

whether the Douay Bible, or King James' corrupt and mutilated version of the Scriptures be read in schools; and he may wonder how it is that some scheme, some compromise has not as yet been hit upon for giving satisfaction both to Catholics and Protestants. Our cotemporary admits, and truly, that no "sound Protestant would desire to have every passage in the Bible read without discrimination to a congregation of children;" as indeed he might have said, that no modest person would desire to have the Bible indiscriminately read in a congregation of grown up persons of different sexes; and he suggests as a compromise, a system of selections from the Bible, which might prove acceptable both to Catholic and Non-Catholic parents. But the *Herald* must learn that our objection to the reading of the Protestant Bible in Schools lies deeper down than he at present imagines; that as Catholics we will not allow our children to appear, even, to join in any act of religious worship, or of religious instruction with Protestants, or heathens, or idolaters. With them we have in the spiritual or religious order, nothing in common; and we would as soon burn incense before Mumbo-Jumbo, or fall down and adore a graven image of Satan, as take any, the slightest part, or under any conceivable circumstances, even in appearance, in any act of Protestant worship, or Protestant religious instruction. We can buy and sell with Non-Catholics; and in all the affairs of purely secular life we should be always happy to co-operate with them, and to assist them as our fellow-citizens. But the most remote approach to any spiritual communion with them is, so long as they remain outside the Church, whether under the name of Methodists or of Mormons, or of Mohammedans, is incompatible with the duty which all Catholics owe to their spiritual mother. This is why no conceivable modification of a mixed school system can suit Catholics. If it be altogether Godless they must reject it as fit only for infidels and atheists; if therein, there be any, the slightest, act of worship, or religious instruction, Catholics must still spurn it with loathing, as they will not so insult God as to allow their children to participate in any such acts with the avowed enemies of His Spouse, the Holy Catholic Church.

Such being the facts, and these facts being by their very essence unalterable, there remains—if we would solve the School Question equitably and satisfactorily—but one of two alternatives for the Legislature to adopt. One is the "Denominational" or "Grant-in-Aid-System," which obtains in England, and which is there worked to the perfect satisfaction of all denominations, and to the great profit of children, parents, and society.

The other alternative is the "Voluntary Principle," in its integrity as applied to Education.—This would imply the withdrawal of all State assistance, direct or indirect, from all educational institutions without exception. Of this alternative, we are no advocate. We believe it is for the interest of society that the State should contribute material assistance to the education of the children of its poorer members. As the lovers of civil and religious liberty, we contend that State assistance, if given at all, should be given as not to do violence to the conscientious opinions and religious scruples of any of its subjects; and seeing what has been effected in England under the operation of a liberal "Denominational" system, we have good reasons for believing that, here in Canada, it is equally possible to promote the education of the people, and thus promote the interests of society, without infringing upon the rights of the parent or of the Family.

SOURCERISM.—The *Montreal Witness*, in an article upon the fallen priest Cliniquy, and those of his former flock whom he has succeeded in perverting, lets us into the secret of Protestant conversions, and the mode by which the Protestant Faith is established and strengthened:—

"God is indeed among these people, preparing them, I trust, for his praise. Their faith is clear and strong; but it is yet in its infancy, and needs the best of culture and constant effusions of the Holy Ghost."

But how is this infant faith to be fortified, and cultivated? The writer proceeds to indicate the process:—

"They have therefore a claim upon Christians and business men, and especially upon farmers, whose fields have brought forth plentifully, for sympathy and aid. Boxes of clothing from the ladies—shoes from the shoe-makers—seed, grain, flour, and meal from the farmers and grain-dealers, are all needed by the poor saints at St. Ann."

In other words, "Soup and Strabour." These are the agencies, these the "effusions of the Holy Ghost," by which the Holy Protestant Faith, in America, as in Ireland, is cultivated and strengthened. Meat for the belly, clothing for the back; these are the choicest gifts of the Holy Spirit of the Reformed Faith; and an empty stomach, not a contrite heart, is the object of the latter's complacent regard. This, we say, is the secret of Protestant conversions; these, by its own avowing, are the agencies on which it relies to win souls to the conventicle. It is through the "Soup-Kitchen" that Popish sinners must enter to the Kingdom of the Protestant God.

