

are thousands of men, in Europe, who read nothing else during the whole year but their almanac. Some writers of the highest merit do not disdain now to compose articles for these useful publications. The almanac is emphatically the people's book. Your illustrious Franklin has done more good with his almanac, than fifty philosophers with their heavy volumes. If his excellency Fauti-Effendi makes a good almanac, and especially if he succeeds in distributing it among all classes of the people, he will do a most valuable service to his country.

Another distinguished person, Sami-Effendi, successively Turkish minister-plenipotentiary in France and in Russia, has published in a small volume a narrative of his travels in the various countries of Europe. He relates with simplicity to his fellow-citizens the wonders of science and civilization. He shows to Mahometans how far they are still behind Christians. This is a bold act, which would have certainly cost Sami-Effendi his head thirty years ago, but which now will contribute to open the eyes of many.

Lastly, to finish these details, I would add that Constantinople and Smyrna contain several reading-rooms. All new works of any importance, French, German, and English are immediately brought by steamboats, and find readers among the intelligent classes. When a traveller arrives from Europe, he is charmed to meet some Turk who eagerly asks him, *What news from Paris?* and a conversation ensues between them, for hours, upon all that is passing in the European world. In the capital of Turkey, the desire is becoming more and more general to learn, to study, to understand the opinions and doings of Christendom.—*New York Observer.*

THE PERSECUTING PATRIARCHATES IN THE EMPIRE.—The late persecution of the Protestant Armenians in the cities of Turkey, by order of their Patriarch, which in a subdued degree is still continued, seems to have attracted the serious attention of the Porte to the position of his christian subjects in general, with a view to some legal measures to prevent the recurrence of such outrages in future. The evil, it is supposed, has grown out of the civil powers of the christian patriarchs; and if we rightly discern the signs of the times, the remedy which is likely to be adopted will be, to divest the patriarchs of all secular authority, leaving them to exercise none but spiritual functions; and to grant to all christians, the free exercise of their trades and callings, independent of all connexion with any church; or in some other mode to place their secular employments and affairs entirely out of the reach of the church.

We infer these things from a remarkable article in a late number of the *Journal de Constantinople*, for March 21st, 1847. This journal is published under the supervision of the government, and is understood to express its views; thus possessing at least a semi-official character. The article referred to is entitled, "National Unity in the Ottoman Empire." It is long and well written; and argues the necessity of freedom of conscience, referring to the United States of N. America as an eminent and triumphant example of the complete success of this principle, in securing the highest degree of national prosperity. It then proceeds thus:—

"Regard for the public good leads us to touch upon a social question—that of the patriarchates. It is well known that the first sultans, in generously securing to conquered Christians the private exercise of their worship, on condition of a capitation tax, left, by condescension, a remnant of temporal power in the hands of those, who obtained from their justice the preservation of a spiritual power. Thus the patriarchs of the Christian communities became invested not only with all their ecclesiastical jurisdiction, but also with a certain judicial power, which allowed them to resort to fines, seizures, the bastinado, and imprisonment, against the sheep of their own flocks. It has come to this, then, that the members of the Greek and Armenian churches, &c., &c., belonging to two powers, have been doubly subjected. We must confess that this second authority, often abusive in its administration, and weighing heavily upon those whom it should protect, has excited complaints, which, instead of falling back upon their source, have been directed through the supreme authority, whose intentions were unknown, and who was ignorant of these excesses. And to this day, these poor Christians, the victims of this arbitrary power, through ignorance of the facts, impute to the state certain acts, exercised in its name, but without its knowledge, and against its wishes, by those to whom the spiritual power is delegated. During the past year, has not this intolerance, or this cupidity, a hundred times compromised, before Europe, the reputation of the sublime Porte, by persecutions excited even in the heart of Constantinople, or by dissensions, still vehement, which have provoked anathemas, banishments, and confiscations? What a grievous annoyance and embarrassment to the government!"

This extract proves the fact, doubted by some among us, that the Protestant Armenians have been grievously persecuted by their ecclesiastical rulers; that this oppression has attracted the notice of the government; and that the result will probably be a brighter day for the cause of civil and religious liberty, even in Turkey.—*Episcopal Recorder.*

The Berean.

QUEBEC, THURSDAY, JUNE 3, 1847.

