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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 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 binding and loosing in Heaven and on earth."—*Tridentine Priest's* xxv.

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

"All of them remaining silent, for the doctrine was beyond the reach of Peter the Prince of the Apostles and the common Council 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 Jerusalem Cat. xi. 1.

Calendar.

- D.C. 30—Sunday—Sunday within the Oct.
31—Monday—St. Sylvester P.C. doub.
JAN. 1, 1850—Tuesday—Circumcision of our Lord, Doubt II class. Holy-day of oblig.
2—Wednesday—Oct of St. Stephen, doub
3—Thursday—Octave of St. John Evangelist, doub
4—Friday—Oct of Holy Innocents, doub
5—Saturday—Vigil of Epiphany, semid

THE CATHOLIC SOLDIERS AT SECUNDERABAD.

If reports be true, affairs at Secunderabad, that heretofore wore a lowering aspect, are beginning to wear a brighter appearance. Justice, though tardy, is as far as we can learn about to be dealt out by more liberal hands, and the spirit of milder measures forcibly pressed upon those whom bigotry and a hatred of everything Catholic hitherto guided in the administration of rule. The 84th Regiment, it is said, are removed, not by order of Sir Henry Pottinger nor by that of the Commander-in-Chief, but by that of the Duke of Wellington. If this be true, and if we connect it with another report equally current, that Lieutenant-Colonel Franklyn, whose term of leave has not yet expired, is coming out to take charge of his regiment, it leaves little room to doubt of the light in which Lieutenant-Colonel Russell's conduct towards the Catholics of the 84th has been viewed by the Home Authorities. There was no regiment in India that held a higher reputation for good military discipline, for sobriety and good order than H.M.'s 84th at the time of Col. Franklyn's departure, and if in the short space of six months after his departure the Catholics of that regiment were deemed and openly declared by their commanding officer unworthy, the blame in the opinion of every liberal-minded man must rather be imputed to a change of rulers than to a change in the conduct of the men. The Catholics of H.M.'s 84th, during the time they remained at Secunderabad, had left undying proofs of their generosity and of that zeal in the cause of religion which is peculiarly Catholic, for in no other religion we find the voluntary principle carried to such an extent, considering comparative poverty of its members. The State Church although its members are the most wealthy, although they enjoy the good things of this world at comparative

ease, has never been able to boast of the generosity of her children in the cause of religion, if indeed we except the deluded old ladies of England, who have been so far duped as to be made to believe that there are no Pagans in India; that India through the zeal of Protestant missionaries sent out with their wives and children, has exchanged the worship of Vishnu for the glorious doctrine of private judgment. That they should open the strings of their purses and give liberal donations for missionary purposes is not to be wondered at when we find a high dignitary of the Indian Church, no less a personage than the Bishop of Madras, Dr. Spencer, declaring before a public audience in England what he and every man in India knows to be a gross falsehood, that the heathens are flocking to the Church in thousands and tens of thousands, and telling his audience not to believe the statements of the Protestant officers who return from India and who have candour and honesty enough to contradict the groundless statements. But we cannot, neither is it our practice to bolster up such statements; still, whenever aid is necessary, whenever a call is to be made on our Catholics for promotion of the interests of religion, for the erection of edifices to the honour and glory of God, we find them generous and ready to give what they can afford. A better proof of this we cannot adduce than the liberality of the Catholics of H.M.'s 84th and the Artillery at Secunderabad; the latter although few are no less generous than their brethren in arms. They have within the last two years and a half given between 7 and 8,000 rupees, and lately, on the occasion of the opening of their new church, they subscribed upwards of 300 rupees. The new church at Secunderabad was opened on the 14th of last month by the Rev. Mr. Drake, Roman Catholic Chaplain at that station, assisted by the Rev. Messrs. Hampson and Bridgman. The day was a glorious one for the Catholics of the station. There was one thing only that diminished the joy that otherwise would have filled the heart of every Catholic on the occasion, the absence of their Prelate, the Right Rev. Dr. Murphy. He was unwilling to accept of the paltry concession made by the Supreme Government. Justice, we trust, will soon be done to this much-injured Prelate, and concessions made that will not be incompatible with his station to accept.—Madras Catholic Expositor.

CANADIAN LAND AND RAILWAY ASSOCIATION.

meeting of the Canadian Land and Railway Association was held tonight at the Literary and Scientific Institution, John-street, Fitzroy-square, Mr. John Wright in the chair. The object of this association is to promote colonization among the working classes, to purchase and cultivate government lands in British North America, and to form a railway from Halifax to Quebec. It was commenced in 1848. The report stated that the Legislative Assembly of Nova Scotia had passed a resolution to allow, in aid of the railway, £20,000 a year for twenty years, the inhabitants of Halifax, £1,000 a year, the government of New Brunswick, £1,000 a year, and land to the extent of ten miles on each side the railway, and the government of Canada £20,000; thus making an annual grant for twenty years of £60,000, and land to the extent of 5,000,000 ac. All that was wanting now was the guarantee of the imperial government for the regular payment of the sums granted by the colonies; and the report added that a recent interview with Earl Grey gave hopes that these sums would be guaranteed if a sufficient party came forward to undertake the construction of the railway. Thus, it was believed, a great and important field would be opened for the labour of the surplus population of Great Britain and Ireland. It was desirable, therefore, to give this a working-class movement. The Chairman, in the course of a lengthened address, made some practical observations upon the utility of colonization, and the benefits of combining it with the construction of a railway, to open up the resources of the country. He gave a flattering description of the coal products of Nova Scotia. The field, he believed, was larger than that of Great Britain, and with a guarantee of £60,000 a year, which was ample for the capital required, he did not see how the undertaking could fail. At the close of his speech, Mr. Wright yielded the chair to Mr. Luke J. Hansard, who in discussing the undertaking, described it as affording a practical means of emigration, and at the same time of profitable employment and permanent settlement. Mr. Campbell, the secretary, then read a list of the parties who had been invited to attend the meeting. They comprised the leaders of the different sections of Free-traders, Conservatives, and Radicals.

