

Catholic prejudices are concerned; and we stop not therefore to enquire how the hypothesis—that "Romanism" promotes immorality—can be reconciled with the admitted fact that it is to "Romanism" that the public are indebted for the "moral regeneration of Ireland." The writer, however, continues, and recognises the fact that it is only under the "Romish" system, only amongst the Religious Orders of the Catholic Church, that the moral authority requisite for properly exercising the functions of moral regenerators can be found. He says:—

"This is a function of Romanism at which we Protestants make comparatively poor work when we attempt to mimic it. We won't submit to the control of, and therefore we cannot have the honor of, that spiritual supremacy which it is the fruit. Look at that slim sister, scarcely yet beyond girlhood, gliding about among brawny women, whose lives outside have approached as nearly as human beings can, to that of the savage beast—who have committed every crime from murder downwards; yet she demeans herself as serenely among them as Una among her rugged companions. She not only fears no violence but is safe from a jibe or an insolent cast of the eye; for so established is the religious supremacy of the Sisterhood that such an act would partake of the character of blasphemy."

"The moral power therefore of regeneration is inherent in—and peculiar to Romanism: "Protestants make comparatively poor work when they attempt to mimic it." Even their open bible stands them but in little stead; and having for themselves renounced all submission to spiritual authority, having forgotten how to obey, they have ceased also to be able to command. The writer in *Blackwood* no doubt has here struck upon a most important truth. It is to their total abnegation of self—it is to their submission to authority—and to their cheerful obedience to their superiors, that the members of our Religious Orders are indebted for all their powers of control over others.

The same writer then describes the effects of the moral power of the Romish Religious over the criminal classes:—

"The special competency of Romanism for this sort of work may be felt after a few hours in the convict-refuge of Golden Bridge, where convicts live while they are out on ticket of leave, being restrained by no other sanction than that if they attempt to escape, the ticket or licence will be forfeited, and they must go back to the convict prison. Order, cleanliness, industry, and hope are triumphant here. All the special defects of the Irish seem to be defeated, or by some alchemy averted. There is no quarrelling, no noise, no confusion, no filth; and with those who have the management and responsibility there is the strong conviction that in by far the greater number—in all, indeed, with a few exceptions—reformation has taken solid root, and a life of useful virtue is to follow."

Such, by Protestant showing, are the moral effects of the Roman system, with its Sacraments, and its confessional. The same witness shall testify as to the moral effects of Protestantism with its "open bible" upon the same classes of society as those upon which Romanism operates so beneficially:—

"Turn now to a refuge set up for Protestants and administered as well as Protestant institutions permit, you feel at once that there is little reverence or obedience there, for there is no religious sanction to exact it. There is little hope also; in fact, the inmates are much more like our own convicts in this island of Great Britain—confirmed thieves, and hopelessly incorrigible."—*Blackwood*.

As a Protestant, the writer finds solace in the fact that the inmates of the Catholic Convict Refuge are far more numerous than are those in the Protestant asylum—which considering the preponderance of a Catholic population in Ireland is not so much to be wondered at. There is, however, one very striking difference betwixt the general run of Irish and British criminals, whether male or female, which is suggested, or implied in the following extracts; wherein the writer treats of the excellence and honesty of discharged Irish convicts as servants and farm laborers. The women, though convicts, though perhaps guilty of grave offences against the law, are in one respect—we need not more especially indicate it—very different from female criminals in Protestant England:—

"But from the other frailties that would render British female convicts undesirable companions to our children, the Irish peasant, including those who find their way to the convict prisons, are peculiarly exempt."

This is but another stone to the heap of testimony which testifies to the chastity of the women of Romish Ireland. The men too, though excitable, though often vindictive, and too prone, when they believe themselves wronged, to seek for redress, not from law, but from their own right hands, are at their worst very different from, morally infinitely superior to, the British criminal classes:—

"Then as to the men, they may have a turn for shooting agents, and breaking the heads of bailiffs; but they are not professional hardened criminals like those of the sister country, who take to crime as to a trade or regular mode of living, in preference to one of honest labor:—

"Even if, in looking into the antecedents of those to whom you propose to commit the custody of your property, you should find in their testimonials such ugly words as larceny, or burglary, you are told that they may have taken a sheep, or a pig, or a fitch of bacon, from a neighbor not belonging to their own faction, in the hard times; but if you put them beyond want they will not repeat the offence, for they are not of the nature of the professional thief."—*Blackwood*.

