

the Monasteries and the persecution and exile of the Religious, the other principle came into fashion; and if the poor were still relieved, it was no longer because in them the rich man beheld as it were the person of his suffering Redeemer, but as a State necessity, as a matter of prudence, and as a safe-guard against revolution.

There can be no necessity for a State-provision for the poor there, where the principles of Christian charity are recognised by individuals, and where no arbitrary restrictions are placed by the State upon their full development. These principles must be allowed to work, and charity must be embodied in an organism, it is true, to meet the daily increasing wants of society; but it is only because Protestantism hates, and endeavours to destroy, these organisms, or to impede their development, that the degrading alternative of a State-provision for the poor becomes a necessity. Catholic charity blessed, and indeed ennobled its recipient; State-provision for the poor degrades and brutalises its subjects, and can but inspire them with hatred against the social system under which they live.

The Oshawa Vindicator thus eloquently and convincingly urges the claims of Mr. George Brown to the confidence and support of the "low Orangemen" of Canada:—

"But looking at the case from a common sense stand-point, irrespective of what this or that writer may have penned in favour of, or against the man, what reason, derived from his public acts and views have Orangemen for degrading the Hon. George Brown? What man in Upper or Lower Canada has been more bitterly assailed by the Roman Catholic clergy for his faithfulness to the interests of Protestantism; for his opposing grants of public money to Roman Catholic Colleges and Nunneries; and for his firm stand against Separate Schools, than has the Hon. George Brown? It is easy, of course, to say that Mr. Brown rides the Protestant horse when it suits him; but the fact that the Roman clergy do not believe any such thing of him ought in itself to convince the public of the falsity of such an unadorned assertion, if we had not the record of his whole public life before us in the columns of his own paper and upon the journals of the Legislature. What measures have the Orangemen striven for as a body that the Hon. George Brown has not advocated long and ably? And what advances, to the injury of Protestantism, have Roman Catholics sought that the Hon. George Brown has not contended against, with all his power, to the great sacrifice of his own personal and political interests? — Oshawa Vindicator.

We find the following in the Commercial Advertiser, and have much pleasure in bearing testimony to the excellent arrangements of the Richelieu line of steamers to Quebec, and the attention of the proprietors to the wants of their passengers:—

To the Editor of the Commercial Advertiser. Sir,—In these days of "Testimonials" to Insurance Companies and others, it may not be considered out of place to take special notice of a case where great praise is due. I allude to the way in which the Richelieu Company are running their boats between this city and Quebec. I was a passenger down by the Napoleon and returned by the Victoria a day or two since, and must say that the most fastidious could find no room for complaint on either trip. The courteous manner of the Captains of these boats, and evident solicitude of the subordinates to meet the wants and wishes of a crowd of passengers, reflect the greatest credit personally; while the general equipment of the boats, and the efficiency and number of the crew show a liberal and discreet management on the part of the Agent of the Company. The enterprise is, I believe, essentially of French Canadian origin, and has the best wishes of

AN ENGLISHMAN.

Owing to the absence of the editor from town last week, several communications remained un-answered. This will, we hope, explain the silence of the TRUE WITNESS upon one or two topics which it otherwise would have noticed.

ST. PATRICK'S TEMPERANCE PIC-NIC.—This was a decided success, creditable to the President and members of the Society by whom it was organised, and most agreeable to all who attended it. The proceeds, after deducting all expenses, exceeded \$400, and were handed over to the Rev. Mr. Dowde for the decorations of St. Patrick's Church.

THE GARIBALDI GUARD. To the Editor of the True Witness. Richmond, Vt., July 23, 1861.

DEAR SIR,—Allow me to draw your attention to a portion of a despatch from Washington yesterday, and which I find in to-day's issue of the Burlington Times, relative to the gallant conduct of the Garibaldi Guards in "the grand retreat" of our Northern troops on Sunday night. I have not, for a long time, read anything that points so well; and I earnestly hope that every member of the Protestant press of Montreal will at an early day make it the text of a leading article for the special benefit of its readers. The portion of the despatch to which I refer reads as follows:—

"In the grand retreat many of the Garibaldians acted like savages, firing in every direction on the run to Fairfax. Country houses along the road were invaded and many persons maltreated."

