

ingers into the holes in His side. I still pressed to see His face, but He would not let me see His face. (All the Revival meetings I attended were on week nights.) I never remained till any of them were concluded, although on two occasions I remained till about two o'clock in the morning. At all the meetings I was at there was a wonderful excitement. There were some 'greeting' and numbers singing in different bands all through the church, others were quarrelling and saying to each other they were damned. If names are required I will give you them. Others were crying they were saved; some 'Glory to God another soul saved.' Generally when this cry was heard there was a rush made across the bookboards, and through the passages, to where the cry came from. The parties who were singing joined hands, and were keeping time with their feet and hands to the 'light-some' tunes they were singing. I never heard tunes like them. There was 'Wait for the Waggon,' and 'Betsy Baker'—[laughter]—and other tunes of a lively nature, and no psalm tunes were sung. I saw young men and young women with their arms around each other's necks, as if by way of showing each other passages (laughter). This was quite a regular thing. Both young men and young women, and married people also were doing this but, at the same time, as if pointing out passages to each other. Mr. Gebbie was going backwards and forwards through the church, and over the bookboards, all the time I was there, and he appeared to be well pleased with what was going on; all but one night, when some Stewart people were there and were finding fault with some of the revivalists' teachings. Mr. Gebbie on that occasion went into the preacher's desk, and giving his hand a wave they settled down quietly, and he then, addressing the Stewart people, gave them a reprimand.

The same deponent was then questioned as to whether any indecent liberties had been taken with him by any of the female devotees, the victims of the Revival excitement? To this he answered in the affirmative; and being further examined as to particulars, he deposed that one woman caught hold of him:—

"She was not a bawd lass: She was a stout woman [laughter]. She asked 'if I had found Christ?' and I said that I could not answer that properly. She then asked me to sing with her one of Richard Weaver's hymns, the words of which were 'Christ for me,' and I said I wasn't a singer; on which she said that it was the dumb devil that was keeping me from singing—[laughter]. When the stout woman said that there was a dumb devil, in me, she added, 'and I'll shake it out of ye,' and so saying, she took a hold of me and gave me a shake." [laughter].

It is needless to multiply testimony to the same effect. "Revivals" have been repeatedly depicted by Protestant hands, and always in the same disgusting colors; and there is in short a dreary monotony in the accounts given by different eye witnesses, of the shocking scenes of which they were spectators. Always we find the most familiar, not to say irreverent treatment of the great mysteries of Christianity, mixed up with a style of language that savors strongly of Bedlam, and an impurity of action suggestive of the lowest haunts of infamy. In the obscene rites of ancient paganism there was nothing more revolting to sense and decency than what actually occurs in the modern evangelical "Revival," as depicted by impartial Protestant witnesses. The subject is however, in many respects, a very nasty one, and one upon which for obvious reasons a Catholic editor out of respect to his readers, must observe a discreet reticence. The salient points of a "Revival" can in fact only be alluded to, or hinted at, by us; but we think that the Protestant testimony cited above, fully justifies the condemnation which, in common with many Protestants, all Catholics have passed upon "Revivals" or spasmodic religionism.

We have been amused by reading, in an American journal, a violent attack upon certain socialistic theories of the Editor of one of the many German radical newspapers published in the United States; followed by an editorial comment to the effect, that to attack Socialism in our age and in a commercial country, is to erect a man of straw, to have the fun of knocking it to pieces.

That the middle classes, the bourgeoisie, have at all times shrunk, and do now shrink, from the practical consequences of Socialism, as set forth by its avowed advocates, we are not disposed to deny. But if those who hate those consequences, adopt and defend principles which, carried to their logical results, lead to Socialism, what avail their denunciations? and with what face can they blame those more quick-witted, more consistent, more honest or more careless of consequences than themselves? There may be many steps from Luther and Calvin to Mr. Proudhon; but if each of these steps is the inevitable consequence of the other, the wisest man is he who descends the quickest to the bottom of the gulf.

Our good lies in the natural order. Heaven means temporal success, and the real Hell of a man is a failure in his attempts to secure this; the amiable and domestic virtues are those which alone we should seek to cultivate; we must be intolerant of no doctrine except the doctrine of intolerance itself,—that religious dogmas are of real importance, that man has a supernatural destiny, and that he should be ever ready to sacrifice his temporal happiness to its attainment. This is what we read and hear on every side; these principles lie at the bottom of all our modern clamour for reform—they are the air we breathe. Yet these principles,—that our good lies in the natural order, and is not to be attained by individual effort, imply Socialism; it is in these assumptions, that the very essence of Socialism consists.