Earl Stanhope appeared to have been the most prominent person invited; and the noble earl, in declining to attend, expressed his readiness to take the chair at any time at a great public meeting to be held in London, to test the question of how far the working classes were prepared to advocate the principle of protection to industry and capital. The accounts having been passed, a series of resolutions were proposed. The most important of them set forth the necessity for labour being protected, and authorized measures to be taken for obtaining a bill or charter of incorporation during the next parliamentary session; and further, that in the meantime her Majesty and Prince Albert should be humbly requested to become patrons of the undertaking. They were all carried, after which the meeting, which was but thinly attended, separated.—Morning Chronicle.

ADDRESS OF THE FATHERS OF THE SEVENTH COUNCIL OF BALTIMORE.

To Messrs. the Presidents and Directors of the Northern and Southern Councils of the Propagation of the Faith.

(From the Annals of the Propagation of the Faith, for September.) Baltimore, May 14, 1840.

Gentlemen—The Fathers of the Seventh Council of Baltimore have decided that the gratitude of the Church of the United States for the numerous benefits it has received from your noble Society should be expressed to you by a solemn act, and from the lips of one of our brethren whom they have delegated to the Holy See. Three years since a meeting was held of the Bishops of this province, then amounting in number to twenty-three; to-day two Archbishops and twenty-three Bishops are seated around the same altar, and regret the absence of two other Prelates who are precluded by the intervening distance from sharing the joy of this fertile union of Catholicity.

The futurity of the Church, which seems everywhere else shrouded in a mysterious cloud presaging trials and triumphs from the moment of combat: this futurity dawns for us with the hopes, consolations, and vigour of a yet young Church springing into growth like the young vine, and will soon number six Archbishops and thirty Bishops amongst its labourers.

Besides the secular Clergy, we have for fellow-labourers nine religious bodies or pious societies—that precious portion of the Church militant.

* This version is a translation from the French, as transmitted from Paris.

which is no less edifying to the Pastors of the Church than to the Faithful, and is daily multiplying its branches. Our religious communities present no less consolatory spectacle. Hospitals, orphan asylums, poor schools, boarding schools for the wealthier class, numberless establishments prosper under the direction of virgins consecrated to God. However, there is one subject of affliction preying upon us, and that is our inability to extend to all the children of the faith the blessings of a religious education.

You can easily understand, gentlemen, the immensity of our wants and the greatness of our responsibility when you are made aware that the European and Catholic emigration now annually exceeds two hundred and fifty thousand souls! The emigrants are, with few exceptions, poor and denuded of resources; they are driven to America by famine and revolutions, and repair hither in quest of a subsistence which is but precarious in the old world. These poor require churches, pastors; their children are in need of instruction, spiritual bread, and oftentimes bodily food. Observe, gentlemen, that in order to keep pace with the annual augmentation of Catholics alone, we must yearly provide three hundred Priests, build three hundred churches, three hundred schools! Now, this is our present position; the old dioceses, or rather those which are most favoured and most solidly established, respond but feebly to the cries and wants of the multitude; those which are but nascent and have a thin, scattered, and poor population, have as yet no secured existence, and languish from want of aid.

The charity of Jesus Christ urges us, gentlemen, to recommend to your protection, and to your generous solicitude, this Church, of which we are pastors. What an interesting portion of the Lord's vineyard! It stretches from the banks of the St. Lawrence to the Pacific Ocean, from Canada to the Gulph of Mexico; it will follow the destinies of the nation wherein it has sunk such deep roots; it is summoned to yield its assistance to its sister in the south, the countless islands situated between America and China; will, before long, call on our missionaries for succour.

Another fact, gentlemen, is very worthy of being noticed by your wisdom and observation: we do not build upon sand, but here we plant the Cross on the Rock that cannot be shaken; at each step we take in the forest, we leave behind an ineffaceable track.

We could expatiate longer on this subject, gentlemen, if we had not commissioned our promoter to expound to you our wants, to familiarise you with our situation, and express to you that heartfelt gratitude which can find no juster and more eloquent expression than in the words of the Apostle: "We have had great joy and consolation in that charity, because the bowels of the saints have been refreshed by you."

Receive, gentlemen, with our cordial blessing, the assurance of our respectful esteem.—Your very humble servants and brethren in Jesus Christ,

(Signed) ✠ **SAMUEL**, Archbishop of Baltimore.
 " **MICHAEL**, Bishop of Mobile, Promoter.
 " **JOHN JOSEPH**, Bishop of Natchez.
 " **FR. LYONS**, Sec. of the Council.

