

naturally much frightened, and broke away in all directions uttering cries of terror. Two men strangers, at present to me, seized hold of the horse's heads, and tried ineffectually to stop them. Seeing the imminent danger the children were in, I rushed forward to the assistance of the two men, whom I have mentioned. I got hold of the reins, and with the aid of a French Canadian, I succeeded in turning the horses round, with their heads towards the Quebec suburbs. This required the exertion of some strength or force on my part, as the driver was urging his horses to dash over the children; and the occasion was one which certainly did not call for much delay or forbearance, seeing that the driver had been already cautioned, and that the limbs and lives of poor little innocent girls were seriously imperilled by the man's carelessness or brutality—it is not for me to determine which. Having turned the carriage round, the lady inside expressed a desire to get down; I let go the horses' heads, the lady got down soon after, and the carriage drove off. I heard that the police made an effort to arrest the driver, but of this I have no personal knowledge.

These, Sir, are the facts of which I was myself an eye-witness, and to which I was prepared to swear in Court on Wednesday last had the case been proceeded with. How far they justify the comments of the Witness, or form grounds for a charge of "Roman outrage" against Protestants I leave it to your readers to determine.

Yours, &c., J. P. C.

MONTREAL, June 3rd, 1864.

To the Editor of the True Witness.

Sir,—At your request, I will state what I saw of, and what part I took in, the disturbance which occurred during the Procession on Sunday last. I was standing at the corner of St. Louis and St. Denis Streets, when I saw a carriage drawn by two horses driving fast along St. Louis Street from the direction of the Quebec suburbs, and dashing right upon the line of the Procession, which at this point was composed of little girls escorted by some of the Nuns. I held up my hand as a warning to the driver to pull up, or moderate his speed. Instead of doing either, he applied the whip to the horses, urging them to redouble speed. Seeing that it was his determination to drive on, and that unless stopped some serious accident to the little children upon whom he was driving must inevitably occur, I rushed forward, and seized hold of the horse nearest to me by the reins. I then distinctly heard one of the persons, ladies apparently, in the carriage cry out to the coachman to drive on; upon which the driver again applied his whip to the excited horses. Other people, whose names are unknown to me, came to my assistance; and together we succeeded in arresting the further progress of the horses, and turning them back in the direction from whence they came. In about a hundred yards the carriage again stopped, and the persons within dismounted. At this moment a policeman came up, and asked if that was the carriage that had attempted to drive over the Procession. I said Yes; and the policeman followed the carriage whose driver, when he saw that he was pursued, turned round and laughing at the policeman, drove off at a quick pace. This is all I saw.

Had the carriage not been stopped when it was, some serious accident to the poor little girls in the procession must inevitably have happened. The horses were goaded to fury by the lash of the driver, who in his turn was stimulated by the exhortations of the persons whom he was driving. The terrified children were running in every direction, to seek shelter, and the horses' hoofs were almost upon them. Under these circumstances it was the duty of every man to interfere, to prevent the accomplishment of the evidently premeditated brutality.

These, Sir, are the plain facts; and to these facts I was prepared to swear in open Court, had the case been brought to trial.

Yours, &c., B. E.

To the Editor of the Evening Telegraph.

THE FETE DIEU PROCESSION.

