

PROTESTANT OUTRAGES.—The barn of Mr. Pierce, a Catholic priest, living in Davies County, Ky., was fired by some scoundrel last week, and entirely consumed, together with two fine horses, a two horse wagon and lot of grain and hay.

There are in New Orleans twenty-eight hundred drinking-houses to a population of 80,000, that is a grog shop to every twenty-nine persons.

On the 30th ult., a fire broke out in a large rag and paper-warehouse in Philadelphia; and speedily enveloped the structure in flames. The buildings adjoining were soon in a blaze, nor was the fire extinguished until forty stores and dwellings had been destroyed. (The estimated loss is more than a million of dollars. One of the firemen was crushed under a falling wall and instantly killed. And a quarrel having occurred between the adherents of two of the fire companies, a young man was stabbed, and it is supposed there is no hope of his recovery.)

A NEW PROTESTANT SECRET.—A correspondent of the Presbyterian Herald, writing from Iowa, speaks as follows of a new sect, an offshoot from Mormonism, called Menonites:—"Of this sect this account has been received: As might have been expected, there were many ambitious Mormons disappointed when the notorious scoundrel, Brigham Young, more shrewd than the rest, became Joe Smith's successor. Among others was a man named Thompson, who refused to go to Salt Lake, and drew off a section of followers, who established themselves as a joint stock company, in Iowa county, Iowa. The company Thompson is President, and their business transactions are done in his name. Thompson has revived the doctrine of transmigration of souls, says he is himself now in his seventh state, all of which he remembers. He claims to be the special messenger of Meenah, the authorized expounder of the Divine will. This Meenah (I may not spell the name right) has been, from the beginning, and is expected to be manifested among men, and probably will prove to be identical with the said Thompson. He teaches that new habitations are prepared for the righteous when they die, and Meenah or Meenah, is to make it known when the time is in need of a new habitation, (body). You see that something equally vile with the spiritual wife system of Salt Lake may readily grow out of this doctrine of transmigration.

TERRIBLE RIOT AND MASSACRE IN PANAMA.—The arrival of a steamer from Havana brings us news of a fearful and deadly riot at Panama, provoked by an intoxicated passenger who refused to pay a native for a watermelon he had taken from her fruit-stand. She called to her assistance a male, and the scene which ensued is thus stated by a contemporary:—"The woman in attendance demanded payment—one dime. This was refused. She then called a male, and an altercation ensued which ended in a knife-fight drawn by the native and a pistol by the passenger. The natives rallied in great numbers, and beat upon the passengers, who had assembled, employing a short stout stick, used about tents, and a heavy instrument used in cutting underbrush—not very sharp, but being shaped something like a carving knife, makes a formidable weapon. The passengers were encumbered by women and children, and were prevented from making a systematic defence. Large numbers of the women and children fled to the jungle for safety, and were brought forth the next day, more dead than alive. The natives after ransacking the railway station, attacked two or three hotels close at hand. The destruction was complete. The rioters drank large quantities of the liquors found, and this added to their fury. The greatest personal outrages were performed after the hotels had been entered. The police were ordered to fire upon the rioters, but seemed to direct their shots at the Americans, and it is believed most of the Americans killed were the victims of the police—probably all who were shot. The two men killed by the side of Mr. Center, the depot master, were shot by the police. Mr. Center had a narrow escape from meeting the same fate.

When nothing was left to the rioters, they turned their attention to a train then expected from Aspinwall, with a part of the freight and passengers of the Illinois. The train expected was the third and last. They pulled down the telegraph wires, to prevent a statement of the position of affairs being sent to Aspinwall, and then to make easy work of plundering the train when it should come, they tore up the track of the railway for some distance. They also managed to get one of the employees of the road into their hands, and threatened him with death unless he would go ahead of them and induce the train to come on. This was done, apparently, lest seeing the destruction that had been accomplished, the engineer should suspect something wrong, and refuse to come ahead until an explanation was rendered him. The prisoner managed, however, to elude the vigilance of his captors, and signalled the train to stop. When brought to a stand still, the locomotive was within forty yards of where the rails were torn up. Of course no time was lost in backing up to a place of safety. The natives made their boasts that they had accomplished everything they desired, except the plundering of the expected train.