And wherefore should they not have "acted like savages" or why should the laws of nature be reversed in their regard? They "acted" as "savages" only because they are savages, because the spirit which animates and rules them is that of the chief of savages, the arch-rebel against all legitimate authority, the true type of a brigand, Garibaldi himself. Men do not gather grapes from thorns nor figs from thistles. It was not without being compelled to it that the author of the despatch gave their true appellation to the unsavoury progeny of Garibaldi; for he and his nation patronized the conspiracies and hugged the conspirators to their bosoms. But your correspondent humbly thinks they have found a hornet's nest.

The writer of the despatch, an unexceptionable

witness, testifies to the entire demoralisation of the Garibaldians—that they are "savages," and as the disease is contagious can you wonder at that grand "retreat" of our army in which they played so conspicuous a part? Ah! if these heroes had only faithful priests and helpless nuns to deal with the telegraph would have to report a complete victory instead of a "grand retreat." But let me do justice to their gallantry—for the despatch gives them credit for some valiant deeds. It says, "country houses along the road were invaded and many persons maltreated." Yes, so the States of the Church were "invaded," and "many" of the clergy and religieuse "maltreated." — Semper sui similes.

Ah President Lincoln! if you have the salvation of the country, the preservation of the Union, but above all, the inviolable sanctity of the American homestead at heart, you will forthwith disband these "savages," order them to quit the American shore, and even pay their passage to Italy, where they may once more betake themselves to the congenial occupation of massacring priests, banishing bishops, and "invading" and plundering convents.

I am, dear Sir, yours respectfully, VERMONT.

(To the Editor of the True Witness.)

Mr. Editor.—In looking over the columns of your valuable paper, I met, with pleasure, an account of several distributions of premiums, &c., in the different Colleges and Convents of Canada. As yet I have not seen any account of that which took place at the Convent of the Congregation of Notre Dame, in Kingston, of which I had the pleasure of being an eye witness for the first time; and, although I am not particularly acquainted with this institution, I will offer some remarks suggested by the agreeable afternoon I there spent.

Having entered a few moments before the appointed hour, I had an opportunity of admiring the spacious hall, and the graceful decorations, altogether appropriate for such an occasion; but what most attracted my attention was the happy and innocent looking countenances of the numerous children, seated around the platform, all attired in light blue uniform. This added not a little to the tout ensemble. I was reflecting on the loveliness of virtue, when rich strains of music struck my ear. His Lordship the Bishop entered, and was followed by several of the venerable Clergy, and now the young ladies begin their little debate. Two very good compositions were read; one was the "Discovery of America by Columbus;" the other "The ruinous effects of Pride," both subjects probably chosen by the young ladies themselves. Some pieces of music were very nicely executed by the junior pupils, and afterwards a dialogue on the Seasons by the same, came in for its share in the praise. Again the scene is varied by some pleasing music; then a dialogue of much interest was entered upon—"The Settlement of Montreal," in which the little Indian girl played her part most admirably—showing at once her yearnings for her father's home, and the grateful feelings she entertained for those pious individuals who first taught her to love and fear God. They retired amid the well deserved applause of all. The young pupils again resumed their stand, and sang with youthful raptures their Vacation Song. The senior pupils next came forward, and represented with much ease and grace the several characters of a drama, entitled "The Orphan of Salisbury," after which they executed on the Piano and Harmonium several brilliant pieces of music. These were followed by a sacred song, by two of the young ladies, which was very much admired. And now, the pupils, with smiling countenances, descend, one after another, to receive from their Rev. Bishop, in the presence of beloved parents and kind friends, wreaths and premiums, the well deserved reward of their year's labor and application. An address was read by one of the pupils who had most distinguished herself. She thanked His Lordship and the audience for their gracious attendance. In reply His Lordship expressed his satisfaction, and congratulated the young ladies on their progress of the year.—They then sang a farewell, in which they testified their regret at leaving for a time their Convent home.

