

and more in a sphere where his envenomed shafts can do no hurt; we, at least, who without sacrifice of dignity, can meet him in the field of controversy, will not allow such comments upon those whom we love and respect, to pass unnoticed, unrebuked.

Though determined, in so far as we are personally concerned, to take no notice of the misrepresentations of the *Toronto Mirror*, we cannot allow to pass unrebuked his impertinent strictures upon the Pastoral of His Eminence the Cardinal Archbishop of Westminster, lest it should be thought that Catholics, generally, in this Province hold the same mean opinion, as does the *Toronto Mirror*, of one whom the whole Catholic world in Europe delight to honor, and to whom, as the most worthy amongst his brethren of the Episcopacy, the Sovereign Pontiff has confided the glorious task of presiding over the restored Catholic Church of England. Of the *True Witness* and its editor, the *Toronto Mirror* may think and speak as harshly as he pleases, without provoking from us one word in retort; but when he proceeds to endorse the most malignant slanders of the *Times* upon the venerable Cardinal, we cannot be silent; but as Catholics, speaking in the name of all who believe that Christ has appointed Bishops, and not newspaper editors, to preside over His Church, and that the first duty of the layman is humble and implicit submission to the teachings of those divinely appointed Pastors—as Catholics, speaking in the name of all who believe that it is not only indecorous, but subversive of all ecclesiastical discipline, for a layman to impute dishonorable motives to his legitimate ecclesiastical superiors, and to hold them up to contempt before the public, as cowardly time-servers blasphemously taking the name of God in vain, and as more careful to please the enemies of their faith, than to give wholesome admonition to the flocks entrusted to their charge—we cannot but indignantly protest against the insolent, and utterly groundless attack made by our *Toronto* contemporary in its issue of the 30th ult., upon the Cardinal Archbishop of Westminster, in the subjoined comments upon the Pastoral which His Eminence has lately addressed to his Diocese, and which we had the honor of laying before our readers in our last issue. Speaking of this beautiful document, so deserving of the respect of every true son of the Church, the *Toronto Mirror* has the impertinence to tell the world that it was—

"Evidently penned in a spirit of prudential and necessary submission to the vengeance cry of the *Times*, and the bigoted and degraded aristocracy of England."

Never in the most rabid "leader" of the *Times* have we met with a viler calumny against the illustrious Cardinal—never in his most savage ravings against Popery, did Mister George Brown of the *Globe* give utterance to a more impudent falsehood—than is contained in the above extract from—we blush as we write it—a professedly Catholic journalist. For mark well what is implied therein. That a Prelate of the Catholic Church, addressing his flock, as one placed over them by the Lord Jesus—speaking to them from the chair of truth, and in the name of the Holy Trinity, of Father, Son, and Holy Ghost—was all the while basely prostituting his spiritual functions to the vilest of secular purposes, that of conciliating a vindictive anti-Catholic press, and of pandering to the prejudices of a "bigoted and degraded aristocracy?" Were the Cardinal Archbishop of Westminster capable of such impudent mockery of God and man, were he the hypocritical, mean-spirited, time-serving wretch, that the *Toronto Mirror* represents him, then, as guilty of the most hideous blasphemy, and the most audacious sacrilege, he would deserve to be held up to the execration of the entire Catholic world. But if, on the other hand, the Cardinal has been maligned and misrepresented—if his Pastoral was "penned" in a spirit of Christian regard for the highest interests of his flock, and for the honour and glory of Him Whose minister he professes to be—what shall we think, how shall we sufficiently express our abhorrence, of him who impudently calling himself a Catholic, has dared so foully to libel the Archbishop of Westminster, so wantonly to outrage one of the highest dignitaries of the Church? Of two things one: either Cardinal Wiseman is a disgrace to his order, and a scandal to religion, or the *Toronto Mirror*—We leave our readers to fill up the blank for themselves.