The treasure of the Cortes, from San Francisco, remained undisturbed. The small portion that had been landed was got safely on board again. The passengers from California who arrived by the Empire City, came to Panama in the Nicaragua Transit Company's steamer. When off San Juan, the Captain was advised that his passengers would not be permitted to cross the country through General Walker's dominions. However, he entered the harbor, and communicated with the shore in small boats. He was there informed that a ship loaded with coal on board, and with the vessel in tow started for Panama, arriving too late for the last mail steamer from Aspinwall. The steamer left San Francisco, March 20th, and the passengers were consequently forty-one days on the passage—nearly twice as long as is ordinarily required. Four of the wounded were passengers on board the Empire City. They quitted the city with all possible haste for the South. One of them had an ugly cut across the forehead, and the arm of another was badly mutilated. The wounds in both instances were inflicted by the heavy sword or knife described, called a machete. All but one of the dead were more or less disfigured, and, to add to the scene when the dead were collected, many were covered with the contents of the bedding taken from the hotels—dried into the wounds. The scene is described as having been horrible beyond description. Some of the bodies were literally hacked in pieces.

Our advice state quite positively that very many of the natives were killed and wounded; but no intimation is given of an approximate number. Lieutenant Stokes killed three before he fell. The Illinois, now over due, and momentarily expected, will probably bring full particulars. The man to whose wantonness this dreadful affair

may be primarily traced, if living, has an account with his conscience which he can never settle. Innocent men, women, and children have suffered terribly in consequence of his drunken captiousness.

TIMESON "STATE SCHOOLISM."—We have left out one consideration—the religious part of the question—though this presents difficulties of no ordinary magnitude. Whether the people of England can ever be brought to consent to a general education-rate we do not know, but certain it is that they will never be brought to such consent till they are prepared to embrace a general system of secular education,—a conclusion from which they, at this moment appear very far removed. It is to us perfectly inconceivable—we will not say how Lord John Russell, but how any man who witnesses the bitter conflict about every farthing that is paid out of the resources of the State for religious purposes, can suppose that he is forwarding the interests of education by involving it in the same class of difficulties which beset the question of Church-rates, of Ministers' Money, of Maynooth, or of the Regium Donum. We are so heavily rated already that the addition of any new-rate, must be of itself unpopular. How much more unpopular will it be when it implies the violation of the voluntary principle, and appropriates money taken under an act of Parliament to rudimentary instruction in religion! Strange, when we can now do almost all we desire without offence, we should find statesmen rash enough to attempt it in the most offensive manner, and for the sake of a slight and problematical improvement to risk the whole of the vantage ground we have gained. The result of last night's division will be a salutary lesson to those who imagine that the people of this country are prepared to surrender their right of self-government in educational matters into the hands of a set of schoolmasters and doctrinaires.

A SINGULAR REFORM MEETING IN LONDON.—A most singular public meeting took place in London on the evening of the seventh of April. The nobility were not there, and neither did the honest poor attend. It was a public meeting where respectability was ignored, and a depravity also acknowledged. Mr. Henry Mayhew, the well known reformer among the vile places of London, on the evening of April 7, called all the thieves of London together at the White Lion Tavern, and they came in large numbers, showing what a black lion London had in its midst. The company assembled at the White Lion, all appeared well fed, well clad, and at ease with themselves. In the course of the evening several showily-dressed youths, who were evidently the "aristocracy" of the class, walked into the room. These were mostly habited as clerks or young men in offices, some wearing gold-guard-chains, others with pistol keys dangling from their waistcoat pockets, and having diamond pins in their cravats. They were, however, all "mobsmen," as they are called—men who, in some instances, gained their £10, or even £20 a week, by light-fingered operations. Indeed, several present were pointed out as "lip-top sawyers," "moving in the best society, and doing a heavy business." Besides these there were a few notorious "cracksmen," (housebreakers), and one or two "fences," (receivers of stolen goods), who were said to be worth their weight of gold. They behaved decently and orderly, and Mr. Mayhew told them that he hoped to be able to found a home and an industrial asylum as well as an emigration society, for such as were tired of evil courses, and who sincerely wished to retrieve the character they had lost in the world, and he would be happy to learn how far the men present were prepared to embrace a proposal of such a nature. The speeches that followed were of a new order of speech, making. The flowers of rhetoric were few, the moral sentiments expressed fewer, and the language employed was graced with innumerable words not to be found either in Walker or Webster. All told their experience, owned without circumlocution their character, and while some expressed their willingness to reform, others, particularly the thriving gentleman, "didn't care." They were contented with the ten or twenty pounds a week they were making, and were not desirous to "square it." But if any others of "their body" were anxious to become honest, why they would help them. The moral aspects of the meeting were, in fact, not very encouraging. If we may judge from the speeches the majority seemed strongly impressed with the conviction that they have a right to live at somebody's expense, and that they had no desire to abandon their mode of life if they could escape detection. Some few seemed sincerely to aspire after an honest life, and their greatest grievance and hindrance according to their own statement, is the persecution of the police.

