

Not "Settled" After All.—The announcement, which we last week laid before our readers, relying upon the "credibility of the *Aylmer Times*, to the effect, that Protestants had got every thing snugly settled upon a firm basis—turns out to be, premature. Our separated brethren are still as much at loggerheads, and upon the elementary principles of morals, as they have ever been since the commencement of the Blessed (!) Reformation. In spite of the assertion of the *Aylmer Times*, in so far as Protestants are concerned—the fundamentals of Christianity, "its doctrines and morality, are not fixed, defined, or settled."

In proof of this we cite an article from our Protestant cotemporary, the *Montreal Witness* of Saturday last, a witness to whom the *Aylmer Times* will hardly object as hostile to Protestantism. From this article, headed, "A Delicate Subject," it appears that upon the all-important question of the unions of the sexes—a question which underlies the whole social fabric, and which is the basis of Christian morality—the Protestant sects in the United States are at this moment irreconcilably and hopelessly at issue. Not merely do different Protestant sects—such as the Methodists and Mormons—differ upon the "marriage question," but even amongst members of the same sect, it is found to be impossible to come to any arrangement for "fixing, defining, and settling" the very alphabet, as it were, of Christian morality. The subjoined is the article from the *Montreal Witness* alluded to:—

"A DELICATE QUESTION.—An interesting case has been before the New School Presbyterian General Assembly at its recent meeting in Chicago. The Rev. Jas. Shields, of Iowa, married a woman who had left her husband in Massachusetts, and been divorced from him in Iowa, on her own petition, alleging his intemperance, cruelty and neglect. The Presbytery of Des Moines, to which Mr. Shields belonged, decided this marriage, though in accordance with the laws of the State, to be adulterous, and deposed Mr. Shields from the Ministry. He appealed to the Synod of Iowa, which reversed the decision of the Presbytery, and the Presbytery in turn complained to the General Assembly, which has sustained the complaint and reversed the action of the Synod.—The ground of this decision lies in the frivolous and unscriptural reasons for which divorces are granted in the West, and the necessity of a scriptural testimony being borne by the church, however hard it may fall upon individuals. The following is part of the decision:—

"The Assembly, whilst rendering this decision, takes occasion to call the attention of the churches under its care to a tendency, manifest in some portions of our country, to relax the sacredness of the marriage tie. Lying, as the institution of marriage does, at the very foundation of order, purity, and prosperity in the State and in the Church, the Assembly cannot view, without abhorrence, any attempt to diminish its sanctity, or to extend beyond the warrant of the Holy Scriptures, the grounds of divorce."

Thus by their own shewing, a question, "lying at the very foundation of order, purity, and prosperity" in the Church and State—a question upon the due settlement of which depends all social order, all Christian morality—is still utterly undecided, not only as betwixt Methodists and Mormons, but as betwixt Presbyterians and Presbyterians. This alone suffices to show how rain, how false, was the boast of the *Aylmer Times*, in so far as Protestants are concerned, that—

"Christianity is no longer a matter of conjecture. Its doctrines and morality are fixed, defined, and settled."—*Aylmer Times*.

"PUTTING THE SADDLE ON THE WRONG HORSE."—The *Montreal Witness* calls our attention to an article by him copied from one of his United States exchanges, as illustrative "of the honor and honesty of Roman Catholic Spain, who received four hundred thousand pounds to close the slave trade, and yet continues to carry it on, and to make money out of the atrocious traffic."

Turning, then, to the article referred to by our cotemporary we find it therein stated that, "the whole world knows that nine-tenths of the vessels by which this traffic is carried on, are built in American ports, furnished with American registers, and protected by the American flag" whilst, by treaty, the United States are as solemnly pledged to suppress the slave trade as is Spain. It would seem then, by the showing of Yankees themselves, that, not to Roman Catholic Spain, but to the Protestant United States of North America, belongs the greater part—"nine-tenths"—of the infamy which justly attaches to the violation of treaties, and the nefarious traffic in human flesh and blood. The plain truth of the matter is, that the sleek-faced Puritans of New England, who in every variety of nasal intonation are in the habit of denouncing Slavery and the Slave trade, are the chief promoters of the former, and the principal support of the other. It is by means of Yankee capital, in Yankee ships, and under the protection of the Yankee flag, that "nine-tenths" of the nefarious slave traffic is carried on; upon these Protestant Yankees then, and not upon Popish Spain, be the chief infamy of the transaction.

