

the padre complied, and took to the road again. The sequel of his night's adventures is thus given and is very refreshing.

"After I reached a lonely place, I halted a while for prayer, and kneeling on the rail of a fence enjoyed sweet communion with God. Finally when exhausted, I reached the house of one of our French Canadian friends; it was two o'clock in the morning, and I was covered with mud. But I met there with a kind reception, and my soul blessed God for all his dealings." The italics are our own.

This is the worst case of "Hardships recorded; from whence it does not seem that the sufferings of the Saints are past. To get on "the fence" and there hold "sweet communion with God"—to be bedaubed with mud—are after all mere trifles in the life of an Apostate.

And after all we can hardly blame the French Canadian habitants for kicking these Colporteurs out of doors. We all know what manner of men they are: fellows whom no respectable father of a family would like to see in conversation with his wife or children. And when out of compassion the habitant allows one of them to enter his dwelling for a night's lodging, his ears are assailed by ribald abuse of his religion—which is branded as idolatry, and of his clergy who are loaded with every opprobrious epithet which malice and mendacity can devise. No wonder, we say, that irritated at these unprovoked insults the habitant kicks the impertinent blackguard who utters them out of doors, and bids him go and hold "sweet communion" &c., "on the fence."

Of the late progress that the Society is making in corrupting faith and morals of the French Canadian peasantry, we may judge from the fact, that in its last "Report" it has not one conversion to boast of. We learn also that the "Society is now in debt"—and that "a large amount is also overdue to the Missionaries for salary, the receipt of which is indispensable to leave them free from worldly cares to engage in the service" &c., &c. (We need not repeat any more of the blasphemous twaddle). From these two facts then—the no conversions—and the embarrassed state of the Society's funds, which, now that it has no Swindling Savings Bank to fall back upon, cannot easily be replenished—we conclude that the Catholics of Canada have very little to fear from the French Canadian Missionary Society.

The pupils in the "Swaddling" School at "Pointe-aux-Trembles," have diminished, between January last and May, from 70 to 50.

THE DEATH PENALTY.—More than twenty years have, we believe, elapsed since a criminal was executed in Montreal; and the impression made upon the spectators of the late execution was, in consequence, profound. We trust that it may be lasting.

Crimes of a very serious character have undoubtedly increased amongst us of late. The more frequent intercourse of our French Canadian population, with their Yankee neighbors, and with the Semi-Yankees of Upper Canada, has had a considerable and very deleterious effect upon the morals of our rural parishes; and an example—and a severe example—was imperatively called for; that example has been given; we trust that it may be long ere it be necessary to repeat it.

Not that we sympathise in the least with the maudlin philanthropy of those who would abolish capital punishment. On the contrary, we firmly believe that the very best, that the only use to which you can put a murderer, is to hang him. But we flatter ourselves that, now that the delusion that that mode of punishment is abolished, has been dispelled, there will be little occasion to have recourse to it again in a hurry.

Few, very few serious crimes are committed from the impulse of passion. They are in nine cases out of a hundred the result of a long and careful calculation, a calculation of which, the chances of escaping conviction—and, in the second place, of evading capital punishment—are the principal elements. As we have had occasion to hear hundreds of times from the lips of criminals themselves in their unreserved moments—the very first consideration that presents itself to the ruffian meditating a crime is—"Is it a lagging lay—or a scragging lay?" If the latter—that is, if it be a crime for which hanging or "scragging" is the penalty—the chances of profit must be very great, and of detection very small, before he can be induced to become a party to it; whilst a very small profit of gain, even if accompanied with great risk of conviction, will prevail upon him to brave the perils of a "lagging lay"—that is of a crime for which transportation, Penitentiary, or some other secondary punishment, is the usual award.

In all criminals the animal preponderates.—Hanging, therefore, and flogging—the gallows and cat-o'-nine-tails—are the two punishments of which they have the greatest horror; and the prospects of which will most effectually deter them from giving way to their vicious propensities. That the former mode of punishment has been resuscitated amongst us, should, therefore, be a matter of sincere congratulation to all who take an interest in the well-being of society.

