

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 Cashmerette 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 Streets, 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.