

"PRELATIC SIMPLICITY" AND "EDITORIAL DUPLICITY." Under the first caption, the Montreal Pilot (Ministerial) of Monday last has a paragraph strikingly illustrative of the second, or "Editorial Duplicity," which we cannot allow to pass unnoticed.

It seems that His Lordship of Bytown delivered on the 2nd inst., before the Institute of Toronto, a lecture, wherein he passed in review the prominent features of the Imperial Government of France; and spoke of Louis Napoleon as "an eminently religious man," and as having by his acts vindicated his title of a "Christian Prince." Upon this the Pilot, instigated we suppose by its patrons, thinks fit to sneer at the amiable Prelate in the following good set terms:

"PRELATIC SIMPLICITY.—On the evening of Thursday, 2nd instant, 'Monsieur' of Bytown delivered a lecture in the hall of the Ottawa Institute to a numerous auditory, its subject being an elaborate eulogy on the sayings and doings of Louis-Napoleon. The Bishop of Bytown declared that the imperial viceroy is 'an eminently religious man,' and has 'proved his title to such a reputation by acts worthy a Christian Prince.' As we do not dare to think even of countering openly anything so great a luminary of the church militant pleases to say, we can only do our duty with a shrug of private dissent, and exclaim (no more with our own unquarrel fellow townsman, Basil Nicol Jarvie, 'My conscience!')

It would be well with the editor of the Pilot, if he could establish his right to be treated as a gentlemanly and independent journalist, as easily as the present Emperor of the French can establish his claim to be considered, since his accession to supreme power, as an excellent and truly Christian Prince; who may have committed blunders indeed, as he is but mortal; but who has upon the whole approved himself the friend of religion and of order, and under whose reign the foul spirit of irreligion, obscenity, and democracy, has been steadily and sternly rebuked.

With the rumored excesses of his early years we have nothing at present to do, for we speak of Louis Napoleon the Emperor. Neither do we pretend to defend the system which that great man administers; because, bad as in many respects that system may be, and inferior as it undoubtedly is to a constitutional system of government, we must remember that he is not its author; and that owing to the triumph of demagoguism, and the revolutionary destruction of all checks upon military despotism, Caesarism is unfortunately the only system at present possible in France. Now with all its faults, Caesarism is infinitely preferable to anarchy. Not Louis Napoleon, but French democracy is responsible for French absolutism; and for the vices inherent in, and inseparable from, the actual system, the revolutionists, the destroyers of the old French Monarchy, the sacrilegious spoilers of the old French ecclesiastical institutions, and the blood-thirsty demagogues who trampled under their swinish hoofs the sacred rights of property, are to be held accountable.—Without a powerful and influential, and therefore an hereditary landed aristocracy, civil or constitutional liberty is impossible in France, because incompatible with the existence of its indispensable large military establishments. How long would the present democratic institutions of the United States remain inviolate, were that country—as is France—surrounded by numerous war-like, powerful and often hostile neighbors; and obliged in consequence to maintain on foot and within its territory, a permanent and well-disciplined army of some four hundred thousand men? Not a year, not a month; for the master of the army—and an army make is an absolute monarchy—would at once make himself master of the State. Louis Napoleon then, as Emperor, has had to deal with, and to construct out of the very limited supply of materials that his revolutionary predecessors had left him; and considering the quality and scarcity of the materials he has had to work with, he has, upon the whole, done his work well and wisely.

He has encouraged religion and religious education; he has been foremost in every good and charitable work; he has repressed anarchy and discontinued libertinage; in company with his Empress, the amiable Eugenie, he has given a noble example of purity, and conjugal fidelity to his people; and has thus in a great degree imparted a healthier moral tone to French society, long depraved by revolutionary excesses. These things he has done, even by the confession of his enemies; and though no one pretends that he is either unpeccable or infallible, he has rendered thereby services to the cause of European civilization, which it would be the height of folly to ignore, and of injustice to deny. How he stands with his God, it is not for man to determine; for who can presume to fathom the secret abysses of the human heart, or to sound its depths. Of the Emperor's motives we know nothing; but judging him by his acts, and since his accession to the throne, we have no hesitation, in defiance of the sneers of the Ministerial Pilot, in confessing our acquiescence in the views of His Lordship the Bishop of Bytown, and in avowing our belief that Louis Napoleon well deserves the noble title of a "Christian Prince."