Several communications are unavoidably crowded out this week; one or two of which must remain over until the editor returns.

MR. FERGUSON, THE IRISH PIPER.—To those who have enjoyed the pleasure of hearing the far-famed Ferguson, we need only announce that he has arrived in town, and will give a Concert on next Tuesday evening. Those who have not yet heard the wonderful Union Harmonic Pipes discoursing Irish music, have no ordinary pleasure in store, we can assure them. In all the cities of the United States and Canada, Mr. Ferguson's Concerts have drawn crowded audiences; and we remember seeing an account some time ago of a valuable ring being presented to him (we think in Detroit) as a mark of public appreciation. Mr. Ferguson was well received in Montreal on the occasion of his former visit; and, we are sure, his present reception will be still more gratifying. Mr. Ferguson's touching infirmities, his genial and mirthful disposition, not less than his musical taste and skill, render him a general favorite. When he last visited our city, he gave a very successful Concert for the Orphans of St. Patrick's Asylum, and refused to accept any portion of the proceeds, even to pay his expenses.

ST. PATRICK'S ANNUAL PIC-NIC.—This picnic came off yesterday under circumstances, which, highly favourable, rendered it a perfect success.

The day was remarkably fine, and every thing auspicious. The garden was thrown open by Mr. Guilbault at an early hour in the morning, and a great number instantly took advantage of the opportunity. About three o'clock in the evening the visitors began to increase, and at five there could not have been fewer than three thousand people present.

The appearance of the people in the garden was respectable; and their behaviour throughout the day was such as to justify the opinion formed, at first sight, of their character and social position.

The amusements were well appreciated; but particularly the performance of Mr. Ferguson, the blind Irish piper, who played with exquisite skill one or two national airs, and snatches from the musical gems of the country. At his conclusion, Mr. Dogherty, President of the St. Patrick's Society, informed the bystanders of the qualifications and celebrity of Mr. Ferguson, and hoped that, at his approaching entertainment, he would be well patronized and supported. This last sentiment, as well as the previous remarks of Mr. Dogherty, was received with applause.

The young people then withdrew and the dancing which, before, had been carried on briskly, was now renewed, with greater spirit, and continued till eight o'clock, when all separated, highly pleased with each other and at the common experiences of the day.

The Committee who carried out the arrangements are entitled to praise for the forethought with which they provided for the comfort of the visitors; and it will no doubt be gratifying to the charitable public to learn that the object of the picnic—the erection of a St. Patrick's Home—has been so well seconded by the amount which resulted from the entertainment so well and wisely planned and brought to a successful issue.—*Herald.*

Montreal, July 1st 1858.

The Director of St. Anne's Church, begs to acknowledge the receipt of four hundred and nine dollars and eighty cents, from the officers of Nos. 4 and 5 V. M. R., Companies, being the net proceeds of their Pic-Nic held in Guilbault's Gardens on the 23rd ult.

In returning his most sincere and grateful thanks to the officers and men of these distinguished Companies, he cannot but congratulate them on the unequivocal proofs of the esteem with which they are regarded by their fellow-citizens, as evidenced in the crowded state of the Gardens, and the unprecedentedly large amount realised on the occasion.

ORANGEISM IN THE LOCAL FORCES.—We have received from our "Penetanguishene" correspondent the following copy of a petition addressed to Colonel Tuloch, Commander of the Local Forces in Canada, by the resident Catholic Pensioners of the same Force, complaining of the formation of Orange Lodges amongst their brother Protestant Pensioners, and of the insults to which they are in consequence daily subjected. We hope for the honor of Her Majesty's Service, and the peace of the country, that the remonstrances of the petitioners may induce the proper authorities to exert themselves to abate the nuisance complained of. We would especially direct attention to the subjoined stanza from the Orange canticle, or Hymn of Praise, entitled "Protestant Boys," as fully and fairly embodying the devout aspirations of Orangeism:

TO COLONEL TULOCH, COMMANDER OF THE LOCAL FORCES IN CANADA.

