

enroll himself in that noble Company of Jesus, then in every quarter of the globe, fighting the battles of the faith, and triumphing over infidelity, heresy, and heathenism, he looked not back, but at once boldly accepted the sacrifices God demanded at his hands. Some worldly opposition was offered by his relatives; but their scruples overcome, he went to Rome to commence his novitiate.

Here, as in College, his virtues could not long be hidden. He led a life of prayer, and mortification, and obedience to his superior, so that shortly he was known as a second Louis of Gonzague; and like St. Louis, and St. Stanislaus he too was destined to an early death. He had not yet attained his twenty-third year when, in 1621, he was attacked with a spitting of blood in the month of August. His health rapidly declined; in a few days he was obliged to retire to the infirmary; and on Friday the 13th of the same month, he yielded his soul into the hands of His Lord, Whom he had so fervently loved and faithfully served upon earth. He died as the saints die, with the names of Jesus and Mary upon his lips; names that he had lisped in his earliest years, and which were his comfort at the hour of death.

From this little book, which we recommend to the young Catholic reader, we may learn that, to be a Saint, it is not necessary to do great or extraordinary things; that it is not necessary to give one's body to the fire, or to be devoured by beasts. The Blessed Jean Berchmans did none of these things—and yet he is now venerated on our altars, for he did more than these things, in one respect. Obedience is better than sacrifice, and he was obedient and docile in every situation. He did the duty that lay before him, though that duty was often simple and very humble: but he did it with a pure intent, to the honor and glory of God, and of His Blessed Mother. This was the spring of all his actions: and in return, from Her Whom he so loved, he received the graces of humility, and of purity the crown of virtues, which makes man meet company for the Angels. This is the moral of this little book, this the lesson learnt from this short biography of the young Jesuit, whom the reverend Fathers to-day most fitly propound as a model to their young charges.

THE DECEASED WIFE'S SISTER.—This very importunate lady has again been brought up before the House of Commons, to have her claims again discussed, and again rejected. The subject was introduced by Mr. Chambers, the champion *ex officio* of the "deceased wife's sister," on a motion for the second reading of the Bill for legalising her marriage with the disconsolate widower, her brother-in-law. After a lengthy debate the motion was negatived by a majority of 174 to 155.

Such a debate in the Supreme Court of Legislature of a professedly Protestant country, which piques itself upon the soundness of its Protestant principles; which principles if they mean anything, mean this—that the private judgment of the individual exercised upon the Holy Scriptures and their contents, is the supreme or sole arbiter of the meaning thereof—was to say the least, not a little curious; and brought out in a striking manner the inconsistencies of Protestantism, and the confusion of thought prevalent amongst Protestant legislators.

No one pretended that the marriages in question were in violation of the natural law. The opposition to them was based on the supposed meaning of the positive, or revealed law of God, as contained in the Bible. Now this being the case, on Protestant principles, the question at issue was certainly a very simple one. For, if God Himself has not prohibited, by His positive or revealed law, the particular marriages which Mr. Chambers' Bill proposed to legalize, no human tribunal can have any right to oppose obstacles to the contraction of such matrimonial unions: and the question as to whether God has, or has not, in His revealed law, contained in Scripture, prohibited such marriages, is a question which, upon Protestant principles—i.e. the right of private judgment, in matters of revelation—every one has, against Church and State, the right to determine for himself. Were it a question of natural law that was at issue, the Protestant might without betraying any inconsistency ignore the right of private judgment in the premises, restricting that pretended right to matters of revelation or positive law: since few Protestants would apply their fundamental principle to the natural law. But no one pretends that the marriage of a man with his deceased wife's sister, is prohibited by the latter: and whether it be prohibited by the positive or revealed law of God, is a question, which, upon Protestant principles, no man has, no body of men whether styling themselves Parliament or Synod have, the right to meddle with. Still less, if such marriages are not forbidden by God's revealed law, and by the Christian dispensation, of whose contents the House of Commons is not an infallible, and therefore competent interpreter, has any man, have any body of men the right to curtail the liberty which God Himself has left to His creatures in the matter of their sexual unions.

We are not arguing in favor of marriages

which the Catholic Church wisely prohibits, reserving to herself the right however to dispense with the prohibition, which she could not do were it of natural obligation: but we wish to point out the inconsistencies into which Protestant legislators fall, when without admitting Catholic premises, they attempt to enforce Catholic conclusions.

