

the point there is perfect coincidence of belief between the editor of the *Montreal Witness*, and the more advanced Protestants. Infidels some men call them—of the XIX century.

Their argument—grant but their premises—is incontrovertible. The actions of man, whether of the individual or of the race, capricious though at first sight they may appear, are all governed by "law," by law as fixed and immutable as that which regulates the motions of the earth, the moon, and other planets. So too with the seasons, and the human body. The force and direction of the winds, the condition of the atmosphere, and the quantity of rain that falls, are the results of law; the phenomena to which we give the name of health and disease, as the case may be, are but the operations of one general fixed law, to which Cholera and Diphtheria are as much subject as was Newton's apple to the laws of gravitation. To pray, therefore, for rain or for drought, for peace or for health, is as ridiculous and as useless as it would be to pray for the revision, reversal, or repeal of any other of the physical laws. And—so say the prophets of this school—the time will come when the sick man will no more think of praying for a restoration to health, or the storm-tost mariner for deliverance from peril, than the astronomer now dreams of praying for an acceleration in the movements of some distant comet, or for a change in the relative positions of the satellites of Jupiter.

To this consoling belief the evangelical *Montreal Witness* has already attained; though his conclusions are perhaps, deduced from different data to those upon which his brother Protestant of the infidel school bases his arguments. The *Witness* would draw a distinction between his "doxy," and another man's "doxy." He would contend probably that it was only against the prayers of Catholics that his argument was intended to apply; and that however ignorant and superstitious it might be to believe that God would hearken to, and grant, the prayers of a sick Papist for restoration to health, it was in accordance with reason and revelation to believe that the prayers of a Protestant for similar objects would be heard and granted. Evangelical Protestants must in short have two contradictory sets of arguments; one wherewith to attack Papists, the other to defend themselves against infidels. The logic that is good against Catholicity is irresistible as against Christianity, and indeed against all supernaturalism; and hence it is that evangelical Protestants, as they call themselves, are ever obliged to keep on hand two distinct and contradictory sets of principles.

We are well content that it should be so; for there is no more certain or conclusive evidence of the falsity of any system obtainable, or even desirable, than that which evangelical Protestantism furnishes against itself. Inconsistency is an infallible proof of falsehood; and what more inconsistent than the conduct of him who, calling himself a Christian, holds up to derision, and as a mark of ignorance and superstition, the belief that, in answer to the very prayer which Christ Himself taught, and enjoined His disciples to use when they prayed—"Pater Noster," "Our Father"—God has been pleased to restore health to the sick!

It is also a signal proof of the diabolical origin of Protestantism, or of its Satanic parentage, that it is akin to avowed infidelity; and in its hostility to Catholicity scruples not to avail itself of the arms of the *Siecle*, by denying—by implication—the objective value of prayer; and above all of that prayer which *par excellence* is called "Our Lord's," and of that angelic salutation wherewith the Archangel approached the Virgin of Nazareth. There is however one consolation in store for the *Witness*. If his Protestant ears are shocked by the sounds of "Pater" and of "Ave" upon earth, his troubles will not be of long duration. In the birthplace of Protestantism, such words are never uttered. God, if there addressed at all, is addressed with imprecations and blasphemies, and not by the loving title of "Pater Noster," "Our Father," and its inhabitants, we may be well assured, entertain the most thorough Protestant abhorrence of the Blessed Virgin who has trampled on, and crushed their head beneath her feet, and whom the Archangel saluted—"Ave! Hail full of grace."

We copy from the *Montreal Witness* of Saturday last:—

"We have been exceedingly careful not to propagate the reports against Father Chiniquy, which from time to time reached us concerning his large collections and the application of them, deeming that they were probably unfounded; and, that the reputation of one who had been honored of the Lord to accomplish so great a work, should be held in special regard. It was only when he sent an appeal to Canada for funds for his proposed College, to be published in the *Witness*, that we felt constrained to add, that we could neither support nor oppose it."