To be sure, the writer, being a Protestant, attributes the fact that "Ireland is as free from professional thieves as from snakes and toads," to the poverty of Ireland; but, we must confess it, this solution seems to us somewhat paradoxical. Even if true, however, and if Romanism tends as its enemies assert to keep communities

poor, it is evident that Romanism tends to keep its votaries honest.

Having thus, and by Protestant testimony, established the comparative moral efficacy of the Romish and Protestant systems; having seen what is done under the one with its Sacramental system, and what under the other with its "open bible," we have before us very excellent data for determining the cause to which the moral superiority of Ireland over Great Britain must be attributed.

The *Brockville Recorder* tells the following story, accompanying it with some comments which—if the story itself be true—come with a bad grace from one calling himself a British subject:—

On Friday afternoon last, the Steamer Bay State, touched at Brockville from Ogdensburg, having on board some sixty or seventy drafted and enlisted men for the American army on their route westward. As soon as the vessel touched the wharf, one of the intended soldiers jumped upon the wharf and exclaimed, "Abe Lincoln may—I care nothing for him, now." Some of the non-commissioned officers in charge did not relish this style of leave-taking, consequently followed the skeddaddler, and did their best to get him to return to his duty. This he resolutely refused to do, when he was knocked down by a corporal or sergeant, and then seized for the purpose of being carried on board the steamer.

This summary process, it appears, did not meet the approbation of several roughs around the wharf, who immediately fell foul of the American officers, and a regular free fight ensued. Several severe blows were dealt, and at last the Americans were glad to take refuge on the propeller, minus the man knocked down, and also two others. The steamer had to leave without them. These skeddaddlers should receive no aid from British subjects in their attempts to escape, otherwise difficulty may arise out of interference.

If the facts be correctly stated by the *Brockville Recorder*, it would appear that the Yankee officers were guilty of a criminal assault upon, and of an attempt to abduct forcibly and illegally, a person actually under the protection of the British flag; and that therefore, if the "roughs" of whom the *Recorder* speaks so harshly, were guilty of any offence at all, it was in their not having arrested, and carried before the nearest magistrate the Yankees guilty of an outrageous violation of British law, and an insult to the British flag.

What does the *Recorder* mean? "These skeddaddlers should receive no aid from British subjects in their attempts to escape, otherwise difficulty may arise out of interference?" This is strange language indeed from a subject of Queen Victoria; most disgraceful in the mouth of an Englishman. The people of Brockville who gave the Yankees to understand that on British soil, British law was paramount, and that no man could be arrested without due legal process, merely did their duty, and merit thanks and encouragement, not the sneers and harsh language which this miserable *Recorder* awards to them. Too often have Yankee recruiting officers and crimps been permitted to violate our territory; and it is time that these gentry should be taught the lesson that this conduct can no longer be tolerated in a land of freemen. This lesson the "roughs" of Brockville imparted to the insolent Yankee aggressors upon British soil, and they deserve for it the thanks of all loyal subjects of Queen Victoria.

And this may be a not inappropriate occasion for warning our readers and the public against the frequent attempts made by the Yankees to decoy British subjects across the frontier, under the pretence of giving them employment as laborers upon the lines of railroads now being constructed—but, in reality, with the object of obtaining recruits for the Northern army.

The dodge is very transparent, though we fear that it cannot be reached by law, or its knavish authors and abettors punished. Advertisements are published in the columns of the newspapers, and placards are posted on the walls calling for laborers, to work at high rates of wages, generally a dollar and a quarter per diem, upon some Yankee line of rail-road, to which a free passage is offered. Names of persons, resident in Canada, are mentioned as accessory to this rascally trick to inveigle simple laborers into the ranks of the Yankee army; and no artifice is neglected by which, without an open violation of national law, recruiting may be carried on upon British territory.

Against this wholesale swindling, and these lying advertisements it is the duty of the journalist to put the working public on their guard. Let no man deceive you, would we say to them.

Be not such fools as to believe one word of what these placards and advertisements tell, and promise you. Once across the lines you will be at the mercy of the knaves who have lured you to destruction. Your wages will be paid to you, if paid at all, in the worthless currency of the Northern States; you will be ill-treated, insulted, and cheated in every possible manner; and at last by sheer hunger, and the evident impossibility of getting out of the clutches of the Yankee harpies, you will find yourselves compelled to accept service in their ranks.