The thought of popular Protestantism in this matter is very well expressed in the famous essay of Macaulay on the Philosophy of Bacon. Our fathers prayed, we work; they meditated, we

act. We merit happiness hereafter, by seeking to attain it here; Christianity is the protest of Humanity against the usurpation of privilege—the cry of the people to be delivered from the temporal bondage under which they groan; it is the religion that is to bless the earth, and make the wilderness rejoice and blossom as the rose, and seat every man beneath his own vine and fig-tree. It is the Gospel of Equal Rights. Utility and Progress are the two keys of the true doctrine.

Christianity when it first appeared was not understood. The Church, if not actually anti-Christ, at least became corrupt as it became victorious. The subtle Greek and the profound Schoolman struck an accursed alliance between the old philosophy and the new creed. Again men sowed the wind; still the temporal improvement of the human race was condemned as unworthy of the attention of the Scholar, the Mystic or the Saint. The true philosopher was despised as a mechanic, or burnt as a sorcerer.

At length the barren Philosophy which for sixty generations had held the world in thrall, received its death-blow. What Christ essayed, but failed to do, Bacon effected. The Reformation in Religion, was the handmaid of the Reformation in Philosophy. Luther and his associates smote St. Thomas from his chair, and Bacon arose to take his place, to re-establish order amidst the intellectual anarchy which followed from his fall.

Bacon, according to the Essayist, Bacon the Philosopher of Protestantism, is the first Philosopher that turned his faculties to practical account. Others would raise us above vulgar wants—he taught us to supply them. Many before drew good bows—he alone hit the mark. Others offered Heaven as a reward for ruling the passions—he taught men to derive gratification from the wise indulgence of their sensual appetites and earthly propensities. St. Thomas preates of a happiness, that eye hath not seen, nor ear heard, to be enjoyed hereafter. Bacon tells men that a happiness, which men have done wrong to despise, may be attained here, if they will but give their united and undivided attention to the realities by which they are surrounded; and abandon mystic speculations about a future state and spiritual joys, which can be submitted to no scientific test, which cannot be subjected to the microscope, or put in the crucible, which they can neither hear, see, smell, touch nor taste.

And this Philosophy has produced its tangible results. Let us hear its eloquent Panegyrist, and one of its greatest disciples—"It has lengthened life, it has mitigated pains; it has extinguished diseases: it has increased the fertility of the soil; it has given new facilities to the mariner; it has furnished new arms to the warrior; it has spanned great rivers and estuaries with bridges of a form unknown to our fathers; it has guided the thunderbolt innocuously from heaven to earth; it has lighted up the night with the splendour of the day; it has extended the range of the human vision; it has multiplied the power of the human muscle; it has accelerated motion; it has annihilated distance; it has facilitated intercourse, correspondence, all friendly offices, all despatch of business; it has enabled men to descend to the depths of the sea, to soar into the air, to penetrate securely into the noxious recesses of the earth; to traverse the land on cars which whirl along without horses, and the ocean in ships which sail against the wind.—These are but a part of its fruits, and of its first fruits. For it is a philosophy which never rests, which is never attained, which is never perfect; its law is progress. A point which yesterday was invisible, is its goal to-day, and will be its starting point to-morrow."

These are the thoughts of Protestants; these are their words. It is of these things they boast, and on these things that they base their claims for their religion. On what assumption do all these proceed, that set this down as good? What is the argument that upsets their reasoning; what the truth to silence their rejoicing? This: that man has an immortal soul. That it is yet to be proved that there is no Heaven, no Hell, no God, no eternity of happiness or of woe; and this of the Apostle, "He that soweth to the flesh, shall reap of the flesh; he that soweth to the spirit, shall of the spirit reap life everlasting."

It is needless to assert that those whose God is their belly, and who mind earthly things, have discarded the eternal Gospel of the Son of God. The charge of infidelity comes with an ill-grace from them; and the disciples of Bacon and the disciples of Fourier stretch to each other the hand of brotherhood across the gulf of ages.—The boasts of both are false. The Philosophers have promised what they could not give. Temporal happiness is not yet attained. Those who have adopted the Baconian premises are right in demanding further and more rapid progress towards the conclusion at which they have not yet arrived.

