

until the moment when he (Burns) expressed his desire to see a Catholic priest, he had constantly manifested the utmost indifference to all religious considerations; and had treated the exhortations of the Protestant ministers who approached him, with such coldness, not to say contempt, as to obtain from the latter an expression of opinion to the effect that he was actually incapable of receiving religious instruction. It is not likely therefore that he (Burns) should have entertained such perfectly correct notions of the Sacrament of Baptism and its effects, as those which the Church Chronicle attributes to him— notions which would show that in his knowledge of theology, the criminal was far more advanced than his Protestant instructor. For, in fact, Burns was perfectly correct; and, if baptised, it was of no matter to him "whether he was baptised by a Methodist, Presbyterian, or Roman Catholic," seeing that the effect of the Sacrament upon the recipient would not thereby be in any degree affected. The language therefore of the convict, if he really made use of it, which we doubt, only shows that he had conceived a perfectly correct notion of the Sacrament and its effects; and that the Protestant minister who availed himself of the employment of that language as a pretext for not administering to him the desired Sacrament, was grossly ignorant of the very elements of that religion which he professed himself a minister, and a teacher.

A ROW IN THE HOUSE.—About the beginning of last month, there was a meeting of the saints and lights of Evangelical Protestantism at Geneva, under the name of the "Evangelical Alliance." The Montreal Witness of the 9th instant, copies from the Boston Recorder, some facts concerning this great event, to which we refer, because illustrative of the harmony that obtains betwixt the Protestant sects.

The gathering designated itself "The Fourth General Conference of Evangelical Christians of all Countries." It was in short intended as a kind of "Religious Exhibition;" valuable to Catholics chiefly because of its giving additional prominence to the fact that it is impossible, even upon a particular occasion, for Protestants to agree upon any common basis of truth, whereon to take their stand; or in the words of the writer in the Boston Recorder—

"The gentlemen who have been charged with making the necessary arrangements have found no small difficulty in the way of forming a satisfactory basis of meeting; 'a platform' as you would say, on which all true Christians might mingle with comfort, and feel themselves to be one family with a common Head."

That this was so, and ever must be so, no one who has any acquaintance, however superficial, with the tendencies of Protestant thought in the XIX century, can doubt. But this being so, is it not monstrous that Protestants, who, by their own confession, cannot, even as a preliminary to a few days social gathering, agree amongst themselves upon any common platform, or satisfactory basis, should presume to interfere with the religious opinions of others, and should attempt to make proselytes from amongst Catholics? Is it not natural that the latter should reply to the earnest exhortations addressed to them by the Swaddlers to "come out of Babylon," by a modest request to be informed as to whether it was expected that they should go upon leaving the city doomed to destruction? Is it not to be expected that Catholics should receive with mistrust, or something worse than mere mistrust, the profers of religious truth that are made to them by men who confess that, amongst themselves, they have not as yet agreed as to what is truth?

On the Continent of Europe, the Protestants are generally of a higher order, intellectually, than are the Protestants of England and Scotland, who form the bulk of the middle classes, and who alone take part in these Evangelical Exhibitions. The consequence is that, as the Boston Recorder recognises:—

"There is a degree of laxity in respect of doctrine amongst the French and German Protestant churches, whether State or Non conforming, which makes it very difficult for Evangelicalists to unite with Rationalistic teachers as Christian brethren. But to this sort of proceeding there is a very strong aversion in the British churches."

For this reason, the representatives of the latter drew up a formula of doctrine, which it was attempted to impose upon the representatives of the French and German Protestant churches, at Geneva assembled. This formula was couched in the following terms:—

"That they were all assembled in the name of Jesus Christ, as their Divine Redeemer, and as believers in that Atonement by which all who come to Him are washed from their sins in His own precious blood."

