

the faithful, the Bishop, after having kissed the cross, took spade in hand, and by way of inaugurating the work, proceeded to remove some sods of earth, and was followed by the Coadjutor Bishop, the Clergy, and the spectators. After which, intoning the Ave Maria Stella, the procession returned to the chapel in the same order as that in which it started, where the ceremonies of the day were concluded. The weather was most propitious, and but one sentiment seemed to animate the crowd—that of an ardent desire to see brought to a happy conclusion a work which to future ages shall testify the zeal of the faithful of the Diocese of Montreal, and of its beloved Bishop.

SCHOOLS OF THE CHRISTIAN BROTHERS.—We had the pleasure of being present at the annual examination of, and distribution of prizes to, the pupils of these excellent schools in the Quebec Suburbs on Friday last. Many of the Clergy and of our most distinguished citizens were in attendance, and must have been delighted, at what they saw and heard.

The number of pupils at these schools is, we believe, over two thousand; and their extraordinary proficiency reflects the highest credit on themselves, and their devoted instructors. The boys were examined in English Composition, Arithmetic, Book-Keeping, Geography, Geometry, Algebra, and Astronomy, and by the rapidity and precision of their answers, excited general admiration. The proceedings of the day were agreeably diversified with music, vocal and instrumental, and by several amusing pieces, represented by the boys themselves with much spirit and good taste. One little black-eyed fellow in particular—of the name of Patrick Curran—especially distinguished himself, and elicited rapturous applause by the arch manner in which he recited the Address that had been committed to him. But where all acquitted themselves honorably, it would be invidious to particularise.

It would be impossible to over-estimate the blessings which the "Christian Brothers" are conferring on society, by their admirably conducted schools. We indeed have many causes for thankfulness here in Montreal. We may well be proud of, and thankful for, our splendid churches, our Convents, Hospitals, and Charitable Institutions; well too may we be thankful for, and well may we point with pride to, our Schools and Colleges, wherein the rising generation of both sexes are being fitted to play their allotted part in society with credit to themselves, and profit to their fellow-citizens. But amongst all these institutions, there is none that more richly deserve the gratitude and cordial support of the Catholic community than the quiet, unpretending, but highly efficient schools of our good "Christian Brothers," whose self-devotion, and unremitting exertions in the cause of education, morality, and religion are beyond all praise. May their institutions prosper, and spread themselves over every part of this fair country, should be the prayer of every good citizen, of every true Catholic.

The Treasurer of the St. Patrick's Orphan Asylum very gratefully acknowledges the receipt of £78 3s 6d, from the St. Patrick's Society, being the proceeds of the late Pic-Nic of the Society, to be applied for the benefit of the Orphans.

THE MONTREAL DISASTER.—Judge Duval has refused to admit to bail the captain, mate, and pilot of the "Montreal" steamer, against whom a True Bill for Manslaughter has been found. The accused will we suppose be tried at the next Term of the Court of Queen's Bench some six months hence; when it is to be supposed the public mind will be calmer than it is at present, and when therefore an impartial verdict is more probable than it would be were the prisoners to be brought to trial at once.

The Commercial Advertiser of Monday last, pretends great indignation at this delay of justice, and throws out the following brutal but significant hint—which strikes us as the more strange as coming from one who professes such holy horror of the Griffintown rioters. Our cotemporary says:—

"The people of Canada are a long-suffering and law-abiding people, or they would have called in the assistance of Judge Lynch long ago."

Much excitement has been caused by the arrest of a man at Three Rivers calling himself a Catholic priest, and who is now in prison to answer a charge of obtaining money under false pretences. The Montreal Witness gives circulation to a rumor that the man's real name is L'Hereux, and that he was formerly a pupil in the Seminary of Quebec. This rumor is perhaps true; for by an evangelical Missionary publication of the United States, we see that there is a "swaddler" who styles himself the Rev. M. L'Hereux, who travels the Vermont country with the object of corrupting the faith and morals of the French Canadian Catholics, who are settled in that quarter.

We find the following appointments in the Official Gazette of the 18th inst.:

Secretary's Office, Toronto, 18th July, 1857. His Excellency the Administrator of the Government has been pleased to appoint, the undermentioned to be Justices of the Peace in and for the District of Montreal, viz:—John Phelan, of Montreal, Alexander McCambridge, of Montreal, Michael O'Brien, of Montreal, Charles Stewart Preece, of St. John's, Esquire.