Dear Sir,—I am in a sore fix whether to be angry with, or laugh at, that spirited effusion of an indignant Protestant which appears in to-day's Witness, duly preceded by and followed up with a characteristic leader by that Protestant-loving, Papist-hating, and general promoter of brotherly love and national unity, the Editor. Aneut the sore trials, afflictions, and iniquitous persecution of that historical character the "oldest and most respectable inhabitant of the city" who was debarred the noble privilege of driving his carriage and pair through some twenty thousand of the most ancient and respectable citizens of Montreal while performing one of the rites and ceremonies of their church. Really it is astonishing why twenty or thirty thousand people should not have given way to the convenience of one, more especially as that one was—the oldest and most respectable citizen of Montreal, and happened to be driving his carriage and pair—and was also a Protestant. True, it is hardly in accordance with the strict and literal interpretation of the Protestant religion and Protestant worship, that even the most respectable citizen should drive to church in a carriage and pair through the crowded streets of a small city, not to mention the fact that such conduct deprives a pair of horses and a servant man of that day of rest, which a kind and loving Saviour provided for all. But to come to the real hard facts of the case, will any one be kind enough to inform me by what species of justice I can be compelled to give way to a horse and carriage while walking on the street, or why I am quietly to submit to be run over by the "oldest and most respectable citizen" for this is always to be taken into consideration that a procession is a congregation of individuals, and as each individual of the mass has an absolute and perfect right to walk on that street, or in the highway as their own convenience or business may lead. A procession, however large, is but using their individual rights in a collective form, and, therefore, while they keep moving, they cannot be counted as infringing on the rights of any other, seeing they take up no more ground than their individual share, and as the minority in all cases must give way to an overwhelming majority, so must a carriage or a few individuals give place to thousands. More, in common fairness we must consult the convenience and pleasure of thousands, in preference to the convenience and pleasure of some two or three, altho' they are very respectable, and keep a carriage and pair. But as to whether the case reported in the Witness took place or not, I have considerable doubts, because I stood at the corner of St. Lawrence Main and La-guachetiere streets, while the procession was passing and viewed with considerable annoyances and disgust, no less than three or four cabs pass through and through the procession, without one making even an offensive remark, and as to the number of individuals who went through I can give no account, as they were passing and repassing during the whole time. I also met the procession in St. Denis Street, and went with it from there to the French Church, and must give it as my opinion that such a quiet and orderly mass of people, it never was my fortune to see before. I am a Scotchman and a Protestant, and I have seen many crowds and many processions in the "old country," and must say that the procession of the Fete Dieu was the quietest and most inoffensive I could have imagined to take place, and I do think it very hard, that the Roman Catholics constituting as they do the largest section of the inhabitants, paying as much taxes as their Protestant brethren, quite as peaceable and orderly should be denied the use of the public streets for two hours in one day, out of three hundred and sixty-five, or be subjected to the offensive and fanatical remarks of the assumed mouth-piece of a large section of the

Protestant community, who, under the guise and garb of liberty, would deny to the Roman Catholics that which they so much prize, individual responsibility and liberty to worship God as their own conscience or their fathers may have taught them.

It is not to be assumed for a moment that I am an advocate of the rites and ceremonies of the Roman Catholic Church, though I can see in many of them the evidence of a wise philosophy and an effectual method of impressing people's minds through symbols, with the greatness, magnificence, and grandeur of the Godhead and the Christian religion. All that I am an advocate of is that every one has a right to worship God as he chooses, so long as he does not materially interfere with the public convenience, and it becomes the duty of the Protestants in common politeness to respect just a very little, the religious convictions of such a large majority of their fellow citizens.

Yours truly, A SCOTCH PROTESTANT.

The Montreal Gazette has the following candid notice of the Procession of Corpus Christi, and its legality:—

We have heard a good deal of mere passionate rubbish about the law and rights in the matter. Both are very simple. By the articles of capitulation of Montreal in 1760, it was provided that 'the free exercise of the Catholic, Apostolic and Roman Religion, should remain, in its entirety,' without being disquieted in any manner, direct or indirect; and this provision was subsequently ratified in 1763, by the Treaty of Peace between His Britannic Majesty and the Very Christian King, 'in as far as the laws of England will allow.' There can be nothing difficult or recondit in the interpretation of this to any candid mind. So long as this country remains a colony of Great Britain, that treaty is the supreme law. We say the supreme law, for, besides its being simple law, the honour of the Crown is pledged to maintain it. As to the 'laws of England,' they do not disallow peaceable processions on Sundays or any other day. It is a matter of fact that the British Government has recognised the legality of this very procession by the guard turning and presenting arms; and if we are not mistaken the same thing is done to this day in Malta. The law of the thing, therefore, cannot be questioned. It is, however, said that this procession blocked up the streets, and prevented two ladies, in their carriage, from going to their place of worship, in their accustomed mode; but on the other hand, in other places, a 'Scotch Protestant' states, he saw cabs drive rudely through the procession. It is an incident of all processions, that they must more or less impede the streets, and particularly the crossings, but the inconvenience is limited to rare occasions and a given space of time, which is not commonly a long one. It is said the driver of the carriage to which we have referred did try a couple of crossings. If he had continued to drive a little further round, he might probably have found a clear street, and so have avoided giving the offence of trying to break through a procession, at a part where it was composed of little girls. We do not think that the exercise of this much forbearance on the part of the coachman, would have been too great a stretch of Christian charity on Sunday. We say the coachman, because we take it for granted that the only part the ladies had in the matter was being driven by him, and being driven by him, and subjected to inconvenience and annoyance, which all must greatly regret. The law being out of question, the propriety and good taste of this procession came into consideration; and here, in the first place, it may be argued on the Catholic side that their church is in an immense majority in Montreal, also in the whole of Lower Canada, and that this procession has long custom in its favour. Everybody knew it was going to take place, and those who did not like it might avoid it. We cannot doubt that the Catholics attach to it as great importance on one side, as there is Protestant feeling or prejudice against it on the other. And here we come to what is at the root of the whole matter. We shall not, in these secular columns, even approach the discussion of the religious question involved—as to what may be said of the procession itself; but we have our opinions. We shall merely say that the gravamen of the Protestant objection really is, that there are persons who think this thing, per se, sinful, especially on Sunday, and, therefore they are not willing to tolerate being put out in any way because of it. But this kind of feeling or pretension has to be tested in this country by the more absolute consideration of religious toleration, supported by law and long usage; and, tried by this test, it altogether fails. The Catholics have already made compromise in this matter in Montreal. Thursday is the holiday; and it is within the memory of many that on that day the procession formerly took place, but as business became more bustling, the authorities of the church, with good feeling, put it off till Sunday.