Vague, and susceptible of any amount of stretching as the above given formula was— seeing that it in no wise attempted to define in what sense Christ is our Redeemer—what the meaning of the words "Divine" and "Atonement"—or how, or in what sense, the figurative expressions "washed from their sins in His blood" were to be accepted—it was altogether too rigid or "sectarian" for the "Evangelical Alliance at Geneva." It was, so the Boston Recorder tells us, "repulsive to a large portion of the National Church of this city" (Geneva), the birthplace and stronghold of Calvinism—"and commune which is Unitarian and Rationalist to the core." Shade of Servetus! if you are occasionally permitted to revisit this upper earth, with what feelings must you contemplate the

spot of your martyrdom; and with what exultation must you exult over your former persecutor and murderer John Calvin, and his wretched tools, the magistrates of Geneva!

"And thus the whirligig of time brings in his revenges." Protestant Geneva, which burnt Servetus at the instigation of the blood-thirsty Calvin, now finds a formula in which Christ is named as a divine redeemer, all too narrow and illiberal for its acceptance; although in the mouth of a liberal Christian, the word "divine" is applicable to Dante, Shakespeare, and Plato, as well as to Christ, and the word Redeemer has no meaning at all.

"Twenty-two pastors of the National Church accordingly issued a protest against the exclusiveness of the Alliance platform, and called upon the people of their congregations to take 'neither part nor interest' in the then forthcoming proceedings. Several of the pastors also discoursed upon the subject from their pulpits."

To what then is Protestantism coming; or rather to what has it not already come, when in its stronghold, in the very Jerusalem of the Reformed Faith, the bare recognition of Christ as a divine redeemer in the vaguest terms, provokes the indignant protest of the ministers of the Protestant Faith; and an allusion to an Atonement, and the sin purging efficacy of Christ's blood, is responded to by a general outburst of vituperation from Protestant pulpits!

With aged Simeon, the Catholic may well thank God that to his eyes it has been granted to see such things.

His Lordship the Bishop of Montreal arrived in town on Monday morning last, after his long tour through the different parishes of his extensive Diocese; his return was announced by the pealing of the bells from the different churches of the City, and was hailed with delight by his faithful and affectionate people. His Lordship's health is, we are happy to say, pretty good, in spite of the many and great fatigues to which of late he has been exposed.

ST. PATRICK'S TOTAL ABSTINENCE SOCIETY. It affords us peculiar pleasure to mark the triumphant progress of this admirable Society, which we can now safely set down as the most respectable, influential, and effective Temperance organisation upon this Continent; and so indeed it ought to be, for without doubt, it is the most beneficial, as it certainly is the best conducted, Society we have ever known in Canada.

Established more than twenty years ago, for the special benefit of the children of St. Patrick, its march is still onward; neither stayed by difficulty nor deterred by prejudice, its career of usefulness and benevolence recognises no obstacle. Step by step it moves along, quietly, steadily, and unostentatiously in the plain path of duty, and ever and always signalling the course it pursues by the splendour of its victories over the demon of drunkenness. Now it numbers several thousands of members, and yet it would seem that this Society had been but called into existence yesterday, if we were to judge of its enthusiasm in the cause by the hundreds whom we see month after month attracted by its influence to the Altar, there to take the pledge of Temperance.

Heretofore, however, the Society confined their meetings strictly to the St. Patrick's Church—and it was only last Sunday that for the first time they held a meeting in any other place. It was in the St. Ann's Church, Griffintown, upon which occasion we had the happiness of being present, and of hearing as eloquent and practical an instruction by the Rev. Father Hogan, the beloved President of the Society, upon the advantages of Teetotalism, as we ever remember to have heard upon the subject. The sin of drunkenness, and its fatal effects on soul and body, were pointed out with a feeling and power which must have touched the heart of every one who had the good fortune of hearing the rev. gentleman, contrasting the position of the Teetotaler with that of the tippler and patron of grog shops. He spoke with great effect, and for a considerable time, of the happiness which is now, and will be hereafter, the reward of a life of temperance; and the degrading effects of drunkenness, which entails, not only a curse upon its victim in this world, but eternal ruin in the next. He concluded by calling upon one and all to become members of the Society, through whose beneficent operations, so many had already been rescued from the foul and noxious atmosphere of intemperance.

