

style properly so-called. This, therefore, necessarily leads us on to the next style in point of time—the Byzantine style. This, as its name denotes, has hardly any better claim to our acceptance; it is not until we enter the Lombard style, that we begin to breathe a Christian atmosphere.—The Lombard style, or that which, in the hands of the Freemasons was first modified into a complete and connected system of forms partly from the old Roman and Byzantine styles, whilst in part it was perfectly distinct from both, claims our regard as a Christian style exactly in proportion to the extent in which it is perfectly distinct from both, because in that proportion it is becoming a perfectly distinct Christian style.—With reference, therefore, to the previously existing styles, this style is more Christian than any of the former styles, and would have to be allowed that proud title had not another style arisen to destroy its claims—that style is the Pointed style, sometimes called Gothic, owing its distinctive features to the invention of the pointed arch. This is the Christian style *par excellence*, inasmuch as it has nothing in common with any of the former Pagan styles, and is the emanation of Christian minds. This, then, is the style for Christian churches. That a Christian may not look with pride upon his churches built in more Pagan styles we would not wish to affirm, for it cannot but be with holy joy that he looks upon those symbols of the triumph of Faith over the powers of darkness and infidelity. The Church has always loved to contemplate the Magdalene with her arms clasped around the cross on which hangs her beloved but often offended Saviour, because she beholds therein the triumph of grace over rebellious nature. But though she has scarcely words to express her joy at the scene of the penitent, her joy is greater still, nay, it is inexpressible and unbounded, when she contemplates the spotless soul of the other Mary—the virgin mother of God—for there she contemplates the firmly established and undisturbed reign of all that is holy. And so it is with architecture; we love to behold the cross shining upon the lofty dome and cupola, because it tells of the triumph of Christianity over Paganism. But we love far more to look upon the cross surmounting the lofty spire of a church that can proudly boast that her every form and accessory ornament has preserved its original purity unpolished by Pagan rite.

SACERDOS.

DEPARTURE OF THE REV. J. J. CONNOLLY, FROM MONTREAL, FOR THE DIOCESE OF BOSTON.

We have much pleasure in laying before our readers the following Address from the congregation of St. Patrick's, and the Rev. Mr. Connolly's reply thereto. A meeting, which was numerously attended, was held last Sunday evening, at the St. Patrick's House, for the purpose of adopting an Address to the Rev. Mr. Connolly on his leaving this city, for the scene of his future labors. A handsome sum was subscribed on that occasion—the spontaneous offering of the congregation—which, with the subjoined Address, was presented to the Rev. gentleman at Saint Patrick's House, on Wednesday afternoon, by a large and influential deputation. The Rev. gentleman was much affected, as were many of those present, during the reading of the Address, and his own reply.

ADDRESS TO THE REV. J. J. CONNOLLY.

REV. AND DEAR SIR.—The Congregation of St. Patrick's, of Montreal, having recently learned that you are about to depart from amongst them, for another field of labor, beg leave to express to you how deeply they regret a separation from one so universally beloved, and who has so peculiarly endeared himself to them by long years of self-sacrifice and unremitting exertions for their welfare, both spiritual and temporal—exertions so eminently deserving of their warmest affections, and which have produced an attachment to you, Rev. Sir, that no separation can sever, and earned for you the lasting gratitude of the largest congregation of Irish Catholics in Canada, which may truly be said to have grown to its present leading position, under your paternal guidance and direction—for so many years its devoted and revered Parish Priest.

Some of us you introduced into the Church at the Baptismal font when infants—not a few, as neophytes, converted by the grace of God. Many of us have prepared for the reception of the first Sacraments; and all of us you have led by the hand amongst the shouts and quicksands of life—ever faithful to your charge—preaching by precept and example—our friend and counsellor in distress;—rejoicing in our joy, and participating in our sorrows.

Although painfully sensible, Rev. Sir, of the loss we sustain in being deprived of your inestimable services as a principal among our much loved and esteemed Clergy, we do not feel disposed to murmur. The heart, it is true, knows no philosophy—the affections recognise no rules of logic—yet we would not now repine at your determination; although having indulged the hope for some time that it might have been more in accordance with the expression of our feelings, already communicated to you.