SAUCE FOR THE GOOSE, AND SAUCE FOR THE GANDER.—The *Sherbrooke Gazette* invites the Protestant minority of Lower Canada to immediate action on the School Question. It says:—

EDUCATIONAL CONVENTION.—There is to be a Convention of the friends of Education at Sherbrooke, commencing on the 30th instant. The object of the meeting, we understand is to consider the best method of securing the educational rights of the Protestant population of Eastern Canada, in anticipation of the Confederation of the Provinces. The Legislature is soon to meet, and this subject will doubtless occupy the attention of that body; or if not brought forward by the Ministry it must be forced upon their attention by petitions and remonstrance from the people. The present is a momentous crisis in the religious and educational interests of the English speaking people of the Eastern Townships. There is every prospect that within twelve or fifteen months, if our rights are not sooner secured, the door will be effectually shut against any change, except such as the Roman Catholic majority in the local parliament may see fit to grant. We do not say that our Roman Catholic fellow citizens will, when they have the staff in their own hands, be unwilling to do justice to Protestants. A fair test, however, of such prospective liberality, will be the manner in which they are prepared to treat our present just and reasonable demands. If they are willing to join in guaranteeing these just rights against all possible encroachments by the majority, under Confederation, it will be an earnest of future liberality. But if they are unwilling to do this now, it will show what may be expected by Protestants when they shall exercise only a tenth or less of the legislative influence in the government. We trust that the proposed Convention will be largely attended. No subject of equal magnitude and importance has ever been brought before the people of this District, and if they do not make a vigorous effort in this crisis they will show themselves unworthy of their descent and their professed principles. It is now, or perhaps never! It is speak and act now, or be forever silent!—*Sherbrooke Gazette*.

"The best of methods," by a long way, "of securing the educational rights of the Protestant population of Eastern Canada" that the proposed Convention can adopt, is this:

First—To ascertain, and define clearly and exhaustively, what are, and wherein consist the "educational rights of the Protestant population of Eastern Canada."

Second—To ascertain, and in like manner define the "educational rights" of the Catholic population of Western Canada.

Thirdly—To advocate the guaranteeing to the latter, as well as to the former, their "educational rights" by means of a Law to be placed beyond the reach of the local Provincial Legislatures of either Province. By adopting this course; by recognising, in short, that "what is sauce for the goose, is sauce also for the gander;" by showing themselves as prompt to do justice to a Catholic minority, as they are to insist upon justice for themselves being in a minority amongst Catholics, our Protestant fellow-citizens of Lower Canada will put themselves in a strong position; and will, they may be sure, obtain the hearty co-operation of their Lower Canadian Catholic fellow-citizens.

First then, what are the "educational rights" of the Protestant minority of Lower Canada? what the "educational rights" of the Catholic minority in the Western Province? This is the first point to determine; for until it be determined, it is in vain to discuss the means of securing or guaranteeing those "educational rights."

In either case,—that of the Lower Canadian Protestant minority, and in that of the Upper Canadian Catholic minority—these rights are identical, the same in quality and in quantity. In neither case do they belong to, or spring from, the religious or ecclesiastical status of the claimant; for, as we contend, they are one and the same in Protestant, and in Catholic. They are in short the natural rights of the parent, to sole and absolute control over the entire education of his own offspring; over the children whom he, and not the State, not *Jack-in-Office*, has begotten; for whom, and whose souls, he, and not the State, not *Jack-in-Office* is responsible to Almighty God.

And these "rights" whether in the case of the Protestant, or the Catholic parent may be thus defined. The absolute right of every parent as against the State, not having been convicted in due course of law of any crime, or of wilful dereliction of his parental duties, to determine for himself in all cases, without interference of any kind from his neighbors, or from the State, how, by whom, and with whom, his children shall be educated: and 2ndly, his right to exemption from all taxation, direct or indirect, for the support of any school, or educational institution, of whose services he, in the exercise of his absolute rights as a parent, does not see fit to avail himself. This, neither more nor less, is what we claim as the "educational rights" of every man; and which we can with good grace insist upon for every individual of the Catholic minority in Upper Canada, because we are willing to accord it to every individual Protestant in Lower Canada.

