

of Freedom of Education. We are convinced that amongst our separated brethren, especially amongst the more respectable and devoutly disposed portion of them, such as the members of the Church of England, and the Church of Scotland, there exists a strong and steadily increasing aversion to the present irreligious and tyrannical system; borrowed from our Yankee neighbors, imposed upon us by a body of unprincipled legislators, and presided over by a Methodist preacher—publicly convicted of peculation and other dishonest practices. We are also convinced that numbers of our separated brethren would gladly avail themselves of any favorable opportunity for throwing off a yoke, which in many instances, presses as heavily upon them as it does upon us; though of course we cannot expect that Protestants—who never dare to express an opinion of their own in opposition to the opinion of the multitude—shall take the initiative in any measures for delivering themselves from that yoke. Catholics alone can think and speak as freemen; because Catholics alone can afford to despise, and express their thorough contempt for public opinion, when that opinion is at variance with any of those sacred and eternal truths of which the Catholic Church alone is the depository, and exponent. We then must take the lead; but we have good reasons for hoping that if we do so, we shall be followed by a very important, even if not very numerous, section of our Protestant fellow-citizens.

And now seems to be the favorable time for action. The *Colonist*, speaking no doubt with good cause, assures us that "a new educational policy is absolutely a necessity of existence" for the Ministry; but this implies the opening up afresh of the entire question of Education. It will give then to our separated brethren the favorable opportunity for joining with us, in asserting the supreme and inalienable right of the parent over the child; and consequently the right of the parent alone, to decide how, by whom, and in whose company his child shall be educated. This great principle, a principle founded upon the laws of God, once laid down, a fatal blow will have been given to "State-Schoolism;" and the holy cause of "Freedom of Education"—without which it is absurd for a community to boast of either civil or religious liberty—will have been placed on a sure foundation. The question of Education is a parent's question; not a religious, or as Protestants would call it, a "sectarian" question. It is one therefore on which Catholics can unite with Protestants, and Protestants with Catholics, without dereliction of principle on either side; and if ever such a union were desirable, it is now when, as the organs of an influential party in Upper Canada inform us, "a new educational policy is absolutely a necessity of existence" for any Government.

ORANGE PROCESSIONS.—We find in the *London Times* a report of the remarks made at the Londonderry Assizes on Thursday the 15th ult. by Mr. Justice Christian, when passing sentence upon 26 persons who had been convicted of taking part in an Orange Procession on the first of July last. The prisoners having been called up for sentence, his Lordship addressed them as follows:—

"Prisoners at the bar, you have been convicted, after a very patient, careful, and impartial trial, of the offence of joining in an illegal assembly of the kind that is designated by the name of illegal procession. Looking at the evidence, and endeavouring to judge of your motives, one would possibly be struck, at first, rather with the foolishness than with the criminality of your conduct. Undoubtedly, if these public processions meant nothing but what outwardly they appear to signify, if they had no meaning or signification except the commemoration of some old-world story—the importance and interest, and almost the very memory of which have become effete and obsolete—the parties joining in these proceedings would be more proper objects for pity and contempt than for indignation or punishment. But it is because experience has shown us that they mean something more, when they take place in a mixed community, differing in political and religious opinions, and in which there is a prevalence of party spirit—then their true meaning is insult and provocation to those who differ from them, and a public challenge to riot and disturbance. It is because experience has shown us that this is what they mean that the law has intervened, and has declared that these demonstrations, which otherwise might be simply ridiculous, are wrong and unlawful. Now, it is perfectly well known that this was the purpose and the object of the assembly, on the occasion in question. I have considered the points of law that have been raised in your favour by the very able and learned counsel who defended you, and I have no hesitation in saying that they are wholly unfounded in point of law as well as in fact. I am satisfied that in spirit as well as in the letter, in form as well as in substance, your case comes within the provisions of the Act of Parliament. Therefore, I will save no point, and shall state no case, but will proceed to pass on you a sentence much less severe, no doubt, than your misconduct has merited, but still severe enough to show that persons gratifying their tastes in these public processions cannot do so without consequences which are at least inconvenient to themselves. Fortunately there have been no lives lost; and, although there was strong evidence that several persons had been injured, the jury have not in the cases of assault thought it right to find you guilty. I will give you the benefit of this, and only sentence you for the offence of which the jury have convicted you. His Lordship concluded by sentencing the prisoners to two months imprisonment, and at the end of that time not to be liberated unless they found bail, themselves in 20l. and two or more sureties in 20l. more, to keep the peace for a term of seven years."

