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

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

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

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



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

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

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

Calendar.

- JULY 22—Sunday—VII after Pent St Mary Mag Penit doub.
23—Monday—St Appollinaris B M d com St Liborius B C.
24—Tuesday—St Vincent of Paul C doub comm of vigil and of St Christina V M.
25—Wednesday—St James Apost d 2 cl com Christopher M.
26—Thursday—St Anne Mother of the B V Mary gr d.
27 Friday—St Veronica de Juliana V doub.
28—Saturday—SS Victor I P M Innocent &c doub.

LAST SUNDAY IN THE CATHEDRAL.

From the New York Freeman's Journal.

On last Sunday the Rt. Rev. Bishop Hughes made a very short and interesting address on the subject of the collection.

In regard to the contribution for the Pope, he said that the day had been set apart for that purpose by all the Bishops in the United States. It was the duty of the Church to provide for the temporal wants of all its Bishops, and it was its first duty to provide for the supreme head of that church in the person of the Pope. The law of nature and the law of religion alike called upon God's people to make this provision, so that he could be independent in his action, and given up to the ministrations of his sacred office.

It could not be expected, the Bishop said, that the Pope should pay allegiance to any temporal power, or that he should be dependent either upon the republics or the monarchies of the world for his support. He had begun and consistently prosecuted all the reforms which had been going on in Europe for the last eighteen months. Amidst revolutions which had shaken the world, as the waters of the sea when tossed by an earthquake, he had pursued the even tenor of his way, and was now, in his present abode, making bishops and quietly and conscientiously discharging all the functions of the Church.

Some thirty-four or thirty-five years ago, said the Bishop, it was the misfortune of the Pope to be driven from his church, and incarcerated in a dungeon, through the instrumentality of the French. Providence then so ordered events that it was through the instrumentality of the English nation that he was restored to his power and rule. The French nation, who had led captive their former Pope, by a singular coincidence, are now laboring to restore Pope Pius IX. to his temporal and spiritual rule; and thus God worked for good, and would employ again whatever instruments he willed, in restoring the supreme head of the Catholic Church.

The Bishop said he should make no appeal to procure the contribution for the sup-

port of the Holy Father, as he knew it would be a privilege for all true Catholics to lend their aid in such a cause. This was a question which had nothing to do with politics, or forms of government, notwithstanding some lying newspapers have represented that it had. But it was the province of the demagogue to misrepresent the truth, and there were many of these demagogues of the press who were now misrepresenting the church and the cause of true freedom.

"I cannot go down from this pulpit," the Bishop continued, "without adding few words more as a caution against that spirit of the world, that diabolical spirit which clothes itself with the robes of Liberty forsooth, puts on that drapery, and whether out of the church or in the church, attempts to bring down everything—even from the very throne of God to its own level—to the standard of what it calls Liberty,—that spirit which overthrows order and precipitates society into confusion, that spirit which becomes desperate when it finds there are other worlds and another life at the termination of the present, and that there is an antagonism in the conscience of man which prevents them from succeeding as they would wish. Why should man have conscience?" say the men of this kind, "because it is our only obstacle; but for it our principles would prevail throughout the world; let us get priests and religion out of the way; they make cowards of men; let priests be removed; let Popes be removed; let every thing that tends to create a conscience be abolished forever." These are their ideas, and you, dear brethren, have found among you recently this new school of liberal teaching; you have found among you editors and newspapers trafficking upon the ruins of a country which they have helped to degrade, making their pages eloquent by a stupid imitation of Tom Paine and Voltaire. These are the political confectioners who seal up the poison of their infidelity in sugar plums of flattery to popular prejudices that may sell them to the children of folly.—They call themselves Catholics, too, even as Voltaire said he was a Catholic; and when he found himself near his death, sent for the priest, as others like him have most inconsistently done. They say that they are Irishmen, and they may be Irishmen, but not Irishmen of the legitimate stamp. They are not of those Irishmen who have preserved the nationality and honor of their country by preserving their faith in the midst of every persecution. This spurious generation, on the other hand, would have Irishmen give away their faith for naught. I warn you, not from any feeling on the subject, but as your Bishop and Pastor, in the name of your faith, in the name of Christ, and for the sake of your children and your own souls—I warn you to be on your guard against those dangerous and bad editors and papers which profess to rescue the country which they have just contributed to ruin; professing it with a disposition with which it is now manifest they would have swept off the face of the earth the priesthood of Ireland. And one of them cautions me to be very prudent and to send this money in a secret manner, as if we were guilty of an act which we should conceal. The American people are wise, and sensible, and just, and they despise the man who does not appreciate the first principles of the country in which he lives."

Such is a most imperfect sketch of some of the remarks on last Sunday. It would be well if they could be repeated in every pulpit through the length and breadth of this land for the enlightenment of those judicious Catholics who deprecate any interference with the affairs of civil life on the part of the pulpit.

DEATH OF THE REV. JULIAN DELAUNE.

We deeply regret to have to announce the death of an exemplary priest, lately of Rochester, in the Diocese of Buffalo. He died after much suffering, on the 4th of May, in the city of Paris, whither he had gone for medical advice. Writing to us on the 27th of January last, two days before he sailed from this port, he said, "I go to place myself into the hands of those professional butchers, the surgeons, for a disease which our physicians of Rochester have declared a very desperate case, although, they say, I may be relieved, and live yet many years. Let them say as they will, I prepare for the worst, and I say openly that I am going to die in France, if I reach that country."