And as if to render his conduct towards the Cardinal more atrocious, the *Toronto Mirror* instances the difference betwixt the lecture given by His Eminence upon Indian affairs—when the first tidings only of the Sepoy mutiny had arrived in Great Britain—and, as the Cardinal has himself repeatedly pointed out in his correspondence with the *Times*, before the reports of their cruelties, and outrages upon women and children, had reached his ears—and the Pastoral issued by him to his people, pointing out to them their duties, and enjoining solemn prayers for the suppression of the Indian mutiny. Now the cause of this apparent difference, the Cardinal has himself publicly assigned when indignantly repu-

diating the disgraceful accusation brought against him by the *Times*, of sympathising with the filthy Sepoys, and of being indifferent to the sufferings of the victims of their brutality. We cannot therefore suppose that the *Mirror* is not aware of the explanation given by the Cardinal to his calumniators in the London press, whom the *Mirror* faithfully copies; and we cannot therefore acquit our *Toronto* contemporary of having wilfully assisted in blackening the reputation of one whom as a Catholic journalist it was his first duty to defend. The explanation given by the Cardinal then, which the *Mirror* suppresses, we will lay before our readers lest they be led astray by our contemporary's sophistry—and it is this—In his lecture, the Cardinal, speaking of course as a simple citizen, and not as the priest, dwelt chiefly upon the wrongs of England towards the native races of India; because the news of the barbarities of the Sepoys, had not, at the time of his delivering that lecture, reached England; but in his Pastoral, wherein he speaks with a full knowledge of all the circumstances of the case, and, no longer as a citizen, but, as the Ambassador of Christ, and minister of the Most High God—he insists upon the atrocities of the Sepoys, and the dangers to which the cause of humanity, civilisation, morality and religion would be exposed were they to succeed. This simple explanation should suffice to stop the tongues of his calumniators.

What can have prompted the *Mirror* to make such an indecent attack upon one of the brightest ornaments of the Catholic Church, we of course cannot pretend to say. It may perhaps have been done with a view to curry favor with its friends and patrons—our Orange Ministry; and by way of evincing his gratitude for the "Government pap" which it is now plentifully receiving in the shape of "Crown Lands," and other Ministerial advertisements.

Noticing the suppression of Orangeism in Ireland by the Imperial authorities, the *Montreal Herald* remarks that the same policy "is equally applicable to every locality disturbed by the religio-political feuds, which appear to be inseparable from Orangeism wherever it exists." This is, we sincerely believe, the opinion of every honest man of every persuasion. "Why"—it is naturally asked—"why should Orangemen bring their politico-religious feuds into Canada?—why did not they leave them behind them at home, instead of disturbing the peace of this country with their odious war cries? What have we to do with the brawls of Orangemen, or what interest can Canadians have in keeping alive the feuds which for so many generations have retarded the progress, and proved the curse, of unhappy Ireland?"

All Canadians then, whether of French or British origin, whether Catholics or Non-Catholics, are alike interested in discouraging Orangeism, Ribbonism, and all secret political organisations on this side of the Atlantic. Wherever these exist—as the *Montreal Herald* remarks—there is the locality disturbed by religio-political feuds—there are peace and harmony banished from the neighborhood—and there are the hands of fellow-citizens arrayed against one another in bitter hate, instead of being grasped in mutual love. And this must needs be the case in an especial manner with Orange Associations, for Orangeism is essentially aggressive, and irreconcilable with "civil and religious liberty."

Its avowed object is "Protestant Ascendancy," and the means it uses to attain this object are—secret combinations, and an extensive organisation. By means of these, Orangeism hopes to make itself master of the polling booths; and thus to control both Legislative and Executive to submit to its imperious demands. But every lover of freedom is the friend of religious equality; now, the "Ascendancy" of any one religious denomination in particular, is incompatible with, because the direct contradictory of, "religious equality." Therefore, if things which are unequal to the same, are also unequal to one another, must Orangeism be the avowed enemy of all "civil and religious liberty?"—which is based upon the perfect equality of all religious denominations as before the State, so long as their members comport themselves as loyal citizens.

Now this perfect equality with our Protestant fellow-citizens as before the State, is the utmost that we, as Catholics ask; the very head and front of our offending bath this extent, no more. If we have on certain occasions, such as on the discussion of the "school laws," put forward claims which Protestants have opposed, we have done so as British subjects claiming our simple rights; as freemen—and not as Catholics asking for a special legislation in our behalf. The principles that we have laid down are, in every instance susceptible of universal application, and are as favorable to the civil liberties of the Protestant as of the Catholic; and we may safely defy our opponents to instance a single case in which Catholics have manifested the remotest appearance of a design to establish "Catholic Ascendancy" in either section of the Province, or to withhold from their Protestant fellow-citizens the enjoyment of any right which they claim for themselves.