And here, before we go further, would we pause, and ask of our Protestant fellow-citizens, this question—Does this definition suit you?—Does it, or does it not, embody your idea of the

"educational rights" of parents? If it does, it will be a comparatively easy task for us to work together for those legislative changes which, before Confederation be passed, it will be prudent to bring about as guarantees of our common "educational rights." If our definition does not suit you; if it does not fully embody your idea; if it sin in short by excess or by defect—we respectfully invite you to point out our error, to make good our deficiency, and to substitute for the definition that you reject, one that shall clearly and exhaustively set forth your idea of the "educational rights" both of Catholics, and of Protestants.

This should not be made an occasion for bandying hard words, for angry recriminations, or for injurious suspicions. We have had enough, too much, of these in the past; let us for the future see if we cannot live as brethren, as well as fellow-citizens, mutually respecting one another's "rights," as well as egotistically asserting our own rights, each for himself. We believe that we do but speak the sentiments of all our own co-religionists, when we declare our perfect readiness, our anxiety, to do full justice to our Protestant fellow-citizens; to listen respectfully to all their complaints, and to remove every semblance even of injustice that they can adduce; trusting, of course, that they will reciprocate our good intentions, and will work together with us for full educational justice to the Catholic minority of U. Canada.

And therefore is it that, as the necessary, indispensable preliminary to this much-to-be desired co-operation, we respectfully invoke from our Protestant fellow-citizens, a clear and exhaustive definition of the "educational rights" of Protestants in Lower Canada, and of that wherein they differ from the "educational rights" of Catholics in Upper Canada. We pause for a reply.

DECAY OF PRIESTLY INFLUENCE.—In a Pastoral, by him lately issued, His Grace the Archbishop of Tuam forcibly pointed out that, if to-day, the spiritual influence of the Catholic Church when exerted against Fenianism is not so powerful as the friends of order and religion would wish to see it, the fault lies in a great measure with the British Government itself; which for long years, and by every means, foul or fair, and notably by its favorite plan of Godless education, has been doing its utmost to sap or undermine the influence of Catholicity in Ireland, or in the cant-slang of day, to emancipate the Irish people from the yoke of the priesthood.

Well! perhaps the Government has partially succeeded, and what is the result? Simply that, which, with prophetic insight, Edmund Burke, long ago foretold, would be the result of the decay of priestly influence. What the Catholic Church lost, he pointed out, would be gained, not by Anglicanism, not by Methodism, Presbyterianism, or by any recognised form of Protestantism, but simply by Jacobinism. In ceasing to be Papists the Irish would become Jacobins; this was the prophecy of one of the wisest and most far seeing statesmen of modern times.

So far the words of Edmund Burke have come true, alas! only too true. To a certain extent the influence of the priest has been undermined by the efforts of the Protestant proselytizers, and by the Godless schools; and yet the people of Great Britain pretend to be surprised that the fervid denunciations of Fenianism that have been issued in every diocese in Ireland, and from every Catholic pulpit, have not had their full effect! This is what His Grace of Tuam well brings out and ably insists upon in the subjoined extract from his Lenten Pastoral, which we commend to the careful perusal of those who fancy that British rule will be strengthened, in proportion as the influence of the Pope and the Catholic priest is diminished.—Never was there a more absurd or pernicious error. Thus on this point speaks John of Tuam:—

It is not then, to be wondered at that such strange and anti-Catholic teaching, continued for so many years, should have silently produced those bitter fruits which are now too manifest. For several years amounting to the term of a generation, have the youth of Ireland been encouraged, importuned, and often coerced, in defiance of their pastors, to frequent those schools in which the first rule was to ignore the existence, or disregard the influence of any such pastoral authority. What is now the result, patent to the world? It is such as not only zealous ecclesiastics, but wise and far-seeing statesmen should have anticipated. Once taught to despise the divine authority of their Church, and to obey their legitimate pastors, it is no wonder if scholars, imbued with such teaching, should treat with disregard secular authorities. This was a consequence not adverted to by those who have been striving for years to impair the influence of the Catholic clergy; and if they now behold the fruits of their labor in the disaffection said to be widely spread throughout the land; they ought to reflect that it might be still wider and more dangerous, had they themselves been successful in their efforts to extinguish the feelings of reverence which the people entertain towards their beloved pastors. The whole-some influence still retained by the clergy, in despite of every effort to weaken it through the National System, has been felt and acknowledged. To strengthen that influence now, appears to be the desirable policy, and never did any project betray greater ignorance of the true interests of Ireland, than that recently suggested to secure the favor of the Catholic clergy.

