

Reverend Dr. Signeur, "formerly a Roman Catholic Jesuit deacon priest"—has been abusing the credulity of his hearers; and, in consequence, has been abandoned and exposed even by the Protestant ministers—who, generally, are ready to countenance any immoral blackguard, who will but aid them, in cursing the people whom they hate—even the Romanists. And unkindest of all—even the Methodists take up their parable against him; the *Christian Advocate*, the *Christian Guardian* of Toronto—the little dogs and all—yelp together in chorus, and denounce him as an impostor. Verily! the ex-"Roman-Catholic-Jesuit-deacon-priest," is in a sad plight; an outcast from the Church, and received with cold looks by his Protestant allies. We copy from the *Toronto Christian Guardian* the following details respecting this unhappy creature:—

"The last number of the *Christian Advocate* and *Journal* contains the following letter exposing the impostures of a person who is attempting to deceive the public. We may state for the information of all concerned, that he is not known by the Wesleyan Church in Canada, and therefore has no credentials from any of our Church authorities here:—

"A notice of an impostor styling himself Rev. G. S. Lord, was published in the *Christian Advocate* and *Journal*, dated Tarrytown, March 7, 1856, and signed R. R. Keyes. The same man, disguised by the name of Rev. Dr. Signeur, formerly a Roman Catholic Jesuit deacon priest, turned up in this place on the 12th inst., with an amount of printed credentials, certifying that he is 'now a Protestant minister, and the people's missionary colporteur.' He has credentials from the Canada Wesleyan Conference, also from the Protestant Methodist Conference of this State.—He professes to be employed by the Christian Union, or a Canada branch of it, and to have charge of a mission at Point Levi, near Quebec. He exhibited to Rev. Dr. Doggett here a small paper of two quarto leaves, purporting to be published by the French Canadian Christian Union, having for editor Rev. John Daly, Quebec; issued also at Troy, and naming as its agents in the United States, G. S. Signeur and G. S. Lord. Query—Has he got this printed, or has he duped the Canada people so grossly as to make them give two names to one man? This, as well as all his credentials, is undoubtedly a forgery.

"One of his tricks, which he would have tried here but for suspicion being awakened, to raise money for his society, is to give evening lectures, dressing as a priest, shewing images, relics, and Italian paintings, and charging admission fee."

"He is not quite medium height; firm built; will weigh perhaps 140 pounds; about 35 years of age; dark complexion; dark hair; full dark eyes; of a Jesuitical look; has quite a habit of winking with the eye; is fond of talking about rich brothers, a rich wife, etc.; is probably a French Canadian by birth; speaks English very well, but reads badly, except some selected chapter in the Bible or well-known hymn."

"As he claims to have officiated in Vermont, New-Jersey, Maryland, Ohio, and Canada, and will undoubtedly turn up again somewhere, we would suggest that the religious papers throughout the United States publish this article, and that clergymen cut it out and have it on hand for future use. If it should be found necessary, any reference to Rev. Dr. Beman, of Troy, would prove satisfactory."

J. T. ARNOLD,  
Minister of M. E. Church.

Canadaigua, April 20, 1857.  
This is, to say the least, scurvy treatment for a "Roman Catholic Jesuit deacon priest;" and, we must say, somewhat unjust towards the reverend gentleman. Why! it is evident from the account given of him by our Methodist cotemporary, that the fellow is but playing the game so successfully played here a few years ago by Garvazzi, amidst the loud applause of the whole evangelical community. "One of Garvazzi's tricks" was "to give evening lectures, dressing as a priest, shewing images, relics, &c. &c., and charging an admission fee." Why then should that be condemned in this Rev. G. S. Lord, which was applauded in Garvazzi?

Can it be that Protestants are beginning to get ashamed of their apostate allies? of those weeds which, when he cleans his garden, the Pope throws over the Protestant wall? It looks like it, and we hope, for the credit of our human nature, that it may be so. But are not our Protestant friends unreasonable, in that they complain of the wretched recruits whom they pick up out of the Catholic ranks? A vile looking set of scoundrels they are: but what better can be expected from men, who by their own showing have broken the most solemn vows, and whose present Protestantism is an incontestable proof of their deliberate perjury? A "converted priest" is, and in the immutable order of things must be, thoroughly corrupt, before he abandons the Church, from which he received his Orders; and it is not likely that a subsequent course of Protestantism will improve his morals. If Protestants therefore will insist upon a good character with their converts, they must make up their minds to reject all who come over to them from our ranks.

