

Church of England, either by themselves, or by others; and in the second place it is not possible to believe that a layman of the Church of England, standing up in a Synod of the members, lay and clerical, of his own denomination, would be allowed, unrebuked, to censure a portion of the Clergy of that same denomination in terms so coarse as those which have provoked our censures. It is the boast of the Church of England that it has no "Sacifice," no "Altar," but only a Communion table; and therefore no "Priest," which is the correlative of "Altar," and "Sacifice." And consequently we find that as a general, indeed we may almost say, as an invariable rule, the appellation "Priest" is indignantly repudiated by members of the Church of England, and is applied by them exclusively to the Ministers of the Catholic Church. At the same time, whatever we may think of their dogmas, their Thirty-Nine Articles, or their claims to Apostolical Succession, we cannot deny to our separated brethren of the Church of England, possession of the feelings and manners of gentlemen; and we may therefore be sure that in an assembly of that body, no man would be allowed to speak of any portion of its Clergy as Mr. Sheriff Corbett spoke of "Irish Priests." For these reasons we frankly confess that we do not believe one word of Mr. Corbett's explanation, though, as we said before, we accept it as the fullest and most abject apology that the man could offer. With him we have done, leaving him to arrange matters with the Clergymen of his own denomination to whom he has transferred the insult which he intended for the Irish priests of the Catholic Church.

Perhaps too we should do well to pass over in silence the impertinence of the Toronto *Mirror*, and not waste powder and shot on such very small game. In justice however to ourselves, we will say that we have never laid ourselves open to the insinuation of being "the apologist of the fox-hunting parsons of Ireland;" though we again frankly confess that we look upon the said "fox-hunting parsons" as the least mischievous, and far the most respectable, portion of the body to which they belong; and that, as a Catholic, it is our firm opinion that it would be better for the faith, morals, and happiness of the people of Ireland, if the Protestant Clergy of that country, were to abandon the distribution of mutilated and corrupt versions of the Scripture, and blasphemous Tracts against Popery, amongst their neighbors, and to give themselves up wholly to field sports. Better is it to kill a fox than to pervert a Papist; and we see not why it should be urged as a reproach against a man, that he can ride well after hounds, bring down his birds cleverly at fifty yards, or kill his salmon on a single gut. We have known some of these same "fox-hunting parsons," as the *Mirror* calls them; and irrespective of their dogmas—a topic upon which men do not often converse when riding to cover—we have found them generally very pleasant gentlemen, and certainly not fit subjects for the coarse and insulting invectives of Mr. Sheriff Corbett. For heresy, false doctrines, and Protestantism generally, we hope that we entertain as lively a horror as does our cotemporary the *Mirror*; but we see not why that horror should blind us to the many excellent qualities in the natural order, to the scholarship, and good breeding, of our theological opponents; neither do we believe that our holy religion requires of us to hold in detestation the persons, as well as the heretical principles, of our Protestant fellow-citizens. For the latter we have no respect, no toleration; in the former we have often seen much to admire, much to love.

ORANGEISM.—We would call attention to some extracts on this subject on our third page, from the Protestant, but non-Orange press of the North of Ireland. It will be seen that the Society to which the Governor-General of Canada does homage, and which at present is rampant in the Cabinet, and in the Legislature, is there spoken of in terms more severe than any we have ventured to apply to it; and that too, by a most respectable and influential section of the Irish Protestant press.