Finally, we may be permitted to express our hopes that the Irish Catholics of Montreal will adopt means for silencing the Pilot their opinion of one who eagerly seizes every opportunity for ridiculing and insulting the Prelates of their Church. But perhaps he will tell us that his fat jobs in the shape of Government printing, enable him to despise and dispense with Irish Catholic patronage.

OUR POLITICAL POSITION.

TO THE CATHOLICS OF UPPER CANADA. It cannot have escaped your observation, Gentlemen, that the Catholic position, at the present moment, is somewhat anomalous. In the words of the poet—

"Scinditur incertum studia in contraria vulgus." At all times numerically weak, you are at the present moment, through division into parties, perfectly impotent for good; whilst your condition will doubtless be taken advantage of by your enemies to improve their vantage ground. To such as study your position, it must be evident that you are divided into three distinct and clearly defined parties, of which the three Catholic newspapers may be considered the exponents. On the one hand, you have the Ministerialists, with the Toronto Mirror at their head—men who prefer Orange bigotry to Puritan intolerance, and who, deeming it absolutely necessary to choose, have chosen, as they think, "the lesser of two evils." On the other hand, you have the Clear-Grits, with (shall I say it?) the Canadian Freeman as their exponent—men who, goaded to desperation by Orange outrages, and disgusted with a corrupted and corrupting Government, have apparently jumped headlong, or seem about to jump, into the opposite extreme; giving themselves up, soul and body, into the hands of one set of their enemies, in order to be re-vengeed upon the other. Whilst between these extremes, we have Horace's "aurea mediocritas"; those who, with the talented Editor of the True Witness, stand aloof from all parties, regarding with equal distrust and aversion both the "Ins" and the "Ours," both Orange bigotry and Puritan intolerance—men who are above the petty considerations of individual aggrandisement—who are not to be blinded by the golden notes that float in the sun beams of Governmental patronage—who can rise superior to all considerations, save those of religion—and who have ever for their motto those jewelled words of the Apostle, "Omnia in omnibus Christus."

Such, then, being the state of parties, it becomes you, Gentlemen, to consider calmly and dispassionately their individual and relative positions, and their claims upon you, as conscientious Catholics, for support or opposition.

In viewing the Ministerial claims for support, you will not fail to have observed, that they rest solely upon certain supposed claims of gratitude for favors received at their hands—these favors consisting of certain half-measures granted you on the all-important question of education. You have been allowed to exercise the right (of which no power, short of the Omnipotent, could deprive you) of educating your children according to the dictates of your conscience; always provided you fulfil certain onerous, vexatious and often expensive conditions attached to the enjoyment of this natural and inalienable right. For thus allowing you to do, what they have no just right to prevent you from doing, and for attaching to the doing thereof certain onerous and vexatious conditions, they claim your gratitude! Some support this claim by reference to an old axiomatic proverb, that "Half a loaf is better than no bread;" forgetting that when the whole loaf already belongs to you, you have little cause for gratitude towards the man who leaves you only half a loaf, having previously robbed you of the other half. It is but a negative consolation, at the most, to rejoice because when you broke your leg, you did not kill yourself; or because the robber who took your purse, did not also take your coat and breeches.