I must not forget to add, that not only the mind is cultivated in this institution, but the young ladies are also taught to handle the needle, in every form of plain sewing, embroidery, and fancy work, of which there was a profusion laid before us, together with several pieces of painting and drawing. I returned home much gratified, and deeply convinced that in this institution, of which Kingston should be proud, nothing is neglected to complete a young lady's education.

Kingston, July 22, 1861. A. SPECTATOR.

"POLITICAL PRIESTS."—AN OLD GAME REVIVED.

(From the Leader of the 25th ult.)

The deposed Opposition leader is resolved, it seems, to devote his "retirement" to the revival of the No-Popery cry. The Catholics have excited his ire beyond measure by combining to defeat him, and he is prepared in return to do his utmost to kindle afresh the sectarian antipathies upon which he formerly built his influence. For three years the Pope has lain upon the shelf in the Globe office. High Protestant professions have slumbered soundly all the time. And the probability is, that had Mr. Brown succeeded in deluding the Catholic body into a continuance of their support to himself, we should have heard no more No-Popery roaring from that quarter. Experience, however, rendered further deception impossible. The Catholics, like the Orangemen, lost faith in the pretences of a man who alternately coaxed and bullied them; and the recent election terminated political affinities in that direction. The consequence might have been predicted. Mr. Brown had been civil towards the Catholics, not because the old leaven of intolerance had departed from him, but because expediency seemed to dictate terms of courtesy. The motive having vanished, the action changed and from day to day since the election, the reader of the Globe has been able to trace the working of the old tempter, and to discern the indications of an approaching explosion.

That explosion has occurred already. It may be mild in comparison with the outbursts of former days. We are not treated as yet, to denunciations of "the Scarlet Lady," and heaps of ridicule upon "petticoated priests." All that is coming. Meanwhile, we have an unmistakable attack upon the whole Catholic clergy, who are stigmatized as "political priests," and upon all that portion of the Catholic laity who refused to render Mr. Browe the assistance he desired. The latter are derided as "priest-ridden," "the McCabes and McGuires, and O'Rourks" being held up to scorn with peculiar delight. Over and over again these genuine Irish patronymics are played with, with the obvious intention of throwing ridicule upon their nativity not less than upon their faith. So the old cry may be said to be fairly renewed. The tall Protestant horse, with Mr. Brown upon his back, is on his legs once more. And if the Globe have its way, Upper Canada will witness a recurrence of the disgraceful displays of bigotry which long constituted its distinguishing characters. The attempt will be futile, we confidently believe. Nobody can now-a-days be betooled into the supposition that Mr. Brown or his journal cares one iota for Protestantism, or any other ism, save as it may serve to help him on in the road to office; but the mis-

chievous intent, the wicked design, will remain nevertheless.

What means this violent outcry against "political priests"? According to the Globe's doctrine, the Catholic clergyman who presumes to express an opinion on matters political is guilty of an outrageous offence against propriety and good government. He is a "political priest," forsooth—A meddling with what concerns him not—a tyrant whose authority should be suppressed. The party to whom the clergyman accords his support must submit to be branded as a "priest-ridden party. The people generally are encouraged to hunt him down; and to overturn the Government which happens to be the recipient of his support. Altogether, the revived No-Popery zealot is anxious to give currency to the idea that the province is ruled by "political priests," that ministers are kept in their places only by "priests," and that if we are to enjoy electoral liberty and honest government, "the priests" and the "Roman Catholic vote" must be swamped in one manner or another. By way of accomplishing this the Globe yesterday ascribes "glory to Father Lynch," and sneers at the "McCabes, and McGuires, and O'Rourks" as the hapless victims of priestly wiles. We are at a loss to discover any special virtue in Mr. Brown's aversion to "political priests," using the phrase in other than a denominational connection. We would comprehend his consistency if he affirmed a broad principle against participation in political affairs by clerical gentlemen, whatever their church and creed. It would be difficult, perhaps, to appreciate the logic which approves of "christian politicians" yet rebukes the christian minister who interferes with politics; but at any rate the position would be intelligible. There would be no good ground for an accusation of narrow-mindedness, or for the imputation of sectarian selfishness. The rule would be applicable to all. Its enforcement would be binding equally upon Presbyterians as upon Catholics—upon Episcopalians not less than upon Baptists; discriminating every revere in the land, and effectually exempting party contests from the suspicion of being influenced by "spiritual pastors and masters" whether hailing from old Scotia or associated with "the McCabes, and McGuires, and O'Rourks" of the Globe's detested Ireland.