We regret to add however that the *Minerve*, and the other French papers, carefully abstain from laying before their readers a translation of the Orange manifesto which we published in our last, and to which we then respectfully invited their attention. It is easy to appreciate the motives for this ominous silence with regard to Orangeism on the part of our Ministerial cotemporaries. Their masters are themselves the slaves and bondsmen of Orangeism; doing its bidding in Canada, and furthering its foul objects. It would not do therefore for those journals to show their readers that the Secret Society which is officially received at Government House—whose insolent addresses are servilely responded to by our Gracious Sovereign's unworthy Representative—whose members sit at the Council Board, and control our destinies—and for whose Incorporation no inconsiderable number of the French Canadian *Katholics* members—"les hommes à bons principes"—voted, by its own open avowal, essentially "An Anti-Papal Organization;" and therefore to be held in hatred by

every man worthy of the name of Catholic, or of a child of that Spiritual Mother who has placed her ban upon all "Secret Societies." To condemn, or say anything against Orangeism, is to condemn the political conduct of the Governor General, and to denounce his Ministerial advisers. Hence the not very honorable silence of a press professing Catholicity, and "good principles," towards a "Secret Society" daily increasing in this country, possessed of formidable political power, and which openly proclaims itself as an "Anti-Papal" Society; that is, a Secret Society essentially hostile to, and bent upon destroying the religion of the people of Lower Canada; and with their religion, their laws, their language, and all that entitles them to the name of people. And this Society issues its Anti-Papal manifesto! and the Canadian press holds its peace!

We would remind the Montreal *Witness*, that he has not deigned any reply to our queries respecting the effect of Infant Baptism, and the importance of administering it. To what are we to attribute this reticence? Is it to the fact that the champion of Orthodox Protestantism has no clear, or well defined opinions upon the infinitely important subject at issue? or is it that, having such opinions—and which, therefore, he must look upon as forming a part of God's revealed truth—he dare not publish them, for fear of provoking the animadversions of his brother secretaries?

Of two things one. Either the doctrine of Baptismal Regeneration, as held by the Catholic Church, is true, or it is not true. If true, then the act of the Catholic Missionaries—who risk their lives in China, in order to confer the inestimable blessing of Regeneration upon the unfortunate little ones cast out to perish by their unnatural parents—is an act of noblest, because of Christian heroism. Or else the said doctrine of Baptismal Regeneration is false, a mere Popish corruption; in which case the Baptism of Infants, as practised by the sect to which we believe our Orthodox cotemporary belongs, is a useless profanation of a Sacrament by Christ Himself appointed, and therefore a blasphemous mummery; for to administer a Sacrament to one who is not a fit subject for its reception, is to all intents and purposes, a sacrilege or profanation of God's holy things.

We, therefore, again call upon the *Witness* for a clear and sharp definition of the Sacrament of Baptism, and of its efficacy as administered to infants. This call we have the right to make, since he himself provoked the controversy by making the conduct of the Catholic Missionaries in China, the subject of his caustic remarks. At the same time we frankly admit that we do not expect a plain straight-forward answer; for in the first place, we never yet knew such an answer to proceed from the lips of a "saint" or evangelical person after the order of the conventicle; and in the second place, we never yet met with a Protestant, however well-informed upon all other topics, who held any precise or well-defined opinions upon the mysteries of Christianity. Piously disposed Protestants there are no doubt; but at best their religion consists in a dreamy mysticism.

We learn with pleasure that a new Association, to be called "The St. Patrick's Literary Association," has been established by the Very Rev. Superior of the Seminary, with the full approbation of His Lordship the Bishop of Montreal, and the Clergymen of St. Patrick's Church. An Irish Clergyman, who is to assist at its deliberations, debates, &c., is placed at the head of the Association. The first meeting was held in the St. Patrick's Hall on last Sunday evening. The meeting, which was very large and highly respectable, was addressed by the Superior in French; by the Rev. Mr. O'Farrell, who explained in English the substance of the Superior's address; by the Rev. Mr. O'Brien, (the Clergyman appointed by the Superior to preside over the Society); and by Mr. Thos. D'Arcy McGee, M.P.P., who was called upon to speak on the part of the laity. The speeches were remarkably good, and the spirit of the meeting admirable. Over seventy persons paid their admission fee—one dollar—and were enrolled members. The next meeting—the last before the election of the Officers—will be held in the St. Patrick's Hall, at half-past 7 o'clock, on next Sunday evening. We trust that the meeting, like that of Sunday last, will be a large and influential one.