And now, Gentlemen, with regard to the Ministerial claims to your opposition. As men and as citizens, if you would conscientiously fulfil your duties as such, you are bound at all times to resist dishonesty and corruption; whether in the petty theft of your handkerchief from your pocket in a crowded thoroughfare, or in a gigantic swindle by a Government official, with the connivance of his superiors. Now that the present Government of Canada is a corrupt and corrupting Government, no one will venture to deny. The desertion on all sides of their once staunchest supporters, is a sufficient proof of this. Not that you would do well to take for granted and swallow a gulp all the "startling disclosures," "Governmental corruptions," and interminable "shuffles" of the Globe newspaper. These may serve well to satisfy a morbid appetite for fault-finding; or may go down well, as attractive, with the uneducated back-woods farmer; but they will not always stand the test of critical examination and analysis. Nevertheless, in spite of all these deductions, sufficient has been proved, beyond all doubt, to condemn the present Ministry in the eyes of every honest man. It becomes therefore as impossible for a conscientious Catholic to offer them his support, as it would be for him to countenance and protect a pickpocket or a thief. His duty as a citizen, and as an elector, to whom God has confided a sacred trust, would forbid such a course. To support a corrupt Government, would be to become a participant in corruption; and if there be, as there undoubtedly is, a sacred tribunal in heaven, wherein are judged the crimes of Governments as of individuals, it would be to draw down upon you the sentence already pronounced upon their corruption. You are forbidden, therefore, Gentlemen, by all the laws of honesty and moral rectitude, to support the Ministerialists, on account of their dishonesty and corruption.

A. U. We think our respected correspondent misjudges the Toronto Freeman who, au fond, is we believe as heartily opposed to Radicalism as is the True Witness.

FAILURE OF THE REVIVAL.—At the first outbreak of the late revival epidemic, the Rev. Theodore Parker, the most eloquent Protestant divine of the United States, prophesied its results as destined to be very short-lived; and told the world that a score of such convulsive moments would never close a dram shop, or liberate a slave." The Boston Congregationalist, an evangelical and Calvinistic organ, at last recognises the truth of this unpalatable prediction; and admits the sad fact that, in spite of the "plentiful rain" of divine grace that has prevailed for the last twelve months, "the treasuries of our benevolent societies" are empty, that "the fountain of charity seems dried up, and that "the mangers of our societies are bewailing the feebleness of the sympathy and aid of the Churches."

ST. PATRICK'S LITERARY ASSOCIATION.

The regular weekly meeting of this Association was held at their Hall, 87 McGill Street, on Thursday night, 9th December.

Thomas D'Arcy McGee, Esq., presided; Geo. E. Clerk, Esq., First Vice-President, at his right, and the Director, the Rev. Mr. O'Brien, at his left.

The minutes of the last meeting were read and adopted, and new members enrolled. The question in order for debate—"Whether Literary Societies or Private Studies, are more conducive to the diffusion of knowledge"—was discussed. Thomas J. Walsh advocated "Literary Societies," and John P. Kelly "Private Studies."

The following question—"Whether the Soldier or the Man of Letters, confers greater benefit on his country?"—was fixed for discussion, on Thursday night next, the 23rd Dec.

Notices of motion for admission of members, &c., having been disposed of, the meeting adjourned.

THOS. J. WALSH, Rec. Sec.

SECRET SOCIETIES.—We learn with regret—but seeing the official encouragement given to Orangeism in Canada, certainly not with the least surprise, that these pests of society are spreading in the Upper Province. The Picton Times says:—

"The fact is that Secret Societies of a religious and political character develop these base passions which manifest themselves in murder and arson; and these Societies are revived by designing men for selfish and personal ends. The only way that Canada will be cleaned of these secret political cabals, is, by every Canadian who loves and respects his country, showing disfavor to all public men who are anxious to revive the curse of Ireland in Canada."

This is what we have been saying for these several years past, and now the evil is upon us. The advice of the Picton Times is excellent, but alas! our Canadian rulers love peace and their quarter's salaries far more than they "love and respect their country." Hence their base pandering to Orangeism; hence too, as the inevitable consequence the growth of counter secret societies, which the Picton Times now, when it is too late, so pathetically deploras.

THE "NATURAL VICE" OF SCOTLAND.

