

them solely as it was written at the particular time it was written, and with the ideas only of the age in which it was written. How destructive this view is to the inspiration of the Sacred Scriptures, which we have always been taught to consider as written for all men and for all ages, is easily seen. It reduces them, in fact, from an inspired volume of moral and theological truth for all time, to a mere history of events, or a philosophical treatise from which can be learnt only the particular views of a particular age, or of a particular author. They become of no more value than a book of Livy, or a treatise of Aristotle; and in very truth of very much less, since without their inspiration, the Apostles were less educated men than either the Roman historian or the Greek philosopher.

But however slight may be the degree of inspiration which Mr. Jowett, as a Church of England clergyman may wish to establish for the Scriptures is altogether too great, if it be to be proved from the Scriptures themselves. This is a species of judicature, which may be all very well for those absolutist courts, where an accused may be made to criminate himself, or where the rack is the chief witness for the prosecution; but to our British notions, as it is unlawful to extort a man's evidence against himself, so it would be deemed ridiculous to accept his own testimony for himself.

Nor is there any reason why the sacred Scriptures should have accorded them what was refused to our Divine Saviour. He testifies his divinity not by his own affirmation—but by his miracles—an extrinsic testimony, and the Sacred Scriptures likewise, if the world must receive them, must in like manner have some extrinsic testimony of their authenticity and inspiration. That outside the pale of Catholicity this extrinsic testimony cannot be had is true, but the want and utter necessity of it ought to have taught Mr. Jowett more respect for what he calls the "imaginary doctrine of the infallibility of the Catholic Church." In order to prove the inspiration of the Scriptures the Catholic points to the testimony of an infallible Church. Mr. Jowett in order to maintain this same inspiration is obliged to have recourse to an (exceedingly) vicious circle. "I am inspired because I say so." Which of the two is the more consistent, it must be left to common sense to determine.

But to take Mr. Jowett's own estimate of inspiration—it is "that idea of Scripture which we gather from the knowledge of it." We will suppose the case of the country bumpkin reading over the abstruse laws of English jurisprudence and acting upon such a knowledge as he may gather therefrom; and we would ask, should his imperfect appreciation of the law lead him to a transgression thereof would his plea of misinterpretation stand him in good stead? or would his misinterpretation be held to be law. Practice and common sense alike answer no. Neither will his notions of inspiration be the true measure of inspiration, for it is as absurd to make inspiration dependent upon the degree of individual appreciation, as it would be to render the meaning of a law dependent upon individual interpretation. And in point of fact, this idea of inspiration is altogether destructive of it, for if inspiration depends upon each one's conception of it, then it is no definite reality, but only a relative term without fixity, or individual existence—it is in fact a nonentity—a nothing, an adjective, and no substantive—a "nomen sine re." There is such a thing as arguing backwards. Roland Williams tells us that the Bible is "the written voice of the congregation." Jowett tells us that inspiration is the idea we form of the Scriptures from the knowledge of it; both somewhat metaphysical modes of "putting the cart before the horse." But then how little this matters with such men as the reverend authors of the Essays and Reviews, may be understood, when we remember, that Roland Williams highest idea of Scriptural inspiration, is that it is the same, as the inspiration of Luther, Milton and the divine Shakespeare, certainly a bold method of adding to the sacred college of Evangelists. How far the Christian world will accept this definition, and consent to admit the Allegro, Penseroso, the Merry Wives of Windsor and Othello amongst the canonical books of Scripture, remains to be seen. This however is certain, that however difficult the Protestant world may find it to exclude them from its bible—the Catholic Church relying upon her doctrine of Infallibility, will never lend herself to such a blasphemy.

And if we are to read the Sacred Scriptures in the ideas only of the age in which they were written, we must at once give up not only the doctrine of inspiration, but all the fundamental doctrines of Christianity—the Incarnation, Death, Resurrection and Ascension of a divine Lord—since the carnal Jews of the Saviour's time acknowledged none of these things. That it is daily coming to this in the Protestant world is evident even to the most cursory observer; and should be to the Catholic a motive for increased confidence in what Jowett ignorantly calls "the imaginary doctrine of Infallibility." SACERDOS.

"There is therefore no reason why we should wince at the figures of the two last Irish census returns—no reason why we should avoid the subject as an unpleasant one for philanthropists to contemplate."—*Illustrated London News*.