On Wednesday evening Mr. G. Brown, and several of his colleagues arrived in town to attend the Banquet to be held on Thursday evening.

The towers of the Catholic Cathedral in Ottawa just completed, are very beautiful. They were designed by the Rev. Mr. Dandurand, and constructed under his immediate direction. We understand it is designed to place a clock and a chime of bells in the steeples. The clock is in course of construction, and the bells have already arrived.

His Excellency of the Windward Islands—Governor Hinds of Barbados, says the Toronto *Globe*, on Monday, seems to have got into hot water with some of his subjects. A correspondent, writing on the 10th October, says:—"The House of Assembly is to meet on the 18th, and a stormy session is to be looked for, as the Governor and the planters are utterly at variance with each other."

To the Editor of the True Witness.

Alexandria, 1st Nov., 1858.

"Firmness in the hour of trial,
Help to innocence and woe;
To a promise no denial—
Truth to friend, and truth to foe."

Ever to kings a front unwavering—
Manly, dauntless, unsubdued,
Honor's crown to the deserving—
Death, to falsehood's traitor brood."

—Schiller.

Things have come to such a crisis in political affairs in this Province, that it is necessary for every man interested in the welfare of his country and his religion to speak out; and to speak out distinctly. For it is not becoming the true manliness of Catholics to shut their mouths, or to speak in bondsman's keys, when the ex-archbishop of Upper Canada pretends to the direction of the destinies of this country. All that the Catholics of Canada ever received from George Brown, were insult, and falsehood, and wrong, both in and out of Parliament; they are therefore under no obligation to him for the past; and they should know clearly upon what grounds they are expected to coalesce with him for the purpose of united political action for the future. Since the fall of his administration, he has publicly declared that he did not yield any thing in principle to the Lower Canada section of his administration; and he pronounced himself still in favor of a National System of Education. The Catholic members of the Brown-Dorion administration had no right to sacrifice our rights to George Brown, on their part; and if they did not do so, was it arranged between them to give the School Question the "go by," and so slip into office without explanation, promises, or pledges? holding the Catholics under the delusion, that the matter would be dealt with justly; and then, being once in power, to neglect our interests, because they had not explicitly bound themselves to pay them any attention. Let not George Brown think that he will be permitted to play such a game as this before our faces, with our eyes open, in the fulness of day; for we will allow no man so to act in our regard. The Catholics of this country are no fools; they intend therefore to come boldly up to any aspirant after their support, and ask him what he means to do? What we do ask of George Brown is this: "Do you know what the Catholics of Upper Canada require of you? Are you willing and able to legislate for them according to their just demands? If you are not, say so, that we may understand you; but if you are willing and able, tell us the manner in which that legislation is to be effected." If, however, George Brown be now so enfeebled, through his former political misconduct, as to be unwilling or unable to act efficiently in the matter of Free Education, let him withdraw; for he is not one with whom an alliance can be formed, whilst he is in such a state. The Catholics of Canada can afford to be honest; they are willing to prolong the contest, rather than make the slightest compromise; and they have too high a sense of their own dignity to submit to the degradation of becoming the tools of any political adventurer, or office-seeker. They do not believe that the surest way of obtaining justice, is to resign their freedom of speech, by seeming to be afraid to say openly what they think. They mean to assert the principle of "Freedom of Education" boldly, and to stand by it; and as they recognise the amplest right to freedom in the Protestant people of this land, so they will maintain that freedom for themselves, and impose that duty upon all their representatives.