\* Most likely a convert of the French Canadian Missionary Society.

HOG CHOLERA.—The *Commercial Advertiser* of Tuesday states that a disease, resembling the Hog Cholera which has proved so fatal in the West, has declared itself amongst the swine of this city; and recommends that, on the first symptoms of the distemper, the diseased pig be killed and converted into sausages. Should this infamous advice be followed, it is to be feared that the eaters of the unclean beast may, in their turn, fall victims to the pestilence now raging amongst the swine; and the attention of our Civic authorities should be at once directed to the subject, in order, by timely precautions, to avert the calamity which would most probably result from carrying out the knavish counsels of the *Commercial Advertiser*, to convert diseased meat into an article of food.

✱ We are again obliged to hold over till next week the acknowledgment of the monies.

NEW CHURCH AT ST. LAMBERT.—On Monday next, the 25th inst., at about three o'clock in the afternoon, the first stone of this building will be laid, with the usual ceremonies. It is expected that His Lordship the Bishop of Montreal, will assist and give his benediction to the work in hand.

The services of a steamboat, the *Eagle*, have been engaged for the occasion, to carry over those who may wish to assist at the ceremony. A band of music (Leconte's) will be in attendance; and we understand that Captain Devlin's and Captain Bartley's Companies of Riflemen will also be present. It is hoped that His Honor the Mayor, and the Superintendent of Education will likewise be present, and address the meeting.

Monday next being a public holiday, on account of the Queen's Birth-day, our citizens will have a favorable opportunity for testifying their zeal for a work, which so deeply concerns the progress of our holy religion; and we trust that the excellent arrangements that have been made for the accommodation of the public, may have the effect of procuring a numerous attendance upon this interesting occasion.

AN ORANGEMAN AGAIN.—On Friday last a blackguard Orangeman commenced amusing himself by smashing the windows of the Catholic church at Rawdon. The priest, disturbed by the noise, rushed out with a big stick in his hand, with which he belabored the Orange ruffian in fine style; until the latter deeming it useless to prolong the struggle, took to his heels shouting lustily, the priest at his heels pitching into him like a good one. It is to be hoped that this will be a warning to the scoundrel, and his comrades, to be more cautious for the future in their attacks upon Catholic property.

"THE COMPLETE WORKS OF GERALD GRIF-FIN." Nos. 2, 3, 4, 5, and 6. D. & J. Sadler, New York and Montreal.

In these numbers the series of Griffin's "Tales of the Munster Festivals" are continued. The "Collegians," "Card Drawing," "Suil Dhaw," and "The Half Sir," are, so far, concluded.—In the two last mentioned tales, the extraordinary dramatic power of the author, is most fully displayed. "Suil Dhaw" ("the dark eye") is a perfect, terrific tragedy. There are some scenes in it, which it is impossible to conceive of being surpassed. Indeed, Griffin—like Henrick Conscience, whom in other respects also he closely resembles—would seem to have been intended by nature for a great Dramatist. Finding the novel the more popular form of exhibiting human nature, he fell back upon it as a necessity. But it is plain his preference was for the Theatre.—Every chapter closes a scene, every volume, an act. The whole is wrought up to a climax of retribution, which leaves a lasting and salutary impression on the reader's mind. However much we may laugh at his wit, or shudder at his scenes of terror, we always rise from his books with an enhanced respect for their author. The future Christian Brother, in no particular, sacrifices truth or modesty to effect, and therefore he may be commended as one of the very few safe novelists in the language.

We have given, on our sixth page, the commencement of one of the writer's Tales—"The Half Sir," and will continue it in our next.