The appalling disclosures of the Irish Census continue to be discussed in the English papers. At first the disgrace arising therefrom was candidly admitted, until sophistry, coming to the aid of wounded national pride, endeavored to gloss over the evil and to invent reasons for congratulation in the event, rather than regret. The efforts of the *Illustrated London News* may be taken as a fair sample of the straining in that direction; and remind us forcibly of the man, who when his neighbor's leg had been broken by an assault, endeavored to comfort him with the consideration that his assailant had left him his head. Speaking of the decrease of population in Ireland, the editor finds reason for congratulation in the fact of the amelioration of the condition of those who have emigrated to distant lands. This certainly is a dexterous mode of drawing conso-

lation from a very ugly fact. Ireland, by centuries of the cruellest oppression and misrule, has been rendered utterly unable to support her population, a great part of which has been driven by famine to seek a home in the American and Australian wildernesses. That with the elasticity of their Celtic temperament, her sons have expanded into great nations on both Continents, may be a source of congratulation to Irishmen themselves, but can never be taught else but a standing memorial of England's disgrace, who by her abominable oppression has driven from her confines a people so capable of forming a mighty nation. Disguise it as she may, tyranny and oppression are at the bottom; and if the results have been contrary to her expectations, and instead of misery and degradation (the ordinary fruits of oppression) Ireland has reaped honor and affluence, and a high standing among the nations, England has no more cause to be proud of her share in the transaction, than has the Slaveholder, whose cruel and oppressive conduct has driven his slaves to the dangerous alternative of flight, to congratulate himself on their attainment of liberty on a foreign soil. The history of all emigration has ever been the same. 'Tis a severe remedy, entailing as it does the severing of all home ties, and everything one holds dear; and in proportion as it is severe, it presupposes a severer necessity driving to the remedy. Emigration must always be a stigma upon the nation whence it takes its rise, implying as it does either political oppression, religious persecution, or a poverty of resources in the country which renders it unable to support its children. In the case of Ireland, all three causes have been at work. The country has been impoverished to such a degree by both political and religious persecution, as to reduce its peasant population to a degree of misery not inferior to that of the Russian serf, or American slave. No wonder then that English national pride, like the drowning man catching at straws, should be glad to discover even the most remote cause of congratulation in the event.

We are told that the failure of the potato is the cause of the decrease of the population of Ireland. This is true, but it is superficial. The potato rot may be the immediate cause, but beyond that there is a remote cause. The cause of Irish emigration has ever been English oppression at home. So long as the English peasantry depended upon oatmeal as their staff of life, famines were frequent, as every failure of the oat crop left them without an inferior crop to fall back upon. But when wheat bread became the staple of consumption, famine was removed a step further. In Ireland that staple is the potato—the lowest in the scale of edibles;—hence a failure in that esculent necessarily implies a famine. Now here the question arises, and for English pride it is an humiliating one—How does it happen that whilst in England the staple consumption is at the top of the scale of edibles, in Ireland, on the contrary, it is at the very bottom? Have those centuries of misgovernment and religious persecution to which she has been most cruelly subjected, nothing to do with the answer? It may be all very convenient for English egotism to assume the inferiority of the Celtic race, as affording an easy method of accounting for this ugly fact; but Europe will always justly look with suspicion upon those political institutions, which cannot raise the nations under their charge out of the grasp of an almost triennial decimation. She will logically deduce the alternative, either that those political institutions possess not all that their advocates would claim for them, or that they are not extended in their fulness to the case in question.

SACERDOS.

The Montreal Gazette has a very excellent article upon the Acadians whom the British Government of last century treated so cruelly, and indeed, unjustly. Of the descendants of these persecuted Acadians, many are now manifesting a desire to settle in Lower Canada, and it is to be hoped that the Government will give every assistance in its power to further the good work. Immigration from France, however desirable, we look upon as impossible, seeing that France has no surplus population, and that the military conscription, by preventing early marriages, acts as a preventive check upon increase. To keep constantly on foot an army of 600,000 men, France requires all her male adults, and has not, therefore, the stuff to spare of which we in Canada are most in need. It should, therefore, be our object to attract to our shores, the hardy, moral, and religious descendants of the Acadians, akin as they are in blood, language, and religion, to the Lower Canadians.