We will add the following notice of Mr. Delaune, which we find in the Catholic Advocate of the 23d ult.:

The Rev. J. Delaune was born in the Diocese of St. Brieux, Department of Cotes Du-Nord, in France, of very respectable and exemplary parents. He made his theological studies with distinction, in the Seminary of St. Brieux, and, having been promoted to the Priesthood as soon as he had terminated them, he was appointed assistant priest at the cathedral of the same city.

He was occupying that station, when, in 1839, he chose to follow the Right Rev. Bishop De La Hailandiere to the United States, to devote himself to our missions. On his arrival in Indiana, he received charge of the missions of St. Patrick's, St. Peter's, and St. Mary's, in Davies county, and about seven years ago he was appointed pastor at Madison. In the latter place, he established the "Sisters of Providence," who have there now a very flourishing academy, he opened a good school for boys, and set the new congregation on an excellent footing.—He became in the summer of '46 President of St. Mary's College, in the diocese of Louisville, and conducted it with ability and success for two years. Encouraged by propositions that were made him, he went last year to Rochester, in the diocese of Buffalo, to assume the direction of a new college in that city. But disease soon compelled him to suspend his functions. He started, some months ago, for France, hoping that he could perhaps find in his own native country a relief which medical care could not procure him here. All was unavailing, and nothing was able to stop the progress of his illness.

During his short career in this country, the Rev. Mr. Delaune ever showed himself a pious, active, zealous, devoted, and charitable priest, and able to defend our holy religion against the attacks of its enemies, as well as to fulfil all the duties of a missionary towards his own flock. He was besides a man of much energy of character and earnest of purpose, mingled with mild and amiable manners. Whilst in our diocese, he was the first to suggest the idea of an association now existing among the clergy, the object of which is to have a number of masses said for the happy repose of the soul of every deceased member, and, alas! God has permitted that he should be the first of the members to enjoy the benefit of it.—The prayers of the faithful are requested for his soul.

McGEEISM ON THE WANE.

ALBANY, July 2, 1849.

Mr. Editor,—According to the announcement contained in handbills, which had been industriously circulated for some days previous, Thomas D'Arcy McGee, the would-be rebel leader and self styled hero and patriot, delivered a lecture in this city, on the 20th of

June, in the hall of the Young Men's Association. His subject was, "The policy of Queen Victoria's Government towards England and Ireland, since her accession to the Throne."—Every available means (both private and public) were taken to give the matter publicity, and all thought that some mighty revolution in public opinion would hail the advent of the "martyr."

Impelled by curiosity, myself and a friend repaired to the place designated half an hour before the time appointed, which was 8 o'clock. Upon arriving at the place, we were surprised at seeing no one in the room, or approaching it; and my friend expressed the opinion that we were in the wrong box; but I assured him that we were right, and prevailed on him to be seated. After waiting until near 9 o'clock, some stragglers dropped in, but, like angel's visits, very "few and far between." A few ladies were among the audience, (if such it could be called,) but they were principally the ladies of those who had the "lion" in charge. At length the meeting was opened by a very affecting address from a Mr. McGee, who appeared to be laboring under a severe fit of melancholy, which the grinning array of empty benches did not seem to alleviate, he, however, managed to introduce Mr. McGee to the audience, which he did in a solemn and affectionate manner. The "lion" then opened his mouth—apologised—looked around on the gaping audience—eyed the empty benches with a woe-begone expression—looked daggers at the committee, and, in a fit of desperation, commenced his address, which approached about as near his subject as a drunken man does to a straight line. The substance of the apology was for the scarcity of the audience, and he expressed the opinion that the heat prevented many from attending, and hoped that those present would feel quite comfortable, and well they might, for those who felt disposed to toll could do so at full length. He then assumed a semi-serious countenance, proceeded to pronounce a eulogy on Queen Victoria in regard to her domestic relations, and told the American people that a wondrous change had come over the policy of England towards this country; that formerly they used to abuse us; but now they flatter us—and cited, as proof, the Astor Place riots—fraternising with Capt. Rynders and Mike Walsh by saying, that the house should have been closed, and would have been, but for English influence.

He also sympathized with the Red Republicans of France, and said that if a few men met together for private conference, it was magnified by the Times into a conspiracy to overthrow the government. He concluded by giving an indefinite idea of self-government, which smacked strongly of the horrible tenets of Socialism. Upon casting up the accounts, it was discovered that the gross receipts amounted to the munificent sum of \$12.—Correspondent of the Freeman's Journal.

Upon the question of the heat preventing any person from attending, I would ask if the state of the weather ever prevented Irishmen from attending a meeting which affected the true interests of their country or their religion?

AMOUNT OF THE PETER-PENCE IN NEW YORK.—The official returns of the collection last Sunday have not yet been generally made. The sums, thus far, have been unparalleled in the history of religious collections. Five churches heard from on this city will give from 2500 to 3000 dollars. The collections of the city alone will probably be 5000 dollars. We shall publish full returns so soon as they shall be known.

PIUS IX.

In the remarks made in our last number under this head, we suggested that in the event of any continued duplicity on the part of the French, his Holiness might retire to Bologna, and there rule as an independent Sovereign in the second city of his kingdom. We well knew how this would disconcert all Gallic manœuvres. What we then conjectured as probable is most likely to take place. By the most recent accounts it seems that the Pope is determined to go Florence with the restored Grand Duke of Tuscany, and to proceed from thence to Bologna, where, under the auspices of the Catholic Powers, he will resume the government of his realms. France feels in what a false position this would place her. By what pretext could she justify her possession of Rome, whilst the Pope would rule supreme in Bologna and throughout the greater part of the Ecclesiastical States? Hence the mission of M. de Corcelles, who was expressly sent to Gaeta to prevent the Pope from going to Bologna. Pius IX. has, however, been inflexible. If the French, after their entry into Rome, shall presume to negotiate between him and his subjects, or to prescribe conditions, the Pope will go to Bologna and set them at defiance. This is the gist of M. de Corcelles despatches to the French Government, and it adds not a little to the embarrassments of this most perplexing question. We do not pity the French, for they have richly earned their present ignominious position.