Tea drinkers, whose name is legion, may feel an interest in the mode of preparing the article so loudly advertised as Tea. They will find the desired information in the following evidence:—The British Merchant, Mr. Woodin, grocer and tea dealer, said he had been engaged in that trade for some years. Adulteration in groceries exist to a great extent in this country. He gave it as his opinion that tea was largely adulterated. The Chinese annually make large quantities of leaves other than those of tea. They are also very expert in making common and inferior tea assume the appearance of the best, especially in green tea. Common and damaged green tea, and also black tea, is treated in the Chinese fashion so as to resemble the finest hyson, ouchang, or gunpowder. They were also guilty of making "lie tea," which was made by a portion of tea dust (the scrapings of the factories), and not a little dirt, sand, and sometimes spurious leaves, made into a mass with starch and gum, and either granulated or broken into fragments and bloomed or painted to resemble tea; but all that was done with the knowledge of the British merchant. The Chinese did not impose that rubbish upon him for genuine tea, for he knew that it was rubbish when he bought it, and paid the price as such. The retailer too, in this country also bought it with a knowledge, and it was the customer only who was cheated. When the dealer was asked for green tea, he gave the customer what he knew was a mixture composed of damaged black tea, spurious leaves, sand, dirt, and paint.—National Review.

SPRING FASHIONS IN THE SPIRIT WORLD.—Betty L. G., whose letters from the spirit world are published in the New England Spiritualist, thus describes the spring style of dress in her "digings." "The males generally wear those white garments, with a girdle made of different kinds of material, generally of

silver or gold cord. Some wear jewels, but this is not common. They wear their hair and beards long, and sandals of velvet of various hues. The females are more elaborate in dress; they have more taste that way, and are allowed to indulge it, for the motives of dress here are not as of earth. It is not for vanity or any such motive, but for the love of the pure and beautiful, and a desire to do everything pleasant in the sight of God. I generally dress in a light blue dress made loose and flowing, and bound with silver or white silk; a silver cord around the waist, or a jeweled girdle. I wear my long hair braided, and sometimes flowing or bound with a silver band. I wear an emerald girdle, made in the shape of leaves, and forming a wreath; this is clasped by one large pearl. I bind my hair with a string of pearls when I wear such a dress. I wear white spippers always.

DR. DODD'S "SERMON ON MALT."

DR. DODD'S "SERMON ON MALT."—A QUANT SERMON. Dr. Dodd was a minister who lived, many years ago, a few miles from Cambridge; and, having several times been preaching against drunkenness, some of the Cambridge scholars (conscience, which is shaffer than ten thousand witnesses, being their monitor) were very much offended, and thought he made reflections on them. Some time after, Mr. Dodd was walking towards Cambridge, and met some of the gentlemen, who, as soon as they saw him at a distance, resolved to make some ridicule of him. As soon as he came up, they accosted him with "Yourservant, Sir." He replied, "Your servant, gentlemen." They asked him if he had not been preaching very much against drunkenness of late. He answered in the affirmative. They then told him that they had a favor to beg of him, and it was that he would preach a sermon to them there, from a text they should choose. He argued that it was an imposition, for a man ought to have some consideration before preaching. They said they would not put up with a denial, and insisted upon his preaching immediately (in a hollow-tree which stood by the road side) from the word MALT: "He then began: "Beloved, let me crave your attention: I am a little man—come at a short notice—to preach a short sermon—from a short text—to a thin congregation—is an unworthy pulpit. Beloved, my text is Malt. I cannot divide it into sentences, there being none; nor into words, there being but one; I must therefore, of necessity, divide it into letters; which I find in my text to be these four—M.A.L.T. M. is moral, A. is allegorical, L. is literal, T. is theological. The moral is to teach your rustics good manners; therefore, M., my masters, A., all of you, L., leave off T., tipping. The allegorical is, when one thing is spoken of, and another meant. The thing spoken of is malt. The thing meant is the spirit of malt, which you rustics make M., your meat. A., your apparel, L., your liberty, and T., your trust. The literal is, according to the letters, M., much, A., ale, L., little, T., trust. The theological is, according to the effects it works in some M., murder; in others, A., adultery; in all, L., looseness of life; and in many, T., treachery. I shall conclude the subject, first, by way of exhortation. M., my masters, A., all of you, L., listen, T., to my text. Second, by way of caution. M., my masters, A., all of you, L., look for, T., the truth. Third, by way of communicating the truth, which is this: a drunkard is the annoyance of modesty; the spoil of civility; the destruction of reason; the robber's agent; the ale-house's benefactor; his wife's sorrow; his children's trouble; his own shame; his neighbor's scoff; a walking swill-bowl; the picture of a beast; the monster of a man!" It seems very improbable that the Dr. Dodd, the author of the above impromptu sermon, should be the Dr. Dodd so notorious for his forgeries and death.—Notes and Queries.