The Toronto Freeman furnishes us with the details of the Protestant riot at Toronto, on Sunday, 29th ult., to which in our last we briefly alluded. For some days previous, there had been much excitement amongst the lower, and more rabid section of the Protestant Reformers, because of a rumor that the Bishop proposed celebrating the day with a public procession. A deputation waited upon the Mayor, hinting that the Protestants would put down such a display by force; and hereupon the annexed correspondence was exchanged betwixt the Mayor and His Lordship the Bishop of Toronto:—

Mayor's Office, Toronto, May 28, 1864.

To the Right Rev. Dr. Lynch, Roman Catholic Bishop of Toronto:—

Rev. Sir—This morning I have been awaited on by a deputation of the citizens of Toronto, wishing to know of me if the procession advertised in the Canadian Freeman of the instant, is to be a public one, or to be confined to the grounds of the Roman Catholic Cathedral. They also stated to me, in presence of His Honor the Recorder, that if such procession was attempted in the public streets they had reason to believe that it would occasion a very serious breach of the peace.

Therefore, as Chief Magistrate of the city, I desire to learn if you will have the kindness to inform me whether the contemplated procession is to be a public one through any of the streets of the city, and if it be, whether the "Host" is to be carried therein.

I have the honor to be, &c., Your obedient servant, F. H. MEDCALF, Mayor.

P.S.—I send this by my messenger requesting your Lordship's immediate answer.

F. H. M.

St. Michael's Palace, Toronto, May 28, 1864, 2 o'clock P.M.

To His Worship, F. H. Medcalf, Mayor of Toronto.

Sir—In answer to your communication received a short time since, enquiring about our procession of tomorrow, I have the honor to announce to your Worship, for the information of certain citizens, that it has not been, and is not our intention, to carry the Host through the streets of the city. The procession in honor of the Most Blessed Sacrament of our Lord, will be made in the garden and grounds of the Episcopal Palace and Cathedral. I will inform the 'deputation of citizens,' through your Worship, that since the free exercise of the Catholic religion was guaranteed for the whole of Canada, by treaty with

England, on the capitulation of Quebec, we could, without infringing any law, and in the free exercise of our rights, carry the Sacred Host—if we deemed proper—through the streets of Toronto; as is done in Quebec, Montreal, Ottawa, and other places. 'Dieu et Mon Droit' is the motto of England; and we adopt it as our own. We desire to live in good and kindly feelings with our fellow-citizens, and we expect a reciprocity of feeling.

I have the honor to be, Your Worship's obt. servt., JOHN JOSEPH LYNCH, Bishop of Toronto.

The children will come in a body to the Cathedral from the various schools of the city.

J. J. L.

But it seems that these Protestant sticklers for religious liberty were not satisfied with this concession. They were determined that there should be no Procession, public or private, on the streets, or on the private property of the Bishop; and that if Catholics attempted the obnoxious ceremony, violence should be resorted to in vindication of the "rights of conscience" as understood by Clear Grits, Orangemen, and Protestant Reformers.