We feel, that the determination that separates us for the present, is the result of your well known rule of action—adherence and obedience to the call of duty, whatever danger or personal sacrifice it may involve in regard to yourself.

We believe that your decision to exchange the field and associations of your early, faithful, and successful labors for a new sphere of action—to leave what may well be called, your home, where your untiring zeal and devotion to the high and holy functions of your sacred ministry have exhausted the prime of life—is but the result of that unflinching obedience to the dictates of duty that supported and impelled you forward, to encourage in calamity, and prepare for death our homeless and dying fellow-countrymen in the poisoned atmosphere of deadly contagion, with that disinterested devotion that the priest alone is ever ready to exercise in the faithful discharge of his sacred office.

We know that your ecclesiastical Superior and brethren of the Clergy have endeavored to induce you to remain, and, not succeeding, have given you the highest testimonials, and done their best to smooth your advent amongst a people comparatively unknown, but not strangers to you, being members of the same mystical body, and bound to us by that link which unites us to the past—the recollection of our native land, her glories and her sorrows—memories that can never be forgotten.

In such a determination thus arrived at, it is our duty to acquiesce; and we do so the more willingly knowing that you go to a people who are prepared to appreciate your services, and who are already familiar with the history of your labors and sacrifices for us—labors which, we regret to say, manifest their

effects but to our mistakeably, in that you, comparatively young in years, have grown prematurely grey in our service.

We are not surprised, knowing as we well do, your amiable and unobtrusive disposition, that you intended to depart unobserved and without any public expression of feeling, such as has now become common on similar occasions; but we cannot permit you to leave us without some expression, however inadequate, of our gratitude for the innumerable priceless favors conferred upon us by one whose name is endeared to his people, a name that shall long be remembered and cherished by an affectionate and grateful congregation.

We beg then, Rev. Sir, that you will, with this expression of gratitude for the many obligations under which you leave us, and of hope for your long-continued health and happiness, permit the St. Patrick's congregation, of Montreal, through us, to present to you a small acknowledgment of the much they owe you. Small, indeed, would it be, if offered in compensation for years of inestimable labor, of services not appreciable in money, but which are, we know, appreciated and will be surely rewarded by Him whom you have so faithfully served, and whose greeting of "Well done, good and faithful servant," we humbly but faithfully believe awaits you, having finished the task entrusted to you, and kept the Faith so religiously guarded from the beginning in its purity, originally confided to that faithful depository our Holy Mother the Church.

Hoping, Rev. Dear Sir, that you may long live in the enjoyment of the esteem of a congregation and people worthy of your confidence and made better by your piety and zeal, we bid you an affectionate farewell.

EDWARD MURPHY, Chairman,
H. KAVANAGH, Secretary.

REPLY.

GENTLEMEN.—The Address which you have just presented has affected me—affected me deeply. It makes allusion to scenes of a very distressing nature, and brings up many memories of the past.—You will, I am sure, in the hurry of preparations for my immediate departure, excuse me from making a lengthened reply to your most flattering address. I cannot, however, permit the occasion to pass without assuring you that, however painful to the congregation may be the separation, it is not less painful to me; and that you judge correctly in supposing that nothing but a deep sense of duty could prevail on me to take a step productive of such pain both to the congregation and to myself.

You say that I have labored long in your midst—even that I have become prematurely grey in your service; you make allusion to the painful scenes of the yet too well remembered '47, and remind me that Almighty God has blessed my ministry. True, God has spared me to labour for a length of time amongst you; true that some of my labours in '47, were in the midst of disease and death,—but in all trying circumstances the priest must be mindful of his duty—he must feel the important embassy intrusted to his charge—he must feel that he is the mediator between man and God, commissioned "to bind and to loose," that he is to stand in the midst of danger, contagion, even death, to administer to the dying Christian his passport to the Throne of God; duty, strict duty, demands this from every anointed priest of God. If I passed through the trying ordeal of '47, '49, and '51,—if I prepared for death, and consigned to the silent grave, for a period of six weeks or more, some fifty adult persons per day, I was but doing what every priest would be bound to do in similar circumstances. I was but discharging my sacred duty; and if, of all the clergymen who commenced in the commencement, and labored to the end, of that dire visitation, I was the only survivor, it makes me almost tremble lest I alone should be found unworthy of the reward to which they were called in the midst of their labors.

