

Mr. and Mrs. —, mutually tired of one another, and desirous of contracting fresh and more promising unions, must still remain man and wife, so long as the latter preserves her chastity. All however that is necessary for them to do, to obtain their common object is, that Mrs. A. should commit an act of adultery; and in such a manner that, without legal evidence of collusion, her husband shall have cognisance thereof, and means of establishing the said act of adultery before the Legislature. This mode of obtaining Divorce is well understood, and extensively acted upon in Great Britain; where, as Lord Brougham remarked in the House of Lords, there can be no moral doubt that adultery is habitually committed, solely with the object of obtaining release from the marriage tie—a *vinculo matrimonii*; since the law exacts as a condition for granting that release that there be proofs adduced of the infidelity of the wife of the applicant.

Adultery is therefore at a premium. It is not punished as a crime, but is rather treated as something entitled to special favors and privileges from the Legislature. The law, in fact, holds out strong inducements to parties, to ill-assorted, or unhappy marriages, to commit adultery; for only upon that condition will it sanction their Divorce. What then is the result? This: that with their husbands' consent and approbation, and often at their instigation, women commit adultery; with the object of obtaining from the legal tribunals the special grace or favor of a Divorce which is by law attached to, and reserved for, the perpetration of that crime.

Better then if Divorce is to be granted at all, or under any circumstances—that it be granted upon the bare demand of the parties unhappily married; and without exacting as a necessary condition, the formality of a previous act of adultery on the part of the woman! But from this proposition, even the majority of Protestants will recoil! for they are not prepared to carry out their premises to their ultimate logical consequences. Well then, would we say to them; If you are not prepared to grant Divorce for incompatibility of temper, or any other, the most trivial cause which sated passion can assign, do not grant it for any; and above all, do not be so absurd as to hold out positive inducements to the perpetration of adultery. If you will not be logical with the "Free-Lovers," be logical with Catholics; and if you will not admit *every thing*, every trifling quarrel or disagreement between man and wife to be a legitimate cause of divorce, recognise the fact that there can be no valid cause for separating those whom God hath joined together in holy matrimony.

Between the "Free Lovers" theory, and the Catholic dogma; between indiscriminate sexual intercourse, such as obtains amongst the lower animals, and the indissoluble union of one with one and for ever, there is, there can be no middle ground logically tenable. Legislators may begin by restricting the right of divorce to husbands, against whose wives adultery can be proved. Soon however it is discovered that in practice this restriction acts as a premium upon, or incentive to, adultery; and that in order to qualify themselves for a divorce, husbands incite their wives to acts of impurity. The restriction is then removed, divorce is made easy of access to all, and upon all occasions "Facilis descensus;" the down hill career is pursued with redoubled and ever increasing velocity; and the terminus is but Yankee heathenism, with all these moral turpitudes from which the Catholic Church has redeemed the human race. It is therefore with no little sorrow, and with much dread as to the consequences, that we have seen our Canadian Legislature take the first step in this dangerous and disgraceful career.

NECESSITIES OF FATHER CHINIQUE.—Under the above heading the *Christian Guardian* of Toronto publishes a letter from the degraded priest, wherein the writer sets forth his wants, and makes appeal to the sympathies of the anti-Catholic world. It would seem that he has lately caught an apostate "Brother of the Christian Schools," who is of great assistance to him in the work of perversion, and a great consolation to him in time of trouble; but alas! for poor M. Chiniquy; for he writes—"I want three or four hundred dollars to keep him with me." Don't he wish he may get it?

Again, he tells us:—"I want, also, the same sum of money for a female school"; also a good and substantial library of sound Christian and philosophical books, as the *Conseils* (sic) *de Trente*, *Histoire de la Reforme par D'Aubigne*, *Histoire des Papes*, *de L'Inquisition*, *de la Reforme en France*, *des Huguenots*, &c. To this catalogue of "sound Christian books" we would venture to suggest the addition of *Maria Monk's Memories*, *Miss Josephine Andrew's Romance* on "The Escaped Nun," and other works of a similar obscene, and essentially Evangelical complexion. But it is not only books and money that poor M. Chiniquy wants, for he says further:—

"But what we want above everything is the Grace of God to perform His Holy will."

