## ST. PATRICK'S DAY IN BOSTON.

On the evening of St. Patrick's Day, Dr. O. A. Brownson delivered a lecture in the Beach-street Church, on the missions of the Irish Race.

The speaker commenced by saying that he should speak plainly, regardless of the opinions of others, though with no inclination to wound the feelings of any. He did not desire either to offend or flatter-but thought hishmen always willing to hear the truth.

He considered the Irish one of the most important races in the world, both in the past and present. Their past history was somewhat obscure, but not more so than that of other nations. Oral history was as correct as the written history of profane writers. The Irish people in the past had a conspicuous part in spreading christianity and civilization among the nations of continental Europe. Irish monks helped to convert England from Paganism, and he hoped the Irish people would also have a hand in converting her from Protestantism-the Paganism of modern times. The people of this country have looked at Ireland through the eyes of her oppressors. As a nation, her people have manners, customs, traditions, and modes of thought entirely their own-they have the ancient Patriarchal virtues, and the virtues of modern times.

He referred to the amount of money sent by children to relieve the wants of parents at home, and again to their sufferings and wrongs from the English government, which never gave them justice. England never condescended to understand the character of the Irish. or to admit them to the rank of human beings, but looked upon them as the Jaws of old did upon the nations they were commissioned to destroy. If their religion had not sustained them, the whole race would have been exterminated years ago, and it is a wonder that it lives after so much has been done to crush the life out of it.

They were preserved in the Catholic Church, when England had faltered, and made a Pope of their King. The energies of England are devoted to this worldto mammon, commerce, war, dominion. The English were once a good race, but when they ceased to be Catholic, they became worldly and aggressive, and sought to gain dominion by vice, craft, bloodshed, and

It erects everywhere the standard of rebellion to the How was she and her colonists to be brought back to Catholicism? They would not hear Catholic missionaries, or permit them to reside among them. But the dispersion of the Irish was to do it. Every-where they settle is the nucleus of the Church.— Without them we should not have had the standard of the Cross here in Boston. They brought their religion with them, and kept it in spite of opposition. So it is in New York and other cities in the United States .-And it was the same in Australia. The mission of the race is to carry the seeds of faith into the midst of the heresy of the Anglo-Saxon race. It was want that drove them from home-this was the result.

They have effected much even in England. The true faith was being revived there by the mighty influx from Ireland. The Irish people love their faith-are willing to live, fight, or die for it-and are not ashamed to avow it in the midst of lookers-on who love ten times more worldly goods. The hope may be entertained that England will be led back to the Catholic Church. She deserves it not, but the mercy of God is boundless.

By their works there is hope of this nation being brought to the true faith. That is the Irish mission. To accomplish this they must understand it as their mission-ther must look upon themselves as a conseerated people, and then hard-hearted Protestantism will begin to melt. Some love of religion is still left in the American people, and there is hope that they will yet return to truth.

The speaker closed by again reminding them that they were a missionary race, to spread the gospel wherever the English language is spoken, and admonishing them to be faithful to their missions."-American Cell.

# THE SPIRIT-RAPPERS IN ENGLAND.

From a variety of anonymous spirit-rappers-some indignant, some expostulatory, some almost apostolitruth, not to be led by ridicule into disbelief of the singular supernatural influences to which we on a late occasion ventured rather skeptically to refer. We have been begged by an humble enthusiast to go repeatedly to the professors, with the assurance that ultimately we shall become mediums and happy; and we have been taunted by a wealthy worshipper-who attends too much to his communications with the next world to pay any particular regard to his orthography in this-with the insinuation that as literary men never have guineas, and as the spirits, 'not wishing to be reviewed, grant no press orders to anybody, we shall never even see the phenomena which we have so unscrupulously attempted to decide. Let us admit the keenness of this irony, and even advise our readers to consider its effect as an argument; it is one which, for their sakes, we have put ourselves in a po-

sition to support. The spirit-rapping process we do not pretend, any more than other conjuring, to explain. The modus operandi is a secret; the supernaturalism simply a humbug. The moving "media" were those whom we had the pleasure of beholding; one of them an elderly gentleman, announced as from America, and apparently a capital linguist, (for he talked Cork like a native,) and another, his wife, a lady of rather ginaturally, among were with a previous husband, who, not having insured, and regretting his improvidence, was kindly supplying her a livelihood in this way. The couple—we should say the trio—retired into a private room, where the lips of the pair still in the flesh were seen parted as if in prayer, whilst a Bible and Prayer Book were placed before them to rouse the imaginations of spectators who might be susceptible. After awhile, certain preliminary noises having been heard, and some motion of the table being visible, we were invited to join the council and communicate with the dead. Some of the party did so, asking questions, to which two "raps" constituted a negative, three an affirmative reply. As long as this went on there was nothing to complain of; but at length the company got tired and the professors adventurous. A lady thought of her husband, and the writing "medium" under that husband's inspiration was to inscribe the deceased's Christian name. For this purpose he went world! But it is unnecessary at any length to expose!