In another article on the subject of "Missions to Roman Catholics," the *Witness*, after recog-

nizing the many difficulties attending those missions; and alluding to the opinion generally entertained by sensible men of all denominations, that those missions are humbugs, asks in a tone of triumph:—

"Have not such Missions been attended with as great success as has followed the Missionary efforts in most heathen countries?"

This question may readily be answered in the affirmative, without making any, the slightest, concession in favor of Protestant Missions to Papists. Protestant Missions in all heathen countries are now admitted to have been disastrous failures; fatal to the physical and moral welfare of their objects. The Sandwich Islands have hitherto been the one spot to which Protestants referred the sceptic as an instance of the beneficial effect of Protestant missions; and what has been the result of those missions to the people of those islands?

"The schools are diminishing, little attention is paid to preaching, and there seems to be a decrease of the population. A good many of the natives manifest a disposition to return to their heathenish rites."

So writes a correspondent of the *New York Independent*, a Protestant journal, quoted by another Protestant paper, the *New York Christian Inquirer*, of the 10th instant. His sad account of the moral and physical condition of the Sandwich Islands is amply confirmed by others who have visited the locality, and have seen with their own eyes the ravages committed by Protestantism and Syphilis upon the souls and bodies of the Protestant converts. Missions to Catholics have indeed been almost as successful, as Protestant missions to most heathen countries.

But what is "the truth" which Protestants profess, and which they are so anxious to impart to Catholics? Why will not the *Witness*, in the name of his Protestant brethren, state and clearly define this "truth" so that we may examine—1st—whether it be a "truth" indeed, or a lie; and 2d—whether, if being indeed a "truth," it be something of which the Roman Catholic Church is either ignorant, or which she does not teach, as a "truth" necessary to be believed by all her children. What—we ask—is "this truth," this distinguishing tenet of Protestantism. That Protestantism denies much that the Catholic Church teaches—whence its name "Protestant" or "Denying"—we know; but that it does, that it can, teach anything positive as "Truth," or assert any Christian doctrine unknown to Papists, we have yet to learn. Will the *Witness* be kind enough to enlighten us upon this head.

The *Witness* makes also the following important notice, which, from its novelty, deserves to be transferred to our columns:—

"The French Canadian Missionary Society reports that never in the twenty years history of the society have there been so many open doors, or so great encouragement to labor."

It is strange, but true, that since the days of Luther this has always been the burden of the Protestant song. Always the Papacy has been on the eve, the very eve, of its destruction; always—"has there never been so great encouragement to labor?" always are we told by Protestant Records that "never in the history of the Society have there been so many open doors." The profane say this is an evangelized dodge for inducing elderly females to "open" their purses; borrowing from the well known dodge of Circus Keepers and others, who always will persist in advertising, "Positively the very last night" of their several exhibitions. However that may be, in spite of "open doors, great encouragement to labor," and "soup" ad libitum, the French Canadian Missionary Society is making no more progress to-day than it did ten years ago. It always has been, and still is, just on the point of doing some great thing; but somehow or another it never does it. It takes its dupes' cash, and gives them their change in empty words.

The Treasurer of the St. Patrick's Orphan Asylum very gratefully acknowledges the receipt of \$802 83c., being the net proceeds of the Pic-Nic given by the Temperance Society, conjointly with the St. Patrick's Society, the Rifle companies, Nos. 4 and 5, and No. 1 Hose company; for the benefit of the St. Patrick's orphans.

The Director and Trustees of the St. Patrick's Asylum beg to offer their warmest acknowledgments to the joint managing Committee of the Orphans' Pic-nic; to whose devoted and intelligent exertions are due, both the remarkable result attained, and the highly creditable manner in which the Pic-Nic was conducted. They feel called upon to make special mention of the active and persevering services of Mr. Thomas McKenna, Secretary of the Committee. They also return their very cordial thanks to the public at large, who, without distinction of race, or of religion, united in such large numbers to promote doubly the good work of charity—by assisting the orphan, and by extending good will amongst men. The blessing of the Father of the orphan will be their reward.