This day is the one appointed by the Church of Rome for the observance of the festival of Corpus Christi (Fête Dieu). We have, year after year, offered some remarks upon the subject of its customary celebration in the cities of Quebec and Montreal, by public processions on the Lord's day succeeding. The necessity has been felt, of setting forth, strongly, the inconsistency of which Protestants are guilty; when they either acknowledge that festival as a service acceptable to God, or else use it as a sight for them to look at, whether it were for gratification or for mockery. We trust that it is not needful for us to enlarge upon the subject again on the present occasion. The festival derives all its significance, to Roman Catholics, from the dogma of Transubstantiation, which the Reformed Church of England uses the strongest terms to disavow. It is not lawful for her members, either to reverence it or to make sport of it. It is too superstitious to admit of the one; it is too lamentable to allow of the other. The enlightened Christian will grieve over the introduction of error so injurious to the cause of pure and undefiled religion, and over the perpetuation of its influence by a pageant which calls, to

the help of superstition and perverted doctrine, man's natural fondness for gaudy show and gorgeous ceremonial.

We are not disposed, however, to relinquish the hope entertained from year to year, that the members of the Church of Rome will appreciate the liberty of this public celebration, so long accorded to them notwithstanding its repugnance to the religious convictions entertained by their Protestant neighbours; and that of their own accord they will determine upon confining the procession within the ample bounds of their places of worship, as is done in these countries in Europe where the Church of Rome does not enjoy prerogatives from its connection with the supreme government. Passing through our streets, on the day which God has commanded us to keep holy, the procession cannot but strike us as a profanation of that sacred season, and as a grievance inflicted upon that portion of inhabitants whose faith abhors the doctrine exhibited to the public gaze in the Fête Dieu ceremonial. No other religious body would be contemned, by those who wield the power of the magistracy, in a course so clearly infringing upon the religious rights of its neighbours; but we could earnestly wish that the cessation of the practice now under discussion were obtained, not through the force of law (though the law, we think, demands it) but through a simple regard, on the part of the rulers of the Church of Rome, to the just claims of those who are consistent in their attachment to the reformed faith, and who value highly, for themselves and their households, the sacredness of the Lord's own blessed day, and the undisturbed worship of God during its hallowed hours.

It gives us pleasure to recur to the fact that no military band accompanied the Fête Dieu procession last year at Montreal [none took place in this city for that once]; and we hope that a service which would imply a grave inconsistency in those Protestants who compose the bands, will hereafter neither be asked, nor, if it were, be granted.

Some excitement has been caused in Devonshire by the condemnation pronounced by the Bishop of Exeter upon the announcement of a ball projected for the relief of the sufferers by famine. The ball was advertised, under high patronage, to take place immediately after the day of humiliation; the Bishop, in preaching on that day, took occasion to animadvert strongly upon "the gross delusion of making charity the handmaid of dissipation"—asking indignantly, "are the feelings which befit such a season of judgment and of professed penitence, to be mixed up with these heartless levities?" The following passage forcibly states the charge and those to whom it applies:

"By a refinement in the tactics of modern selfishness—unknown in former generations—it has invaded the very precincts of the Christian life. The sacred names of piety and charity, are polluted by association with the most frivolous and degrading concessions to this low habit. At this very time, on occasion of this tremendous visitation, one striking instance presents itself, which speaks most painfully of the miserable state of religious feeling amongst us. In the metropolis, and throughout a large portion of the land—(our own county, I grieve to hear, is not safe from the infection)—the awful calamity, which we this day profess to deplore, 'as the heavy judgment which our sins and provocations have most justly deserved, and with which Almighty God is pleased to visit the iniquities of this land'—(I cite the very words which announce the fast)—even this awful calamity is to be made the occasion of a special festivity. Half the aristocracy of Devon invites the young Christians of the higher orders among us, to dole out a miserable pittance of relief to their famishing and dying brethren in Ireland by the bribe of a public ball!"

The Mayor of Exeter has come out with two replies in defence of the ball, in which we find only one argument that seems to have some weight, as applying to the quarter from which the censure comes, though not to the censure itself: it is, that the Bishop himself has on a former occasion given his sanction to certain public proceedings—not connected with charity—of which a ball formed the closing part. We have not heard of any answer being returned to the Mayor's letter; and therefore we do not consider the fact affirmed by him to be admitted by the Bishop; it is useful, however, to remark—from the Mayor's argument that, if balls in themselves are innocent and lawful, they can hardly become the very opposite when "an ulterior object of charity" is connected with them—that in real truth those only can consistently condemn balls for the relief of suffering, who are on principles opposed to the "dissipation" and "levities" (the Bishop of Exeter's words) of the ball-room altogether.