In the afternoon, the Procession did take place, and the outrage that then occurred is thus described by the Toronto Freeman:—

After the Procession left the Cathedral, and while passing through the garden of the Palace, it was found that a number of ill-conducted persons were perched on the fence and stood along the walks, who not only declined uncovering their heads, and who jeered and jibed at a ceremony held in the highest veneration by Catholics, but also indulged in language which could only find a parallel at those execrable scenes which disgrace the metropolis of the British Empire. Many were remonstrated with, both by the Clergy and laity, in some cases with effect, but very frequently to receive only additional insult in return. Not content with the disgraceful conduct of those who had intruded themselves upon the property of the Church, a number of rowdies at different points attempted from outside to force themselves within the enclosure to perpetrate fresh outrages. In many places the fence was thrown down, and the mob rushed into the garden with "six-shooters," some of which were drawn by the ruffians who carried them, creating display and panic amongst the children. At the same time a cry of fire was raised, and one of the city fire bells tolled an alarm, according to a preconcerted plan. This caused some disturbance, which led to the excitement to which we have adverted in our report, and which might have produced fatal consequences to many of the women and children present, had not the coolness and presence of mind displayed by the mature portion of the assemblage—Protestants as well as Catholics—prevented results which all, in their cooler moments, would deplore.

Of the conduct displayed by the mob on Bond street, we shall say no more than it deserves. It was such as would reflect disgrace upon the worst crowd that ever assembled in St. Giles, or Bernersdown, or in front of Newgate, on a London gala day, to witness the last throes of a fellow-being writhing at the end of a rope. It fully verified the remarks which we heard freely passed by some of the women who stood within our hearing. One of them said: 'If the Redeemer was again to suffer death, and made his appearance in Toronto, there is not patience enough in this bigoted city to wait his being led out to one of its little hills for execution: the streets would stream with His life's blood.'

We trust that the terms in which we have commented on the brutal conduct of a Toronto mob will not be understood as intended for our Protestant fellow-citizens in general. We distinctly state, to prevent any mistake, that we do not believe that the majority even of our separated brethren approve of such acts as those reported above; but alas! in a community where No-Popery passions are excited by needy politicians of the George Brown school, a well-disposed majority are impotent to restrain the excesses of an infuriate minority. A mere trifle would suffice to renew the "Lord George Gordon riots" of the last century in any city in Upper Canada.

EVANGELISATION OF ITALY.—On our sixth page, the reader will find an important illustration of that progress which evangelical, or No-Popery, principles are making in Italy, and upon which Exeter Hall is actually congratulating itself. There have been of course many defections from the Church; but whether therein there be aught in which either the Christian, or the moralist who recognises only the "law of nature," can find subject for rejoicing, we leave to the discrimination of the reader to determine. True! the Protestant bible, and Protestant tracts, have been largely circulated in Italy; but the works which find most favor in the eyes of Italian Protestants are, not the Bible or even the "Dairyman's Daughter," but the filthy obscene works which were in vogue in France towards the close of the last century. All these things the reader will find duly set forth, not by the Clerical or reactionary press, but by the "Democratic Union Society," which deprecates the rapid spread of a disease with which Catholicity alone is competent to deal effectually.—Such are the only results hitherto discernible of the Italian Reformation.

We have to announce the death of Captain McGrath, well known to all the citizens of Montreal, for many years, the Chief of Police.—On Thursday he appeared to be in his usual health; but on the following morning, Friday, the 3rd instant, at 8 a.m., he was found dead in his bed. His remains were followed to the grave by a large and most respectable concourse of his fellow citizens, on Monday the 6th inst.—R. I. P.

It appears that the two battalions of the Guards now in Canada, and one battalion of the Military Train, are about to return to England, and will not be replaced by other troops. This looks as if the British Government expected war in Europe, and is a hint to Canada that it must for the future undertake its own defence in case of a war on this Continent.

A menacing letter, over what the Witness admits to be an assumed signature, appeared in the columns of the Witness of Saturday last—and is commented upon by our contemporary as a proof of the violence and brutal spirit by which Irish Papists are actuated. As the Witness admits that the signature is forged, by what right does he assume that the writer is an Irish Catholic, or a Catholic at all? It is a very easy matter for a man to write threatening letters to himself, and to publish them in his own paper; and we have therefore just as good, nay, far more and better, reasons for assuming that the threatening letter which appears in last Saturday's Witness was composed in the editorial sanctum of that journal, than has its editor for attributing it to an Irish Catholic.

THE ECCLESIASTICAL YEAR.—This very excellent work is for sale by W. Dalton, corner of Craig and St. Lawrence Main Streets.—We refer the reader to the advertisement for an idea of the nature of the work; of the manner in which it is executed and brought out on this Continent justice compels us to speak in the highest terms.

BLACKWOOD'S MAGAZINE.—May, 1864.—Dawson Brothers, Montreal.