**CAUTION TO FRENCH CANADIAN EMIGRANTS.**—The following paragraph is going the round of the papers, and merits the serious attention of our French Canadian population:—

"SENT HOME.—About fifty persons, male and female, French Canadians, were sent home to Canada last week by the authorities of Putnam. The town wisely thought it far cheaper to pay their passage home than to support them during the winter."

Far be it from us to contest the justice or the wisdom of the civic authorities of Putnam, but we may be permitted to express our surprise at the extraordinary infatuation under which those French Canadians labor who deem that they can better themselves, by emigration to the United States. Even in a material point of view the chances are as a hundred to one that the French Canadian will find himself a poorer man in the States, than he was in Canada; whilst morally, it is a certainty that the effect of emigration will be most deleterious. There is not on the face of the earth a more contemptible, a more loathsome object than a Yankeeified French Canadian. In his exterior he is generally filthy, boorish and unexpressibly disgusting, and seems to labor under the impression that to vindicate his newly acquired Yankee liberties, he must make himself as disagreeable and repulsive as possible. Internally the poor creature is still worse; for it generally happens that with the coarse boorish manners of the Yankee, he contracts the latter's dis-regard of all moral and religious obligations, and glories in his infidelity, and profligacy, as proofs of his emancipation from the shackles of priestcraft. Exceptions there may be, but they are rare; so rare, that it would be well for the interests of religion and morality in America if the Yankees were to enact a law prohibiting all emigration from this country to the States—and compelling all French Canadian Catholics to return to their respective parishes within a fortnight. In the meantime, we thank God that the tide has at length turned; and that our Catholic population are coming back to us, disgusted with their treatment in the United States.

Canada is the stronghold of Popery on this Continent, because of all Americans, the Canadians have remained most firm in their allegiance to the Holy See. No doubt that in Spanish America, and amongst the descendants of the Portuguese settlers in the South, there are numbers of excellent Catholics, as there are also in the United States; no doubt that Irish and German immigration has done and is doing much for the propagation of the true faith even in the favored land of Mormonism, Free Loveism, and other newangled Protestant abominations; but it is on Catholic Canada that we must mainly rely for the conversion of the people of this vast Continent to Catholicity, and for communicating the knowledge of the Gospel to the Dollar-worshippers of the United States. It is therefore above all things needful that French and Irish Canadians should themselves be preserved from the contamination of Yankee principles, in order that they be not disqualified for fulfilling their important mission. They are, not to say it profanely, —the salt of North America; "But if the salt lose its savour, with what shall it be salted?"

**WHO ARE THE MOST IGNORANT AND IRRELIGIOUS OF THE EUROPEAN PEASANTRY?**—A writer in the *Episcopal Recorder*, quoted approvingly by the *Montreal Witness*, tells us that they are they to whom the Mormon Missionaries penetrate, and who furnish the majority of converts to the sect of "Latter Day Saints." But from the *Times*, we learn that it is exclusively from amongst the Protestant populations of England, Scotland, and Wales that these converts are obtained; and consequently it follows logically, that the Protestant populations of England, Scotland, and Wales, must be the "most ignorant and irreligious of the European peasantry."—Q.E.D.

**PREACHING AND PRACTICE.**—"The New York Post" says that a worthy clergyman in that city, following the practice of his ministerial brethren, recently preached a very earnest discourse on the hard times, enforcing the duty of retrenchment and economy. Immediately after church the congregation took him at his word by holding a meeting, at which his salary was cut down from \$1000 to \$600."

We should recommend some of our French Canadian Missionary Societies, and other "Swadling" Associations to follow the example of the Yankee congregation, by reducing the salaries of their peddlars, and tub-preachers. The Catholic public would be no losers, and the Protestant contributors would be decided gainers, by the transaction.

We would again caution any of our subscribers against paying any monies on account of *True Witness* to P. H. McCawley, as that person is not authorised to act as our agent, or to collect any of our accounts.

"MAGNUS' PANORAMIC MAP OF INDIA"—an excellent map, giving a good idea of the seat of war. For sale by Messrs. Sadler & Co., Notre Dame Street, Montreal.

