

SIT LEVIS TERRA. J. G. B.

There are no monuments like virtuous deeds,
The good and bad live in men's minds and hearts.
As the fair fruitful season marks a year,
Made bountiful by God; and old men say:
"Aye! 'twas the year of plenty." So they note
The next by storm and tempest. Both years live,
But, ah! how differently. The raging storm,
Leaves its fierce impress and desolation,
Graven deeply on men's souls; but the fruitful year
Is blessed even for ever. We speak of it,
All lovingly and reverently; as if 'twere sentient,
And could mark our praise, from out the change-
less past.

So, a good man's memory needeth no monument;
But such fair tribute is kind as well as graceful.

THE TRADES.

We are sorry to perceive that trade is in such
an alarming state at present. A general strike
has taken place among the smiths—the carpenters
are dreadfully cut up and the shoemakers find at
the last, that it is impossible to make both end
and most. The bricklayers swear that the monopolists
ought to be brought to the scaffold. The glaziers
having taken some pains to discover the cause of
the distress, declare they can see through the whole
of it. The gardeners wish to get at the root of
the evil and consequently have become radical
reformers. The laundresses have washed their
hands clean of the business. The dyers protest
that things never looked so blue in their memory
as there is a slow demand for fast colours. The
weavers say their lives hang by a single thread.
The booksellers protest we must turn over a new
leaf. The ironmongers declare times are very
hard indeed. The cab-men say business is com-
pletely at a stand. The water-men are all aground.
The tailors object to the Government measures,
and the undertakers think that affairs are assum-
ing a grave aspect. Two watch-makers of this
City have stopped this morning, and what is more
extraordinary, their watches have stopped too.
Verily when will things "take a turn."

THE MAYOR AND THE BISHOP.

We have had forwarded to us two manuscripts:
the one purporting to be the rough draft of our
worthy Mayor's unassisted letter to Bishop Lynch,
agent the Host question; the other, Bishop Lynch's
proposed reply. Neither of these documents was,
however, used, and it seems pretty clear that
Roman Catholic Bishops (when they write letters
of mystification) and Protestant Mayors both, have
(and have need of) confidential and judicious ad-
visers.

Toronto, May 28, 1864.

Your Reverence,—A disputation of pertikler
respectable citizens come to me this morning, to
know if "mine Host," as it is called, is to be car-
ried, which they was fearful it might lead to serious
breaches of the peace. Your Reverence would
oblige by informing me if your intentions is such.

Hoping your Reverence is in good health, as it
leaves me at present.

I am yours, &c.,

F. H. MEDCALF.

His Reverence, the Bishop Lynch.

(Answer.)

ROMAN CATHOLIC PALACE, May 28.

DEAR SIR,—Your letter is received, and, in reply
thereto, I beg to inform you that it is *not* our in-
tention to have any procession on the streets to-
morrow (Sunday); but we intend to carry the
Host (not mine Host) in the garden annexed to the
Cathedral. But I would wish to remind your
Worship that, at the treaty of Quebec, all our
religious rights were specially guaranteed to us;
being made an especial point by the great Charle-
magne (then Emperor of the French), and an
additional sanctity was added to this otherwise
solemn treaty, by its being signed by *St. Anthanasius*
(representing His Holiness the Pope,) on
those very plains where the patriarch prepared to
offer his son as a sacrifice, and which are still
known as the Plains of Abraham. I need hardly
add, to a scholar of such Biblical research as your
Worship, that the Host is of the greatest possible
antiquity, and, by our pious forefathers, was used
as a means of collecting the alms of the well-dis-
posed Catholics of that day, for we find in the
parable of "the Good Samaritan," that "he took
out two pence, and gave them to the Host." I
will not, however, multiply instances, or I might
refer your Worship to "Caesar's Commentaries";
that great General repeatedly says, "I marshalled
the Host," thus proving that the greatest com-
mander of antiquity was as good and as pious as a
Catholic, as he was able as a General.

(Signed) J. J. LYNN &.

To His Worship the Mayor.

Advertise! Advertise! Advertise!

On taking up the morning issue of the *Leader*
of Thursday week last, we were strikingly re-
minded of Mr. Trollope's book, entitled, "Brown,
Jones, and Robinson," in which the principle of
advertising, as pursued by that eminent firm is
amusingly elaborated.

In a rather lengthy account of the annual meet-
ing of the Orphan's Home, held on the previous
evening, after merely stating that the adoption of
the report was moved by the Chancellor of Upper
Canada, whose remarks in recommending the House
to the favourable consideration of the public were
truly eloquent and pathetic, as they always are.
We read that Mr. R. A. Harrison seconded the
motion "in a fluent and brilliant oration." Shades
of Cicero and Demosthenes! Out of respect for
our own estimate of real eloquence and oratory, we
must protest against such puffing; and, for the
credit of the Press, we must inform the community
that no reporters were present, and, therefore, the
account of the proceedings must have come from
another source—we need not say from whence.
We will only add that its motto is, "Advertise!
Advertise! Advertise!"

Wanted, a Well-informed Local Porter.

The letter of Mr. James Porter to the *Leader*, in
reference to a case of cruelty which was said to
have occurred in one of the City Public Schools,
is, we are informed, now copyright, having been
purchased by the editor of the "Complete Letter
Writer." It will grace the next edition, we hear,
which is now in press. Mr. Porter is attempting
to explain that the boy (said to have been improp-
erly corrected by the mistress of the school) was,
in reality, injured by other causes. He says:
"There is sufficient evidence to prove that he had
for some time suffered sorely from tight boots, and
had been struck on his heel by a large boy with a
stone; and two of his schoolfellows affirm that
they saw him thrown from the back of a pig on
Richmond Street, which, they add, bit his foot and
his clothes." There is to be a key published with
this letter, (although a model of elegant composi-
tion) we are glad to hear; and then we shall know
whether the large boy threw a stone at the smaller,
or struck him with one hand, holding the stone in
the other to give impetus to the blow, as school-
boys jump with weights in their hands. We shall
also know whether the pig or Richmond Street bit
the boy, and why (if the latter) Richmond Street
should be more viciously disposed than other
streets, as, for instance, Stanley Street. There is
a street in London, England, called Cateaton
Street, doubtless from its propensity to devour the
feline tribe; but why Richmond Street should bite
an innocent boy puzzles us. We long for the key,
and the explanation, when, in the memorable words
with which Mr. James Porter closes his despatch,
no doubt, "justice will be done to all concerned."

Dissolution of Parliament.

— Even a break of a Ministry has its good
as well as evil effect. It will give the electors of
Toronto an opportunity of sending into private
life two of the most incapable men in Parliament.
Aw. M. and "our unhappy and divided country,"
were elected, pledged to support no Ministry that
would use its influence in bringing the seat of Gov-
ernment back to Toronto. In less than one month
after their election, they broke their pledge, and
at a time when they had the power of forcing the
Ministry of the day to do Toronto justice. They
neglected their duty, and, for the past two months,
have been doing all in their power to assist the
water lot owners in fleeing Toronto. A day of
reckoning, however, is at hand, and the electors
will not forget them.

Jurisdiction.

— We see that the Ontario Literary Society
will discuss "trial by jury," at their next meeting.
We are surprised at this. Apart from the antiquity
of the custom (itself a fair argument in favour of
ought but an old custom), we find that although com-
monly thought to have been established by Alfred
the Great, a thousand years since, it is, in fact,
of much more ancient origin. The royal Psalmist
expressly says, "In *Jewry* is God known."