

some extracts.

Having alluded to the tyranny of "public opinion" in democratically organized communities, the *Reviewer* continues:—

The Journal that undertakes to enlighten and correct the opinion of its own public has no lease of life, and it will be as speedily and as effectually suppressed with us, as by the police in France would be a journal that should dare question the wisdom or justice of the Imperial regime, or the Imperial policy. No periodical with us can live except on condition of pleasing the special public it addresses, and that public, be it what it will, is impatient of contradiction, and requires the journal it supports not simply to tell it what is true, right, and just, but to defend its opinions, prejudices, sympathies, and antipathies. It supports a journal only on condition that it is devoted to its cause, or its convictions and sentiments. A slight exception, no doubt, must be made in the case of the Catholic public, which has some conscience, but even the Catholic public would soon drop a journal that constantly contradicted its political convictions and sentiments, however conclusive the reasons it might give, or however unexceptionable in a religious point of view it might be, while its devotion to the Catholic cause would effectually prevent its circulation among non-Catholics, however acceptable it might be under the point of view of politics.

Moreover, we are opposed to the alliance of the Catholic cause with political parties. The Church is self-sufficing, and we wish her cause to be compromised by no real or apparent league with monarchies or republics, aristocracies or democracies, the Republicans or the Democrats, the Americans or the Nationals. No one of these parties are Catholic, and no good can come to religion by making the prosperity of the Catholic cause dependent on the success or defeat of any one of them. Catholics have the same political rights and duties with other citizens, but the interests of their Church do not require them to throw all their influence on the side of any one of these parties, not even in case it promises to elect now and then a nominal Catholic member of Congress or of a State Legislature, or give to a few brawling politicians, whose fathers were Catholics, a place in the Customs, or a clerkship in the public offices. With the strong anti-Catholic sentiment of the country, no Catholic known to be firmly devoted to his religion, and publicly associated with the defence of Catholic interests can be elected or appointed to any office of importance. To succeed politically, except in one or two localities, one must be an indifferent Catholic, and an indifferent Catholic in office is of less service to Catholic interests than the most bigoted non-Catholic. Nor is it a sufficient reason for opposing a party that it refuses to elect or appoint Catholics to office. To be elected or appointed to office is no man's natural right, and should never be regarded as the chief end of politics. No man has the right, prior to his election or appointment, to depend on office for a livelihood. Offices are created, are supposed to be created for the public good, not for the private benefit of individuals, and the man who cannot get his living without an office, has rarely the right to get it at all.

We have always considered it, under a Catholic point of view, a gross blunder on the part of those twenty-one Catholic members of the British parliament, who by their votes threw out the Derby ministry, and put in the Palmerston-Russell ministry. The Derby ministry did not appoint Catholics to office, but they conceded more to Catholic interests than has ever been conceded by all the Whig ministries that have ever governed the United Kingdom. What they lost by displacing Lord Derby and installing Lord Palmerston and Lord John Russell, —two of the worst enemies Catholicity has in Great Britain, and the very worst men for Catholic interests to be had at the head of the government in the present state of affairs on the Continent, —was poorly compensated by having four or five Catholics appointed to subordinate places in the ministry. If the Derby ministry had remained in power we should not have seen Central Italy annexed to Sardinia, or the *Amilia* wrested by an unprincipled revolution from the Holy Father. So far as Catholic interests are concerned we should have little to regret in our country were the so-called American party to rise to place and power. Its open and avowed hostility is less to be deprecated than the coquetry of the Democratic party, every whit as hostile, and coquets with us, not indeed because we are Catholics, but because the great body of us are naturalized citizens, and cast what is insultingly called "the foreign vote." They appeal to us as foreign voters, as Irishmen or as Germans, not as Catholics.

There should be no distinction made between naturalized and natural-born citizens. Their rights are equal, and there should be no more objection to the elevation of the one than the other to any office to which either is constitutionally eligible. The objection is not that a citizen of Irish or German birth or descent votes or is voted for, but that he votes or is voted for as an Irishman or as a German, that the appeal is made to him on the ground of his former, not of his present nationality. The evil is in the naturalized citizens being unduly treated as a class by themselves—in their acting or being induced or forced to act as a distinct class of citizens. No American can object to the election of a citizen of Irish or German birth; but every American ought to feel indignant at being called upon to select or to vote for a candidate because he is a German or an Irishman.