Your faithful and affectionate servant in Christ,
† JOHN ARCHBISHOP OF TUAM.

We have much pleasure in informing our readers that, at the last meeting of the St. Patrick's Temperance Society, Mr. James Moore was elected a member of the Executive Committee.

The Rev. Dr. Pusey, the celebrated English clergyman, talks of visiting Canada this year.

STEAM BOAT EXPLOSION.—A sad accident through which some five persons were killed, and several others were more or less seriously injured, occurred on the afternoon of Thursday, the 17th instant, by the bursting of the boiler of the steam tug *Lion*. It seems that she was making one of her first or trial trips, prior to the inspection of her boilers and machinery; that she ran down from the mouth of the canal to Hochelaga, where, turning as if to come up the river again, the accident took place. A Coroner's Inquest was summoned the next day to inquire into the causes of this fatal accident.

The Treasurer of the St. Patrick's Orphan Asylum acknowledges, with thanks, a donation of six dollars from Edward Lusher, Esq., being one-half amount of fines in the special jury case.

Messrs. O'Mahoney and Kilian have put forth addresses explanatory of, and exculpating their conduct in the Eastport expedition. The latter complains bitterly, that "the business men of our race have not joined our organization in any respectable numbers, or attained directing centres when they have joined it." This complaint, which is no doubt well founded, plainly shows that the clear-headed members of the Irish race have no faith in Fenianism, and hold themselves aloof from it.

The only tangible result of the Fenian movement, hitherto, has been the religious falling away of the Catholic people of Ireland. Of this the Protestant journals boast, and in it they see the one good thing that Fenianism is capable of. The *N. Y. Tribune*, for instance, contends that though Fenianism has brought about no political revolution in Ireland, it has "apparently wrought a revolution in the Irish character. The power of the Church is almost gone, and a Papal Bull excommunicating every member of the Brotherhood would not cause the loss of a hundred members." From this, however, the *Tribune* concludes that a long stride has been made towards Republicanism: and as it views Republicanism, that is to say, as the social and political order that obtains in the United States, that journal is quite correct; for it is an order hostile to, and incompatible with, the Catholic religion, the decay of whose influence must therefore needs be favorable to its growth.

THE MAY ANNIVERSARY MEETINGS.—A well known Protestant journal of New York—the *Herald*—speaks most disrespectfully of the chief actors in the evangelical serio-comic burlesque annually performed in the month of May. Of them the *Herald* says:—

"The New England clergymen come here every year, pass round the hat and walk off with the money. They toil not, neither do they spin; but if they are not arrayed in all the glory of Solomon, they certainly lead very comfortable idler, easy lives upon the funds earned by other people, and cheerfully contributed to convert the heathen. The wealth collected by some of these societies is incalculable, and the manner in which it is expended would not bear a rigid investigation."—*New York Herald*.

Patriotism and Evangelicalism are, in a money point of view, about the best two trades going; the "conversion of the heathen" is as good a dodge as the "liberation of Ireland" for bringing the dollars and cents into the treasury; and even the Fenian leaders might take a lesson in the art or mystery of "sending round the hat," from the revered frequenters of May Meetings whom the *N. Y. Herald* alludes to in the above paragraph.

TRANSPORTATION OF EMIGRANTS.—In view of the possibility of cholera breaking out upon this continent during the present year, Mr. O. J. Brydges, managing director of the Grand Trunk railway, has issued a circular calling the attention of his staff throughout the line, to the necessity of providing for the comfort of the emigrants during the contemplated sickly season. He instructs them on no account to allow emigrants to be carried in other than second class passenger cars, and requires a good supply of water to be furnished them during their journey over the road, and wholesome food to be sold to them on reasonable terms. Conductors are to be held responsible for the cars being well supplied with a sufficient quantity of cold water, and agents, who will be acquainted by telegraph that emigrants are on the road, are to be prepared to supply them with water whenever necessary. Conductors will be required to see that the cars are not over-crowded, and agents at the points where the cars are stopped, will be held responsible for seeing that they are thoroughly cleaned and ventilated without delay. On no account are emigrants to be carried on regular passenger or mixed trains, they are to be put on at the end of a light freight train, which the train despatchers are to run at the rate at which special emigrant trains usually travel. All emigrants from Point Levi are to be stopped at Point St. Charles, when going west of Montreal, so that the Bonaventure station may be kept clear from any emigrants waiting for transportation. The same arrangements will be required to be carried out at Buffalo and Toronto, where emigrants will come upon the line. These are wise precautions, and if properly carried out will be highly beneficial. They secure better treatment for poor emigrants than they usually receive on American railways, while at the same time, they lessen as much as possible the danger of disease being introduced into the country by their passage through it to their new homes.