This we readily believe; and we fancy that this is a want under which the unhappy writer will long labor. It is however a consolation to

find the truth, even for once, proceeding from such a quarter; for it is certain that "above everything" M. Chiniquy and his deluded followers are in sad want of the Grace of God. It is a commodity not to be had in their schism shop; and before they can reasonably expect to have that want supplied it is incumbent on them to recant their errors, and to submit themselves to the Church of God against whose authority they have rebelled. In the meantime, when they tell us that "above everything they want the Grace of God" we can only reply in the old phrase—"Don't you wish you may get it?"

It is not his conscience, however, which chiefly torments the renegade priest. He may perhaps be haunted at times by the memory of his apostacy and fall; but it is not these so much as the "Sheriff's Officers" that torment him. His sins he does not much care for; but duns are the devil; and poor M. Chiniquy is sorely beset with duns. "I hardly go to any city"—the unhappy man says—"without having some Sheriff on my back to ask me to pay my bills."

A sad state of things this for a moral and religious reformer! Only fancy what a poor figure St. Paul himself would have cut, with a hum-baiff perpetually at his heels! Dodged by Sheriff's officers from one city to another—from Philippi to Ephesus, from Ephesus to Corinth, from Corinth to Athens; and interrupted in his address in the Areopagus by a request from a tipstaff to pay his little bills before leaving the city. Even an Apostle could hardly have stood up against such persecutions as we have fancied; how then could it be expected that a Chiniquy shall not succumb under the weight, not of his trespasses, but of his liabilities. Alas for poor Chiniquy! No one will take his paper, and already his Gospel is at a considerable discount.

Evidently the schism game is nearly up. Burdened with debt; harassed by a legion of duns who will not be laid, and whom no form of exorcism can cast out; and grievously tormented by Sheriff's officers, M. Chiniquy's sand is nearly out. In want of books, in want of cash, and above all utterly destitute of "the Grace of God," his campaign cannot last much longer; and the deluded followers of the wicked man's schism may yet, we hope, be reclaimed to that fond mother whom in an evil hour they deserted to follow the guidance of a charlatan, bankrupt in spirit as well as in purse.

Friday afternoon, 1st inst., the Bishop of Montreal laid, at Coteau Barron, the foundation stone of a Chapel intended for the use of the Nuns of L'Hotel-Dieu.

ST. PATRICK'S PIC-NIC.—The St. Patrick's Pic-nic yesterday in Guilbault's Gardens, we are happy to say, was a very successful affair. Between 3,000 and 4,000 persons were admitted at the gate, and we presume therefore that a handsome sum has been realized, to be appropriated to the fund for building a St. Patrick's Hall. The dancing and other amusements continued till about half-past seven, when the proceedings were wound up by speeches from Mr. Devlin and Mr. Doherty, President and ex-President of the St. Patrick's Society.

THREATENED OUTRAGES IN THE UPPER PROVINCE.

To the Editor of the True Witness.
Montreal, June 4th, 1859.

SIR—I have read with alarm and surprise your leading article in Friday's paper, with reference to Orangism, and threatened disturbances in Upper Canada. I hope the *Freeman*, from which you copy excerpts, as to this sad state of matters, is itself laboring under some mistake; and that really there need not, at present, be any apprehensions of injury to property or to persons from Orangemen, or Orange processions. I regret, however, that, in a Christian country, and among Christian people, there should be any occasion at all for even a surmise of disturbances, such as the *Freeman* decries. With regard to the Orange body in Upper Canada, I wish from the bottom of my heart it would be disbanded, and scattered to the four winds of heaven! It is of no support to the Protestant religion; and many of the Protestant clergy, and others, throughout the Upper Province, repudiate it, and wish it had its death-blow. Under these circumstances, you will do well, when writing of "Orangism," not to confound it with Protestantism throughout Upper Canada. The fact is, Orange Societies are secret-political associations. They are detrimental to the cause of religion and Christianity; and, as at present managed, are a curse to that order, harmony, and good feeling, which should exist between every denomination of professing Christians. Further, I know it as a fact, that, in Toronto, and in some other towns in the West, there are many Orangemen, who are the veriest scums of society—disreputable and ungodly; men who are illiterate as brutes, and who care no more about religion than they would about the barking of dogs. With regard to Orange Societies therefore, I say at once, break them up, and let not the Protestants be disgraced by such a foul stain. I wish, however, as before stated, that you should guard your readers against confounding Protestants with Orangemen. It is true they (Orangemen) have a few, what the world may call "respectable names" in connection with their Lodges; but they are few; and, I am grieved to admit, that their lists otherwise are of the most wretched character—such indeed as no man of sense would join. I have known myself men who were drummed out of the army, received into the Orange Society of Toronto.