an imposture which is only not ridiculous on account of its possibly serious effects. The sole mystery of the performance is that "raps" occur for which one cannot account, and that there is a motion of the furniture of which one cannot see the cause. Upon this evidence the jugglers make their appeal, and upon no other. For our part, we should be unwilling to deprive them of their plunder—which those whom they take in can very well spare—if a stupid curiosity were the sole cause of their success. But the fact is, they have made converts, or rather fools, of grown and nominally educated men; and the delusion of adults has had such an effect upon them that even madness may result in many cases from the belief in this nonsense with which they have haunted the minds of their children. Young girls and boys have been nominated as future "media," and, as a consequence, have had their nerves shaken and their sleep destroyed with perpetual visions of ghosts, and all sorts of imagined communications from spirits. This makes the matter so serious, that though we began in irony we must end in earnest. The spirit-rappers' pretensions appear, to say the least of it, to be a nuisance; and if a unisance, they ought to be "put down." Let there be a judicial, and, if required, a scientific investigation of their claims; an ordeal of inquiry is but an act of justice to professors of truth .- London Leader.

#### WHAT PROTESTANTS THINK OF THE BIBLE SOCIETIES.

Professor Leo of Halle, who enjoys a high European celibrity for his writings as a historian, in No. 4 of the Halle "Volksblatt," gives his candid opinion, as a Protestant, of the results of the "Bible Societies" in Catholic countries, especially in Italy. After having observed that, for his part, he had never heard of a good and pious Catholic being prevented from reading the Bible when desirons to do so, he continues:-

"Yes, say you, but the Pope has called the Bible Society a postilence. True, he has done so; but in the first place you will certainly, at least, make a difference between the Sacred Scriptures and between this private society, and grant that circumstances are possible under which the proceedings of a private society, even with the very best intentions, may yet prove a pestilence by the wickedness of the means applied. In Germany, most certainly, as far as I know, the Bible Society has proved nothing but a source of blessing; it does not occur to me to make the least complaint, on my part, of the Bible Society. But just have the goodness to consider more closely, for once, the total absence of intellect and piety in the conduct of so many English missionaries of the Bible Society in the Romanic countries; how but too often almost every means towards the diffusion of the Sacred Scriptures appears to them lawful; how they not only give them, without the least judg-ment, into the hands of persons most incompetent and imprepared, but regularly make use of the opportunity to distribute addresses and appeals, which, in their narrow-mindedness, they probably think innocent enough, but which, in these Romanic countries, spread confusion in the minds of the inhabitants, rend in pieces the moral stability of life, eat into all authority of social and ecclesiastical order, and in every respect operate in a revolutionary spirit. When I consider the working us a whole of English intrigues in Italy during the last ten years, whole of English intrigues in Italy during the last tengeurs, I do not toke it ill in the Pope if, from his point of were, he calls the Bible Society a postilence: for although it is by far the most innocent link in the chain of English agitations in Italy which have essentially plunged that country into such deep calamity, and seek to plunge it deeper still, its labors have involuntarily aided the other more guilty links of those detestable machinations, and England, who owes a debt of gratitude to Italy, from whom she originally received her Christianity, and her Christianity, so back the debt in a manner which can hardly fail of preparing for her another heavy responsibility before God. And with all this, do not flatter your self that it will ever be your lot to see in those souls who, in consequence of English agitations, have apostatized, party in consequence of English agitations, have apostatized, partly in the most covert manner, from the Roman Church, in Italy, anything like good Protestants. Among those who are the best instructed, or who are of the mildest tone of thought, you will almost always meet with the odor of a mystical punthe-ism; among the majority on the other hand you will find a profligate Voltairianism. For such spirits, English zeal, withont any judgment, with Bible in hand, clears the way in the best case; in the worst case it is English zeal subservient to political and commercial ends, likewise with the Bible in hand; the Bible is the sheep's clothing in which the wolf hides itself, and the result will be, as we may yet live to witness, an entire religious wilderness, the extinction of all piety, of all authority, even the authority of truth itself! Alas, that unhappy land! how infantinely beautiful were still its manners nappy tana: now intumnely beautiful were still its manners and sentiments, how genuinely natural, how innately humane were still the people that dweit in it as soon as only one turned aside a little from the highways of moral corruption, tradden by travelling strangers; how attractive and enchanting was all the about the state of the state o still the shrewd and noble childlike nature of these Italians andignant, some expostulatory, some almost apostore thirty years ago, and what has become of it during the last cal—we have received a variety of epistles, more or less grammatical, urging upon us, as seekers after lies, I would raise my voice against these intrigues."