**SHIP-BUILDING AT QUEBEC.**—We (*Montreal Herald*) have much pleasure in giving the following contradiction to the very gloomy statements of an Upper Canadian contemporary in reference to the staple manufacture of Quebec. The *Quebec Chronicle* on Saturday, says—"Mr. Baldwin, the ship-builder, of this city, is about opening his ship-yard again, for the construction of another large vessel, similar to the 'Storm Queen,' which he launched some time ago. His is a good example, and will, we hope be followed by all others in the same business who have at all the means. We may here contradict the statement published by a Western contemporary, that 'in Quebec there is not to be a single new vessel put, this winter, upon the stocks.' We are assured, on the contrary, that, hard as the 'times' are, the construction of, at least, fifteen vessels, will be proceeded with, and they will be ready for launching next spring."

Physicians recommend Blodgett's "Persian Balm" for all diseases of the skin. It is unequalled in its effects, rendering the skin soft, smooth, and healthy. As a dressing for wounds, especially burns and scalds, its effects are magical.

To the Editor of the *True Witness*.

DEAR SIR—It is highly gratifying to me to be able to lay before the readers of your Catholic journal a few facts, showing the rapid progress of our holy religion in this long benighted portion of the earth.—Had a prophet or an angel from heaven, but a few years ago assured us that it would soon be our lot to have the pleasure of having a priest, and a church of our own, wherein to celebrate the divine mysteries, hardly would we have believed him. And yet such is actually our lot to-day.

But a short time ago, and we deemed ourselves fortunate, if twice or thrice in the year we were visited by a priest, and had the privilege of assisting at the holy sacrifice of the Mass. We had no church, no decent building wherein to meet, merely a rough unsightly shed; whilst, in fine weather, our temple was the blue canopy of heaven, and beneath the roadside hedges our altar was erected. Such, but a short time ago, was our destitute condition, such the resources to which we were reduced in order to offer acceptable worship to the Lord of Hosts.

But in His mercy our heavenly Father to place over us as our Chief Pastor, the Rt. Rev. Dr. Bacon, Bishop of Portland, into which See he was duly installed about two years and a half ago. One of our new Bishop's first acts was to procure us the services of a priest regularly once a month; and shortly after he sent us a priest to reside in our midst to watch over the spiritual interests of our rapidly increasing Catholic community. The gentleman selected for this purpose was the Rev. Mr. Bacon, a true servant of Christ, whose whole time has been devoted to our welfare, and the extension of his Master's kingdom upon earth.

Within a short time after his arrival, the Rev. Mr. Bacon set about the construction of a church; and by the blessing of God upon his exertions, and the zeal of our people, our beloved pastor was soon enabled to see the realisation of his darling project. Our church is now completed, and with the exception of a debt of about \$1,200 which will be discharged within three years, it has been paid for by the subscriptions of the Catholic population.

On Sunday the 13th of September our new church was solemnly dedicated to the service of Almighty God by the Right Reverend Bishop of this Diocese, Portland, assisted by the Bishop of Boston, and six other priests. A large number of the faithful from other districts, attended by bands of music, assisted at the joyful ceremony. High Mass was sung by the Rev. Mr. Egan, Augusta, M.E., assisted by the Rev. M. M. Lucey and Murphy as Deacon and Subdeacon; and a most eloquent address was delivered by the Bishop of Portland. Vespers with a sermon from the learned Bishop of Boston, and solemn Benediction of the Blessed Sacrament, closed the religious services of a day which will be long held in grateful remembrance by all who had the happiness of being present. Hoping that this brief description of proceedings so interesting to us all, will not prove unacceptable to your readers,

I have the honor to be, Dear Sir,  
Yours sincerely,  
P. W. B.

Bridgesford, Oct. 30, 1857.

Among the items of news by the *Persia* we observe it stated, that a circular had been issued from the Colonial Office, to the Governors of the various British Colonies, calling on them to look to the defences of their Provinces, and not to neglect that a reasonable amount of warlike preparations should everywhere be maintained. This looks ominous, and evidently forebodes trouble.