On the 5th of March last, Dr. J. F. Yonge, and his eldest son, were admitted into the bosom of the Holy Church, in the chapel of the Nuns of the Order of St. Clare, by the Rev. Canon van Erven, to whose zeal and piety are attributable the conversion of so many Anglicans. Dr. Yonge is a resident of Plymouth, a nephew of Lord Seaton's and belonging to a family well known for many generations in Hampshire.—*Chr. of Tabl.*

CONVERSIONS.—The two Misses Bathurst, grand-daughters of the late Dr. Bathurst, Bishop of Norwich, were received into the Catholic church a few days since: one of them by the Rev. Father Ludwig, Redemptorist at Great Marlow, and the other by the chaplain of the Good Shepherd at Hammer-smith.—*Ibid.*

ITALY—ROME.

From the correspondent of the *Times*, under date Rome, Nov. 14:—"It is generally believed at Rome that the Pope will make his triumphant entry on the 26th or 28th of this month. We are under the impression that the Pope resolved to come to Rome, on the understanding that France abandons the military command of the native troops, and abstains from any further check on his sovereign authority. We hear that Cardinal Antonelli is no longer Minister of State, and that the Pope is divided between the choice of Cardinal Lambertini, or Cardinal Della Genga as his successor. The former has an European reputation, and his appointment will be a satisfaction, as he is a man of undoubted talent, and, strange to say, the real head of the moderate constitutional party. Cardinal Lambruschini may be the man, as, in the present position of Italy and the Papedom, none but a person of large capacity should be entrusted with the direction of affairs. The Cardinal is decidedly opposed to the overflowing of the concession of Pío Nono, and as long as his voice was listened to, he warned the sovereign of the consequences of these proceedings. Since that period he has a great measure withdrawn into private life, and I believe, until his opinion was formally demanded by the Pope, he declined uttering a single word, either in favour or against the progress of the Government. When, however, Pío Nono thought proper on a late occasion seriously to consult Cardinal Lambruschini, if I am rightly informed, declared that it was impossible in the actual state of things to adopt a retrograde policy, and that a certain degree of popular representation was absolutely necessary for good government and the duration of any form of power. Most of the persons formerly bitterly opposed to the system of the Cardinal now loudly demand his nomination, and I believe, even the public, convinced of his great capacity, will place more confidence in him than they are disposed to do in any other member of the sacred college. We are gradually renewing our old prejudices, and an attempt made the other day on a celebration of the funeral service for the Romans who perished in the late campaign, to raise a cry in favour of Italy's liberty and Roman independence completely failed, though it was got up with some care, and several well-dressed women lent their assistance. In fact, the commerce of the Everlasting City suffers much from the non-arrival of strangers consequent on the Pope's absence, the tradesmen will gladly accept any form of government which has the effect of unloading their overburdened shelves at counters."

CHARITABLE BEQUESTS.

The late Marcella Ayres, of Queen-street Dublin, spinster, deceased, has, by her last will, bearing date the 5th of September last, devised the following charitable bequests and donations:—

To the Catholic Deaf and Dumb Institution, Dublin	£1,000 0
To the Hospital of the Sisters of Charity Stephen's green	500 0
To the Sisters of Mercy, Baggot-street, towards their Hospital, but if not opened, for the support of the young girls they shelter	500 0
To the Sisters of Charity, Standhope-street, for the poor they attend	300 0
To the Catholic Poor Schools of St Paul	100 0

and all the residue of her property to the Catholic Institution of the Deaf and Dumb Dublin.—*Dublin Gazette.*

An immense step has been made towards the emancipation of Public Institutions in France by a single stroke of Louis Napoleon's pen. He and his Minister M. Parriou, have taken the world by surprise, and abolished the great primary grievance by a simple decree in the *Mon-*

teur. This, as our readers will recollect from the articles which appeared in this journal at the appearance of M. de Falloux's project, consisted in the power which the infidel University had of demanding from candidates for the degree of *Bachelier en Lettres*, a certificate that they have followed the University course for two years. Louis Napoleon's decree does away with this, and now a man may study under masters how Catholic soever he pleases, never approaching for a day the infidel-lecture-rooms, and yet compete with the rest for any honour the University can give him.

DEATH OF ABBE HACKETT.—Died at Warsaw, on the 1st of October last, the Rev. John Mennas Hackett, librarian of the Catholic Ecclesiastical Academy at Warsaw, in Poland. The deceased Abbe enjoyed high consideration and esteem amongst the people of Warsaw, lay and clerical, as well as with the British residents there. His remains were attended to the cemetery by a procession of the bishop, the rector, vice-rector, and pupils of the Ecclesiastical Academy, with the various religious orders of the city. The British Consul, and the Protestant Chaplain of the Consulate also attended. The Abbe Hackett was a native of this immediate neighbourhood, (Clonmel) and was educated and ordained at Seville; he was distinguished for his high literary attainments and elegance of manners; he was eloquent and earnest, and whilst residing in Paris he attracted to his French and English sermons, fashionable and crowded audiences. Having acquired the friendship of a distinguished Polish nobleman, he accompanied him to Warsaw, and there received the appointment which he held with much credit to his death.—*Requiescat in Pace.*

CHURCH OF OUR LADY, STAR OF THE SEA, GREENWICH.

To the Editor of the *Tablet*.