Unfortunately, however, for Mr. Brown's reputation as the antagonist of "political priests," his indignation is one-sided. No epithet is too vile, no sneer too savage when "Father Lynch" is concerned for his favor was not bestowed upon Mr. Brown. On the other hand, fulsome compliments are showered upon reverend gentlemen of the Free Church when they dabble in politics; for their influence, be it great or small, is on the side of Mr. Brown. It is not upon "political priests," of themselves, that the Globe wages war. It is only when they are political, and not Brownite, that the hypocritical howl is raised against them.

Notoriously, "political priests" have been the most influential auxiliaries Mr. Brown ever had. A corps of them, red hot, have been in his service in Upper Canada. There has not been silent support, nor has he been indifferent to its value. Without "political priests" as his coadjutors, he had been consigned to privacy long ago; and his only hope of a political resurrection lies to-day in the continuance of a "priestly" alliance. Not with "Father Lynch" we admit. But with the ministers of divers denominations, who talk for him, canvass for him, and as far as possible dragoon in his behalf those over whom they exercise control.

It is sheer nonsense to pretend that of all clergymen Catholic alone merit the stigma, "political priests." In nearly every contested constituency, in the recent election, more or less clerical influence was excited in the interest of the Opposition. Reverends by the score might be named, who, not content with voting for the Opposition candidates, spoke and wrote politically, as violently and oftentimes as untruly as the most unscrupulous secular partisans. Far and near this was the case. It occurred here, at our very doors, and Mr. Brown bestowed upon it his sweet smiles. It occurred in Bruce, where a reverend gentleman disguised in Gaelic more outrageous falsehoods than we ever encountered in the form of an election address. It occurred all over Upper Canada, without eliciting from the Globe a solitary expression of disapproval. Not a word appeared about "political priests" so long as the clergymen's politics tallied with those of the Globe. The offence comes only when they use the right which belongs to every member of the community, and use it adversely to the Globe's decree.

In these circumstances, neither appeals to denominational dislike nor abuse of the Catholic clergy is likely to prove very advantageous to the Opposition. We shall be mistaken, indeed, if from the better part of the Opposition there come not loud cries to "No-Popery" as partisan stock in trade; for, beside being unprofitable, the artifice is disgusting to every liberal mind. An honest bigot is entitled to respect. But a man who plays fast and loose with religious feelings as a party weapon, and would array the members of one church against the members of another, simply that although their differences be may attain position, deserves the detestation which sooner or later overtakes him. Let him, should lustily as he may, the "No-Popery" cry will not save Mr. Brown.

THE WIND'S WHISPER.

For the True Witness.

The wind is sweetly, softly whispering  
A tale it oft hath told before;  
Of joys long past, of young hopes dying,  
And loved ones that are now no more.

It breathes of childhood's joyous days,  
Of deep green woods and murmuring streams;  
Brings back to me, the winding ways,  
The hills, the flowers, the star's bright beams.

Now plaintive on my ear is falling,  
The sound of voices, silent long;  
The noble boy, his sister calling,  
Hush! hush! oh wind, both, both are gone.