THE GROWING CROPS.—We (Toronto *Globe*) are happy to say that winter killings of the Fall wheat, although very destructive in the front townships on Lake Ontario, and extending as far West as Galt, has not proved so injurious in other parts of the country. In the Niagara district the reports are exceedingly good, both of the Fall wheat and of the fruit crop, and to the North of the Ridges, and West from London, throughout Kent, Lambton, Middlesex and Huron, the accounts of the wheat are favorable. A finer season for Spring ploughing and sowing could not be imagined, and the results of the heavy showers which we are now enjoying cannot but be beneficial to the grains and grass. In spite of winter killing, and the evil effects of the cold winds of April, there is no reason to fear a great deficiency in the crop of 1866, from what has yet transpired.

ST. JOHN, N.B., May 14, 1866.—Numbers of suspicious-looking characters, supposed to be Fenians, have been noticed for several days past going east on the railroad between St. John and Shediac. Their destination is thought to be Prince Edward's Island, which, it is asserted, is to be a grand rendezvous. The supposed Fenians are quiet in their deportment, having very much the appearance and manners of those lately at Esport.

OTTAWA, 21st May.—Great sensation was caused here this morning by the sudden death of Mr. John Galt, Registrar of Huron and Bruce, who expired in an apoplectic fit while visiting the Parliament Buildings. Deceased was the eldest son of the distinguished English novelist, and a brother of the Finance Minister and Thomas Galt, Q.C., of Toronto.

Died.
In this city, on the 17th inst., at 6½ o'clock a.m., Thos. Healy, Esq., of the firm of Mullin & Healy, aged 38 years. May his soul rest in peace. Amen.

We regret exceedingly to have to record the above death of one of our most estimable fellow-citizens, Mr. Thomas Healy. Although a comparatively young man, he had already secured for himself the good will of his acquaintances, and was highly respected and beloved by all. He was most charitable, and the poor of the city will lose in him one of their best friends. He bore his long and painful illness with truly Christian resignation, and was followed to his last resting place, on this earth, by a large concourse of sorrowing friends. The choir of the St. Patrick's Church followed the hearse in a body. Mr. Healy having been one of its earliest members, and sang a solemn requiem over his remains during the funeral service, which was performed by the Rev. Mr. Dowd. He was a good man and from the bottom of our hearts we earnestly hope that he has left us merely to go and receive the reward of his manifold virtues.

In this city, on the 18th inst., Mr. Thomas Farnand, native of Omagh, Co. Tyrone, Ireland. May his soul rest in peace.

In this city, on the 21st inst., Mary Esther, daughter of Mr. Neil Shannon, aged 2 years and 6 months.

In this city, on the 22nd inst., Mr. Thomas Mallon, late of Her Majesty's Customs, aged 83 years, a native of the County Longford, Ireland.

In this city, on the 21st inst., Ann King, aged 33 years.

MONTREAL WHOLESALE MARKETS

Montreal, May 22, 1866	
Flour—Pollards, \$4.30 to \$4.50; Middlings, \$5.25 to \$5.45; Fine, \$5.75 to \$5.90; Super., No. 2 \$6.10 to \$6.25; Superfine \$6.75 to \$6.90; Fancy \$7.50 to \$7.75 Extra, \$8.25 to \$8.75; Superior Extra \$9.00 to \$9.50; Bag Flour, \$3.65 to \$3.70 per 112 lbs.	
Eggs per doz, 0 to 00c.	
Tallow per lb, 00c to 00c.	
Butter, per lb.—New worth 22c to 25c, according to quality.	
Pork—Quiet; New Mess, \$24.50 to \$25.00; Prime Mess, \$20 to \$20.50; Prime, \$19.50 to \$20.00.	
Oatmeal per brl of 200 lbs, \$4.50 to \$4.65.	
Wheat—U. C. Spring ex ears \$1.50.	
Asbes per 100 lbs, First Pots, at \$5.80 to \$5.90.	
Seconds, \$5.55 to \$5.60; First Pearls, \$7.25 to \$7.50.	
Dressed Hogs, per 100 lbs. .. \$9.50 to \$10.00.	
Beef, live, per 100 lbs .. 7.00 to 9.00.	
Sheep, each, .. \$9.00 to \$10.00.	
Lamb, .. 2.50 to 4.00.	
Calves, each, .. \$6.00 to \$8.00.	