"And thou too, Brutus!—and thou, too, oh! my son! may poor Chiniquy well exclaim, as the above lines meet his eye. This is indeed the hardest blow that has as yet been dealt to him; and coming as it does from such a hand must prove what by the profane is termed 'a stunner.' To account for it, we must explain that in a previous correspondence, to which the article in the *Witness* is a reply, poor dear Chiniquy, had spoken contumeliously of the *colporteurs*, or 'scripture readers,' of the French Canadian Missionary Society, whose 'deplorable ignorance' he insisted upon, and exposed. Hence, we suppose, the wrath and cruel sarcasms of the evangelical *Witness*.

BISHOP MACDONNELL OF KINGSTON.—The remains of the deceased will be conveyed to Kingston from Montreal by the Grand Trunk Railroad. Leaving this City on the morning of Friday, the 20th instant, they will reach Kingston on Wednesday, the 25th, and the solemn funeral service will be celebrated the following day—that is on Thursday next, the 26th instant.

The *Montreal Herald*, with a good deal of natural bitterness, and still more forced, or very unnatural humor, pretends to take us to task, for our grammar and our morals. For the first, because we used the word "gallows" as a noun plural; for the second because we argued that Jesse Patterson, the "abortionist-murderer," richly deserved hanging, according to the sentence pronounced upon him; that his case presents no one redeeming trait, or reason why mercy should be extended to him; and that by his reprieve, therefore, the gallows have been defrauded of their, or its, legitimate prey. With respect to these strictures of our erudite cotemporary, and in support of our grammar and our ethics, we will cite—1st the testimony of "Worcester's Dictionary"—and 2nd the words of the Judge by whom the abortionist, Patterson, was sentenced to death.

Worcester says:—"Lexicographers and grammarians are not agreed in relation to the number of gallows; but as Hiley remarks, 'it has generally a singular verb.' Webster and Smart consider it as singular, having the regular plural *gallowses*. Johnson says, 'It is used by some in the singular; but by more only in the plural, or sometimes has another plural, *gallowses*. Johnson himself writes a *gallowses*.'"—Worcester's Dictionary.

From the above it is clear that the word "gallows" may be used either as a noun singular, or plural, for there is high authority for both. We trust, in all charity, that neither as a noun singular, nor plural, the editor of the *Herald* may have any other occasion to use, or cause to be used, the thing signified.

For our ethics we will content ourselves with repeating a few words from the address of the Judge who sentenced Patterson to death; from which it will appear that the opinions expressed by the *TRUE WITNESS* with respect to the impolicy of respiting the criminal, were but the echo of those pronounced from the Bench by the highest legal authority. These are the terms in which the Judge addressed Patterson:—

"Jesse Patterson, in charging the jury, it is necessary to state that the law is so clear that there can be no doubt of your offence. All the question for the jury is, as to fact—Was the death of deceased owing to the act of the prisoner, directly or indirectly? Certainly, no man present here but would upon oath, have been obliged to give the same verdict, the facts are so serious.

"Your offence is worse than that of the wretch who hired you. How mean you must feel now to think that for \$30 you consented to do the work of murder. I know of nothing on which an application to the Government for mercy can be founded; all has been done so coolly, so premeditatedly; no heat, no anger, to plead in extenuation."

Thus taking our law from the Judge, and our grammar and orthography from Worcester's Dictionary, we can afford to smile at the impertinent personalities of the *Montreal Herald*.

MR. WYTCHER'S LECTURE.—We had the pleasure of listening, on Wednesday last, to an exposition of the reasons which compelled this gentleman, for many years an ordained minister of the Protestant Episcopal Church in the U. States, to become a Catholic. Many of the clergy were present, and the lecturer was introduced to the audience by M. Doherty, Esq., the President of the St. Patrick's Society.

Of the lecture we cannot speak too highly, but we trust to have the pleasure of laying a synopsis of it before our readers in the course of next week. Mr. Wytcher is about to visit Quebec, where we bespeak for him a hearty reception; and upon his return to Montreal, he will deliver a lecture upon Thursday evening of next week. The subject will be the "Present Crisis in the United States."