What the *Reviewer* asserts of United States politics, we have always asserted of politics in Canada. There is, there can be, in Canada, no Irish, no German, interest, no interest of any peculiar nationality, distinguishable from a general Canadian interest. In Canada, neither Irishmen nor Germans have any political duties, any political rights, or any political interests distinct, or distinguishable from the political duties, rights and interests of men of other national origins; and it is only the unprincipled demagogue, and place-hunter, who would ever seek to persuade any of them to the contrary. As Catholics, a peculiar course of policy on certain social questions is no doubt often incumbent upon the majority of our Irish population; but this duty devolves upon them in their capacity as Catholics, not as Irishmen; it is a requirement of their faith, not a necessity of their national origin.—The Irishman or German—if a Catholic—who is faithful to the spirit of the teachings of his holy mother, and who conforms both his private and public life to her precepts—who is sober, honest, and truth-loving—and he alone, is the "good Irishman," or the "good German;" he who neglects or violates these precepts, is, no matter what parade he may make of his nationality, or what amount of patriotic bunkum he may periodically expectorate—at best, but a disgrace to the land of his birth, as well as a cause of grief to the Church, and a scandal to the Catholic community. These are the truths brought out by the *Reviewer*, or deducible from his admirable article—an article which tells too many truths, and tells them too strongly to be a general favorite either in the United States or in Canada. With the usual *Literary Notices* and *Criticisms* is concluded one of the best numbers of *Brownson's Review* that has ever made its appearance, and which we strongly recommend to the careful study of a Catholic public.

**THE GOWAN CASE.**—We alluded in our last to the startling charges adduced against this notorious Orange leader, without, however, expressing any opinion as to his guilt or innocence. Since we last wrote, the case has again been discussed in the Police Office, when, strange to say, it was found that the principal witness—one of the girls—together with her father had been mysteriously spirited away—nobody can say whether, or by whom. It was proved that persons had waited upon the girls, offering them money to keep out of the way, or to withdraw the complaint, and unfortunately for the ends of justice the manoeuvre has proved only too successful.—In consequence, the case has been dismissed, and Mr. Gowan returns to his Lodge a free man. We offer no comments of our own upon this most strange and disreputable piece of business, contenting ourselves with laying before our readers the remarks of the *Toronto Globe* and *Montreal Herald*:—

"Mr. Gowan's Case.—We regret to be compelled to say that this case has not terminated in a satisfactory manner. The disappearance of one of the girls with her father, and the offer of money to the mother of the other girl to induce her to withdraw the complaint, are circumstances of too extraordinary a character to be passed over without further inquiry. Without going deeply into the case, we must say that either the girl Stocks and her mother have been guilty of perjury, or else they have not received justice at the hands of the Police Magistrate. It is not sufficient for him to say that the testimony is not adequate to convict, and to dismiss the case. It is for a jury to judge of the completeness of the evidence; if there is no case, but, on the contrary, proof of a conspiracy, he should commit the girl Stocks and her mother for trial. He has left the case in the worst position for all parties;—he has neither secured the acquittal of Mr. Gowan, nor cleared the complainants from the imputation of bringing a foul charge against an innocent man.—*Toronto Globe*.

The recent prosecution against Mr. Gowan appears to have ended very much as prosecutions which are directed against wealthy or powerful persons in the United States, are said almost always to end, that is to say in the accused party escaping from any inconvenience. The whole affair has too much of the appearance of a crime, hushed up among the persons implicated, the accusers and the public officers. We do not say which crime appears to have been thus disposed of; but there has evidently been one of a very grave nature, which will pass unexpunged by any punishment. Either Mr. Gowan did commit the scandalous offence with which he was charged by the two girls; or the girls have committed what if possible is a graver, and certainly as regards society, a more alarming offence against him. It is certain that one of the chief witnesses has been spirited away from the City, or at least has not appeared, and it seems also that the mother of one of them was tampered with by pecuniary offers, the primary source of which does not very plainly come out in the Police reports of the Toronto papers.