Moderate men may exclaim against certain doctrines as ultra and extreme; property holders may recoil from conclusions which would lead to the confiscation of their estates; patriotic men exclaim against the destruction of time-honored

institutions to which they are attached; theories appear impious and horrible to those whose possessions they attack; but the question is, whether the moderate and conservative man does not hold principles which imply the last consequences of the leveller and the fanatic who shouts all property is theft.

Protestantism is a progressive religion, and its Ministers boast of this: the Catholic Church must be destroyed, precisely because she cannot change, and cannot be reformed. But Protestantism is progressive, is changeable;—does change—adapts itself to the times, and is in fact the ever varying expression of the people's will, the Revelation of the People-God. The Protestant boasts that he is not chained to a dead past; he admits the legitimacy of the Protestant movement, and of course, cannot refuse to condemn and reject old formulas, as these are, from time to time, outgrown and thrown aside. No Protestant pretends that the founder of his sect saw the whole truth, or that the fetters of Rome were broken, that new shackles might be forged from their fragments to again enchain the world.

Protestantism,—the denial that a Revelation has been preserved,—is for the men of this generation, the practical denial that a revelation has been made; it is the admission that no Revelation has been made to them. It reduces men to nature, and to the goods of this life alone. It makes Religion consist in doing one's duty in this world. The pursuit of money, credit, power, good repute, the gratification of self, and the worship of self, is the only true worship of its God. Its Saints and Heroes, are the wealthy, the successful and the great. Its Ministers derive their mission from the world, from their people, not from Heaven and from God. They are the servants, not of the Most High, but of those of whose will, and of whose wishes, they are paid to be the mouth-piece and the oracle. Riches and honor with Protestantism, are the measure of good, the end of life. Every act of civil government is wrong that does not directly tend to increase what is thus set down as the true happiness of man. Higher objects are a folly and a dream. The only thing substantial is this life; the only wisdom, to cherish and enjoy it. Almsgiving is a sin against Society; denial of the flesh is puerile and contemptible; prayer, a waste of time; to make a stand for opinion is bigotry; there is no merit in believing this rather than that, or in believing anything at all.

Man thus reduced to the goods of this world, shall the masses abandon this—their last and only hope, and admit that there is, after all, no good for man? Shall they have rational souls, teeming brains, warm hearts, and be told that wealth, pleasure, knowledge, fame, power, worldly possessions are the only good—and pass through life without one fierce struggle to gain the end for which they were made? Time passes like the summer cloud;—shall the people not yearn "to crown themselves with roses before they are withered, and leave every where tokens of joy, since this is their portion and this their lot?"—Of course not.

If then this destiny cannot be fulfilled by any but the favored few, that man is a criminal and a mad-man, who recognising this as the destiny of his fellows, complains of those that would upset the existing order, and are mad for social change. Who that believes that the Supreme Good is the enjoyment of earth, and to be sought from Nature and Society, not from God and the Church, can refuse to labor for that social organisation which is to harmonise the interests of all, and to make poverty and suffering, the only real evils, disappear. Socialism is right, or the material Philosophers have set up, and are worshipping, an accursed lie. If Utility and Progress are the Evangel of Christ, Proudhon and Cabot are Saints and Heroes. The Socialists, of all Protestants, are the most consistent, the wisest, the most earnest, the honestest, the best. Let those ridicule their schemes, and those only, who either despise their end and aim, or have to propose some better means.

It is wrong to doubt the truths of Faith, to set up an idol for God, to be deceived and to err.—But to be in earnest is never wrong. Yes; the fanatical philosophers, and statesmen of the day—the Emersons, the Proudhons, the Mazzinis—are right; they are worthy of all love, of all aid, of all honor, if, as Bacon says, man's highest end is *efficaciter operari ad sublevanda vna humanæ incommoda*; if Heaven be indeed a fable, and Hell a dream.

DR. CAHILL.—Last Sunday evening the last of a highly instructive Course of Lectures was given by Dr. Cahill in the St. Patrick's Church; after which several members of the congregation waited upon the reverend gentleman in the Sacristy, where B. Devlin, Esq., on behalf of the St. Patrick's congregation, in an exceedingly appropriate speech, returned thanks to the distinguished divine for the services he had rendered to the cause of religion, and the aid afforded to the Orphans, to whom he had generously made over the proceeds of the Course. The Doctor was requested and consented to deliver a farewell Lecture before leaving Montreal; and this is fixed for Tuesday evening next, in the Bonaventure Hall.

