

their money in employing people to work, while the Romish priests used it for their own gratification, or to build fine churches with. Why were the Catholics everywhere poorer and less intelligent than the Protestants? It was because they adore idols, and God does not bless those who adore idols.

DISTRIBUTING SUPPLIES.

A good many complaints were made to Mr. Chiniquy by men and women that they could not get served by the committee, and he said he would go and see what was the matter. He then left, telling them he would be back at three o'clock, and proceeded to the store-house and headquarters of the committee at 129 Vitre street. The place was full of men and women waiting for food. A large quantity of bread and meat were stored up, and three intelligent gentlemen, members of the committee, were very busy in overseeing the distribution. The committee operate in this way: They keep a list of all the names of persons who have signed their abjuration of the Romish Church, and two persons, who are paid therefor, go round and visit the applicants for aid, and endeavour to ascertain if they are deserving. Wood, meat, bread, and potatoes, form the staple supplies given, and the distributions amount in value to about \$100 per day. Those applying to Mr. Chiniquy get from him, if he considers them worthy, a certificate, which they present to the committee. It sometimes happens that this certificate is not honoured, and then complaints are made to Mr. Chiniquy. In these cases, however, the committee refuse to give food because they have learned that the applicants are imposters or undeserving. Both the committee and Mr. Chiniquy keep lists of imposters, which they compare together. Mr. Chiniquy has

a long list of thirty or forty names of such persons, whom he calls *œufs pourris*, or

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comprising disreputable persons of both sexes, whose real characters have been ascertained. On Tuesday the distributors came near being mobbed, and the provision forcibly seized upon by some score or so of men whom the committee refused to serve on the ground of their being imposters. They say they must have one or two policemen there in future to keep order and protect the stores.

GENERAL RESULTS.

Out of the fourteen hundred persons who have given their names to Mr. Chiniquy as converts from Romanism, it is not surprising that at this unusual season of general distress, so large a number should be in want. Doubtless the hope of assistance has a good deal to do with swelling the lists of converts, and amongst so large a number it is almost inevitable that some should come in under false pretences. It is only the destitute that one meets with at Russell Hall, but it is the opinion of intelligent French Protestants of many years' standing, that fully three-fourths of all whose names are published are respectable people who are sincerely converted to the religion of Christ. Mr. Chiniquy is well aware of the difficulties surrounding the situation, and though he is occasionally deceived as to the character of some of the pretended converts, his large heart never errs in the desire to do them all the good he can, and to advance his Master's kingdom. As he well expressed it, he desires to get a current started from Romanism to Protestantism, and then it will draw within its influence a different class of people.