In conclusion, I accept, with feelings of deep emotion, the Address of the St. Patrick's congregation, and the accompanying substantial and unsolicited testimonial of their affectionate attachment, which they have done me the honor to present through you, gentlemen; and I beg to assure them that I am deeply grateful for their unmerited, equally as unexpected, proof of their kind feelings; and they may believe me that, though the call of duty removes me from their midst, it cannot remove from my heart the sweet remembrances of the past—and that, as long as God shall spare me to celebrate the holy mysteries, I shall not cease to offer my unworthy prayers for them at the Altar of God.

Signed,

J. J. CONNOLLY, Priest.

Messrs. E. Murphy and the other
gentlemen of the deputation.

PRESENTATION TO A PASTOR.—On Saturday afternoon, August 4th, a few gentlemen waited upon the Rev. Father McCarthy, Williamstown, Glengarry, and presented him with a magnificent Buggy, as a mark of the esteem and affection of the congregation. This speaks well for the parishioners of Williamstown, who, but a very short time ago, contributed very generously to the Papal tribute, and is alike creditable to themselves and to their Rev. Pastor.

WHAT IS MEANT BY FEDERATION, OR THAT "JOINT AUTHORITY."—It is not often that we find such a clear and candid declaration of the ultimate designs of the "Clear-Grits," and the objects of the "Protestant Reformers" of Upper Canada, as is given by the Hamilton *Banner*, one of the organs of the last named party. Our frank contemporary having given vent to the old complaint about French Canadian domination, goes on to say:—

"The only remedy that we can see is, a confederation of all the Provinces—the possessions of Great Britain in North America. It would be then, and only then, that we should look for the creation of a national policy, which would stimulate enterprise and increase our commerce, by swamping the Canadian-French influence, and causing a more thorough amalgamation of the different races which inhabit the Colonies, and without which we cannot possibly attain to eminence as a people."

This is just what the TRUE WITNESS has always asserted, and assigned as the reason for its opposition to the clamor for organic changes.—These changes are simply designed to swamp French Canadian influence, that is to say, to neutralise the influence of the Catholic element in the Legislature, and to prepare the way for Anglo-Saxon supremacy, and Protestant Ascendancy.

MIDNIGHT PASSAGE OF A RAFT OF TRENTON FOR THE LACINIE RAPIDS.—We were rather surprised Saturday morning, to see a raft of timber from Trenton arrive in port at the unusual hour of 4 o'clock A.M.; and on making enquiries, found that the foreman intended passing the night in Chateaugay basin as usual. But a strong wind springing up, they were blown into the channel, and found themselves opposite Caughnawaga at 12 o'clock on Friday night. With coolness and presence of mind, they sent on shore, got up the Indian Pilots, and made such an organization of their small forces as brought in 11 drams in perfect safety not leaving one piece. On every previous occasion of the kind, the men have left the raft to their fate. This being the first instance on record of a large raft running the Lacinie Rapids by night, without going to pieces.—*Gazette*.

THAT CAMP-MEETING.—The accuracy of the details given by a writer in the Kingston *Daily News*, having been impugned by the Toronto *Christian Guardian*, and in a communication over the signature *Veritas*, a *Christian*, writing to the *Daily News*, stoutly asserts the fidelity of the first report, and appeals to undeniable and notorious facts in support of his damaging allegations. Here is his letter, to which we would respectfully invite the attention of the *Montreal Witness*:—

"THE CAMP-MEETING."

"To the Editor of the Daily News."