A mother's voice is round me breathing,  
To me the sound was ever bliss;  
Her glancing tear, and gentle chiding,  
Her look of love, and sweet soft kiss.

And then her death, when wildly gazing,  
On each loved feature, cold and white;  
Whispering, while that small hand raising,  
Oh! would that I could die to-night.

Then bending down and gently kissing,  
The life-like lips and noble brow;  
Wondering strangely was she missing,  
The breaking heart that mourned her now.

And now oh wind that sad's thy wailing,  
I sigh for friends so far away;  
For home, for twilight softly falling,  
For kindly hearts and voices gay.

I weep, for all is strange to me,  
I miss the looks I loved to trace;  
And yearn so, once again to see,  
Each well-known, loved familiar face.

MARY.

Montreal, July 16, 1861.

THE CROPS.—The general appearance of the crops of all kinds, throughout this section of country is most favourable. Fall wheat alone is somewhat affected in fields where the weevil has made its appearance; but this is more the case towards the ridges of Reach than in the extreme front where the destructive insect is disappearing. The Fall Wheat is ripening very fast, and on some farms rear of Pickering reaping will commence Monday next.—Whitby Chronicle.

HARVEST PROSPECTS IN WELLINGTON.—In the county of Wellington, the singular weather in April and May, and the long continued droughts of June and July, have been very severe on almost all kinds of agriculture and horticultural productions. There are complaints of rust and of the mildew in a few localities, but the reports that reach us are, upon the whole, more satisfactory than we anticipated. Should Providence send us favourable weather during the next few weeks, we do not anticipate that the farmers will have much reason to complain.—Guelph Advertiser.

THE HARVEST.—Contrary to everybody's expectation we shall have, at least, a moderate harvest. The winter-killed wheat has "come to" beyond all expectation. If the stalks are distant and unneighborly, the heads are prodigious. Mildew seems to be getting discouraged. The wheat is so precocious. One can hardly say—John Robinson, Esq., after spring opens, before wheat is ripe. Mildew feels it.—Norfolk Messenger.

The Acton Copper Mines now employ 600 men, women and boys, and yield about 100 barrels of 30 per cent ore a day, worth from \$1500 to \$1800. The gross expenses exclusive of royalty are about 25 per cent. There appears no prospect of a diminution of yield, the product being larger now than at any previous period since the discovery.

In every constituency in the Upper Province has the Catholic vote exercised a certain influence, and in most of them it has had the balance of power. Well organized and prepared, it has done its work without parade or excitement. We congratulate our co-religionists upon the manly manner of their action—upon the zeal they have displayed in a good cause—and upon the proofs thus given of their capacity for prompt, deliberate and effective judgment in political manoeuvring. We cannot forbear in this connection from urging upon our friends the necessity of continuing their exertions. They should perfect their organizations in every locality and stand prepared in any emergency to make themselves felt in the political field. The success which has just crowned their efforts should stimulate them to a more thorough consolidation of their power. There should be one common bond of union from one end of the Province to the other. We speak advisedly when we say that Catholics must win justice for themselves. The moderate conservative party—whose success they have just secured—may prove ungenerous. The political friend of to-day may be the enemy of to-morrow. It is a time of transition among politicians. Catholics require to be prepared for any unjust action on the part of a parliamentary majority. It may be that liberal professions on the hustings will be forgotten in high places. If freedom of education—equal rights—a fair representation in the public offices of the country—shall be denied to the Catholic community in Upper Canada; or if bigotry shall be elevated, and any attempt be made to place one class of the population over the other—then will the efficacy of Catholic organization be again made apparent. For the same power can always in the nature of things effect the same end.—Ottawa Tribune.

Much of the time of the next session of Parliament is likely to be taken up with the settlement of contested election disputes, which will doubtless be as bitter and prolonged as after the preceding general election. The returns from East Brant, Montreal West, Terrebonne, Kent, West Elgin, West Northumberland, East Durham, Peterboro, Perth, Russell, Dundas, North Westworth, and others, are all accompanied by petitions against them, while additions may be made to the list before Parliament is called together.—Commercial Advertiser.