ORDINATIONS.—The following Orders were conferred on Saturday last in the Grand Seminary, by His Lordship the Bishop of Montreal:—

Priests—MM. A. W. Seers, and C. Clement. Deacons—MM. J. T. Gaudet, F. X. Blanchet for Oregon City, and L. McKenna of New York.

Sub-Deacons—MM. F. X. Prefontaine, C. Palin, P. O. Renaud, J. Piche, and J. O'Brien of Hartford.

Minor Orders—MM. F. X. Laberge, C. Maillet, J. N. Lussier, P. Berard, P. Ludden of Albany, M. J. Goodwin of Brooklyn, J. McGeau, G. Healy, W. J. Hussay, P. Tandy of New York; J. Barry of Portland; P. W. Coudon of Kingston.

The following gentlemen received the Tonsure:—

MM. D. Lavan of Ottawa; J. F. X. Poulin, of St. Hyacinthe; J. Lezou, R. Lamerre, L. Geoffroy and J. H. Park.

On Sunday last M. J. T. Gaudet received the Holy Order of Priesthood at the chapel of the Hotel Dieu, from the hands of His Lordship the Bishop of Montreal.

The typhus fever has broken out among the unfortunate inmates of the Provincial Penitentiary, and deaths are said to be of daily occurrence. The Kingston *Whig* says, that although the law expressly declares that an inmate shall be held (for obvious reasons) upon every prisoner who dies in a prison, reformatory, or asylum, the Warden has not as yet seen fit to comply with this salutary provision of the law. — *Montreal Gazette*.

THE RIGHT WAY TO GO TO WORK.—The Council of the Township of Hinton have passed a resolution calling a public meeting for the organization of two militia companies. — *Montreal Herald*.

La Reforme says, "It is rumored that the Parliamentary buildings at Quebec are to be burnt down. Whether this be true or false the rumour created alarm amongst our population. The authorities should not neglect every precaution. Excess of prudence cannot harm." We heard the same story repeated here a few days ago. — *Montreal Gazette*.

We should infer from a statement of our confere in London, in his letter which we insert to-day, and a remark of Mr. Tilley, of New Brunswick, that the negotiation with the Imperial Government for building the Intercolonial Railroad, is likely to be unsuccessful, by reason of the Colonial Delegates not seeing their way to agree to a sinking fund, demanded by the Council of the Executive. — *Montreal Gazette*.

A CANADIAN "CAUSE CELEBRE."—A remarkable case is now receiving the attention of our police authorities. A lady, well educated and married to a gentleman of respectability, but who has been deprived of reason and is now in the Asylum is charged with the crime of shop-lifting. Such charges have been made before against persons of similar rank, but in every such case that we can recall, it has been alleged that the articles purloined were intended for personal adornment, or were taken under the influence of strong temptation. This is not the charge in the present instance. It is alleged that this lady has not only stolen, but has done so systematically, and has made use of her position in society for the purpose of disposing of her ill-gotten gains. She has been in the habit of going round among her acquaintances in our best circles, and of selling at reduced prices an immense number of articles of wearing apparel; and this for more than two years, apparently without exciting any suspicion. The excuse offered by the accused has been, that the goods were the property of a widow whose husband had died immediately after coming to this country with a stock of dry goods. Silk dresses have been sold for one-half their value, and the buyers ears have been tickled with the idea, that besides getting a decided bargain, they were aiding in the support of the widow and the fatherless. It does appear extraordinary that sales of such articles could be made to so great an extent among the ladies of Toronto, without exciting the suspicion which would arise in the most innocent minds at seeing goods sold far below their real value. The side of the story makes the heroine a cool and wary purveyor. But there is another view of her position which it is well that the public should see. It presents the lady as a person of benevolent dispositions, and withal of a very active and lively disposition, occupying herself much with other person's affairs. It represents her as delighted with an opportunity of making visits to her friends, and taking delight in gossiping about dress, which, unfortunately, is too common among women. It shows her visited by a woman now supposed to be the associate of thieves, who, by a well concocted tale, enlisted the sympathies of this lady, and induced her, as a matter of charity, to dispose of certain articles for the support of a fatherless family. We have presented both sides of the picture. If the lady has stolen without assistance the immense quantity of goods she is known to have disposed of, she may be set down as one of the most extraordinary thieves. If the other side be true, she must be of a surprisingly unassuming temper. The Mrs. Wilson, from whom she is said to have received the goods, and of whose whereabouts the police have not discovered a single trace, must be a person of remarkable skill. — *Globe*.