PROTESTANT IMMIGRATION.—The Philadelphia Bulletin, in noticing the arrival of the ship Tuscarora, with upwards of five hundred passengers—all of whom, with one solitary exception, that of an Irishwoman, were Protestants of the Mormon persuasion—has the following remarks:—

"We visited the ship this morning, soon after her arrival, and found the deck swarming with the new recruits for Brigham Young's colony at Salt Lake. The emigrants were principally families, and every age, from infants at their mother's breasts to tottering old men and women, were represented. The strangers were generally hardy looking people, and they had the appearance of being persons in tolerably comfortable circumstances from agricultural districts. All hands seemed happy at the prospect before them, and they were generally free from the appearance of concern and anxiety which usually distinguishes emigrants when they first reach a strange land. This is to be accounted for from the fact that the Mormon agents here, and the officers of the colony on shipboard, took upon themselves the task of taking lodgings ashore for the party. A great crowd collected upon the wharf, but they were kept off the ship, unless they had business on board. This course saved the strangers from the hassles which are always ready to pounce upon newly arrived emigrants.

The great majority of these newly arrived Mormons are Welsh and Danes, but there are also among them Swedes, English and Scotch. It is curious that there was not a single Irish person among them. An officer of the ship, with whom we conversed, informed us that the party were under command of an officer, an Englishman named Harper, who exercised patriarchal authority over them. The passengers were moral and correct in their deportment during the passage, and strict in the observance of their religious forms. There were religious services three times each Sunday, and at given periods during the week. Our informant further stated that the passengers were generally quite intelligent, and well versed in the Scriptures."

Now, we have no intention to join in the vulgar outcry against Mormons and Mormonism. Foul and disgusting as are many of the customs of this modern Protestant sect, they are but the natural results of Protestant principles. The Mormons, with all their faults, are neither much better nor worse than some other Protestant sects; and, in the eyes of the Catholic, it is but of little consequence whether a Non-Catholic swears by the Gospel according to Luther, or by that according to Joe Smith. One was as much a servant of the Lord as the other, and the disciple of both are equally "well versed in the Scriptures."

The point however to which we would direct the readers' attention, is contained in the admission, that amongst these deluded votaries of a miserable and degrading superstition "not a single Irish person" was to be found; and that the converts to the peculiar form of Protestantism known as Mormonism, came from those countries of Europe exclusively, where the older forms of the Protestant heresy obtain—from out of these communities whose faith and morals have already been corrupted with the poisonous doctrines of a Luther, a Calvin, a John Knox, or a Wesley. To the Methodists of Wales especially, belongs the honor of alienating the Mormon church; nor can this be wondered at by any one who has carefully compared the history and doctrines of the Mormons, with those of the Methodists. Wesley and Whitfield in their days prepared the ways, and made the path straight, for Joe Smith and Brigham Young.

"It is curious" says the writer—"that there was not a single Irish person among them."—Wales and England, Scotland, Sweden and Denmark, had each furnished its quota; but Ireland had not one of her sons or daughters amongst the lot. This is honorable to Ireland, but not "curious;" for it is directly attributable to Popery, and the necessary consequence of the opposition which the Irish have ever offered to Protestant principles, in every form in which they have been presented to them. Ireland has already been rejected with loathing Presbyterianism, and Anglicanism, and Methodism, as she has to-day rejected "Mormonism," and as we trust, she will always reject heresy, in whatsoever garb it may present itself. No community can accept Mormonism, or furnish numerous converts to that Protestant sect, until it has been first thoroughly demoralised and un-Christianised; and no community ever did, or ever will, part with its faith, or relapse into heresy and infidelity, until its morals have become thoroughly corrupt. The chastity of Irish women, the fervent Catholic piety of Irishmen, are a sure guarantee against the spread of Mormonism, which can flourish only amongst the corrupt races of Protestantised countries.

A lecture from an old bachelor upon house-keeping, or from an antiquated maid upon the proper management of children, is, no doubt, amusing; but not half so rich as the explanations and definitions of Catholic doctrines and practices which we sometimes meet with in the columns of our well informed Protestant cotemporaries.—Thus what can exceed the absurdity of the following, which we find in the Ottawa Times of the 14th, and credited to the Paris correspondent of the Manchester Guardian? The writer, it must be premised, is endeavoring to explain to his readers the difference betwixt Gallicanism and Jesuitism:—

"The Gallicans," he says—"and those who are really orthodox Catholics of the tradition, for instance, Bossuet, Fenelon, and the fathers of the Church of all ages, place high beyond all comparison the Holy Trinity, and pay to the Virgin the homage of tender veneration and respect."

