## THE TRUE WITNESS AND CAILIOLIC CLILONICLE.

 hat Courier says thatit Nathan Waithanson, a German peddler of jowelry, hat been, made a raving maniac from withessing the lable moving and rapping lumthe whole lhing' but at leng ih became agitated, and went on' step by step, until he became possessed with theidea that he was a medium- - hat his hands and aims were movad by süpernatural influence-and it that
Tarribia: Sicexness itur Shight Mortality.-We hape urger the passage of a Prohibitory Law, and be"ded"t of sickness is sometimes created by its enact ment, The Towu Agent reports that in the health ful號 phic barnum lives and drinks cold water, diring the quor: "Mechauics bolight it for their purposes once; Deacons for sauramental purposes three times; Ma people for their stomachs and other feable organs ferke 4; 621 times! The Bridgeport pmpalation ie, ace cording to the New-Haven Regisler, 7,560,3,696 of it females. The receipts for "brandy, mum and gin
were $\$ 1,45977$ for the three mouths." The medicin mast have lone grent sarvice. Not withslanding the great pisvalence of sickness, there were very few possible that worls like language were made to conceal thoughts.-N. Y. Limes.
Morbon Doctrine-The Deserel News of Octobel 19h and 26ih, conlains full reports of lectures lately
delivered by Elder Orson Hyde and Governor Brigham Young, atvancing the doct-ine that the Savion was not unly the husband of a plirality of wives, but the father of children. Elder Hyde predicted that sion of ail the women of Illinois; and Gov. Young explained that the scripture in relation to a bishop being the husband of one wife, meant that he should have at least one to berin with. The performance coneluded with a solemut curse prniounced by Elder Hyde against those saints who boast publicly of their
unseemiy conduct. Pratestant Liberty.-The festivals of Christmas and lution; they seem to have been peculiarly offerisive to the good people of that section of the colonies from heir finst Eettement; and some of heir regulations on strange and unnecessarly severe, that we can ecarcely
 dinance of guvernmet of any people.-In order to prereat, if possible, any observance of those days by those
who might feel disposed to honor and reverance the customs of their English forefathers, in Massachusetts during the year 1640 , a law was exacted, declaning
that Chiristmas, Easler, and Whitsunide, should not be observed eitlicr by mery-making, forbearing labor, or the lite, under the penalty of five shillings for every ofience. And the first code of jaws promulgated in crill rend tie Common prayer, provides that "no one Saint's days, make mince pies, dance, play cards or play on any instrument of music, except the drum, were not ond Jew's-liarp.". In New England they
woped to the celebration of these festuvals, but also to every kind of merry-making, and almost every species of sport among the people; and in 1643, pastry, pium cakes, and sindurianiance, of New Haven. In this year they banished "Goodman Hurt and his wife" from the colony, "for keeping the councells of William Harding, baking him a pusiry and phem cakes, and keeping company with him on the Lurd:s day, and sho suffering Harding to kiss
her." Kissing in those days was considered "filthy dalliance," anil was esieemed a henious offence, atid purished as such; then a man could not kiss his wife or child on the Sabbath without rolaling the law, and so sensilive were they, that one was imprisnned fnr fitting down by the road side 10 comb out some tangled hairs in his wir upon that day. So much did
the governments of New England in the early ares of their sellement dread everything that savoredi of conviviality, that the people were not allowed to drink healiths, under a severe penalty. This regulaion was so rigit in Masachusetts hat heaths were nut permiliter be dink on buard of any vessel rid屈

Tur Conition of a Priest-Sixty or Sepventy Yiains abo-Fuom. The "Life of Cunan "- "The
Cork Assizes, ot 1780 are memorable for this, that therea Prolestant lawyer appeared as coense! for a there ever iuch andacity? Ti be sure, Lord Doneraile had acted like a ruflian. He had seduced a country girl ; Ahortly afterwards iner brother broke some rule of bischurch, and was censured by his Bishop. The proilies brothiers behalf. It was promply given; accumpa-
nied by Capt. Si. Ledger, it relative, his Lordship onde to the cabin where Father Neale, the Parishi Priest, lized, Father Neale was an aged man, ard a just and holy clergyman, but very poor. He was.kneeling in prayer when Doneraile's vaice and horse-whip at the door ondered him out.- Book in hand, with bare
nisd hoary hend and totteringer slep, he obeyed ; and heard at his Lordship's stirrup a command to remove the censure from the convenient miscreaut whose sisef Lord Doneraile favored. The Priest in these evil dimes, was half a slave; he mutteredt excuses-c he withed it in it but for the Bishop he wonld-remove the censure'-bort he, was only lialf a slave; be re-
fused to brenk the rules 10 whica he had sworn. A showier of blows with a lorsewhip drove the old Priest stambling and bleeding 'into'lis hovel. And yet every tawyer hid refused taifach as counsel for this Priest
againsh the Lord, when John Phil pot Curran volunanains the Lord, when Joh
teered to pleal his cause

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