CYCLOPEDIA OF IRELAND.—This entertainment is spoken of in the highest terms by the Toronto press of all shades, and deserves the warmest patronage of Irishmen in particular, the scenes and humors of whose native land it reproduces with fidelity and consummate skill. The performances of "Little Barney" and Mr. Whiston are beyond our powers of praise. Go and see them.

The *Cobourg Sentinel*, though an Upper Canadian journal, has evidently but little confidence in the moral superiority of his section of the Province. His remarks upon the subject are well worth recording. He says:—

"In Upper Canada, more particularly, where a superior race (?) a more moral and enlightened people (?) boast themselves as the champions of civil, political, and religious liberty, we are gradually descending into the most desperate depths of illiberalism and mobocracy. Let any impartial man take up and examine the records of our country during the past fifteen or twenty years, and he will find nothing in the history of any new country, equal in population and resources, to surpass, in malignant violence, the burning of the Parliament buildings in Montreal, the treatment by a mob, of our future Sovereign in Kingston and Belleville, the burning in effigy, of the representatives of the Queen, and the recent disgraceful outrages of which Cobourg has been the theatre."

* This, and all the other outrages cited in illustration, were the work of the English-speaking and Non-Catholic portion of the population of Canada; which also furnishes, in proportion to its number, by far the larger portion of the inmates of our jails and Penitentiaries.

RELIGIOUS PROFESSION AND RECEPTION.—We had the privilege of being present, on Thursday, August 22d, the Octave Day of the Feast of the Assumption, at the ever beautiful and touching ceremony of a religious reception and profession, at the Convent of Notre Dame de la Congregation, in the city of Montreal. Seventeen young ladies received the holy habit on this occasion, and fourteen made final profession and adopted the sacred cross of the community. Among the latter were two young ladies from Quebec, a Miss Mary Ann Hawthorn, in religion, St. Marie Gonzague; and Miss Mary Ellen Lane, in religion Sister St. Paula, daughter of our respected fellow-citizen, Mr. John Lane, senr.—The interesting ceremonies took place in the new magnificent chapel of the Convent dedicated to our Lady of Pity. Mass was celebrated by the Rev. Messire Faillon, who officiated on the occasion, assisted by the Rev. Messrs. Granjon and Rousseau. Among the clergymen present in the sacristy we remarked the Very Rev. C. F. Ozeau, V. G. of Quebec; Rev. Messrs. Charest and Caillet of St. Roch's de Quebec; Rev. J. N. Campbell, Williamsburg, N. Y.; Rev. Mr. Bonneau, St. Laurent, Isle d'Orleans; and the Rev. Mr. Drolet, St. Sylvester. Besides the parents and relatives of the postulants and recipients, the galleries of the chapel were filled with members of the laity, many of them being from Quebec. We are unable to give the names of the other young ladies who made profession on this occasion, but Miss Lane and Miss Hawthorn, we understood, were the only ones from this district.—*Quebec Correspondent*.

For Red River.—On Sunday morning, an Ordination was held in the Ottawa Cathedral, when His Lordship the Right Rev. Bishop of the Diocese, conferred the Holy Order of Priesthood on the Rev. Mr. Richer. On Wednesday the Rev. Mr. Richer took his departure from this city for the Red River settlement.—*Ottawa Tribune*.

The proceeds of the late Pic-Nic in aid of the funds of the St. Patrick's Orphan Asylum amounted to the very handsome sum of Six hundred and sixty-six dollars. Of this success our Irish friends may well feel proud.

(To the Editor of the *True Witness*.)
Garrick, County of Bruce, C.W.,
Sept. 2nd, 1861.