To CORRESPONDENTS.—The complaint of our Kingston subscribers has been attended to.

"C. McK., Alexandria," your paper has been regularly forwarded. Back numbers, as requested, have been sent.

To the Editor of the True Witness.

Prescott, September 12, 1859.

MR. EDITOR.—His Lordship, Bishop Moran of Kingston made his first visitation to Prescott, on Sunday last, the 11th inst. After High Mass, His Lordship addressed an unusually large congregation. He took for his text—"Behold, from henceforth all generations shall call me blessed." I fear it would be imprudent in me to make any eulogistic remarks on the discourse of the learned Bishop on such an important subject; especially feeling as I do my inability to do it anything like a proportionate amount of justice. Suffice it to say, that his easy, intelligible, and convincing mode of expression had the desired effect; and that the Catholics of Prescott will long remember the clear explanations, and emphatic appeals of their pious Bishop to them, to have recourse in all dangers and temptations to the powerful Mother of God, to whom prayers were never addressed in vain. His Lordship then addressed the children, who were about to receive Confirmation, to the number of 200. After having explained to them the nature and necessity of Baptism, and what, and how much, Jesus Christ suffered for them, during a life of thirty-three years, and finally by his death on the Cross, he then dwelt at considerable length on the seven-fold graces which they were about to receive in the Sacrament of Confirmation, as a still further mark of the unbounded love of their Lord and Saviour, Jesus Christ. In his concluding remarks, he impressed on the children the obligation of imitating, as far as in their power, the Holy Apostles, who after they had received the gift of the Holy Ghost, proved themselves faithful soldiers, and were no longer afraid to proclaim the name, and preach the doctrine of their crucified Redeemer.

To-day His Lordship, accompanied by the Revs. Messrs. Byrne, of Brockville, Mackay, of Ogdensburg, N. Y., and our own Pastor, proceeded to the adjoining Parish of Troopstown, and administered the Sacrament of Confirmation to 80 persons more. I may also mention that His Lordship, on his return, visited, in company with the Parish Priest, the Rev. E. P. Roche, the Separate School, and appeared well pleased. He examined particularly a Latin Class; and said that he felt highly delighted with their apparent proficiency.

I remain, Mr. Editor, yours, &c.,

SEVENTH.

Montreal, 7th Sept., 1859

To the Editor of the True Witness.

DEAR SIR.—It was with very great pleasure that I saw, in the last number of the *True Witness*, the notice of the change in the proprietorship of this paper. This is as it should be; and Mr. Gillies' many friends will hail this recognition of his long and faithful services to the paper, as its printer and publisher, from its very first number, with very great satisfaction; and I can congratulate you, Sir, on having taken him into partnership with you in the management of the paper.

Having said this much about the change in the proprietorship, I beg to call the attention of my countrymen and Catholics generally, to the many claims the *True Witness* has on them for their support; how it has defended them from the attacks of their enemies during the nine years of its existence; and how their enemies would rejoice and triumph over them, were they, through apathy or otherwise, to allow the *True Witness* to go down for want of support.—But no, Sir, the *True Witness* shall not go down. I have too good an opinion of the sound sense of my countrymen to suppose that they would permit such a calamity to befall them, as I have just referred to, when they have it in their power to prevent it.—Rally then Irish Catholics, and you who have not yet subscribed to the paper do so at once and show a certain miserable little faction, here in this city, that their abortive attempts to injure the *True Witness* has been turned into substantial benefit to the paper. Of the "little clique" referred to, I shall say not one word as they themselves as well as their leader have been already sufficiently condemned by the entire Episcopate of Canada East and West. I shall, Mr. Editor, close this letter as I commenced, by congratulating you on having associated Mr. Gillies with you in the management of the paper, and wishing you that success which your talents and learning, as well as your great labors in the cause of our holy religion, so fully entitle you to.

I am, Dear Sir, yours, &c.,

HUMANITIES.