Hence it appears to me that George Brown is a source of weakness, and not a source of strength to the Catholic body of Upper Canada, and consequently to Mr. McGee. The only manner in which Mr. McGee can make use of George Brown, is merely as an instrument, or a battering ram, to break down the present detestable Orange Government, which is almost falling to pieces at the present moment. It is unquestionable that the Orange Government of the day ought to be demolished; but it is very questionable if George Brown be the man fit to take the place of leader in any future administration. We want, neither an Orangeman nor a Calvinistic fanatic to wield the destinies of Canada. We want a man in whose mind there is not a tincture of that persecuting bigotry from which our forefathers suffered in other lands. We want not to see fostered that Satanic society which produced the hell-begotten progeny that vexed unhappy Ireland. But we who have been born in this country, free and untrammelled, will not suffer our freedom to be abridged, and we will make the man who may attempt to enslave us, stake his life on the issue. Those who have lost their freedom may be patient in seeking to regain it, but those who possess it should die rather than lose it. In fighting against Orangeism no quarter should be given, for in that battle no quarter is to be expected. This is not a question of political party, for Orangeism is unworthy of the name of party. It is an abomination that ought to be vomited out of the land.

Mr. McGee, who has suffered before now from Orangemen, and the friends of Orangemen, has ably contended against them. He has known them in his own country, whilst he associated with the ablest and most brilliant men that Ireland ever produced. Even now his mind must necessarily be filled with memories that should raise him in his internal feeling, as he becomes cognisant of his superiority over the common men that surround him. He is by far the foremost Irishman in this country; the only one amongst them who can be looked upon as the representative of his race. It is, therefore, his duty to stand by his countrymen, as it is his countrymen's to stand by him. It must, unfortunately, be admitted, that he did not receive that general support from his countrymen in Canada, which he might fairly have expected. It is then hard to think that a man must serve a people who will not serve him; for he who is weak and unsupported, is exposed to danger and temptation; he is a rotten reed, that will break and pierce his hand. Mr. McGee may find a difficulty in working out his cause; but he must place confidence in the principles of his religion. The advocacy of those principles will sustain him; and even if it should be the will of Heaven that he should fall, it is always better, to succumb with glory, than to retreat with shame. If he failed in Ireland in 1848, under circumstances which no human being could control, that was no dishonor. If he found that he could not live happy in the United States, it was because of an accidental consequence of his first failure; but there is nothing in this country to prevent him from succeeding, if he but keeps our enemies at a safe distance. We will never trust Orange bigots, or mercenary Catholics. We know too well the insincerity of some false friends, to be willing to see Mr. McGee deceived, or to allow him to deceive himself; and if we have written sharply concerning his late speeches, we certainly meant not to injure the man. It is useless to speak to one of his powers faintly. He may think that an explanation would defeat his policy; we think that an above-board policy is the safest and the best of all—and that it is in vain to expect anything from George Brown.

YOUR ALEXANDRIA CORRESPONDENT.

To the Editor of the True Witness.

MR. EDITOR.—Permit me to beg the favor of insertion in your interesting journal, so well known for its devotedness to the cause of religion and education, for the observations which follow, on the state in which stands this part of the Diocese of Montreal. The places referred to are the Township of Elgin, parts of the Township of Hinchinbrook, and of Dundee, the largest part of the Township of Godmanchester, comprising the Mission of Trout River, and that of St. Joseph of Huntingdon, as also the parish of St. Malachy in the Seigneurie of Beauharnois. These places, known to us Catholics under the title of Missions of Huntingdon, Trout-River, Dundee, and St. Malachy of Armstrong, are about 192 miles in extent. They are peopled by an immense majority of