The effect of such an impotent conclusion of so serious a business is such as might be expected. An Upper Canadian contemporary, which is managed with a singular amount of judgment, has not hesitated to publish the statement of a correspondent, who having read the deposition of the girl Stocks, does not fear to say that the depositions which Mr. Garnett thought so contradictory, as to make it unsafe even to hold the accused to bail, are contradictory only on wholly immaterial points. The editor of the journal to which we refer—the *Ottawa Citizen*—remarks that it would be hardly matter of surprise if a girl ten years old, displayed confusion of manner or testimony under the badgering of a Police Court; but he adds that his informant "volunteers a copy of the entire testimony in proof of the fact that the little girl's testimony, on the material point, was straightforward and unvarying, whilst at least, one circumstance, elicited on cross-examination, rendered the appearance of the case worse for Mr. Gowan."—*Montreal Herald*.

Strikingly illustrative of the truth of what we advanced in our last, respecting the "two measures" of Protestantism,—its "two standards of right and wrong"—is an anecdote related by a correspondent of the *Montreal Witness*, together with the comments thereupon of the Upper Canadian Protestant press. Here is the anecdote as given by our Montreal cotemporary, for whose accuracy of course we do not pretend to vouch:—

**STRANGE SCENE IN A QUEBEC COURT.**—A scene of an unusual description occurred in the Court of Queen's Bench this morning in Quebec. Upon the Court meeting, an oil painting of Pius IX., in a large gold frame, was observed in the most conspicuous place in the Court Hall, and within a few feet of the judges. While one of the members of the Bar was addressing the Court—then composed of Messrs. Lafontaine, Duval, and Mondelet, three French and Roman Catholic Judges, and but one Judge of our old country extraction and a Protestant, Mr. Justice Aylwin,—the whole of the proceedings of the Court were abruptly terminated by Mr. Justice Aylwin, who said: "By what authority has that picture been placed there?" Receiving no answer, he repeated the interrogatory in energetic language, and, receiving no answer again, he said that he would not sit there so long as the picture remained in that place. He accordingly left the bench, and there being no quorum the whole business of the Court was stopped for that day. It appears that the picture was introduced into the Court House with the permission of the three French Judges. So much for the exclusion of old country people from the Bench.—*Correspondence of the Montreal Witness*.

Hereupon we find the following comments in one of our Upper Canadian Protestant exchanges:—

We cannot record the above without at the same time expressing our hearty and unqualified approbation of the public spirit of Judge Aylwin. The Hall of Justice is no place for the portrait of the Pope, and the Judge was perfectly right in maintaining his Protestant principles in the energetic and uncompromising manner which he appears to have displayed on the occasion referred to. We wish we had a few more of such earnest and consistent Protestants holding public offices in this country.—*Ed. Star*.

Now without attempting to defend the propriety of placing in a public building of Canada the portrait of a European Sovereign with whom the British Government is, or professes to be, on terms of peace; admitting also for the sake of argument, that a Court House is not the place in which the portrait of the temporal head of the Catholic Church should be displayed—seeing that thereby offence may be given to our non-Catholic fellow citizens, and that all party, all political, all denominational insignia should be excluded from the temple of justice—admitting all this, we say, we would still ask how it happens that Protestants, who are so acutely sensitive upon all matters that concern themselves, are so obtuse as not to perceive the offence against justice and decency of which the Protestant au-

thorities were guilty who placed the County Court House at the disposal of the Grand Lodge of Orangemen—adjoining their own deliberations for that purpose in order to make room for the assembled Orange delegates? If—as our Upper Canadian cotemporary contends—"the Hall of Justice is no place for the portrait of the Pope"—assuredly it is as little fitted for the place of meeting for a secret politico-religious society; and was there alive in the bosoms of our cotemporaries a single spark of the sacred fire of justice; were they, however feebly, animated by the principles of "fair play," they would not applaud the earnest and consistent Protestantism of Judge Aylwin, and leave the conduct of the County of Carlton officials uncensured, uncondemned.