> The great happiness of the Bristish Empire is that it has a Protestant Government, which is also the secret and the source of its material prosperity. Its prosperity is not questioned, and its Government is admitted to be essentially Protestant. Prosits Government is admitted to be essentially Protestant. Prosperity and Protestantism go together, and are absolutely inseparable. All Protestants are prosperous, and only Catholies are, or ought to be, bunkrupt. If a Catholic country, like Portugal, declines to pay its debts, that is in harmony with the general law; but if American states repudiate, that is only an exception, and makes the rule patent, and brings it under the class of an absolute political axiom. England and Scotland thrive and grow fat, but Catholic Ireland must of necessity be most miserable and starve. The blessings of the first are owing solely to beresy, but the wretchedness of the latter is quite independent of bad laws and a worse administration.

> A Protestant government is something wonderful; it is a new political revelation, an especial religion which has this world for its rewards, and physical comforts for sublime contemplations. Bodily austerities, voluntary and involuntary, belong to the Catholic, while the Protestant secures a happy domesticity for kinself, and a good account at his bankers. All this is pleasant, and has a certain kind of advantage which have been produced in the contemplation. At the we have no disposition either to deny or underrate. At the same time, the Catholic portion of the population who pay rent, rates, and taxes, may be disposed to investigate the political problem, and to analyse it. They may feel that they are as much interested in the question of government as the Protestant, and perhaps, too, denur somewhat to the supposed consequences of this Protestant principle.

> When the English Government interfered with the internal administration of Tuscany they grounded their right on their Protestant character. This is Lord John Russell's descare of his insolence to the Grand Duke. He, a Protestant, representhis insolence to the Grand Duke. He, a Protestant, represented a Protestant Government, and interfered with the judicial tribunals of Tussany, not on the ground of justice, but simply on the ground of Protestantism. That was his excuse. But it may be supposed that if Tussany had been a powerful state Lord John would have been completely silent. We must not forget that the English Government interferes only on questions of Protestautism. The Russian persecutions against the Nuns of Minsk did not come within the operations of the Eoreign Office, because the objects of that ternany were Capital oreign Office, because the objects of that tyranny were Catholies, and their persecutors not Papists.

A further investigation of the Government proceedings may lead us to believe that, after all, Protestantism is not the true ground of them. The English Government does not occupy so large a basis of operation. Its principle is not positive but negative. It does not arm itself in defence of Protestantism, but in hostility to Catholicism. Protestantism is a cloak to hide the real principle; men know that simple hostility is not a very high or honorable notive, and they conceal it under the garb of defence, either of themselves or the public interest. When a gentleman summons a cabman for overcharge or inconvulsively to work; he wrote, and proclaimed Char-les. The dead man called himself John when in this world! But it is unnecessary at any length to expose

but will nurture it in private, and gratify it in public, by inflicting injury and insult on the Catholic, and all this on the general principle of maintaining the Protestant character of the English nation.

The interference of the Government in the case of the Madian, and in that of Edward Murray, not yet known to be a British subject, is dictated, not by a love of Protestantism or of justice, but by hatred to the Catholic Church, by that unceasing desire to endanger the Government of the Pope, and every other Sovereign in Europe who dislikes heresy. The English other Sovereign in Europe who dislikes heresy. The English Ministers from time to time care nothing at all about Protestantism. They are utterly indifferent about it. Catholic Eman-cipation was granted in palpable derision of the principle by which England professes to be governed, and the endowment of Maynooth is a savage onshught on the same. English statesinen in general are infinitely superior to all religious considerations. iderations, unless they can have an opportunity of injuring the Church.

