

people, we expect revelations anew: The tradition of some vast deposit of ancient literature among the vaults of the Seraglio is coeval with the fall of the city. Mahomet II. was as unlikely as any prince then or since to approve of destroying the private library of the Palæologi.—*Quarterly Review.*

ANECDOTES OF THOMAS PAINE.

BY LAURIE TODD.

In September, 1794, there arrived from England, with a wife and two children, a man, William Carver by name, by trade a blacksmith. From the ship he came to my workshop. We wrought for the same employer, Carver making horse-shoe nails, and I making floor and shingle nails. Paine, Carver, and his wife were natives of the same town in England—were nearly of the same age—and had been school-fellows. Paine married a respectable young lady in the same town. Three years after, she sued for and obtained a divorce from him, for cruel usage. Observe, ladies, this was the author of the Rights of Man. I know more of the same stamp who are tyrants at home.

Mr. Paine boarded with Carver in 1805, and for some years after. His habits had now become so intemperate, and his dress and person so mean and slovenly, that he was shunned by all the respectable portion of his own disciples. I often spent an evening with Paine at the house of my fellow-journeyman and his wife, and it was seldom that any other person was present. Here I learned from their conversation his whole domestic history. His parents belonged to the Society of Friends; he held an office in the Custom-house, and married the Collector's daughter. He was divorced (as stated above), and shortly after this, he was detected in taking bribes from the smugglers, and shutting his eyes while they landed their contraband goods. He fled, and came to America at the beginning of the Revolution; he returned to Europe; and was a member of the bloody Convention in France, and voted on the trial of Louis XVI. in 1793. He narrowly escaped the guillotine when Robespierre was chief butcher.

In 1801, Mr. Jefferson despatched a national vessel to France to bring home the venerable patriot, and to assist in scattering the mists of Christianity, and to preach the doctrine of deists to the priest-ridden natives in America. He landed in New York in 1802, but soon consumed his vitals, and he died in 1809. I think it was in 1818, that William Cobbett scratched his bones from the grave, and carried them to England. Cobbett intended to make political capital from these bones, but they were seized by the Custom-house, and (if fame speaks true) sunk in the deep green sea; and closed the concern.—*New York Observer.*

FASHION AND PREY.—In the Edinburgh Review, we find a queer story of a fashionable lady. Being at a watering place once with her daughters, it suddenly occurred to her that, for the example, she might as well go to Church. Accordingly, on Sunday, her ladyship entered the Chapel most in request, attended by the young ladies, and having boldly marched up the aisle, asked the pew-woman to give them the best seats for hearing the preacher. "A private pew, if you please, with a curtain; let it be the warmest you have, with a stove in it; put the footman close by, that he may be in the way to open the door. I prefer, if you please, that pew lined with red cloth—it looks comfortable." "Madam," said the startled pew-woman, "I am very sorry; but we have not a pew to give you." The lady paused, turned around to her daughters, and said, as she walked out, with the complacency of a satisfied conscience, "Well, my dears, at all events, we have done the civil thing!"

Some centuries ago a bag-piper entered a subterranean passage at or near the Castle of Edinburgh, intending to proceed under ground down through the centre of the old city to the palace at Holyrood-house. It is said, also, that he was a distinguished Highland chief, and that he undertook to play the pipes during the time of his progress. Some improvements being required at the esplanade near the castle recently, a quantity of human bones, a coat of mail, and the drone of a pipe were discovered,—the remains of the unfortunate musician. The event has excited some interest in the "Modern Athens."

CURIOSITIES OF THE EARTH.—At the city of Modena, in Italy, and about four miles around it, wherever the earth is dug, when the workmen arrive at the distance of sixty-three feet, they come to a bed of chalk, which they bore with an augur, five feet deep. They then withdraw from the pit before the augur is removed, and, upon its extraction, the water bursts up through the aperture with great violence, and quickly fills this newly-made well, which continues full, and is affected neither by rain nor droughts. But that which is most remarkable in this operation is the layers of earth as we descend. At the depth of fourteen feet are found the ruins of an ancient city, paved streets, houses, floors, and different pieces of mosaic work. Under this is found a soft oozy earth, made up of vegetables, and at twenty-six feet deep large trees entire, such as walnut-trees, with the walnuts still sticking to the stem, and the leaves and branches in a perfect state of preservation. At twenty-eight feet deep a soft chalk is found, mixed with a vast quantity of shells, and this bed is eleven feet thick. Under this vegetables are found again, with leaves and branches of trees as before.