QUEBEC ELECTION.—The enquiry at Quebec into the monster frauds perpetrated during the late election for that city, has closed, and the result has been forwarded to Toronto. It would seem that there are altogether about 6,400 voters duly qualified to vote for a member of Parliament, and that of these 6,400 a considerable portion took no part in the election. Nevertheless by a singular process of political arithmetic, upwards of 15,000 votes were registered for Mr. Alleyne out of 6,400. In the annals of electioneering frauds, we doubt if there is to be found anything so monstrous as this, in virtue of which Mr. Alleyne was enabled to cast a vote in Parliament for Incorporating the Orange Lodges of Canada.

We understand that at a meeting of the Committee of the St. Patrick's Society, which took place on Monday evening last, it was unanimously resolved to exclude the *Toronto Mirror* and *Catholic Citizen* from the Reading Room. So much for these avowed supporters of Orangism.

We would call attention to the Pic-Nic of Nos. Four and Five Volunteer Rifle Companies, for Wednesday next, 23d inst. We trust that the spirited efforts of the officers of these fine corps will be appreciated, and properly rewarded by a numerous attendance. The proceeds will be devoted to the purchase of an organ for Ste. Anne's Church.

The *Christian Guardian* must excuse us, if for press of matter, we have been unable to take notice of his rejoinder. We have a rod in pickle for him however, and its application will not be delayed beyond next week.

The *Toronto Citizen* having refused to give insertion to a reply from Mr. McGee, to a violent personal attack against him, which appeared in the columns of that journal, the following "Address" to the Catholic public, and more especially to the Irish Catholics of Upper Canada, has been sent to us for publication. We lay it then before our readers, though, of course, we do not hold ourselves responsible for all the opinions therein expressed.

The "prejudice" of which the writer complains, is, we think and hope, confined to a few disappointed and dishonest Ministerialists who have lost their elections through the "Irish vote" having been cast against them. The interests of French Canadian Catholics, and of Irish Catholics, are the same; and he is no friend to either, who would strive to create or perpetuate division between them.

Of Mr. G. Brown we entertain in some respects the same opinions as, and in others, opinions very different from, those of the writer of the "Address." We do not believe Mr. Brown to be an honest man; though we give him credit for political tact in availing himself of the anti-Catholic prejudices of his fellow-citizens of the Upper Province. We certainly do not fear him, any more than the sailor fears the barometer, when the concave surface of the falling mercury tells of a coming storm. It is the storm thereby indicated, and not the barometer, that the seaman fears: so it is the intensity and general diffusion of anti-Catholic prejudices in Upper Canada, of which Mr. G. Brown is but the echo, that we dread. He does not lead public opinion, any more than the mercury causes the tempest; he merely serves the purpose of a political barometer to indicate an abnormal condition of the moral atmosphere, over which he has no control, but all whose phases he faithfully records. A coalition with him we look upon as neither possible, nor desirable.

Upon the question of "Representation by Population," we have on more than one occasion spoken our sentiments pretty freely; and we are happy to see that, "under the present Union Act," Mr. McGee is determined to resist it.—If an arrangement could be made, under a different Union Act, for securing to Lower Canada its rights, and for guaranteeing its autonomy, the great objections to "representation by population" would be removed; but we confess that we do not see how, so long as the Union is a Legislative, and not a Federal Union, any such security can be given, or any such guarantee enforced. With these explanations, we lay before our readers:—

MR. MCGEE'S ADDRESS

TO THE CATHOLIC PUBLIC—MORE ESPECIALLY TO THE IRISH CATHOLICS OF WESTERN CANADA.