We subjoin the notice of the Montreal Gazette upon this interesting and highly important subject:—

"There is one page in the history of British conquest of her present American Colonies which most Britons have at one time or another blushed to read—which they have desired to see blotted out. We allude to the deportation of the poor Acadians. It was a very harsh act in its design—most cruel in the manner of its execution. Some of the remnants of those poor scattered families have still lingered on the shores of the Gulf of St. Lawrence. Some are resident now in Prince Edward's Island. These have desired to remove to the shores of the *Baie de Chaleur* and the new settlements along the colonization roads on the South side of the Gulf of St. Lawrence, in order to rejoin again people of their own race and language. The Government has not been indisposed to sanction and encourage this movement, though they have not thought it right to devote any considerable sum to the purpose.

Private subscriptions are being taken up in Quebec to aid this immigration, and we believe a similar subscription will be started here. And thus the wrong done to their forefathers by the harshness of British rulers or generals, and the neglect of the French Government of that day, will be in some measure repaired by the Canadians of the present day. It is of very great moment that the strip of Canadian land lying between the lower St. Lawrence and the New-Brunswick border, should be settled by a hardy and industrious people. And any movement to that end deserves encouragement, apart from any quasi-sentimental feelings about offering reparation to the Acadians."

ST. PATRICK'S HOSPITAL.—Our readers will be gratified to learn that Dr. Hingston has been placed in permanent charge of St. Patrick's Hospital—or rather of St. Patrick's Ward in the new hospital, recently erected at the head of St. Urbain Street.

Hitherto, while the building was in course of erection, Dr. Hingston took his turn with the Physicians of the other ward; but now the sole charge of the St. Patrick's Department has been placed in his hands.

This opens to Dr. H. a large field of Medical and Surgical observation which, we are sure, will not be left unexplored.

FIREWOOD.—The Montreal Pilot calls attention to the exorbitant price of firewood in this city, where it is to be feared, that in a few years a fire will be a luxury within the reach only of the very rich. The navigation will, however, remain open for some weeks to come, and persons holding wood will do well to avail themselves of the opportunity for sending their wares to a good market. The Pilot says:—

"Firewood has reached the enormous price of \$7 a cord for maple. Quite a number of our citizens are disposing of their wood stores, replacing them by coal-burners. A ton of best anthracite coal will provide fire for a month; a cord of best maple will barely supply a stove for a fortnight, when the cold weather has fairly set in. The receipts of firewood up to 1st Oct., 1860, via the Lachine Canal, were..... 48,660 cords. To the same period, 1861..... 46,048 "

Showing a decrease for 1861..... 2,612 cords.

We have been requested to publish the following notice of the condition, prospects and objects of the "Work of the Holy Childhood":—

GENERAL STATE OF THE HOLY CHILDHOOD.—1861.

I. Establishment and progress of the Holy Childhood.
The Holy Childhood, since its establishment in 1843 by His Lordship De Forbin Janson, Bishop of Nancy, has spread with the rapidity of lightning over all the dioceses of France. From France, it has passed into other countries where it has met with equal success. It is at this moment established in Europe, America, Africa, Asia and even in Oceania. It reckons its members in these various countries, by thousands and hundreds of thousands.

II. Encouragement given to the work.
Deeply interested in the good which Catholic and heathen children derive from the Holy Childhood, the Holy Pontiffs Gregory the XVI and Pius the IX have blessed and endorsed it by numerous indulgences. Pius the IX has also ranked it among the canonical works, and given it a patron, the most illustrious Cardinal Reisch. More than one hundred and twenty Bishops have published pastoral letters in its favour, and there is not a single letter of the apostolical vicars, nor of the French, Spanish, Italian, English and German missionaries, that does not earnestly recommend it.

III. Its organization.

To give stability to so good a work and to help it to bring forth the fruit that might be expected from it, a Central Council has been established at Paris. This Council holds correspondence with other Particular Councils, established in the different countries of the world, at Rome for the States of the Church, at Aix-la-Chapelle for Austria, at Munich for Bavaria, at Toledo for Spain and Portugal, at Naples for Southern Italy, at Palermo for Sicily, at Brussels for Belgium, and at Montreal for America.

IV. Its publications.

The same as the work of the Propagation of the Faith, of which it is the auxiliary and most substantial hope, the Holy Childhood publishes six times a year Annals or Bulletins which show what the Catholic children do and what is done for the heathen children. These Annals are published in almost all the modern languages, in French, English, German, Italian, Spanish and Flemish. The number of copies published in French, amounts at present at more than 100,000. Nearly 800,000 medals and pictures are distributed besides, for the members of the Association. These distributions are in proportion to the receipts. The receipts at present are not less than \$240,000.

V. Its Results.

The end of the Holy Childhood is, as every one knows, to succour infidel children by means of Catholic children.