WORMS.

As this is the season of the year when worms are most formidable among children, the proprietors of Mr. Lane's Vermifuge beg leave to call the attention of parents to its virtues for the expelling of these annoying, and often fatal enemies of children. It was invented by a physician of great experience in Virginia, who, after having used it for several years in his own practice, and found its success so universal, was induced at last to offer it to the public as a cheap, but certain and excellent medicine. It has since become justly popular throughout the United States, as the most efficient Vermifuge ever known, and the demand has been steadily on the increase since its first introduction to the public.

Purchasers will please be careful to ask for DR. MLANE'S CELEBRATED VERMIFUGE, and take none else. All other Vermifuges in comparison are worthless. Dr. M'Lane's genuine Vermifuge, also his Celebrated Liver Pills, can now be had at all respectable Drug Stores in the United States and Canada.

LYMANS, SAVAGE & Co., St. Paul Street, Wholesale Agents for Montreal.

M'DUNNOUGH, MUIR & Co.,

185 Notre Dame Street, Montreal, HAVE JUST RECEIVED, DIRECT FROM PARIS, A LARGE ASSORTMENT OF GOODS, GOLD ORNAMENTS, &c. For the use of the Clergy and Religious Communities. ALSO, A WELL SELECTED STOCK OF FANCY AND STAPLE DRY GOODS, SMALL WARES, TRIMMINGS, &c. &c. N.B.—Last Year's DRESSES at Half Price. Terms—CASH, AND ONLY ONE PRICE. May 9.

MECHANICS' PENCILS.

JUST RECEIVED, 40 gross of very superior United States manufacture, completely assorted. For SALE, at low prices, by Wholesale and Retail, at the MONTREAL TOOL STORE, No. 275, St. Paul Street, (Sign of the Hammer.) ALEXANDER BRYSON. March 31, 1856.

A NEW WORK BY MRS. SADLER.

JUST PUBLISHED—"THE BLAKES AND FLANAGANS," a Tale for the Times; by Mrs. J. SADLER, author of "Willy Burke," "Alice Riordan," "New Lights, or Life in Galway," &c. &c. 12mo., 400 pages, with a fine engraving; muslin, 3s 9d; gilt, 5s 7d.

ALSO, JUST PUBLISHED, "WELL, WELL!"

A Tale founded on fact. By Rev. M. A. Wallace. 1 vol., 12mo. cloth, extra, 3s 9d.

M'CONOCHY & CUNNINGHAM, Plumbers, Brass Founders and Gas-Fitters, RECOLLET STREET, Near St. Peter Street, Montreal.

BRASS CASTINGS OF EVERY DESCRIPTION. February, 1856.

MONTREAL MODEL SCHOOL.

THIS SCHOOL will be REMOVED on the first of MAY next, to that large Stone Building lately erected by the Catholic School Commissioners, at the corner of Cole and Vitre streets.

Parents and Guardians are positively assured that the greatest possible attention is, and will be paid to the moral and literary training of the children composing this School.