"FLAP-DOODLE," OR THE STUFF THEY FEED FOOLS ON.—Our learned cotemporary, the *Ottawa Railway Times*, publishes, for the use of an intelligent Protestant public, a "Tariff of Transgressions at Rome"—from which we make some extracts, which will, no doubt, astonish our readers:—

|  | Ducati.     |
|--|-------------|
| "Permission to Commit, and Absolution from:—   |             |
| "Usury.....  | 7           |
| "Concubinage.....  | 6           |
| "Rape.....   | 6           |
| "Incest.....   | 5           |
| "Perjury.....  | 5           |
| "Homicide.....   | 12          |
| "For a husband who has beaten his wife, and thereby brought about premature labor, 5 |             |
| "For Burglary.....   | 14          |
| "For drawing a soul from the lowest pit of hell, 1—                                  |             |
|  | 9 carlins." |

The charge for absolving the editor of a news paper, guilty of making such an ass of himself as to publish, as true, such a tissue of absurdities as is given above, is not stated; but judging from the price asked for "drawing a soul from the lowest pit of hell," it must be very high, and altogether beyond the reach, we fear, of our poor friend of the *Ottawa Railway Times*. To "draw a soul from the lowest pit of hell," would be but a light job, compared with the task of drawing such a one from the slough of malignant stupidity in which he is stuck fast, and from which nothing but a miracle will ever extricate him.—With all our kind dispositions towards him, we must leave the poor creature to his fate; for he seems to take a strange delight in plunging and wallowing in the mire from which animals of a more delicate organisation would shrink with loathing.

RAILROADS AND POLITICS.—The *Toronto Colonist* of the 12th inst. is, after mature deliberation, strongly of opinion—"That there is great need of a road to the Penitentiary from the Parliament House;" and he asks whether "it will be constructed by the present House of Assembly." We fear not.

THE SOCIAL CONDITION OF THE CATHOLICS OF THE UNITED STATES.—The following extract from a lecture lately delivered by the Rt. Rev. Bishop Bayley in the United States, fully confirms the opinion we have often expressed as to the eligibility of that country as a home for the intending Irish Catholic emigrant. "Thank God, in Canada, though Protestants may have the will, they have not as yet the power, to inflict upon us that cruel social persecution which always, and everywhere, in the United States is the lot of the Catholic who is faithful to his religion. We copy from the *Newark Mercury* of the 6th March:—

"Rt. Rev. Bishop Bayley delivered an address on this subject, last evening, on the occasion of the opening of the Hall of the Young Men's Catholic Association, in the Gymnasium Building, corner of New and South Essex streets. There was a very large attendance, the Hall being crowded in every part, and the avenues leading to it thronged by a considerable multitude. The Bishop commenced by remarking that his subject was eminently practical, and one on which every good Catholic should reflect. He should, at this time, consider it but briefly, as he could not pretend in one lecture to go over all the points involved. In using the terms, 'social condition' as applied to the Catholics, he employed them as commonly understood, as comprehending their character, conduct, standing, and the influence exerted by them on those among whom they live. It cannot be denied that at first sight, and regarded in a merely human sense, the positions of Catholics in this country is comparatively a low one. This arises from a variety of causes—some of which spring up from ourselves, and others from without. One of the first of these causes is that a large proportion of the Catholic population of this country is made up of emigrants, and as a necessary consequence, are mainly poor. In a country where wealth is so largely worshipped, this is a great drawback. Another consequence of this state of things is that as Catholics, in emigrating, break away from the associations and influences of home, they become liable to temptation, and sometimes yield thereto, bringing disgrace upon themselves, their country and their religion. These are the hindrances to the elevation of Catholics, which proceed from Catholics themselves. The main reason for their low position, however, does not come from within. The chief and most important cause is the ignorance and consequent prejudice which exists in this country against them. It is hard to weigh the full force of this prejudice. We know it in its effects—we know that here everything is free, this prejudice, nevertheless, everywhere prevails, and has the effect of isolating Catholics in the community. It builds up a great wall around them—hindering them from exerting their due influence on those who are around them. They are *tabooed* quite as effectually as any one was ever *tabooed* in the South Sea Islands, when this phrase was originally used to designate a person whom it was not permissible to approach. It is impossible for Catholics to blind themselves to these facts. It is well enough to talk about their abstract rights—to say that they have just as good right to be here as any body else, &c. It is undoubtedly true that a lawyer, pleading in their behalf, could make a good case—might say that this country was discovered by a Catholic, that it took its name from a nation—that it was by the assistance of a Catholic nation, and the money of a Catholic people that our independence was achieved. In fact, the Catholic Chapter on the history of the United States might be developed into a volume; and this, as far as it goes is all very well. But after all, talk of this sort has very little practical value, and excites very little influence on those around us. It is true that before the Constitution, Catholics have the same rights as others; but as we know, the dominant power in this country is the Puritan influence, and it, with the prejudice which it fosters, forms a higher law than the Constitution, which annuls all its declarations in favor of the Catholic religion. This is shown in the indifference of the public to outrages committed upon the persons and property of Catholics. Instances in support of this point were cited by the Bishop. We have it manifested, too, in the manner in which insults against Catholics are printed, circulated and believed by the people of adverse sentiment. We have in it the feeling displayed in the decisions of our Courts, declaring that Priests must be compelled to make known in Courts of justice what they hear in confession. Indeed Catholics are made to feel the existence of this prejudice in every day's experience—in the social and domestic relations—everywhere.