Between Mr. Justice Christian's, and Sir Edmund Head's respective addresses to Orange-men, the difference is indeed striking; and we must confess that we cannot understand why men who in Great Britain and Ireland are treated as criminals and law-breakers, should in Ca-

nada be singled out as the objects of the special favor of Her Majesty's Representative. Would it not be as well for the Catholics of Canada to call the attention of the Imperial Government, and the Imperial Legislature, to this discrepancy betwixt Imperial and Colonial policy?

VIOLATION OF THE ECCLESIASTICAL TITLES ACT.—The last of the Whig Penal laws, was openly violated, to the horror of all good Protestants, by His Eminence the Cardinal Archbishop of Westminster, on Sunday, the 14th ult., by the solemn consecration of the Right Rev. Dr. Amherst as Bishop of Northampton. Dr. Amherst is the tenth Prelate consecrated by the Archbishop of Westminster, and with the exception of four, all govern English Dioceses.—Evidently some new barriers are required against "Papal Aggression."

We learn from the *Toronto Colonist* that at the last meeting of the St. Patrick's Association of Toronto, the vote of censure lately passed on the *Mirror* and the defunct *Citizen*, was fully sustained.

We learn from the *Courier du Canada* that the Catholic Church at Douglas Town, Gaspe, lately erected at a cost of nearly \$5,000, was destroyed by fire on the 15th ult., during the absence of the Missionary, and the majority of the inhabitants of the village.

TO CORRESPONDENTS.—An "Old Reformer" will see that his communication has been anticipated by the late political changes.

We will feel obliged to our subscribers in the West, if they will be so good as to pay promptly to our agent when called upon, and not give him the trouble of calling four or five times for the paltry sum of 12s 6d, or thereabouts.

Acknowledgments in our next.

SEPARATE SCHOOLS. To the Editor of the *True Witness*.

Oshawa, C.W., July 21st, 1858.