[To account for the manner in which this Address makes its appearance, I may here state, that the *Toronto Mirror* of the 7th of May, voluntarily offered the use of its columns "to disseminate my opinions, and give them to the country without charge or mutilation," but suppressed without a word of explanation, public or private, a short note which I sent them the following week. Also, that having requested insertion for this address in the *Catholic Citizen*, after its whole pages of attack, I was answered by its editor, under date of June 12th, that his "rule in reference to communications is to publish them or not, according to his views of their fitness." Under these circumstances I have not troubled either of those newspapers, and they, of course, will not give this document "to the country without charge or mutilation." I expect greater fairness from the Canadian press generally, to whom copies of this broad sheet will be sent.]

A man who for the first time enters public life as one of the legislators of a country, who is expected by his constituents to represent them on every question; by his co-religionists, at large, to represent them on certain great questions as fully as his own constituents—who has been indistinctly misrepresented before entering on the stage,—has a difficult part to play. He has to demonstrate his fitness to fill the seat to which he has been chosen; he has to show cause why pre-conceived prejudices against himself and his electors should be abandoned; he has to reconcile his peculiar obligations as the representative of a class, with his general duties as one of the legislators of the country. This was the arduous problem set before me by my kind confiding friends of Montreal in December last, on the demonstration of which I entered in February, and from the continued close pursuit of which, a temporary interruption made in your name, but without your authority, prompts me, at this moment, to address you.

After the adjournment, my friends, I would probably have found some means to place before you a retrospect of the session. To review it now is rather to report progress than to announce results, though some little good has been done, and one great evil at least, averted. But the interruption to which I have alluded has been accompanied by so many misstatements and misjudgments, that perhaps, it is better I should address you at once, and in this manner, for with the two newspapers, referred to, I can have no discussion.

I felt it to be my duty, in my place in Parliament, to disclaim the writer of one of them, for foisting into the House a most imprudent petition, which was necessarily rejected; and to condemn the open treason of the other, in playing the benchmark at Leeds and Grenville to "the father and founder of Orangism in Canada."

It was, is, and shall be my duty, so long as you desire it, and no longer, to take cognizance of your Parliamentary interests, which, in both the instances I have cited, were endangered and betrayed; but, as regards the newspapers themselves, you must decide whether or not you will permit them to assail me in your name. That is your affair rather than

mine. If you approve of their conduct in those cases, and towards me, you will sustain them as before; if, as I have every reason to believe, you totally disapprove of that conduct, you will adopt the only other alternative. In that resort, I have every assurance that you will not be many days deprived of the services of a really independent and unpurchasable Toronto organ.

I assume, that you can all feel how difficult a task I have to perform as your special representative.—Usually, men elected by the confidence of their class, when they get into Parliament, finding their special-ty adhere to them like the shirt of Nessius, take the very first occasion to throw it off. This act is often performed with ostentation and rightly punished as treason. Many a bright promising career has been blasted by candidates undertaking what they had no intention of performing, and no will to attempt after election. I need not mention names; you can recall some such instances. Now I say for myself, I undertook nothing which I do not mean to perform, and therefore I claim to exercise in its full plenitude the power with which I was invested by the Montreal election, and the reception of that event, by the body of my co-religionists in Western Canada. And if I have my part to perform, you will permit me to repeat, that you have yours. Yours is, not to allow me to be caballed against; to be deliberately misrepresented and misreported; to be obstructed and belied in your name, by the paid writers and advertising agents of the present Ministry. This justice I claim at your hands, and, if it were possible, or even probable, that it could be refused to me, I would then have seriously to consider the alternative of withdrawing from public life without further loss of time, and devoting myself, in future, to my own private affairs.