**A VERY GALLANT BOY.**—We heard yesterday the particulars of a noble act of courage and presence of mind, on the part of a lad of thirteen years of age, which we think not only merits being placed on record, as an example to others, but, should it be brought under the notice of the Humane Society of London, would surely be rewarded by the bestowal of one of its medals upon the brave youth, whose gallantry we are about to describe. We learn, then, that some ten days ago, in returning from school, the son and daughter, —the former thirteen years old and the latter a year or two younger,—of the Rev. Mr. Flanagan of Lachine, did not observe when approaching the Drawbridge across the canal, near the Parsonage House, that the man in its charge was in the act of swinging it; the little girl stepped forward, as she supposed on the draw, but it was too far gone and she was plunged head-long into the water. But for her brother's prompt action she must have been drowned, for the water of the canal is deep and its banks precipitous; he however, gallant little fellow! seeing his sister's danger, without waiting to throw off cap or shoe, or even to disencumber the satchel from his arm, jumped in the water after her. She had risen once and had again sunk, when her brother rose from his plunge and immediately dived, caught her at the bottom, and rose again with her to the surface. By this time, a number of spectators had gathered round, but all apparently paralyzed, for no one seemed to be able to render the children any assistance. The boy himself oppressed with the weight of his half-insensible sister called to one of them, a carter, to let down his whip, by which he could support himself in the water. The man did so, and Master Flanagan caught hold of it; but the relief was only momentary, for the lash gave way, and a third time he and his sister went to the bottom. Once more they rose together—the sister in the brother's arms—and at length she was saved; he kept paddling about with her in his arms, until a pipe-pole being thrown to him. He seized it and supported himself with it, until a canoe was shoved to him. He got his sister into it, and both were drawn to the shore. Such promptitude, courage, and perseverance, in so young a boy, is surely worthy of all praise; and Charles Flanagan's parents, while thanking God for the life of their little girl, may well be proud of their brave boy, by whose manliness she was saved.—*Herald of Saturday.*

**ACCIDENT IN A THRESHING MILL.**—On the 21st ult., a child 11 years old, in the parish of Sherbrooke, County of Napierville, of the name of Halpeny, had one of its legs caught in the works of the mill; and when withdrawn it was completely crushed. Dr. Lafontaine, the nearest medical man, was called in, but put off amputation till the next day. Unfortunately, but very naturally, when the doctor returned the next day, his patient was dead, having expired during the night in great torture.—*La Patrie.*

**ATTEMPT TO DESTROY A WHOLE FAMILY.**—Our readers will remember that some time since we published in these columns the particulars of an attack upon the dwelling of a poor colored man, who followed the occupation of barber in the village of Port Stanley. The only motive assigned for this outrage was a desire to prevent a negro from settling in the village. On the occasion in question the colored man promised to leave the village if his life was spared. Not complying immediately with his promise, some miscreants adopted a most fiendish method of gratifying their ignorant and ruffianly prejudices. They procured pieces of firewood from the heap of fuel belonging to the colored man, bored holes in them, and placed a quantity of powder therein, and returned the sticks to the place from whence they took them. Fortunately but one of the pieces was used, and the attempt to cause an explosion in this instance proved a failure. Since this diabolical outrage was committed, the colored man and his family have prudently left town.—No doubt this outrage has been committed under the impression that it could be indulged in with impunity; the local magistrate, Mr. Bostwick, having allowed the previous offence to go unnoticed. Such conduct is really unpardonable, and we trust that the government will lose no time in inquiring into the conduct of Mr. Bostwick, and if these particulars be correct, at once depriving him of the commission of the peace.—*London Prototype.*

The grand jury at Toronto has found a true bill against Cumming for embezzlement.

Mrs. Duffield a widow, has recovered at the Toronto Assizes, £600 damages from the Great Western Railway Company for the death of a son her chief support, by the Desjardins Bridge accident.

**A "DODGE," AND FAILURE.**—The *London Prototype* says:—"An ineffectual attempt to 'do' an insurance company was lately made in Munseytown, and which showed a considerable amount of ingenuity and a great deal of rascality. A storekeeper in the village aforesaid burned a portion of his premises, and represented to the Equitable Company at Toronto that his goods, which were insured with them were also destroyed. He then adduced much circumstantial evidence in proof of his tale. Mr. James Manning, Insurance Inspector of Toronto, having some suspicion of the tale which was told him by the party referred to, caused the fellow to be diligently watched. The upshot was that the goods said to have been destroyed were discovered concealed in a barn contiguous to the burned premises. The fellow it is supposed has fled to the United States. Since the above was put in type, we have been informed that the name of the latter is Ashbury Spohn, and that a man named James Williams, who was accessory to the plot, has been arrested. Much credit is due to Mr. Manning, and also to Sheriff Monroe, of Elgin County, for the shrewd and active means which they took to discover the particulars of this affair, and to frustrate the designs of its perpetrators."