Heartily do we endorse the principle that, from the Public Buildings, to which men of all origins, of all creeds, are compelled by law to contribute, all party, all denominational emblems should be banished; and that above all, our Courts of Justice should be kept free from all such offensive displays. But—and here is the essential difference between us and our Protestant cotemporaries, a difference again illustrative of the essential difference between Catholicity and Protestantism—whilst we would apply that principle to all parts of the Province, and to Catholics and to Protestants alike—the latter, or our Protestant fellow-citizens, would limit its application to themselves, and in their own behalf; and whilst insisting to the uttermost farthing upon what is due to themselves, they claim for themselves also the right to despise, to set at naught, and to trample under foot, the feelings and the most cherished rights of their Catholic fellow-citizens. In a word, whilst the portrait of a Pope in a Lower Canadian Court House drives them into a state little short of frenzy, they insist, almost as upon a right, that the Court Houses of the Upper Section of the Province shall be placed, when needed, at the exclusive disposal of the Orange Societies!

**MESSRS. GRAHAM AND MUIR**—No. 19, GREAT ST. JAMES' STREET, MONTREAL.—We have received from the above, the first number of Dunigan & Brother's splendid edition of Haydock's Family Bible, and of their Life of the Blessed Virgin, translated from the Italian of Monsignore Romualdo Gentilucci. Both these works are recommended to the public by the highest ecclesiastical authorities on this Continent, and are published in the Messrs Dunigan's best style, illustrated with several handsome engravings.

We have also to acknowledge the receipt from Messrs. Graham & Muir of the "Aspirations of Nature," by J. T. Hecker, author of "Questions of the Soul." We should add that Messrs. Graham & Muir are agents in Canada for the well known Catholic publishing house of Dunigan & Brothers of New York; and that the Catholic visitor to Montreal, and the venerable members of our Canadian Clergy, would do well to give their handsome and extensive establishment in Great St. James' Street, a call—as therein they will find all the best and latest productions of the Catholic press, brought out in the highest style of art, and on most reasonable terms. In short we look upon the Book Establishment of Messrs. Graham & Muir, as a most valuable acquisition to the Catholics of Canada in general, and of Montreal in particular.

**ANNUAL PIC-NIC OF THE ST. PATRICK'S SOCIETY.**—This event will, we perceive, take place on the 18th instant, at Vaudreuil. In the meantime, the Committee of Management (whose qualifications for catering cannot be excelled) are indefatigable in their exertions to make it the principal fête of the season. Amongst the many games to be introduced will be one of Lacrosse, the members of the *Erins* Club having undertaken to encounter a number of Indians from the Lake of the Two Mountains; and as a purse, containing a sum of money, will be awarded to the victors, we think this set-to will prove an interesting part of the proceedings. The splendid Band of the St. Patrick's Society, Prescott, will be in attendance; and as the Grand Trunk Railway Company have signified their willingness to carry passengers from that locality at a moderate charge, it is probable the members of the National Society from Prescott and Ogdensburg will take part in the hilarities of the day. We believe our Irish Catholic citizens were the pioneers of Annual Pic-Nics on a monster scale; and in originating such we are well aware that they were solely actuated by a desire to procure funds to assist the good Pastor of the St. Patrick's Orphan House in supplying the many necessities requisite for the inmates of that praiseworthy asylum; as also to enable them to minister to the wants of many of their distressed countrymen. We need not observe how well they have succeeded in their good intentions. The members of the Society are now anxious to have a St. Patrick's Home, to enable them the more fully to carry out their charitable designs; and as the necessity of such a benevolent institution is universally felt, we consider this a most favorable opportunity for every true-hearted Irishman to help to carry out such an exemplary project.

A Texas journal, speaking of one of the Protestant clergymen of that part of the country—a Rev. Mr. R. P. Thompson—gives the following description of the progress he is making in general piety:—

"He is"—says the Texas writer—"breaking himself of the habit of swearing, and reads the Scriptures quite fluently."

