

"5. He is also our own proper Patriarch, and, as such has an especial claim on our obedience.

"6. A full recognition of these facts is absolutely essential to the success of any efforts for the deliverance of our national Church from the ruin which seems to be impending over it.

"A number of Clergy have united together on the basis of these propositions; and they propose the following objects, as of pressing importance in the present state of things to all who fully believe that the Holy Catholic Church must necessarily be one, and at the same time maintain the validity of our own orders and sacraments:—

"1. To relieve their own conscience by a distinct profession of their desire of close and visible union with the Roman See, and of their readiness to submit to any formal decision issuing directly from it, as to the living voice of the Catholic Church; and,

"2. To spread this desire of union and readiness to submit as widely as possible in our communion.

"3. To explain to their brethren and superiors in the English Church, who are startled at the idea of such submission, what is intended by it, and the grounds on which they maintain the fairness and honesty of their present position in the Established Church.

"4. To call the attention of members of the Roman communion, and ultimately, if permitted, of the Roman See itself, to the orders and sacraments of the English Church, and to beg for a full investigation, and a formal decision upon them.

"5. To check in themselves and others the inclination to contemplate the step of immediate individual secession from the English communion, which our present miseries are likely to engender, and to urge the duty of waiting patiently for that formal decision of the See of Rome, to which they appeal."—*Preston Correspondent of the Tablet.*

ADULTERATION OF CHICORY.—The *Lancet* of Saturday completes the exposure of the chicory question, by a detail of the extent to which this article of adulteration is itself adulterated. Out of thirty-four samples of chicory obtained from retail and wholesale dealers, nearly half were mixed with other materials, such as roasted beans, burnt corn and acorns. Considerable quantities of sand or grit were also found. Carrot, parsnip, mangold-wurzel, dog-biscuits, a kind of burnt sugar, known as "black jack," and a worthless, if not pernicious, article from Egypt, supposed to be lupine seed, are also largely introduced, 80 tons of the latter having been offered within the last few days by a Scotch house at less than 1½d per lb—a price, however, which will hardly enable it to compete with acorns, of which 500 tons were recently tendered to one firm at something below ½d a pound.

MARRYING FOR FUN.—The New York correspondent of the *Philadelphia Inquirer* says:—"There is a good deal of excitement in Harlem in consequence of two gentlemen and two ladies being married without their knowing it. The ceremony was performed in sport, and when informed next day that the marriage was legal according to law, there was a great consternation. The brides are willing to abide by the marriage, but the bridegrooms are not, and refuse to recognise the ceremony at all.—One of them is heir to a great deal of property. The subject will be brought before our courts or before our legislature.

The following, which we copy from a letter in the *Christian Inquirer*, in which the writer favors the world with a detail of his religious experiences, and the doubts and uncertainties which must ever be the portion of those who listen to the dictates of feeble human reason, instead of obeying the commands of God's Church, is so exceedingly rich, that we cannot refrain from laying it before our readers. Never before did we meet with a man who had such "a good conceit of himself." Since Adam and Eve first put on fig leaves, the world has seen nothing equal to it; and the angels which stand round the Throne, might well envy such a state of innocence and moral purity:—

"From my infancy I had been religious as to the hont and purpose of my mind, and although remarkable for nothing in character or conduct, I always felt a peculiar activity of conscience scourging me ever into more and more timorous personal relation with Deity. I was not conscious of any heinous offences. I was full of health and spirits, convivial and prone to pleasure, and occasionally, no doubt, like every one else, capable of excesses, but with no consciousness of an injurious relation to any human being that I can remember. Indeed, the morbid susceptibility of my conscience—my extreme sensibility to public opinion—secured my general inoffensiveness, whilst it left me a prey to the most poignant sorrow for mistakes and accidents so trivial that I am ashamed to mention them.