"Sir,—I must confess that I never met with anything more daring or more universally false than the palliative denials of 'Veritas' regarding the late camp-meeting. The weakness of his own reply, however, is enough to show the weakness of his cause. He says he was present, 'from the commencement to the end,' and that he 'saw none of the villainous conduct described.' Quite possible; all who were drunk along the roads, and came home asleep in their waggon, 'saw nothing' of it too. He reminds me of an acquaintance of mine, who, while listening to a very unscriptural sermon, fell asleep; and, being partial to the preacher, afterwards declared, in the most sober style, that he never heard such statements! Your correspondent says that 'no disturbances whatever occurred within a half a mile of it' (the camp ground). A more barefaced falsehood, I believe, was never penned. Were there not four or five general fights on Sabbath in which numbers participated? Did not some of those occur within half a mile? Did not Mr. Young get his death-blow within about one-hundred yards of the encampment? Did not my neighbour Mr. get badly hurt almost within sight of the camp ground in one of those battles? Will the Rev. Mr. P. (Veritas) over his real name deny these statements or answer them in the negative? Will Veritas have the hardihood to deny that they 'licensed Mrs. B. and S. to have meals ready at all hours for 25 cents each?' (see printed circulars.) I wish to be informed by your correspondent whence did they derive the authority to 'license B. and S. to have meals at all hours for 25 cents each' in contradiction to every precept, both human and divine—against the law of God and man, of earth and Heaven. Veritas, as his party did before, but with similar success, tries to silence me by pointing to the danger of destroying my 'reputation.' I have the honour to inform him that I resolved long ago, through divine aid, to censure vice and Sabbath desecration wherever they would present themselves, should it even endanger my head, to say nothing of my reputation. That reputation which can only be retained at the expense of principle and duty is too dearly bought; the sooner it is gone the better. Your correspondent tries to hide himself behind a philosophical 'difference' as he calls it, between 'cause' and 'occasion.' O, poor Veritas! he has been at the famous Cobourg College to learn this nice distinction. He puts me in mind of a certain philosopher who taught that, when he would strike a person down, he was the occasion not the cause of it. I suppose that this is Cobourg philosophy in order to justify camp-meetings; but the public, however, is not to be goaded with philosophical nonsense of this description. The campers without the least necessity except for proselytism, left their churches vacant, and on that Sabbath either caused or occasioned (we do not care which) one of the most despicable scenes ever witnessed at camp-meetings, bad as they are, and we hold them responsible for it. Veritas says that I must be 'entirely ignorant of the difference between cause and occasion.' He must be more so when he does not know the difference between 'cause' and 'occasion' when he sees the words spelled in plain print, for it was the word 'occasioned' that I made use of, and not the word 'caused' and what, then, is he bungling about but trying to draw the attention of the reader from the point in dispute? Your correspondent further says that I 'attributed those acts to the parties with whom I associated at the camp-meeting.' Now, like the word 'cause' or 'occasion,' to deny him or any other man to find such words or anything like them in my whole letter. Has Veritas brass enough in face to deny that they 'licensed' parties to have meals ready on the Lord's Day for 25 cents each? that gallons of grog were not (secretly as he says) publicly sold? that vast numbers were drunk, strewed along the roads? that men fought with sticks and stones? that bones were broken, in consequence of which, it is said, some parties are dead and buried? that magistrates had to settle attempted 'rape cases' that there were others who wanted no more inducement than a yorke? that several tents were torn down? that there are cases which, it is said by the parties themselves, must go before the Quarter Sessions? that a member of their own church went there on Sabbath, took a stand, and, through the whole, expected to raise \$120? and that the committee of arrangements 'sleazy took the precaution to break up the camp-meeting sooner than expected for fear of having to encounter another Sabbath like the previous one? Now, sir, that the camp-meeting occasioned all this and more is what we contend for; and we challenge Veritas, not to say he did not see it, but positively to disprove or deny over his real name that the 6,000 or 8,000 people he says were at the camp-meeting may know his right to sign himself 'Veritas,' after which I will feel at liberty to show the striking fulfillment of Burns' 'Holy Friar' in some other camp-meetings I saw; but mere palliations shall be henceforth treated by me with nothing better than silent contempt.

I remain, sir, yours truly,

A CHRISTIAN.

"Kingston, July 13, 1860."

SETTLEMENT OF THE ST. MAURICE TERRITORY.

From the Three Rivers Inquirer.