The annual processions by Orangemen should be put down by the Executive. I know I write the feelings and sentiments of thousands of Protestants, when I say so; and I cordially concur with you in reprobating the conduct of Sir Edmund Head in countenancing Orangemen in the manner you alleged. I hoped better things of His Excellency; and should feel gratified if, after inquiry, you may find yourself misinformed on this point. I think those open processions, and party-colored dresses, and banners, ought to cease. They are no supports to religion; they are the reverse. With regard to the Roman Catholic community of Montreal, I feel called upon to pay them the tribute of gratefulness for their very exemplary conduct towards all their Christian neighbors. I have been often highly gratified because of their good works, good deeds, and excellent Christian conduct towards all their fellow-creatures, irrespective of nation or creed. That these generous actions should be met in another part of the Province by outrages and processions, and symbols, distasteful to the Roman Catholic body, and calculated to excite public feeling, is, on the part of Orangemen, paying generous actions by base rewards.

As a Protestant, willing to be tolerant, and having respect and veneration for the ancient Church, and its members, I repudiate Orangism in every shape and form.

While myself a Protestant, I wish to be kind, respectful, and tolerant, to my Catholic brethren and

neighbors. I may differ from them in my views and belief, with regard to certain matters; but I bear testimony to their zeal—their exemplary good conduct—their piety—their watchful care over the poor—the incessant and disinterested labors of their priests—and their watchfulness over their flocks in other matters;—and, I must say, these Christian qualities deserve my high approval, and I think I would be guilty of a sin before high Heaven, if, after knowing all this, I was found obstructing the course of these good and charitable men and women, or doing anything to annoy them in their persons or property. The fact is, I am in duty bound to protect them; hence I consider Orangism, in place of being an institution connected with any one branch of the Protestant, or Christian Church, is not connected with any church at all. Of it, and of its members, then it may well be said—"Ye are of your father the devil."—Yours truly,

A PROTESTANT.

We would beg the writer of the above to understand clearly and distinctly, that we do not confound Orangemen with Protestants; or hold the latter generally responsible for the acts of the former. Even amongst Orangemen too, we readily admit that there may be many amiable individuals; many who have joined the society in a moment of thoughtless conviviality, and without any deep-rooted hatred to Catholics; there are many too, no doubt, who have become Orangemen purely from political motives, and to obtain the support of a numerous and influential party in Upper Canada.

But it is true also, that as Orangism is essentially an Anti-Lapal organisation, numbers have enlisted beneath its banners from the worst of motives, and with the design of restoring in Canada the reign of "Protestant Ascendancy," now almost extinct in Great Britain and Ireland. These ruffians may call themselves Protestants; and in the sense that they Protest against Popery, they are right; but in very truth they are infidels, and a disgrace to any body of professing Christians to which they may ally themselves.

We oppose Orangism, however, chiefly because it is a politico-religious society, and, above all, a secret politico-religious society; whose members are bound by extra-judicial oaths, and who are therefore under the control of an irresponsible body unknown to the State. Against them we invoke no penal legislation; but we contend that all secret politico-religious societies should be discountenanced; and that their members are not proper persons to be entrusted with the administration of justice. We do not ask for their exclusion from all places of honor or emolument; but only from those offices connected with the Magistracy, or Courts of Judicature. An Orangeman might make a good Minister of finance; but we should regret to see him on the judicial Bench.

Heartily reciprocating "A Protestant's" kind wishes; and believing too that, in Lower Canada at all events, there are many who think as he thinks, let us express our hope that both Catholics and Protestants may cultivate friendly feelings, and live together in peace and harmony as members of one community, and the loyal subjects of one sovereign. Here in Lower Canada there is perfect legal, and we may say, social equality, as betwixt all religious denominations; and he who upon any pretence should seek to assert an "Ascendancy" for any one of them, should be treated as a common enemy.

