by religious unity to gather round his tomb. The funeral train proceeded towards the cemetery of Mont. Parnasse: and the astonished passers by asked each other who could this poor lad have been whose mortal remains so large a number of mourners so respectfully attended? Even those who composed this interesting cortege, blessed Providence

for having founded, for them and others in this immense capital, an institution so precious, which surrounds them with its attentions, and accompanies them with its prayers even beyond this fragile life. Arrived at the cemetery, these good operatives would not suffer the unaided hands of the ordinary agents to lay the coffin in the grave, where the priest stood to bless him yet again. Several of themselves, dressed in their best attire, hastened to perform this interesting office, and after the last prayers of the church, each of the associations sprinkled holy water on the relics while the grave was about to cover.

It is thus that our artisans, under Catholic influence learn to love each other. It is thus that religion teaches the humblest man to feel his true dignity. Here all is noble, all is grave; men thought that a religious thoughtfulness sat on all their souls, and that prayer was passing from the lips of those who had thus fondly followed that funeral car. They were Christians, and had buried one of their brethren in Christ, who had died in the purest faith. This young man, the object of their affection, had prayed with them in those parochial meetings, which the church renders so delightful by teaching them to estimate each other's virtues. He found, in the institute of St. Francis Xavier, a new family, guides to his inexperience, guards to his heart, beset with so many dangers, and the happy fruits which had followed his association in that pious fellowship. His soul departed from this world, surrounded by all the aids of the Church; and the remembrance of his last moments, as well as the recollection of his funeral, will be, for the young men of his class, a lasting lesson, and a subject of hope and confidence.

Contrast with this narrative of affectionate regard to the last duties of Christianity among the poor of Paris, the melancholy statement made at the Marlborough-street Police-office, here, in London, on Wednesday, in the case of a poor woman who had refused Parochial aid in the burial of her sister, because if a person be buried at the parish expense, the very nearest relative of that person is not suffered to follow the body to the grave!

BELGIUM.

The Bishop of Ghent has sent circulars to all the clergy of his diocese, desiring them to assist with all their efforts in the formation of committees of rustic labour, conformably with a previous invitation from the Minister of Justice. These committees will undertake the organization of the linen trade in their districts. The prelate expresses a full confidence in the zeal

and devotion of his clergy for the success of this enterprise of pure charity. The Bishop of Bruges was expected to adopt a similar measure. We do not at all doubt that these exhortations of our Bishops will produce the desired effect, by giving to those labour committees full extension and stability.—*Journal des Bruxelles.*

ROME.

News from Rome, in the *Univers* of Sunday, gives the most satisfactory assurances of the health of his Holiness. During his sojourn at Castel Gondolfo, after visiting the Convent of the Camaldules, of which order his Holiness is a brother, the Pope honoured with his presence the opening of the road just finished between Ariccia and Genoa. On the 9th the Holy Father returned to the Quirinal, where he now resides.

The Very Rev. John Mullock, O.S.F., who was appointed by the members of his holy order as special agent to Rome, has just returned after having succeeded to the best wishes of those whom he has represented in the Christian capital.

DISTINGUISHED IRISH ECCLESIASTICS ABROAD.

—The Most Rev. Dr. Carew, Archbishop of Benegal is an Irishman. The last missionary who sailed per the Lady Flora from Gravesend for Madras, were all Irish, as is the amiable and learned bishop himself, the Right Rev. Dr. Fennelly; the Very Rev. Wm. Kennedy, his lordship's Vicar General, who is now at Visagapatnam, is a native of the County Wexford; the Rev. P. Gannon, stationed at Madras, is from the county of Meath; Rev. Daniel Murphy, at Secunderabad, is from Cork; Rev. Cornelius Murphy, at St. Thomas's Mount, is from the same city; the Rev. Denis Egan, at Kamptee, from Kildaloe diocese; Rev. P. Doxey, at Belkany, from the diocese of Ossory; Rev. Godfrey Mitchell, at Cuddalore, is from Galway; Rev. John Breen, now at Kemistee, is from the diocese of Kildaloe; Rev. John Kenney, at St. George's Fort, near Madras, is from the county Wexford; Rev. James Coery, now at St. Thomas's Mount, ditto, from Kildaloe; Rev. Eugene Sheil, at Madras, is from Armagh; the Rev. S. Fennelly, brother of the bishop, and Rev. N. Walsh, now on their passage, are both from Ireland. The Rev. Mr. Wilson, lately ordained in Rome, and just arrived in Dublin, who is to accompany the Right Rev. Dr. Claffe to his important mission at Benegal, is also an Irishman. Of course, the remainder of the pious band of missionaries who have already volunteered to join this virtuous and talented bishop, are also Irishmen. The Right Rev. Dr. Barron, who is