SIR—We, the undersigned Catholic pensioners of the Local Forces of Penetanguishene, Canada West, beg most respectfully to call your attention to a fact; insulting to us as Catholics, and injurious to that unity so peculiar to the British army, in which we had the honor of serving:—it is the establishment of an Orange Lodge in our midst. That condemned institution, banished from our glorious army for its rebellious tendencies, has been revived here with all its concomitant results by our Protestant brethren in arms. Once the Protestant and Catholic pensioners loved each other, and our only joy was in speaking with enthusiastic admiration of our gracious Queen, and the many triumphs we achieved in foreign coun-

tries; but, now we are disunited, fanaticism is at work, and the demon of discord playing his mischievous tricks.

Our ears are constantly assailed by their insulting tunes and songs; in the performance of which before our doors they take malicious pleasure. The tunes bring to our recollection the noble but fruitless struggle of our forefathers in defence of their lawful King, and national laws. They picture in relief the many wrongs we have suffered for our attachment to the ancient Church—the abominable penal code and their vicious effects—the confiscation of our paternal estates in the reigns of Henry VIII., Elizabeth, James I., Cromwell, and 'The Glorious, Immortal, and pious William,' the murderer of the MacDonalds of Glencoe;—these, and a thousand more reminiscences, flee through our imaginations. You know a soldier's anger when anything is spoken derogatory to his nation or his creed; he is more ready to draw the sword, than to use the better weapon—argument.

The songs are personally insulting, and are capable of goading our worst passions to madness. Here is a specimen; it is called the "Protestant Boys"—

"Up with the Orange, down with the Green,
That the face of a Papist may never be seen.
We'll kick them, we'll send them to hell,
To those burning flames for ever to dwell.
Hurrah for the Protestant Boys."

The last portion of this song is written so insultingly of the sacred things of our holy religion, that our hearts fail to give it utterance. We implore of you to stop this association of midnight blasphemers; for we consider it not only dangerous to military subordination, but to civil society also. Of the former, we had an example in the reign of William IV.; of the latter, out of many instances, we shall enumerate one which occurred in Barrie, the County town of Simcoe, in May last. The Crown v. Coulter for the murder of Coats. Coulter, being an Orangeman, was capable by his secret signs to reject Protestant jurors of unimpeachable character, and allowed his confederates to pass unchallenged. The murderer was acquitted. Such are the workings of this secret conspiracy in the Courts of Justice of Upper Canada, that Catholics have lost all confidence in them; and unless a law is passed excluding members of a secret Society from the Jury-box, the Catholics must necessarily form a counter-society.—Heaven prevent the consequences.

[Here follow the signatures.]
Penetanguishene, June 26th, 1858.

To the Editor of the True Witness.

Toronto, July 5th, 1858.

DEAR SIR—In my last, I gave you a short account of the festivities here on the 24th ult.; to-day I have to address you on a less agreeable topic, because connected with that intolerance of our Protestant fellow-citizens towards Papists, which is so eminently characteristic of this section of the Province. Take for example the following simple fact, to the truth of which I can pledge you my word.

In Toronto, as in other parts of Upper Canada, the Protestant world is very boisterous and demonstrative in its professions of liberality, and its regard for "civil and religious liberty." But alas! how grossly do all its acts give the lie to its words. Of this judge by the following instance:—

Lately a young woman living in service in a Protestant family, applied for instruction to one of the Catholic Clergy connected with the Cathedral here. This young woman had been brought up a Protestant or Non-Catholic, but of late had entertained very serious doubts as to the security of her position, and the articles of the "Protestant Faith," which it would indeed puzzle a Philadelphia lawyer to define, and it is said that a Philadelphia lawyer can puzzle a certain old gentleman himself.

The Clergyman to whom this young woman applied, gave her some Catholic books to read which she carried home with her. These books—1 shudder whilst I relate it—were discovered by the liberal and enlightened Protestant mistress in the Popishly inclined maid servant's room. Then there was a row. Summoning the offender into her dread presence, this noble Protestant lady began a tirade of abuse against the unfortunate servant girl, who had presumed to exercise her judgment in religious matters. Her mistress informs her that no Catholic servant can be allowed to remain in the house; and with a saint-like promptitude, the poor girl is dismissed, and cast upon the wide world, without a home, or roof to shelter her.