I pass now, at once, to the state of parties in the Province; their respective relations towards us, and ours towards them, as I understand them. That the present Prime Minister may be personally, and in his secret heart, a truly liberal man, is one of those suppositions which any one can make, but which no one is bound to believe without evidence. I deal with facts, and will quote a few of quite recent date. The first fact I shall mention, is Mr. Macdonald's own letter of the date of January 18th, 1858, addressed to Mr. De Grassi, Secretary of Orange Lodge No. 137, (Gowan Master), beginning and ending "Dear Sir and Brother." The second fact is, Mr. Macdonald's response to my direct question on the debate on the Address, as to his patronage of the order, in this Province. "I acknowledge the fact," were the precise words of the Hon. Premier. Equally clear is the evidence of the Orangism of the new Post Master General, Mr. Sidney Smith. The resolutions passed by the Cobourg District Lodge, on the 10th of February, 1858, sufficiently proved that: Mr. Smith "proudly" announced it from the Treasury benches, in the debate on Mr. Benjamin's bill, without rebuke or comment from his colleagues in office. Equally authentic is the somewhat older fact, that Mr. Vanhooket, another member of the present Cabinet, at a dinner given to Mr. Gowan and others, at the St. Lawrence Hall, Toronto, February 10th, 1854, declared his "wish that all Protestantism might become one vast Orangism, and all Orangism one vast Protestantism." If, then, this dangerous Institution has, within a few years, grown so bold, that a Governor General officially receives, and a Prime Minister officially patronizes it; if it has grown so bold as to march to the very door of the House playing its most offensive airs and to flaunt, unrebuked, nay, applauded by the Ministerial side, on the floor of Parliament its most offensive emblem—who, but the Government of the day—its avowed patrons and abettors—are responsible?

Let no honest man talk of the "private opinions" of this or the other Minister, in presence of such facts as these. Here is the evidence to prove that three, at least, of the Upper Canadian Ministry, including the Premier, are Orangemen, and sworn patrons of their "Brethren"; and therefore, can, on no pretence whatever, while continuing to be such, merit the support of an honest opponent of the Orange institution—least of all, of any Irish Catholic who knows what is, has been, and continues to be, the spirit of that institution.

No doubt, there is bigotry on both sides; but bigotry dissociated can never be as formidable as bigotry associated. It is the system, in this case, which gives longevity to the spirit. How many individual prejudices against Roman Catholics, have been conquered in the Anglican world the last sixty years! yet the Belleville organ of Orangism boasts that the Brethren are to-day "what they were sixty years ago." I can well believe it. I can well believe that Mr. Ogle R. Gowan, is in this respect, the true son of that Hunter Gowan, at whose name every Wexford Catholic shudders with horror. Observe, also, that the aggressions upon us, in the present session, have all come from Ministerial supporters. Mr. Benjamin and Mr. Ferguson are two of their most steady supporters, and Mr. Gowan, after a charming display of coy aversion, has naturally relapsed to his old employers. I do not say they have all the bigots on that side; by no means; but I do say, they have the power and have taken the best means, to foster and encourage this monstrous evil in Canada.

Let me next call to your attention that the Opposition benches, where I sit, are filled with all shades of opinion. Consistent Conservatives, like Wallbridge, Dorland, and Hogan; ex-ministers, like Messrs. Cauchon, Lemieux and Ross, who, however, border on the cross-benches; old Reformers like Sandfield Macdonald, Mackenzie, and Foley; liberal French-Canadians, like Mr. Dorion and his friends; and the new Western members who have chiefly come in under the lead of Mr. Brown. To confound all these sections under one sweeping anathema shows great ignorance or great folly: in dealing with them, it seems to me, we should be liberal with the liberal, and firm with the hostile; that we should not suffer ourselves to be outdone in courtesy by any; that we should be just to all, running a muck against none. By this course I do not despair of seeing as sound and just a spirit finally prevail in the opposition ranks, on Catholic questions, as now exists on most national subjects—such as the Hudson's Bay Territory, the Seat of Government, and the maintenance of the Union. A representative of your interests, cherishing such a hope must patiently labor for its accomplishment, for, assuredly, it is not to be effected in a day, not in a single session. But I think I may, with confidence report, that a better spirit than that shown in the general election, has made some progress in the House during the present year—and this, mainly, though not solely, among the Opposition. The tone taken towards our religious orders, and the Orange Incorporation bill, are proofs of my assertion. I am satisfied that a firm and conciliatory conduct is certain to win converts for all our reasonable demands, among the Upper Canadian majority, as well as among all classes out of doors.

We have complicated political relations to Upper and Lower Canadian parties. Our proportion—I speak of Irish Catholics only—is to the French Canadians as one to five, and to "the Lower Canadian British" fully two to one; in Canada West there were in 1851, 167,695 Catholics, of whom all but a mere moiety are Irish by origin, though English by speech. On the Provincial population we are, or were at the last Census, somewhere about one-fifth of the whole. Our political distribution makes it impossible, as they found formerly, for our British brethren below to act without us, or against us; while our groups of settlers throughout Canada West, and in the cities, often hold the balance between contending candidates.