now just about to proceed on his most trying mission at Siberia, or Guinea, in Africa, is also an Irishman—from Waterford; and the Right Rev. Dr. Hynes, who is appointed by the Holy See Apostolical Administrator of the Vicariate of British Guiana, is from the South of Ireland. So far without proceeding, as yet, to the extensive and distant missions of Sydney, Australia, Van Dieman's Land, New Zealand, &c. Thus has God glorified himself, and extended his church by the humble ministry of Irishmen.—*Nation*.

BOSTON (LINCOLNSHIRE).—On Sunday last, Oct. 15 four converts were received into the bosom of the Catholic Church by the Rev. Mr. Middlehurst, officiating missionary here in the room of the Rev. Mr. Scott, who has been labouring under a long and tedious illness these several months. After making their public profession of faith according to the Roman Catholic ritual, the reverend officiant exhorted them on the happiness they had that day enjoyed. The reverend gentleman since his arrival here has been engaged in delivering a course of controversial lectures, which are tending very much to dispel the dark cloud that has overspread this once happy and truly Catholic town. As a proof of his zealous exertions, he is daily waited on by numerous inquirers anxiously wishing to be led into the fold of the true Shepherd. Besides those received yesterday, there are several more under instruction, who, in a short time, will also have the happiness to enjoy the communion of the faithful.

SOUTHAMPTON.—St. Joseph's Church, Baglestreet, having been this summer, nearly doubled in capacity, and terminated by a truly beautiful chancel and altar, in the most effective style of religious architecture, was solemnly reopened by Bishop Griffiths, assisted by the Hampshire clergy and others, on Thursday within the octave of St. Edward of England. A debt of about £230 remains due. The ground, with £100, had been given by the Bishop, who now declares that the work thus completed "affords him much consolation."

CONVERSION.—We learn from the secular papers that the Rev. Daniel Parkinson, curate of Marden, Wilts, an old Tractarian, has embraced the Catholic faith.—*Catholic Herald*.

From the Philadelphia Irish Citizen, of 16th inst.

All Saints Day was celebrated in New Orleans by visits being made to the Cemeteries by the friends of the dead, to deposit garlands on their tombs.

A Spiritual Retreat for the Laity of this City, or a course of religious exercises according to the Method and Spirit of Saint Ignatius of Loyola, was commenced at St. Joseph's church last Sunday. Rev. Father McElroy, of the Society of Jesus, will conduct the exercises of the Retreat, the nature, advantages, and regulations of which are to be explained at the Masses and at Vespers.

From an official report it appears that the Roman Catholics have in India, China, and the rest of Asia, 63 bishops, 20 coadjutors, 1856 priests and 2,211,000 members.

CONVERSIONS — Derby.—On Monday last a most interesting service took place in the Catholic Church of this town, forty-nine adult converts made a public profession of Catholic faith, according to the manner presented in the ritual. It may well be supposed that such a ceremony would attract not a few of our separated brethren, and hence the church was soon filled. The litany of the Blessed Virgin and Hymn to the Holy Spirit was sung, and the Rev. Mr. Sing delivered an address to the converts, congratulating them on the happiness they received that evening; and then remarking that the step they were taking brought them only to the porch of the temple of religion, pointed out the way which would conduct them to the altar, and enable them with profit to kneel continually at it. The Rev. J. Daniel read the creed and prayers prescribed, and the union of so many voices returning loudly and solemnly the answers, produced a most pleasing effect. A solemn *Te Deum* was then sung, and concluded this happy evening.—*Catholic Herald*.