The Bishop said he did not refer to these things for the purpose of complaining. In this, as in a good many other things, complaint could do no possible good. He was less disposed to complain because he believed the existence of this great prejudice had operated beneficially upon the Catholics, keeping them together, as it were, by outside pressure. The Bishop continued in this strain for some time, and concluded by arguing that a great conservative influence is needed to preserve our institutions, and that this conservatism must come, eventually from the Catholic Church. The New World would be something better than it is if it had something more of this religion. The Bishop, in his final remarks, alluded to the formation of Catholic associations as an evidence of unity and harmony in the Church; and particularly complimented the Young Men's Catholic Association for their zeal and energy displayed in the erection of their new edifice.

The lecture was listened to throughout with marked attention, and was frequently interrupted by applause. At its conclusion the Bishop was presented with a fine gold cross by the President of the Association, in behalf of his associates. The remarks of both donor and recipient were highly appropriate.

The *Toronto Mirror* of the 15th inst., gives us a satisfactory account of the failure of the evangelical conspiracy lately concocted against Dean Kiwan in Port Sarnia. It is to be regretted that its originators have escaped from justice in Canada, by fleeing to the United States, where no doubt they will be received with open arms by the saints, and honored with the chief seats in the conventicle. We have much pleasure in copying the following from our Toronto cotemporary:—

"We are exceedingly rejoiced to learn that the infamous conspiracy organised against Dean Kiwan some time ago in Port Sarnia, has, by the Providence of God, been laid bare in all its ramifications. Mr. O'Connor the Crown Counsel, when about to submit, in accordance with the requirements of the law, the bill of indictment to the Grand Jury, was unable to do so; the parties having secretly absconded, moved by the dread of the exposure which they knew to be hanging over them. Search was made in every direction, but all exertions to bring them into Court, were vain. The foul and obscene carion had taken wings, and fled to the United States, to Mormon-land, or some other equally unfortunate country, where they might carry on their infamous practices without dread of the exposure, which would inevitably have consigned them to the Provincial Penitentiary, had they remained in the Canadas. It is much to be regretted that their sudden decampment has prevented the due operation of the laws to the vindication of the outraged honor of the community. For it is indeed an outrage upon the national honor that such a villainous concoction should ever have been perpetrated in our midst. The parties who were engaged in this infamous

conspiracy against the Patriarch of the Immigration movement, have been a curse to society for many years back. In the United States, an innocent man, a priest, was confined in prison on a foul charge, made by this same woman, and upon being brought to trial, was punished on her evidence. Shortly afterwards, moved by fear or repentance, she made known her wickedness, and the suffering clergyman was restored to his functions. Several gentlemen, heads of families, were subjected to attempts of a similar kind in these Provinces. Being fearful of the notoriety and danger which would ensue from an accusation being lodged, however false, they allowed the thing to pass, and gave the required hush-money. By their weakness, these people became emboldened, until, fixing their designs upon the one who, of all others, was best fitted to withstand their threats and attempts at extortion, their whole villany was brought to light. Then, as before related, they fled from the consequences of their crimes. We hope their fate will be a warning to such characters hereafter.