We all remember with what an outburst of applause the first liberal measures of the Holy Father were received in Europe and America. The Protestant press at both sides of the Atlantic were loud and eloquent in their fervid eulogies. We are always in the habit of taking a considerable discount from Protestant praises of Catholic Ecclesiastics. But in the case of Pope Pius we more than doubted the sincerity of his Protestant admirers. With very few exceptions, we were of opinion *ab initio* that those hollow scribes praised the Pope because they believed his measures were calculated to injure the interests of Catholicity, and to peril the existence of the Church. Their subsequent conduct proves that we were correct. Nearly all those journals have maintained an ominous silence since the meek and holy Pontiff was driven from his throne; or if they have spoken, it was not even in sympathy for their former idol, but in admiration of his ruffianly persecutors, and in savage exultation at the approaching downfall (as they madly believe) of Popery and Catholicity. The lesson is not without its value, and the moral to be derived from it is of almost universal application. Thus when Father Mathew arrived at New York harbour the other day, the most prominent amongst those who went forth to meet him, and *apparently* to do him honour, were the bitterest enemies of the Catholic Church in the whole United States—men who, with their filthy pens, and still filthier tongues, have

been pouring out their nasty venom upon all that we hold sacred. Conspicuous amongst those great and disinterested admirers of an humble Catholic priest, were Dr. Dowling and Dr. DeWitt. Dr. Dowling is the author of 'a History of Popery,' which no demon in hell could indite with more rage and falsehood. Dr. DeWitt is the habitual calumniator in his pulpit of Catholic Priests and every thing connected with the Catholic religion. He it was who some time since brought the notorious Kirwan into his pulpit at New York, and joined that brazen apostate in a horrid denunciation of the Catholic Priests. Can we believe that such brutal bigots as DeWitt and Dowling really love or admire Father Mathew? Certainly not. Their praise is all hollow—their admiration a mere pretence. They love a Catholic Priest just as much as the devil loves holy water. Their real object is to injure Father Mathew—to place him in a false position—to weaken the confidence of the Catholics in his motives, and thus to mar his benevolent mission. Should such artful dodgers as DeWitt and Dowling take possession of Father Mathew at his entrance into every American city, it requires no divination to predict the result. The success of Mr. Mathew's exertions in Ireland depended on his sacerdotal character; it was because he was a priest that the myriads placed confidence in him. No matter what amount of nonsense may be spouted to the contrary, no vice can be eradicated—no passion controlled—no virtue acquired, without the aid of religion—without supernatural assistance. Moral reform is an unreal mockery, unless religion be its basis. Father Mathew, then, in order to ensure success, and to confer a lasting benefit on his countrymen in America, will and must promote the virtue of Temperance chiefly and principally by religious influences—by the means appointed by Christ, and adopted by the Catholic Church. The moment that he begins to do this, and that the enemies of Catholicity see that they cannot use him for their purposes, our life for it that 'the Tings' and 'the Tonges,' the 'Dowlings' and the 'DeWitts' will be 'seen no more' with him.

THE BISHOP OF NEW YORK.

It appears from the New York papers that this distinguished and indefatigable Prelate is again assailed by some of the rabid press of that city. Renegade Irishmen, American Fourierists, and cosmopolitan scoundrels, yell with miraculous harmony against the man who is an honour to his native land—a brilliant ornament of his adopted country, and a most gifted pontiff in the universal church. Respected and beloved as he is by all good men, the unprincipled assassins of the press are naturally and consistently opposed to John, Bishop of New York. We are not surprised; indeed if it were otherwise, our admiration would be great. The eulogies of certain journalists on Catholic clergymen is the most terrible censure that could be pronounced. But whenever we find a Priest or a Bishop abused by godless infidels, bigotted sectarians, or Catholics who assume the name only to disgrace their church, we always in-

fallibly conclude that that Priest or Bishop is giving great annoyance to the Devil. If it were not so, the Father of mischief would direct the assaults of his agents to some other quarter. The Bishop of New York must be a great and a good man, for all the enemies of God and of His Church are opposed to him.

THE CATHOLIC PRESS.

We were delighted to behold the new and improved appearance of the *New-York Freeman's Journal*. It has been very considerably enlarged, and now contains forty columns of well-printed matter, with a beautiful heading of "a tried mariner steering his boat through the surge of an overwhelming storm, his Cross erect for a mast, and above all his appropriate motto displayed, *Regnum Dei et Justitia Ejus*—the Kingdom of God and His Justice." It is really a credit to the Catholics of New York to have such a respectable organ, and we earnestly hope that they will support it as it deserves. A well-sustained Catholic press in America is one of the great requirements of the age.

ST. PAUL'S, HERRING COVE.

The interesting ceremonial of the Benediction of the Cemetery at Herring Cove, took place on Tuesday last in presence of a large number of the Faithful. This solemn rite was performed according to the Roman Pontifical, by Rt. Rev. Dr. Walsh, assisted by the clergy. At 2 o'clock his lordship delivered a discourse on the subject in the new and unfinished church of St. Paul, making an appeal to the piety of the audience, which was very liberally responded to. The collection, we understand, was very handsome, and a considerable sum was realized during the day, which will go far towards the completion of the new churches at Ferguson's Cove and Herring Cove.