We understand that letters have been received from Rome by the Right Rev. Bishop Kenrick, of Philadelphia, announcing the approval of the nine Bishops for the United States, who were selected at the last council of Baltimore. They are as follows:—Right Rev. Dr. O'Connor, Bishop of Pittsburg; Right Rev. Wm. Quarters, D. D., Bishop of Chicago; Right Rev. Andrew Byrnes, D. D., Bishop of Arkansas; Right Rev. John M. Cluskey, D. D., Assistant Bishop of New-York; Right Rev. Mr. Henric, D. D., Bishop of Milwaukee; Right Rev. Mr. Blanchet, D. D., Bishop of Oswego; Right Rev. John Fitzpatrick, D. D., Assistant Bishop of Boston; Right Rev. Mr. Tyler, D. D., Bishop Hartford, (Conn.); Right Rev. Mr. Reynolds, D. D., Bishop of Charleston.—[N. Y. Com. Ad., Nov. 13.]

We extract the following statistics of the London District, from the year 1835 to the year 1843, both included, from the London Tablet:

Six of the old chapels have been considerably enlarged, eighteen new missions formed, of which eight are supplied with beautiful new churches or chapels, and the other ten supplied

with temporary chapels, with the immediate prospect of the erection of new churches or chapels in each.

In addition to these, we may be allowed to name the splendid church of St. George the Martyr, now in a forward state of erection in Lan bath. This magnificent structure is (exclusive of cathedrals) perhaps the largest parish church that ever was built in England. Also, the beautiful new church of St. Peter at Woolwich, which will be opened for the celebration of divine worship about the end of next month. Another large church is likewise about to be commenced in the east of London, in the Commercial road, for which a most desirable site and spacious cemetery are already purchased and walled in. A new church is shortly to be erected at Guernsey, for which the site is secured.

The mission at Southend, near Soberton, Hants, has been re-opened by the Rev. John Clark, of Gosport, who has to pay a rent of £20 per annum for the chapel to the Protestant proprietor, who purchased it with the estate some years since, when the mission was closed and the chapel and estate sold by the Jesuits. Thus far church and chapel accommodation.

PRIESTS.—The number of priests in the London districts in the year 1836, was 91; the number in 1843, is 135; giving an increase in seven years of 44!!!

CONVENTS.—Four religious communities of Ladies have been established in London and its vicinity within the last four years, to administer religious instruction and consolation to the rich and poor, and to recall the profligate and abandoned sinner to the paths of innocence and industry. These were the sacred and meritorious objects which our reverend bishop had in view when he introduced the Sisters of Mercy to Bermondsey, the Sisters of the Good Shepherd to Hammersmith, where these communities are in a most flourishing state, under his lordship's fostering care, as are also the Ladies of the Sacred Heart at Acton, and the nuns of Isleworth. He has also the merit of being the first who has established their respective order in this country.

A BEAUTIFUL THOUGHT.

How few men seem to have formed a conception of the original dignity of their nature, or the exalted design of their creation. Regarding themselves only as the creatures of time, endowed merely with animal pas-

sions and intellectual faculties, their projects, aims, and expectations, are circumscribed by the narrow outlines of human life. They forget that instability and decay are written, as with a sunbeam, upon all earthly objects that this world with all its pageantry of pomp and power is crumbling into dust—that the present life is scarcely deserving of a single thought, excepting as it forms the introduction to another, and that he alone acts either a prudent or a rational part, who frames plans with a direct reference to that future and endless state of being. Sin has blinded the understanding, and perverted the will, and debased the affections, that men never fail to invest some temporal good with fancied perfection, and idly imagine that the attainment of it will satisfy the desires, and fill the capacities of the immortal spirit. *Vain thought!* How little they know themselves! The soul is not from the earth, and they will strive in vain to chain it to the dust. Though its native strength has been impaired, and its purity tarnished, and its "glory changed," it will always be a prisoner here. Send it forth if you will, to range through the whole material universe: and like the dove dismissed from the ark it will return without finding a single place of rest—for it has no resting place but the bosom of God.

STANZAS

ON SEEING A BEAUTIFUL NUN.

BY MRS. CRAWFORD.