Dear Sir—Yesterday an event of no little interest to the Catholics of this neighbourhood occurred at Greenwich. On that day was lifted to its place the Cross which crowns the spire of Our Lady, Star of the Sea. For several previous days, whilst the work of gilding was in progress, this Cross had attracted numerous visitors to our Church. It is a beautiful specimen of the designer's skill, and of the copper-smith's craft. It measures 24 feet in height, and weighs 325 pounds. Of course the task of raising this ponderous Cross to the height of 150 feet, was one of considerable labour and anxiety. As it was slowly raised from stage to stage of the tower, and thence ascended the tapering spire, it fixed the attention of every passer by.—A long line of Catholic pensioners watched its progress upward with spectacle on nose and many an aged eye was dimmed with joyful tears. By one, its every step in advance was viewed with a nervous anxiety, and to him as seemingly its size diminished in its ascent, it offered a simile to the thoughts of those who in distant perspective look upon the easy task of building a church, and those who come in contact with its gigantic details,—lighter and more light in seeming as it crept up the spire, like a golden serpent, till at last a child's hand might bear it in procession, still there were in it 325 pounds of solid metal; and still, with all its lightness and its brightness, too, did the arm that brought it thither feel that it was a heavy Cross.

On the 20th of November, 1846, the first soil was dug for the foundation of this Church. On the same day of the same month, 1849, this Cross was raised to its dizzy height. Within these two points of time are included the incidents and the anxieties of a life. Not one single day of those three years but has seen its battle, lost or won; and though the issue of these successive fights has been slowly to win, excitement of the struggle, has saved from its exhaustion. Yes; lightly as it rests upon the tapering spire, that has been a heavy cross!

R. NORRIS.

November 21.

EXTRACT FROM A SERMON ON CHRISTMAS.

By Rev. T. E. Gill, an Irish Parish Priest.

But we have left Jesus in the manger. Should we not go and visit our God? Should we not hasten with our gifts, and lay at his feet the tributes of our fidelity?

See you a light?—it plays like a glory on the top of your miserable hut. 'Tis a wretched cabin, far away in the suburbs of Bethlehem. The roof is broken in many a place. The walls are rummy and bare—the floor cold and damp. The December blast is searching every nook. All is cheerless—comfortless all. That is the place you are to visit—that is the shrine of your pilgrimage—there lies the future Judge of the living and the dead! Are you prepared to come? Have you so disposed of your hearts as to render your visit acceptable to Jesus? Alas! my beloved Brethren, if we look well into those hearts, we will find there a thousand obstructions—a thousand impediments to our purpose: pride, vanity, self-love, evil propensities, unconquered passions—all ruling there—all rendering us unfit to visit our God.

Would the drunkard come? His presence there would be an abomination and an insult.

Would the swearer and blasphemer come? That tongue, practised in curses and familiar with imprecation, could not be a fit organ to praise the Royal Babe.

Would the man of impurities kneel at the cradle of his Lord? He, beyond all others, would be guilty of a horrible profanation. All there is pure and chaste. The God of purity is there. The immaculate Virgin is there. The chaste and pious Joseph is there. His breath would be a pestilence in that godly circle. Let him first kneel, in penitence, at the chair of mercy—confess his iniquities—purify his heart—starve his passions—correct his habits; then let him come and worship at Bethlehem.

Would the calumniator come?—he who is busy in the ruin of character—he who is conversant in detraction—the murderer of his neighbor's peace—that detestable and vile, and loathsome gossip—would he visit the immortal Babe? No—let him stay at home—brood there over his horrible machinations, and gloat over some innocent victim of his poisoned suspicions.

Would the unfeeling rich man, whose eye of haughty pride lowers on his humble brother, whose heart is steeled against the poor; would he come and adore his infant God? Born in the mansions of affluence—named in the lap of indulgence—the blood of great ones flowing thro' his veins—how could he come? How could he stoop to an humble manger? 'Tis cold—'tis roofless. Oh, he would shiver there! Let him first subdue the stubborn pride of his heart; fling open his coffers; shower the blessings of relief on the widow and the orphan. Then let him come and worship Jesus.

Would the gay and the worldly; the vain and silly girl of fashion—would she come on the holy pilgrimage we meditate to-day? What has she to offer at the cradle of Jesus?—Confidence and self-love; prudery and affectation; emptiness and pride. These may be acceptable offerings at the shrines of folly. They may do very well in the career of her beautiful wisdom!—in the ball-room or the theatre; in the revel or in the dance: but let her not attempt—let her not dare—let her not presume to bring them to Bethlehem.

I would exhort her. Let her listen to me. Fling away from you the baubles that you love. Still the pulse that beats for admiration. Forsake those who would offer incense to your vanity, and believe not the whisper of the flatterer. Look into your heart with a view to its

correction. Think on the grave; on death; on the judgment to come. Then in the humblest guise you can assume, come—an accepted votary—to the lowly dwelling of your God.

Come, all of you, my beloved Brethren, in these pious preparations—come to Bethlehem. The Shepherds are there before you. They had no obstacles to remove—no humility to acquire—no pride to lay aside. At the first announcement they hurried to Jesus, and are offering to Him, since midnight, the homage of their hearts.

Come, my Brethren, come to Bethlehem. Gaze devoutly on the Heavenly Babe. See!—He smiles on your visit. The dimple of innocent gladness is on His cheek. The sparkling welcome is beaming from his eyes. His little hands are outstretched to receive your gifts.—Let these gifts be your hearts, devoted and entire. Myriads of invisible spirits are adoring Him. Kneel you, and adore Him, too. His mother's heart is glad. Observe that glance of love with which she regards her glorious child. Can you read its expression? There is sadness in it and joy. Joy that a Saviour is born to the world—sadness that this cold and cheerless hut is the abode of "the Prince of peace."

The Cross;

HALIFAX, SATURDAY, DECEMBER 23.

M. POWER, PRINTER.

The Fancy Fair.