With our co-religionists of French origin I have all along desired to promote a mutual good understanding. But I will not conceal from you that among a portion of them—I believe a minority—there exists a very determined prejudice against us. Not to mention less known names, Mr. Cartier's insolent declaration in the Montreal Election debate

that he "did not want and would not have the Irish," was an exhibition of this spirit not to be forgotten. In old France our kindred in a past age were known and respected as men of high courage and capacity; among the French Canadians of the present day Irish Canadians must make themselves respected, before they can enjoy like consideration. With such able enlightened men as Messrs. Sciotte, Dorion, D'Salles, Masson, Thibadeau, Langevin, Laberge, and others, on both sides, no such demonstration may be necessary; but with many it is necessary, and its repetition will be called for until we obtain freely our full meed of consideration from our co-religionists of French descent.

Of the disposition of the English population proper towards us, I have as yet very imperfect information. The pretensions of an Englishman in a Colony are always the highest, but this class is not often organized. For the true English character I have and always had a high respect, as those who remember some of my early Irish speeches, know.—In this Province, however, I have come more into contact with Scotchmen than Englishmen, and the Scotch are the controlling element, at this hour, in Canada West. Some of our friends have a monomania on Scotchmen, and have too often given imprudent expression to that feeling. I never could see the wisdom of making enemies of so numerous and respectable a body; and I have, without departing one inch from the line of rigid self-respect, endeavored steadily to diminish that bitter antagonism, and to substitute in its stead a better and friendlier spirit.

For the Protestant Irishman, not an Orangeman, we should feel, and I trust do feel, precisely the same as for one of our own faith. We, Catholics of Irish birth or origin, should never forget how much we owe to liberal Protestants of past and present times in our native land. The glory of Grattan should enoble in our eyes the whole class to which he belonged. Thus would I, on every side, and without compromise, make friends and disarm enemies; thus would I employ that influence with which you have invested me, to strengthen your position and promote harmony throughout Society. At present your influence is less than that of the last and least Orange Lodge in the land; in any rival application to Government, the latest offspring of the Grand Lodge would be certain to bear off the prize from the 400,000 Irish Catholics of United Canada. This should not continue—need not continue another year—if it be not your own choice, if you will not allow yourselves to be degraded and sold through your own "organs." To develop and direct your influence, it is above all things essential that those agents of others should not continue to speak, as if for us, instead of speaking for those who both prompt and pay them. With them, no unity is possible, for they are in the service of other masters. Among all honest men, unity is highly desirable—is every way essential—and that it may be had and held, we must endeavor to procure honest organs, who will have no other gain at heart but the good of the whole body.

I have not spoken of that familiar bug-bear of the two papers which have assailed me, Mr. George Brown. I hope none of you are very much afraid of Mr. Brown. I never felt that fear, and I do not now. Mr. Brown has endless energy for business; great earnestness, extensive political information, and indomitable perseverance. These are qualities which, with his youth and constitution, must always make him a power in our politics. But before he can form a new Cabinet which could be re-elected, he must give convincing proofs of a different spirit, from the spirit of the *Globe* during the late election. That spirit never can rule in Canada, and you need not, my friends, have the least apprehension of a Ministry being formed in such an aggressive spirit. To give Mr. Brown his due, we must remember how ferociously he was assailed by organs speaking in your name. To give him his due, we must treat him, like all other public men in the Province, impartially and according to his actions. This is the rule by which I have been governed, and if, without compromise, I could see Mr. Brown back on the old Baldwin platform, I confess, for your sakes, and for peace sake, I would be glad of it.