SEVERE ACCIDENT.—On Monday afternoon, about half-past two o'clock, the hoisting apparatus at the top of the Bank of Montreal, fronting Great St. James Street, fell, unfortunately, upon a respectable woman who was passing at the time. A crowd, attracted by the loud crash, soon assembled, and the woman was extricated and conveyed to the Hotel Dieu. Her name turned out to be Clotilde Brionnet. It was also ascertained that, as the scaffolding fell, she was struck to the pavement on her face, and that her forehead was fractured besides she was badly scalped. She lies in a dangerous condition.—*Herald.*

NEW CHURCH AT HAMILTON.—We are rejoiced to learn that a large and influential meeting was held last week in Hamilton, for the purpose of taking into consideration the necessity of building a commodious brick Church on the site of the one lately burned down in that city. His Lordship Bishop Parrill addressed the assemblage, at which a large sum of money was, we believe, subscribed.—*Toronto Mirror.*

There is much plain, but sterling sense in the annexed remarks of the *Toronto Colonist* on the interference of priests with politics:—

"To suppose that clergymen have less interest than other men in national politics, is to forget all history, and to imagine an absurdity. Who were more deeply concerned than the clergy of the English Church in the civil wars of Charles the First, Cromwell, and James the Second's time? Who took a more active part than the Nonconformist, the Puritan, and the Cameronian clergy in the political questions that were mixed up in those days with matters of conscience and religion? Who but a clergyman was the principal defender of Derry? And even in our times and in Canada, it is not too much to say that our most active, and in many cases our most violent and unbending politicians, are to be found in the ranks of the clergy of the Free Church of Scotland—that church which is most jealous of State interference in its internal government, and most unyielding in its pretensions to control public morals."

If these things are so—and we do not wish them otherwise,—is it not something like tyranny to expect the Roman clergy to look passively on, while the legal bulwarks of their church in Lower Canada are as they believe seriously menaced? As we would desire to see our own clergy on the alert, at the least sign of an attack upon the Protestantism of the English Crown, so we hold it both unfair and unbecoming, to censure the R. C. Bishops for expressing an opinion in a political question arising out of a dispute between two of their own journalists.

If the theory is put forward, that religion should be cut off from all connection with the laws of the country, then we are still more emphatically at issue with the principle asserted. The due observance of the Sabbath, the sanctity of the female character as wife and mother, the regulation of public morals, all that distinguishes Christian from Pagan countries, is involved in this issue. We would rather live under a Mohammedan than under a purely infidel Government; for Mohammedanism has a distinct rule of morals, and the Koran is a better guide than none at all."