In the meantime, we cannot but congratulate the Dean of Port Sarnia on the very brilliant and glorious manner in which he has gone through this dread ordeal. Falsely accused, unjustly charged, he did not even enter the witness-box to give testimony. But like his Divine Master, opposed to the buffets of his enemies, but silence and patience. By the mere force of his reliance upon truth and innocence, his enemies have been put to flight. He may say, truly, in the language of the Liturgy, "Let them be turned backward and blush for shame, who say unto me, 'Thy will! thy will!'" The service which he has rendered to the community is also incalculable. By his sacerdotal firmness, in refusing to submit to extortion, he has broken up a band of low characters, who are a curse to any country in which they live. Canada is well rid of them. And although in this instance they have enhanced the glory of our priesthood, we hope never to see their like again.

We (*Toronto Mirror*) insert with pleasure the following document handed to us by Thos. Collison, of London. It will be received as a just tribute to a venerable Bishop who is much beloved by the Catholics of Upper Canada; and who, by the death of the venerable Bishop Gaulin, succeeds to the Episcopal Diocese of Kingston:—

To the Editor of the *Toronto Mirror*.

Sir,—The Venerable Bishop of Kingston paid the Catholics of this place a visit, in company with his Lordship the Bishop of London, on his return from Toronto. Their Lordships arrived some time in the middle of the week, and the news soon circulated that Bishop Phelan of Kingston was in London, and would preach on Sunday; consequently a rich treat was expected, which, I assure you, was fully realised. At the hour of service, the Church became crowded to excess, including some members of other denominations. After Divine Service was over, his Lordship ascended the pulpit, and delivered a most eloquent and edifying lecture. The day being celebrated to the honor of the Holy Family, he consequently took the subject for his text. He exhorted parents to imitate the pious resignation and heavenly example of Mary and Joseph, in their parental quiet and anxious solicitude in the protection of the child Jesus; and he encouraged children to imitate the child Jesus in his filial obedience and meek submission to his earthly parents, though He Himself being their creator and the author of their existence. After the lecture he was presented with the following Address:—

TO THE RIGHT REV. DR. PHELAN.

MY LORD.—We would not be doing justice to the feelings of the Catholics of this community, were we to suffer the auspicious occasion of your Lordship's first visit to our City to pass over unnoticed. It would, indeed, be ingratitude to allow your Lordship to depart from London, without our giving vent to the heart-felt feelings of love and veneration which we always entertain towards the person of your Lordship. Tho' far away from the principal scene of your Lordship's labors, we have not the less admired your apostolic zeal and untiring energy, the promoting and propagating of our holy religion, which have always characterised your Lordship; and in union with the Catholics of the entire Province, we could not but acknowledge our heart-felt thanks to God, for having blessed the Church of Canada with so good a Bishop. We are also well aware how much your Lordship, in union with our own beloved Bishop, and all the other Prelates of the Province, have exerted yourself in endeavoring to procure for the rising generation the blessings of a sound religious education; and in the name of the Catholics of this Diocese, in the name of their and our children, we thank your Lordship for it. It is in their name as well as ours, we hail with joy the auspicious arrival of your Lordship among us; and we like to look upon it as a favorable augury of the future, for we know full well the abundant blessings which have always attended your Lordship's visits everywhere, and the result that follows your Lordship's labors.

Hoping that God has yet many years of temporal happiness in store for one who has so long been a father to the orphan and a friend to the poor, as well as an ornament to the episcopate of Canada, is (at the same time) that we crave your Lordship's blessings) the fervent prayers of the Catholics of London.

(Signed, on behalf of the Catholics of London)  
Patrick Smyth, J. P., Patrick Tierney,  
W. T. Riely, Chas. Colovin,  
Denis O'Brien, Wm. Darby,  
Edward Hilland, and others.