DEAR SIR:—It might be interesting to many of our Catholic friends throughout the Province to hear of the progress which we are making in the cause of religion. The Townships of Normanby, Carrick, and Calross, &c., have been settled within the last ten years. Many of the settlers are Catholics, especially in Carrick, where the language and customs of Germany are fairly represented. Four churches, within an area of fifteen miles square, have been erected, and almost finished, during the last two years. The frame of a church was lately raised in the village of Neustadt, on the town line between Normanby and Carrick. Germans and Irishmen united cordially, and attended in large numbers during the two days and-a-half, which the "raising" occupied. After the emblematic flag of man's Redemption was nailed securely on the highest point of the framework of the steeple, the Reverend Father Lauffhuber, S.J., who superintended the whole proceedings, delivered appropriate thanks to those who aided, by labor or money, in the erection of a sacred edifice, where the fortunate and unfortunate, the poor and the rich, the intelligent and the ignorant, could unite in paying heart-felt tributes of adoration to the Almighty God, and to that organization, which Jesus Christ established, and with which He promised to abide until the end of time. The Lutherans generously aided their Catholic neighbors in their laudable undertaking. A bell will be purchased as soon as possible, and every arrangement matured, in order to impress on all persons the duties which they owe to God and to their neighbors.

The Rev. Father Lauffhuber, whose missionary jurisdiction during the last two years extended over the Townships of Carrick and Calross in the Co. of Bruce, has lately extended his prerogatives to a Rev. Father, who arrived here last week from Cincinnati. This arrangement has been entered into through the representation of Father Lauffhuber to his superiors. His extensive mission prevented him from attending the death beds of many of the faithful, who in consequence were launched into eternity without the consolations of that great Sacrament, which unites the last scene of life with the hope of eternal happiness. Father Lauffhuber and his Rev. successor are Germans; the former is a native of Central Austria, I believe, and the latter, of Tyrol.

I attended Divine Service yesterday, in St. Mary's Church, situated in the north western part of Carrick, on the townline of Calross. Father Lauffhuber delivered his farewell sermon. Old and young, in large numbers, from different parts of Carrick, Calross, Brant, &c., were in attendance, in order to extend to him their last tribute of respect and friendship. He alluded to his native country—to the mountains and valleys, the weather-beaten, moss-covered monasteries, and time-honored Cathedrals and Chapels of his German home; implored his hearers to obey the commands of God and of His Church, and to be especially careful in the education of the rising generation. He hoped they would be always united, in good works as well as Faith. He again alluded to a land beyond the ocean—to the romantic scenery of Central Europe, and to the firm faith of thousands of her children, who in religion have planted on the shores of the New World those virtues that constitute the basis of rational liberty and Christian forbearance. He also dwelt with feeling and energy upon his labors and experience in the United States and Canada, where, in the service of his Divine Master, he travelled through swamps and over mountains; in heat and in cold, with occasional personal comforts, and general privations. But with unflinching faith in the promises of our Saviour, he pointed towards the firmament, and exclaimed in fervency of heart—"There is the Throne from which the Priesthood receives power. The great Spirit of Divinity which descended upon the Apostles in the shape of fiery tongues, continues to descend and sustain with fortitude those who have been commanded to preach the Gospel to every creature." He then adverted to the short career of Father Mataga, who, in these settlements, had no other road to guide him, but the path of the Indian, or the blaze of the pioneer—whose strenuous labours in the cause of Religion, brought on the sufferings of a broken constitution and an early grave. He stated that it might be the last time that they would have the privilege of hearing him, and hoped they would never forget his admonitions. Many indeed would see him for the last time, for death never ceases to labour for the grave. He even intimated that though his hearers might be spared for years, he himself—ever under the universal bond of mortality—might be found dead upon the way side, or sink, to rise no more in life, on the path of the forest. Many an eye began to fill—for the hearers were deeply absorbed in the last important commands which they were to hear from him for many years—perhaps for ever. In taking, in conclusion, a grand and comprehensive glance at his youth, and his labours in America, as Priest, and the unknown future, his eyes began to moisten, and tears—those emblems of sensitive nature, as well as of Religious sympathy—moistened his cheeks; his language ceased for a moment, and many hearts felt sensations which they never felt before. In all my travels—and they have been comparatively numerous and extensive—I have never met with any instance that displayed the jewels of our nature so profusely.