Few men in Canada have occupied so large a share of public attention as Mr. Brown, and fewer still have earned it so high a price. It has been remarked that the consumption of public men here is greater than in any other country; and the remark is true. The youth of a country, like the youth of an individual, is a sort of kaleidoscope; every movement varies the figures, every turn presents new pictures. It is a season, more of fleeting sensations and opinions, than of fixed principles; of experiment, than of facts; of theory, than of definite precedents. Its line of action is a flexible curve, yielding to circumstances, to caprices, or to the peculiar views of parties. Its measures are borrowed from policy, and discarded from the same cause; advocated till they have served a turn, then rejected, or held in abeyance to the peculiar views or necessities of their advocates. It is no wonder that Mr. Brown of to-day is not the same personage of last year. In addition to the difficulties which those who aspire to create and foster public opinion in Canada, a country outgrowing its old hopes, associations, and aspirations, as a boy outgrows his garments; and aspiring to new and higher destinies,—these difficulties are vastly increased to the leader, in or out of a Ministry, who evokes the peculiar prejudices of race or religion; who props up his cause or popularity by leaning one or both. Politicians are seldom chary or conscientious, about the agencies they press into their service; and in Canada there seems to exist the very recklessness of absolute wickedness, the profligacy of an unholy policy, that combats the opinions of one party with the bigotry of another, that meets the arguments of an opponent, by putting in opposing prejudices as a reply or rejoinder. But Mr. Brown, after having exhausted this mode of tactics till it is loathed by the intelligence of the country, and spurned as unworthy of toleration, actually refines on the threadbare system and conjures up new grievances, and proposes a new mode of redress.—He told Upper Canada that she was under the heel of Lower Canada; that we refused her a fair participation of political rights, and denied her the privilege of impartial legislation. Then followed the remedy, representation by population. Mr. Brown had boasted of the numerical superiority of Upper Canada in population. By some rule of arithmetic peculiar to himself he gave the Western Section of the Province some three hundred thousand of a majority; and on this assumption his advocacy of the measure was based. The thoughtless partisan accepted Mr. Brown's conclusions without questioning his premises; the latter once admitted, the former would follow as a plausible deduction. This inflation of the population rested only on rumor, for there was no data of sufficient accuracy, no absolute facts, to sustain the assumption. If any part of Upper Canada shared the increased population, it was natural to suppose the cities and large towns would attract even more than an average proportional number.—Toronto, in particular, should be the best index of this increase. Yet in 1856, when the pardonable vanity of the inhabitants of the city paraded its numerical strength before the public, the census disclosed a collapse of upwards of thirty per cent.—The lesson was not lost on Mr. Brown. The key note was struck a little lower, gradually it became fainter, and now it is scratched from the political gamut altogether. The surest leader of the Opposition discovered that what was true of a part, might be correct as to the entire; especially as the last general census disclosed the fact, that the internal increase of the population of Lower Canada—exclusive of all exterior or adventitious assistance—was greater than in Upper Canada. The three hundred thousand—precisely the number of Mr. McGee's fighting men—might become dissipated under the process of a new census; and all the glowing logic which heralded and sustained Representation by Population, found to be a delusion, warmed into being by Mr. Brown's ingenuity, but having no tangibility, except in the fertility of his own inventive mind.—Representation by Population is now withdrawn from the capital stock of agitation, and replaced by a new investment, that of a disunion of the Province. This scheme will have the ephemeral existence of its predecessor. It is presented at a time peculiarly unfortunate for popular favor. It must put on the cast-off garments of Representation by Population, and as these are worn to unsightly shreds, it will require liberal patching to make the thing even presentable. The manifesto of the Roman Catholic Bishops, was a fortunate god-send; it came at a critical moment, and our political wizard will dress it in fantastic habiliments, for the edification of his party. It will be tortured into every possible form; and some capital will be squeezed from a document, that merely iterates what Mr. Brown has preached for years. We are tired of these July and Punch exhibitions; the volatile may laugh at them; the indifferent may greet them with a shrug; but the thoughtful and prudent will regret so much energy and talent wasted on visionary projects. Mr. Brown in butting his head against the common sense of the people, will simply damage his own skull.—*Three Rivers Inquirer.*

ON THE OLD DEAT AGAIN.—The circular of the Roman Catholic Bishops is a God-send to the *Toronto Globe*. For twelve long months it has obediently obeyed the compact entered into on the formation of the Brown-Dorion abortion. Scrupulously, religiously, to the very letter, has the compact been kept; until nearly all that we left of the political influence of the Brown family had dwindled away. People asked, and asked naturally, what had occurred to justify the change? Why were Rep. by Pop. and Separate Schools no longer discussed,—may not only not discussed but actually ignored as subjects of any importance? Why miserable, meaningless drivel about constitutional changes, so ill-digested that through no two articles was even a semblance of consistency preserved, were substituted for those formerly essential planks in the Grit platform? The change in tactics has not been beneficial; and therefore, we are again to have the blood and thunder, wade-knee-deep in Popish blood-tone which formerly made the *Globe* distinguished and widely read. But it is evidently somewhat difficult to get back to the old beat. Separate Schools and Representation by Population were stated as auxiliaries to the no-Popery cry, and of course snited it well. Written Constitutions and constitutional Checks were started to evade the same cry, and to make them now tally is the trouble. And a sore trouble it is. Just hear how it is attempted to make the constitutional checks drive dovetail with broad Protestantism:—"I shall we submit to this state of things, shall we consent that nine Bishops of the Romish Church, representing a minority of the population, wealth and intelligence of the country shall be omnipotent in this British colony? or shall we seek a constitutional remedy which will free us from clerical domination for ever?" A momentous question truly; but it might be as well if the *Globe* would condescend to particulars. Will he be pleased to say by what kind of "constitutional remedy" he proposes to prevent nine Bishops from issuing a circular in their own church, directed to their own clergy and people, and approving of the conduct of a journal published in their own interest? And should he consent to particularize the constitutional remedies, perhaps he would tell us who shall be allowed to speak, what journals shall be allowed to be published, and what party will be permitted to govern us? A constitutional remedy which undertakes to say who shall not speak on matters political, ought surely to tell us who may speak. We shall await with great anxiety further information on this point.