His Lordship replied in words which went nearly as follows:

My dear Friends,—Your kindness and benevolence has been exhibited to me so unexpectedly on this occasion, that I am really at a loss wherewith to express my thanks. In accepting the kind invitation of your worthy Bishop to come here, I have availed myself of seeing the rapid progress which our holy religion is making in this our adopted country. I always felt a lively interest in the spiritual and temporal welfare of my countrymen, and shall not fail to sympathize with them in their efforts to encourage the advancement of our holy religion and the education of our Catholic youth. It is easier to conceive than to express the satisfaction I experience in beholding this numerous congregation of warm hearted and faithful Irish Catholics, coming to proffer me the kind sentiments of their grateful hearts. This is so much the more pleasing, as I am witness to the devotedness you so cheerfully exhibited towards your own worthy and pious bishop. Continue to co-operate hand and heart with him; be always ready to second his views in everything, and thus you will assist in promoting the interests of the Catholic Church of Canada, and you will also be working for the salvation of your own souls.

London, C. W., May 11th, 1857.

While the 39th Regiment were out on Logan's Farm on Thursday the 14th inst., having a field day, a private soldier named James Woodworth, while out skirmishing, attempted to jump across a ditch and fell, the cock of the gun running into his side, bursting his heart. He ran about twenty paces when he fell and immediately expired. The surgeon of the Regiment was at once on the spot, and all done that was possible to restore life, but in vain, the vital spark had fled. The deceased had been 17 years in the regiment, and was much respected.

On the same day, a party of soldiers belonging to the 39th Regt., went to the bush, at Logan's Farm to arrest one of their men named William Jones; they succeeded in doing so, and brought him to the barracks handcuffed. While getting out of the cab at the barracks gate, he seized hold of the rifle of one of the sentries and stabbed Corporal Reynolds, who had command of the party, in the abdomen. The wound is a large one. Corporal Reynolds was conveyed to the Military Hospital, where he died on Saturday night.

AN EVANGELICAL "SHAYER."—It is bad enough for the lally to take to swindling as a business; it is worse when the delegates of the people, the Members of the Legislature are the leaders in it, and the profits of the vile trade by the pressure of accumulated corruption ascend, and taint the Government itself; but it is worst of all when the Clergy are involved in it, when ministers of the Gospel, who should stand in conscious purity between God and Man, become the children of this Mammon of unrighteousness, and prostitute their calling to become the paid agents and tools of men without either religion or conscience, lending themselves to the office of deceiving by falsehood the people who put confidence in them because they believe that they who serve before God in the temple, cannot be allied with those who plunder on the highways beyond it. Among the Agents employed by the Directors of the Woodstock and Erie railroad, to induce the Municipalities to subscribe to the undertaking, by disseminating the false statements furnished to him, was the Rev. Mr. Landon, a Baptist Minister; and to his exertions, and to the influence which false and fraudulent statements had upon the people who respected him, when uttered by the mouth from which they were accustomed to hear God's word, his employers were chiefly indebted for success. On his examination before the Committee Mr. Landon acknowledged that he had received £125 of which he recollects for his services in inducing the Municipalities to contribute £145,000; but his memory is sadly confused and treacherous. He acknowledges in fact to have received the whole amount actually paid by the stockholders; and it is more than probable he obtained more. In return for this, he represented to the Municipalities that the Company had £60,000 paid in, and that every dollar would be spent upon the road before their contributions were touched! Whether the pious Shepherd knew these statements to be false or not, merely effects the degree of his crime. Whatever excuse there might be for a mere heathen engaging in a business so utterly foreign to religion, without satisfying himself beyond chance of error of the correctness of the tale he was to tell; there can be no palliation of the conduct of a clergyman being in any manner connected with it as a paid advocate, or of his suffering himself to be deceived into becoming an instrument of deception in the hands of others. It was not only his individual services which he sold, but the influence of a Christian Minister, the sanctity of Religion; the God he professed to worship. There is no excuse but the money, none but that of Judas.—*Commercial Advertiser*.

The Governor General having refused to grant the prayer of the memorialists in behalf of Dr. Dorion, upon the ground that there was no satisfactory evidence to show that his removal to the Penitentiary would directly endanger his life, the convict was on Saturday removed to Kingston. The advent of a brother in crime, worth £50,000, is likely to create quite an excitement among the inmates of the Penitentiary.—*Id.*

THE DELEGATES TO ENGLAND.—We are informed that on Saturday evening, the Mayor and J. J. Fogarty, Advocate, were nominated delegates to England, to represent the claims of Quebec to be the permanent Seat of Government.—*Quebec Chronicle*.