We take this opportunity of quoting Bishop Doane of New-Jersey on two of the so-called innocent amusements. The Bishop is deeply interested in the Female Seminary at Burlington, N. J., called St. Mary's Hall; and in order to maintain before the public its character as an institution for religious education, he is zealous to deny the report that dancing is taught in it. CARD-PLAYING is mentioned next: and our readers will recollect that we quoted Bishop Doane, some time ago, with reference to Burlington College, for young gentlemen, as a determined adversary of the use of tobacco.

Copy of a letter to a gentleman in Ohio. "Riverside, Feb. 22d, 1847. "My Dear Friend: It was like you to stand up for an absent friend. So far from dancing being taught in St. Mary's Hall, we have lost scholars not a few because I have positively declined its being taught. "As for card playing being permitted, I need hardly say it is entirely false. It seems on investigation that at the time Miss _____ was here there was a Southern girl who had brought cards with her. They had used them in the vacation somewhat, where there is less strict restraint on the law than here; and continued to do so by stealth after the term began; but were soon detected and the practice stopped. The utmost care and vigilance are exercised, and I think I can say, with perfect

certainly that these, or any similar abuse cannot occur. But the point of the charge lay in its existence with my permission; and that ought never to have needed any contradiction. You will be glad to know that St. Mary's Hall and Burlington College are both answering my best anticipations. "Believe me ever faithfully your friend, "G. W. DOANE."

BISHOP MEADE'S LETTERS.—We are glad to see a second edition of these two admirable and most timely communications, with a preface and notes, from the pen of their venerable author. He has been assailed (as he doubtless anticipated) by various forms of misrepresentation and disingenuous sophistry. The plain extracts which he gives from the publications of the Sunday School Union, however, abundantly sustain the charges which he brings against that Institution; and after all the attempts which have been made to mitigate their force, they will leave an impression upon the greater number of those who read them, that this so-called Church Society is not deserving the confidence of the denomination whose opinions and principles it has so long been accustomed to misrepresent.

We say the so-called, because a very general impression has been created upon the public mind that this Society is under the control of the General Convention, with which it in reality has no connection whatever. And yet, strange as it may appear, one of the most active members of its Board stated in Philadelphia, a short time since, that this had always been his impression until a few days before that, when he was made aware of his mistake by conversation with one of the Bishops!—This gentleman was just then bringing to a close an extensive official tour, during which he doubtless spread abroad the erroneous impressions of his own mind. If the most active and efficient of its officers was so long misled by this error, we may not be surprised that it has been so extensively propagated throughout the land. Bishop Meade has thus been placed erroneously in the position of one who has arraigned a Church Institution before the bar of public opinion, when he might have made it amenable to the General Convention, if he chose; whereas that body has no more real authority over it than the Methodist Conference or the Presbyterian General Assembly.—*Episcopal Recorder.*

We have omitted acknowledging the attention shown us by the friend who addressed to us, some weeks ago, a specimen of that notable newspaper "The Cross," published at Halifax, N. S., the reputed organ of the R. C. priesthood in that city. We have felt a degree of reluctance to make any use of the specimen at all; but upon consideration we have thought it best to extract a gem or two from it, for the purpose of showing to our readers that the severest language ever applied to the Church of Rome in any of the articles inserted in the BEREAN is all mildness, compared with what the writers in the Cross (reported to be Priests) use with reference to Protestantism. The following is poured out, on quoting a passage from a Halifax paper which contains the sentence "The names of Knox and Calvin are venerated by us:"

"Knox and Calvin venerated! and held in grateful recollection!! For what? Is it for their heathen language, their infamous lives, their sanguinary spirit of persecution, their deeds of blood and fire, their ingratitude and treason? Venerate Knox 'the ruffian of the reformation!' The murderer, the robber of the Church and poor, the spoiler of every thing sacred, the destroyer of God's temples, the dark conspirator, the wicked traitor, the rebel against his sovereign, and that sovereign a persecuted woman! Venerate him indeed, or hallow his memory! Oh no! we loathe and detest the wretch—we abominate the foul-mouthed villain—we execrate his memory, for we believe he was a disciple of hell, and one of the greatest scourges by which Scotland was ever afflicted."

What follows, refers to Calvin exclusively: "Venerate him! Hallow the memory of an impure and unnatural monster like that! of a violent and sanguinary savage; of a ruthless persecutor, of a man who burned his fellow creature and feasted ferocious eyes on the agony of his death struggle; of a tyrant, an inquisitor, a blasphemer; of one who died in despair stricken by the hand of Almighty justice with a frightful disease; of one who uttered so many horrid blasphemies against the Body of Christ, and whose own Body, by a just judgment was literally devoured alive, and emitted such 'an execrable smell,' that neither himself nor his domestics could endure it whilst living, and that it was necessary to hurry it to the grave on the very day of his death! No! good Protestants, we shall never venerate such a criminal as that."