We gave some expression to our feelings last week on the creditable demonstration of Charity at Mason Hall. Several of our contemporaries have also 'swelled the note of praise,' and in all directions we hear of nought but hearty congratulations, and fervent eulogy. We now look upon the establishment of the Orphan Asylum as an accomplished fact, and we sincerely rejoice at the prospect of all the good it is likely to accomplish. And, if any thing can add to the happiness which we feel it is the consciousness that so many of our fellow-citizens have taken part in this glorious work, and that those who are most opposed to each other on some points, have here occupied common ground, and united together in so sacred a cause. Not Catholics alone, but Protestants of every denomination have given valuable aid. To the various Fancy Tables and Refreshment Tables, contributions in work, materials and money have been liberally poured in from all sides. It would be impossible for us to describe the unwearied assiduity and zeal of the Ladies who catered for the various tables, who wrought for them with so much taste and perseverance, and who presided over them with so much advantage. With considerable experience in such matters, we can safely say, that we never beheld any thing like it. We are sorry that we cannot particularly specify all the generous benefactors of the Orphan on this occasion, nor give any thing like a complete list of the visitors at the Fair. Some instances have come to our knowledge in which Fives, Tens, and even Twenties of Pounds have been laid out at the Tables in addition to previous contributions.

We still hope to be able to give a long list of the generous subscribers. His Excellency the Lieut. Governor, who was prevented by indisposition from attending at the Bazaar, sent Five Pounds for the Charity.

There were two Refreshment Tables and six Fancy Tables. The former were well supplied with all the usual delicacies, and received extensive patronage. Mrs. Lonergan and Mrs. Jamieson added over one; and Mrs. Walsh,

Mrs. Harney and Mrs. Laugan, assisted by the Misses Hacket and Miss Hanlon over the other.

As for the Tables of Fancy Work. No. 1 was kept by Mrs. Condon and Miss Condon.

No. 2 by the Misses Cronan.

No. 3 by Mrs. Connors and Miss Connors, assisted by Mrs. Anderson, Miss Downey, Miss Cochran and Miss Gleeson.

No. 4 by Miss Hoffernau, Mrs. Cragg, Junr., the Misses Cragg and the Misses Delreytas.

No. 5 by Mrs. McMahon and Mrs. Dillon.

No. 6 by Mrs. Boyle, the Misses Foley, the Misses Phelan and Miss Duval.

There was also a Post Office in very active operation, attended by an extremely clever Postmaster and some very able assistants. A great number of Foreign Mails with startling and extraordinary intelligence, arrived during the Bazaar, and with a very brief period after the arrival of each, letters were delivered with wonderful despatch, and at very moderate rates of postage, considering the great distance they had travelled and the important information which they contained. We would be very happy to transfer to our columns some of those curious Despatches.

We hoped to be able to give a list of the visitors at the Bazaar, but it would require one or two numbers of the Cross to print their mere names. Suffice it to say that the whole city was well represented on the occasion.

We have been informed that in addition to the Ladies who rendered such valuable assistance at the various stalls, the Lady of the Hon. Michael Tobin of Poplar Grove collected for the Bazaar the sum of £65 9s. 9d. Mrs. Gunning £12 4s. 7d., and Mrs. Daly £9 2s. 1d. We have as yet received the names of only a few subscribers, and amongst them that of the benevolent Mrs. McCara for £5. James C. Tobin £5. and Richd. O'Dwyer, Esq. of St. Johns, N. F., £1 5s. 0d.

CHRISTMAS.

This great Festival was celebrated with due solemnity in our churches. For four days previous to Christmas the Clergy were engaged in the Confessional, preparing the faithful for the Holy Communion, and accordingly the number of those who received the Bread of Life on that hallowed morn at the various Masses was unprecedented. The Cathedral was filled before 6 o'clock and St. Patrick's at seven. The Holy Sacrifice was constantly celebrated during the morning, and at 11 o'clock a Pontifical High Mass was offered up by the Rt. Rev Dr. Walsh, assisted by the V. General as Master of Ceremonies, and the Rev. Messrs McIsaac and Lyons as Deacon and Sub-deacon. By authority of the Bishop an Indulgence of 40 days was imparted to all present on this solemn occasion. The Organ Choir acquitted themselves with great credit during the High Mass, and their brilliant execution of the *Gloria in Excelsis* was particularly admired. At Solemn Vespers in the evening the Bishop preached and gave Benediction of the Most Holy Sacrament. We should not omit to mention that the usual offering for the support of the Bishop and Clergy was made by the Faithful on Christmas Day with a liberality and cheerful spirit which fully maintained the character of the Catholics of Halifax. Notwithstanding their very recent exertions in the cause of Charity at the memorable Bazaar, and despite the pressure of the times, it is a fact that the Christmas Offering of this year exceeded that of the last by nearly £50, and we record the fact with pleasure as a new attestation, if any were need-

ed, to the love for their Holy Religion which burns so intensely in the hearts of the Catholics of Halifax.

METEGHAN.