Fools, and old women of either sex, may prattle as they please of Protestant Liberality. For my part, I hesitate not to say, that, if Protestants could have their own way with us, they would approve themselves the most oppressive of oppressors, and the most cruel of tyrants. Protestantism, with honied words upon its lips, and ever grating about religious liberty, harbors in its bosom the most rancorous animosity against all who have the boldness to refuse to march in its ranks, or to do it homage. To return however to the victim of Protestant liberality. You will not be surprised to learn that, nothing daunted by her mistress' reproaches, the poor, but noble hearted girl, presented herself the very day after her dismissal, to the Clergyman above alluded to; and was by him received into the Catholic Church—esteeming herself happy that she had been permitted to suffer for the Lord's sake, just as she was crossing the threshold of the Church.

I have selected the above instance, not as a solitary one, or indeed as an exaggerated instance of the intolerance towards Catholics that obtains amongst Protestants in this quarter—but as the most recent case that has fallen under my observation. Hundreds, aye thousands, of worse cases might be recorded of this city of Toronto alone, the great Palladium of Protestantism in Upper Canada. Disgrace compels me to refrain from further disclosures; but this I desire to lay before your eyes—that when your Protestant friends presume to read you a lecture upon your intolerance, you may be able to quote to them the old proverb—"Physician heal thyself."

Yours sincerely,
PHILIP-CANADIAN.

To the Editor of the True Witness.

Toronto, July 5th, 1858.

DEAR SIR—The grand celebration of the 12th is approaching. How will the "Brethren" of the yellow gown behave themselves on this memorable occasion?—is a question which every one asks himself. Some there are who, judging from antecedents, entertain awful forebodings. Looking at their general character, they can scarcely find a single redeeming trait in this bigotted and fanatical Association. The name of the "Brethren" is associated with almost every bloody deed in Upper Canada. If an Irish Papist is shot down, if a Catholic Church is set fire to—as was lately the case in Mount Forest—if Catholic Priests are insulted in our streets—we may, without fear of committing a rash judgment, trace the unmanly act to an Orange mob. If a public Hotel is attacked, and its peaceable inmates compelled to defend their lives—if the perpetrators of such outrageous acts of violence escape the punishment due to their foul deeds—we may thank an Orange Jury, an Orange Police, and an Orange Administration. Last year, on the night following the grand Celebration, the inmates of St. Michael's Palace were aroused from their peaceful slumbers by a gang of ruffians pelting the windows of the Cathedral, and those of the Episcopal residence, with stones, amidst yells and threats worthy of the inhabitants of the lower regions. The modest residence of the inoffensive Sisters of St. Joseph, did not escape the fury of those brave "Brethren." The windows of the Orphan Asylum were smashed, and other outrages perpetrated by the noble sons of King William. With these facts before them, there are some in our midst, who anticipate something awful on the memorable 12th of July.

Not a few among our fellow-citizens in Toronto, believe that even Orangemen, unprincipled and bloody as they are, can be reclaimed from their evil ways: They ground their hope on the supposed fact that the "Brethren" have received orders from high quarters to refrain this year from all acts of violence, to turn a new leaf in their lives, to conduct themselves orderly and peaceably; in a word, to retrieve their bad character, by showing due regard to law and decency. Whilst the two conflicting opinions will turn out to be true, I am unable to say; my own opinion is, that the character of the approaching Celebration will depend pretty much on the quality and quantity of the whiskey which will be drunk on the occasion. Should the beverage be indulged in, as usual, to a great excess, especially if it be of the worst kind, the terrible Twelfth will not pass without an unusual amount of violence and bloodshed.