These are the results obtained till this day by this admirable work.

We will find them deposited in the Manual of the Holy Childhood.

I. CHILDREN SAVED;

Died after Baptism:—Nearly 3,000,000!

The number of baptisms in later years are as follows:—

1852.....	193,000
1853.....	216,414
1854.....	277,950
1855.....	329,388
1856.....	324,826
1857.....	400,000
1858.....	313,576

II. CHILDREN EDUCATED.

Nearly Ten Thousand every year!

III. ASSISTED MISSIONS.

49 in Asia, 5 in Africa, 4 in Oceania, 2 in America.

Without doubt we will be asked how we obtained such grand results.

It is by means of the collections offered by Catholic children of all parts of the world.

Here is the amount of the collections:

1843.....	22,900 francs.
1844.....	95,834 "
1845.....	248,262 "
1846.....	389,740 "
1847.....	1,031,691 "
1848.....	1,264,267 "

ANSWER TO SOME DIFFICULTIES.

We are asked perhaps how, in the midst of this general enthusiasm and eagerness to receive and propagate the Holy Childhood, there are still some generous hearts who have not adopted this liberal work. It is because they are hindered by pretended difficulties which are in reality but phantoms. We are not rich they say; we have other works we are afraid to do harm to the Propagation of the Faith; we have no time; we find difficulties; we receive no encouragement; we do not like to assist strange missionaries we do not find constancy enough. A word in answer to those objections, and we will see them disappear of themselves.

WE ARE NOT RICH!

But is it necessary to be rich to belong to the Holy Childhood? What do we ask? A COPPER each month, with a HAIR MANY every day. What child so poor but is able to fulfil these conditions? We see orphans every day who not miss them, and if the poor child can, why cannot the rich?

WE HAVE OTHER WORKS!

Very well, but is the Holy Childhood an obstacle? On the contrary have we not seen, and do we not see daily that in place of charity abating, it only increases. You are afraid it will take a few farthings from you; but have you forgotten that it is written: *Give and it will be given to you.* Was it not following this counsel that the widow of *Sarepta* saw her house filled with abundance.

WE FEAR TO HARM THE PROPAGATION OF THE FAITH.

But is it not a fact that is proved, that where the Holy Childhood is most honored, the Propagation of the Faith obtains also the greatest success. Let us compare their figures. And how could it be otherwise. The Holy Childhood is addressed to a different class of persons; it addresses children, while the Propagation of the Faith addresses itself to adults. Again are these two works distinct? Have they not the same end? You cannot then like the Propagation of the Faith without liking the Holy Childhood.

WE HAVE NO TIME!

And what time does the Holy Childhood require? Is it not the collectors placed at the head of sections that do all? A few words from time to time to encourage them and no more. Can we ask less? But if more were required who dare exclaim against it? We are yet to find a person who regrets the time given to the Holy Childhood.

WE FIND DIFFICULTIES!

So much the better; it is the character of the works of God. What work has not got them? If the Holy Childhood never found any, we would fear for it. And since there are difficulties must we despond? Is it not a reason why we should have more courage? What would become of the infidels, if the missionaries would allow themselves to be overcome by obstacles?

WE RECEIVE NO ENCOURAGEMENT.

Is it on the part of children that this encouragement is wanting? It is your place to stimulate them. Is it on the part of parents? Can you not gain them? Of all works it has the greatest empire over the hearts of parents. Is it on the part of pastors? Overcharged as they are with occupations, can they always give to the Holy Childhood the time that is necessary? For the rest, is not the approbation of the Pope and Bishops sufficient?

WE DO NOT LIKE TO ASSIST FOREIGN MISSIONARIES!

Are there any such for the children of God? And who deserves more compassion than those unfortunate children exposed to perish for time and eternity. We do not like to assist strange missionaries. What would have become of ourselves if we had not been assisted? What would become of the missionaries if we thought of keeping the money of the Propagation of the Faith for ourselves instead of sending it to its destination? We do not like to assist strange missionaries. He who could speak thus is only a nominal catholic.

WE DO NOT FIND CONSTANCY ENOUGH!

But what work can sustain itself equally throughout and not need being reanimated. In the accomplishment of our own duties, do we not feel that we require to be animated, zeal is cooling? Let us revive it, and indeed means are not wanting. One time it is a lottery, at another it is a feast, while at another it is a daring for baptismal names. Let us own that when there is a question of a work that saves each year more than three hundred thousand children, there is no plausible motive, in these pretended difficulties, capable of stopping us. Thanks then to the Bishops and houses of education who have so well understood and encouraged a work that does so much good!