An article in the Halifax Times, which is a respectably conducted paper, is thus described:

"It exposes a depth of depravity, a mystery of iniquity, a rabid excess of impiety, an audacious spirit of blasphemy, a channel-house rotteness of heart, a revolting filthiness of imagination—a wicked, brainless, reckless, godless, diabolical spirit, for which we were not prepared even from the gentlemen and Christians!" [The concluding terms are intended, we suppose, to designate the Editors of the Times.]

It seems right to let our readers know what kind of weapons they wield who advocate the cause of the Church of Rome, in Nova-Scotia, against Protestantism; but we can assure them that we are glad to dismiss so unpleasant a subject.

THE POPE'S TOE.—An announcement has lately been published, in many newspapers, that the present liberal Pope has abolished the degrading ceremony of kissing his toe. We did not admit it into our columns, because we had our doubts about it: an extract from the *Roman Advertiser*, inserted in the Halifax Cross, assures us that our doubts were well founded. The article is written on purpose to applaud the approachableness of Pius IX., and contains the following details, in which "kissing the foot," under the special direction of the Master of Ceremonies, is not omitted:—

"Whoever desires admission has only to present a simple memorial to the Maestro di Camera, with his name, cognomen, condition, and residence. That official chooses fifty among the first inscribed, and advertises them of the day when they may be admitted, assigning to each the number of precedence. They present themselves at the appointed hour in the anti-chamber of the hall of audience, habited in the best manner their condition

allows, and each waits until the number annexed to his name is called. The audience chamber is an immense hall, simply but richly furnished. At one end, under a canopy, is a seat a little elevated; at one side, a table with writing apparatus; at the other end is the entrance guarded by a single individual of the guard of nobles, and at some distance four private chamberlains in their court dress. His holiness enters at nine, and takes his seat; then the Maestro di Camera calls four or five of those in the anti-chamber, stations them on one side the entrance, and invites the first to approach the throne, accompanying him and suggesting the acts of homage to be performed. When arrived before his holiness, the supplicant kneels, kisses his foot, and then presents the petition. With unfeigned benevolence, the sovereign pontiff, having read his memorial, encourages him to answer to such questions and observations as he may make on its contents; finally he either signifies accordance and returns it with a receipt to the petitioner; or, writing a comment upon it, directs it to one of the first magistrates, always taking care that impartiality should be shown by others to the individual, to whom he then imparts his paternal benediction, and dismisses him."

TRACT DISTRIBUTION.—From a paragraph in the *Christian Watchman*, we learn that Dr. Baird stated, in a sermon, recently, that there is a Christian gentleman in Boston, a man of wealth, who is engaged in the duties of a tract distributor. He has in his district twenty Roman Catholic families. For many months he has visited them, giving them tracts and bibles, always careful to say nothing reproachful of their religion, and to give them no tract or book which speaks in harsh denunciatory terms of the errors of Popery. And what is the effect of truth and kindness? Already ten of these families attend the worship of God in Protestant Churches.—*Christian Witness.*

RELIGION AND SCIENCE IN GREECE.—Rev. Dr. Baird, in a lecture on the state of religion and science in the East, said:

"The Greeks seek after Wisdom, or knowledge. This seems to be as true of the poor and miserable population of Attica, and of the Peloponnesus in our day as it was in that of St. Paul. Dr. Baird stated that nothing in all Greece interested him half so much as its four hundred primary schools, its four gymnasiums or colleges (at Athens, Patras, Chalcis, and Syra) and its university with its library of 30,000 volumes, and its observatory, which is a better one than any similar establishment in these United States, at least any one connected with a college or University. Many of the elementary and secondary schools have been established through the munificence of individual Greeks. A rich Greek in Smyrna, or some other foreign city, gave \$100,000 to found the University at Athens; another, of Vienna, gave nearly \$50,000 to found the observatory, and supply it with the admirable set of instruments and appliances which it possesses.

Dr. B. said that he was delighted to see in the miserable villages of Greece, poorly clad, but brightly, sprightly little children, flocking to the schools bare footed and bare headed, with satchel or basket in hand, containing a piece of black bread and two or three dried figs! Here, in connection with a proper use of the Bible, is the hope of Greece.