"We could point to men who were once Ministers of the Gospel, now teaching third class schools; playing the violin in the streets for coppers, and occupying the most menial offices. . . . Men and women, worshipping with you in the same sanctuary, living with you in the same street, meeting you daily in the ordinary intercourse of life, and regarded in the community as highly respectable persons, are drinking away health and happiness and means.—Did delicacy permit, we could detail at length cases which have come under our own observation, and which prove that even within the pale of the Church this fell destroyer is banishing from homes called Christian every vestige of human happiness. . . . Who, acquainted with what drink is doing in our various Christian congregations, cannot point to many cases equally deplorable? Did ministers and medical men publish to the world the knowledge they have acquired of drink's doings; the houses of the respectable and professedly religious, a revelation would be made, &c. . . . It is a most humiliating fact, that the great body of our people have no idea of recreation or enjoyment, but such as they find in drunkenness. . . . The Saturday night's visit to the public-house, and the Sabbath mid-day dram, do not a little blunt the understanding and deaden the affections, and beget that drowsiness so much at variance with the profitable hearing of the Word. . . . Drunkenness is a charge which no Christian society can deny. Let but a holy jealousy be awakened, and a faithful superintendance be exercised, and few are the congregations that will be able to congratulate themselves upon the result. There are lost to the Church every year, through this single cause, nearly as many, we have reason to believe, as all our Missionaries on the foreign field are the means of gathering into it. . . . The Rev. Dr. Johnston, of Limekilns, lately declared at a public meeting held in Edinburgh, that of the sixty preachers of the Gospel, along with whom he had commenced his ministry, he could number thirteen who had fallen victims to intemperance. . . . What are the United Presbyterian Church's £33,000 yearly for extending the Gospel, when she spends, according to the opinion of a late Moderator of her Synod, six times as much upon intoxicating liquors? And what are the thousands contributed by the Free Church to all her religious schemes, while she too bears her full proportion of the charges for upholding our national intemperance, and gratifying an appetite of which every Christian ought to be ashamed? What are the £35,000 contributed by the Presbyterians of Ireland to the cause of religion, compared with the £500,000 spent yearly upon intoxicating drinks and tobacco? That is to say, for every shilling the Church gives to Christ, she gives fourteen to Bacchus."

A SCOTCH MECHANIC.

COUNTY OF WELLINGTON CATHOLIC ASSOCIATION.

To the Editor of the True Witness.

Sir—The Catholics of the County of Wellington, having long felt the necessity of being united, deemed it advisable to meet and consult on that subject. On the 5th day of Nov. last a meeting was held at Guelph, at which there was a large and respectable attendance from no less than seven different Municipalities of the county. Michael Cox, Esq., Reeve of Arthur, was unanimously called to the Chair, and Thomas Jarney, of Puslinch, kindly consented to act as secretary. The Chairman briefly stated the object of the meeting. It was unanimously resolved—

1st. That the Catholics of the County of Wellington form a society, to be called the "County of Wellington Catholic Association," and that rules be laid down for their future guidance in the selection of candidates for Parliamentary or other honors, and matters connected with the association.

2nd. That the Association are determined to oppose Orangeism in any and every form.

3rd. That we are determined to demand a fair and equitable Separate School Bill.

4th. That we advocate and maintain inviolate the principle of Ecclesiastical and Religious incorporations, and that we oppose any candidate who will not pledge himself to the foregoing rules.

A Committee was then appointed for the town of Guelph, comprising the following Gentlemen:—Edward Carrol, John Fraser, John Harris, Junior Esquires, and Justices of the Peace, and Messrs. Timothy Quinlan, Thomas Heffernan, Jas. Mays, Jas. Tracy, Dennis Coffey, James O'Neil, and James Murphy. It was further resolved—

That members present from the different Municipalities call meetings (on their return home) to appoint their respective Committees, to aid in carrying out so desirable an object.

It was also resolved—That a statement of the proceedings of the meeting be forwarded to the Montreal True Witness, the Canadian Freeman, and Toronto Mirror.

A vote of thanks was moved to the Chairman, and the meeting dispersed.