It seems to me, it is much better have such a man for a friend, if it can be done, without violation of principle, than for a foe, by a foolish indulgence in wild denunciations of "the Clear Grits." If however, that cannot be—if Mr. Brown should unfortunately prefer to rally and rely on the antipathies of religion and race, rather than on reason, justice, and common sense, it places me and places you in a still better position than we held before, if we show our willingness to welcome any act of liberality, from Mr. Brown and his friends, just as if it came from any other man or party; no more and no less. To conclude: our Politics at present resemble a good deal, what Surgeons call, "a compound fracture." The bones of a great state were set in 1841, but are not yet well knit. Some soreness and swelling remains, and the most patriotic vigilance must be exercised, to prevent mortification setting in. I do not believe a dissolution of the Union to be the real remedy. And I do not believe that, under our system, and on the American Continent, numbers can be steadily ignored, as the prime basis of representation. A revision of our whole constitutional system cannot be far off, and while I would resist, and have already voted against an unequal representation under the present Union act, I am quite ready to admit, that in any new arrangement, the representation in the popular branch at all events, must be proportioned to population. Abundant constitutional safeguards for the rights of Lower Canada—securing if need be under a Federal pact the autonomy of Lower Canada—can be found; and my humble adhesion to any such arrangement, would mainly depend on the condition of its being sanctioned by the majority of the people of Lower Canada. A change I believe, must come, and I do not anticipate from it, those frightful consequences which fill the imagination of certain political prophets. I would rather expect, that by rendering the French and Irish more necessary to each other, and the British more just to both, it would, on the contrary, tend to hasten the advent of a genuine Canadian Nationality, co-extensive with the country, and enduring as its hills.

Towards the construction of such a Nationality, I would fain hope—if I am to act for you, which is for yourselves to say—I may do something. But that I may do it, I must not be prejudged, counteracted, and calumniated, by persons unwarrantably using your name, but really in the pay of one wing of the party at present in power.

I remain my friends,
Your faithful and obedient servant,
THOMAS D'ARCY MCGEE.

Toronto, June 12, 1858.

To the Editor of the True Witness.

Cobourg, C. W., June 9th, 1858.

SIR—It may not be out of place to call the attention of the Catholic people of Canada to an article that appeared in the last issue of the so-called *Catholic Citizen*; in which the editor of that journal personally explains that, "in common with the great majority of the Catholic people of United Canada, he is a Ministerialist." Are you, Catholics of Canada, prepared to endorse this statement?—Will you allow yourselves to be everlastingly duped by this blind hypocrite? and permit this article to reach the homes of many poor people, who are incapable of discovering the nefarious policy which this once respected gentleman has adopted of late—without posting in its track a contradiction, with the voice and consent of the whole Catholic hierarchy? Let the Catholic Clergy, whom the *Citizen* has long been trying to drag into antagonism with the Government, dismiss all delicacy for touching the feelings of a man who has bartered his friends, his principles, and his honor, for a mess of pottage; and let them divest themselves of the responsibility of sanctioning the fathers of

families to read this journal for their little ones, lest they might imbibe that contaminating matter, with which it teems, and their young ideas become corrupted thereby; and in dealing out the justice, which the dishonorable career of that gentleman is entitled to, be it not said that we condemned him without even giving a notice of trial; but that his own words, his personal testimony, compel us to render a verdict of—Guilty. However, for the many good acts which are established in his history; let him be granted one week before punishment is executed, that he may convince himself of his degraded position—the verdict "Guilty" returned on the infallibility of his own testimony, and his death warrant signed in his own handwriting. If then he does not repent of his misconduct, he has the alternative of being an eye witness to his own death, by becoming separated from honest men, and his mortal remains burned, while yet alive, in the fire enkindled by his own apostasy. If he had only common sense, he would have judged more favorably for himself, after his experience in canvassing for Ogle R. Gowan, after putting all his machinery in motion, and after exhausting even his favorite stratagems to enlist the support of the Catholics of the North Riding of Leeds and Grenville to secure a seat for his lord and master—to find himself able to muster only one Catholic vote! Notwithstanding this, and in the teeth of such pressing contradiction, he says in his very next article that "he is a Ministerialist in common with the great majority of the Catholic people." This won't do! Those high-sounding fallacies cannot now be forced down our throats as genuine. I say to you Catholics, beware of such arguments—beware of the impostor who, under the cloak of Catholicity, would for a consideration deliver you up to your enemies; who cries out to you—"Away with your predilection for reform—away with your opposition to Orangism; yes, forget the cold-blooded murders that stain the pages of Irish history since the Reformation." Although we have forgiven, and may God forgive the perpetrators of those outrages, yet we can never, never, forget them; for they are written in the sands of the earth with the blood of our murdered forefathers. Rather let us cry out: Away with the apostle of this diabolical doctrine; his crime is more odious than theirs; for they only murdered the body: he would murder the soul.