This is the plain meaning of these advertisements for laborers on Yankee railroads. They are but decoys for recruits; but we hope that no Canadians will be such fools as to allow themselves to be deceived by them.

Mr. William Martin, of Pomona, O.W., has kindly consented to act as Agent for this paper.

ORANGEISM IN PRINCE EDWARD'S ISLAND.

—From the following letter which appeared in the *London Times* it would seem as if the Act lately passed by the Prince Edward's Island Legislature for incorporating the Orange Lodges were destined to encounter some serious obstacles from the Imperial Parliament, and from the British Ministry. That the Duke of Newcastle, that every British statesman must in his heart be opposed to giving any legal recognition and sanction to secret politico-religious societies, we can easily believe, from the conduct which His Grace pursued in this country, and when in attendance upon H. R. H. the Prince of Wales, towards the "low Orangemen" of Kingston and Toronto. We therefore, in spite of official reticence, are strongly persuaded that the Queen's responsible advisers will recommend Her Majesty not to give the Royal assent to the Orange Bill lately passed by a fanatical sect in P. E. Island. The annexed is the communication alluded to above:—

(To the Editor of the Times.)
Sir,—The circulation of the *Times* abroad is a matter of such importance in affording the most extensive publicity to the satisfactory reply given by the Under-Secretary of the Colonies to my question of last evening that you will pardon me if I supply a small omission in your Parliamentary report—the result no doubt, of the reply not having been given in a sufficiently loud voice by Mr. Fortescue.

My question was, "Whether a Bill for incorporating the Orange Lodges of Prince Edward's Island, British North America, had been received in the Colonial office; and if so, whether Her Majesty's Government would advise the Crown to assent to such a measure?"

Mr. Fortescue's reply was to the effect that the fact of such a bill having been passed by the Legislature of that colony had occasioned very great regret to the Duke of Newcastle, inasmuch as such a measure was calculated to produce most injurious effects by causing division and bad feeling among its inhabitants; and Mr. Fortescue added that it would not be right or proper that he should then say what advice the noble duke was prepared to offer to the Crown on the subject.

This, Sir, is the substance of a reply which may have some effect in discouraging mischievous intolerance in a distant colony; and I only hope that the Duke of Newcastle will act in strict accordance with opinions which do honour to his liberality and good sense.

I am, Sir, yours faithfully,
JOHN FRANCIS MAGUIRE.
House of Commons, July 10.

The *Toronto Freeman* gives a crushing reply to the *Globe's* professions of respect for the endowments and ecclesiastical property of Lower Canada. Such professions in the lips of Mr. George Brown are like lovers' vows. We well know—for we judge the man, and the men whom he represents, by their acts, and by their undisguised applause of every act of spoliation perpetrated upon the Church by the infidels of Piedmont, and the Protestant government of the Italian Peninsula—what such professions are worth. We need therefore no other proof, for out of their own mouths Mr. George Brown and his colleagues, the Protestant Reformers, of Upper Canada, stand condemned.

For fortunately it happens that the *Globe* has already put on record its views of the manner in which the property of the Catholic Church in Lower Canada should be dealt with; and it is we think most important that in a matter so deeply affecting us, and which should represent by Population be carried would affect us still more closely, the views and intentions of the great leader of the Protestant Reform party should be put on record. We trust that some of our French Canadian contemporaries will translate the article in question which we subjoin for the benefit of their readers, their fellow-citizens, and fellow-countrymen.

THE TORONTO "GLOBE" ON LOWER CANADIAN CHURCH PROPERTY.—March 25th 1853:—

"In answer to the Bishop of Exeter in the House of Lords, on the subject of the Clergy Reserves, the Duke of Newcastle spoke of the Roman Catholic endowments of Lower Canada as follows:—(Here the *Globe* gives the Duke's speech, which we omit, for the purpose of following up the *Globe's* own remarks.) "But supposing that this treaty (of 1763) had been as explicit as possible in guaranteeing their endowments to the religious bodies in Lower Canada, there would be no good reason for holding it binding upon the people of Canada of the present day."