The subjoined is from the *Free Press* one of the organs of the Upper Canadian Liberal party:—

"We have already shown on former occasions, that of the public expenditure prior to the formation of the Coalition Government in 1854, quite two-thirds, nearly three-fourths, were actually spent within Upper Canada. Of the expenditure since that time a large proportion, more than half, has been in this section of the Province. Of the Municipal Loan Fund, of which Upper Canada has spent a million and a half sterling, for which she has returned to the Government comparatively speaking no interest, Lower Canada has spent but half a million, about one-third. Of the Grand Trunk expenditure, by far the largest portion, not including the Victoria Bridge, which, although in Lower Canada, is in the strongest sense of the term an Upper Canadian work, has been spent west of the Ottawa. So that as far as the public debt in bulk is concerned, it has been incurred more in the interest of Upper than of Lower Canada, more particularly so if it be taken into the account that every sixpence spent on public works in the Lower Province has tended in the most direct manner, and has been in fact necessary, to the development of our trade in this section of the Province."

"So much for the general question: now for particulars. Up to 1857, but one Government carried on the affairs of the Province, without a double majority. That was the Draper administration, which took its majority from Upper Canada and had a large Lower Canada majority against it. It is worthy of remark that the increase in the public debt actually took place in three years, we mean prior to 1857. It is quite true that the legislation which created the debt had not all matured—if we must use the term; but it is the legislation that must be held responsible, and not the parties who by accident have to meet the consequences of it. Three items—that is of the debt of late years—go Principally to make up the increase:—The Grand Trunk, the Municipal Loan Fund, and the Seigneurial Tenure. How were these burdens, if burdens they be, imposed upon the Province. This is the question we have to discuss."

"The Grand Trunk passed its second reading without a division, and during the entire progress of the measure the largest Upper Canada vote against it was nine, the affirmative Upper Canada vote being twenty-two. But one direct addition to the grant has been made since, viz the £500,000 stock allotted to Canada but not taken up. The Upper Canada vote on that additional aid was thirty-three to eighteen. The terms of the aid have since been modified, and each time by Upper Canadian majorities, but the actual amount has not been increased."

"The Municipal Loan Fund, the second principal cause of the increase of the public debt, was established by an almost unanimous Upper Canada vote, but one Upper Canadian. Wm. Lyon McKenzie, voted against it—the number on the division were twenty-four to one! All parties admit that with proper restrictions the measure would have proved a most useful one, and would not have very seriously embarrassed the public finances. These restrictions were proposed as an amendment to the bill by Mr. Gamble, his motion being that no municipality should borrow more than a certain per centage upon the assessed value of their property. That amendment, a most proper one, and one that would have saved the recklessness that has characterized the distribution of the fund and the expenditure of the money, was rejected by an Upper Canada vote of seventeen to six, nearly three to one.—Mr. Brown being of the majority! And this measure, which was thus carried by such an immense majority from Upper Can-

ada, was actually unlimited as to the amount to be distributed. It was to the Coalition Government who have been so falsely and so virulently charged with recklessly increasing the public debt, we say it was reserved for them, and it was their first act, to place a limit to the amount to be loaned, and thus close down the gates."

"And now for the last item, the Seigneurial Tenure abolition bill. The measure declaring the expediency of abolishing the Tenure and pledging the Province to the redemption of the casual dues, *cens de rentes*, &c., passed in 1854-5 by an Upper Canadian majority of eight, the vote being 28 to 20! In that bill £500,000 was appropriated for the purpose of accomplishing the object of the measure. It is true that after the necessary 'cadastre,' as they are called, schedules of the value of the dues, were prepared, it was found that the amount was not sufficient, there remaining after the preliminary expenditure connected with the work of preparing these returns, £350,000. It became necessary therefore to add to the sum, and hence the legislation of the session just closed. It is true that the falsehood has been stated by Mr. Brown, and heralded by his friends to every corner of the Province, that in order to wipe out the Seigneurial Tenure, an actual increase to the public debt of three millions of dollars had been made. But what is the fact?—of this three millions of dollars, nearly a million and a-half had already been appropriated by a former act, and by a large Upper Canadian majority; and with regard to the balance, sixteen hundred thousand dollars, the Lower Canadians did not believe Upper Canadians under similar would have done—they consented, in order to obtain it, to forego the right to borrow four millions of dollars, a right pledged to them by an act of Parliament, and assented to by a majority of the representatives from Upper Canada; and they consented further to place to the credit of the Municipal Fund in Upper Canada an amount similar to it, thus materially relieving those municipalities that had borrowed, and greatly assisting those that had not. So that instead of an addition to the debt, the act of last session was simply exchanging an absolute gift of four hundred thousand pounds, for the right to borrow, and never pay back a million of pounds!"