The rev. gentleman then descended from the pulpit, and took his place inside the railing, before the Grand Altar, where he was immediately joined by the officers of the Society. At this moment the scene within this beautiful temple was highly imposing and exceedingly animating. Old and young, married and single, advanced to the railing, and there, upon bended knees, and in a loud and distinct tone of voice, repeated the words of the pledge as they fell from the lips of Father Hogan—thereby promising before the Altar of God, Whose divine assistance they solemnly invoked, to abstain during the remainder of their lives from the use of all intoxicating liquors. After which each one in turn kissed the crucifix, had his name recorded in the books of the Society, receiving at the same time a very beautiful and appropriate Temperance Card from the hands of the officers. And thus terminated last Sunday in the St. Ann's Church—a day which will not soon be forgotten. It therefore only remains for us to say that we owe a lasting debt of gratitude to those who are laboring so strenuously for the common benefit of all; and for our part we can only say—God bless the good work, and the good men who are so heartily engaged in it.

ST. PATRICK'S BAZAAR.—We are not able to give the exact particulars of the result of this charitable work; but we can say with confidence that, thanks to the untiring zeal of the Reverend Director of the Asylum, ably seconded by the ladies of the Committee and the generosity of our fellow-citizens, the proceeds will be found to be betwixt Two and Three Thousand dollars. In our next, we hope to be able to furnish full details.

DEPARTURE FOR EUROPE.—On Wednesday last His Lordship the Bishop of Bytown passed through this city on his way to Quebec, where in company with Mr. Tache he was about to embark on board the Steamer Norwegian for Europe. We wish there Prelates a safe and speedy voyage.

His Lordship the Bishop of Toronto is also on a visit to Quebec.

ORDINATIONS.—On Sunday last the Order of Priesthood was conferred upon M. O. Guy, and that of Deacon upon M. V. Gatinneau, by His Lordship the Bishop of St. Hyacinthe.

CONFIRMATION IN COBOURG. To the Editor of the True Witness.

SIR—In compliance with a Resolution, passed at a meeting of the Catholics of this mission, held in Cobourg on the 9th instant, I beg leave to forward for insertion in your earliest issue a copy of the Address adopted at that meeting, and presented to His Lordship the Bishop of Kingston on his arrival.

"TO THE RIGHT REVEREND EDWARD JOHN, BISHOP OF KINGSTON.

"May it please Your Lordship—We, the Catholics of the mission of Cobourg, beg most humbly to approach your Lordship upon this first Episcopal visit to us since your appointment as our Chief Pastor.

"Under ordinary circumstances, it is an event of great happiness and consolation to the faithful to be visited by their Bishop; but with how much more delight must your Lordship's presence be hailed on this occasion, after a protracted and hazardous journey.

"We are aware that your Lordship's visit to the Holy Father was undertaken for the sole benefit of your people and your Lordship's successors; and if further proof were needed of the devoted attachment you bear them, it would be found in this—that on your return to Canada you were the means, under Almighty God, of consigning to their final resting place the mortal remains of that pious, zealous, and distinguished Prelate, the late Bishop Macdonell, the first Catholic Bishop of Upper Canada.

"We fondly hope that your Lordship's present visit may be productive of the most happy results, and that health and all blessings may continue to be your portion; and in conclusion, we beg your Lordship may be pleased to accept our most hearty 'Credite mille Jactis!'"

Signed, on behalf of the congregation of Cobourg, this 12th day of October, 1861, T. Duignan, James Pidgeon, M. Cunningham, J. Hutton, Thomas Heenan, D. C. Feely, James Kevin, D. Donegan, John Kewin, Thomas Walsh, P. O'Flynn, P. Cummins, P. Kewin, J. Murphy, P. Murray, P. Carroll, Thomas McGuire, O. McDonald, and John McGuire.