COMPLIMENTARY DINNER TO L. DEVANY, Esq.

(From the Canadian Freeman.)

A public dinner was given to L. Devany, Esq., on the occasion of his departure from Hamilton, to take up his residence in Montreal, at the City Hotel, Hamilton, on Monday evening, the 7th inst. The Chair was occupied by H. McKinstry, Esq., Mayor of the City, the first Vice-Chair by Alderman Grey, and the second by W. Farmer, Esq. On the right and left of the Chairman we noticed, the guest of the evening, L. Devany, Esq.; Hon. Sir Allan MacNab, Bart., M.L.C.; A.D.O.; Isaac Buchanan, Esq., M.P.P.; Very Rev. E. Gordon, V.G.; Rev. Father Sherry, &c. &c.

The usual loyal and patriotic toasts having been duly honored,

The Chairman called for a bumper to the guest of the evening. He regretted that some one better able than himself had not been charged with the duty, but fortunately the large assembly which was before him was the very best and most substantial tribute that could be paid to Mr. Devany, and spoke in terms far more eloquent than he could command of the respect and esteem in which he was held by his fellow-citizens. During a comparatively short space of time Mr. Devany, from being a stranger and unknown, had earned for himself a respectable competence, and at the same time, now a large share of the public confidence. While his energy and ability had secured for him a large measure of success in his private undertakings, his upright and manly character had raised him high in the estimation of all with whom he came in contact. For seven years he had occupied a seat in the Council, and during that time the confidence of his constituents had never once been withdrawn. It was needless for him to speak of Mr. D's genial and hospitable nature or the high social qualities for which he was distinguished; nor would he refer to his readiness in relieving the poor of his own or any other country. Though regretting his departure, his friends united in wishing him success, and would ever cherish those kindly feelings which had grown up and been cemented during their intercourse.—(Cheers.)

The toast was honored with three times three, and more.

Mr. DEVANY, on rising to reply, was greeted with prolonged cheering. He said it was impossible upon this occasion to find words to express his feelings. The many warm friendships he had formed in Hamilton during a residence of twelve years, and the fact that it was the birth-place of his children and the scene to him of many happy days, would make him regard it as the dearest spot on earth to him, next to the place of his birth. He had been honored with the confidence of his fellow-citizens, and taken a warm interest in municipal affairs, and during the seven years he had sat at the Council Board he felt sure that none would reproach him with one act that was not directed to the good of his own ward and the whole city. (Cheers) He felt too much embarrassed to talk about himself, and would therefore say a few words about Hamilton, a city which he looked upon as having still a bright career before it. It was not in a worse position at present than many other municipalities, and its energy and enterprise, which has already contributed so much to the good of the Province, would yet raise it to a prouder position than it has ever yet occupied. The railway enterprises which had done so much for Canada owed much of their successes to the gallant Right of Dundurn, and other prominent men in Hamilton who first brought the Great Western Railway into existence, and he was sure Hamilton would yet reap the reward of its enterprise. Mr. Devany then referred again in feeling terms to the, to him unexpected compliment, and resumed his seat.

The first Vice-Chairman gave "The land we left and the land we live in." Duly honored and suitably acknowledged.

"The Commercial, Agricultural, and Mechanical interests of Canada," was the next toast.

Isaac Buchanan, Esq., M.P.P., responded. He was glad that the Committee had placed this toast on the list, for it was proper on such an occasion that they should remember those interests, the prosperity of which constituted the happiness of the people. He had always regarded Mr. Devany as a man not only of considerable genius, but also of great practical ability; and the time had now come when gratitude should prompt them to speak thus in his praise—gratitude for the public service which Mr. Devany had rendered to the citizens. As to the subject of the toast, he said, the three interests were; industrial, and that agriculture was the chief element in the prosperity of Canada.

Sir Allan MacNab here asked permission to pro-

pose a toast, and then, in a few well-chosen remarks, in compliment to Mr. Devany's private and social character, he proposed the health of Mrs. Devany. Mr. Devany briefly responded.

Sir Allan being about to leave, his health was drunk with all honors.

The first Vice-Chairman then gave "Our City Member."

Mr. Buchanan responded, referring at some length to local affairs.

The second Vice-Chairman gave "The Mayor and Corporation," acknowledged by his Worship, Alderman Gray, and Councillor Hogan; "The Press," acknowledged by several representatives present and "The Ladies."