"To soothe this conscience, and fulfil, moreover, what I deemed a sacred obligation on every man, I joined the church. I believed the theology of the church quite as fully before this event as afterwards; but I felt insecure of the right to appropriate the Christian hope until I had made a formal profession of faith. My conscience of sin was now perfectly pacified. I had found a refuge against every muttering of vindictive wrath. So far good. But after all I felt uneasy. The church had delivered me from a conscience of sin, but had given me no consciousness of righteousness in its place. The house of my soul had been swept of its evils, but it still remained desolate of goods. I could accuse myself of no lukewarmness in the exercises of piety, and yet was miserably unhappy a large portion of my time. Rather let me say unblessed, for what I wanted was an indefinable inward or upward repose, whose absence did not actually destroy my happiness in outlying things, but whose presence seemed somehow necessary to authenticate it.

"The entire influence of the pulpit went to the intensifying of this condition. Every sermon I heard aggravated my inward remoteness from God, my sense of utter disproportion between Him and me.

Neither my clergyman nor my devout acquaintance appeared to understand my trouble. My bosom harbored no secret guilt, nor did my actions betray any overt iniquity. It was not a conscience of sin in any respect which burdened me, but a simple unconsciousness of righteousness. I had found perfect repose from a guilty conscience in the doctrine of Christ. But I had found no assurance of God's personal love or complacency to me. I was studiously, even superstitiously pure in thought and act. I cherished no emotions but those of complete benignity towards my kind. I spoke no evil of any man, much less devised any. I gave freely of my goods to the poor; contributed profusely to missionary and similar enterprises; read every famous book, and diligently observed every precept of mystical and ordinary piety. I vowed my life to the service of the gospel, and placed myself in the chief seminary of my sect with a view to the ministry. I abounded in prayer, day and night. I sought the aid of eminent Christians in both hemispheres, and obeyed their counsels. In short, touching the righteousness which was in the law of my sect and nation, I was utterly blameless."

Barnum ought to get hold of this man, and exhibit him.

We have been requested to insert the following report of a meeting held at the Parish of Ste. Marie de Monnoir, on the 30th of March. The gentlemen, whose names are affixed to the different resolutions, are responsible for their truth. Should Mr. Roussy feel himself aggrieved, our columns are open to him, if he thinks fit to avail himself of them:—

At an aggregate meeting of the inhabitants of Ste. Marie de Monnoir, held at the Sacristy, on Monday, the 30th ult., after Mass.—Etienne Poulin, Esq., Chairman; Mr. Ambroise Fréchette, Secretary;—Reference having been made to a pamphlet written by Mr. Roussy, intitled, "An account of a discussion between Mr. Chiniquy and Mr. Roussy, at the Village of Ste. Marie de Monnoir, on Tuesday, the 7th Jan., 1851," which pamphlet having been read, the following resolutions were proposed, and passed unanimously:—

1. Proposed by Mr. Joseph Riville, seconded by Mr. Eustache Gratton, and resolved:—

That said pamphlet is, from beginning to end, a tissue of falsehoods; and that one of the first is, where it is said, (p. 2.) "that Mr. Chiniquy outraged, insulted, and calumniated Protestants in general." That, on the contrary, Mr. Chiniquy, on several occasions, had stated, that the great majority of the Protestants of Canada, even at this moment, merit our respect, esteem, and friendship, as a highly educated community, who neither insult us on account of our religion, nor seek to scatter the seeds of sectarian dissension among our families. That the Rev. Mr. Chiniquy, several times remarked, that he alluded only to "that contemptible sect of adventurers, called Swiss Methodist, composed of ignorant, hypocritical impostors;" and these mortifying truths have been clearly proven in every page of Mr. Roussy's pamphlet.

2. Proposed by Mr. Joseph Menard, seconded by Mr. Louis Marcoux, and resolved:—

That Mr. Roussy lies where he says, (pp. 4, 5.) "that the most respectable Roman Catholics were convinced that it was Mr. Chiniquy's intention to insult his adversary, in order to create trouble and confusion, by which he might the more favorably claim the victory." That the respectable Roman Catholics, on the contrary, were certain, that Mr. Chiniquy would not consent to a discussion before the entire parish, but in order to have the truth more publicly manifested.