The Address was presented at the Rectory, in presence of a large assembly of the parishioners, by T. Duignan, Esq., to which His Lordship, after having given them his solemn benediction, replied in appropriate and eloquent language.

Your readers may be gratified to learn that over 200 children received the Sacrament of Confirmation at the hands of His Lordship on last Sunday; a fact which is entirely attributable to the zeal and perseverance of our beloved Pastor, the Rev. Mr. Timlin, and to the influence of the Catholic Separate School which he has established in Cobourg.—I have the honor to remain, Sir, Your obedient servant, D. C. FEELY.

To the Editor of the True Witness. Howe Island, Gananoque, Oct. 12, 1861.

SIR—As you always take a deep interest in the welfare of the Church, both at home and abroad, I wish to inform you and the readers of the True Witness of the progress of Catholicity in this locality. About eleven years ago, our present Pastor was appointed to take charge of the missions, comprising Gananoque, Howe Island, and Brewer's Mills. As might have been expected in such large and unconnected missions, the young priest had a weighty responsibility; but zealous and patient, he persevered, and has done much. This good priest has superintended the erection of two handsome stone churches—one on Howe Island, and the other in the village of Gananoque.

The church on this island is a credit to the inhabitants, there being but sixty Catholic families, who contributed for its erection; they are French and Irish, in about equal numbers; and some have contributed a hundred dollars each. There are four acres of land attached to it—the gift of two liberal members of the congregation. This handsome church presents a beautiful front, with its tall tower and its conspicuous spire, on which is inscribed the following—"Deo Verbo, 1858—Rev. J. R. R."—with a cross on top. It is capable of accommodating twice the number of persons who at present frequent it.

His Lordship, Bishop Horan, of Kingston, laid the corner stone on the 3rd June, 1858. He was accompanied by the Very Rev. A. Macdonell, V.G., the Rev. Mr. Roster, and another priest whose name I forget, as well as by a large number of the Catholics of the City of Kingston. A good number of Catholics from Gananoque also attended.

His Lordship, after the ceremony, recommended all present to contribute towards the good work, which was readily done, he himself first setting the example, when about One hundred dollars were collected. With this exception, and that of the hundred dollars more collected by a respectable resident of the Island, the whole expense, exceeding Two Thousand Dollars, has been defrayed by the good inhabitants themselves. But this cost would have been much greater had it not been for the vigilance and exertions of Father Roster, who, disregarding all trouble and inconvenience, procured every material necessary for the building, with much advantage to the people. His intention was—his church being completed, to build another in Brewer's Mills, where the people are more numerous, and where materials for building are more accessible; but the old church at Gananoque was found, upon examination, to be in a very fair way of coming down; so then he had to put all his energies to work, in order to effect the rebuilding of that church first, and under adverse circumstances. Placing his hopes, however, in God, and trusting in the piety and benevolence of his people, he proceeded; and he has not been disappointed. These churches are to be consecrated as soon as possible.

Much praise is due to the Protestants of Gananoque, who have come forward to aid their Catholic neighbors, especially at the Bazaar, which realized about Six Hundred Dollars. This good feeling amongst fellow-citizens is very consoling. After so much toil and care, it is no wonder that our priest's health should be impaired; this indeed has been visible for a long time; but about two months ago he was attacked with a violent fit of sickness, which for a while rendered his recovery doubtful. By the skilful treatment of the good Doctors of the village, he has been recovering slowly; but it is feared it will take a long time yet before he can resume the duties of his mission. Many a fervent prayer has been offered for the restoration of his health; and I hope those prayers will prove effectual.

I am, Sir, yours, &c., J. M'N.

We have received several new papers during the course of the past week; the Journal de St. Hyacinthe, the Ottawa Union, and the Irish Canadian, likewise published in Ottawa.