Protestants; the number of Catholics being only 428 families, scattered here and there over that vast territory. Of that number, about the one-half are in very poor farms. The first settlers came here upwards of thirty years ago, and till of late, that is about five or six years ago, they were visited once in two years, sometimes oftener, sometimes not so often, by Missionaries, who administered to them the benefits of Religion. They had no Church, no Chapel, where to meet to offer to their God the homage of their hearts; no priest to take care of them, no schools where their children might get a good education. We now have two Churches, one of which is hardly fit for divine service, and one little Chapel not yet finished. We understand the necessity of building a new Church and another Chapel; but as to the means necessary to build them, they are yet to be found. We can hardly support our Priest with his Curate, and still there is no place in this country where the presence of a Priest is so much needed and its necessity so much felt. We know from certain sources that within the last two years, not less than one hundred persons from the age of sixteen to that of thirty-four have made their first communion; and that there still remain seventy-nine from the age of sixteen to that of sixty-five who have not yet approached the Blessed Sacrament. This instance alone suffices to prove the great want of religious attendance on the part of a Priest, who offers to us every opportunity of learning our duties and of practising them. Besides, living as we do, only a few Catholic families, like cases in a desert, surrounded by a large majority of Protestants who possess the best properties, and rule all the civil affairs—though unmolested by them, still we can but breathe the atmosphere of Protestantism. With God's grace, the gift of faith transmitted to us by our forefathers at the price of so much suffering and so heartfelt persecutions, is still unshaken. But our dear children who never knew what persecution was, who never understood what it was to suffer for the cause of religion, are exposed to the danger, I won't say of losing their faith, but of seeing it in a dormant state. Receiving their education in Protestant schools, they have no one to rely upon for religious education but their parents, who unfortunately are but too often negligent in their discharge of that important duty. We suffer, and no one but those who live in the same circumstances can understand to what extent, for want of Churches, of Priests and of Schools. We were so long without being able to attend Mass more than four or five Sundays in a year, and our children so long in the impossibility of attending catechism, that we see many of them grown up in years, almost indifferent as to their religious duties. Their faith is not dead; it lives strong within their breasts, but it wants to be enlightened and quickened by religious instruction and religious ceremonies such as are performed in our holy Church. The proof of this is the difference which exists between what they were two years ago, and what they are now that they have more chance to hear the former and to witness the latter. We no sooner assist at one ceremony than we long after another. If the Priest makes his appearance amongst us to administer the Sacrament to the one, and teach catechism to the other, we see crowds gathering around him. Every one is eager to practise what he knows, and he loves what he practises. If he does not know, he wishes to learn, attracted as he is by the force and amiability found in the truths of holy religion. Could we but see him often amongst us, could we but see our children learning from him what they should know and practise, we should not grieve so often over the indifference of so many of them. Could we but have small Chapels where to meet and be present at the adorable sacrifice of the Mass once or twice in the month, what a change should we not soon perceive in the liveliness of our faith and the purity of our conduct. Could we but provide the Churches and Chapels we have with vestments and the other things necessary for Divine Service, we should feel indeed happy. Such is our condition with regard to religion; as to education I will make it the subject of another letter.—I remain, Mr. Editor, yours respectfully,

A TRUE CATHOLIC.

Apologies of Sheriff Corbett we find the following communicated to the *Belleville Independent*:

"IMPERTINENCE AND SHERIFF CORBETT.—When the Court of Queen's Bench opened here on Wednesday morning, who do our readers suppose helped himself to a seat on the Bench next to Judge McLean, but Mr. Thomas Corbett of Kingston. The impertinence and snobishness of this individual exceed all bounds; and in this instance evidently caused much annoyance to the gentlemanlike, accomplished and honest man, near whom he sat. Judge McLean is well-bred and was too kind hearted to order the man down; but he must have felt that people who know Mr. Thomas Corbett, both at Trenton and at Belleville, would place small confidence in the administration of Justice when the Judge sat near him. Whether this man Corbett is intoxicated or not, on all such occasions, is not generally known; but no man of his standing would dare to assume what he does, unless he is 'high' in the upper story. 'Honest Tom' is not appreciated in these quarters.—Communicated to *Belleville Independent*.

GOLD!—Several gangs of men have within the last two weeks started for the presumed gold diggings on Eagle River, a tributary of the Gatineau. We have not up to this time heard any accurate accounts of the result of the expeditions of the adventurous pioneers.—*Ottawa Tribune*.

RESURRECTIONISTS AT WORK.—Yesterday, the captain of the steamer "Richelieu" intimated to proper authorities in this city, that there was on board his vessel a barrel, of the contents of which he had formed suspicions. Investigation was made, and it was discovered that the barrel contained the dead body of an adult male. It was subsequently ascertained that the body had been abstracted from St. Antoine, to which place a telegraphic message was sent, and arrangements effected for sending the body back.—*Herald*, 3rd inst.