There is sufficient proof of this in the speech of Lord John Russell the other day, when he advocated the admission of Jews into Parliament. The difference between him and the Jews was so exceedingly small that it was not worth while to keep them out. That difference being only this—they differed about the value of the Gasach. about the value of the Gospels. Thus, when it suited the Ministerial convenience—that is, conscience—not only was Protestantism thrown overboard, but Christianity itself. The writer of the Durham letter sees no harm or sin in Judaism, but be cannot bear Catholicism. The Four Gospels are of no moment in his eyes when he pleads for the Jew, but if there be a question of justice to the Catholics, then he becomes an intolerant Protestant, and stands up for the purity and simplicity of his Faith, and denounces the "manumerics" of Popery.

This is in truth the moving spirit of our English statesmen. They are in their official relations atterly without any religious principle until the Church comes across their path. The Government is not merely Protestam, but anti-Catholic. That is its characteristic. It is perfectly useless to expect it to be otherwise until all subjects of the crown are equally admissable to office without reference to their opinions and to the Faith of Catholics. Then, perhaps, out of the general contasion, general justice may issue, not from love of justice, but from the

uccessity of non-interference.

Under present circumstances it is quite hopeless to persuade Munisterial men to be just; they may be correed. Those Ca-tholics who take office under the present statesmen are simply tools for the oppression of the Church. They cannot prevent a single wrong, but they are often compelled to inflict many. They tend to bring Catholies into contempt, and to strengthen materially the prejudice of Protestants. It may be worth their while to consider whether they are not more guilty of the enormities practised against Catholicism, than their Protestant masters. Occasionally they are more intolerant, just as the negro slave-driver beats his fellow-negroes more savagely than the white man who owns them.—Tablet.

### PROTESTANT ALLIANCE ABROAD.

If England is to support Protestant clients in foreign countries,-which she might do, quite consistently with her own opinions,-it would be as well for her to understand fully what she is undertaking. We do not say this in the slightest degree to impede movements on behalf of the Madiai, or on behalf of any other individual whose helpless condition and meritorious conduct may cal! for succour; but we say it in order that the moral influence of this country may not be damage ed by inconsistency, perhaps by retractation, as it has been in some of its foreign enterprises. The actual plan has been, to seek a compromise between these two courses; and as a compromise is never very definite, our Government has been committed to steps which have led it on to other steps that it did not foresec. By seeking to trim between Absolutism and Republicanism in Sicily, without insisting upon the positive enforcement of the course which we originally undertook, we approached the verge of hostilities with Naples and great allies at her back; and then we sought an escape for ourselves in a disgraceful retractation from those whom we had supported. On behalf of the Madiai, or of the Scottish Mission in Hungary, we may send eloquent despatches; which become ludicrous in proportion to their ability, if they are only to be vain demonstrations. For there is this distinction between official men and the public: in England, where free discussion is allowed, the public may express its convictions, its notions, its feelings, and in doing so can make a valuable contribution to the general public opinion or the general public feeling of the world, which modifies the views and consciences of men without their knowing it. But an official man is under a different liability; for when he utters words without actions, his demeanor becomes what is called "inconsequent;" and he not only loses moral influence, but his word is known to be not "his bond." So it is with English diplomacy: although its language is peculiarly unsuited, by its studied insipidity, for the expression of abstract opinions, yet English diplomacy has become of late years rather celebrated as a kind of repertory of diffuse maxims signifying nothing, And there is no doubt that a worse consequence even than that has ensued. Sometimes, to avoid the costly results of too active an interference, sometimes to keep up an appearance after very imagnificent written orations, our Ministers have descended from preaching or bullying to intriguing; and when a great conntry intrigues, she may damage her own influence, may get her clients into scrapes, but she cannot serve either truth or mankind .- Spectator.

EDUCATION AND THE CHURCH .- One of the falsehoods most frequently attered here against the Catholie church, and most generally believed, is that it is opposed to education. Hear the testimony of Laing the celebrated Scotch Presbyterian tourist, on this point. He says :- " In Catholic countries even to Italy, the education of the common people is at least as generally diffused, as faithfully promoted by the clerical body as in Scotland. Education is in reality not only, not repressed, but is encouraged by the Popish (!) Church, as a mighty instrument in its hand, ably used. Hence, the celebrated Protestant Statesman. Gnizot, published lately that the far best school of respect towards authority, is the Catholic school. "In every street in Rome," continued Laing, "There are at short distances, public primary schools for the education of the children of the lower and middle classes in the neighborhood. Rome with a population of 158,678 souls, has 372 primary schools (and some more according to the official statement) with 482 teachers and 4,000 children attending them. Has Edinburgh schools for the instruction of those classes?" -London Catholic Standard.