NOTICE.

MONTREAL CITY AND DISTRICT SAVINGS' BANK.

NOTICE is hereby given, that the ANNUAL GENERAL MEETING of the Directors of this Institution, will be held at the office of the Bank, St. Francois Xavier Street, on MONDAY, the seventh day of APRIL next, at the hour of TWELVE o'clock, noon, when a statement of the affairs of the Bank will be submitted.

By order,
JOHN COLLINS,
Actuary.

March 28th, 1851.

MRS. MURRAY,
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MRS. M. continues to vaccinate Children as usual.
Montreal, Jan. 8, 1851.

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The following summary of the Contents, will enable those unacquainted with the general character of the work, to form some idea of the range, extent, and variety of subjects embraced in its pages:—

1. The first Sunday of Advent.—The General Judgment.
2. The second Sunday of Advent.—The Importance of Salvation.
3. The third Sunday of Advent.—Who art thou?
4. The fourth Sunday of Advent.—On the Incarnation.
5. Christmas Day.—On Christmas Day.
6. Sunday within the Octave of Christmas.—Men's Opinions Rectified.
7. New Year's Day.—On New Year's Day.
8. Epiphany.—On the Festival.
9. The first Sunday after Epiphany.—On Venial Sin.
10. The second Sunday after Epiphany.—On the Holy Name.
11. The third Sunday after Epiphany.—Eternal Separation.
12. The fourth Sunday after Epiphany.—Fraternal Charity.
13. The fifth Sunday after Epiphany.—On Hell.
14. The sixth Sunday after Epiphany.—On Death.
15. Septuagesima Sunday.—On Heaven.
16. Sexagesima Sunday.—Death of the Just.
17. Quinquagesima Sunday.—Death-bed Repentance.
18. The first Sunday in Lent.—Mortification necessary.
19. The second Sunday in Lent.—On the Pride of the Understanding, and of the Heart.
20. The third Sunday in Lent.—Motives to Conversion.
21. The fourth Sunday in Lent.—On Alms-deeds.
22. Passion Sunday.—On Grace.
23. Palm Sunday.—The Seven Words of Christ on the Cross.
24. Good Friday.—On the Passion.
25. Easter Sunday.—Resurrection of the Just.
26. Low Sunday.—On the Presence of God.
27. Second Sunday after Easter.—Christ our Model.
28. Third Sunday after Easter.—On Time.
29. Fourth Sunday after Easter.—On Mortal Sin.
30. Fifth Sunday after Easter.—Opportunities of Improvement.
31. Ascension Day.—On Eternity.
32. Sixth Sunday after Easter.—A Charity Sermon.
33. Whit Sunday.—The Changes effected by the Holy Ghost.
34. Trinity Sunday.—On Trinity Sunday.
35. Second Sunday after Pentecost.—On the Sacraments.
36. Third Sunday after Pentecost.—The Good Shepherd.
37. Fourth Sunday after Pentecost.—On the Gospel of the Day.
38. Fifth Sunday after Pentecost.—On Prayer.
39. Sixth Sunday after Pentecost.—Causes of Relapse.
40. Seventh Sunday after Pentecost.—The Wages of Sin.
41. Eighth Sunday after Pentecost.—Dignity and Duties of a Christian.
42. Ninth Sunday after Pentecost.—Search after happiness.
43. Tenth Sunday after Pentecost.—The Pharisee and the Publican.
44. Eleventh Sunday after Pentecost.—Character of our Saviour.
45. Twelfth Sunday after Pentecost.—On Faith and Charity.
46. Thirteenth Sunday after Pentecost.—The Sacrament of Penance.
47. Fourteenth Sunday after Pentecost.—Oblation of Ourselves to God.
48. Fifteenth Sunday after Pentecost.—On the General Ignorance of God.
49. Sixteenth Sunday after Pentecost.—On the Angels.
50. Seventeenth Sunday after Pentecost.—Behold I stand at the door and knock.
51. Eighteenth Sunday after Pentecost.—Bad example.
52. Nineteenth Sunday after Pentecost.—Self-knowledge.
53. Twentieth Sunday after Pentecost.—Duties of Parents.
54. Twenty-first Sunday after Pentecost.—Duties of Parents.
55. Twenty-second Sunday after Pentecost.—Duties of Parents.
56. Twenty-third Sunday after Pentecost.—On Mortality.

57. Twenty-fourth Sunday after Pentecost.—The Last Day.

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