I NEVER looked on face so bright,
Of earthly mold, or mortal feeling;
It seems a temple full of light,
Salvation in that light revealing;
So beautiful, and oh! so pure,
Those lifted eyes in saintly rapture;
These clasped hands, that would secure
Each wandering soul, in holy capture.
That vestal veil of modest guise
Was woven in the loom of heaven,
Not earthly wrought for sinful eyes,
Whose worship is to mortals given.
Go! cease the forms of worldly grace,
The beauties sung in bardic story,
Beside this *spirit breathing* face,
This lovely blessed child of glory;
Now mark the *contrast*: here the world
Has set its seal, full broad and gaily;
Those scented locks so trimly curl'd,
Those lips so trained to smiling daily;
That rich attire, those jewell'd arms,
That bosom without virgin shading,
Exposed in all its naked charms

For man. Alas! the sight degrading;
 I turn from them, as garish flowers,
 In gay but scentless beauty springing,
 To this sweet bud of cloistered bowers,
 Around the Cross of Jesus clinging; —
 I turn; and as I turn, my soul
 Doth seem as o'er some fountain bending
 Whose waters to Elysium roll;
 While winged seraphs, round attending,
 Fill forth that sweet and silv'ry tide,
 The golden cup to sinners given, —
 That cup, for which the Saviour died,
 That man might drink, and live—in heaven.

VERSES WRITTEN BY A YOUNG LADY

(About to enter on her Novitiate,)

ON READING THE DESCRIPTION OF "A BEAUFIELD
 KIN, BY MRS. CRAWFORD."

I HEARD a voice so soft, so sweet,
 That ever, shall it dwell,
 So long as this warm heart shall beat,
 Deep treasur'd up in memory's cell.

True breathing of a soul sublime,
 It seem'd to me of heav'n inspired;
 Oh! how I spurn'd this mortal clime,
 When first that voice my bosom fired!

And still, methinks, I hear it—still,
 The vestal glories it pourtrayed,
 With thoughts of heav'n my bosom fill,
 And heave the sigh for cloistered shade.

'Tis done;—no sudden thoughts revolve
 Within me;—heav'n itself attest!
 Ah yes! th' unalter'd firm resolve
 Shall fix me in the mansion* blest.

Cease then, fond sisters, cease to melt
 In tears on tears of tend' ree. love;
 Ah! nor me ye never felt
 That love I feel 'or Him above!

Spouse of the white-rob'd Virgin band,
 To Thee I vow each silent hour;
 Thy glorious Mother by the hand
 Shall lead me to thy sacred bower!

There lowly prostrate at thy shrine,
 These knees the live long day shall bend,
 And many a night, in hymns divine,
 These lips to heav'n thy praise shall send

Yes! Glory, glory, glory be
 To God on high! and heav'nly peace
 To those, O Jesus, who to Thee
 Pour forth sweet hymns that never cease!

M—F.

Spiritual Maxims of St. Vincent of
 Paul:

DECEMBER.

1.

A superior should occasionally relax from the gravity and seriousness of his place, and become a little cheerful, in order to encourage those who are timid.

2.

He that does not trust himself into high ecclesiastical dignities, but waits for the call of Heaven, will receive from God those special graces that are annexed to a legitimate vocation, and by which he will produce fruits worthy of apostleship, and of eternity; he will spare himself from the reproach on his death bed of having charged himself with the care of a diocese, a burthen which his conscience would find in supportable at his last moments.

3.

The best means of gaining to God; those who are accustomed to duplicity and finesse, is to use the greatest simplicity.

4.

When we are convinced that any enterprise is calculated to promote the glory of God, and that it is conformable to his will, we should spare neither pains nor expense to carry it to perfection, either by our own means or those of others.

5.

When we have to deal with others

on spiritual things, we should begin by a conversation with God in prayer, and by a renunciation of our own judgment and opinions, that we may be filled with the Holy Ghost, who alone can enlighten us, and inflame our will.

6.

He who wishes to make great advances in virtue, should strongly subdue his own inclinations; we have only an imaginary virtue, when on proper occasions we do not make those sacrifices which true virtue requires of us.

7.

Three workmen will do more than ten, when God puts his hand to the work; and he always does so when he deprives us of human means, and places us under the necessity of doing things above our strength.

8.

When we are satisfied that we have done every thing in our power for the happy issue of any affair, we should preserve our tranquillity and peace whatever may be the result.

9.

The lights of faith are always accompanied by a heavenly unction, which secretly diffuses itself throughout the heart.