Treaties are temporary arrangements, made to suit the particular circumstances of the time, and are not binding upon posterity without compensation or scruple when the change of events render it advisable. They are, in fact, something like pie-crust made to be broken! At the session of Canada, for instance, if his most gracious Majesty of France had made a condition that Religious Orders should be allowed to keep all their property, and King George had assented to it, it would serve to keep the monks in possession of their ill-gotten gains only while the condition of things remained the same as at the time of the treaty. Nearly one hundred years afterwards, when the whole character of the people has been changed, the majority being Protestants, when the population is nearly two millions instead of 65,000, when the property of the clergy has become of a value so enormous as to endanger the safety of the State, it should not be an old treaty which would prevent an interference with the endowments of the Roman Catholic clergy. How absurd it would be that a whole nation should be prevented from advancing with the progress of the age, because a treaty of peace, in their grandfathers' time, had made certain regulations. Why, in Canada, in those days, there were slaves, and we have no doubt that if the treaty of peace had guaranteed the property of the Religious Orders, it would also have recognized the rights of the habitant to his negroes, and would that have been any reason for not abolishing slavery, whenever a majority of the people were willing to assent to it."

THE ATLANTIC TELEGRAPH.—Steps are again being taken to secure the completion of the great work of extending a line of communication across the Atlantic. We notice from the last English news that very advantageous conditions for manufacturing the cable have been offered to the company by Glass, Elliott & Co., who manifested the greatest confidence in the final success of the enterprise.—*Herald*.

REMOVAL.—Brother Arnold, for many years well known to, and highly esteemed by, the Catholics of this City, and by those of the East Ward in particular, for his unremitting attention to the pupils under his charge, has been removed to Kingston, to reside over the Christian Brothers' Schools in that important City. All his many friends must wish him health and prosperity in the execution of the noble task to which he has devoted himself. The following are the branches of education which will be pursued in the Classes under his direction:—

Christian Doctrine, Reading, English Grammar, Composition, Orthography, Geography, History, Linear Drawing, Arithmetic, (Practical and Intellectual), Book-keeping, Algebra, Mensuration, Geometry, Natural Philosophy, Astronomy, Architecture, The Use of the Globes, Trigonometry, Navigation, and Land Surveying.

The school will be opened on the 24th instant.

To the Editor of the *True Witness*.
Pembroke, July 28, 1863.

DEAR SIR,—As you are already aware, (I believe) a Branch of the Society of St. Vincent de Paul was auspiciously formed in the Town of Pembroke, Co. Renfrew, a short time since. The members who are steadily increasing in number and usefulness, determined to have a Pic-Nic on board the steamer *Pontiac*, plying from this place to Des Joachim, the head of navigation on the Ottawa river, the proceeds to be devoted to the purposes for which the branch society was organized—viz, Charity.

Accordingly a Committee was appointed to make the necessary arrangements with the obliging Master of the *Pontiac* (Captain Cumming) which was soon done, and on Saturday, the 25th instant, the affair came off with eclat. About 350 excursionists left the wharf at Lower Pembroke at eight o'clock, in the morning, the day though a little threatening at first turned out tolerably fine, and every one on board seemed to enjoy themselves thoroughly. The excellent Band of this place, under the leadership of the Rev. Mr. Gillis, P.P., of Pembroke, discoursed sweet music at intervals during the trip, and a Quadrille Band, which had also been provided, kept the lovers of dancing on "the light fantastic toe," from morning till night. The excursion was a decided success, as persons of every denomination, clergymen of both Catholic and Protestant Churches, did their utmost to promote that good feeling which should exist between all classes residing in the same community. The Captain did his utmost to promote good feeling and contribute to the enjoyment of all on board, though I regretted to see he had met with an accident to his arm by falling from his carriage the day previous. The polite and attentive steward (Mr. Headon) ably and zealously contributed his valuable services to the excursionists on board, and in fact I might say "all hands" did their utmost to render the trip pleasant and agreeable to all who had the good fortune to be present.

On landing at Des Joachim the passengers formed themselves into groups in true picnic style, some going to Mr. Holt's Hotel to regale themselves, the majority preferring to fortify the inner man by taking a rustic repast in the woods adjoining. After remaining about three hours enjoying the beautiful scenery the bell of the boat warned the party that it was time to return, all being on board and three cheers been given by the settlers at Des Joachim for the excursionists, and responded heartily by the latter, the Steamer started for Pembroke. On the way down the President, John E. Wright Esq., on behalf of the Society returned thanks to those on board for their kind patronage of this their first public effort to promote the objects of the Society.