No Teachers are or will be engaged except those thoroughly competent, and of good moral character. There are vacancies for sixteen Boarders and a great many Day Pupils. The Principal receives Boarders as members of his family, and in every respect treats them as his own children. Board and Tuition, or Tuition, extremely moderate. There will be an extra charge for Music, Drawing, and the higher branches of Mathematics. The French department is conducted by Mons. P. Garriot.

On no account whatever will any boys be allowed to remain in the School but those of exemplary good conduct. For further particulars apply to the Principal. The most convenient time is from 4 to 5 o'clock, P.M.

W. DORAN, Principal, Member of the Catholic Board of Examiners. Montreal, March 13, 1856.

INFORMATION WANTED,

OF JAMES CULLIGAN, a native of Money Point, Co. Clare, Ireland, who left Montreal in July last; when last heard from was at New Castle, near Toronto, C.W. Any information of him will be thankfully received by his sister, Ellen Culligan, 38 St. Charles Borromeo Street, Montreal, C.E.; or at his Office.

Toronto papers will confer a favor on a poor girl by inserting the above.

DONNELLY & CO., GRAND TRUNK CLOTHING STORE.

(WHOLESALE AND RETAIL,) No. 48, McGill Street, Montreal.

DONNELLY & CO.,

BEG leave to inform their Friends and the Public generally, that they have COMMENCED BUSINESS in the

Ready-Made Clothing Line,

in the House formerly Occupied by Mr. Hamilton, No. 48, McGill Street, near St. Ann's Market, where they have on hand a large and well assorted Stock of READY-MADE CLOTHING, CLOTHS, CASSIMERES, DOESKINS, TWEEDS, FANCY TROWSERINGS, VESTINGS, of English, French, and German Manufacture; all of which they will make to Order, under the direction of

FIRST-CLASS CUTTERS,

at as Low a Price, and in as Good Style as any other Establishment in this City.

An inspection of their Stock and Prices, is respectfully solicited, before purchasing elsewhere.

All Orders punctually attended to. Montreal, Feb. 27, 1856.

PATTON & BROTHER,

NORTH AMERICAN CLOTHES WAREHOUSE,

WHOLESALE AND RETAIL,

42 McGill Street, and 79 St. Paul Street, MONTREAL.

Every description of Gentlemen's Wearing Apparel constantly on hand, or made to order on the shortest notice at reasonable rates. Montreal, March 6, 1856.

CENTRE OF FASHION!

MONTREAL

CLOTHING STORE,

85 McGill Street, 85

WHOLESALE AND RETAIL,

D. CAREY

IS NOW RECEIVING, and will continue to receive, a splendid assortment of

FALL AND WINTER GOODS,

Consisting of BROAD, BEAVER and PILOT CLOTHS, CASSIMERES, DOESKINS, TWEEDS and VESTINGS.

Constantly for sale, an extensive and general stock of

FASHIONABLE READY-MADE CLOTHING,

Of every description, which cannot, in point of advantage to the buyer, be surpassed by that of any house in the trade. Also—Shirts, Collars, Neck Ties, Handkerchiefs, Braces, Gloves, &c. &c.

IMPORTANT NOTICE!

The services of RANCOUR, the celebrated CUTTER, having been secured, a grand combination of Fashion and Elegance, together with a Correct Fit; will characterize the Custom Department. September 20.

REMOVAL.

THE Subscriber begs to notify his Friends and the Public generally, that on the 1st May next, he will REMOVE his HORSE-SHOEING SHOP from Haymarket Square to 23 St. Bonaventure, and corner of Little St. Antoine Streets, where he will carry on the HORSE-SHOEING BUSINESS as heretofore.

Feb. 15, 1856.

JAMES MALONEY.



EMIGRATION.

PARTIES desirous of bringing out their friends from Europe, are hereby notified, that the Chief Agent for Emigration has received the sanction of the Provincial Government to a plan for facilitating the same, which will obviate all risks of loss or misapplication of the Money.

Upon payment of any sum of money to the Chief Agent, a Certificate will be issued at the rate of Five Dollars for the Pound Sterling; which Certificate on transmission will secure a passage from any Port in the United Kingdom, by Vessels bound to Quebec. These Certificates may be obtained on application to the Chief Agent at Quebec, A. B. Hawke, Esq., Chief Emigrant Agent, Toronto; or to HENRY CHAPMAN & Co., Montreal.

Dec., 1854.