Here is an example, an excellent example for our French Canadian Missionary Society to follow. Why should not its members begin to reform their own conduct? Why should they not disgorge some of their ill-gotten wealth, make atonement for some of their fraudulent bankruptcies, their innumerable swindlings, and robberies committed on the poor? That would be indeed a Reformation.

**CITY COUNCIL.**—At the Meeting held last night, the Rev. Mr. Prevost, and J. U. Beaudry and Henry Kavanagh, Esquires, were appointed Catholic School Commissioners; and the Rev. Messrs. Snodgrass and Kemp, and W. Lunn, Esquire, Protestant School Commissioners for the ensuing two years.

A cannon burst on Monday evening at Boucherville, grievously wounding five persons in its vicinity. One of the wounded a young man named Latour, one of whose legs the doctors have amputated, has declared that not knowing the consequences, he had placed an enormous quantity of powder and earth in the cannon.—*Gazette*.

**MINING FEVER.**—In many parts of the townships the mining fever rages, and has done for some time. The *Waterloo Advertiser* says:—"In Roxton the excitement is intense, various mines of great reputed richness having been just discovered there. Milton has been the scene of operations more or less extensive for some weeks, and more lately still, the Township of Granby, near the Eastern Terminus of the Sheffield Railway, has exhibited numerous traces of what the miners call 'favourable indications.' About four or five miles from the line of road, the Messrs. Hungerford have opened a pit, which is said to be yielding rich returns, and on the 'old Mark Hall place,' which the railway crosses, similar operations have been commenced. Indications of copper have also been found in Ely and Stukely, and, though the fever has not become epidemic here, yet it would, we dare say, be hard to find a man without 'his pockets full of rocks.' We have been shown a specimen of black lead found in Sheffield, so fine and soft that it may be cut with a knife like cheese, and which, should it be found in abundance, will prove of great value. Specimens of gold and silver have also been discovered, as well as coal of an excellent quality, and it has been no secret for years, that iron ore, more or less abundant, could be traced in various Townships. We have been careful, heretofore, not to contribute towards exciting the public mind in relation to the copper fever, and, as it is, we vouch for none of the fabulous tales which are told here. But the matter has gone so far that it may as well be investigated, and we are not sorry to learn that a number of public spirited gentlemen have provided the means of a thorough exploration of the country by practical geologists and miners, the result of whose investigations we may shortly be able to lay before the public. In the meantime we should advise people to keep cool. Copper or no copper, this excitement won't pay. There may be a few prizes; but there must be a great many blanks; and we believe, in most cases, that where three or four times the intrinsic value of a property is offered and refused, it may be regarded as a symptom of the fever, and at the same time, as a sign that two fools met. We notice that the Grand Trunk Railroad Company advertised a cheap trip from Montreal to the mines. The Sheffield road would furnish a far more direct route for explorers who desire to visit other Townships besides Acton.

The *Granby Gazette* speaks in the same sense; and our own information for some time back has been to the same purport, with the addition that a gold fever may be expected to break out. That there is gold on the Caudiere and in other parts of the Townships there is not a doubt. Pains were necessary to keep down the fever years ago, when we commenced to make our railways.—*Montreal Gazette*.