A READER.

MONTREAL MARKET PRICES.

	June 13, 1858.
Flour, per quintal.....	\$2.20 to \$2.30
Oatmeal, per do.....	2.30 to 2.40
Wheat, per minot.....	1.00 to 1.10
Oats, do.....	40 to 42
Barley, do.....	50 to 60
Peas, do.....	75 to 80
Beans, do.....	1.60 to 2.00
Buckwheat, do.....	90 to 100
Indian Corn, do.....	80 to 90
Flax Seed, do.....	1.40 to 1.45
Onions, do.....	90 to 100
Potatoes, per bag.....	85 to 90
Pork per 100 lbs. (in the carcass).....	7.50 to 7.75
Butter, Fresh, per lb.....	20 to 25
" Salt, per lb.....	15 to 17
Eggs, per doz.....	9 to 10
Cheese, per lb.....	10 to 13
Turkeys, per couple.....	1.40 to 1.50
Geese, do.....	90 to 1.00
Fowls, do.....	50 to 60
Hay, per 100 bds.....	10.00 to 12.50
Straw, do.....	5.00 to 6.50
Ashes—Pots, per cwt.....	7.20 to 7.25
" Pearls, per do.....	7.30 to 9.00

MILITARY PIC-NIC.

4 & 5 VOLUNTEER RIFLE COMPANIES
WILL HOLD THEIR
ANNUAL PIC NIC
AT
GUILBAULT'S GARDENS
On WEDNESDAY NEXT, 23rd INST.

AS no effort or expense will be spared to contribute to the pleasure of their visitors, it is expected that there will be a numerous attendance, to participate in the various amusements of the day.

TWO BANDS will play upon the occasion.
REFRESHMENTS can be procured in the Gardens.
THE PROCEEDS will be devoted to the purchase of an ORGAN for St. ANNE'S CHURCH.

ADMISSION.—Ladies and Gentlemen 1s 3d each; Children, 7d.

GARDENS OPEN AT TEN o'clock A.M.
Montreal, 17th June, 1858.

IMPORTANT TO SHIPMASTERS AND CREWS.

Some twenty years since, I was very seriously injured in one of my hips, by coming in contact with the anchor of the ship of which I was second mate. The bruise was so bad that my hip has given me great trouble most of the time since, until a year ago last April, when I heard of Davis' Pain Killer, and immediately procured a bottle, and by using it according to the directions, was entirely cured in about ten days, and have not experienced the least trouble from my complaint since.

Feeling the importance of having this valuable medicine constantly by me, before starting for Europe in March last, in the ship *Louvre* from New York, I purchased two large bottles to take with me. While at Antwerp, one of my crew was attacked with a very severe dysentery; I gave him the Pain Killer, and it cured him in a hurry.

On my passage home, with one hundred and sixty four passengers, I administered this valuable remedy to all who were sick, and none took it without getting relief. One lady passenger in particular was troubled with a bad headache, for which she said there was no cure, having been troubled with it most of the time for years. I told her I had a sure remedy, and gave her the Pain Killer, which, to her surprise, did effect the cure she had long sought in vain for. I had as good a medicine chest as ever was put on board a ship, but did not open it, there being no necessity for it—the Pain Killer answering all purposes. And I do most sincerely recommend to every shipmaster always to take a good supply of this valuable medicine with him on going to sea, as it is so valuable and convenient to use in case of wounds or bruises, which are liable to, and frequently do happen to crews on shipboard.

CHRISTOPHER ALLYN,

Late Master of the Ship *Louvre*.

Lyman, Savage, & Co.; and Carter, Kerry, & Co., Montreal; Wholesale Agents.

A LUXURY FOR HOME.

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

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