10.

The more the love of God increases in a soul, the more it increases in the love of humiliations and sufferings.

11.

The principal effects of a true zeal

for the salvation of souls, are—1. To expose our health and life, in order to succour them. 2. To experience the liveliest sorrow for outrages committed against the Divine Majesty. 3. To correct with charity and by means conformable to their wants, those who transgress in our presence. 4. To instruct the poor in those places where we spend some time.

12.

True zeal for the salvation of souls induces us—1. To rejoice when others do great things for the glory of God, and the good of our neighbour. 2. To praise and esteem very much those who are usefully employed in the apostolic ministry. 3. To offer up fervent prayers for them to God, that he may prosper their exertions, and pour his heavenly benedictions upon their labours.

13.

God bestows more consideration on the purity of intention, with which our actions are performed, than on the actions themselves.

14.

Humble souls are calm under contradiction; they suffer calumny with patience. If they are despised or neglected, or forgotten, they consider that they are treated as they deserve. If they are overpowered by duty, they perform it with pleasure.

15.

He that preaches in order to be applauded, praised, or esteemed, is guilty of nothing less than sacrilege; for is it not sacrilege, to make use of the word

of God, for acquiring reputation or honour?

16.

When humble souls are ordered to do any thing, they endeavour to do it cheerfully, no matter what may be its difficulties, and rely entirely on the strength of obedience; if they are assaulted by temptation, they ground themselves more in humility; and thus, the very attacks of the devil, make them triumph over pride, the last enemy whom they have to combat.

17.

Superiors who love to be contradicted and despised, do not meet with great obstacles in the exercise of their authority; they look upon themselves as the servants of others; the eyes of their understanding are always fixed on their great model Jesus Christ, who bore so patiently with the blindness, the jealousy, the incredulity and the other imperfections of his disciples.

18.

The numberless benefits which God bestows on us, as well as those which he promises, should induce us never to act for our own glory, but to perform all our actions for the greater glory of God.

19.

If pride tempts us to exalt, we should humble ourselves; if it urges us to thoughts of self-esteem, we should think on our weakness and imperfection; if it tempts us to ostentation, we should abstain from every thing that would cause us to be remarked, and

prefer mean and humble employment to those that are great and honourable.

20.

The state of sickness is most inconvenient and insupportable to nature: it is nevertheless one of the most powerful means which God employs to remind us of our duty, to make us renounce our evil inclinations, and to fill us with his grace.

21.

When God begins to pour out his blessings on a creature, he never stops until it renders itself unworthy of its favours.

22.

When the maxims of human reason are followed instead of those of faith, little progress is made in virtue, and little success is obtained in matters where the glory of God is concerned.

23.

We may sometimes convince our understanding by solid and spiritual reasons; nevertheless, those reasons should always be subordinate to the truths of faith.

24.

As it is the property of fire to give light and heat, so it belongs to charity to communicate its lights and ardour.

25.

We should consider but God alone in all men, and we should honour his Divine perfections in them; this thought

with fill our hearts with love and respect for all our brethren.

26.

We should be on our guard of pride, ambition and vanity, as they are the most formidable enemies which we have to encounter.

27.

As the ill success of war is usually attributed to the general of an army, so the disorders of a community, ordinarily spring from the defects of the superior.

28.

A man of prayer is capable of every thing; he may confidently say with the apostle, I can do every thing in him who strengthens me.

29.

Conformity to the will of God, is the surest and also the most easy means of obtaining a great treasure of graces in this life.

30.

It is not sufficient to do good works, we must do them well, after the example of our Lord Jesus Christ, of whom it is written, that He did all things well. We should therefore endeavour to perform all our actions in the spirit of Jesus Christ, that is in the manner in which the Redeemer acted, with perfection, and for the ends that he proposed to himself, in every thing he did; if we do not, our very good works will draw down more chastisements than re-
sult.

31.

One of the most efficacious means of pleasing God in every thing we do, is to perform every action as if it were to be the last of our life. Every step we take let us say to ourselves, wouldst thou perform this action if thou wert to die immediately after it? Wouldst thou do it in the manner thou dost intend?

“Meditate upon these things: be wholly in these things; that thy profiting may be manifest to all.” 1 Timothy iv. 15.