Dr. B. stated one fact in relation to the University of Athens, which is very interesting. He said that it has twenty-five Professors, some of whom have no small reputation; as, for instance, old and good Sambas, of Scioe memory. There are 250 youths attending the University as regular students. Many of these young men are sons of Greeks, more or less rich, who live in Foreign cities—Smyrna, Salonica, Constantinople, Adrianople, Vienna, Corin, &c. In addition to these 250 regular students, there are 400 young men in Athens, clerks and others, who attend the lectures on history, political economy, &c. These lectures are not given every day, but several times a week, and last an hour, or an hour and a half.—*Boston Daily Advertiser.*

TEMPERANCE ACTING IN THE TIME OF FAMINE.—We have not seen any thing in relation to this subject which has struck us more forcibly than the following fact, as we find it in a secular paper if it be true, and we see no reason to doubt it. According to this statement, if the Temperance cause had not made considerable progress in Ireland before the occurrence of the present awful famine in that country, the island would have been depopulated; or at least, instead of one-fourth, still one-half would have fallen victims to this scourge. The statement is, that, in a late speech, "Father Mathew says that but few of those who adhered to his Temperance pledge are now suffering from starvation. With their change of habits they became frugal and have provided something against the day of want. All those who continued to drink are now starving."—*South Churchman.*

NESTORIANS.—The work of revival which has so long been in progress, in this ancient and interesting church, has not disappointed the hopes of the missionaries. They write, that in about eight months after the work of revival began, there was good reason to hope and believe that one hundred and fifty Nestorians had passed from death to life.

ECCLESIASTICAL.

DIOCESE OF QUEBEC.
INCORPORATED CHURCH SOCIETY.
PAYMENTS to the Treasurer at Quebec, on account of the INCORPORATED CHURCH SOCIETY, in the month of May, 1847:—
May 4. Fisher, J. C., LL.D., annl. Subn. to 1st July, 1847. £1 5 0
12. King, Rev. W., on account of Collections in his Mission, viz:—
St. Mary's, 5s. 6d.; St. Margaret's, 7s. 6d.; St. Sylvester, 1s. 6d.; St. Giles', 11s.; St. Patrick's, 5s. Amount received, 2 0 0
27. Mackie, Rev. Official, annl. Sub. to 1st July, 1847. 5 0 0
31. Mountain, Rev. A. W. do. 2 0 0
" Robertson, Rev. J. C. do. 1 5 0
£11 10 0
T. Tutage, Tr. Ch. Socy.

DIOCESE OF TORONTO.
ST. JAMES' PAROCHIAL MISSIONARY ASSOCIATION; KINGSTON.—Agreeably with a previous notice a meeting was held in St. James' Church, Stuartville, for the formation of a Parochial Association in connexion with the Church Society of the Diocese of Toronto, on Thursday evening, 20th May, when the following resolutions were moved and seconded by the Rev. S. Givins, Rev. P. Shirley, Rev. Mr. Rogers, and Messrs. Macintosh and Mason:—
1. The Church of Christ being a Missionary

Church, the Church of England, as a branch of the Universal Church, assumes in her Prayer book the duty of "going into all the world to preach the Gospel to every creature." Therefore this Congregation, in connexion with the Church of England, desires to take on itself the responsibility of making known that Saviour throughout the world (but more especially in this Province) who is so clearly set forth in the standards of the Church as the only name under heaven given among men whereby we must be saved.

2. That an Association be now formed, in order to carry out the above objects in immediate connexion with the MIDLAND DISTRICT ASSOCIATION of the Church Society of the Diocese of Toronto, to be called "THE ST. JAMES' PAROCHIAL MISSIONARY ASSOCIATION: and that every seat and every pew-holder be, by virtue of his membership of this congregation, a member of this Association.

3. That the following gentlemen be a committee, in connexion with the Clergyman and Churchwardens, who are, ex officio, members, three of whom shall be a quorum, for the transaction of business; and that Mr. M. Mason be requested to act as Treasurer, and Mr. Mostyn as Secretary of the Association.—The Hon. P. B. de Blaquiere; S. Kirkpatrick Esq., Judge of the Midland District; the Churchwardens; S. Lighthorne, M. A., Master of the Midland District School; — Taylor, Esq., Messrs. Kayler, Mason, Mostyn, Woodhams, and Munns.

4. That the incumbent of St. James' Church, as ex-officio President of this Association, shall have power to call a meeting of the committee whenever business may require.