FEAST OF ST. ANNE, MOTHER OF THE BLESSED VIRGIN—26th JULY.

At an audience of His Holiness on the 23d of February, 1845, a Plenary Indulgence was granted for ever by Pope Gregory XVI. to all the faithful of both sexes, who being truly penitent, having confessed their sins, and received the Holy Communion, shall devoutly visit any church in the Diocese of Halifax, on the Feast of St. Anne, and there for any space of time offer up their pious prayers to God for the Propagation of the Catholic Faith.

LATEST NEWS FROM EUROPE.

Rome has at length surrendered, and the French are in possession. It is said they were favorably received by the population. We will now see whether they will have the honesty to restore it to its legitimate Sovereign, and if not, whether the other continental Powers will suffer a corps of 50,000 Frenchmen to remain in the states of the Church. Poor Charles Albert, the late King of Sardinia, has died in Portugal, most probably of a broken heart. He had courted death in vain on the fatal field of Novara. Repression is the order of the day in France, and the Government are putting down their opponents with a strong hand.—

Queen Victoria will certainly visit Ireland in the beginning of August. This will be a noble opportunity for a general amnesty, though two of the State Prisoners have been already sent on their distant voyage. John Reynolds, M. P., has been elected Lord Mayor of Dublin for the ensuing year. The accounts of the harvest, and of the prospects of trade and commerce, are in general very satisfactory. Emigration from Ireland is checked—confidence is reviving, and even in Paris the funds have risen. It is useless to say anything of the state of Germany or Hungary until some more decisive news shall arrive; but the German Constitutionalists, as well as the Magyars, seem to have a poor chance of success against Austria, Russia, and Prussia.

TO CORRESPONDENTS.

A Burgess respectfully declined; our kingdom is not of this world.

A Purgatorian.—What you allude to is not at all necessary. In the words of St. Augustine, *nulla sunt adjumenta mortuorum, qualiacumque sint solatia vivorum*. One offering of the Holy Sacrifice is more efficacious for the purpose than the expenditure of all the gold in California for mere worldly pomp. In Catholic countries no body is ever committed to the silent tomb until the sacrifice of our redemption is offered up for the repose of the immortal spirit which dwelt in it. Those who neglect this duty are both heartless and irreligious; and when we see the useless trouble and expense they incur in other respects, we are either moved to pity for their ignorance, or to contempt for their hypocrisy. To believe in the doctrine of a middle state without doing every thing in our power for the relief of the departed, is a paradox both in religion and humanity. As for the suggestion about the forms of the new head-stones, we will only ask with the Poet:

Can storied urn or animated bust  
Back to its spirit call the fleeting breath?  
Can honour's voice provoke the silent dust,  
Or flattery soothe the dull, cold ear of death?

A Constant Reader.—Our advice is, to keep never minding him, and avoid his company. The devil himself can't hurt you if you keep out of his way.

Pic Nic.—Your surmises are correct, and we dare say the Managing Committee would be grateful for the hint. A drunken sailor smuggled himself on board last year, and gave great annoyance.

Cruz.—There was a bare-footed, shock-headed pot-boy, in a tavern to the westward, some three or four years ago, who might be able to answer your question. It does not lie within our department.

T. B. C.—No; it is not allowed. A Catholic can never join in any religious worship with those who are outside the church. It would compromise truth and countenance error. There can be no religious worship of God but in the True Faith. If the branch do not abide in the vine, it can bring forth no fruit. When the Great Council of Trent was sitting, an application was made on the part of the Catholics of England, who were then suffering dire persecution for the Faith, to know whether it would be permitted to attend the Protestant service, even for

one Sunday, in order to save their Estates from confiscation, and to escape enormous fines. The reply was in the negative. All who are wilfully outside the Church of Christ are rotten branches. We cannot join in their ceremonies or worship. Be kind, civil, charitable and neighbourly in all social and temporal matters, but in religious affairs hold no communication. This is consistency, and true charity.

A Catholic writes to call our attention to the practice of kneeling out in the street opposite St. Patrick's Church on Sundays, during mass. He says that several pews were lately removed in order to make more room for the people; and that although there was more than sufficient accommodation inside on last Sunday, several preferred kneeling in the street. An odd taste surely. But this is a subject which should have been referred to the Clergy, and not to us. The persons alluded to may have thought there was no room inside. From the thoughtless habit of some who drop on their knees immediately inside the church doors, and thus create an obstruction, we have sometimes found it difficult to make our way through one of those kneeling barricades to the empty part of the church. We are sure that a word in the proper quarter would remedy the inconvenience.

We receive many communications, to which we never allude, presuming that the amiable and innocent writers will understand our silence.

#### EASTERN PASSAGE AND HAMMOND'S PLAINS.

On Tuesday next, 24th instant, the Sacrament of Confirmation will be administered by the Bishop in the Church of the Eastern Passage, and at the Church in Hammond's Plains, on Wednesday, August the First.