RIGHTFUL SCENE AT AN EXECUTION AT WOODSTOCK, ON.—On the 17th inst., a horrible occurrence took place in the town of Woodstock, at the execution of a man named Cook. The criminal was a blind man, aged 70, and had been convicted of the murder of his wife, which he alleged he had perpetrated under the influence of liquor, making very little defence of any other kind. The finisher of the law had constructed a part of his machinery so badly as to add double horror to the spectacle. He employed so long a rope that the man fell much further than is usual, or than was required, and the jerk of his body was consequently so great as to completely sever the head from his body. This produced a sickening effect upon all who witnessed it.

A Rifle Company has been formed in St. John's. It is also proposed to raise an infantry company. The cavalry troop of the same flourishing town lately received their uniforms—blue with white facings, and to 'wet' them, we suppose, invited Sergeant Major Langford, of the British cavalry, their drill instructor, to a substantial supper. A rifle company is also forming in Sheffield, another in Waterloo, still another in Granby. Major Langley, of Waterloo, proposes getting up another company from the hardy yeomanry in that vicinity.

THE GENEROUS HOST.—Wm Pelletier, the fashionable young man from Quebec, who boarded at Mr. Bellevue's Hotel till lately, and mixed in polite society, but whom misfortune overtook on the occasion of his inviting several of his hospitable acquaintances to a picnic in the country, when his landlord broke in on his arrangements, and finally had him arrested for paying his board and other expenses with a check on a bank in which he had no money—has been committed for trial at the next Court of Quarter Sessions. Pelletier was examined a second time before Judge Chénail, but could give no satisfactory explanation of his misconduct.

We understand that it is found necessary to build another Lunatic Asylum in Lower Canada, and that there is talk of buying the College Buildings at Nicolet for the Priests for \$80,000.—*Montreal Gazette*.

MAYOR WANTED.—The following advertisement appeared in the St. Catharines *Journal*:—"Wanted, for the flourishing and enterprising town of St. Catharines, county of Lincoln, a man suitable to be converted into a Mayor for the year of grace, 1863. Good references will be required. None but a Protestant need apply. Address, post-paid, J. F. S., box 2001, St. Catharines, Dec. 13, 1862. Exchanges will confer a favor on a suffering town by giving this a gratuitous insertion or two." There were two candidates for the Mayoralty a few days ago, but they both counted on the probable expense of the contest, and each flinching he would have to pay more for a reasonable prospect of winning the election than the honor of being Mayor was worth, they both resigned. Hence the difficulty. We have pleasure in giving the afflicted town a gratuitous notice.

Mrs Shaw, the lady charged with wholesale shop-lifting at Toronto, has been committed to the Asizes for trial. She was afterwards discharged on £500 bail.

Relief meetings have been held in Huntingdon and Hemmingford. The handsome sum of \$258 50 was subscribed at the preliminary meetings.

It is said that the Hon. Mr. Turcotte stated to several persons that he would resign and go into the opposition. It is understood that the reason which influences him is the refusal of the Government to meet his demands in reference to the Atholbaskia Railway Claim.

The Hon. Malcolm Cameron is spoken of as the probable candidate for the Speakership of the Legislative Council.

The repairs of the *Great Eastern* having been completed, she will leave New York for Liverpool on the 3rd of January.

STRANGE STORY.—A startling instance of terrible punishment for a thoughtless oath, is thus related by a correspondent of the Salem (Ohio) *Republican*, writing from the 19th Ohio regiment:—"Quite a strange affair occurred in Company K, a few days ago. One of the boys got out of humor because he had to prepare for dress parade. He swore about it a good deal, and he declared he wouldn't go out; he hoped God would never let him speak another word if he went out on dress parade, and the next morning was utterly unable to speak. The poor fellow cried bitterly, but it was too late. He had prayed and was answered. Some said his language was, 'I hope Jesus Christ will strike me dumb, if I go on another dress parade or battalion drill.' Some say that he did not go out that evening. But all accounts agree on the main point, that is, he wished to be a man, and is now made a mute."