3. Proposed by Mr. Hypolyte Messier, seconded by Mr. Joseph Gauthier, and resolved:—

That Mr. Roussy lies, where he says the Chairman admitted, that Mr. Chiniquy violated the rules of the discussion, in desiring to know what kind of man he was going to discuss with. The Chairman publicly declared that Mr. Chiniquy owed it to his own character, as well as to the meeting, to know Mr. Roussy's title to public confidence.—Mr. Roussy also lies, when he says, (p. 9.) that he called Mr. Chiniquy a black-guard. Had he dared to make use of such an expression, he would have been kicked out of doors. And in the same passage, he furthermore lies, in saying that Mr. Chiniquy was censured by the Chairman and Arbiters. The very contrary was the case. The Chairman and Arbiters declared that Mr. Chiniquy owed his adversary no apology, inasmuch as he had a perfect right to know what kind of man he was about to discuss with.

4. Proposed by Mr. Ambroise Bedard, seconded by Mr. Alexis Poulin, and resolved:—

That this meeting clearly comprehends Mr. Chiniquy's right to know the character of his adversary; and that he should feel a natural repugnance to contend with such an adventurer;—as Mr. Roussy's pamphlet proves him to be unworthy the character of a minister of the Gospel, which he profanely assumes.

5. Proposed by Mr. E. Poulin, seconded by Mr. Edward Charbonneau, and resolved:—

That we mourn with all our hearts, the infatuation of those wretched dupes who listen to the mendacious sophistries of a man capable of inventing, and as shameless as to publish, such falsehoods as those contained in Mr. Roussy's pamphlet.

6. Proposed by Mr. P. Caron, seconded by Mr. Magloire Ponton, and resolved:—

That Mr. Roussy lies, where he says, (p. 30.) "that the inhabitants of Ste. Marie returned to their houses little satisfied," &c. On the contrary, the entire meeting were highly pleased to see Mr. Roussy completely confounded, and forced to admit, nay, confess that he deceived his deluded dupes, in telling them "that in Religion, all matters should be proved by Scripture—not by tradition." That he was unable to adduce a single text to prove that St. Mark and St. Luke were inspired by God to write the Gospels that bear their names. He was further forced to confess that this could be decided by tradition only:—and had not the shame and confusion with which he was overwhelmed by his ignominious defeat, forced him to precipitately retire from the contest, it was very evident that Mr. Chiniquy would have given many more signal proofs of the ignorance and dishonesty of those self-styled Reformers.

ETIENNE POULIN, Chairman.
AMBROISE FRECHETTE, Secy.

INFORMATION WANTED
Of ELIZA DINNING, daughter of Timothy Dinning and Ellen Coleman, who left Quebec in autumn 1849. When last heard of, she resided in Troy, N. Y. Any information respecting her, addressed to her father, in care of the Rev. Mr. Nelligan, of St. Sylvester, C. E., would confer a lasting favor on her disconsolate parents.
N. Y. Freeman's Journal and Boston Pilot will please copy.

THE Subscriber being about to retire from Business on the 1st of May next, it will be continued by F. F. MULLINS, on his own account solely.
The Subscriber wishes all persons indebted to him to settle their accounts, and parties to whom he is indebted to send in their bills for payment.
He offers the following to close off his stock:—
Braziers' and sheathing Copper, Canvass, Anchors, Chain Cables, Deck Spikes,
150 Raft Sails,
50 Bds. East India Twine, 45 lbs. each,
5 Tons of Hemp.
FRANCIS MULLINS.
Montreal, 25th Feb., 1851.

MONTREAL CLOTHING HOUSE,
No. 233, St. Paul Street.
GALLAGHER, MERCHANT TAILOR, has for Sale some of the very BEST of CLOTHING, warranted to be of the SOUNDEST WORKMANSHIP and no humbugging.
N. B. Gentlemen wishing to FURNISH their OWN CLOTH, can have their CLOTHES made in the Style with punctuality and care.
Montreal, Oct., 19th 1850.

DR. TAVERNIER
HAS the honor of informing the Citizens of Montreal, and the Inhabitants of its vicinity, that, having returned from Europe, he will begin anew to attend to practice, on the first of March next.
Surgery—in his former residence, No. 2 St. Lawrence main street.
Montreal, Feb. 12, 1851.