Who can deny that the Catholic Priesthood have power? He who can deny the influence of our Clergy, must deny the truth of Saint Peter's numerous conversions, and the important labors of those who enlightened and civilized Europe. Here, in the backwoods of Canada, in an unfinished church of seven years' settlement, filled with robust and unpolished men and women, after listening to the truths of religion, and receiving with the deepest attention the virtuous and pious admonitions of a Jesuit Father—there appeared, in priest as well as hearers, that undoubted emblem of natural sensibility, and that Christian fortitude and tenderness, which all the dramatic power and gilded virtue of Exeter Hall cannot draw forth. The harvest turned out well in this part of the Upper Province. The soil of this country is excellent. Large forests of Maple and Elm, and beautiful Spring creeks, constitute in a large degree, the subjects of those eulogising expressions, which travellers and others think proper to bestow. Yours, respectfully,
M. C.

SONG OF THE PAST.

(Written for the *True Witness*.)

I'm thinking of the past, Katie!
I'm dreaming of the past;
Of days and hours of gladness,
Too sweet, too bright, to last.
I linger o'er my childhood's hearth,
My mother's voice is gone,
And from my sad and lonely heart,
Bursts forth—"God's will be done."

The home that I had loved, Katie!
Has passed to stranger hands;
Who see but in its wide expanse,
Old trees and verdant lands.
They know not even each shrub replete,
With memories of the past;
Nor see how o'er my life, old trees,
Their shadows deep have cast.

I think of Convent days, Katie!
I hear the bell's sweet sound;
And pause o'er each dear hallowed spot,
Within those old walls found.
I list for merry voices now,
That long have silent been;
And watch for well-remembered forms,
On earth no longer seen.

There are two loving hearts, Katie!
I miss beyond the rest;
The sisters of my joyous youth,
The kindest, and the best.
But they have chosen the better part;
And works of Mercy sweet,
Like perfumed flowers, they daily cast,
At their dear Master's feet.

I'm dreaming of thy home, Katie!
And those who there did dwell;
I see each face, I know each face,
And love them all too well.
The aged ones have gone to rest,
And some young hearts have flown,
Through Heaven's gates, and found such bliss,
As Earth had never known.

I think I see you all, Katie!
As when Time seemed to fly;
And we would in the garden roam,
Nor dream of stern "Good-bye."
We little thought 'twould come so soon,
That silent, last "Farewell!"
And shall we ever meet again?
Alas! can either tell?

I often dream of thee, Katie!
And of our joys gone by;
And breathe a prayer that happiness,
May o'er thy pathway lie.
Long years may pass away, Katie!
They'll bring no change in me;
My heart thou still wilt ever find,
True to the past, and thee.

MARTIN.

Montreal, Sept. 12, 1861.

EXTENSIVE BURGLARY AND ROBBERY.—Two THOUSAND EIGHT HUNDRED DOLLARS, IN MONEY AND GOODS, STOLEN ON SATURDAY LAST.—The office of Mr. Pierre L. Malo, a broker, &c., in St. Gabriel St. was entered on Saturday evening last, between seven and eight o'clock, and money and goods to the above mentioned value were carried off. The burglars made their entrance through the office window, which they managed to push open, and probably after a survey of the premises to ascertain what they should carry off, selected as their booty the following—namely, two packages of money containing \$100 each; a note on the Bank of Montreal for \$600 and also forty or fifty gold and silver watches, of the estimated value of \$2,000. Mr. Malo says he can give no account of the watches, as to their numbers, &c. Unable to say who had deprived him of such an enormous amount, Mr. Malo caused a Mr. Pont (who keeps a saloon under the same roof) to be arrested thinking that he might have had something to do with the robbery, and Detectives O'Leary and Naigle proceeded to his premises, but after a thorough search no sign of the property could be found. Mr. Pont was therefore discharged yesterday morning, there being no evidence whatever to warrant his further detention. It is stated that Mr. Malo left his place but a short time before the robbery was committed. He is somewhat unfortunate, for some two or three years ago he suffered (as he alleges) a considerable loss through a man's swallowing an I. O. U. which Malo held, the man afterwards when brought up for trial denying all knowledge of the existence of such a piece of paper.—*Herald*.