The Committee for Guelph met and appointed John Fraser, Esq., Chairman, and John Harris, Junior, Secretary.

Guelph, 7th Dec., 1858.

GERMAN HONORS TO CANADIAN MEN OF SCIENCE.

—We perceive with pleasure, by our foreign exchanges, that the Director of the Geological Survey, Sir Wm. Logan, T. Sterry Hunt, Esq., Chemist to the same, and Professor Caswell, President of the American Association for the advancement of Science at the Montreal meeting, have been elected members of the Imperial Leopold Academy of Germany; and that Dr. Hingston, whose election to the "Leopold" we recorded in the Herald a few months ago, has been similarly honored by the "Pollichia" of Rhenish Bavaria.

MEETING OF PARLIAMENT.—Parliament is once more prorogued by official proclamation to the 19th January, not then to meet for the despatch of business. This does not, of course, prevent its being called to assemble on the 25th, which is said to be the day fixed by the Ministry.—Globe.

neither the patience, nor the inclination, to play the "Pharisee before folks." They are little skilled in the science of hypocrisy; and so, in the amusement of drinking, they are open and above board. Hence the character of the Scotch artisans, as Dr. Begg prominently holds it forth, for drunkenness. But, Sir, the Rev. Dr. appears to be oblivious to the fact, that the humbler classes of his countrymen have long been accustomed—more so perhaps than the corresponding class of almost any other country in the world—to look, socially speaking, upwards;—to watch what the classes whom they support on their shoulders are doing; and when they observe the beautifully jolly examples going on above them, they are tempted to imitate them as closely as may be agreeable; and truly they too often "better the instruction." The Rev. Mr. Reid appears to be a man of, and for, the people, and is honest enough to place the saddle on the right horse;—to place the burden of vice and sin in such a position that each class in the community may not shirk, but shall alike share it.

"What a contrast," continues the Rev. gentleman, "we present to many of the Continental nations!"—"Dr. Guthrie informs us that during a seven weeks' tour on the Continent, he saw but three men drunk!"—and that was because he was looking for them, as the lady friend of Dr. Johnson sought in his dictionary the definition of certain expressions not to be pronounced in ears polite. What, said the late Mr. Kettle, of Glasgow?—"The consequence was, that during all that time, and passing over many hundreds of miles, we saw only one man, that we could call drunk, and very few that we could suspect of being in any degree under the influence of liquor."

Dr. Begg in crying, wilfully, or unwittingly—he knows best—to grapple with Scottish immorality, and to attach the stigma of Scottish demoralization, through drunkenness, to the working class, asks that the civil magistrate be invested with the power of using his baton physically; that he shall roam about the fields; that he shall rake the country; that a posse of Dogberrys shall be stationed at the cross-roads, to "comprehend all the vagrom men" they may find on hill side, or river bank, playing truant from church—particularly if they happen to have horny hands—and compel them, by physical force, to march back to town, and to the Kirk to listen to the word through a Calvinistic car-trumpet. The Dr. will hardly be able to manage his point however, any more than the Dogberrys of Hyde-Park could theirs. The working class of London, in their peculiar notions of recreation, resemble pretty much the same class in Scotland. They will not become religious by compulsion; "fore God they are both in a tale."

"So now," says Dr. Begg, "moral suasion being a dead failure, now for physical force." The Gospel I find, as preached from our Calvinistic rostrum, has no power to awe our working people from the career of their humor; therefore the men and women of Scotland, that some blackguard poet or other denominated children of a larger growth, man be lugged all, or the Sawbaths frae the field to the kirk; and we'll mak them Christians will they nil they."