#### RELIGIOUS IMPOSTURE.

A large number of Protestant churchmen and Dissenters in the neighborhood of Wednesbury, Darlaston, and other places round Birmingham, have been imposed on by the tale of a man who pretended to have escaped from a long confinement in the monastery of St. Bernard, in Leicestershire. About the second week in April this individual arrived in Wednesbury, and took refuge with Mr. Petty, a Methodist minister, who afforded him food and shelter. His story spread rapidly, and after some time he was prevailed on to write a narrative of his sufferings, which was published by Mr. Ragg, of Birmingham, publisher of the Protestant Watchman, under the title of "Six Years Captivity and Suffering among the Monks of St. Bernard, at Charwood Forest," and was circulated by thousands. This story, after giving a plausible account of the writer's birth and early history, asserts that he was taken to the monastery by his father at 14 years old, and forcibly constrained to take the dress of the order, to be baptised, and to assume the name of St. Cecil. He told wonderful stories of the mysterious disappearance of other brethren of the order, and of the severe punishment inflicted on himself for the most trivial breach of discipline. Awful summonings and trials before the midnight tribunal, followed by solitary confinement on one meal of bread and water a-day, attest the skillfulness with which the artistic part of the narrative was worked up. At length, on the 6th of April, Mr. Jeffreys, (for that he said was his name), according to his narrative, made his escape with imminent danger, and threw himself on the protection of the Protestants at Wednesbury. In an appendix to his narrative was an affidavit from two persons, to the effect that they had seen St. Cecil at the monastery, and now recognized his identity; also testimonials from Mr. Ragg and Mr. W. S. Naylor, that they had seen upon the body of St. Cecil marks of severe punishment and shocking cruelty. For about six weeks Brother Jeffreys was feasted,

made a lion of, and taken round the country to show his scars, and lecture at dissenting chapels. At length, however, one of the real brothers of the monastery, which is about 50 miles from Birmingham, wrote to expose the folly of the story, and invite inquiry. The next step was that the handwriting of St. Cecil was found to be identical with that of one "Francis Augustus Arkwright," who had been hospitably entertained at the monastery for two or three days. Finally, a formal investigation took place, in the presence of Mr. A. L. Philips, on Tuesday week; and all the monastery and the brethren were at the command of the visitors. The result was, as might have been expected, that the good St. Cecil knew nothing whatever of the place where he professed to have lived six years, and was self-convicted of imposture. At last, seeing the game was up, he knelt, owned the deception, and asked forgiveness of the Superior. Messrs. Ragg and Naylor very properly addressed the impatient mob who had gathered round the building, and owned they had been duped.—*Manchester Guardian.*

#### A PORTRAIT.

Poor Gioberti! He had begun to retrace his steps. He had sent the deputies of the Republic home, with a flea in their ears, and he had determined to re-establish the Pope. But he has found how much easier it is to light a fire than to extinguish it. It makes one laugh and cry at the same time, to see the Romans wreaking their petty spite on him who was their idol a year ago. They caricature him as a Jesuit, and in a street which they had called Gioberti's street, they have erased his name wherever it was written. They all call him father Gioberti: father, in Italy, belonging exclusively to Jesuit priests. Will not the Italian exiles, with you, smile at the idea of a picture—the black caesock and belt covering the person—and underneath the epithet "Padre" prefixed to the name of the author of the *Gesuita Moderno*? Poor Gioberti! He has spent vast talents, deep learning, and years of young and vigorous life, to gratify a double passion of envy and ambition! His bright hour has glittered by. And he has his reward.

#### PROTESTANT LIBERALITY.

At a recent dinner in Greenwich, in aid of the Catholic Schools of Westminster and Pimlico—the Chairman announced that the collection amounted to £100, and concluded by proposing "The Health of the Very Rev. Dr. Magee."

The Very Reverend gentleman rose to return thanks, and on so doing was greeted with loud cheers. He thanked them for those cheers, but he thanked them more for the liberal manner in which they had come forward to assist his poor children, as evinced by the amount of the collection announced by the noble chairman. He then spoke in terms of warm eulogy of the noble spirit that was always evinced by the Catholic nobility, in their frequent and ample contributions in the cause of charity. He, however, had the pleasure of seeing amongst the present company some valued friends, who were not of his Faith, but whose charity for the Catholic poor was unbounded; and, above all, he must refer to his respected and valued friend, the hon. member for Westminster, Mr. Lushington; who always was most kind and liberal in his assistance to this charity. He begged, therefore, to propose the health of that gentleman.

The Right Hon. STEPHEN LUSHINGTON, in rising to return thanks, said—"I feel deeply, very deeply, the flattering manner in which my health has been proposed by my esteemed friend, and the very kind way in which it has been received by the company; and I assure you I was as totally unprepared for such a compliment as I feel that I am undeserving of it. If I have done anything to aid this charity, I am sure the compensation I have just received more than amply repays it. What I have done for this charity I have done officially, as a member of Parliament, for the good of my constituents. When elected to the honour of representing the constituency of Westminster, I felt that my duty required something more of me than the making an occasional speech in Parliament. I felt myself bound to render all the assistance in my power to the charities and useful institutions existing in that city. My comparatively limited means prevented me from assisting all. I was therefore obliged to make a selection, and I found that of my Rev. friend deserving of a place amongst those to which I determined to contribute my mite. When I made the selection I did not stop to

consider whether it was Catholic or Protestant—sufficient for me that it was doing good to most deserving objects. (Cheers) The noble Chairman has alluded to times when the health of the Pope could not have been proposed without some degree of danger. I join with him in congratulating you that those times have passed away, and I assure you that your feelings towards that excellent and noble-minded man are sympathized in by all enlightened Protestants—by all, in short, but a few miserable bigots. I have this day joined cordially in drinking his health, and should any of my constituents dare to call in question the propriety of my doing so, I tell them I am prepared boldly to vindicate my conduct. (Loud cheers.) I sympathize with you in the misfortunes of that great and good man, now an exile from his throne; and who during the too brief space he occupied it, produced some of the best and sincerest reforms that Europe has witnessed; and I cordially unite with you in the wish that he may soon be restored to that throne to which he has the most undoubted right. (Loud Cheers.)