THE NATIVITY OF CHRIST.

From the seventh Sermon of St. Leo, on the solemnity of the Birth of Christ, commonly called Christmas, in which the holy doctor explains the mystery of the two natures in Christ.

He truly worships and piously celebrates the solemnity of this day, dearly beloved, who neither conceives of the incarnation of the Lord any thing that is erroneous, nor of the Deity any thing that is unworthy of it. For it is an evil of equal danger, either to deny him the truth of our nature, or his equality with the glory of the Father. When, therefore, we set about to understand the mystery of the birth of Christ, by which he was born of a virgin mother, let the darkness of human reasoning be driven far away, and let the smoke of earthly wisdom depart from the eye of enlightened faith. The authority on which we believe is divine, divine is the doctrine which we follow. For whether we give ear to the attestations of the old law, to the oracles of the

prophets, or to the evangelical trumpet, that which St. John, filled with the Holy Ghost, thundered out, is true. "In the beginning was the Word, and the Word was with God, and the Word was God. This was in the beginning with God. All things were made by him, and without him nothing was made." And, what the same preacher adds, is likewise true: "The word was made flesh and dwelt among us; and we have seen his glory, the glory as of the only-begotten of the Father." In both natures, therefore, is one and the same Son of God, who, whilst he assumes our nature, does not lose his own, and who, whilst he renews man in man, perseveres unchangeable in himself. For the God-head, which he possesses in common with the Father, suffered no disparagement of its omnipotence, nor did the form of a servant alter the form of God. For the supreme and everlasting essence, of mankind, has indeed transferred us into his glory, but has not yet ceased to be what it was. Hence, when the only begotten of the Father acknowledges himself to be less than the Father, to whom he declares himself to be equal, he shows the truth of both forms in himself: inasmuch that the inequality in him shows his human, and the equality his divine nature. The corporeal birth, therefore, detracted nothing from the majesty of the Son of God, and added nothing to it, because an uncommutable substance can neither be lessened nor increased. For, when we say that 'the Word was made flesh,' we do not mean to signify that the divine nature has been changed into flesh, but that the flesh has been taken up into the unity of person, by which flesh, no doubt, the whole man is understood, with whom, within the womb of a virgin which was made

fruitful by the Holy Ghost, and which was never to be deprived of its virginity, the Son of God is so inseparably united, that He, who was before all times begotten the essence of the Father, is one of the same, who is begotten in time from the womb of a virgin. For we could not possibly be loosened otherwise from the fetters of eternal death, unless He had debased himself in our nature, who remained omnipotent in his own.

THE GLOOM OF POPERY.

A Protestant writer, in reply to another Protestant writer with whom he is disputing about American excellence, (*oh dear!*) makes the following observations on the above words, which his adversary had used. "The Gloom of Popery.—We owe some of the noblest productions of the arts, to the circumstances of their being enlisted in the cause of religion. The Catholic thought no offering to his God too costly or too magnificent,—the Puritan thinks that he cannot be too mean and niggardly. However we may differ from our Catholic forefathers in opinion, we cannot but admire those stupendous monuments which the spirit of piety reared, in various parts of the land, to the service of religion and learning. The Puritans (when in power) are remembered for nothing but their selfishness, tyranny, ignorance, and warfare against every thing in the shape of ornament, if connected with religion. Many of the churches in this immediate neighbourhood (Colchester) to this day bear testimony to the savage spirit of destruction and robbery which characterized the fanatic Hur who was commissioned to overthrow 'showy altars,' demolish 'painted windows,' deface anglican

forms, erase monumental inscriptions, and, in short, to obliterate any thing that happened not to be quite consistent with his own barbarous and intolerant notions.

“Should any one be particularly desirous of dissipating ‘the gloom of Popery,’ I would recommend to him the following genuine Puritanical works—‘A Hole pricked in the Pope’s Coat,’—‘The Pricking Provender of Prelacy,’—‘The Buckle of the Canonick Girdle turned,’—‘A Shot aimed at the Devil’s HeadQuarters through the tube of the Cannon of the Covenant.’ After having demolished Popery and prelacy, he may proceed with ‘High-heeled Shoes for Dwarfs in Holiness,’ ‘A Heelpiece to a Limping Sinner,’ ‘Hooks and Eyes for Believer’s Breeches,’ and ‘Baxter’s Shove to a Heavy-breeched Christian. He may then conclude with ‘Sweet Sips of Soul Savingness.’ If the ‘Gloom of Popery’ should not be dissipated by the perusal of these, he may be deemed beyond the reach of human assistance.”—*Remarks on the Moral and Religious Character of the United States, by Observer, Colchester.* Rivington, London, 1831, p. vii.