THOMAS BELL,
Auctioneer and Commission Agent,
179 NOTRE DAME STREET,
MONTREAL.
SALES OF DRY GOODS, BOOKS, &c., EVERY TUESDAY, THURSDAY, & FRIDAY EVENING.

L. P. BOIVIN,
Corner of Notre Dame and St. Vincent Streets, opposite the old Court-House,
HAS constantly on hand a LARGE ASSORTMENT of ENGLISH and FRENCH JEWELRY, WATCHES, &c.

JOHN PHELAN'S
CHOICE TEA, SUGAR, AND COFFEE STORE,
No. 1 St. PAUL STREET,
Near Dalhousie Square.

R. TRUDEAU,
APOTHECARY AND DRUGGIST,
No. 111 SAINT PAUL STREET,
MONTREAL:
HAS constantly on hand a general supply of MEDICINE and PERFUMERY of every description.
August 15, 1850.

JOHN MC'CLOSKEY,
Silk and Woollen Dyer, and Clothes Cleaner,
(FROM BELFAST.)
No. 33 St. Lewis Street, in rear of Donegana's Hotel,
ALL kinds of STAINS, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., CAREFULLY EXTRACTED.
Montreal, Sept. 20, 1850.

RYAN'S HOTEL,
(LATE FELLERS.)
No. 231, St. PAUL STREET,
MONTREAL.

THE Subscriber takes this opportunity of returning his thanks to the Public, for the patronage extended to him, and takes pleasure in informing his friends and the public, that he has made extensive alterations and improvements in his house. He has fitted up his establishment entirely new this spring, and every attention will be given to the comfort and convenience of those who may favor him by stopping at his house.
THE HOTEL IS IN THE IMMEDIATE VICINITY OF MERCANTILE BUSINESS,
Within a few minutes walk of the various Steamboat Wharves, and will be found advantageously situated for Merchants from the Country, visiting Montreal on business.

THE TABLE
Will be furnished with the best the Markets can provide, and the delicacies and luxuries of the season will not be found wanting.
THE STABLES ARE WELL KNOWN TO THE PUBLIC,
AS LARGE AND COMMODIOUS,
And attentive and careful persons will always be kept in attendance.
THE CHARGES WILL BE FOUND REASONABLE.
And the Subscriber trusts, by constant personal attention to the wants and comfort of his guests, to secure a continuance of that patronage which has hitherto been given to him.
M. P. RYAN.
Montreal, 5th September, 1850.

Still the Forest is the Best Medical School!!
That predisposition which exposes the human frame to the infection and virulence of all diseases, proceeds directly or indirectly from a disordered state of the System, caused by Impure Blood, Bilious and Morbid condition of the Stomach and Bowels.

DR. HALSEY'S
GUM-COATED
FOREST PILLS.
(A Sarsaparilla preparation of unequalled efficacy.)
These Pills are prepared from the best Sarsaparilla, combined with other Vegetable properties of the highest Medicinal virtue. They are warranted not to contain any Mercury or Mineral whatever. They purge without griping, nauseating, or weakening; can be taken at any time, without hindrance from business, change of diet, or danger of taking cold. They neither have the taste nor the smell of medicine, and are five times more effectual in the cure of diseases than any Pills in use.
But a short time has elapsed, since these great and good Pills were first made known to the public, yet thousands have already experienced their good effects. Invalids, given over by their Physicians, as incurable, have found relief, and been restored to sound and vigorous health from their use.