THE LUNATIC ASYLUM.—On Monday last, two hopeless lunatics—a male and female—were sent from the Quebec Jail to the Provincial Lunatic Asylum at this place, and arrived here the following day. The woman who, we understand, was 75 years of age and bore the name of Mary Lavery, was actually dying when delivered into the hands of Dr. Howard, and only survived an hour after being placed in his charge. The Superintendent had her properly interred the following day. Six additional lunatics from the Montreal Jail were also sent here last Monday, making the total number of these unfortunate creatures now in this institution nineteen.—*St. John News*, Sept. 13.

SHOCKING MURDER AND SUICIDE.—A shocking murder, followed by the suicide of the perpetrator occurred near Newburgh on Thursday, the 12th inst. We gain the following particulars from a letter written by a lady in Newburgh to her brother in Kingston:—"Mr. William Asseloff, a young man residing within a few miles of Newburgh, called yesterday upon Dr. Rutten, stating that he was labouring under a presentiment that his wife or some other person intended to poison him. The Doctor advised him to go to the hospital and he would soon be relieved of such apprehensions. He returned to Dr. James Wilson's, his father-in-law. Mrs. Wilson stepped outside the door to speak to a friend—Dr. Harey. As she was passing Asseloff, upon her return to the door he struck her upon the head with an axe, killing her instantly. He then struck her lifeless corpse two blows with the axe; then entered the house, drew a razor across his own throat, staggered back to where she was lying, and dropped dead at her side. Before the family could interfere there lay two of its members lifeless; the murdered and the murderer. The one leaves a husband and a large number of step children. The other a young wife and child. We read such calamities with indifference, when both the parties and locality are unknown. But when in our very midst and well known by many, it impresses us as a reality, and enables us to sympathize with the bereaved. This same family but a few years ago suffered severely from the cholera. The mother and several minor members were its victims almost without a warning. But its fell hand was but a slight pang to this visitation of insanity, murder and suicide."—*Kingston News*.

"It is reported that Sir E. W. Head will leave this country in October. Before going, we believe he will visit Lake Memphremagog, for the purpose of fishing, and again enjoying the charming scenery which everywhere greets the eye from that beautiful sheet of water."—*Montreal Gazette*.

The *Toronto Globe* has taken the shilling from Secretary Seward, and is now a paid organ of the Federal Government. Another organ is wanted in Lower Canada, but, except some coquetting by the *Witness*, seems likely to go a begging.—*Commercial Advertiser*.

MONTREAL WHOLESALE MARKETS.

Wheat.—The market is unsettled, and we hear of few transactions. Our loads and shipping parcels of good Spring Wheat are in demand, at from \$1 to \$1.05. Inferior samples sell at very irregular prices. There is nothing to quote in Fall Wheat. Grain arrives sparingly, and letters from Upper Canada leads us to believe that the new crop will be later than usual in coming forward.
Corn is in demand at 46½c. to 47c., with transactions.

Oats and Barley are still quiet, there being no transactions of consequence.
Peas.—The old crop appears to be nearly exhausted, and the new has not yet come in. The quantity shipped from this port has been very large. Shipping parcels are in demand at about 70c. per 60lbs. Car-loads sell a few cents less. Inferior samples are almost unsaleable.

Flour.—There is no adequate supply of Superfine in the market, and holders are asking a considerable advance, say about \$4.90; but we hear of no actual sales over \$4.70 to \$4.75. The higher and lower grades are in better demand, but we cannot quote any change in price.
Oatmeal per brl., 200 lbs, \$3.60 to \$3.75.

Pork continues dull, but the annual demand for lumbering parties going up the rivers to spend the winter, will probably absorb the supply of old before the new comes in. Mess \$16 to \$16.50; Thin Mess, \$15 to \$15.50; Prime Mess, \$14 to \$14.50; Prime, \$13 to \$13.50. Lard 9 to 9½c. for good.
Tallow.—8 to 8½c.

Butter per lb., good dairy 12 to 13 cents. Good store packed, 11 to 12 cents. There is a brisk demand for good, uniform, well packed lots. Inferior parcels begin to move at 8 to 10 cents.

Abes.—Pots are rather dull, on account of large arrivals and a declining tendency in England. We do not, however, alter quotations, which are \$5.70 to \$5.75 for Pots, with 5 to 10 cents more for inferior, and \$6.40 to \$6.50 for Pearls.