To us Canadians the condition of the Catholics in the United States is a prolific matter for reflection. We can tender them our sympathy—the more so as there is a class of men in our midst busily engaged in attempts to reduce the Catholics of these Provinces to the same degraded situation. When our Legislature meets every year annual and Liberal grants are made to our Catholic charitable institutions. In sums of from eight hundred to a thousand dollars our hospitals and orphan asylums are recipients of the bounty of the State. And though the abolition of sectarian grants is a prominent plank in the platform of a political party, nevertheless we have been thus far saved from being deprived of the bounty. What would the Catholics of Canada say if, while thousands of dollars were being voted every year to the Protestant Orphans' Home, we could not obtain a dollar for our Catholic institutions? Yet this is about the condition of the Catholics of New York and Massachusetts; and it ought to make us rejoice more than ever that we do not live in a land where the liberty enjoyed is after such a fashion as that mentioned above. Look at the difference, also; between our Catholic members in Parliament and those of Massachusetts and New York. The *Pilot* says that not one Catholic member protests against the way things go in Boston. But what injury, owing to the vigilance of the Catholic members from Lower Canada, has George Brown been able to do to Catholics in the matter of grants to their religious institutions? None at all! Yet we can scarcely get some stiff-necked and stubborn persons to thank them for their services. Truly, we have reason to be proud of our country and its Parliament; and to point with pride to the difference between the manner in which charitable institutions are treated here and in New York and Massachusetts. We truly pity our co-religionists across the lines for the unfair mode in which they are treated by their State Legislatures; but we cannot, at the same time, help feeling proud at our own superior condition in Canada.—*Toronto Mirror*.

Sunday rioting seems to be as much the order of the day in Toronto, as it long has been in London, at St. George's-in-the-East. The following is from the *Toronto Colonist*:—

On Sunday afternoon a most disgraceful scene took place in the College Avenue just after the Williams had been endeavoring to twist the Scriptures to suit their own peculiar views. Two rather rustic looking individuals, had been listening to the arguments advanced by the disciples of W. Williams, when suddenly some six or seven rowdies came up, and one of them, without hesitation struck one of the aforesaid rustics a violent blow in the mouth, for some alleged offence he had committed towards a female acquaintance of one of the former some short time previously. The attacked parties endeavored to place themselves on the defensive, but they were soon overpowered by the others, who, in the most cowardly and ruffianly manner possible, fell upon one of the men in question, striking him several successive blows in the face, and when they had as they thought, sufficiently pommelled their victims, one of the party named Rooney, with the greatest coolness imaginable, gave the man a violent kick in the face as he was falling to the ground. If such scenes as this is to be tolerated in the College Avenue upon the Sabbath day, and if the Word of God is to be turned into ridicule and contempt, as has been the case for some Sundays past, then those beautiful pleasure grounds will become nothing but an arena for wickedness, and a terror to the peaceable citizen.

**THE CATTLE DISEASE.**—We again hear rumors of the ravages of the pleuro-pneumonia, but it is quite possible they were no more authentic than those previously published. It is confidently asserted that it has made its appearance in the State of New York. If so, it is travelling hitherward. We understand that the Board of Agriculture are taking some steps, at the instance of the Government to decide upon the best course to be pursued under the circumstances.—*Montreal Gazette*.

The following Commercial Review has been taken from the *Montreal Witness* of Wednesday last.

The weather has been cool at nights, with bright sunshine through the day, but still there has been no rain in this vicinity worth speaking of. The pastures are so burned up that feed of all kind is wanted for cattle, and thrifty farmers are sowing such green crops as may yet prove valuable for fall and winter. In Toronto markets Wheat experienced a rise at the close of last week of from 5 to 10 cents, partly on account of diminished supplies, and partly on account of news from Europe. Fall Wheat was \$1.35 to \$1.41, and Spring \$1.10 to \$1.12. Wheat.—There are no transactions that we hear of. The quantity arriving is considerable, but it is all for shipment. Indeed it could not be sold in this

market except at a sacrifice. The deliveries in the interior are falling off.

**Coarse Grain.**—We hear of no transactions in Barley, Oats or Corn. The quantity of the latter in Chicago waiting shipment is still very large, and it must be moved shortly or spoil. It is difficult to say where it is all to find a market. Feas sell by the car-load at 70 to 71 cents for good per 60 lbs. Flour is quite dull. Sales of Superfine have been made at \$5.50 and a shade under. No. 2 participates in the decline, and could not be sold wholesale at over \$5.30. The lower grades are not much in demand this year, the supply of Coarse Grain being abundant throughout the country. The higher grades are in moderate demand for consumption. A few parcels of Sour Flour have been offered, but we hear of no transactions. Bag Flour remains at \$3 to \$3.15 per 112 lbs.

Pork remains without alteration. Butter.—A sale of ordinary to fair Store-packed has been made at 12 1/2 c.