5. That an Annual Meeting of this Association shall be held in May, yearly, with a yearly report shall be presented, together with a statement of the accounts of the Association.—*The News.*

INTERESTING INCIDENT.—In one of the parishes recently visited by Bishop Eastburn, in the Western part of the diocese, the only candidate for confirmation was a convert from the Romish Church, native of England, and descendant of the fourth generation from Archbishop Usher. In an earnest address delivered by the bishop to the crowded congregation, after the administration of the solemn rite, he repeated with marked effect those words of the Saviour, "Were there not ten leprosy? but where are the nine? There are not found that returned to give glory to God, save this stranger."—*Christian Witness; Boston.*

The University of Dublin have conferred on the Rev. HUGH McNEIL, the degrees of B. D. and D. D.

UNIVERSITY OF MCGILL COLLEGE.—A convocation was held yesterday, at the College, for the purpose of conferring degrees upon nine or ten Medical Students, who had finished their Collegiate course. After this part of the interesting ceremony was completed, a long and very elaborate address was delivered to the graduates, by Dr. Hall. A placet was then obtained, on the motion of Dr. Holmes, to confer honorary degrees upon two or three gentlemen of the Medical profession, among whom we were much pleased to notice the name of our very worthy and excellent friend Mr. Samson, of Kingston. We could not make out the names of the others.

The great hall of the College was filled with spectators, who appeared to feel a deep interest in the imposing ceremony. We noticed with pleasure a number of Officers of the Medical School in the splendid seats on the dais. Indeed we had heard before that the School and the Medical faculty of the College had united. This circumstance will render the Medical Department in this University one of the most respectable and efficient on this side the Atlantic.—*Montreal Gazette.*

The Treasurer of the Male Orphan Asylum is desirous of publicly acknowledging the receipt of £12 10s. for the benefit of that Institution (of which the funds are at present in a depressed state) from a sincere friend to the establishment, whose name shd is not permitted to make known.—*Mercury.*

The Treasurer of the GOSPEL AID SOCIETY thankfully begs to acknowledge the receipt of sixteen shillings in aid of the funds of the Society, from the Rev. C. L. F. Haensel.
Wednesday, 24 June, 1847.

TO CORRESPONDENTS.—Received F. S. yes, it will be;—W. A.—E. A.

PAYMENTS RECEIVED.—Rev. Wm. Boyer, No. 166 to 217; Rev. Gen. Mackie, No. 157 to 208; Messrs. F. Hyde, No. 137 to 208; Fr. Starr, No. 161 to 212; Beverly Robinson, No. 161 to 212; J. Kinnear, No. 161 to 212; Edwin Ketchum, No. 166 to 217; W. Grindon, No. 166 to 217; P. W. Ronald, No. 53 to 104; John Shaw, No. 142 to 167; L. T. Macpherson, No. 105 to 166; J. Granger, No. 140 to 191; J. M. Fraser, No. 133 to 184; F. Hesse, No. 144 to 195; R. Bray, No. 157 to 208; Mrs. Genl. Mackie, No. 169 to 220; Mrs. R. Wood, No. 157 to 208; Mrs. J. Racey, No. 167 to 218; Mrs. McAllister, No. 166 to 217.

Local and Political Intelligence.

Charles Brownlow, Lord Lorgan, has fallen a victim to the prevailing fever of typhus. Five magistrates of the County Galway died last week of malignant fever, and the following are seriously ill: Messrs. Darcy, Ball (Crown solicitor), Leonard, Kitwan, (Blindwell), Morris and Robertson, Mr. J. Nolan, a magistrate of the County of Galway, has also fallen a victim to typhus fever, in addition to Mr. Martin, Mr. Gregory and Mr. Jones, R. M.—*Limerick Chronicle.*

THE MEXICAN WAR. Remarks taken from a letter written by the Rev. B. O'Reilly, R. Catholic Chaplain in the Army, at Malanoyras. "The war now being waged is far more disastrous to us than is generally supposed in the United States. We are always victorious, and lose much less men in action than the Mexicans; but then climate comes, to their aid, and cuts down more of our men than their loss on the battle field. Were the number of our men, forever disabled by the service, with the deaths in every form which have thinned our ranks since the commencement of the campaign, accurately presented; our loss, considering the smallness of our army, would appear great almost without a parallel.

"There is now, it appears to me, no end to be gained by the further prolongation of the war. A victorious and powerful nation will not escape imputation of folly and great error in action, if, to punish a weak and harassed enemy, it inflicts infinitely greater injury on itself. If we entered it