"The Jesuits, ultramontanists, &c. place the Virgin de facto (though they do not avow as much) above the Creator and the Saviour. Here, as I said, lies the great dispute."

We may be permitted to indulge a hope that the Ottawa Times will, from time to time, favor us with some more illustrations of the workings of Jesuitism. Indeed, as provocative of a good hearty "guffaw," the criticisms of a sound Protestant upon Popery are far superior to anything in the pages of Punch.

But not as amusing only do we publish these Protestant expositions of Popery. Our object is

rather to convince our Catholic readers of the gross, inconceivable ignorance of everything concerning the history, discipline, and doctrines of the Catholic Church which obtains amongst Protestants—even the best informed upon other matters; and thus by convincing our Catholic readers of the existence and depth of this ignorance, to move their compassion, and to elicit their prayers for the victims of such deplorable intellectual darkness. Much, no doubt, of the antipathy which Protestants feel towards the Church of Christ, and their deep-seated, apparently invincible hatred of the Blessed Virgin, bare their origin in malice; more perhaps must be attributed to ignorance, and to that crass darkness with which the eyes of their understanding have been obscured. Let us then pray to Him who is Light, that He may restore to them their sight.

THE Montreal Witness of the 9th inst., having taken up his parable against a Sunday pleasure excursion in aid of the funds of the Sisters of the Providence Convent at La Prairie, is hoisted and spanked in fine style by the Montreal Herald. As the Witness, poor creature, must feel sore after such an infliction, we do not feel called upon to inflict any further chastisement upon him; but will leave him in the hands of the Herald, who knows how to apply the rod in good style:—

RELIGIOUS JOURNALISM.—The inspired apostle of the Gentiles, in addressing his Jew and Gentile converts in Rome, thus instructs the latter, and warns the former on the subject of religious observances. St. Paul says:—

"Let not him that eateth despise him that eateth not; and let not him who eateth not judge him that eateth."

Again:— "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind."

The Apostle thus emphatically rebukes the spiritual pride of the "unca gude"—the Toronto Globe and Montreal Witness—of his day:—

"Who art thou that judgest another man's servant? to his own master he standeth or falleth."

Again:— "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ."

Such are the teachings of an inspired Apostle, of which we were forcibly reminded by the perusal of the directly contrary doctrines taught and practised by our self-righteous neighbour, the Witness, in his issue of yesterday morning. So far from refraining, as the Apostle tells him he should do, from judging, in matters of religious observance, his brother, the Editor of that so-called religious and commercial newspaper, not only judges, but bitterly and unparagonably condemns alike brothers and sisters—attributing to them the vilest and most mercenary motives—because they do not, like him, "esteem" the Christian Sunday to be identical with the Jewish Sabbath. A few Sundays ago, it appears, an afternoon pleasure trip, on board the steamer L'Agile, came off. It had been got up in aid of the Convent of La Providence, at La Prairie, and it is thus the Witness speaks of the self-devoted sisterhood, its inmates, and of their spiritual pastor, the priest of the parish. He says:—

"To the so-called innocent or religious recreation of his flock, the priest has sacrificed the bodies and souls of a number of people, after whose spiritual interests he publicly professed himself bound to look. To raise a paltry sum of money for their convent, the nuns have sold the consciences of their poor co-religionists, compelling them either to work on Sunday or lose their means of existence. Judas made thirty pieces of silver by betraying his Lord and Master; the priest and nuns have realized forty pounds by Sabbath breaking—their price for dishonoring the Lord, whose day they profane."

May we not, in all christian charity, apply the words of the apostle to the writer of the above gross and insulting tirade; and ask:—"Who art thou that, thus, judgest another man's servant?" But that the innocent and amiable object of the Witness' insolent vituperation may know the character of their slanderous assailant, we may mention, en passant, that this Judas comparison is quite a favorite of his; for we remember rebuking him, years ago, for saying of certain Scottish Protestant ladies, that, in allowing wine to be sold at a bazaar, got up in aid of the funds of one of their churches, they showed they were prepared, like Judas, to "betray their saviour with a kiss!"