WHAT THE GOVERNMENT OF CANADA HAS COME TO.—Among the alarming disclosures made before the Railway Corruption Committee yesterday, was the one, that the Receiver General had actually taken the public money, and deposited it in the Zimmerman Bank, to prevent it from breaking; for that is the plain English of it. Mr. Morrison, after first refusing to answer the question, and subsequently endeavoring to evade it, was at last compelled to say that "that the Receiver General's Department had deposited large sums of money in the Zimmerman Bank during the run upon it."

DISSENTS FROM KINGSTON.—The Kingston *Whig* states that on the night of the 10th inst. (Sunday), the Guard of the 9th Regiment, at the Ordnance Yard, consisting of a Sergeant, Corporal and six Privates, with the exception of the Corporal, all deserted. They stole a boat belonging to an Ordnance laborer, and got away in the dark.

The Kingston *News* relates a melancholy occurrence which took place in Waterloo, near Kingston, a few days ago. "Two little boys, sons of Mr. Liech, Pettifor, aged about 8 or 9, found in the field, whether they had been sent for the crows, a quantity of wild parsnip or hemlock, and thinking they were carrots, the tops of which latter somewhat resemble those of that poisonous vegetable, they ate freely of them and started for home. They had not proceeded far, however, when the eldest one was seized with convulsions and fell down upon the road; the other one then tried to bring his brother home, but beginning to feel unwell himself, he left him and ran home to inform his parents, who immediately sought and brought home their already insensible child and sent for medical aid. When the Doctor arrived, however, he found that the boy first affected was dying, but after much exertion he succeeded in relieving the other one, who was by this time laboring under all the fearful symptoms caused by this most active poison, and who is likely to recover.

A woman named Goldman, from Cambridgeshire, England, aged seventy-five, who was on her way to join her daughter—who, it is stated, lives near this city—died in the cars, near Thorold, on Monday last week. The hardships of crossing the Atlantic and travelling hither from New York were too much for her enfeebled frame, and she died, as stated, almost at her journey's end.—*Toronto Colonist*.

Another resignation talked of is that of Sir Allan McNah, who has so long been the member for Hamilton. It is said that the gallant knight is about to leave for England in a short time, and is very likely to reside there instead of returning again to Canada, and that he is, therefore, about to retire from Parliamentary life.—*Toronto Cor. Herald*.

#### Birth.

In Rawdon, on the 10th instant, Mrs. R. E. Corrigan, of a daughter.

#### Married.

At the Church of Notre Dame, Montreal, on Monday the 18th instant, by the Rev. J. J. Connolly, Mr. P. J. Fogarty, to Miss Bridget Coyne, third daughter of Edward Coyne, Esq., all of Montreal.

On Monday, 18th inst., in the French Cathedral, by the Rev. Mr. Connolly, Mr. John McCready, to Miss Catherine Darraugh, second eldest daughter of Hugh Darraugh, Esq., all of this City.

#### Died.

In this city, on the 19th instant, Mr. Patrick Dromgoole, aged 60 years, a native of the County Antrim, Ireland.

At Quebec, on the 18th inst., Anastasia Byrne, widow of the late John Lawlor, and mother of Patrick and Edward Lawlor of Quebec, aged 89 years, a native of the County of Kilkenny, Ireland.

On Saturday the 16th inst., at Cape Cove, Quebec, Sarah, eldest daughter of Mr. James Lawlor, aged 31 years.

A SPECIAL GENERAL MEETING OF THE ST. PATRICK'S TOTAL ABSTINENCE SOCIETY will be held, in ST. PATRICK'S HOUSE, SUNDAY AFTERNOON next, immediately after Vespers. A full and punctual attendance is requested, as business of importance will be brought before the Society at this meeting.

By Order,  
EDWARD MURPHY,  
Secretary, St. P. T. S.

#### NOTICE.

THE NEW ERA, No. 1, will appear on the morning of MONDAY, MAY 25th.