Yes, Mr. Editor, any way but the right way. I, a Scotch mechanic, of somewhat mature age, have seen the same sort of battle fought when I was of greener growth; when it was proposed to clear the streets of Scotland of every living animal—dog, cat, or rat—during the hours of Calvinistic worship, by the baton of the terrible policeman. But the proposition never was carried out, to the unmitigated satisfaction of all the youngsters, and of myself among the rest, of the community. Since then it has cost me many days of cogitation to discover the means of rendering the people religious through love rather than fear; and the conclusion I arrived at was, that we ought to do what is in accordance with the law of God when enunciated by lawful authority, emanating from God Himself, not as it is babbled forth by any self-assumed Tom, Dick, and Harry, whom the "groundlings" choose to elevate above themselves. The drunkenness of the Scotch people, as well as another vice or frailty they are said to be eminent in, will continue to afford themes for both the satirist and the moralist, until they take heart o' grace and wend their way back to the communion of the Church of their illustrious countrymen—the Wallace and the Bruce. And indeed, Mr. Editor, I am truly glad to read in the newspapers that so many churches are springing up in all directions in Auld Scotland. The people are returning to their senses. Calvinism will, by and by, altogether disappear—the people will shortly be swallowed up in the bosom of the Catholic Church.

Oh how naked I behold Thee Wounded, stiff, and spat upon, With naught but Thy shroud to shield Thee In Thy damp tomb, lovely One!

Hail Thon thorn encircled brow! Crimsoned with that holy flood, At whose sight the heavenly bands, Awed in mute amazement, stood.

Hail My Saviour's wounded side! Hail Thon sweetest aperture! Beautiful as the blushing rose, Healing more than medicine's cure.

Hail all hail ye hands thence dear, Pierced with harsh relentless nails, Drive not from Thee one who hears, That thy mercy never fails.

A SURE CURE FOR A FLEW.—When the soreness first commences, or even when far advanced, it can be relieved and entirely cured by holding the finger or part afflicted in Perry Davis' Pain Killer for half an hour. It has been thoroughly tested and proves a never failing remedy.

BIRTHS.

On the 9th instant, at the cottage, Ste. Marie de Monroir, the wife of Lieut.-Col. C. Rolland, of a son. In this city, on the 14th instant, at Richmond Square, St. Antoine Street, Mrs. D. Lanigan, of a son.

DIED.

At New Orleans, of yellow fever, on the 30th of September, aged 24 years and 8 months, Phillip, eldest son of Mr. James Martin, of this city.—May his soul rest in peace.

In Prescott, on the 21st ultimo, John Archibald, second son of Ronald B. Macdonald, aged five years. On the 9th instant, Isabella Catharine, youngest child of the above, aged 17 months.

MONTREAL MARKET PRICES.

Table with 2 columns: Item and Price. Includes Flour, Oatmeal, Wheat, Oats, Barley, Peas, Beans, Buckwheat, Onions, Potatoes, Beef, Mutton, Pork, Butter, Eggs, Cheese, Turkeys, Geese, Fowls, Hay, Straw, Ashes, and Pearls.

WANTED.

A FIRST-CLASS TEACHER, for the PRESCOTT ROMAN CATHOLIC SEPARATE SCHOOL, to whom a liberal salary will be given, if approved of. Application to be made to the Rev. EDMUND P. ROOHEE, personally; or by letter, post-paid. Prescott, 4th December, 1858.

THE ST. PATRICK'S LITERARY ASSOCIATION

THE REGULAR WEEKLY MEETING of the ST. PATRICK'S LITERARY ASSOCIATION, will be held in the HALL of the ASSOCIATION, 87 M'GILL STREET, on THURSDAY EVENING of each week, at half-past Seven o'clock.

By Order, THOMAS J. WALSH, Rec. Secretary.

REMITTANCES RECEIVED.