DECIDUALLY "SINGULAR IF TRUE."—The St. John's (N. B.) *British Constitution* contains a paragraph to the effect that His Excellency Sir E. W. Head is about to retire from, or be superseded in, his office, and that the Hon. Joseph Howe, of Nova Scotia, will succeed him as Governor-General of British North America!—*Herald*.

TORONTO ASSIZES.—On Thursday, John O'Leary was indicted, at these assizes, for the murder of Hugh Kelly, in the township of Georgina, on the 20th of July last. It will be remembered that O'Leary is the prisoner whose desperate attempt to escape from Toronto jail we noticed a few days ago. From the evidence adduced on the part of the prosecution it appeared, that on the day on which the murder was committed, the deceased had given evidence against the prisoner, in a case in which the latter had sued another for wages, and the consequence was that the suit was postponed till the next term of the Court, at which it was tried. It also appeared, from the evidence, that the prisoner and deceased, on the same evening, were walking together to a tavern kept in Georgina, when the prisoner suddenly turned upon the deceased and stabbed him, and pushed him into a ditch. About ten feet from the place where the deceased lay was a piece of a vest corresponding with that worn by the prisoner. The road on which the murder was committed ran through a swamp about half a mile long. The prisoner was seen struggling with the deceased. When arrested, his trousers and shirt were bloody, and blood was also observed on his face. On the body of the deceased there were discovered, by the medical men, no fewer than six desperate wounds, three of them sufficient to produce death. The jury could not agree upon their verdict when the Court rose, and consequently were locked up for the night.—*Herald*.

ROSBERT.—The collection taken up on Sunday last in the Cathedral, amounting to \$400, was stolen from the Bishop's Palace on Monday night. This is a sad loss, as the money was intended for the payment of the beautiful new set of bells purchased for, and just placed in the towers of the Cathedral. Suspicion rests upon a young man who occasionally worked about the palace, and who disappeared on Tuesday morning. Steps were immediately taken for his apprehension, but as yet they have not proved successful.—*Ottawa Tribune*.

The Kingston *Whig* has been shown a specimen of Canadian cotton, gathered by Mr. Neulle, which in texture equals silk, and can be procured in the greatest abundance. It trusts that the Press will direct public attention to this matter, which it considers promises to Canada an important staple product.—*Montreal Herald*.

It is not a humbug—but, use it as you will, Blodgett's "Persian Balm" proves itself the greatest luxury of life.

A Planter in South Carolina writes:—"Since I have made free use of the Vegetable Pain Killer on my plantation, my medicine and physician bills have been less than one third of what they were in previous years."

Died.

In this city, on Friday morning, 29th inst., Mr. Edward Mansfield, aged 38 years.

MONTREAL MARKET PRICES.

November 2, 1858.

Flour, per quintal.....	\$2.60 to \$2.65
Oatmeal, per do.....	2.60 .. 2.65
Wheat, per minot.....	85 .. 90
Oats, do.....	43 .. 45
Barley, do.....	85 .. 95
Peas, do.....	90 .. 96
Beans, do.....	1.00 .. 1.70
Buckwheat, do.....	50 .. 60
Onions, per minot.....	70 .. 80
Potatoes, per bag.....	70 .. 80
Beef, per lb.....	7 .. 15
Mutton, per quarter.....	1.00 .. 1.15
Pork per 100 lbs., (in the carcass).....	6.00 .. 6.12
Butter, Fresh, per lb.....	20 .. 25
" Salt, per lb.....	13 .. 15
Eggs, per doz.....	15 .. 16
Cheese, per lb.....	15 .. 16
Turkeys, per couple.....	1.40 .. 1.50
Geese, do.....	75 .. 80
Fowls, do.....	50 .. 55
Hay, per 100 bds.....	6.50 .. 9.50
Straw, do.....	5.00 .. 6.00
Ashes—Pots, per cwt.....	6.20 .. 6.30
" Pearls, per do.....	6.00 .. 6.75

TESTIMONIALS FROM FOREIGN COUNTRIES.