STAGE OF ROME.—During the whole of the night of Thursday, the 14th, the French threw bombs and rockets into the city, with the view of striking terror into the inhabitants, and evidently with an utter recklessness as to where they might fall. Several have done considerable damage to various buildings, public and private, between the Piazza Minerva and the Tiber. In the night of Wednesday and morning of Thursday six bombs struck or burst near the Palace of the Capitol—one of them at the very door of the Picture Gallery! The aqueduct of the Acqua Paola has been broken and the water cut off. This magnificent aqueduct and fountain is situated immediately within the gate of St. Pancrazio; it was the splendid gift of Pope Paul Borghese to the population of the Trastevere; the water gushed from five apertures, dashing down in cascades fifteen feet high into a vast basin.

Father Mathew arrived at this port on Thursday of last week. On Monday the Common Council, headed by Alderman Kelly, received him at Staten Island, and conducted him to the city where a public reception was given him. He is staying at the Irving House.—*New York Freeman's Journal.*

#### CITY CLOTHING STORE.

North Corner of Duke and Water Streets.

#### SPRING IMPORTATIONS.

THE Subscriber has just received per R. M. Steamships Niagara and Cambria from Liverpool, and Acadia from London, a large supply of

#### Ready Made Clothing,

Of the newest fashion and style, suitable for the Summer season. ALSO,—A varied assortment of Superfine Black, Invisible Green, Blue, Brown and Cashmere CLOTHS, Fancy Dozskins, TWEEDS, and Cassimeres; Men's China Silk, Merino, Lambs Wool, Brown Cotton SHIRTS and DRAWERS, Fancy, Regatta, and White Cotton Shirts (trimmed with Linen); OUTFITS, &c. &c. together with the residue of his former Stock, will be sold either wholesale or retail at the lowest possible rate. Articles made up at his Establishment in the most fashionable and durable style.

Seamen's Clothing constantly kept on hand.

Orders from the country punctually attended to. RODGER CUNNINGHAM.

April 28.

#### TO SPORTSMEN!

#### JOHN LAWRENCE,

OFFERS for Sale (low for Cash) GUNS and Pocket PISTOLS; Hall's best Rifle and fine grain Gunpowder, in cannisters; Best Tower Proof do. do.; Patent SHOT (assorted sizes); best Anticorrosive Percussion Caps (all sizes); double and single Shot Belts; Shot Pouches; Copper Powder Flasks, (with rings) large and small; Waterproof Gun Wadding and Wad Pouches; Nipple Wrenches and Bullet Moulds, Huntsman's HATCHETS, with handles.

#### —ALSO—

An assortment of Limerick TROUT HOOKS. 17 Stroz corner Bedford Row and Sackville Street, opposite Doran's Country Market. May 19.

#### MEDICINES, &c.

Per Acadia, from London.

#### PATRICK MAGEE,

HAS nearly completed by the above, his supplies for the season, of

Drugs, Medicines, Perfumery, Brushes, Soaps, Spices, &c. &c.

Which, with a good variety of Garden SEEDS, as before advertised, he will sell low for Cash. Magee's Drug Store, May 5th, 1849.

#### 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.

#### Cheap Hardware Store.

#### JOHN LAWRENCE,

Has received, per "ADELAIDE" from Liverpool the remainder of his Spring Supply, which he will sell at his usual low prices, for Cash—viz:

#### 10 Casks assorted HARDWARE,

#### 54 Bags NAILS,

1 bale containing Salmon, Mullet, Scine and Mackarel TWINE,

1 cask assorted Harness Mounting,

1 hoghead Saucepans, Kettles, and Enamelled Preserving Pans,

1 case WHIPS,

2 Bundles Griffin's Prime SCYTHES, (Double Refined),

5 kegs Best HORSE NAILS,

Boat Nails (all sizes),

Coul Chain, (Short and Long Link,)

1 cask Patent SHOT, 30 Plover Share Moulds,

2 bundles SPADES and SHOVELS.

#### —ON HAND—

American Hatches, Broad Axes, Hammers, Rakes Hoops, and Garden Forks.

Store Corner Bedford Row, and Sackville Street, opposite Doran's Country Market. May 6.

#### TO LET.

That large and commodious DWELLING HOUSE, (Cunningham's Building, Water-street.) There are NINE well-finished ROOMS, and Kitchen, having been lately thoroughly painted, with a good frost-proof Cellar. It being in the vicinity of the business part of the city, is well adapted for a Commercial Boarding House.

Possession can be had immediately. For further particulars apply to

RODGER CUNNINGHAM,

June 2. City Clothing Store, Duke-street.

#### Paper Hangings and Borders.

THE Subscriber has received by the Bright Halifax a large assortment of BOOM PAPER, Window Blinds and Borders, of New Patterns and low Prices. JAMES DONOHUE, May 5. No. 30 Hollis Street.