**PAINFUL CASE.**—The following painful facts were elicited before a coroner's jury, summoned by Dr. Scott, at Archer's Inn, on York street:—A man named James Bailey, a wire worker by trade, with his wife and two children, arrived in Montreal about five weeks ago, from Belfast, Ireland. He was unable to procure any employment, yet could not leave, daily expecting his wife to be confined, which took place about three weeks since, giving birth to a boy. His means being all exhausted, the family were forwarded to Toronto, by the Emigrant Agent, where they arrived about ten days ago. Since then he was able to get but two days' work, from Mr. Rice, on King street, and could earn only 18d a day at the piece-work on which he was employed. Destitute and hungry, they were passing up York street on Tuesday evening last, when they accosted Mrs. Clement, who keeps a small grocery, and on stating their circumstances, she kindly offered them lodgings for the night. Mrs. Bailey was so sick then as to be unable to nurse the infant, which was taken care of by Mrs. Clement. The family all went to bed on Wednesday evening about nine o'clock, and about one in the morning the father put his hands out to feel whether the children were covered. He touched the baby, which felt so cold as to excite his fears. On procuring a light, and returning to the room, he discovered the infant lying on its mother's breast, but dead, and she fast asleep. Bailey stated at the inquest that his wife was so weak and exhausted from want of food that she was unable to afford the child sufficient nourishment. The appearance of the mother indicated a state bordering on starvation; the father also looked much attenuated. The jury rendered a verdict that the child died from exhaustion. A liberal subscription was made by the coroner and jurors in aid of the family. The coroner also gave an order for the burial of the child.—*Toronto Colonist.*

#### Died.

At Quebec, on the 1st inst, at the residence of her son, Rev. B. Magauran, Pastor of St. Patrick's Church, Mrs. Widow George Magauran, aged 78 years.

At Indian Cove, Quebec, on the 31st Oct., Mary Doran, aged 27 years, niece of the Rev. Thomas Walsh Tyandagua, C. W.

#### MONTREAL MARKET PRICES.

		November 3, 1857.		
		s.	d.	s. d.
Flour,	per quintal	14	0	15 0
Oatmeal,	do	12	6	13 0
Wheat,	per minot	5	6	6 0
Oats,	do	1	8	1 10
Barley,	do	3	4	3 6
Buckwheat,	do	2	3	2 6
Peas,	do	3	6	3 0
Beans,	do	7	6	8 0
Potatoes,	per bag	3	6	4 0
Mutton,	per qr.	5	0	8 0
Lamb,	do	5	0	7 0
Veal,	do	5	0	12 0
Beef,	per lb.	0	4	0 9
Lard,	do	0	10	0 11
Pork,	do	0	6	0 7
Butter, Fresh	do	1	2	1 3
Butter, Salt	do	0	7	0 10
Eggs,	per dozen	0	9	0 9
Fresh Pork,	per 100 lbs.	50	0	53 0
Ashes—Pots,	do	40	0	48 6
Pearls,	do	37	0	0 38

#### M. MORLEY,

St. Mary Street, Quebec Suburbs,

(SIGN OF THE GOLDEN FLEECE).

RETURNS his sincere thanks to the Public for the support which he has received for the last twenty-three years; and as he intends to RETIRE from business, he begs to inform them that he is SELLING OFF his large and well assorted STOCK of DRY GOODS, without Reserve, at Cost price for CASH. Montreal, Nov. 5, 1857.

#### TAKE NOTICE.

MR. P. H. McCAWLEY,  
ON the occasion of his leaving Toronto last week, **NEGLECTED TO SETTLE A BILL!** due by him to the undersigned. If not speedily attended to unpleasant consequences may ensue.  
P. MALEADY.

#### NOTICE.

THE Undersigned have entered into CO-PARTNERSHIP as

**Commission Merchants and General Agents,** under the name and firm of FOGARTY & RONAYNE, and will keep constantly on hand a General Assortment of

TEAS, WINES, LIQUORS, and GROCERIES, Which will be disposed of, to the Retail Trade, on Liberal Terms.

P. J. FOGARTY.  
M. RONAYNE.  
Nos. 28 St. Nicholas and 21 St. Sacrament Streets.  
October 23.

#### A LUXURY FOR "HOME."

IF our readers would have a positive Luxury for the Toilet, purchase a Bottle of the "*Persian Balm*" for Cleaning the Teeth, Shaving, Champooing, 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.