The Witness is not, however, content with one Judgment in his yesterday's issue, for besides a most offensive and to Roman Catholics, profane, if not blasphemous article, ridiculing one of the most solemn sacraments of their church, we were not a little amused to find another Judgment fyled against—who does the reader think?—why, the Witness' pharisaical crosny the Toronto Globe! Only think that that unctuous organ of sabbatarianism having permitted "the low advertisement of a circus" to "neutralize" the effect of "one of the most masterly articles" on "Christian Education" published "in the same sheet." So writes a correspondent of the Witness. Fortunately for the Globe the Editor of the Witness having just vented his spleen upon the ladies of the Providence Convent and their parish priest, and his bile at what he calls the "magical power" of the priestly absolution of the dying victims on board the "Montreal," had but little bitterness left for his erring brother. He, accordingly, lets him off easy, and merely tells his correspondent that, "It is to be regretted that for a few shillings most newspaper proprietors will insert almost any kind of objectionable advertisements—implying, of course, that those of the Globe, notwithstanding their pretensions to sanctity,—not like Judas Iscariot, oh no, that comparison he keeps for the ladies, Catholic and Protestant, but—like "most newspaper proprietors," had sold their consciences for a few shillings!

The faith of our so-called religious cotemporary may be firm; his hope may be bright; but his charity is of so spiritual a character as to be invisible to mere mortal eyes!

THE "SWADDLER MOVEMENT" IN UPPER CANADA.—A writer in the Christian Guardian of Toronto, proclaims the glorious tidings of the conversion of two papists at a camp meeting, on the 12th inst. The names of these "babes of grace"—who "have kindly consented to let their names be made known, not from any desire for notoriety, but from a sincere wish of seeing many of their friends, who are still in darkness and ignorance, leaving that church of abominations, and embracing that faith in which they are taught to put their trust in Jesus" &c., &c.—are Dr. J. M. Cormack and J. O'Loughlin. They have both "delivered pathetic and striking recitals of Christian experience;" and as it is always the case with "swaddlers," "are both respectable and highly educated;" and have "embraced their new faith" (what that is we are not told) "from a conscientious conviction of its purity." Of course we believe not one word of those naughty Popish stories about "soup and stirabout."

The following notice appears in all the city papers:—

At a General Meeting of the Representatives of the following Fire Insurance Companies, viz:—Aetna—British American—Equitable—Liverpool and London—Montreal—Phoenix—Provincial—Royal—Times and Beacon, and Unity—doing business in the city of Montreal, held this day, at the Office of the Liverpool and London, for the purpose of taking into consideration resolutions passed by certain of the Fire Companies, to decline attending at future fires that may occur in St. Ann Ward, in consequence of an unwarrantable and cowardly attack made upon them, while in the execution of their duty in extinguishing a fire which occurred in that Ward on the night of the 13th instant, it was resolved:—

"That while deeply sympathising with those men who were so shamefully attacked and injured, and who cannot be expected will continue to protect the property of the citizens as long as they are subject to such attacks, they consider it to be their imperative duty to protect the interests of the Insurance Companies they represent by calling upon the City Authorities to take immediate steps to afford protection to the Firemen in the discharge of their duties; as unless this request is complied with, and the necessary protection afforded, they will feel themselves called upon to decline taking any further insurances in that locality."

It was further resolved,— "That the Secretary be instructed to transmit a copy of the above resolution to the City Clerk, to be laid by him before the City Council at its first meeting."

J. H. MAITLAND, Chairman. THOMAS WILK, Secretary.

Montreal, July 28, 1857. Under these circumstances it would seem that the line of policy to be adopted by the Corporation is very clear. First—to use every means in their power to detect, and bring to punishment the assailants of the Fire Companies on the night of the 13th. Secondly—to take every precaution within their power to prevent the possibility of the recurrence of a similar outrage. Thirdly—while assuring all the Fire Companies of due protection from the strong arm of the law—to call upon them all, without distinction, to do their duty when summoned by the alarm of fire, under the penalty of being immediately disbanded, and of having their engines taken from them, and assigned to other Companies who will do the work required. The engines and material of the Fire Department, generally, are public property, and not the property of any individual Company. No man, therefore, or body of men, has, or have the right to keep back this public property when required for the public service. If a Fire Company refuses to turn out with its engines, hose, &c., when the alarm of fire is given, why then these must be taken from it, by force if necessary, and employed for the service for which they were intended.