## THE CONVENT OF OUR LADY, NORWOOD.

Monday for a London Priest is, or ought to be, a day of repose. The Friday night's Confessional, the Saturday's all day and late at night same occupation; the early morning of Sunday and all day on Sunday's drag and Monday morning's early round of Communion to the lingering sick and long-dying in different localities; and then the school children to wind up with their small matters—yet great if not constantly weeded and cared for—make a nearly thirty year's worked, worried hack of a Priest, like Father Thomas, very desirous of repose, quiet and freedom from the harness on Monday afternoon. Thus, last Monday, shouldering my cotton umbrella as the clock struck three, I turned my face towards Norwood heights to pay my long-promised visit to the convent there and to its saintly inmates. Not having my own carriage and horses ready, I stepped into the Dulwich 'buss for once in a way, and soon clearing the busy Walworth and Camberwell reached the foot of Denmark-hill, at which point the beauties of the road commenced. The road rises with an easy ascent, and the higher you rise the more you ascend into the region of the aristocracy of wealth which abounds in this locality. Rich merchants, well-kept houses, good substantiality throughout, horses groomed and corned prancing about with superb carriages behind them, gardens in the best order, and nothing left undone that plenty of money can do, shine upon you on both sides of Denmark-hill, and speak many things of the materiality of the aristocracy of wealth. Mind, naught is said, naught is meant disrespectful of the aristocracy of wealth, because they have as rich and richer, as good and better things than the aristocracy of birth; by no means; I merely state the fact. Their comforts and their refinements on comforts will keep pace, as do their chesnuts, with their betters; and when the question of mental culture for the young gentlemen—the small matters of pencilling, painting, music, and such like accomplishments for the young ladies, and the quiet good sense, the very essence of good breeding, without fussy stuff and ostentation and inconvenience in almost all the younger and many of the older branches of the aristocracy of wealth on Denmark, Herne, and Balham Hills—when the question comes—Which would you prefer, the aristocracy of wealth or the aristocracy of birth? my answer is—I don't make any choice, let me have both; but if it be a question of giving money for anything good, then give me the hills of Denmark, Herne, and Balham, though they do at times make themselves geese by their extravagance and lavish nonsense, especially at their dinner-parties. Persons with a name at their tail—a Sir, or Hon., or a Lord—will be dishd to satiety and floated in costly wines: all the birds of the air, the fishes of the sea and beasts of the field, and fruits and flowers of the earth, will be spread out at any expense before him—and all for what? for the purpose, though they don't see it, of being laughed at by the said Sir, Hon., or Lord, when all the spread is over. Lady O. meets the Hon. Mrs. P., and the whole "spread" at Balham is taken to pieces bit by bit, and all the party, young and old, to the very turn of the head and the movement of the hand. "So, Sir Henry was at Balham last Thursday?" "Yes, indeed he was, Lady O., and"—and away the two fashionables set to work until they have picked the bone of Balham as clean as ivory. In the meantime we are on Denmark's top; and turn round, for London is at thy feet—the busy, distracted, noisy, hot, city of London—it looks small and quiet enough from the top of Denmark-hill; but what a relief for old Dumble and Sons when they escape from it after the business of the day and find themselves at home in the green, airy and comfortable house and the all-about and in-about on sweet Denmark hill. Trace

shadowy way through pleasant garden-trees and shrubs and beautiful houses, partially shaded by the green things and blooming flowers, and either plunge down the steep on the left into the sweeping road that wanders through most beautiful silent ways into green, irrigated, delicious Dulwich; or continue onwards your quiet promenade and descend the winding hill to the bridge that crosses the brook. In the descent, as you clear the closed-in road, Norwood's heights take you in on the left, and at this season of fresh gay green it indeed takes your eyes captive. At any time of the year this first view of Norwood is commanding, but in this month of June it is fairy land. I have seen Italy from south to north—at least a good part of it—and Norwood after all is Norwood for all that. The way that I took was not onward over the bridge to Norwood, but my usual way, to the left hand, thus avoiding straight lines, and coming to an intended point in a round-about way. Zig-zag is the fashion now-a-days, and thus we go. Keep your eye on the left, how sweet an upland green! Oh, God, what a beautiful world is this of Thine! See that Protestant Church, so fair in symmetry, and so Catholic-like in form—(Shall it ever be ours?)—off the slope, with its nice tower and slender steeple. Ah! St. George, when and who shall see thy lordly tower and piercing steeple? Pugin, Pugin, you gave the move to buildings like this; but you, like Father Thomas, are well nigh forgotten—*Sic vos non vobis!* Never mind, there is One that will not forget us, if we do not forget ourselves. Here is the man that received the beautiful and the true in church and chapel, and college and abbey building,—that made the fair tracery of Gothic window; and the perfection of Christian building—the Gothic arch, the chancel recesses and screen, and the graceful porch, and all the varieties and sacred workings as did the men of old—a man whose imitative, if not creative genius, raised up structures that vie with any of the old works—a genius that could erect a second Melrose, or a York Minster, or one like to our own Abbey on the Thames—Westminster, had he scope for his great and beautiful mind and means afforded to him. Here he is unemployed and deserted, without a single Catholic work on hand. I say nothing in anger, but all in sorrow. No Catholic work on hand, did I say? hold there. Yes, he has one Catholic work on hand—a church on the headland looking down on the Bay of Pegwell, on which several thousand pounds have been expended, and on which thousands must yet be expended; a church that will stand like the Castle Crag of Dangerfield and endure for ages, built of massive blocks of hard stone, on which stone the chisel works directed by a master mind and hand, and which will speak of Pugin ages after his demise. This one Catholic work he has on hand; the ground on which it rests he bought, and the freehold he gave over to the Bishop of the District for ever; and the building, the church, the school-room, and the other parts of the sacred edifice that have been raised, and that shall be erected, he has paid for, or will pay for, out of his own pocket. Such is Pugin. I have forgotten the Convent at Norwood for the present; but that shall come out, as it well deserves, even yet. The first, and if you will, the most economical—mind that word, *if you will*—of architects, is Pugin: it is unquestionable that he is for ecclesiastical erections the first, and, *if you like*, the cheapest. But don't attempt to dictate as to the proportions, or descend into the details as to how this and how the other is to be done: but say this—"I want a Gothic church of such a period, to accommodate so many, and for such a sum, and for no more;" then leave the rest to the master mind. The worst of all plagues is a plaguy Priest, quite ignorant of the true symmetry and beautiful, just proportion; or a plaguy rich man, who will after and cramp true genius, and make a mess of a building, just

will attempt to teach that which he knows nothing about.