LOOK OUT FOR COUNTERFEIT BILLS.—\$3 bills of the "Agricultural Bank of Upper Canada," purporting to be issued at Toronto, are in circulation in this vicinity. They are well executed. No such bank is in existence. One dollar bills of the Bank of Toronto, altered to "fives," are said to be in circulation.

SEAT OF GOVERNMENT.—Government will finish their business in Toronto on the 15th of September and the Governor-General will, it is said, leave for Quebec immediately after. The Houses of Parliament have been thoroughly despoiled of their fittings; even the bat-pens of the members and the gas-fittings have been taken down. The Library alone remains of all the glories of the "chambers."—*Quebec Gazette.*

REMITTANCES RECEIVED.

Ilet de Jeremie, J. Miller, 10s; Portsmouth, Ok. Cameron, 5s; S. Mountain, P. Morrow, 6s; Tannery W., J. Fox, 10s; P. Carroll, 10s; Ristigouche, Rev. Mr. Dumontier, 15s; L'Assomption, E. Malliot, 10s; Stantley, J. Mantil, 10s; Perth, P. McLaughlin, 10s; Prescott, T. Carberry, 12s 6d; St. Johns, J. T. Hazen, 11 5s; Kingston, E. Byrne, 10s; Elgin, A. Dwyer, 11 10s; St. Denis, Rev. Mr. Demers, 10s; St. Columban, Rev. Mr. Harkin, 10s; Rawdon, W. Whittaker, 5s; St. Therese, J. Sanders, 5s; Jones Falls, E. Murray, 6s 3d. Per P. J. Fogarty, Melbourne—R. Aslmour, 10s.

Per J. Rowland, Ottawa City—W. Kehoe, £1 17s 6d; T. Hanley, £1 5s; E. Prox, 11s 6d; A. Ryan, 12s 6d; W. Bowles, 12s 6d; J. Conway, £1 5s; Mrs. Grant, 22; J. Wade, 12s 6d.

Per M. O'Leary, Quebec—J. Dealy, 12s 6d; The Summery, 15s; Rev. Mr. Baillarge, 15s; M. Battle, 5s; J. C. Nolan, 15s; W. Quinn, 15s; Hon. C. Alleyne, 11 10s; Rev. E. Bonneau, 15s; J. Ellis, £1 2s 6d; J. Ryan, 15s; B. Monaghan, 6s 3d; T. J. Tschereau, 15s; E. B. Lindsay, 12s 6d; Malbaie, Rev. A. Beaudry, 12s 6d.

Per M. McEvoy, West Osgood—Self, 10s; J. McEvoy, 15s; J. McSweeney, 5s.

Per J. S. Pidgeon, Cobourg—P. Lynch, 10s.

Per Rev. Mr. Rossiter, Tremblay—Rev. Mr. McKay, 10s; Kitley, Rev. M. Lynch, 10s; U. B. Mills, P. Dougherty, 10s; J. Kennedy, 10s.

Per A. Donnelly, Richmond—J. Flynn, 10s.

Per Rev. J. J. Chisholm, Alexandria—A. J. McDonald, £1 10s; J. E. McDonald, 5s; A. McDonald, 10s.

Drowned, at Sorel, on the 30th ult., Peter Shelly, Esq., J. P., of Rawdon. His body was recovered on the 3d inst., and conveyed to Rawdon for interment; which was performed with the usual Catholic ceremonies.