In anticipation of the above ill-forebodings, I would suggest to all Catholics to conduct themselves, this year, with such an amount of prudence and forbearance that even a shadow of offence may not be given to the Orange tribe. Let fools, as far as procession forming, and yellow-scarf wearing are concerned, have their own way. Let all orderly and peaceable citizens keep aloof from all gatherings and interference. Should the loving "Brethren," towards the evening of the 12th, as is generally the case, fall out among themselves, and deal out to one another a sound beating, no one should find fault with this usual exhibition of pugnacious propensity; it is no new thing in an Orange Celebration. In a word, I beg leave to give all orderly citizens the advice which the illustrious O'Connor, during the Repeal movement, used to repeat to the noble sons of Erin—"Break no law; keep the peace."

With the above, I conclude my remarks. I trust, Mr. Editor, you will add to them the weight of your influence, as an able conductor of the best Catholic paper in Canada. Hoping soon to have it in my power to convey to you more gratifying news, I remain, Dear Sir, yours,

TORONTO.

To the Editor of the True Witness.

Port Hope, July 6th, 1858.

DEAR SIR—As Secretary to the "St. Patrick's Association" of Port Hope, the pleasing duty devolves upon me of transmitting to you the following copy of Resolutions unanimously adopted at the regular meeting of the above body held on Friday, 2nd inst:

Resolved, 1st—"That the serious aspect assumed by the unhappy difference now existing between the self-dubbed organs of the Catholics of Western Canada on the one hand, and T. D. McGee, Esq., M.P.P., and the Montreal True Witness on the other—is in the opinion of this Society eminently calculated to diminish the political influence of the entire Catholic community, inasmuch as it cannot fail to retard the consummation of that unity of action and of sentiment so essentially necessary at the present critical conjuncture."

2nd—"That whilst we, the members of the 'St. Patrick's Association' of Port Hope, embrace this opportunity of expressing our fullest confidence in the political course pursued by the distinguished Member for Montreal since his arrival in our midst; we do at the same time feel ourselves called upon to express our entire disapprobation of the uncalculated abuse, which week after week, have been heaped upon him by journals professing to be the exponents of our views."

3rd—"That this society has read, with mingled feelings of sorrow and of surprise, the ungentlemanly and anti-Christian attack which the Catholic Citizen has made upon that faithful sentinel of our rights—G. E. Clerk, Esq.,—in the course of which the latter is sneeringly designated a "convert."

4th—"That whilst we repudiate the motives which prompted the Catholic Citizen to resort to such despicable means to accomplish his ends, we do entirely endorse the course of the True Witness—we welcome its distinguished proprietor within the pale of the Catholic Communion—we invite him to persevere in his honored career; and we pledge ourselves individually and collectively to use our best exertions to extend the sphere of his usefulness by increasing the circulation of his valuable paper."

5th—"That the Catholic Citizen and Toronto Mirror be expelled from the Reading Room of this Society."

6th—"That we hail with a 'cord mille fuithe' the advent of the Canadian Freeman as an auxiliary to the uncompromising, unpurchasable True Witness; that we finally hope it will prove worthy of its name, and worthy of those cherished principles which it aspires to represent; in which case we promise it an unwelcome support."

7th—"That the foregoing resolutions be published in the True Witness."

As my sentiments are so thoroughly embodied in the foregoing resolutions, I feel it unnecessary to add anything; I shall therefore "wind up" by subscribing myself, very faithfully yours,

J. J. GRAHAM, V.P.

P. MCGEE, Secy.

To the Editor of the True Witness.

DEAR SIR—I am directed by the annexed subscribers to the Toronto Catholic Citizen, and Toronto Mirror, to transmit you a copy of Resolutions passed at a meeting of said subscribers, which please insert in your truly and valuable Catholic journal, at your earliest convenience.

I am Sir, &c., &c.,

H. CUMMINGS, Sec.

At a meeting of the subscribers to the Toronto Catholic Citizen, and Toronto Mirror, held at the St. Patrick's Society Rooms on June 24th, T. M'Dermott Esq. was called to the Chair, and Mr. Hugh Cummings appointed Secretary—when the following resolutions were unanimously adopted:—

Moved by Mr. P. Curtis, and Seconded by James M'Arde:—"That this meeting, composed of subscribers to the Toronto Catholic Citizen, and Toronto Mirror—having seen with much regret and surprise, the change of sentiment and policy pursued by those journals; also towards that talented and patriotic Irishman, Thomas D'Arcy McGee, Esq., M.P.P., whose public conduct in the Canadian Parliament has merited our warmest approval, and to mark our disapprobation of said Journals—this Meeting unanimously agree to discontinue their subscriptions to the above (Toronto Catholic Citizen and Toronto Mirror) and instead, ask their fellow-subscribers in this locality to support, still more warmly, that unpurchasable Catholic Journal, the True Witness of Montreal."