"What, then, do our disunionists want? We have seen that this enormous increase in the public debt, this enormous expenditure, has actually been incurred by Upper Canada majorities, and in great part for Upper Canadian purposes. Shall we dissolve the Union because of this? Do we require to dissolve the Union in order to protect Upper Canada against herself? Is the object? If it be, let it be boldly avowed; but let us not falsely, and without the slightest warrant in fact charge upon Lower Canada sins which we have ourselves committed, extravagance for which we are ourselves at least equally responsible."

"What this country wants is not a dissolution of the Union, but a further expansion of it. What we want is not escape from Lower Canadian domination, but escape from a domination much more creditable, the domination of representatives from our own section of the Province without intelligence, without education, without patriotism, and without the ability to grasp a thought extending beyond the precincts of their own immediate locality. Lower Canada domination is mere child's play compared to the miserable, narrow and bigoted localism that curses our legislation and retards the progress of our country."

The Cobourg Star, an Upper Canada Protestant paper, thus discourses on State Schoolism:—

"Whatever the sceptic and latitudinarian may urge against the State giving support to any religious system is utterly beside the question. We have our own peculiar views upon the vexed question of religious endowments, and they differ, *to be sure*, from those put forth by the Toronto organs of voluntarism and latitudinarianism, but we do not desire to obtrude these unnecessarily upon our readers. We are now contending for a widely different thing.—We simply demand that justice be done to the various religious denominations of Canada in the matter of College Education. We insist that a religious man belonging to any section of the Christian Church is as much entitled to State assistance in giving his sons a collegiate education, as the man who is utterly indifferent whether his children believe anything or nothing. We take the same position which our adversaries in this matter profess to hold, and say that all honest citizens of a state ought to be placed on the same footing; and all have an equal right to the assistance of a state in the education of their children. And in maintaining this position we have a right to complain that the sceptic and the indifferent, a decided minority in the Province are now placed in a better position than the more earnest majority. The man who holds strong and decided views on the subject of his religion, and earnestly desires that his children shall abide in the church of his father—walking by the same rule and minding the same thing—is placed at a manifest disadvantage in regard to state assistance, and this certainly, in common justice, ought not to be. Yet the Resolutions which have passed the Wesleyan Methodist Conference, and which have excited the ire of the *Leader* and the *Globe* amount to nothing more than a strong protest against this injustice, and an equally strong assertion of the claim which Victoria College has for a largely increased endowment by the State—not as a Wesleyan Methodist institution, but as a College in which certain citizens, Wesleyan Methodists and others, choose to have their sons educated, because they believe their moral and religious training will better looked after than elsewhere."

The clap-trap cry of Representation based on Population is an impracticability of the most absurd description, as it was well known to the principal parties engaged in its production.

The intense sectional selfishness displayed and fostered by the Opposition would make the principle an impracticability, because the circumstances of both sections of the Province have been by no means equal, nor had the fostering care of the Government been directed to develop the resources of the Lower or Central sections of the Province, while its energies were lavishly taxed to afford facilities for the commerce and agriculture of the Western Peninsula.

A glance at the comparative amounts of Provincial money expended on Public Works since the Union, will amply prove this, and it would be ridiculous to give additional power into the hands of parties capable of making so injudicious a use of it. The fact is that all the Public Works in Western Canada seem to be constructed for the especial convenience of our neighbors of the United States, at least such is their present and prospective effect.