The following list of additional subscribers for the intended improvements in the Church of Meteghan, has been kindly forwarded to us by the Rev. Wm. McLeod, and we publish it with much pleasure:—

Maurin Saulnies	£1 0 0
Archange Saulnies	2 0 0
Maurin Caumau	2 0 0
Sylvain D. D'Entremont	2 0 0
Fredrick S Leblanc	1 0 0
Evarice Gubrie	1 0 0
Anselm Caumau	2 0 0
Ciprien Gubrie	1 0 0
Pierre Leblanc	1 0 0
Jovite Mayes	1 0 0
Thomas Taus	2 0 0
George Trahan	2 0 0
Olivier Dousett	1 10 0
Joseph Doucett	1 0 0
Jean Thibodau	1 0 0
Donat Leblanc	1 0 0
Anselm Robichau	0 10 0
George Smith	0 10 0
Pierre Dugat	2 10 0
Charles Leblanc	1 0 0
Mark Leblanc	5 0 0
Maurice Melanson	1 10 0
Ambrose Caumau	1 10 0
William Brown	3 0 0
Anselme Frontain, Salmon River	1 5 0
Charles Mayette, Ditto	1 10 0
B Timothy Leblanc, Ditto	1 10 0
Marane Comeau	1 10 0
Joseph Deveau, St Mary's Clare	1 0 0
Ambrose Comeau	1 5 0
Madame Robichau	0 10 0
George Deveau	0 10 0
Quanguille Maryette	2 0 0

It seems that our previous remarks on this subject have given much satisfaction, and that a general and spirited determination exists amongst the inhabitants of that district, to complete as soon as possible all the improvements recommended by the Bishop.

CHURCH NEWS IN UNITED STATES

ILLINOIS.

On 18th November, the new church of the "Holy Name of Jesus," erected on the grounds of the University, in Chicago, was solemnly blessed by Bishop Vandeveldt.

Rev. James Dempsey has been ordained Priest. This is already the third Priest that the Bishop has ordained, from the Seminary, since he took possession of his See. Mr John Breen has been raised to the order of Deaconship.

Five Catholic churches and three small chapels are now open in Chicago, where on the arrival of the late Bishop Quarter there was but one small church, and a congregation from which, as an old settler told me, "any absent member would be missed."

PENNSYLVANIA.

On the 18th November, the Catholic Church, recently completed at Brady's Bend, Pa., was consecrated by Rev. M. J. Mitchell

RHODE ISLAND.

CONVERSIONS.—Within the last month, six adults have been received into the Roman Catholic Church, by Rev. Patrick Mallon, assistant Priest of SS. Peter and Paul's Cathedral, Providence. Such has been the result of the efficient labor of the Rev. gentleman in the vineyard of the Lord, for the first year of his ministry. There are other applicants for Baptism who shall be admitted when duly instructed.

A FALSEHOOD EXPOSED.

Adam Miller, a Methodist Preacher, in a letter to the *Western Christian Advocate*, exposes the lying boasts of the Methodist Episcopalians of New-York with regard to German families had gone over from the Catholic church to the Methodist conventicle. Mr

Miller has declared that instead of all those families, only two Germans came over, and one of them was a horrible scamp! Is not this a laughable piece of business? Miller is evidently telling the truth. "Let him be clapped on the back and called Adam!"

Miller sent his letter to Dr Bond, editor of the *Christian Advocate*; but the doctor would not publish it; because he said, "we are operating extensively among these people" (murder sherry!—two men—and one of 'em a schemer!) and he said furthermore—"don't say anything about it, these reports make a good impression on the public abroad!"

There's a pious Methodist for you, good people!—*Boston Pilot*.

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. Forristall, corner of Brunswick and Jacob Streets;

Mr. John Barron, corner of Gottinger and Cornwallis streets;

Mr. Thomas Connor, adjoining St. Patrick's Church.

Mr. Joseph Roles, Water Street, near Fairbanks' Wharf.

Mr. Thomas Thorpe, Dartmouth

The following gentlemen, to whom we tender our best thanks, have kindly promised their valuable assistance, as agents to this Journal:—

Ketch Harbour—John Martin, J. P.

Portuguese Cove—Mr Richard Neal, Senr.

Bear Cove—Lawrence Johnson, J. P.

Herring Cove—Mr. Edwards Hayes, and Mr. Nicholas Power.

Ferguson's Cove—Mr. William Conway.

Quarries—Mr. O'Keefe.

North West Arm—Mr. Patrick Brennan.

Upper Prospect—Peter Power, J. P.

ORPHAN ASYLUM.

CARD.

THE Ladies, Managing Committee of the Bazaar, at the Mason Hall, embrace the earliest opportunity of tendering their most grateful acknowledgments to the citizens of Halifax, of all denominations, for their spontaneous, liberal, and truly Christian support, by which the munificent sum of more than six Hundred Pounds has been realized for the sacred cause of Charity, December 22.



Notice to the Public.

ON and after this date, Optional Payment of the Inland Postage will come into operation, upon the Correspondence transmitted between the several Provinces of British North America and Newfoundland. By command of the Postmaster General. A. WOODGATE. General Post Office, Halifax, December 13.

CITY CLOTHING STORE.

North Corner of Duke and Water Streets.

WINTER IMPORTATIONS.

THE Subscriber has received per late arrivals from Great Britain, his usual supply of

Ready Made Clothing,

Of the newest fashion and style, suitable for the Winter Season. Also, a varied assortment of superfine West of England CLOTHS, Beaver, Pilot, Whiteney, Fancy Doeskins, Cassimeres, Tweeds; Men's China Silk, Merino, Lambs Wool, Brown Cotton SHIRTS and DRAWERS; Fancy Regatta and White Cotton Shirts, (trimmed with Linen,) Outlets, &c. together with the residue of his former Stock, will be sold either Wholesale or Retail, at the lowest possible prices to suit the times.

Articles made up at his Establishment in a fashionable and durable style.

Seamens' Clothing of every description constantly kept on hand. Orders from the country punctually attended to. Oct. 13. RODGER CUNNINGHAM.