DEAR SIR—Facts have lately transpired in this village which require the serious consideration of the Catholics of Canada West, both as regards their religion and the education of their children; and which will, I hope, open the eyes of those lukewarm Catholics—if Catholics they may be called—and expose to the naked gaze of the world the dreadful evils of the Common School System of Education, they have been so long advocating. In the month of April last, a Catholic Separate School was got up by the Catholics of this village, to which the children joyfully resorted, till the number amounted to 64 pupils; and yet, strange to say, some of the most influential Catholic children in the village continued to attend the Common School. These were, for the most part, full grown females, who considered, no doubt, that the State school, with all its appendages, and three or four English teachers, afforded opportunities vastly superior to the Catholic Separate School for acquiring knowledge. A few days ago, one of the teachers of this Common School, while teaching a lesson in Geography, introduced "Roscoe's Travels in Italy" to the class, and read paragraphs from it against Popery, the Nunneries, &c., which shocked the ears of the Catholic girls then in the class, and convulsed their minds to an alarming extent. At the next lesson in Geography the same work was introduced, and paragraphs read, till the teacher was interrupted by one of the Catholic girls, who complained of the impropriety of bringing such a work before the class; and the result was that an altercation took place between the teacher and his pupils, which caused her to leave the school. The other Catholic girls continued to attend the school a few days longer, till another of the teachers, while preparing his pupils for one of those sham examinations which usually take place, rebuked another of the Catholic girls for not being diligent enough in studying the map of England; on which she calmly remarked, that she would like to see the map of Ireland, France, or some other countries, introduced sometimes. This so exasperated the teacher that he culminated out—"What importance is Ireland compared to England?"—England for ever!—on which all the Catholics left the school. Their leaving the school soon attracted the attention of the Trustees, who instead of investigating the matter, endeavored to screen the disgraceful conduct of their teachers, by saying that these girls wanted only a pretext to leave the school; though up to this they have not attended the Separate School. No; so great were the inducements which the Common School held out to those misguided dupes, that the teacher who read those false extracts from Roscoe's Travels had the effrontery to tamper with one of the girls afterwards to induce her to return to the school; and when she declined his nefarious invitation, he turns upon her with the ferocity of a savage, and through the columns of a stupid local rag of a newspaper, misnamed the *Oshawa Vindicator*, calls her a Jesuitic spy, and declares that before he would have done with her, she would have cause to repent the day she refused her concurrence in a scandalous attack upon Catholicity and female honor. He further calls on the readers of this miserable sheet—the *Vindicator*—to have their stomachs well cleared out, that they may be able to gobble and digest the venomous tirade of lies and invectives which he intends publishing in its next issue on the errors of Popery, and the working of the Jesuits; a falsified dish which will, of course, please the appetites of those to whom truth would be unpalatable. It may be asked, who is this man? He is the head teacher in the Central school in Oshawa. As to his antecedents few know; some say he is English, but of Yankee notions; others say he is a pervert from Catholicity, and the son of an Irishman; but my physical definition of the Thing is, that it is a union of the Finnish and Holland species.—He has made the people here believe that he is a great educationist, and endeavored to gain notoriety by editing a column on education every week in the *Vindicator*; the principal part of which, like most of the *Yankees*, he has surreptitiously pilfered from Horace Mann's Lectures on Education. But to appreciate them himself was beyond his nature, and he disposed of them at a cheap rate, as their value to him was below the cost of production. It reminds one of the story about the brace of Jews who kept two brush stores near each other; one complained of the other for selling his brushes so cheap; "for," says he, "I thought I could sell my brushes as cheap as any man, because I steal the materials;" "but," says the other, "I can sell cheaper, because I steal mine ready made." It is the same with our friend the teacher; and when he gives us his dissertation on Popery and the Jesuits, it will be something he has ferreted out of the spurious writings of some of the long-defunct heretics of Europe. I should think it beneath my notice to advert to him at all, only for the facts elicited by his conduct, facts which, I hope, will not only reach the ears of those advocates of the common-school system, who profess Catholicity, but also those at the head of the Educational Department, and show them how far the conduct of their teachers corresponds with those liberal views on education set forth in the Reports of the Head Superintendent. They have, I may say, made

An Orange lodge of the school-house which Catholics helped them to erect; and he who was to be the guide and preceptor of the rising youth of Oshawa, and set his pupils an example of mutual forbearance and good will towards all parties, and stimulate them to fraternize together as one family, in accordance with the views of the greatest Yankee theorists on popular education, to which he seems to be so much attached, comes out publicly on the 13th of July, decked with his Orange trappings, to parade the streets with the rest of the brethren. How must a Catholic parent feel? or must he not be dead to his religion who can entrust his child to the care of an Orange teacher, the sworn enemy of Catholicity.—It is monstrous and yet there are Catholic gentlemen who will advocate such a system, and why? because they, like many Catholics in high life, scarcely ever meet with personal insult themselves, and care but little how the poor but sterling Catholics are insulted. They have no advocates for the education of their children but their Priests, who never yet deserted them, and it is not to be wondered if they are charged with being chiefly instrumental in establishing separate schools wherever practicable. The Alleys, Cartiers, and Lorangers, those sabbat Catholics, know, and care but little, how the Catholics of Canada West are treated; and who can blame those infidel Catholics, when we see the only member who had the firmness and courage to stand forth, in the late Parliamentary debate on education, and defend the separate schools, maligned and abused, not only by the two professing Catholic journals in Upper Canada, but by private individuals, as may be seen in the correspondence of the last copy of the *Mirror*, written by the pen of an Irishman. And what was his charge against Mr. McGee? Nothing, but that he was a refugee from the law of Ireland. Shame on the Irishman who could make such a statement in a foreign land! If he had looked around him, he would find subjects more worthy of his pen, and could fill columns in the *Mirror* on the abuse the Catholics are receiving in Canada West, and display his abilities with better grace. Why was this so-called Irishman silent when he read the school debate, and heard it stated that separate schools were vanishing away; that they were a nuisance where ever got up; and that the whole was a matter of Priest-interference? He was engaged, no doubt, in culling out those old-fashioned Latin phrases, which he has made use of to embellish his rignarole attack on Mr. McGee. Why were the *Mirror* and *Citizen* silent? Perhaps the pangs of approaching dissolution so deranged their minds that nothing could engage their thoughts save the nostrum of the Government elixir to prolong their lives. It is most unfortunate that men, making such broad professions of Catholicity, cannot see the dangers to which the Catholic youth are exposed in Upper Canada.