Potatoes have been sold at auction as low as 8d per minot, which does not nearly pay charges. Ashes are rather dull. Pots 28s 9d and Pearls 30s 6d.

**PERRY DAVIS' VERMONTABLE PAIN KILLER.**—Voluntarily, conscientiously, and with much pleasure, we recommend to our readers the above named medicine. We speak from our own observation and experience when we say that it removes pain as if by magic from all parts of the body, and is one of the best medicines in use for checking diarrhoea, and removing the premonitory symptoms of cholera.—*Cin Nonpareil*.

**Caution!**—In our changeable climate, coughs, colds, and lung diseases, will always prevail. Consumption will claim its victims. These diseases, if taken in time, can be arrested and cured. The remedy is Dr. Wistar's Balsam of Wild Cherry.

There's a vile counterfeit of this Balsam, therefore be sure and buy only that prepared by S. W. Fowler & Co., Boston, which has the written signature of I. BUTTS on the outside wrapper.

The Supreme Court of the State of New York have issued a perpetual injunction against Eaton and Jenkins for counterfeiting Ayer's Cathartic Pills, holding them responsible for the cruel imposition in what they have done and restraining them from further injury to the public. If any class of our people more than another needs the interposition of law to shield them from imposture, it is the sick and suffering who are unable to protect themselves. A remedy so universally employed as Ayer's Pills by all classes, both to cure and to prevent disease, should as it does have every security the law can afford it, from counterfeit and imitation.—*Cabinet Schematically*.

#### Died.

In Montreal, suddenly, on the 28th ult., Mr. John Fraser, Printer, aged 43 years and 3 months, a native of Edinburgh, Scotland.

At his father's residence, on the 29th ult. Ferdinand Martin Guilbault, aged 21 years and 10 months. In this city, on the 4th July, Patrick McGeary, aged 21 years.

At Quebec, on the 2nd instant, Hamilton Robert Rickaby, aged 33 years.

At Panama, on 31st May last, James S. McDonald, son of the late Dr. McDonald, of the *Dieu du Peuple*. Mr. McDonald had been employed by the Panama Railroad Company for several years, and is much regretted by his numerous friends, especially by the chief officers of the Railroad, who, in him lose a servant whom they will find it difficult to replace. The flags of the different Consulates and vessels at Panama and Aspinwall were hoisted half-mast the day after his death, as a mark of respect to his memory. He was buried in the Catholic cemetery, and service was sung in the Church of San Felipe.—*Communicated from Panama*.

In the City of San Francisco, California, on the 27th May last, John B. Glackmeyer, aged 18 years and 6 months, eldest son of Mr. Edward Glackmeyer of London, C. W.

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FOR THE Parish of St. CANUT, C.E., a FRENCH and an ENGLISH TEACHER, qualified to Teach the usual Branches taught in a Country School.

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Catalogues can be had on application. GRAHAM & MUIR.



#### ST. PATRICK'S SOCIETY. ANNUAL GRAND PIC-NIC.

THE Officers of the Society have much pleasure in announcing that their ANNUAL PIC-NIC will take place at

VAUDREUIL.

On WEDNESDAY, the 18th of July; And in order to afford an opportunity to the Working Classes to participate in the festivities of the day, arrangements have been entered into with the Grand Trunk Rail Road Company, for the conveyance of visitors, at an extremely moderate charge.

It is in contemplation to introduce a variety of Games of a novel and pleasing description, a synopsis of which will be advertised upon the completion of arrangements.

The strictest care will be exercised by the Employees of the Company; and it is almost superfluous to observe, that every attention will be directed by the Committee of Management to the entertainment of those who countenance the proceedings.

The Cars will START from the Depot at POINT ST. CHARLES, at HALF-PAST SEVEN A.M., arriving at Vaudreuil about Nine; leaving there in the Evening at half-past Six o'clock.

There will also be a TRAIN at THREE o'clock P.M., for the accommodation of parties unable to leave in the morning.

TICKETS, 2s 6d each; Children under 12 years half-price.

WM. BOOTH, Rec. Sec.