THE GUERNSEY PROTESTANTS—THE CATHOLIC DEAD INSULTED.

To the Editor of the Tablet.

Guernsey, Nov. 21, 1849.

Dear Sir—On a former well-remembered occasion you laid before the Catholics of England and Ireland a specimen of the bigotry and intolerance with which their brethren in Guernsey have to contend, and I have now to bring under your notice another instance of their kindly feeling towards us. To commence, however, "ab initio."

On the morning of Friday, the 16th inst., at an early hour, a vessel was wrecked on the S.W. coast of this island, and, one man alone excepted, every soul on board, to the number of thirteen, perished, including a lady and her two children, passengers. The name of the unfortunate vessel was the Europe, Capt. Mehaut, from Jamaica to Havre, and laden with a cargo of sugar. Between Friday and Sunday eleven bodies were washed on shore, and the survivor having informed the Rev. E. Connaty that the crew were all French Catholics, that gentleman, in due course, requested the prayers of the Faithful for the repose of their souls, and invited all who could do so to assist at their interment. Accordingly at three p.m. the funeral procession started from a lonely house on the shore of Vazou Bay, the scene of the wreck. Our respected Pastor headed the procession, preceded by men bearing the French and English flags, those, however, of Madame Du Jardin and her two children being covered with palls. On, through thousands of spectators of all nations and creeds, who for two miles and a half thronged the roads at either side, passed the melancholy cortege, and by none was any feeling manifested save that of respect and compassion for those who had been so suddenly snatched from life.

By the regulations of the island, bodies recovered from shipwrecks must be buried in the parish on the coasts of which they are found; and the bodies in question being washed ashore in St. Mary de Castro or the Catel, they were to be interred in the churchyard of that parish. But the Rector of this parish, the Rev. J. Maingy, refuses to allow his churchyard to be desecrated by any funeral service, save that of the Church by law established, and accordingly the Catholic burial service was to be obliged to be recited over the bodies in the high road, before the gates of the churchyard. Now, as Baptists, Methodists, and Dissenters of every denomination are similarly accommodated by this worthy Christian, we, Catholics, of course, could not be supposed to grumble, but only to swallow the insult, making sundry inward reflections in no way conducive to the health or welfare of the gentleman in question. On the present occasion, however, he chose to exceed his usual kindness, and to offer to Catholics a gratuitous insult in the performance of that most sacred of all duties, the burial of the dead. When the Rev. E. Connaty had concluded the burial service and retired, the first coffin, that of the captain, moved onward into the churchyard, and was stopped by Mr. Maingy, who wished it, with the other bodies, to be conveyed into the church, there to receive the benefit of the Protestant burial service. This coffin, however, was surrounded by a few resolute Irish and English Catholics, who not entertaining any particular respect for Mr. Maingy or his Liturgy, persisted and succeeded, in spite of gravediggers and constables, in preventing the coffin from going to the church, and carrying it to the graves prepared for the occasion, which they found barricaded around and covered with boards. All this, however, went as nothing, and the coffin was lowered into a grave, but it being the one prepared for Madame Du Jardin and her two children, they removed it thence and carried it again into the high road, intending to proceed to town, and have it interred in one of the town churchyards. In the meantime all the other bodies were forced into the church, and a dumb-show of the Pro-

testants to use the words of the journals here, the "rioters and badly-disposed of the lower orders of French and Irish" frequently interrupted the Minister by unseemly noises. At the conclusion of this scene the corpses were borne out of the church and interred, and then was the body of the captain brought back and laid to rest with those of his crew.

Yesterday, the 20th inst., another body was interred, but the few of us that could be mustered hewed such a front to the Rev. Rector, that although he had all in readiness, yet he seemed to have "serious misgivings," and therefore did not insist on having the body brought into the church. We expect, however, opposition to some extent to-day when the last corpse of the crew is to be buried. Should anything further occur I will send you the account.—I remain, dear Sir, yours respectfully,

THOMAS TROWBRIDGE.

Prince Albert's-road, Pierre-Perceé, Guernsey.