The Courier du Canada of the 14th inst., publishes a list of contributions in aid of the Canadian emigrants. The list is headed by the name of His Lordship the Bishop of Tioia, Coadjutor of the Archdiocese, who subscribes the sum of \$178.

COMMUTATION OF SENTENCE.—Patterson, the Abortionist and murderer of the unfortunate Olive Savarrit, has, thanks to the efforts of his numerous friends, and the patrons of his noble art, obtained a remission of the sentence of death pronounced upon him, although the learned and upright Judge who sentenced him, could not conceive of any reason "on which an application to the Government for mercy could be founded." His Honor forgot apparently how extensively the art of procuring abortion is practised in Canada, and how actively it is encouraged by the Protestant press, which generously lends the use of its columns to the dissemination of information upon the subject. It is to be regretted however, for the cause of morality, that the Governor should have betrayed such pitiful weakness; and that, having on several occasions resisted the efforts made to procure immunity for the criminal, he should at last have allowed himself to be bullied into the performance of an act which his judgment and his conscience, his head and his heart, must both condemn. He has inaugurated a new era even in Canada; and by his last official act has virtually proclaimed immunity for the future, to abortionists and child-murderers. No longer under the gloomy shade of the gallows, but in the full blaze of the rays of popular sympathy may they henceforward be expected to ply their cruel but lucrative trade.

MR. RANKIN.—This now somewhat notorious person has been committed by the magistrates of Toronto, to take his trial at the next Assizes, on the charge of inciting Her Majesty's subjects to enlist in the service of the Northern States. He has been admitted to bail, with two securities of \$300 each.

As the occasional prefix of "Colonel" to Mr. Rankin's name, has given rise to considerable misapprehension as to his real social position, it may be as well to mention that he never was in the army; that he consequently never held a commission in Her Majesty's service; and that the title "Colonel" applied to him, is as gross a burlesque as can well be imagined. His real position is, or was, that of an itinerant showman, or Canadian Barnum; and a short time ago he acquired a good deal of notoriety by his exhibition of Ojibway Indians—whether real, or merely sham Indians we have no means of knowing, and after all it is a matter of little consequence. For the rest, we know what kind of stuff Upper Canadian "Reform" members of Parliament are made of; any log will furnish timber good enough for such an object; and we need not therefore be surprised that, out of an itinerant showman even of bogus Indians, an Upper Canadian "Reform" constituency has manufactured a very adequate representative.

The following beautiful lines have been handed to us for publication; they are a just tribute to the Appeal for the Orphans' Bazaar, by "Marye," which appeared in our last:—

"Have ye heard the glad voices of childhood at play,
"Have ye heard the sad moanings of childhood in grief,
"Sons of Ireland! hark!

TO MARYE.
Should an angel of light, full of innocent glee,
Glide down from above to that group on the sea,
In their wild gambols mix, fill their hearts with delight,
How the soul would bless God for that angel of light.

Should an angel of God, winged with hope and relief,
From realms unseen haste, to soothe childhood in grief,
Their naked limbs cover, their wants to supply,
For love of that angel we mortals could die.

In "Marye" far more than that angel is seen,—
She sports like a spirit of joy on the green;
Is a tear on their cheek, is there want at their door,
One dash of her pen will peace, comfort, restore:

Ev'ry thought, ev'ry word, goes direct to the heart;
Does the feelings of self from their dark chambers start,
Fills the void thus created with the love of its kind,
Does, in childhood returning, true happiness find.

Then "Marye" we bless thee, sweet angel of love,
For your message of peace, and of hope, like the dove;
May all join in that blessing, "from near and from far."

For the crowds you have drawn to the Orphans' Bazaar.

Montreal, 15th Oct., 1861.

FEDERALISTS IN CANADA—GREAT EXCITEMENT.

To the Editor of the Windsor Herald.