But I have trespassed enough on one week, and must postpone my further remarks till your next issue.

Yours, &c., F. C.

ADDRESS TO THE CATHOLIC ELECTORS OF THE NORTH RIDING OF WELLINGTON.—We have received a copy of this document, together with a request to lay its contents, or their substance, before our readers: with this request we cheerfully comply, believing that the line of policy adopted by the Catholics of Wellington is, in the peculiar circumstances in which they find themselves, that which will prove most profitable to themselves, and the interests of their religion. They address themselves to their co-religionists as follows:—

"In offering the following remarks, we do not do so with any desire to dictate a course to you since we have had many proofs of your capability to choose and act in your own behalf; we are actuated solely by a desire to encourage and preserve union and consistency amongst ourselves, believing as we do that the circumstances in which the Catholics of Western Canada are placed do require that they perfectly understand one another upon every public question affecting their interest.

During the last general Election the unity preserved by the Catholics of both Ridings, in acting consistently together for the common cause, has reflected credit on themselves, and commanded respect even from their enemies.

On that occasion we in the South Riding were first called upon to take our Political stand, but at the same time we were not indifferent as to the course that might be pursued by our brethren in the North Riding; still as the contest in both sections of the County occurred almost at the same time, it did not require consultation to ascertain the views of each.

There is now a contest commenced amongst you between your late members, and a certain Orange Grand Master; we would respectfully offer our opinions, (although it may be quite unnecessary,) that in the present circumstances, Catholics have nothing to gain from either party now agitating your part of the county, and therefore think, that the most consistent course for them to pursue is not to support either candidate, in as much as the avowed principles and open pledges of both are equally inimical to our true interests.

The deplorable outrage perpetrated in cold blood upon one of our unoffending Brethren, in December last, (we allude to the murder of John Farrell, Alma,) cannot soon be effaced from the memory of Catholics of this Province, and the coldness and indifference with which the same was treated by the Government and Opposition, should teach Catholics to understand that if they are to escape danger, they must look themselves to their own safety, and if they want justice and equal rights, they must not permit their enemies to divide them.

It may be supposed by some that as our numbers are so small in Upper Canada, it matters not whether we act unitedly or otherwise, that in any event we shall only receive whatever concessions the Protestants choose to allow us, (happily the number who entertain such opinions is small.) It is a well understood fact, that a small number of inhabitants, when properly understanding their position and necessities, and firmly united on consistent principles, can wring from larger contending parties, if not all they require, at least a great proportion of their rights.

We would further respectfully submit that it behoves Catholics to keep a vigilant eye on all public men, and watch the actions of those whom they reckon as Friends, as well as of those whom they know to be opponents; in such connection we would call your attention to the course taken by T. D. McGee, Esq., M.P.P. Although that Gentleman has so far spoken and voted generally correct on abstract questions, affecting our interest, yet his fraternizing with George Brown, than whom Catholics have not a greater enemy in Canada, is exceedingly to be regretted, as an alliance of our friends, and the party of which Brown is the Leader, could have no better result than disunion in our ranks, and ruin to our cause.