CONFIRMATION OF EIGHT CONVERTS AT THE ORATORY, LONDON.—A function of great interest was celebrated on Tuesday morning at the Oratory, by the Right Rev. Dr. Wiseman. Five gentlemen and three ladies, all of them recent converts, received the sacrament of Confirmation, and made their first communion. The ceremonies commenced with the baptism of one of the gentlemen, according to all the forms prescribed by the Pontifical. First the bishop, his two chaplains, the Rev. E. Searle and the Rev. G. Talbot, with the Rev. E. Faber, Father-Rector of the Oratory, and the other clergy of that community, assembled in the chapel. The Rev. W. Gordon held the pastoral staff, and Mr. A. Cruikshank (a recent convert) the mitre. The Rev. J. Whible was master of the ceremonies. After some preliminary prayers the bishop, habited in a magnificent violet cope, accompanied by the clergy, the acolytes bearing lighted tapers, proceeded to the porch of the chapel, where the catechumen was waiting to be received into holy church. The usual interrogatories, "What seekest thou of the church of God?" &c., followed; the elect was bidden to say the *Pater noster*; he received the sign of the cross on his forehead and his breast; the blessed salt was then given him; and that part of the service being concluded, the bishop placed the end of his stole on the catechumen, and so led him into the church. The procession then moved on to the Lady Chapel, a large recess facing the porch, which attracts the eye as you enter. On the cornice surmounting the pillars, which separates this recess from the rest of the chapel, are inscribed those beautiful words of the great St. Bernard—*Respice Stellam—voca Mariam*. Within, is a crucifix, as large as life, between the statues of St. John and the Blessed Virgin. Here his lordship laid aside his plain mitre and violet cope, and having assumed his jewelled mitre and white cope, proceeded with the baptism. This being concluded, there followed those striking ceremonies of placing in the hand of the baptized a white robe and a burning light, with the injunction that he carry his robe unstained before the judgment seat of Christ, and keep his baptism blameless. The neophyte then withdrew, and knelt at the high altar with the other candidates for confirmation. Immediately afterwards his lordship administered that sacrament, according to the usual form, to the eight converts. Having then laid aside his cope, and put on the chasuble and other vestments for mass, the Bishop said a low mass, at which he communicated all the converts. The function was over shortly after ten o'clock. None of the laity, except some friends, present by invitation, witnessed the ceremonies. His lordship and suite, together with the converts remained to breakfast at the Oratory. Our readers will doubtless be rejoiced, that the unwearied labours of the good Fathers of the Oratory are thus bringing forth abundant fruit; and we may make this opportunity of mentioning that we are constantly hearing of conversions, both there and in other quarters, which for various motives, is not judged expedient to publish. The few which from time to time are made public in the columns of the *Tablet*, are very far indeed from furnishing an index to the real advances made by the Catholic Faith at the present epoch, both in the metropolis and in the provinces, especially in the upper classes. Among those who were confirmed at the Oratory, one was a barrister at Lincoln's Inn, and another was a barrister of the Temple.—*Correspondent of*

LETTER FROM POPE PIUS.—The Right Rev. Dr. Ryan has received the following letter from his Holiness Pope Pius IX. —

"VENERABLE BROTHER, HEALTH AND APOSTOLIC BENEEDICTION.—Our sufferings and trials have brought anxiety and the deepest sorrow upon, indeed, all Catholics; but how favourable an occasion have these afflictions afforded, of demonstrating more and more veneration for us and this Apostolic See, especially when this veneration is accompanied with most profound feelings of faith and piety; nor do we deem it a slight praise to the bishops that, actuated by the pastoral zeal for which they are distinguished, and their cordial union with us, they have solicited the flocks confided to them, to beseech God with the most fervent wishes and prayers for our humble persons (*persona humilitatis nostrae*), and, with a piety and earnestness truly great, wished to relieve our own wants. Therefore, while we rejoice to give these merited praise to your brotherly affection, we feel no slight pain that these districts, from the present wretched state of public affairs and from the scarcity of food, have yielded too much to their affliction for us, and have brought us their offerings, even at greater inconvenience and sacrifice. Our heart, venerable brother, is afflicted more by the sufferings of others than by our own, and to a greater degree are we troubled for their distress. May the most merciful Lord give a gracious ear to our entreaties, and in the abundance of Heavenly grace have pity on the whole Irish nation for its burning zeal to defend our most Holy Faith, and for its unwavering attachment to this Supreme See of Peter. As a harbinger of so great a blessing, and as an evidence of our special love for you, we annex the Apostolic Benediction which, with the most sincere feeling of our heart, we affectionately impart to you, venerable brother, and to the whole Clergy and Laity of your Diocese of Limerick. Given at Naples, in the suburb of Portici, the 13th day of October of the year, 1849, the fourth year of our Pontificate.—PIUS PP. IX."

The amount collected in the Limerick Diocese was £542.

THE FRENCH IN ROME.—The Roman correspondent of the *Chronicle*, writing on the 24th ult., says:—"All I can say is, that when the French army take leave, it will be a source of general congratulation—first to the Pope and Cardinals, then to the Roman people, and, above all, to the French themselves. Every arrival from home is looked forward to with intense anxiety both by the French soldiers and officers, and any tidings that lead to the hope of a speedy recall from their present unpalatable duties are received with undiminished joy. In fact, their position here, if protracted, would become intolerable, and they are utterly sick of it. Placed between two hostile parties, both of which have a strong antipathy of their French deliverers, the French troops, in addition to their disagreeable occupation as a Roman police, lead a rather dull and solitary life. The common soldiers are not allowed to go out of the town, and they have none of the pleasures which they are accustomed to find in the remotest garrisons in their own country. As for the officers, very few of them mix with the little Roman society that remains; and, in truth, recent events have so scattered and depressed the people of this country, that there is scarcely any Roman society at all. The nobility and gentry have all left the city; they either live in seclusion in their country houses, or as is the case with too many of them, they have emigrated to foreign countries, where they hope to find that security which is denied to them at home. During the first days of the French occupation, a few ladies endeavoured to inspire confidence by giving parties; and in order to secure the good-will of their deliverers, they invited some of the French officers. What was the result? Their names were placarded by the Romans in the streets of Rome, and were held up to execration. Those who persisted were annoyed with anonymous letters, threatening them with vengeance, and denouncing the Vendetta; and, in short, they were compelled to close their houses."

PORT WINE.—The "Westminster Review," after quoting the description by Mr. Forrester, a great Oporto wine merchant, of the mode in which Port Wine is got up for the English market, concludes with the ominous sentence: "We need no longer be in any doubt as to the cause of a pint of 'Port' producing dyspepsia and headache, when we know that the black draught, so called, is a compound of elder-berries, treacle,

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, Switzerland, 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 PEACOCK, Superiress, either personally or by letter.

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

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

Halifax, July 14, 1849.