Time and again we have tried to account for the non-settlement of the St. Maurice Territory, but the more we consider this singular fact, the more does it seem unaccountable. Twenty-five miles to the north of the city of Three Rivers, commences to stretch away to an almost illimitable extent one of the finest countries in the world. The face of this vast territory, which as yet is only known to the hunter and the lumberman, is diversified by mountain and valley, by lake and river. Along the borders of the Lakes and rivers, which cover about one-half the extent, and the valleys between the pine clad hills, are tracts of the richest culture lands to be found in any country. We have seen hay on those lands growing four feet high, and oats over six feet. The hills and mountains are covered with the finest qualities of white and yellow pine, the less elevated tracts with spruce, birch, and maple, and where the high lands crop out into the plains, it has been ascertained beyond the shadow of a doubt, that they are rich in iron, copper, tin, plumbago and gold. The numerous and beautifully picturesque lakes and rivers, abound in the finest species of trout, maskinonge, pickerel, black bass, perch, chub, and white fish. The climate is as salubrious as in the vicinity of Quebec and Three Rivers, and yet this rich and beautiful country remains almost *terra incognita*. It is such facts as these, taken in connexion with the proximity of this territory to the St. Lawrence, which render the consideration of its non settlement up till the present day so mysterious. Whatever may have been the causes which have retarded the settlement of the St. Maurice, the result to Three Rivers has been most lamentable; it has crippled our growth, and entailed upon us poverty and insignificance. One or two natural impediments have existed and doubtless have contributed in retarding settlement. From the mouth of the St. Maurice to the Piles, a distance of thirty miles, the navigation

of the river is impeded by numerous rapids, cascades, and waterfalls; while inland to the back of the city, stretches a belt of light sandy soil, not of the most inviting character to the settler. Other causes have existed, and for which we think, our rulers in times past have justly reprehensible. The lands immediately north of the city, had until recently been monopolised by the St. Maurice Forges; and whether it was the interest of those connected with establishment or not, to prevent settlement, we believe they used their efforts in that way. About thirty years ago, a surveying party under, if we mistake not, the direction of the Imperial government, visited the St. Maurice. On their return to Three Rivers, two of the principal gentlemen of the party were invited to dine with the Hon. M. Bell, the then proprietor of the St. Maurice Forges. A citizen of Three Rivers, who was present at the same dinner, remembers these gentlemen to have stated in the course of conversation, that the country up to the St. Maurice was magnificent, well wooded, well watered, and the country every way suited for cultivation; but when the printed report appeared, this gentleman was surprised to find the contrary of all this stated. We remember, about 10 years since, Mr. Justice Polette, the then member for this city, and the Hon. L. T. Drummond, experienced the greatest difficulty in bringing the subject of the St. Maurice before the executive. They had scarce any date upon which to found the claims of the St. Maurice; but argued by analogy, that as timber was found on the Saguenay, and the Ottawa, it must necessarily be found on the interlying territory of the St. Maurice. Orders for casual surveys were obtained, and the correctness of Messrs. Drummond and Polette's views fully corroborated. The partial surveys of Messrs. Biguelli, Legendre, and Wells, proved to a demonstration, that great quantities of the finest export timber, exists on nearly all the tributaries of the St. Maurice; and what is of still greater importance, that the soil is of the very best quality for cultivation.

With these facts before them, the executive could not with any show of fairness, deny the just demand to make these vast sources of wealth in some measure available. The Hon. Joseph Cauchon, always a friend of this District, ably supplemented Mr. Drummond's movement, and when the timber exists in the St. Maurice were thrown open, there was a perfect scramble among lumbermen to obtain initial. Some houses bought as many as fifty limits, and the rush up the St. Maurice and the transactions of the lumbermen were, to characterize them by the mildest epithets, wild and reckless. The St. Maurice Lumber Company expended thousands in erecting large steam mills at the mouth of the river, spent thousands in making roads, clearing rivers, buildings, and constructing booms; and then the financial crash came, and then the head of the firm was drowned from the ill-fated *Montreal*, and the Bank of Montreal refused further advances, and the works were stopped; other Lumbermen came to grief, the government regulations were onerous, only one short road was made, for which the lumberman had to pay, and the good name of our noble river stood in jeopardy. Notwithstanding all the ill-luck and reverses consequent upon entering upon new lumber districts, the money laid out by the government, will this year be nearly all refunded, principal and interest, and yet the executive have refused to give a single penny for necessary works. The lumberman on the Ottawa can transport his shanty supplies hundreds of miles into the interior, over the finest roads, constructed at Government expense, while the lumberman on the St. Maurice can boast of thirty-eight miles of road in bad repair, and originally constructed with funds from their own pockets. On the Ottawa, the government has expended large sums on surveys, and in constructing settlement roads along which are offered free grants of land to settlers while as respects the St. Maurice, the petition of the inhabitants of this city praying for a geological survey of the St. Maurice territory, remains even unanswered, and not one mile of government road, as far as we can ascertain, has yet been constructed. This state of things must cease. Our Lower Canada members must withdraw their support from an administration that ignores almost with insolence, our just claims or else, the people will look for other representatives. It is a trite but true saying "that heaven helps those who help themselves," and if the people of Three Rivers would emerge from their penury and insignificance they must adopt, and act upon this maxim. It is with pleasure we find a talented gentleman residing in Montreal, at present occupied in collecting information on the history and resources of the St. Maurice; this information, we trust he will embody in a pamphlet, and when the public are thoroughly cognisant of all the facts of the case, it might prove a judicious plan to form a colonisation society for the St. Maurice, organise a strong political party in the House, that will fearlessly and ceaselessly press our just claims upon the government, and secure for this section of Lower Canada what was only our right long years ago.