The May number is full of excellent matter. The Perpetual Curate approaches its conclusion, but maintains its interest. Tony Buller is also excellent, and Cornelius O'Dowd upon men and manners is witty and entertaining. We have two political articles; one on the Indian Land Question and another on the Position of the Ministry, together with a pleasant gossiping notice of Corfu and the Ionian Islands which will be read with pleasure by all who have been on that station. On the whole this is one of the best numbers we have had for some time.

ACCIDENT ON THE GRAND TRUNK.—Nine or ten Cars smashed to pieces.—Between one and three o'clock on Thursday morning, says the Guelph Daily Advertiser, an accident of a serious nature occurred to No. 18 Freight, which left Toronto on Wednesday evening. The train was composed of some 25 or 30 cars nearly all heavily loaded, including three cars of immigrants bound for the States. The train had passed Rockwood, the next station to Guelph, some 3 miles, and everything seemed all right, when suddenly the cars were felt striking the edges of the ties. "Down breaks" was immediately whistled, and the steam reversed. This was barely accomplished when some nine or ten freight cars were thrown off the track and jammed promiscuously one on top of the other. One car was cut clean in the middle, half of it lying on one side of the track and the other half on the opposite side. Some ten or fifteen yards further on two cars were turned upside down with the wheel trucks knocked off. Another car was dragged up some five or six feet high, and stands on the top of a huge heap of car trucks and wheels, portions of freight and broken cars, a striking illustration of the might possessed by the "Iron Horse." Three of the cars were loaded with potatoes and the rest with general freight. Potatoes, sugar, and oranges lay scattered in every direction, the two last named of which found ardent admirers in the juveniles who had been attracted to the spot. Out of the nine or ten cars thrown off, only one escaped without material damage, the rest being total wrecks. The track is badly torn up, and it will be at least two or three days before the road can be put in good running order. The damage will be heavy, probably not less than \$15,000 or \$20,000.

FIRE AND LOSS OF LIFE AT KINGSEY.—We regret to hear of the total destruction by fire, of Bayne's mill, Kingsy, which took place on the night of Saturday, the 28th ult. The cause is not known. The loss of the mill, however, is a small matter, in view of the fatal result to a poor man who sought shelter within the mill on Saturday evening, whose charred remains were found amongst the debris of the mill, on Monday. Deceased is said to have been a native of Arribaska. It will be remembered that Bayne's mill was a very extensive establishment on the Nicolet river, erected by W. Craig Bayne, Esq., of Montreal some ten or twelve years ago, at a very large cost—and we regret to hear, was uninsured at the time of the accident.—Guardian.

THE BODY OF MISS DEVANEY FOUND.—The body of this unfortunate young lady, who was drowned while skating on the canal in February last, was found this morning floating in the water near the waste-ward of Lock No. 2. It was discovered by a bridge tender named Howe. It will be recollected that in order to recover the body the water was let off the level between Locks 2 and 3, and therefore it is likely the body was carried down with the current and being prevented by the lattice-work from passing through the water, it is likely the superincumbent ice pressed the body into the mud, and thus prevented a discovery. The father of the unfortunate girl is Mr. L. Devaney, the auctioneer of Montreal. The body will be interred in the cemetery this evening.—St. Catharines Journal.

THE GRAND ANNUAL PIC-NIC of the above SOCIETY will take place (weather permitting) on WEDNESDAY, 22ND INST., IN GUILBAULT'S GARDENS.

TENDERS for SUPPLYING REFRESHMENTS, on Strictly Temperance Principles, will be received at the Society's Hall, Nordheimer's Building, up to 8 o'clock on Tuesday Evening, 14th inst. By Order, F. M. CASSIDY, Sec. Secretary.

ST. PATRICK'S SOCIETY.

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June 10, 1864.

Died, In this city, on the 7th inst., Anne, daughter of Mr. Patrick J. Durack, aged 2 years and 10 months. At Quebec, on the 1st instant, Mr. John McElroy, grocer, aged 65 years, a native of the county of Fermanagh, Ireland. At Westport, C.W., on the 28th ult., Lawrence Rail, Teacher, aged 34 years, a native of Loughboro-O.W. May he rest in peace. Amen.

MONTREAL RETAIL MARKET PRICES. (From the Montreal Witness.)