TO FATHERS OF FAMILIES.
Bile and foul state of the stomach occasions more sickness and deaths in families, than all other causes of disease put together. Sometimes whole families are taken down by malignant fevers, Fever and Ague, and other dangerous disorders, all proceeding from a bilious and foul state of the stomach. No parent can be so ignorant as not to know the great danger existing from biliousness—no parent would be guilty of causing the

DEATH OF HIS OWN CHILDREN!!
Yet thousands of children and adults die every year through neglect of parents to attend to the early symptoms of bile and foul stomach.
Superfluity of bile may always be known by some unfavorable symptom which it produces, such as sick stomach, headache, loss of appetite, bitter taste in the mouth, yellow tint of the skin, languidness, costiveness, or other symptoms of a similar nature. Almost every person gets bilious, the neglect of which is sure to bring on some dangerous disorder, frequently terminating in death. A single 25 cent box of Dr. Halsey's Gum-coated Forest Pills, is sufficient to keep a whole family from bilious attacks and sickness, from six months to a year. A single dose, from 1 to 3 of these mild and excellent Pills, for a child; from 3 to 4, for an adult; and from 5 to 6, for a grown person, carry off all bilious and morbid matter, and restore the stomach and bowels, curing and preventing all manner of bilious attacks, and many other disorders.

SALTS AND CASTOR OIL.
No reliance can be placed on Salts or Castor Oil. These, as well as all common purgatives, pass off without touching the bile, leaving the bowels costive, and the stomach in as bad condition as before. Dr. Halsey's Forest Pills act on the gall-ducts, and carry off all morbid, bilious matter, from the stomach and bowels, leaving the system strong and buoyant,—mind, clear; producing permanent good health.

NOTICE TO THE PUBLIC.
In 1845, Dr. Halsey's Pills were first made known to the public, under the denomination of "Halsey's Sugar-coated Pills." Their excellent qualities soon gained for them a high reputation, and the annual sale of many thousand boxes. This great success excited the avarice of designing men, who commenced the manufacture of common Pills, which they coated with Sugar, to give them the outward appearance of Dr. Halsey's, in order to sell them under the good will Dr. Halsey's Pills had gained, by curing thousands of disease.

The public are now most respectfully notified, that Dr. Halsey's genuine Pills will henceforth be coated with

GUM ARABIC.
An article which, in every respect, supersedes Sugar, both on account of its healing virtues, and its durability. The discovery of this improvement, is the result of a succession of experiments, during three years. For the invention of which, Dr. Halsey has been awarded the only patent ever granted on Pills by the Government of the United States of America.
The Gum-coated Forest Pills present a beautiful transparent, glossy appearance. The well-known wholesome qualities of pure Gum Arabic, with which they are coated, renders them still better than Dr. Halsey's celebrated Sugar-coated Pills. The Gum-coated Pills are never liable to injury from dampness, but remain the same, retaining all their virtues to an indefinite period of time, and are perfectly free from the disagreeable and nauseating taste of Medicine. In order to avoid all impositions, and to obtain Dr. Halsey's true and genuine Pills, see that the label of each box bears the signature of G. W. HALSEY.

Reader!!! If you wish to be sure of a medicine which does not contain that lurking poison, Calomel or Mercury, purchase **HALSEY'S GUM-COATED FOREST PILLS**, and avoid all others.

If you desire a mild and gentle purgative, which neither nauseates nor gives rise to griping, seek for **HALSEY'S PILLS.**

If you would have the most concentrated, as well as the best compound *Sarsaparilla Extract* in the world, for purifying the blood, obtain **DR. HALSEY'S PILLS.**

If you do not wish to fall a victim to dangerous illness, and be subjected to a Physician's bill of 20 or 50 dollars, take a dose of **DR. HALSEY'S PILLS** as soon as unfavorable symptoms are experienced.

If you would have a Medicine which does not leave the bowels costive, but gives strength instead of weakness, procure **HALSEY'S PILLS**, and avoid Salts and Castor Oil, and all common purgatives.
Parents, if you wish your families to continue in good health, keep a box of **HALSEY'S PILLS** in your house.

Ladies, **DR. HALSEY'S PILLS** are mild and perfectly harmless, and well adapted to the peculiar delicacy of your constitutions. Procure them.
Travellers and Mariners, before undertaking long voyages, provide yourselves with **DR. HALSEY'S PILLS**, as a safeguard against sickness.
Wholesale and retail Agents:—In Montreal, Wm. LYMAN & Co., and R. W. REXFORD; Three-Rivers, JOHN KEENAN; Quebec, JOHN MUSSON; St. Johns, BISSETT & TILTON.
5th Feb., 1851.