The following Commercial Review has been taken from the *Montreal Witness* of Wednesday last.

The weather, since our last, has been broken, with some very heavy rain. We learn from the *Gazette* that there is an ample supply of Canadian silver and copper coins in the banks, and would suggest to the trading public the propriety of drawing them out and circulating them. The present state of the small circulating medium is anything but satisfactory.

The accounts of short yield in Illinois, Iowa, &c., multiply. Their crop of Wheat, when threshed, is variously estimated at from 5 to 10 bushels to the acre in different counties, but no where is it called large; and the receipts into Chicago, as compared with those of last year and previous years, indicate no great crop this season. The quality is, however, fine. This small return, compared with what was expected this year from the greatest wheat-growing country in the world, will no doubt have some effect on prices.

There is now a very active business doing in imported goods, and many country merchants are in town. Flour.—Owing to scarcity was very firm yesterday and good brands of Superfine brought \$4.75 to \$4.85; large receipts this morning have made the market less buoyant. Fancy remains about \$5, and Extras \$5.25, but neither are so much sought after as Superfine. Oatsmeal is slow of sale at \$3.25 to \$3.50.

No change in coarse grain. Asnes have been gradually falling, owing to unfavorable accounts from Liverpool, and advancing rates of freight. The price today is 28s 1/4 for Pots, and 28s for Pearls.

Butter.—No Change, and not much doing. There is not so much enquiry for Dairy butter. Prices continue at 75 cents per 50 lbs.

Eggs have come in freely for several days past, and the price has been steady at 7d per dozen, in quantity.

BOXWOODS AND ST. ANN'S MARKET.—Wheat—none; Oats, 1s 8d to 1s 10d barley, 2s 4d to 2s 6d; Indian Corn—none; Peas, 3s 4d to 4s; Buckwheat and Rye—none; Flax, Timothy and Clover Seeds—none; Oatmeal, 15s to 16s; Cornmeal, 11s; Rye Flour—none; Butter, fresh, 10d to 1s; salt, 8d to 9d; Eggs, 8d; Potatoes, 2s per bag; Hay, 5s to 6s; Straw, 3s to 4s 50.

The attendance very large, also the supply of produce.

CUNNINGHAM'S MARBLE FACTORY, No. 77 BLAUVY STREET.—William Cunningham begs to inform the public, and particularly those who carry on the Manufacturing of Marble, that he has opened a Wholesale Trade in addition to his large Retail business, where Unwrought Marble of various descriptions and quality can be bought as reasonable, if not cheaper, than can be purchased elsewhere.

N.B.—All persons wanting manufactured Marble will find it greatly to their advantage to call and examine the great assortment of work on hand. They certainly must buy, in consequence of a reduction of 25 per cent.—See Advertisement.

I am at some loss in my own mind what to say in relation to Perry Davis' Pain Killer. It really seems to be possessed of the power of magic beyond the comprehension of the human mind. The increased sales in this State are truly astonishing.

A. W. HATCH, Druggist, Milwaukee.

THOMAS McKENNA, PRACTICAL PLUMBER AND GASFITTER, No. 52, SAINT PETER STREET, (Between Notre Dame and St. James Streets,) MONTREAL.

BATH TUBS, HYDRANTS, WATER CLOSETS, FORCE AND LIFT PUMPS, &c., Constantly on hand, and fitted up in the best manner. Jobbing Punctually attended to. September 15, 1859.

TO SCHOOL COMMISSIONERS.

A YOUNG LADY who has a DIPLOMA from the Catholic Board of Examiners for Montreal, is desirous to obtain a School, in which she will teach all the branches of an English Education.

Apply at the Education Office; or to Mr. M. C. Healy, Commercial Teacher, No. 95 St. Lawrence Main Street. Montreal, Sept. 15, 1859.

WANTED, A SCHOOL TEACHER, for the Roman Catholic Separate School of Brockville; a man who can produce excellent testimonials as to his character, and who hold a First-Class Certificate. Salary, \$400.00 per year. Apply by letter (Post-paid) to the undersigned. WILLIAM MANN, PATRICK BOLGER, School Trustees.