#### VOTE BY AUCTION. (From Punch.)

It is easy to see what bribery at borough elections will come to. You can't prevent it; so you had better permit it. Open dealing in votes is better than clandestine corruption. Englishmen hate all underhand transactions; and the spirit of frankmes that all underhand transactions; and the spirit of frank-ness that reigns in English boroughs will, if unrestricted, very soon assert itself in the sale of electors, without reserve or secrecy, by public anction. We foresee the scene which will ere long be exhibited before the polling-booth at Bribely. That respectable horough is in course of discharging the electoral trust which has been confided to it; which it does by an ar-rangement analogous to Messrs. Intersalls. Mounted in a pulpit, hammer in hand, behold Mr, Edwardes Coppocks, the

constituency's auctioneer; below him stand the candidates, their agents, and the multitude. On the end of a barrel, set upright before the assembly, is stationed the lot to be disposed of, consisting of a ten-pound householder, not a little inebriat-The crown of this gentleman's hat has been knocked in, and his coat has been torn in a constitutional struggle; his knees bend a little under him; and he blinks and grins, with a pot of heer in one hand, and a pipe in the other. Mr. Coppocks proceeds to appraise the valuable commodity in an oration of this kind :-

Lot 101. A free and independent elector, inhabiting a house rated at ten pounds per annum; plumber and glazier. What shall we say for this free and independent elector? Renting a house at ten pounds per annum, and paying rates and taxes. Plumber and glazier. Shall we say one thousand pounds for this free plumber? An independent glazier, Nobody say one thousand pounds for this independent glazier? An unbought elector. Five hundred pounds for this elector unbought. An intelligent elector at five hundred pounds. Four hundred?—Three?—Two?—One?—An intelligent elector and only one hundred pounds. Walk the intelligent elector down a few paces—and back. One hundred pounds only is asked for this intelligent, unbought, free and independent elector! His principles are more straightforward than his steps. Only one hunciples Lot 101. A free and independent elector, inhabiting a house intelligent, unbought, free and independent elector! His principles are more straightforward than his steps. Only one hundred pounds—and nobody bids; and his principles straightforward. Set him up again—if he can't stand, let him sit. Fifty? Thirty?—Twenty?—Ten ?—Five?—One! Thank you, Sir. One pound is bid for this incorrupt elector. Only one pound for this elector, and incorrupt. Repleaish the incorrupt elector's tankard. Going at one pound. Two! Two pounds officed for this incorrupt elector—a British freeman. Going at two nounds. At two pounds and a British freeman. two pounds. At two pounds, and a British freeman. A British freeman for whom Sidney bled—at two pounds—and Humpden fought, going at two pounds. At two pounds only and—three! For whom Hampden fought and Sidney bled, at and—three! For whom Hampden tought and Sames mee, at three pounds. And ten! Three pounds ten. And Hampden and Sidney—only three pounds ten—Hampden, Sidney, and Rossell—come at three pounds ten shillings—bled—three three pounds. And ten! Three pounds ten. And Hampden and Sidney—only three pounds ten.—Hampden, Sidney, and Russell—going at three pounds ten shillings—bled—three pounds ten! Four! Going at four. Assist the British freeman to hold up his.head. And his birth-right is Magna Charta—and going at four pounds! Magna Charta and the Bill of Rights—and—five pounds! At five pounds—going!—this incorrupt, intelligent, unbought, free, and independent elector—incorrupt, and five pounds only—and intelligent, and only five—and unbought—for five only; and free and independent, and going at five pounds. Six! Seven! Going at seven. And his birth-right Magna Charta. At seven pounds! And his inheritance the Bill of Rights. Supply the inheritor of Magna. Charta with another pipe. And seven pound. Fight! Nine! Nine pounds for this unbought elector. Going at nine—going—going! Ten pounds! Ten pounds for this incorrupt elector! Going at ten pounds. For whom Russell, Sidney, and Hampden bled—at ten pounds. Going! And his inheritance the Bill of Rights. Going! And his birthright Magna Charta. And ten pounds! And Habeas Corpus. Going! Habeas Corpus and Magna Charta! Habeas Corpus and the Bill of Rights! Going at ten pounds—Going—Bill of Rights! Going —Magna Charta! Going!—going—going going—Habeas Corpus! Gone!