Three cheers were given to the band for their services on the occasion, and the party having arrived at the Pembroke wharf about 8 o'clock P.M., wended their way to their respective homes, heartily satisfied with the day's amusement. The Members of the Society deserve credit for getting up the best Pic-Nic party ever seen on board the *Pontiac*.

Yours very truly,
EXCURSIONIST.

To the Editor of the *True Witness*.
St. Angellique, Co. Ottawa,
4th August, 1863.

SIR,—In several late numbers of your journal, you sympathise with Mr. Scott in his dissent at the late election for the city of Ottawa. No doubt this defeat was caused in a great measure by Mr. Scott's own actions.

For the passing of the Separate School Law, I, as a Roman Catholic, feel grateful to Mr. Scott, but I also feel grateful to all those members who voted for the passing of this Law, and amongst them was Mr. Dawson, the former member for this county, a Roman Catholic and a man who done his constituents the justice to look after their interests.

At the last Election for this county we find Mr. Scott exerting his influence amongst Catholics against Mr. Dawson and in favor of Mr. Wright; thus making the Catholics of the upper end of the country work in union with Protestants of the lower end to effect the return of a Protestant; does this show Mr. Scott, a disposition to help his Catholic friends? I should certainly say not, but it seems as if it were revenge that was the principal mover with Mr. Scott.

It may be very gratifying for Mr. Scott's friends to hear him praised in your journal, but it sounds harsh to the friends of Mr. Dawson to hear one praised, who, in his speech at the Declaration in Ottawa, bragged, that his influence had prevented the return of a man, who for the short space of time he had served the County of Ottawa, had served in a manner to deserve the thanks of its inhabitants.

St. Angellique.

Remittances in our next.

PEARLS.—The *Quebec Chronicle* says:—Pearls have been recently found, in small quantities, in one of the tributaries of the Riviere Bergeron, in the Saguenay District, by tourists and others. They are said to be very beautiful, and in many cases nearly as large as peas. It is said that some persons of a speculative turn of mind have purchased as many as they could get of them. We have not yet heard, however, whether the value of these pearls has been pronounced upon by any competent person.

A correspondent of the *Kingston British American* mentions that he recently ploughed up in the 3rd Concession of Kingston Township, nine human skeletons, evidently those of Aborigines, three pots and dishes made of clay and pulverised granite elegantly carved, and other Indian fossil remains. How long these remains had been mouldering there it was impossible to say, as over one of the mounds, of which there were several on the spot, was a large pine.

Wheat.—The crop of fall wheat has mostly been harvested in good condition, with the sample of a general better character than last year, and with a much heavier yield.

The Spring wheat is looking well and, with fine weather, will soon be ready for cutting, and a much heavier crop and better sample are anticipated as compared with last year.

Oats are looking well and promise to be a large crop.

Barley will prove to be one of the heaviest crops that has been harvested for some years past, and the sample promises to be large, plump and bright.

Peas are looking well, with the promise of an extraordinary yield, and, with fine weather will be of first rate quality.

IMMIGRATION IN 1863.—From the immigration returns as made up to the 3rd of August, it appears that the gross number of arrivals at Quebec, as compared with the corresponding period of 1862, shows a falling off of 1,244 persons.

A number of men drafted in Buffalo and other places, within the last two weeks, have arrived in Toronto within the last three days. They state that they are determined not to serve in the Federal army. They were accompanied by some "skeddaddlers," who accepted the large bounties offered, and then took French leave.—*Commercial Advertiser*.

The success of the recent attempt to engage laborers and mechanics here for a railway in Ohio arose chiefly from the placards and advertisements being put forward in the name of Mr. A. P. MacDonald, generally known as a Canadian contractor and member of the Legislature. This fact has not been lost on other Federal recruiting agents, who are endeavoring, if they have not already succeeded, in getting copies of the previous placards printed to deceive others. An application was made at this office on Tuesday to reproduce 300 of the posters used by the previous party; we of course declined having anything to do with the swindle. We earnestly caution our people against being deceived by these recruiting agents in disguise; so sure as they allow themselves to be carried from their homes by promises of high wages, they will find like hundreds who have preceded them that they will be forced into military service without a chance of escape.—*Commercial Advertiser*.

Died,
In this city, on the 10th inst., John McInnis, a native of Ireland, county and town of Sligo, aged 44 years.

MONTREAL WHOLESALE MARKETS.