In conclusion, we would implore our friends in the North Riding, that in the name of Civil and Religious Liberty, all they hold dear to themselves and their children, to refrain from taking any part with either Charles Allan, or G. L. Allan. They bear such a political stamp that they are unworthy the support of any liberal man, whether Protestant or Catholic, the former being in our opinion an undefined ultra Orange Clear Grit Fanatic, and the latter an ultra Orange Bigot. Therefore, unless a liberal consistent man take the field against them, (which is not improbable), record not a single Catholic vote in this contest.

Edward Carroll, John Fraser, John Harris, sen.; T. Shyne, Patrick Murphy, Michael Pigott, P. Moran, James McQuade, Timothy Quinlan, Maurice Hally,

Henry Hughes, John O'Lynch, Chas. A. McElderry, James Lynch, Felix Devlin, John Greene, John Harris, jun.; James Murphy, Thos. Smith, Edmund Fitzpatrick, John Coffey, F. McGin, Bernard Kelly, John Sheehan, Henry Devlin, Daniel Heffernan, Richard Neagle, Patrick Conway, Theobald Kueneman, Casper Stoelker.

GUELPH, SOUTH WELLINGTON, 1858. Since the above was put in type, we have received information to the effect, that Geo. L. Allan has withdrawn in favor of Nassau C. Gowan, this course does not change your position, as you have now a Grand Secretary instead of a Grand Master."

We have so often, and so strongly expressed our opinion as to the impossibility and impolicy of an alliance with Mr. George Brown—until such time, at all events, as he shall have publicly and explicitly retracted all his ancient pledges and given the lie to all his political antecedents—that we do not think it necessary to again return to the subject. At the same time, in justice to Mr. McGee, we will not, upon the mere vague and unaccompanied reports of the public press, admit that that gentleman has it seriously in contemplation to contract any alliance with one whose object hitherto has been to earn for himself the reputation of a Canadian Spooner; and who certainly as yet, has given no signs however slight, of a liberal disposition towards Catholics. As the advocate of "State-Schoolism" in its most offensive form, and as the avowed enemy of "Freedom of Education" Catholics cannot but look upon Mr. George Brown as their inveterate and irreconcilable enemy.

TO THE INDEPENDENT ELECTORS OF THE DIVISION OF ALMA.

GENTLEMEN—AS you will soon be called upon to exercise the Elective Franchise, in selecting a person to represent you in the Legislative Council, and having been honored with the urgent solicitations of a very large and influential number of the Electors of this Division, requesting me that I would allow myself to be nominated as a Candidate—I have consented; and trusting to your intelligence and independence, now appear before you, formally soliciting your support. I should certainly decline accepting the candidature; but the reasons which have been urged, and the recognised necessity which exists for practical representatives of the commercial interests of the country, in our Legislative bodies, render it imperative upon me to lay aside all private considerations, and yield myself to the guidance of the dictates of my convictions of duty.

Born and educated amongst you, my sympathies, sentiments, associations, and interests, are identified with yours, and are a guarantee to a large extent, that your interests and opinions will be faithfully represented by me, should I be elected your Representative. But when a man comes before his fellow-citizens, or suffers himself to be brought forward by others, claiming their suffrages, it is justly expected that his principles and views should be made known as fully as possible, in order that the electors may be guided in their choice, by principles, and not personal considerations. Holding these views, and also in obedience to custom, I have now to lay before you my reasons for asking your suffrages, at the approaching election, to represent you in the Legislative Council.