Lachine, J. O'Brien, 5s; Madoev, W. Donovan, £1; Eganville, Rev. J. Straine, 10s; St. John Chrysostome, G. McGill, 10s; Lancaster, L. O'Neill, 10s; South Mountain, J. Owens, £1; St. Johns N. B., P. D. Quinn, 7s 6d; Sorel, W. McCallan, 5s; New Glasgow, B. Goodman, 5s; Guelph, P. Spence, 10s; Isle aux Noix, Rev. Mr. Prevost, 10s; Lotbiniere, Rev. E. Faucher, 10s; Orangeville, C. A. Rankine, 10s; Sherrington, Rev. T. Berrard, 10s; St. Hyacinthe, B. Flynn, 10s; Tracadie, N.B., Rev. F. Gauthier, £1 10s; St. Ambrose, Rev. Mr. Boucher, £2 10s; St. Urbain, Rev. A. G. Martineau, £2 10s; Ingersman, T. Bishop, 10s; Brockville, Rev. H. Byrnes, 10s; Boucherville, L. Lacoste, 15s; Bellmays Mills, J. McKay, £1; Greenwood, R. Lennon, 6s 3d; Cobourg, P. Keon 5s; Island, D. McMillan, 5s; St. Laurent, Y. King £1. St. Andrews, A. McQueen, 10s; Sherrington, J. Hughes, 10s; St. Marys, J. Sheehan, 5s; Guelph, J. Harris, Jr., 10s; Sombra, J. Dawson, 10s; Gananoque, P. Ryan, 5s; Wellington, D. Donovan, 10s; Lindsay, J. Knowlson, 6s 3d; Cobourg, W. Kennedy, 10s; Dixons Corners, C. Driscoll, 10s; Norton Creek, W. Power, 10s; Danville, J. McManus, 10s; Ottawa City, N. Curran, 10s.

Per Rev. Mr. Lalor, Picton—Est. D. McAuley, £1 14s 4d; D. McAuley, 18s 9d; R. Beaton, 10s 3d; W. Donnelly, 5s; P. McMahon, 12s 6d; W. Curran, 12s 6d; Mrs. Toole, 12s 6d; Mrs. O'Mahon, 5s 7d.

Per M. O'Leary, Quebec—R. McCabe, £1 5s; J. Maloney, 6s 3d; M. McNamara, 1s 6d; D. Covey, 15s; M. Rigney, 15s; L. Moore, 15s; St. Foy, J. French, 17s 6d; Valcartier, J. Lannon, 6s 3d.

Per M. McNamara, Kingston—M. Melville, 12s 6d; Mrs. Comerford, 5s; Mr. Hickey, 15s; G. McNiel, 6s 3d; Odessa, J. Conway, 10s; Long Island, T. Briceland, £1.

Per J. Doyle, Toronto—M. McNamara 10s. Per T. Halpin, Sherrington—Self, 12s 6d; E. Bilbow, 12s 6d.

Per J. Doran, Clayton—H. X. Lalonde, 10s. Per J. Heenan, Thorold—J. Conlon, 5s. Per S. R. O. Delery, Boucherville—Self, 12s 6d; J. B. Labroquerie, 12s 6d.

Per Rev. A. E. Dufresne, Sherbrook—Self, 15s; Compton, Rev. J. E. Germain, 5s.

Per Rev. A. Bourret St. Jean Port Joli—Rev. S. Parant, 10s.

Per Rev. G. A. Hay, St. Andrews—J. McDonald, 10s; A. Chisholm, 6s 3d.

Per M. McKeany, Cobourg—J. Craig, 10s; J. Gordon, 10s; F. McKeany, 10s; D. Donagan, 10s; T. Wiseman, 10s.

Per Rev. J. Gillie, Pembroke—Self, 10s; T. Martin, 10s; M. Dowsley, 10s.

JESU DULCIS AMOR MEUS.

Sweetest Jesus! as though present, I approach Thee! and embrace With sweet love Thy sacred body, Which Thy wounds can ne'er deface.

Oh how naked I behold Thee Wounded, stiff, and spat upon, With naught but Thy shroud to shield Thee In Thy damp tomb, lovely One!

Hail Thon thorn encircled brow! Crimsoned with that holy flood, At whose sight the heavenly bands, Awed in mute amazement, stood.

Hail My Saviour's wounded side! Hail Thon sweetest aperture! Beautiful as the blushing rose, Healing more than medicine's cure.

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