And Mr. Edwardes Coppocks knocks down the precious lot

pus! Gone!

And Mr. Edwardes Coppocks knocks down the precious lot, who, thereupon, rolls off his barrel, amid the cheers and laughter of the spectators.

PADDY AND THE OYSTERS-One evening a red-haired Connaught swell, of no small aristocratic pretensions in his own eyes, sent his servant, whom he had just imported, to purchase a hundred oysters at the City-quay, Dublin. Paddy staid so long away that Squire Trigger got quite impatient and unhappy lest his "body man" might have slipped into the Liffey; however, to his infinite relief, Paddy at length made his appearance, puffiing and blowing like a disabled bellows, but carrying his load seemingly in great triumph " Well, Pat," said the master, "what the deuce kept you so long?" Long? ah, thin, may be its you'd have me come home with half my arrant?" says Pat. "Half the oysters?" says the master. "No, but too much of the fish,,' says Pat. What fish?" says he. "The oysters, to be sure," says Pat. "What do you mean, block-head?" says he. "I mean," says Pat, "that there was no use loading myself more nor was useful."-"
"Will you explain yourself?" says he. "I will," says Pat, laying down his load. "Well, then, you see, plaise your honour, as I was coming home along the quay, mighty peaceable, who should I meet but Shamus Maginnus; 'Good morrow,' sis 1;' Good morrow, kindly, Padeen'sishe; What is it you have in the sack?' sis he; 'A hundred,' of oysters,' sis I; Let us look at them,' sis he; 'I will and welcome sis I; Orrah, thunder and pratees, sis he, who sowld you these?' 'One Tom Kinahan, that keeps a small: ship there below,' sis I; 'Musha, then, bad luck to the same Tom that sowld the likes to you,' sis he ;-'Arrah, why, avick?' sis 1; 'To make a bolsour ov you, and giv thim to you without gutting thim,' sis he; 'An' arn't they gutted, Jim aroon?' sis I; 'Oh, bad luck to the one o' thim,' sis he; 'Musha, then,' sis I, 'what the dhonl will I do at all at all; fur the master will be mad.' 'Do !' sis he, 'why I'd rather do the thing for ve myself, nor you should he; so wid that he begins to gut them with his knife, nate and clain; an' aftered ov dirtying the flags, beker he swallowed the guts himself, from beginnin' to ind, till he had thim as dacent as you see thim here?—dashing down at his muster's feet the bag of oystershells, to the no small amazement of the Connaught worthy.

21, Main Street, St. Lawrence Suburbs. MRS. COFFY begs leave to inform her Friends and the Publie in general, that in consequence of intending to REMOVE to No. 148 NOTRE DAME STREET, on the lat of MAY, she is determined to dispose of her present Stock of Goods at COST PRICE; therefore she solicits an early call.

CHURCH VESTMENTS AND SACRED VASES.

OLD ESTABLISHMENT OF JOSEPH ROY, ESQ.

J. C. ROBILLARD,

No. 79, FULTON STREET, NEW YORK; No. 25, St. GABRIEL STREET, MONTREAL.

TO THE REVEREND CLERGY—
THE undersigned has the honor to inform the Rev. Clergy, that he has transferred to Mr. J. C. Robillard, of New York City, the Stock of his Establishment, known for many years in St. Paul Street. That Stock is composed principally of CHURCH ARTICLES, SILVER WARE, CHASURLES, BROCADED DAMASKS, PULPIT STOLES, GOLD and SILVER LACES, FRINGES, &c., &c.

SILVER LACES, FRINGES, &c., &c.

The Subscriber would also respectfully beg of the Reverend Clergy to be pleased to continue towards Mr. Robillard, the same patronage and reliance with which they have honored him (Mr. Roy) for so many years past. He would also express the confidence that a liberal custom and encouragement will not be wanting towards the breach of business which one of our new countrymen is now establishing in Montreal

of our own countrymen is now establishing in Montreal.

JOSEPH ROY. Montreal, 27th January, 1853.

In soliciting the honor to open a business intercourse with the Rev. Clergy of Canada, the Subscriber has in view to offer (jointly) in his present and well-known Establishment in NEW YORK City, as well as in the Establishment now NEW YORK City, as well as in the Establishment in being opened in MONTREAL, the most complete assortment of Church Articles ever offered in America, viz., SACRED VESTMENTS and VASES, of the lowest possible description, for Missions, as well as the richest DAMASKS and GOLD CLOTHS, for the most important Parishes and Cathedrals

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