MONTREAL RETAIL MARKET PRICES.

May 22, 1866	
	s. d. s. d.
Flour, country, per quintal,	17 0 to 17 6
Oatmeal, do	11 0 to 11 6
Indian Meal, do	8 6 to 9 0
Wheat, per min.,	0 0 to 0 0
Barley, do, per 50 lbs	3 4 to 3 6
Peas, do,	4 0 to 4 6
Oats, do,	1 10 to 2 0
Butter, fresh, per lb.	1 6 to 1 9
Do, salt do	1 1 to 1 2
Beans, small white, per min.	0 0 to 0 0
Potatoes, per bag	3 3 to 3 6
Onions, per minot,	4 0 to 0 0
Beef, per lb	0 7 to 0 9
Pork, do,	0 7 to 0 8
Mutton do,	0 6 to 0 9
Lamb, per quarter	6 0 to 7 6
Lard, per lb	0 10 to 1 0
Eggs, fresh, per dozen	0 9 to 0 10
Apples, per brl	\$2.00 to \$4.00
Hat, per 100 bundles,	\$5.00 to \$6.50
Straw	\$2.00 to \$3.35
Flax Seed	8 6 to 9 0
Timothy Seed,	10 0 to 12 0
Turkeys, per couple	8 9 to 15 0

NOTICE
IS HEREBY GIVEN, that application will be made to Parliament at its next sitting for an Act to Incorporate the St. Patrick's Hail Joint Stock Company of Montreal.

INFORMATION WANTED
OF ROSANNA BARRY, who was taken out of the Grey Nunnery, Montreal, about twenty years ago and adopted by a family the name of McDonnell.—Any information will be thankfully received by her sister,
JANE MAHON,
104 Washington Street,
Brooklyn, N.Y., U.S.
Upper Canada papers please copy.

COLLEGE OF REGIOPOLIS

KINGSTON O.W.,
Under the Immediate Supervision of the Right Rev. E. J. Horan, Bishop of Kingston.

THE above Institution, situated in one of the most agreeable and healthful parts of Kingston, is now completely organized. Able Teachers have been provided for the various departments. The object of the Institution is to impart a good and solid education in the fullest sense of the word. The health, morals, and manners of the pupils will be an object of constant attention. The Course of instruction will include a complete Classical and Commercial Education. Particular attention will be given to the French and English languages.

A large and well selected Library will be OPEN to the Pupils.

TERMS:
Board and Tuition, \$100 per Annum (payable half yearly in Advance).
Use of Library during stay, \$2.
The Annual Session commences on the 1st September, and ends on the First Thursday of July, July 21st 1861.

SPECIAL NOTICE.

DALTON'S NEWS DEPOT, Corner Craig and St. Lawrence Streets.—W. Dalton, respectfully informs his friends and the public, that he keeps constantly for sale the following Publications:—
Frank Leslie's Newspaper, Harper's Weekly, Boston Pilot, Irish American, Irish Canadian, Comic Monthly, Yankee Notions, Nick-Nax, N.Y. Tablet, Staats Zeitung, Oriental Zeitung, Courrier des Etats Unis, Franco-Americain, N. Y. Herald, Times, Tribune, News, World, and all the popular Story, Comic, and Illustrated Papers. Le Bon Ton, Mad. Demorett's Fashion Book, Leslie's Magazine, Godey's Lady's Book, and Harper's Magazine.—Montreal Herald, Gazette, Transcript, Telegraph, Witness, True Witness, La Minerve, Le Pays, L'Ordre, L'Union National, Le Perroquet, La Sade and Le Defenseur.—The Novelties, Dime Novels, Dime Song Books, John Books, Almanack, Diaries, Maps, Guide Books, Music Paper, Drawing Books, and every description of Writing Paper, Envelopes, and School Materials, at the very lowest prices.—Albums, Photographs, and Prints. Subscriptions received for Newspapers and Magazines.