The New York *Illustrated News*, of which we acknowledge receipt, is admirably got up, and the prints such as would vie with those in his London namesake. Amongst them are excellent engravings of His Royal Highness the Prince of Wales and his Royal parents.

REMITTANCES RECEIVED.

Dicksons Corners, W. Burke, 15s; Laprairie, E. Spelman, 10s; Tannery West, J. McGregor, 5s; Norwood, T. W. Poole, 5s; Chatham, A. B. McIntosh, £1 5s; Cumberland, Rev. G. A. Elward, 5s; P. E. Island, J. Kilbride, 15s; Port Elgin, A. McMillan, 15s; St. Columban, J. Ryan, 5s; Port Mulgrave, N. S., Rev. T. Sears, 10s; Lancaster, L. McLachlan, 10s; Lotbiniere, Rev. E. Faucher, 10s; St. Johns, P. McGinnis, 10s; Vienna, T. J. Appleton, 5s; St. Rosalie, Rev. J. Desnoyers, 5s; Rawdon, M. Skelly, 14s 7d; Huntly, J. Mantil, 10s; Chambly, Rev. O. Martin, 10s; Parshelville, U. S., Rev. F. X. Pourret, 10s; St. Hyacinthe, Rev. A. O'Donnell, 10s; Quebec, D. Murray £2; Brighton Mass, P. Moley, 10s; La Presentation, Rev. P. Beauregard, £1 5s; St. Agatha, J. Donovan, 3s 9d; Georgetown, J. Martin, 12s 6d; Walpole, N. M. Alevis, 5s; Smith's Falls, R. Driscoll, 10s; St. Charles River Boyer, Rev. M. Martineau, 15s; Pointe Levi, T. Dunn, £1 5s; Isle Perault, Rev. M. Aubey, 15s; South Douro, D. Quinn, 5s; Kingston, M. Rourke, 10s; Kemplville M. McKee, 5s; Point aux Trembles, P. Dunbar, 5s; Norton Creek, P. Sullivan 10s; Sherrington, T. Whalen, 10s; St. Hyacinthe, B. Flynn, 10s; Starnesboro, C. McGill, 5s; Lobbrough, J. Leabey, 10s; J. Fluskey, 10s.

Per J. Hackett, Chambly. Self, 10s; J. Morrissey, 10s; P. O'Reilly, 10s.

Per P. Purcell, Kingston. N. M. Niel, 12s 6d; J. Carey, 5s; P. Whelan, 5s; Smith Falls, Rev. M. Glune, 10s; J. Green, 5s; Waterloo, A. Granger, 12s 6d; Glenburney, T. Keenan, £1 5s.

Per J. Noonan, Whitby. R. Kelly, 10s.

Per J. Phelan, St. Columban, P. O'Neil, 5s.

Per R. Supple, Whitby, D. Maher, 10s.

Per Rev. J. S. O'Connor, Cornwall, J. Denny, 5s.

Per J. Rowland, Ottawa City. J. Morrow, 12s 6d; J. Cooney, 12s 6d; W. Bowles, 12s 6d; T. Costello, 12s 6d; J. Devlin, 12s 6d; J. Enright, 12s 6d; G. Wallingford, 12s 6d; A. Ryan, 12s 6d; A. McKillop, 10s; P. English, 10s; T. Dooley, £2; D. O'Connor, 12s 6d; M. McGrath, 10s; C. Sparrow, £1; T. Stackpole, 10s; Est of J. Byrne, 12s 6d.