My name has, for some months past, been before you as a probable Candidate, and there are very few amongst you who have not been cognisant of the fact. There has been ample opportunity therefore to make yourselves acquainted with my antecedents, character, &c., and thus prepare the way for action on your part, in reference to the more formal course now taken by me, either to pronounce in favor or against my pretensions. My reasons for appearing before you and asking your suffrages may be expressed by the comprehensive term "Commercial." Agriculture, Manufactures, and Commerce are inseparably connected in their bearing upon the material prosperity of the country; but the two first named occupy the most important position, inasmuch as without production no commerce would exist. It is believed, and I coincide with those who entertain that opinion, that there is a deficiency of practical representation of the above-named interests. We have had a large share of experimentalising legislation, (if I may so term it) tending upon our sources of material prosperity; and it is much to be regretted that no definite policy has prevailed, as nothing so retards the placement of capital, so necessary to the erection of large manufacturing, and the engagement in large commercial transactions, as uncertainty in regard to the fiscal policy of the country. If the subjects of "Free Trade" and "Protection" were to be fully discussed, not as abstract theories, but as applicable to the circumstances of the country and a definite policy decided upon, there is no doubt that much good would result. I do not hesitate to announce it as my settled conviction that "Free Trade" being the normal condition of Commerce, is better calculated to develop the resources of the various countries of the world, than the imposition of restrictions involved in a protective theory—provided such a policy were adopted throughout the world. But it is conceded by the advocates of both theories, that our position, in reference to revenue and other countries, is such as to render our adoption of the "Free Trade" policy in its integrity impossible; and a compromise between the two opposite theories, called "Incidental Protection," has hitherto received approval; but that policy is so uncertain in its duration, and variable in its details, that it has given rise to many evils which might, perhaps, have been avoided. My opinion is, that our position in reference to other countries, more particularly the neighboring Republic, eminently a commercial country, and with which the large majority of our commercial transactions are undoubtedly occurring, is such as to render it advisable to adopt a system of reciprocity of duties; or, in other words, assimilate our Customs Tariff to that of the United States, in so far as it affects such articles as are, or can be, advantageously produced in Canada: such reciprocity of duties, or assimilation of Tariff, to be the well understood fiscal policy of the country, extending even to perfect Free Trade, whenever the United States chooses to adopt such a policy. I do not stop here to enquire how far such a policy on our part would meet the approval of the Imperial Government, or how far our Constitution would allow us to proceed in such a direction; fully believing that any difficulties which may possibly exist, could be overcome. My political position is one strictly independent of either party of the parties known as Ministerialists and Oppositionists; and should I be elected, I shall occupy an independent position; prepared to do my duty to my constituents and the country, without reference to whatever party may occupy the Treasury benches, not lending my vote or influence to factious movements of any kind. There is one great question before the country, upon which it is incumbent on me to declare my views—viz., the question of "Representation based upon Population." On looking back from the Union of Upper and Lower Canada to the passage of the Act changing the Constitution of the Legislative Council in 1854, we find that the principle of Federalism, or perfect equality of the two Provinces, has been the basis of the Constitution and all political changes and arrangements which have been made; hence the question of Representation based upon Population, involves a total change of the Constitution; and

however correct in the abstract that mode of Representation may be, it certainly is not applicable to our circumstances and political position.

I am in favor of the most perfect equality of rights, privileges, and immunities of all classes, in reference to Educational and Religious convictions; and pledge myself to use my influence and vote, if elected, in favor of any class who may be found not in the full enjoyment of such equality of rights. I am opposed to all Secret-Political-Religious Societies. You are aware of the prominent part which I have taken in reference to the Extension of the Harbor in Montreal, and the erection of Docks by means of a Canal debouching at Hochelaga Bay; and in opposition to the plan locating such works at Pointe St. Charles. I shall continue my exertions to that end, and spare no pains to accomplish the object in view.

I have the honor to be, Gentlemen, Your most obedient servant, ASHLEY HIBBARD.

Birth. At St. Catharines, district of Montreal, on the 4th instant, Mrs. James Donnelly, of a daughter.

MULTUM IN PARVO.—The Complete Toilette for 25 and 50 cents. No more hair oils, pomades and powders, or soaps. The "Persian Balm" does away with all—it is a splendid article.

Liberal.—Perry Davis & Son, of Providence, R. I., have recently expended over \$10,000 to secure the public against paying their money and placing reliance upon worthless counterfeits and imitations of the valuable Pain Killer.