FATHER THOMAS.

## THE CHOLERA AT PARIS—THE SISTERS OF CHARITY.

A Sister of Charity writes from Paris on the 15th inst., to one of her sisters at Limoges, a touching letter, from which the following extract is given by the *Ami de la Religion*:—"Since the month of March up to the present, *forty-one* of our sisters have fallen victims in our different houses. We have just attended the burial of the *forty-second*. But there are many consolations: our poor sick shew so much submission; they receive with so much love the words of religion and the Sacraments of the Church! Far from repelling the ministrations of the Priests, they on the contrary eagerly demand it, in spite of all that has been said and done to render the Priests odious to them."

We quote from the same source the following interesting passage from a letter dated Boulogne:—"Last week our churches were thronged with people, daily invoking the compassion of God, and seeking to appease His anger, who were punished but to recall us to ourselves. To-day, the population of the Portel, decimated by cholera, came, at the expiration of a Novena which had been exactly fulfilled by all, to thank in concert the Holy Virgin for the disappearance of the scourge. It was a moving spectacle to behold those rugged brows, which the storms have never made to turn pale, bent reverently before Him who calms the ocean and holds the treasures of life in His hands."

MARSEILLES.—Ever since 1720, Marseilles has celebrated by a votive procession the cessation of the terrible plague which so cruelly devastated that city. Up to this day, the vow of de Belzunce has been religiously fulfilled on Friday, the day of the Sacred Heart, chosen for the pious anniversary. From age to age, generations have transmitted the details and the ceremonial of the fête, for which the faithful display all the pomp of the Church, and for which the preparations employ a crowd of little industrial occupations. This year, the surprise and regret of the city has been great, on learning that the municipal authorities have prohibited the procession of the Sacred Heart from taking place.—*Ami de la Religion*.

## CONVERSIONS.

On Sunday, the Feast of the Nativity of St. John the Baptist, Richard Brindsley Knowles, Esq. was received into the Church by the Rev. Father Petcherme, at St. Mary's, Clapham.

General Donnadieu, a distinguished officer, died lately at Courbevoie, near Paris. Altho' born a Protestant, he had often and earnestly declared that his most intimate convictions drew him towards the Catholic religion. Father Ravignan, receiving notice from a friend of the General's, repaired to Courbevoie on Saturday, the 16th inst. The General was seriously ill of cholera; he received Father Ravignan with extreme cordiality, and at his first interview fervently promised to become a Catholic. Next day, Sunday, the Reverend Father returned to the General; death was at hand, but the sick man retained all his presence of mind. On the simple question being asked, the General declared that he wished to live and die a member of the Church, Catholic, Apostolic, and Roman. Then the Church, like a tender mother, received the old soldier into her bosom. He discharged with faith the last duties of a christian, and of his own accord, in the presence of his physician and several other persons, renewed the formal declaration that he was a Catholic. The honours of Christian sepulture were given him on Thursday, June 21st, in the church of Courbevoie.—*Ami de la Religion*.

## 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 Donohoo, Market Square.  
Mr. Forristall, corner of Brunswick and Jacob Streets;  
Mr. John Barron, corner of Gottingen and Cornwallis streets;  
Mr. Thomas Connor, adjoining St. Patrick's Church.  
Mr. Richard O'Neil, Water Street;  
Mr. Joseph Roles, Water Street, near Fairbanks' Wharf.  
Mr. Thomas Thorpe, Dartmouth.  
We hope soon to have a long list of similar friends in every part of the city.

## 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, Superioress, either personally or by letter.

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

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

Halifax, July 14, 1849.



## CONTRACT.

Mail Conveyance between Halifax and Annapolis.

SEALED TENDERS, addressed to the Deputy Postmaster General, for conveying Her Majesty's Mails between HALIFAX and ANNAPOLIS *twice a week*, will be received at this Office until SATURDAY, the 28th day of July next, at 12 o'clock (noon). The Tenders to state the sum per annum in Halifax Currency.

Tenders will also be received at the same time, for carrying a Semi-weekly Mail between Halifax and Annapolis—

A Tri-weekly Mail between Halifax and Kentville—and

A Daily Mail between Halifax and Windsor—(Sundays excepted.)

The Department reserves to itself the right of fixing the days and hours of departure from either end of the Line.

The Conditions of the Contract are, that the Coaches or Waggon may be drawn by two of more horses, but the rate of speed must be seven miles an hour.

A notice of three months to be given on either side to determine the Contract, and ample Security will be required for the due and faithful performance of the Service. Parties Tenders, to call at the General Post Office, at the above hour, (12 o'clock) or to send an authorized Agent with the names of their Sureties—otherwise no notice will be taken of their Tender.

The Service to commence on the sixth day of September next.

Any further information which may be required can be obtained on application to the Deputy Postmaster General.

A. WOODGATE, D. P. M. G.  
General Post Office  
Halifax, 10th July, 1849.