MAIDSTONE, Sunday Morning.
SIR—Since I left home this morning I was informed that about four o'clock last evening a team with six men, some of them very large and powerful, arrived at Mr. Windle Wigle's tavern, Sandwich street Gosford, and put up their team. They said that they were from the other side and were going into the bush for four deserters, and that they would have them dead or alive. They were all armed with revolvers and dirks. The men were hired to work one for J. Wolf, one for McClusky and two for Hamilton, all of Maidstone, on the township line.

As soon as they left for the bush the persons present took off one of the wheels, the whippetrees and one set of harness, and carried them to the bush, while others went to raise the neighbors, and by the time they came back there were between thirty and forty present, with about twelve guns and rifles.

When they got into the woods Mr. Hamilton wanted to know where their authority was? One said they had authority from both sides, and he produced his revolver, and said that was his authority from the other side and he would have the deserters dead or alive. They took the men and started back through the woods. When they got to Sandwich street and saw the crowd they said they would have to get their shooting irons ready, and so they prepared for a fight. The "deserters," when they saw the crowd, thought there was some chance for them now, for they were very down-hearted before. They were all Canadians, and said they were forced to enlist in the Federal Army, and also that they got no pay and were half starved.

The people told them not to be afraid, they should never be taken from that spot. One man, as soon as the kidnappers came in sight, cocked his rifle, and would have fired if he had not been stopped. The Yankees were determined to carry the men off, but the people were as determined they should not, and the people conquered.

After the men were released, the harness, &c., was brought to light, and the Yankees started about

their business. They declared, when they left, that they would have them yet. I only hope they may come, and that I may know it in time.

I am informed that the party stopped at Maidstone Cross Roads until about four the next morning, where they were joined by about sixty of the biggest men ever seen in these parts.

JOHN H. JONES, J. P.

THE CANADIAN FRIENDLY BROTHERHOOD OR DARK LANTERN SOCIETY.—The British Central Canadian paper published at Brockville, C. W., asserts that a secret political association, under the above name, exists in Prescott, Maitland, Kemprille, and Merrickville; that the members are principally Clear Grits, and that in their lodge-rooms they wear masks and cloaks, in order that they may not be discovered or known. It adds, that a candidate for admission, upon one or more occasions, has refused to take the oath or obligation proffered him, because of its disloyal nature, and says the following is, substantially, the vow administered:

"I, ———, as I value my life, and hope to escape the fires of Hell after death, do hereby promise, vow and swear, that I will never in any way divulge any of the secrets of this association.—That I will strictly live up to all its rules and regulations—obey all its orders, and do all things which I am required to do.—That I will be true to the Reform party, and never vote for any one for any office whatsoever, who is not a Reformer, unless I am required to do otherwise by vote of the brethren of this Association. That I will do all that lies in my power to weaken the British authority in America, more especially Canada, and will be ever ready to join in any revolution to overthrow it. That I will never encourage the Roman Catholic Church in any way, nor any individual member of it, with my vote, my confidence, or my friendship. That I will never marry a Catholic woman, send my children to a Roman Catholic school, or employ a Roman Catholic in any capacity, even the most trivial. That I will do all things in my power to disqualify Roman Catholic voters. That I will treat Tories and Tory Orangemen in the same manner in every respect that I have sworn to treat Papists. That I will never employ any person outside of this Association, in any capacity whatever, when I can employ a brother. That I will never give any information touching the existence of this Association—nor, under any circumstance, will I acknowledge that I belong to it myself, nor give the name of any one who does. To all of which I solemnly swear, and if I violate any or either of the points may I be hung by the neck till I am dead, and my soul eternally damned in Hell.—Amen.

It is well known to the Police that there are parties in Montreal at the present moment, who have for some time past, and are still engaged in procuring men for the Northern Army. They supply them with tickets, and send them to Rousses' Point, where they are enlisted as above stated. These agents receive \$4 a head for every one they entrap. To evade suspicion they change their residence frequently, take short journeys from Canada to the American border and back.—Montreal Herald.

Died.