MONTREAL WHOLESALE MARKETS.
Montreal, December 23rd, 1862.

Flour—Pollards, \$2 25 to \$2 50; Middlings, \$2 65 to \$2 80; Fine, \$3 50 to \$3 80; Super, No 2, \$4 20 to \$4 30; Superfine, \$4 47 to \$4 52; Fancy, \$4 65 to \$4 70; Extra, \$4 90 to \$4 95; Super Extra, \$5 15 to \$5 30. We hear of no sales to day, and therefore continue yesterday's quotations. There have been a few sales of No. 1 Superfine, we understand, for May delivery, but not sufficient to establish rates. Oatsmeal per bbl of 200 lbs, about \$4 50. Wheat—Canada Spring, 30c to 34c ex curs; U.C. White Winter, nominal, \$1 04 to \$1 05. Our loads in good demand. Peas per 60 lbs, 70c to 72c. Nominal. Ashes per 112 lbs, Pots, unsalable; Inferiors, \$6 40 to \$6 45; Pearls, \$6 40 to \$6 50; Inferiors, \$6 40 to \$6 60. Butter little business doing; quotations as before. Inferior, 10c to 10 1/2c; medium, 11c to 12c; fine, 12c to 14c; choice, 14c to 17c. Lard per lb, dull at 7 1/2c to 8c. Tallow per lb, 8 1/2c to 9c; in demand. Hams per lb, dull; smoked, 6c to 8c; canvassed, 8c to 10c. Pork per bbl, Mess \$10 00 to \$10 50; Thin Mess, \$9 00 to \$9 50; Prime Mess, \$8; Prime, \$8. No transactions; quotations nominal. Beef per bbl, Prime Mess, \$3 to \$3 50. Nominal. Hogs and purchasers at \$3 to \$3 50 for Live; and \$3 75 to \$4 25 for Dressed, according to weight and quality. Seeds Clover, 8c to 8 1/2c per lb; Timothy, \$2 to \$2 50 per 45 lbs.

FRANKLIN NOT FOUND.—No tidings from the frozen North gives hopes of Sir John Franklin's existence. Persons inhabiting a cold climate, or one so changeable as ours, should use Reynold's Pulmonic Wafers—only 25 cents a box, and are good for sore throats, hoarseness and colds.

Sold in Montreal by J. M. Henry & Sons; Lyman, Clare & Co, Carter, Kerry & Co, S. J. Lyman & Co Lamplough & Campbell, and at the Medical Hall, and all Medicine Dealers.

BIRTH.
In this city, on the 17th inst., Mrs. J. Cloran, of a son.

DIED.
In this city, on the 12th inst., Mary Elizabeth, second daughter of John Charles.
In Carlton Place, on the 7th inst., Mrs. Poole, wife of James Poole, Esq., proprietor of the Carlton Place Hotel.

In Prescott on the 2nd inst., after a lingering illness, which she bore with great patience and fortitude, Harriet Augusta, wife of S. B. Merrill, Esq., editor of the Prescott *Telegraph*.

TO TEACHERS.
A MALE and FEMALE TEACHER, holding First Class Certificates, are wanted in the Roman Catholic Separate School, PRESCOTT, to whom a competent salary will be paid.
The School will be opened on the FIFTH of JANUARY, 1863.

PATRICK CONLON, } Trustees.
JOHN MURPHY,
HUGH GAGNER,

TO CONTRACTORS.
THE Syndics of the Parish of St. SOPHIA, County of Terrebonne, will receive to the 30th of the present month, TENDERS for the CONSTRUCTION of a

CHURCH AND SACRISTY,
at the said Parish of St. Sophia.
Plans and Specifications are deposited in the Office of the undersigned, in the Town of Terrebonne. Tenders must be post-paid, addressed either to the Rev. M. Payette, Priest and Cure of St. Sophia, or to the undersigned at Terrebonne.
The works must be completed by Christmas, 1864, and the Syndics do not engage to accept the lowest Tenders.

J. O. AUGER,
Notary and Architect.
Terrebonne, 3rd Dec., 1862.

Newspapers, Periodicals, Magazines, Fashion Books, Novels, Stationery, School Books, Children's Books, Song Books, Almanacs, Diaries and Postage Stamps, for sale at DALTON'S News Depot, Corner of Craig and St. Lawrence Streets, Montreal.

Jan. 17, 1863.