"THE LIFE OF ST. ELIZABETH OF HUNGARY" Translated from the French of the Count De Montalembert, by Mary Hackett. The Introduction by Mrs. J. Sadlier. D. & J. Sadlier, New York, Montreal.

This work, of which the first edition has now been some time before the public, is too well known, and too highly admired, to need any recommendation from us. To the Catholic, it is a book admirable not only for the beauties of its style, and the valuable historical information it contains, but invaluable because of the true spirit of Catholic piety with which every line is animated.

We have received from the publishers Nos. 11, 12, 13, 14, and 15 of Gerald Griffin's admirable stories. The Messrs. Sadliers are doing a good work in bringing out such a cheap, yet handsome edition of so estimable a writer.

As a proof of the terrible fruits of the "confessional" we clip the following from the Montreal Transcript:—

"RESTRICTION.—One of our City Merchants had £250 brought him the other day by a Catholic Priest—money abstracted from him in small sums some years ago by some one in his employ, and which was restored by the penitent on his death-bed."

Do our ladies and gentlemen wish a real luxury for their toilette? If so, purchase a bottle of the "Persian Balm." It is the great luxury of life.

SEND IT ROUND.—We have great pleasure in stating that the Harbor Commissioners have caused six ladders to be placed at our different wharves and piers. Fifteen fathoms of line are attached to each ladder, so that passers by can at once cast out the end of the line to any person who may have fallen into the water. This well-timed measure has been adopted at the instance of the active Inspector and Superintendent of Police, Charles J. Courso, Esq., and we are certain, will be the means of saving many from a watery grave. The ladders are so placed that they can be seen at once by the public.

COURT OF QUEEN'S BENCH, QUEBEC, 23rd July, 1857.—THE ST. ROCH'S RIOT.—Francis Beaubien and Chas. Belanger, two of the parties indicted for the riot in St. Roch's, and assault on Mr. Papin, the Protestant missionary, in February last, renewed their pleas to appear and answer the accusation at the January term of this Court.

The reports from the country districts of Lower Canada continue to represent the growing crop as exhibiting a promise of an abundant harvest, greater than known for many years. Corn is backward, but growing with great rapidity.

THE ST. SAUVREUR POISONING CASE.—Anais Tournant, convicted of the murder of her husband, Joseph Bisson, by poisoning, and respited until this day, was brought to the bar. Being asked what she had to say why execution should not be awarded against her, and a day fixed therefor, by her Counsel, Mr. Piamondon, she pleaded that the Administrator of the Government had commuted her sentence into imprisonment in the Penitentiary for life; and Mr. A. Stuart, Q. C. prosecuting for the Crown, having declared this plea to be well founded; it was ordered by the Court that the prisoner be remanded to the custody of the keeper of the Common Gaol, to be hereafter dealt with, according to law; and she was removed from the bar.

THE SUPPOSED MURDER OF THE LITTLE RIVER ROAD.—An inquest upon the body of Louis Savard, who was found dead on the Little River road, on Friday

night, was commenced by the Coroner on Saturday, at Lorette, and resumed yesterday afternoon at 4 o'clock. From the evidence it appears that at half past three o'clock on Saturday morning deceased was found in a state of insensibility, on the Little River road, near Mr. Duchesnay's farm; he was discovered by one John King, who was returning home from a wake, lying in a ditch on the north side of the road, with the reins of his horse entangled about his feet, and apparently freshly broken. About one and a half acres from the spot where Savard was found King discovered his cart in a ditch, beyond Mr. Maiguire's house; it was bottom up, and the mare was turned with its head towards the body of the cart.—Savard was immediately taken into his own house on St. Ambrose, where he lingered in a state of insensibility for some hours and expired. It seems that deceased left his own house on Friday at 4 p. m., on his usual trip to town to furnish milk to his customers. He received, that afternoon, from the Ursuline Nuns, the sum of £7 10s., and left town on his return home about half seven o'clock in the evening. In Vallier Street he met a friend and invited him to take a drive in his cart; the friend accepted the invitation, and he passed the tollgate in company with this man, and was not perfectly sober. When past the Scotch Bridge he was met by a man named Bouchard, who bid him "good night;" it was then about half past eight o'clock, and there was no one with him in the cart; nothing more was seen or heard of deceased until the time he was found lying insensible in the ditch. Near the spot where Savard was lying, a soldier's cap was discovered, part of the uniform of the 17th Regiment at present in garrison. The regimental number of the owner of the cap being marked upon it, reference was made to the 17th Regiment for information. On enquiry, it turned out that the man to whom the cap had belonged was in barracks, and he stated that on Thursday he exchanged his cap with a comrade who had deserted that very evening. The cap was torn from the crown downwards, as though a scuffle had taken place between the wearer and the deceased. The stepping iron of deceased's cart had been wrenched off, and was found on the ground near his person; at the post mortem examination, it was found that the iron exactly corresponded with a wound on deceased's head, fracturing the skull, from which it would appear that this had been the weapon used in the murderous attack. Dr. Fremont gave his evidence and opinion that the deceased had come to his death by violence. At about 6 o'clock last evening, the Jury of Inquest returned a verdict of "Willful Murder" against some person or persons unknown, and we learn, that a party of the detective Police has been sent in pursuit of the soldier who deserted.—Quebec Morning Chronicle.