Of consumption, at Port Credit, C. W., on the 25th September, Alexander M'Donnell, aged 22 years.—The deceased was the only son of Angus M'Donnell, of Port Credit, and has left behind him a large number of sorrowing friends to lament his untimely death.—R. I. P.

At Trenton, on the 6th instant, Denis Macanley, Esq., aged 67 years, a native of the county Atrim, Ireland, and one of the first Catholic settlers on the River Trent. His retiring manner and kind and generous disposition, had endeared him to all who knew him. Though always attached to his adopted country, still he dearly loved his native land, and clung most ardently to the faith of his fathers, in which he died, in the full hope of a glorious immortality. May his soul rest in peace. Amen.

In this city, on the 11th instant, Margaret, second daughter of Mr. Patrick M'Keown, aged 64 years.

In this city, on the 15th instant, Patrick Fogarty, a native of Thurles, county Tipperary, Ireland, aged 66 years.

MONTREAL WHOLESALE MARKETS.

Flour.—Fine \$4 to \$4.30; Super No. 2, \$5 to \$5.25; Superfine No. 1, \$5.40 to \$5.52; Fancy \$5.75 to \$5.85; Extra \$5.85 to \$6; Superior Extra \$6 to \$6.25.

Rag-Flour per 112 lbs.—Common Spring Wheat Flour \$2.80 to \$2.85; Fyfe Wheat, or Black Sea Wheat Flour \$2.90 to \$2.95.

Market firmer since receipt of Steamer's news, and sales more easily effected, though we do not cite the range of prices.

Oatmeal per bbl. of 200 lbs.—\$4.
Wheat.—U. C. Spring or can, \$1.10 per 60 lbs. for good; about \$1.12; White, \$1.25 to \$1.30.
Barley—55c. per 50 lbs.
Corn per 50 lbs.—54 to 55c.
Oats.—No wholesale transactions.
Peas per 60 lbs.—75 to 80c.; the latter price about.

Ashes.—Per 112 lbs., Pots, \$6.20 to \$6.25. Pearls, \$6.55 to \$6.60.

Pork.—Mess \$15.75 to \$16. The other grades are in small supply, and nominal. Pork firmer.

Butter.—Sales at 9 to 12 cents for ordinary to good; Dairy 12 1/2 to 13c.
Active demand for good qualities.
Cheese.—7 1/2 to 7 3/4 cents for good.—Montreal Witness.

COMPARISONS.—It is useless to deny that the masses of the people have a deep-seated and settled confidence in "Sarsaparilla," as an alternative remedy. Notwithstanding this confidence has of late years been abused by many preparations claiming to possess its virtues, but really with none at all, still the people believe in its intrinsic value as a remedy, because they have known of its cures. The rage for large bottles at low prices, has called into market many compounds of Sarsaparilla which contain scarcely any of it, or even any medicinal virtues whatever. Yet everybody knows that Sarsaparilla is the great staple antidote for Scrofula, Eruptions and cutaneous diseases, and for the purification of the blood, when they can get the real article, or an actual extract of it. Such we are now able to inform them they can obtain. Dr. J. C. Ayer & Co., the celebrated chemist of the East, whose reputation assures us they do well whatever they undertake, are selling a Compound Extract of Sarsaparilla which, although the bottles do not contain quarts, for a dollar, do contain more of actual curative power than whole gallons of the stuff which has been in use. It is asserted that one bottle of Ayer's Sarsaparilla contains more than double the amount of medicinal virtue, which is afforded by any other. This fact is not only apparent to the taste, but its effects and cures afford incontestible proof that it is true. Such a remedy has been long sought for, and is everywhere needed by all classes of our community. ["Age," Cincinnati, Ky.]

EVENING SCHOOL.

A. KEEGAN'S EVENING SCHOOL for Young Men is now OPEN in the Male School attached to the St. Ann's Church, Griffintown. Terms moderate. Hours of attendance, from SEVEN to NINE o'clock. A few boys, between the ages of ten and sixteen years, can be accommodated with board. Montreal, October 17.