Montreal, August 11, 1863.
Flour—Pollards, \$2.40 to \$2.60; Middlings, \$2.70 to \$2.80; Fine, \$3.25 to \$3.30; Super., No. 2, \$3.75 to \$3.80; Superfine, \$2.85 to \$3.00; Fancy, \$4.40; Extra, \$4.45 to \$4.60; Superior Extra, \$4.60 to \$4.70; Bag Flour, \$2.30 to \$2.55.
Oatmeal per hrl of 200 lbs, 1 C, \$5.25. No J C.
Wheat—U Canada Spring, 90c to 91c.
Ashes per 112 lbs, Pots, latest sales were at \$5.60, to \$5.85; Inferior Pots, at 10c to 15c more; Pearls, in demand, at \$6.50 to \$6.75.
Butter—There is a good demand, for New at 10c to 11c; fine to choice, suitable for home consumption, 12c to 13c.
Eggs per doz, 12c.
Lard per lb, fair demand at 7c to 7c.
Tallow per lb, 7c to 8c.
Cured Meats per lb, Smoked Hams, 7c to 8c; Bacon, 5c to 6c.
Pork—Quiet: New Mess, \$11.50 to \$20.00; Prime Mess, \$9.50 to \$10; Prime, \$10.00 to \$20.00.—*Montreal Witness*.

MONTREAL CATTLE-MARKET—August 11.

First Quality Cattle, \$6 to \$6.50; Second and Third, \$4.25 to \$5. Milch Cows, ordinary, \$16, to \$25; extra, \$30 to \$35.—Sheep, \$4.50 to \$5.50; Lambs, \$2 to \$3.25. Hogs, \$5.00 to \$5.50, live-weight. Hides, \$5 to \$5.50, Pelts, 60c. to 75c. each. Tallow, rough 4c to 5c.—*Montreal Witness*.

MONTREAL RETAIL MARKET PRICES.

(From the *Montreal Witness*.)
August 11.
Flour, country, per qt. 12 6 to 13 6
Oatmeal, do 00 0 to 00 0
Indian Meal 7 6 to 8 0
Peas per min 3 9 to 4 0
Barley, do, for seed 0 0 to 0 0
Oats, do 2 6 to 2 9
Beans, Canadian, per min, 7 6 to 8 0
Honey, per lb 0 0 to 0 0
Potatoes, per bag 3 0 to 4 0
Dressed Hogs, per 100 lbs. \$6.00 to \$6.50
Eggs, fresh, per dozen 0 9 to 1 0
Hay, per 100 bundles \$8.00 to \$13.00
Straw, \$6.00 to \$10.50
Butter, fresh per lb, 1 0 to 1 3
Do salt, do 0 7 to 0 8
Buckwheat 0 0 to 0 0
Flax Seed, do 0 0 to 0 0
Timothy, do 0 0 to 0 0
Turkeys, per couple, do 7 6 to 8 0
Geese, do 4 0 to 5 0
Ducks, do 2 6 to 3 0
Fowls, do 1 8 to 2 0
Prairie Hens 0 0 to 0 0
Quails 0 0 to 0 0
Hailput per lb. 0 0 to 0 7
Ducks [Wild] 0 0 to 0 0
Pigeons [Tame] 1 0 to 1 3
Partridges 0 0 to 0 0
Haddock per lb 0 0 to 0 2
Lard, do 0 7 to 0 8
Maple Sugar 0 5 1/2 to 0 6 1/2
Maple Syrup, per gallon 0 0 to 0 0



THE THIRD GRAND ANNUAL PIC-NIC OF THE ST. PATRICK'S TOTAL ABSTINENCE SOCIETY.

THE COMMITTEE of the above SOCIETY begs respectfully to announce that they purpose holding their THIRD GRAND ANNUAL PIC-NIC,

ON WEDNESDAY, the 26th instant,

AT THE

VICTORIA GARDENS,

(Late Guilford's)

when they hope as usual to produce a large and new programme of amusements for the entertainment of their friends.

By Order,

THOMAS B. CONSELINE,

Secretary.

August 5, 1863.

Tenders for Refreshments will be received by the Secretary at No. 55, St. Alexander-street, up to Wednesday, the 21th inst.

WANTED,

FOR the Municipality of Douglastown, in the County of Gaspé, a MALE or FEMALE TEACHER,

provided with a Diploma, and capable of Teaching English. Apply to

A. BÉGHARD,

Education Office, Montreal.

August 13, 1863

DALTON'S NEWS DEPOT.

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.