Independently of all this the position is a false one. In all constitutional Government, the people's safety consists in the checks introduced with the system; it will not work with the mere democratic element of numbers alone, of this the neighboring Republic furnishes an illustrious example. It will not work as a mere commercial body, the past history of commercial commonwealths, Holland for example proves this, nor will it work with a pure Territorial aristocracy.

Constitutional Government must be composed of all these elements, counterbalancing each other and retaining the control of the Public Purse.

In no case can it be shown that the preponderance of numbers in Western Canada is such as to warrant a revision of our present Representative system, and even were such the case, it is hard to realise how the addition of half a dozen new members could secure any of the benefits proposed by the advocates of the measure.

The great scheme of Federation has evenness to recommend it. The addition of irreconcilable interests to the public element, would not be productive

of much good, nor can this movement be for one moment entertained till the direction of the traffic of the Western States through the St. Lawrence opens a market for the natural productions of the sea-board Provinces.

It was at best the last pea under the thimble of detected marionettes.—*Ottawa Union*.

REMITTANCES RECEIVED.

Sandwich, C. Cole, 15s; Hastings, Rev. G. Brophy, £1; Perth, D. Harrington, 10s; N. Lancaster, A. McDonnell, 10s; St. Timothy, O. Lynch, £2 6s 10d; St. Anicet, T. Quinn, 10s; Coteau Landing, J. Birmingham, 17s 6d; St. Hyacinthe, P. Doherty, 5s; New Ireland, P. Murphy, 15s; Almira, P. Sinnott, 5s; St. Alphonse de Rodrique, 10s; Kingston, Very Rev. Mr. McDonald, £2 10s; Williamstown, A. McDonald, 10s; Kingston, Rt. Rev. Dr. Homan, £2 5s; Melbourne C.E., P. Lynch, 5s; Bath, Me., U. S., Rev. P. M. Laughlin, 15s; Hamilton, D. Murphy, 12s 6d; Dalhousie Mills, T. A. Karanagh, 5s; St. Monique, P. White, 17s 6d; Normandy, J. McDonald, 10s; Adair, T. Ryley, 5s; Roxton Falls, G. L. African, 5s; St. Johns, C. E., P. Marchand, £1 2s 6d; Penelungshene, W. M. Kelly, 10s; Ottawa City, L. Whelan, 12s 6d; Kingston, Rev. D. Matte, 15s; Summerstown, R. Grant, 10s; Gascoade, P. Kearns, 10s.

Per Rev. M. Lalor, Picton—Self, 5s; P. Farrell, 6s 3d; P. Mungam, 10s; P. Bond, 5s; W. H. Grey, 12s 6d; J. Power, 15s 3d.

Per M. McNamara, Kingston—Miss M. J. Granger, £1 5s; P. Curtis, 12s 6d; C. McNamara, 10s; P. Henry, 12s 6d; M. Coglin, 12s 6d; P. O'Reilly, 12s 6d; J. Nolan, 12s 6d; Anherst Island, H. McGarry, 10s. Per J. Rowland, Ottawa City—J. Cooney, £1; H. Craig, 12s 6d; T. F. O'Brien, 10s; T. Costello, 10s; D. O'Neill, £1 10s; L. O'Connor, 10s; T. Morrow, 12s 6d; H. F. Simms, 10s; P. Healy, 10s; C. Dolan, 10s; J. Devlin, 12s 6d; R. Landrigan, 10s; C. Spurr, 17s 6d.

Per M. O'Leary, Quebec—A. Haughey, 7s 6d; J. Nowlan, Inspector, £1; O. McDonald, 15s; D. Salmon, 15s; P. Grogan, £1 10s; M. Lynch, 15s; P. Redmond, £1 5s; St. Michel, P. Ryan, 12s 6d; St. Michael, J. Enright, £1 5s; St. Catharines, P. Maher, 12s 6d.

Per Rev. C. Warty, Newmarket—Self, 2s 6d; King, J. Rafferty, 2s 6d; Holland Landing, P. Graham, 5s. Per J. Heenan, Thorold—J. Misanac, 5s; Merrittville, P. Rourke, 5s.

Per J. Synnott, Orillia—P. Clark, £1 5s. Per M. O'Dempsey, Belleville—J. Ennis, 5s; A. Guillon, 5s.