FAIRS.

To the intervals of busy occupation belonged a kind of religious interest in the Christian towns, which might even supply matter for a curious episode in their history. When religion had given rise to an extraordinary concourse of people at any place, assembling in consequence of devotion to some saint on his festival, merchants availed themselves of the circumstance, and fairs were established during the interval, so that

the faithful might exercise their devotion, and at the same time reap the advantage of a plentiful and cheap market for things of a more rare or difficult attainment. At Jerusalem, during the seasons when the pilgrims from the West resorted thither, there was a fair held; at Loretto, on the festival of our Lady in September; at Pavia, on the festival of St. Augustinc, whose relics are there enshrined; and similarly in other places, according to the epoch of their respective patrons, annual fairs were held. At Lyons, the famous fair, des Mervellies, owed its origin to a solemn festival, celebrated in memory of the 19,000 victims whose blood was shed for the faith in the primitive Church. This drew such a concourse of people, that the fair was established. The celebrated fair of Beaucaire was held at the feast of Magdalen. In the time of king Charles V. Gilles Malet, Seigneur of Villepeele, obtained leave to have a fair in this place, to begin on St. George’s day, on account of the concourse of people there, which was under the invocation of that saint. Such was the crowd of devout people who resorted to the abbey of Gercy on the festival of its patron, when his relics were exposed, that the abbess obtained leave, in 1510, to establish a fair on that day. It was the exposition of the relics in the abbey of Hierre which occasioned the concourse of people there, and the consequent establishment of the fair on its festival. The dedication of the church of St. Remi, in Rheims, is still commemorated by an annual fair on the 1st of October. In the year 1486, the Monks of St. Germain-des-Pres, at Paris, had the privilege of a fair near the abbey; so had also the abbey of St. Laurent. This was the scene of Parisian festivity. Every day during the

fair, mass used to be said in a chapel in the end of one of the halls or booths. There was also a fair in the open place opposite the west front of Notre Dame; another within the walls of the temple on the festival of St. Clare, before the abbey of St. Victor; and generally there used to be a fair before each church on the festival of its patron saint. (*See Lebeuf, Hist. du Diocese de Paris*, tom. xiii. 195. *St. Victor, Tableau de Paris*, tom. iv. 351.)

In England the history of fairs proves the practice to have been the same as in other countries. When the first mass was sung in Salisbury cathedral, after its erection on the new site, king Henry III. gave a charter to the church, granting, among other privileges, the liberty of an annual fair of eight days, from the vigil to the octave of the Assumption inclusive, for the benefit of the church. The priory of St. Bartholomew, in London, had the privilege, from the kings of England, of holding an annual fair on its festival.

Mores Catholici.

of a portrait, or the humble baubles for a cabinet. All its struggles are but vain; as well might we expect to see corn grow on the barren rock.* The spirit of these concessions of a great artist will not be approved of by the supporters of the modern school; but without going into the argument at length, on a subject which is admitted by theologians to be one of those named adia-phorus, we may be permitted to observe in opposition to them, that had the Church never imposed any veneration for pictures and images, which were memorials of the persons and actions they represent, she would have opposed a law of nature, and established what Luther was so fond of, a distinction between theological and philosophical truths, and made that true by her decrees which reason pronounces absurd and impossible. To seek to take any part from the Catholic religion would be as insane as to wish to expunge a tint from the prism, or a principle from the law of nature. *Mores Catholici.*

Life of Titian, vol. i. 307.

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RIGHT REV. DR. BURKE.

On Wednesday last, the anniversary of his decease (in 1820, and not 1822 as printed by mistake in our last,) the Office of the Dead was chaunted at St. Mary's for the repose of this esteemed Prelate, and the Annual High Mass was offered up by the Rt. Rev. Dr. Walsh.

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