Moved by Mr. P. Nowlan, and Seconded by Mr. Henry Bowman:—"That the Secretary be instructed to forward copies of the foregoing Resolutions to T. D. McGee, Esq., M.P.P., Toronto, G. E. Clerk, Esq., True Witness, the Toronto Catholic Citizen, and Toronto Mirror."

Agreeable to the above resolutions we hereby announce to all concerned, that we agree with the sentiments expressed, and desire, as far as we are concerned, a discontinuance of said Journals:—

Thomas M'Dermott, Patrick Nowlan, James M'Arde, A. Comerford, Martin Dolan, Hugh Bowman, Patrick Daley, Patrick Devlin, Michael Kearney, James King, Thomas McGovern, Patrick Curtis, Peter Kilduff, William Welsh, Edward McDonald, P. Henratty, E. Healy, J. Molloy, Bartholomew Summers, Patrick McGarvey, Peter M'Donald, William Larde, Philip O'Neil, H. Comerford, Phelim O'Neil, John Millane, Michael Donoghoe, Peter Hanley, P. O'Hara, Henry Jordan, Patrick Quinn, Richard Howard, Edward Beaupre, D. McKnight.

Birth.

In this city, on the 3rd instant, the wife of Thomas Bell, Esq., St. Constant Street, of a son.

To the Editor of the True Witness.

Chambly, July 3rd, 1858.

DEAR SIR—Being fully convinced from the constant perusal of your valuable journal, that at all times you are most willing to lay before your Catholic readers any statement touching the progress of their holy religion; I, therefore, claim your kind indulgence for the insertion of a few lines relating to a day of joy and exultation among the children of the parish of Chambly: a day which they shall cherish in their bosoms with sentiments of love, and as one of the happiest of their lives—I mean the day of their first Communion.

Well might one perceive the truth of that saying of the great Napoleon, as early on Friday morning those happy children wended their way to the parish church. They are not so merry as they are wont to be—their whole demeanour seems more solemn; indicating that interior recollection of soul. As they enter the church, a peaceful and serene smile, lit up by the long exultation of the day, steals over their young and innocent faces. The girls, dressed in white—that emblem of purity—made a very impressive appearance, as slowly and noiselessly they walked up the west aisle of the church, accompanied by the Sisters of the Congregation of Notre Dame, under whose tender and vigilant care are placed not only the female portion of the village, but also many young ladies from different parts of Canada, and the United States; some of whom are receiving the highest branches of education. The boys, tastefully clothed, occupied the east aisle.

At 8 o'clock, the holy sacrifice of the Mass was commenced by the Rev. M. Mignault, the venerable Cure of the parish. After the reading of the first gospel, his Reverence delivered a most touching discourse to the young Communicants on the necessary dispositions to approach the Holy Table of the Lord; the happiness which must necessarily follow from the receiving of their first Communion worthily, and the blessings that the Almighty would shower down upon those who were about to partake of the heavenly Banquet of Jesus Christ.