A pleasing travelling companion, and one that no person should be without is Perry Davis' Pain Killer. A sudden attack of diarrhoea, dysentery, or cholera morbus can be effectually and instantaneously relieved by it, it is equally effectual in curing scalds, burns, &c.

Thomas S. Ranney, writing from Bangalore, Burmah December 19, 1856, says:—"It is becoming more popular, and in several instances I am assured that the cholera has been arrested and life preserved by its use. The late prevalence of cholera here has swept off about all the Pain Killer I had, and purchasers looking to me for a supply will be disappointed in my ability to supply them. Please send me an invoice of \$150 worth by the first opportunity."

CAIRO, Egypt, Jan. 28, 1856.

Messrs. P. Davis & Son—Dear Sirs:—The Pain Killer, we are happy to say, is getting in good repute here, and its good qualities are being appreciated. Later, we have a great demand for the article, and confidently anticipate a large trade in the Pain Killer.

BORRODAILE, THOMPSON, HALL & CO.
Sold by druggists everywhere.
Lymans, Savage, & Co., Carter, Kerry, & Co., Montreal, Wholesale Agents.

BURNETT'S COCOAINE.

A compound of Cocoa-nut Oil, &c., for dressing the Hair. For efficacy and agreeableness, it is without a rival.

It prevents the hair from falling off.
It promotes its healthy and vigorous growth.
It is not greasy or sticky.
It leaves no disagreeable odor.
It softens the hair when hard and dry.
It soothes the irritated scalp skin.
It affords the richest luster.
It remains longest in effect.
It costs fifty cents for a half-pint bottle.

BURNETT'S COCOAINE.

TESTIMONIAL.

Boston, July 19, 1857.
Messrs. J. BURNETT & Co.—I cannot refuse to state the salutary effect in my own aggravated case, of your excellent Hair Oil—(Cocaine.)

For many months my hair had been falling off, until I was fearful of losing it entirely. The skin upon my head became gradually more and more inflamed, so that I could not touch it without pain. This irritated condition I attributed to the use of various advertised hair washes, which I have since been told contained camphene spirit.

By the advice of my physician, to whom you had shown your process of purifying the Oil, I commenced its use last week in June. The first application allayed the itching and irritation; in three or four days the redness and tenderness disappeared—the hair ceased to fall, and I have now a thick growth of new hair. I trust that others similarly afflicted will be induced to try the same remedy.

Yours very truly,
SUSAN R. POPE.
A single application renders the hair (no matter how stiff and dry) soft and glossy for several days. It is cherished by all who have used it to be the best and cheapest Hair Dressing in the World. Prepared by JOSEPH BURNETT & CO., Boston. For sale by all druggists.

For sale, at wholesale, in Montreal, by Carter, Kerry & Co., 184 St. Paul Street; also, at retail, by Johnston, Beers & Co., Medical Hall, St. James Street.

MR. VALLIERES DE ST. REAL,

ADVOCATE.

No. 59 Little St. James Street.

A LUXURY FOR HOME.

IF our readers would have a positive Luxury for the Toilet, purchase a Bottle of the "Persian Balm" for Cleansing the Teeth, Shaving, Champaning, Bathing; Removing Tan, Pimples, Freckles, Sun-marks, and all disagreeable appearances of the skin. It is unequalled.

No Traveller should be without this beautiful preparation; as it soothes the Burning sensation of the Skin while Travelling, and renders it soft. No person can have Sore or Chapped Hands, or Face, and use the "Persian Balm" at their Toilet.

Try this great "Home Luxury."
B.S. BLODGETT & Co., Proprietors,
Ogdensburg, N. Y.
LANPLAGE & CAMPBELL
(Wholesale Agents),
Montreal.