Birth.

At Prescott, C. W., on the 19th ult., the wife of Mr. Francis Ford, of a daughter.

Died.

On the 27th instant, at Quebec, suddenly, by disease of the heart, Mr. William Johnston, a native of the County Fermanagh, Ireland, aged 60 years.

Deceased came to this country when a young man, and during the whole of his long residence here, his life was spent in one even, unbroken course, fulfilling all the duties of a good and virtuous citizen and pious Christian, and beloved by all who had the pleasure of knowing him. Pious without ostentation, charitable without parade, his heart and purse were ever open to objects deserving of sympathy or compassion. He was a sincere lover of his country and race, always evincing his sympathy in the most substantial manner. Almost faultless in his daily life, he resigned his spirit to his Creator, the God of Mercy, to receive the reward of a life spent meekly in accordance with His Divine injunctions. He leaves a number of sorrowing relatives and friends who mourn his loss, but are cheered with hope and with the edifying example he left behind for them to pursue. May his soul rest in peace.

CONVENT OF LORETTO, NIAGARA FALLS.

THE LADIES OF LORETTO, from Toronto, have OPENED an EDUCATIONAL ESTABLISHMENT, at their New Convent at NIAGARA FALLS, and are prepared to receive PUPILS on the 2nd of SEPTEMBER next. The beauty and salubrity of the position—its many advantages, easy of access—the most magnificent view from the Convent overlooking the great Falls and the Rapids, but completely out of reach of the spray—the Museum and Botanical Gardens, open weekly to the Pupils, the grounds very extensive, and beautifully ornamented—the first-class Education which the Ladies impart—the tender care that young Ladies will receive at the hands of the Nuns—the advantage of being able to send to the Convent at Toronto in the Winter any young Lady who may desire it,—all tend to render this Establishment one of the best in the country.

Terms, &c. to be known at the Convents—Niagara Falls, Loretto, Toronto, Guelph, and Belleville; and by application to their Lordships, Bishops of Toronto and Hamilton; Very Rev. E. Gordon, Hamilton; Very Rev. J. Walsh, V.G., Toronto, &c.; and also at the College of our Lady of Angels, near Suspension Bridge, N.Y.

ST. PATRICK'S LITERARY ASSOCIATION.

THE ANNUAL PIC-NIC of the above Association will be held in

GUILBAULT'S GARDENS

ON WEDNESDAY NEXT, THE 7th OF AUGUST. Full particulars and Programme will appear in the daily papers.

By Order, JOHN O'CONNOR, Sec. pro. tem.

Montreal, August 2, 1861.

NOTICE.

AS it is now nearly three years since the demise of the late Charles Donlevy, proprietor of the Mirror, Notice is hereby given that unless payment of all accounts due to Mr. Donlevy be paid immediately, they will be handed to a solicitor for collection. The undersigned must do so reluctantly.

MARY DONLEVY, Administratrix. Office, 95 George Street, Toronto. Post-Office, box 166.

TO TEACHERS.

WANTED, a Female Teacher to take charge of a small primary School, in the Municipality of Lacome, County of Terrebonne. Applications addressed to the Rev. A. Payette, Priest of St. Sophie de Lacome, County Terrebonne, or to the undersigned, will be attended to.

WILLIAM CAMPBELL, Sec. and Treas. to S. C. St. Sophie de Lacome, 30th July, 1861.

EDUCATIONAL ESTABLISHMENT FOR YOUNG LADIES,

DIRECTED BY THE RELIGIOUS OF ST. ANN'S CONVENT, AT LACHINE, DISTRICT OF MONTREAL,

The opening of the Classes will take place on the 2nd of September next.

THIS Institution contains in its plan of Education, every thing required to form Young Girls to virtue, and the sciences becoming their condition. The diet is wholesome and abundant. In sickness as in health, their wants will be diligently supplied, and vigilant care will be taken of them at all time and in all places. Constant application will be given to habituate them to order and cleanliness; in a word, every thing that constitutes a good education, corresponding to the condition of the Pupils.