SINGULAR STORY.—The Toronto papers publish the deposition of Mr. Denis McCarthy, who says that, as Sergeant of Pensioners, he some time ago arrested a man named Benjamin Counts on the order of Mr. Wilson, a J.P. of Saull Ste. Marie, and that the said Counts was put in irons on Wilson's order, and delivered to Mr. Simpson, of the Hudson Bay service, and conveyed away in a boat up Lake Superior, without trial or even depositions.—Further deponent knew nothing of Counts' destination; but heard it stated that he was carried off to Moose Factory. It is further said that the Government were made aware of the fact; but that while they have been so anxious to get possession of the Hudson Bay territory they have taken no steps to right Counts.

MONTREAL MARKET PRICES. July 28, 1857. Table with columns for commodity, unit, and price. Includes items like Wheat, Oats, Barley, Buckwheat, Peas, Beans, Potatoes, Mutton, Lamb, Veal, Beef, Pork, Butter, Honey, Eggs, Flour, Meal, Fresh Pork, Ashes-Pots, Pearls.

A LUXURY FOR "HOME."

If our readers would have a positive luxury for the Toilet, purchase a Bottle of the "Persian Balm" for Cleansing the Teeth, Shaving, Chamfounging, Bathing; Removing Tan, Pimples, Freckles, Sun-marks, and all disagreeable appearances of the skin. It is unequalled.

No Traveller should be without this beautiful preparation; as it soothes the burning sensation of the Skin while Travelling, and renders it soft. No person can have Sore or Chapped Hands, or Face, and use the "Persian Balm" at their Toilet. Try this great "Home Luxury." S. S. BLODGETT & Co., Proprietors, Ogdensburg, N. Y. LANPLAGH & CAMPBELL, (Wholesale Agents), Montreal.

TEACHER WANTED.

FOR the ELEMENTARY SCHOOL, in District No. 4 of the Municipality of Lacorne, County of Terrebonne. Applications—addressed to the School Commissioners of Lacorne, New Glasgow; or to the undersigned—will be punctually attended to. WILLIAM CAMPBELL, Sec. Treasurer. New Glasgow, 27th July, 1857.

LOCAL COMMITTEE OF THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

THE LOCAL COMMITTEE, desirous of exhibiting to those who may visit Canada on the occasion of the Meeting of the Association (which will be held in Montreal on the 12th of August next) as large a Collection of SPECIMENS OF THE NATURAL HISTORY OF THE COUNTRY, INDIAN CURIOSITIES, ANTIQUITIES, &c., as circumstances permit—most respectfully solicit the Contributions of those who may have such in their possession, in aid of that purpose. The greatest care will be taken of the Specimens thus contributed, and they will be returned about the 21st August, free of expense. Communications—to be addressed, without delay, to either of the Secretaries, DR. HINGSTON, or L. A. H. LATOUR, Esq., or to the undersigned, P. J. O. CHAUVEAU, Chairman of Public Institutions Committee. Montreal, July 29, 1857.

TO LET. A FARM of 130 ACRES, in the parishes, adjoining the Village of VARENNES, apply to the undersigned on the premises. JOSEPH ST. GEORGES. Varennes, July 29th, 1857.