Isaac Buchanan, Esq., M.P.P., then rose and said, he had always been an advocate for the attendance of ministers of religion at occasions like the present, and he was very happy to meet his friend Vicar General Gordon to-night. It must be very gratifying to Mr. Devany, for indeed it was a very high compliment to have Mr. Gordon join with so many others in doing him honor. He was sure they were all pleased to see the Vicar General here, and they would all be glad to join in drinking his health.—(Cheers.)

Very Rev. E. Gordon responded, thanking Mr. Buchanan for the complimentary manner in which he had introduced his name, and the company for the reception accorded it. He knew Mr. Devany, he said, perhaps better than any other person present, and he was sure that he well-deserved all that had been said in his praise. Such a demonstration was a very high compliment indeed, but it was not more than Mr. Devany deserved. (Cheers.)

The Secretary here read a letter from the Right Rev. Bishop Farrell, excusing His Lordship's absence on account of important business, but very flattering to Mr. Devany, and commending the Committee for their intended compliment to that gentleman.

Several volunteer toasts were then given and acknowledged, and the company spent a very happy evening. Messrs. Filgino, Rosenhand, Nicholson, and Lalor, sang some very fine songs, and the City Band played at intervals during and after dinner.

THE ADMINISTRATOR OF THE GOVERNMENT.—The patent of Lord Monk as Governor General not having yet reached this Colony, His Excellency was sworn in yesterday as Administrator of the Government, under the Commission of Sir Edmund Head, authorising the appointment of an administrator in his absence. Lord Monk's powers, therefore, date only from the moment of His Excellency Governor General Head's leaving the soil of Canada. Sir Edmund Head left Quebec on Thursday afternoon for Boston, Messrs. Cartier and Ross accompanying him thither. Lord Monk's Commission under the Great Seal will probably reach here by the next steamer, when His Excellency will be sworn as Governor General.

MONTREAL WHOLESALE MARKETS.

Flour.—Fine \$4 to \$4.30; Sup. No. 2, \$5 to \$5.25; Super. No. 1, \$5.40 to \$5.50; Fancy \$5.65 to \$5.75; Extra \$5.85 to \$5.90; Superior Extra \$6 to \$6.25. No. 1 a shade lower.

BAG-Flour per 112 lbs.—Common Spring Wheat Flour \$2.70 to \$2.80; Fyfe Wheat, or Black Sea Wheat Flour \$2.80 to \$2.90.

OATMEAL per bbl. of 200 lbs.—\$4.

Wheat.—U. C. Spring ex cars, \$1.12 to \$1.13 per 60 lbs.; Afloat \$1.16; White, \$1.25 to \$1.30.

Wheat is not so firm.

BARLEY.—50c. to 55c. per 50 lbs.

CORN per 50 lbs.—50 to 55c.

CORNMEAL \$3.50 per bbl. of 196 lbs.

OATS.—No wholesale transactions.

PEAS per 60 lbs.—75 to 82c.

We hear of no sales of peas.

ASHES.—Per 112 lbs. Pots, \$6 to \$6.10 Pearls, \$6.20 to \$6.35.

BEEF.—Prime Mess new, \$10 to \$11 per barrel.

PORK.—Mess \$15 50 to \$16. The other grades are in small supply, and nominal.

Freights not so firm.—*Montreal Witness*.

NOTICE TO CONTRACTORS.

PROPOSALS will be received to the TWENTIETH NOVEMBER next, for making the Steeple, and Plastering the Ceiling and the Walls, Finishing the Gallery, and Painting the Roof of the Church of St. Patrick of Sherrington. The Trustees will not be bound to receive the Lowest Tender. Two good and sufficient Securities will be required.

For Plans and Specification apply at the Presbytery of the Parish of St. Patrick of Sherrington.

By Order of the Trustees.

Montreal, Nov. 1, 1861. 3-in.

FOR SALE

AT THE ACADEMY OF ST. LAURENT,

ONE SIX-YEAR OLD MARE, with her FOAL, race clyde. At two Exhibitions, the one at Montreal, the other at Pointe Claire, she carried off the prize.

One BULL, of the Ayrshire breed; which animal also gained two prizes.

Also some other HORSES and FOALS.

Address to the Care-taker of the Institute.

Montreal, Nov. 1, 1861.

A GENTLEMAN of many years experience in Teaching, and who can speak French, is desirous of taking charge of a School in the City Country.

Address "M. J. W." at this Office.