MONTREAL MARKET PRICES. August 3, 1858. Flour, per quintal, \$2.40 to \$2.50. Oatmeal, per do., 2.30 to 2.40. Wheat, per minot., 90 to 1.00. Oats, do., 40 to 45. Barley, do., 40 to 45. Peas, do., 60 to 65. Beans, do., 80 to 85. Buckwheat, do., 1.50 to 1.70. Indian Corn, do., 50 to 60. Flax Seed, do., 1.40 to 1.45. Onions, do., 00 to 00. Potatoes, per bag, 90 to 1.00. Pork per 100 lbs., (in the carcass), 7.50 to 8.00. Butter, Fresh, per lb., 15 to 16. " Salt, per lb., 13 to 14. Eggs, per doz., 14 to 15. 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., 6.50 to 6.55. " Pearls, per do., 6.50 to 6.55.

READ THIS! SHELBYVILLE, (Tenn.), Oct. 16, 1856.

Messrs. Perry Davis and Son:—Sirs—Gratitude to you, and duty to suffering humanity, require that I should make known the benefit I have derived from the use of your truly valuable Pain Killer; and if by seeing this, any sufferer will be induced, as I was, to give it a trial and be healed, I shall be compensated a thousand fold.

In June, 1855, after a protracted illness of several months, I was severely attacked with drowsiness, vertigo, dimness of sight, and loss of appetite, accompanied by fever, difficulty of breathing, etc. My physician pronounced my case pneumonia bordering on the first stage of consumption; and after exhausting his skill, declared positively that I had the consumption, that he could do nothing for me, and that I must die. However, he advised me to use "Pain Killer," as the best thing I could do, which I did with no effect. I then made use of "Pain Killer" which proved inefficient.

By this time my symptoms were pain in the head, morning, evening, and during the night, darting pains through the chest, burning in the palms of the hands, quick pulse, night sweats, difficulty of breathing, etc. When fortunately I got hold of the "People's Pamphlet," in which I saw the case of Messrs. Dinn, Cone, and others, which induced me to try Perry Davis' Vegetable Pain Killer, and strange as it may appear, I derived more benefit from the use of one twenty-five cent bottle than I had done from all other medicines. I have used four bottles of the Pain Killer, and am hearty and enjoy better health than I have heretofore done for a number of years.

GUSTAVUS A. CELOY. Lynn, Savage, & Co.; and Carter, Kerry, & Co., Montreal; Wholesale Agents.

GRAND CHARITABLE PICNIC, OF THE ST. PATRICK'S AND TEMPERANCE SOCIETIES.

UNDER THE PATRONAGE OF THE LADIES OF CHARITY OF ST. PATRICK'S CONGREGATION,

AT GUILBAULT'S GARDENS, On WEDNESDAY, 18th Inst.

THE COMMITTEE OF MANAGEMENT, for this occasion, are making such arrangements as shall make the day to those who shall attend one of real enjoyment.

There will be a BRASS BAND, and several QUADRILLE BANDS, employed for the occasion. Several BALLOONS will be sent off during the day.

REFRESHMENTS can be had in the Garden. The Gardens will be Open from 10 A.M., till 8 P.M. As the PROCEEDS are to be devoted to the ST. PATRICK'S ORPHAN ASYLUM, it is expected that all favorable to the Institution will attend.

TICKETS—Gentlemen, 1s 10d; Ladies, 1s 3d; Children, 7d. Can be had from Members of the Committee, and at the Garden on the day of the Pic-Nic.

NOTICE IS HEREBY GIVEN, that JOHN O'NEILL, late a Clerk in my employ, is no longer authorised to transact any business for me or in my name; and that I will not hold myself responsible for any engagements contracted by him. A. EGAN. Montreal, 23d July, 1858.

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, Cham-pooing, Bathing; Removing Tan, Pimples, Freckles, Sun-marks, and all disagreeable appearances of the skin. It is unequalled.

No Traveller should be without this beautiful preparation; as it soothes the Burning sensation of the Skin while Travelling, and renders it soft. No person can have Sore or Chapped Hands, or Face, and use the "Persian Balm" at their Toilet. Try this great "Home Luxury."

S. S. BLODGETT & Co., Proprietors, Ogdensburg, N. Y. LAMPLUGH & CAMPBELL (Wholesale Agents), Montreal.