Per J. Doran, Carletonplace—P. Galvin, 10s. Per W. Halley, Toronto—Self, 6s 3d; N. Rooney, 6s 3d.

Per J. Ford, Prescott—J. Mangan, 10s. Per J. Birmingham, Port Hope—Self, 10s; P. Lowry, 10s.

Per A. McNail, Wellington—P. Murphy, 10s; H. H. Her, J. Vincent, 10s.

Per A. Harris, Pakenham—Self, 15s; J. Gorman, 10s.

Per T. Dunn, St. Albans—W. McNulty, 12s 6d. Per Rev. Mr. O'Donnell, Barnston—R. Moore, 15s; Georgetown, J. Dunnigan, 10s.

Per J. Foley, Norwood—P. C. Foley, 10s. Per J. Doran, Lannark—J. Ryan, 10s.

Per D. Dunn, Tannery West—Self, 10s; J. Dunn, 10s; Illinois, U. S., H. Dunn, 10s.

The public examination of the pupils of the St. Lawrence Academy will take place on the 13th instant at eight o'clock A.M. The distribution of premiums, awarded to the pupils, will commence at two o'clock P.M. Parents and guardians are invited to assist.

CONVENT OF THE HOLY CROSS, ST. LAWRENCE.—The public examination will take place in this establishment on the 14th instant, at eight o'clock A.M. The distribution of premiums will commence at two o'clock P.M. Parents and guardians are invited to assist.

Perry Davis' Vegetable Pain Killer possesses a virtue which not only removes pain instantly, but regulates the stomach, gives strength, tone and vigor to the system. It is one of those medicines which is worth more than gold. Sold by druggists generally throughout the United States and Canada.

Births.

In this city, on the 4th instant, at 36 Perthshire street, Mrs. Wm. O'Brien, of a daughter.

In this city, on the 5th instant, the wife of Mr. Thomas McKenna, of a daughter.

Married.

In Montreal, on the 5th instant, at the Parish Church, by the Rev. Pere Havey, assisted by the Rev. Mr. Prevost, Louis Hugh Robertson Musson, Esq., son of the late Hon. Joseph Masson, Seigneur of Terrebonne, to Miss Annie Maria, youngest daughter of the late Joseph Wilson, Esq., and niece of the Hon. Commandeur Charles Wilson.

Died.

In this city, on the morning of the 2nd instant, Miss Margaret Toner, formerly of the city of Quebec, a native of the town of Onagh, County Tyrone, Ireland.

SITUATION WANTED.

A PRACTICAL FARMER, lately arrived from England who understands Agriculture in all its branches, and both able and willing to work himself, would be glad to undertake the Management of a Farm.

Apply to Mr. JOHN MCCARTNEY, 81 Commissioner Street, Montreal.
July 7, 1859.

MRS. H. E. CLARKE'S ACADEMY,
FOR YOUNG LADIES,
(No. 16, Craig Street, Montreal.)

WILL RE-COMMENCE, after the Vacation, on the FIRST of SEPTEMBER next. A complete Course of Education in the English and French languages will be given by Mr. and Miss Clarke from London, and Miss Lacombe from Paris; Music by Professor Jung; Drawing, Italian, and other accomplishments, also by the best Masters. A few pupils can be received as Boarders on reasonable terms.

Young Ladies, wishing to complete their studies with the view of becoming Teachers, would find unusual facilities for accomplishing their object in the Establishment of Mrs. H. E. C., where the French and English languages are spoken in their greatest purity.

References are permitted to the Rev. Canon N. Pilon, and the Rev. P. Leblanc, at the Bishop's Palace; to the Rev. J. J. Connolly, P. Dowd, and M. O'Brien, at the seminary; and to J. L. Brant, P. Moreau, T. Doucet, and L. Boyer, Esqrs., Montreal.
July 7, 1859.



ST. PATRICK'S LITERARY ASSOCIATION.

ST. PATRICK'S LITERARY ASSOCIATION will meet at their HALL, 87 M'GILL STREET, on the First THURSDAY of each Month, at EIGHT O'CLOCK, P.M., until further notice.

By Order,

T. J. WALSHE, Rec. Sec.