When the time for communicating arrived, all the children, to the number of sixty one, besides the greater portion of those who had received their First Communion last year, walked round both aisles, and presented themselves at the foot of the altar with a solemnity and reverence befitting the august occasion. Oh, then, it was a sight worthy of angels to behold! There, before the altar, stood the venerable pastor, whose hoary locks indicate too truly that Time has thrown his mantle of seventy odd summers o'er his shoulders, holding between earth and heaven the salvation of Man! and pronouncing in a firm and clear voice the sublime words "Ecce Agnus!" Who, like the Patriarchs of old, can recall to his mind's eye the time, when at the Baptismal Font he received into the Church of God, the helpless infant; who, in after years, met the same child at the altar of the Lord, as a blushing bride, in all virgin beauty and gracefulness, soon to become the partner of her betrothed; who, again, can recur to the day, when the same bride presented with a mother's love and joy, her first born babe to receive the waters of regeneration from the hands of him, who had performed the same holy rites upon herself; and who, at this day, can point her out as the grandmother of a beloved and happy family!—Here, at the foot of the altar, behold these lovely innocents, whose pure souls the Saviour of the world is soon to nourish with his presence, kneeling with inclining heads and solemn awe, awaiting the coming of the Lord! Turn your eyes now from these, and behold those guardians of the orphan—those comforters of the sick and poor—those "Angels in human shape"—sending forth their devout and fervent prayers to the throne of the Most High! Look round the crowded church; behold the young, the old, the parent, the guardian, bowed down in profound adoration! The boys in their surplices kneeling around the altar—it is brilliantly lit up with waxen tapers—dead silence reigns supreme! save broken by the solemn words "Ecce Agnus" of the venerable priest! Oh! it was a scene worthy the pencil of a Michael Angelo; worthy the highest flight of the poet's pen; worthy the most sublime eloquence of Bossuet!

Mass being finished, the venerable Cure addressed the children in a most feeling discourse on the happiness which they enjoyed in having partaken of the Bread of Life. After whom, followed the Rev. Mr. Chicoine, whose indefatigable zeal, in preparing the children for this happy day, has been unremitting for these two months last past. After this, with the cross borne in front, and candle bearers on each side, all the children, with their venerable pastor and his assistant, proceeded to the end of the church, and there on bended knees, renewed their Baptismal vows, renouncing Satan with all his works and pomps. From thence, they walked in procession to the altar of the Blessed Virgin, where the girls sang one of the most beautiful hymns that the ear need wish to be delighted with. I have often, during the Month of Mary, listened in the same church to more professed singers, and lung with breathless rapture on their melodious strains; but on this morning there was that rural simplicity in their pretty faces, and such sweet melody in their young voices, that it far surpassed any thing of the kind I have ever heard for many years past.

The venerable pastor proceeded next to enrol those who had not been received before, into the Order of the Scapular; after which, and a short admonition, the children departed with joyous hearts, and pious recollections on the happy day of their first Communion.

CATHOLICUS.

GRAND MUSICAL ENTERTAINMENT.

MR. C. FERGUSON, the celebrated and well known Blind Performer on the Irish Union Harmonic Pipes, will give one of his pleasing Entertainments at the MECHANICS' HALL, on TUESDAY EVENING, the 13th instant. Tickets 25 cents; to be had at the door.

Doors open at half-past SEVEN o'clock—to commence at EIGHT.

ST. BRIDGET'S CHURCH.

THE Gentlemen formerly appointed to form a deputation to wait upon His Lordship the Bishop of Montreal, are requested to meet again at the SAINT PATRICK'S HALL, on SUNDAY NEXT, immediately after Grand Mass, and proceed from thence to the Bishop's Palace.

July 9, 1858. P. J. FOGARTY, Sec.

MORE TESTIMONY FROM THE CLERGY.

This certifies that I have used Perry Davis's Vegetable Pain Killer with great success in cases of cholera infantum, common bowel complaint, bronchitis, coughs, colds, &c., and would cheerfully recommend it as a valuable family medicine.

Rev. JAMES C. BOOMER.

Messrs. P. Davis & Son—Dear Sirs: Having witnessed the beneficial effects of your Pain Killer in several cases of Dysentery and Cholera Morbus within a few months past, and deeming it an act of benevolence to the suffering, I would most cheerfully recommend its use to such as may be suffering from the aforementioned or similar diseases as a safe and effectual remedy.

Rev. EDWARD K. FULLER.

This certifies that I have for several years used Davis's Vegetable Pain Killer in my family, in several of those cases for which it is recommended, and find it a very useful family medicine.

Rev. A. BRONSON, Fall River.

Lyman, Savage, & Co.; and Carter, Kerry, & Co., Montreal; Wholesale Agents.