Wool.—26c. to 30c. for washed. The demand for the manufacturers of army clothing in the States is very active.—*Montreal Witness*.

Birth.

At St. Germain Street, on the 17th instant, the wife of Thomas B. Considine, of a daughter.

Died.

In this city, on the 13th inst., after a lingering illness, which he bore with Christian resignation, James Kennedy, son of the late James Kennedy, a native of the County Tyrone, Ireland, aged 29 years.
On the 14th inst., after a long and painful illness, of consumption, which he bore with Christian resignation, at the "Tannerie des Rolland," at the residence of his brother-in-law, Mr. James Fox, Mr. Richard McPhillips, a native of the County of Monaghan, at the age of 27 years.—*R.I.P.*

At Petite Cote, on Saturday, the 14th instant, Hannah Flaherty, wife of Daniel Ryan, aged 36 years.

In this city, on the 16th instant, Margaret Mooney, relict of the late James Redmond, aged 44 years.

At Buckingham, C. E., on the 12th instant, Catherine, the beloved wife of M. H. Palmer, Esq., J. P., aged 36 years.

On the 14th inst., at St. Malachy's East Frampton, Michael Quigley, Esq., J. P. a native of the town of Wexford, Ireland, aged 67 years.

BAZAAR!!

A BAZAAR for the sale of a large quantity of useful and elegant articles will be held in the

METROPOLITAN HALL, BROCKVILLE,
on Tuesday, Wednesday, and Thursday, the 1st, 2nd, and 3rd of October next, in aid of the fund for completing the new Catholic Church. Contributions will be thankfully received by any of the Catholic ladies of Brockville.
Brockville, Sept. 6th, 1861.

BONAVENTURE HALL, COMMENCING

THURSDAY EVENING, SEPTEMBER 19, UNPRECEDENTED combination of ART, SOLENOB & HUMOUR! Three great Exhibitions in one: MacEvoy's grand Pictorial and Musical Exhibition,

THE CYCLOPEDIA

OF
A TOUR IN IRELAND,
PAINTED ON 10,000 FEET OF CANVAS, And accompanied by a corps of Musical Artists. The vocal illustrations from Moore's Melodies by the distinguished young Soprano Miss Kate MacEvoy. Master John Spaulding, the youthful Vocalist, will represent Barney, the Irish Guide.

In addition to the above, Mr. J. W. Whiston, the great humorist and delineator of character, will appear in his *Ollo of Oddities and Gallery of Eccentric Characters*.

Lecture by Prof. MacEvoy.
Manager and Musical Director Charles MacEvoy.
Admission, 25 cents; Reserved Seats, 50 cents; Children 15 cents.

Doors open at 7, to commence at 8 o'clock. Sept. 20.

WANTED,

A FEMALE TEACHER, for the Granby Catholic Model School, who can give instruction in French and English.

For particulars, apply by letter (post-paid) to Patrick Hackett, Esq., Granby, Canada Esq.
Sept. 12. 2t.

DEAF AND DUMB INSTITUTE, NEAR MONTREAL, CANADA.

THIS Institution, placed under the benevolent patronage of His Lordship the Right Rev. Catholic Bishop of Montreal, and of the Provincial Government, is intrusted to the direction of the Clerics de St. Vincent.

The Classes will be RE-OPENED on the 16th of SEPTEMBER instant, at Coreau St. Louis, or Mile End, near Montreal.

The Course of Studies will last generally from 5 to 6 years, but it may be abridged according to the intelligence of the pupils, or the intention of the parents.

The Deaf and Dumb, already advanced in years, or of a dull intellect, shall receive religious instruction only through the mimic language, and this in a few weeks.

Contributions.—For Washing, Mending, Boarding and Tuition, \$7 50c. a month, or \$75 a year, in four terms, invariably paid in advance.

Parents or Wardens, willing to place their children in this Institution may receive all the information they may desire, by addressing themselves to the Institution.

Gentlemen of the Press, either in English or in French, are invited to advocate this charitable institution for the interest of the poor unfortunate Deaf and Dumb.