Table with 4 columns: Item, Price, Item, Price. Includes Flour, Oatmeal, Indian Meal, Beans, Honey, Potatoes, Hogs, Hay, Straw, Eggs, Butter, Do salt, Lard, Do, Barley, Do, Buckwheat, Flax Seed, Timothy, Oats, Turkeys, Fowls, Geese, Ducks, Maple Sugar, Maple Syrup.

MONTREAL WHOLESALE MARKETS Montreal, June 2, 1864.

Flour—Pollards, \$2.50 to \$2.60; Middlings, \$3.00 to \$3.10; Fine, \$3.50 to \$3.65; Super, No. 2, \$3.85 to \$3.90; Superfine, \$4.00 to \$4.10; Fancy, \$4.40; Extra, \$4.70 to \$4.80; Superior Extra, \$5.25 to \$5.50. Oatmeal per bbl of 200 lbs, \$4.80 to \$5.00. Wheat—U Canada Spring, 92c to 94c ex-cars; U. C. Winter, 90c. Ashes per 100 lbs, Potas, latest sales were at \$5.70 to \$5.72; Inferior Pots, \$5.95 to \$6.00; Pearls, in demand, at \$6.17 to \$6.24. Butter—There is a good demand, for Now at 18c to 22c; fine to choice, suitable for home consumption, 20c to 22c. Eggs per doz, 11c. Lard per lb, fair demand at 8c to 9c. Tallow per lb, 8c to 8c. C.-Meats per lb, Hams, canvassed, 11c to 12c Bacon, 5c to 6c. Pork—Quiet; New Mess, \$18.00 to \$18.00; Prime Mess, \$16 to \$16.00; Prime, \$16.00 to \$16.00.—Mont real Witness.

MONTREAL CATTLE MARKET—June 2. First Quality Cattle, \$7.50 to \$8.00; Second and third, \$6.00 to \$5.00. Milch Cows, ordinary, \$15 to \$20; extra, \$30 to \$35.—Sheep, \$5.00 to \$6.00; Lambs, \$2.50 to \$4.00. Hogs, \$5.75 to \$6, live-weight. Hides \$5 to \$5.50 Pelts, \$1.75 to \$2 each. Tallow, rough 5c to 6c.—Montreal Witness.

TORONTO MARKETS—May 31. The market was slightly supplied with grain to-day and little business was transacted. Price are flatter owing to the news received by the "City of Baltimore" yesterday, but as yet there is no reduction. Fall wheat 90c to 95c for common to extra. Spring Wheat 75c to 80c for common to good; 81c to 83 for good to choice. Barley, dull at 75c to 82c. Oats 43c to 50c per bushel. Peas, 50c to 55c per bush.

WANTED.

A PERSON, holding an Elementary School Diploma from the Catholic Board of Examiners of Quebec, wishes to obtain a Situation as Tutor or Schoolmaster. Can furnish good references, if required. Address, A. B. C., True Witness Office, Montreal. April 28, 1864. 2m.

COLLEGE OF REGIOPOLIS KINGSTON, O.W., Under the Immediate Supervision of the Right Rev E. J. Moran, Bishop of Kingston.

THE above Institution, situated in one of the most agreeable and healthful parts of Kingston, is now completely organized. Able Teachers have been provided for the various departments. The object of the Institution is to impart a good and solid education in the fullest sense of the word. The health, morals, and manners of the pupils will be an object of constant attention. The Course of instruction will include a complete Classical and Commercial Education. Particular attention will be given to the French and English languages. A large and well selected Library will be OPEN to the Pupils.

TERMS: Board and Tuition, \$100 per Annum (payable half-yearly in Advance.) Use of Library during stay, \$2. The Annual Session commences on the 1st September, and ends on the First Thursday of July. July 21st, 1861.

IT IS NOW UNIVERSALLY ACKNOWLEDGED that Wanzer's Combination Sewing Machine, combining the best qualities of the Wheeler & Wilson and Singer, is the best in the world for general family use, and Dressmaking purposes. JAMES MORISON & CO.

WANZER'S SEWING MACHINES have taken First Prizes at the present Great Provincial Exhibition.

WANZER & CO'S FAMILY SEWING MACHINE, (The "Combination") has been awarded the First Prize at the Exhibition.

ALL THE LATEST IMPROVEMENTS are combined in Wanzer's Family Sewing Machine. For Sale at MORISON'S.

FOR GENERAL FAMILY USE, there is no Sewing Machine made to equal Wanzer's Combination. JAMES MORISON & CO.

WANZER & CO'S SEWING MACHINES can be had only from the Agents, JAMES MORISON & CO, 288 Notre Dame Street.

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