Per Rev. E. Bayard, Mooretown, Rev. M. Bouboit, 10s.

Per J. M'Gerrald, Dundas. Rev. M. O'Reilly, 15s.

Per J. Doyle, Pontiac. H. Mulligan, £1 10s.

Per J. Quig, Beauharnois. Self, 11s 3d; Dundee, A. McRae, 10s.

Per P. Maguire, Cobourg. F. McKenny, 10s.

Per J. Kehoe, Westport. J. O'Brien, 5s.

Per P. Doyle, Toronto. M. Malone, £1 5s; M. Doyle, £1 5s.

Per J. H. Labllois, Dalhousie, N. B. Self, 5s; J. Wafer, 10s; D. Delaney, 5s.

Per H. Dunn, Peoria, Ill. Self, 12s 6d; Cote St. Paul, P. Dunn, 12s 6d.

Per J. Harris, Jr., Guelph. N. Tobin, 5s; M. Hart, 5s; W. Moran, 5s; T. Shyne, 5s; O. Brady, 5s.

Per J. Taylor, St. Polycarpe. R. M'Donald, 10s.

Per J. Murphy, Huntingdon. Self, 5s; J. M'Donough, 5s.

Per E. McCormack. Oronabee, R. Carew, 5s; Stonylake, W. Young, 5s.

Per J. Doran, Perth. J. Devlin, 5s; Lanark, T. McGuire, 10s.

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

The weather has been oppressively warm and close for the last few days, but the nights are quite cool. The accounts respecting the crops from all quarters continue to be, on the whole, exceedingly satisfactory.

Wheat.—The news from Britain, by telegraph, reporting a small advance in Wheat and Flour, has a tendency to strengthen the market here, but the large crop coming forward has an opposite effect, so that there is very little change. The price of U. C. and Western Spring Wheat is \$1.20 to \$1.22, according to quantity, quality, mode of delivery, &c. Car-loads of fair quality have been sold for \$1.20.

Flour is quiet and without change. Fresh-ground No. 1 is offered freely at \$5.50, and what wholesale transactions take place are at that price. Fancy and Extras are neglected, and the prices are nominal. There is very little No. 2 or Fine in market. Coarse Middlings, Pollards, Grues, Shorts and Bran are abundant.

Ashe is quite dull, owing to the accumulation in store and difficulty of finding freight room. Pots are 28s 6d for firsts, and 29s to 29s 3/4 for inferiors; Pearls 29s to 29s 3/4.

Butter.—There was a little speculation in the market three days ago, and one lot of good store-packer sold as high as 14 1/2 cents. The arrival of considerable quantities, however, threw prices back to their former position, viz. 13c to 14c for fair to good store-packer. Fresh made Dairy Butter in tubs is in demand, and a choice article would bring a good price,—say 15c to 17 1/2c, according to quality.

Pork.—We hear of no change in barrelled Pork. Good Hams and Bacon continue scarce and in demand.

Wool has advanced, the price for ordinary Canadian Wool, washed, being now 35 cents.

Domestic Manufactures.—The woollen manufacturers are exceedingly busy, and have mostly orders for a local demand for all they can make. Cotton Twist, made in Canada, is in active demand. Wadding and Blating have scarcely yet begun to move, and Canadian manufacturers have to contend with a keen competition from the States.

Freights.—The ocean steamers are all engaged ahead at their own rates, and must be coming money at present, even without Government subsidies. Of course, at some seasons the boats may be not only less profitable, but run at a positive loss.

HONSKOORS AND ST. ANN'S MARKETS.

Wheat, 6s to 6s 6d; Oats, 2s to 2s 1/2; Barley, 3s to 3s 3d; Peas, 3s 9d to 4s; Bug Flour, 16s to 16s 6d; Oatmeal, 11s 3d to 11s 6d; Dressed Hogs, \$7 to \$7.50; Fresh Butter, 1s 1d to 1s 3d; Salt Butter, 9d to 10d; Cheese, 6d; Eggs, 7 1/2 to 8d; New Potatoes, 3s 9d to 4s.

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