A magnificent Garden and the position of the Establishment on the borders of the St. Lawrence, opposite the Sault-St-Louis, and at only five or six acres from the first Railway Station at Lachine, contribute to offer to the Pupils a most agreeable abode.

COURSE OF EDUCATION.

The Course of Instruction contains the study of Religion, Reading, Writing, Grammar, Arithmetic, Geography, History, House Economy, Sewing Embroidery, Music, &c.

The same Course of Education is followed in English by the Pupils who desire to learn but that tongue. The Pupils who follow the French Course will have an hour of English Class every day if their parents desire it.

CONDITIONS.

For the Scholar year, payable at the beginning of each Quarter. £ s d Boarding entire, with Table Service. 18 10 0 Half-Boarding. 9 5 0 Washing. 2 0 0 Music Lessons (ordinary) per month. 0 10 0 Drawing, per month. 0 2 6 The Pupils of the Village, who do not board in the Convent, will pay yearly for their instruction. 3 0 0 The Convent will furnish Bedsteads, which the Pupils will hire at 2s 6d per year. 0 2 6 The Pupils who desire it will have a Bed complete for. 1 10 0

When the parents withdraw their children before the end of a quarter, nothing will be returned to them unless it be for superior reasons.

COSTUME.

The Pupils wear every day a Blue Dress with a Cape of the same colour; they should also have a White Dress.

OBSERVATIONS.

1st.—The Pupils generally receive no visits, except on Thursday.  
2d.—Every year, there is vacation of six weeks; the Pupils who desire to do so can pass this time at the Convent.

TO PASSENGERS

—PER—

"GREAT EASTERN!"



THE STEAMER NAPOLEON will leave the QUEBEC BASIN, Montreal, for QUEBEC, on the morning of MONDAY, the FIFTH OF AUGUST, at SEVEN o'clock, going alongside the GREAT EASTERN to embark passengers and luggage.

This will afford an opportunity for Tourists and friends of passengers to witness the sailing of the GREAT SHIP, on the morning of the SIXTH prox. Fare—Three Dollars there and back. Meals and State Rooms extra. For Tickets apply to

JOSEPH LEVY, Richelieu Steamboat Co.'s Office, Montreal.

Should sufficient encouragement offer, the Napoleon accompany the Great Eastern below Quebec without extra charge. Montreal, 2nd Aug., 1861.

THE "GREAT EASTERN," FOR LIVERPOOL.

THE "GREAT EASTERN," JAS. KENNEDY, Commander, will sail from QUEBEC for LIVERPOOL, weather permitting, on TUESDAY, the 6th of AUGUST, proximo.—Passengers to be on board on the evening of the 5th.

RATES OF PASSAGE. Cabin. Sixty-Five Dollars. Steerage. Thirty Dollars.

Passengers occupying the Grand Saloon Berths will be charged FIFTY DOLLARS EXTRA. Berths not secured until paid for. Two experienced Surgeons are on board. Steerage passengers are required to provide Bedding and Eating and Drinking Utensils. The ship will take as cargo Flour, grain, Ashes, Dry Deals, &c., &c.

For further particulars apply to the Consignees, ALLAN GILMOUR & Co., Quebec; Or GILMOUR & Co., Montreal.

The Great Ship will be exhibited from WEDNESDAY, 17th until WEDNESDAY, the 31st instant, both days inclusive. TICKETS of ADMISSION, 50 cents each; Children under 12 years and Schools half-price; to be procured from the Consignees in Quebec, and at the office of the Grand Trunk Railway Company, Point Levi, Montreal, July 11, 1861.



THE REGULAR MONTHLY MEETING of the ST. PATRICK'S SOCIETY will be held on MONDAY EVENING, 5th inst, at ST. PATRICK'S HALL, at Eight o'clock.

By Order, M. F. COLOVIN, Rec. Sec. August 2.