

"If the Hierarchy in Lower Canada approaches the Prince with boned words," says the Globe, "it is because the condition of affairs there is favorable to its operations; it is because Roman Catholic institutions are supported at the expense of the Protestant people of Upper Canada; because the Church possesses immense control over the Government of this country. The priests would fain perpetrate this state of things, and how sweetly they talk of their attachment to Great Britain, and delicately hint that their Church has always been an upholder of the authority of kings! The Bishops recognise, in fact, the 'right divine of kings to govern wrong,' a dogma which the Romish clergy have always advocated with only one proviso—that in Church affairs the king should govern according to their will."

An angry man says many a foolish thing, and poor dear Mr. George Brown is very angry, and consequently talks very foolishly.

He is angry because, when in Quebec, the Prince visited the Laval University and the Ursuline Convent; he is angry because the Catholic Bishops presented an Address to the son of their temporal sovereign; and above all he is angry because he has failed in dragging the Prince and his suite into the confused arena of Canadian politics, and thereby making a little capital for himself against the next election.—Truly poor George Brown has good cause to be angry; he has been notoriously snubbed, and he has had again to endure the painful spectacle of the overthrow of his long-cherished schemes for the establishment of Protestant Ascendancy.

So being very angry, he talks very foolishly. He gives us very sufficient reasons indeed why the Catholic Bishops, clergy, and laity should be loyal, but unfortunately these reasons are, for the most part, false. It is true indeed that "the condition of affairs" in Canada "is favorable to the operations" of the Catholic Church, because it is true that here the State leaves the Catholic Church free to pursue her own career of civilization and enlightenment. But in this respect the Catholic Church is only treated as are all other religious denominations in the Province; whilst it is false, false as the Globe itself, that any of our "institutions are supported at the expense of the Protestant people of Upper Canada." Our churches, our schools, colleges, and charitable asylums are supported, partly out of their own private funds, acquired before the conquest, and guaranteed to them by Treaty; partly out of the proceeds of private charity, and the funds voluntarily contributed by the Catholic laity themselves. If in any instance a Catholic institution of any kind receives State assistance, it is in return for some public service performed, and is counterbalanced by an equal amount of aid from the public purse to some Non-Catholic institution either in the Upper or Lower Province. It is this impartiality with which the Globe and its editor are shocked.

It is also, as the Globe would know were it acquainted with history, and the controversies of the XVI. and XVII. centuries, a ludicrous error on its part to pretend that the "Romish Church" has ever asserted or countenanced the doctrine of the "Divine right of kings." This doctrine is of essentially Protestant origin; was broached by the servile tools of reforming kings to justify their spoliation of Church property; was vigorously defended by King James VI. and the Protestant writers of his day; and was as vigorously assailed by the Jesuits, and other Catholic controversialists; by Suarez, Mariana, Bellarmine, and hosts of others, who, in treating of the princely power, maintained that like all legitimate power it was indeed of God, but mediately, or through the people, in opposition to the slavish doctrines of the Reformers, who asserted its immediate divine origin.

Neither is the Globe more happy in its proviso, that the Romish doctrine of the "divine right" of kings is coupled with the condition that "in church affairs the king should govern according to their—the Bishops—will." The truth is that the Bishops of the Catholic Church claim far more than this—for they claim that in Church affairs the king govern not at all. To him belongs the control over secular affairs; but over affairs ecclesiastical he has, he can have, no legitimate jurisdiction. This doctrine has been asserted not only by Catholics, but by Protestants, of whom the Globe often makes honorable mention; by men who in their hatred of, and contempt for, Erastianism, deserve the respect even of Catholics, in spite of the many and grievous errors, doctrinal and practical, which marked their career. It is in the Church, and in the Catholic Church only, that the autonomy of the spiritual order can be insisted upon without encroachment on the domain of the civil magistrate; and that the divine right of kings can be logically denied, without at the same time asserting the divine right of revolution.

Taking, however, the truth of the Globe's assertion for granted, our Toronto cotemporary shows conclusively that it is the interest of Papists in Canada to be loyal to the Imperial Government; and since even the Globe will admit that most men will generally act in accordance with their known interests—if they can reconcile those interests with their principles—why should our "Clear-Grit" cotemporary then affect to doubt the truth of Catholic professions of attachment or loyalty to our actual Government? Does he suppose that we are fools? or that from an abstract hatred of loyalty, and innate love of rebellion, we are anxious to sacrifice our interests, and to cast away the advantages which our position as British subjects assures to us? This is the folly of which the Globe is guilty. It first shows that it is our interest as Catholics to be loyal; it asserts that the Catholic Church has always upheld the "divine right" of kings; and yet with ludicrous inconsistency, it persists in its insinuations against the sincerity of our Bishops and Clergy, when with one accord they give utterance to sentiments in accordance with their interests, and with what the Globe represents as the monarchical principles of the Church in which they bear rule!

Accusations, or insinuations of disloyalty moreover come with bad grace from the Globe, a journal which hesitates not when its policy is thwarted, to advocate rebellion, and appeals to physical force, as the means for carrying into execution its designs. That we may not be deemed unjust even to the Globe, we submit to our readers the following passage from a recent article

of the Clear-Grit organ upon Constitutional Changes—which the Globe entitled "Information for the Duke":—

"If a remedy," says the Globe, "is not found within the pale of the law and constitution, it will be sought for beyond it."

We leave it to our readers to imagine with what a howl from the Protestant Reformers of Canada a similar paragraph appearing in a "Romish" journal would be hailed.

ANGLICAN BROILS.—The attack of the Anglican Bishop of Huron upon the "un-Protestant" teaching of Toronto Trinity College, which we alluded to in our last, has elicited a rejoinder from the Rev. Dr. Whitaker, the Provost of that establishment. The learned gentleman contends, that in most of the teachings referred to by Dr. Cronyn as "un-Protestant," the doctrines of Trinity College are substantially identical with those of the brightest luminaries of the Anglican Church; but the soft impeachment of Mariolatry—what do Protestants mean by the term "Mariolatry?"—he indignantly repudiates, in a style which, whatever credit it may reflect upon the soundness of Trinity College Protestantism, is certainly anything but creditable to its logic. The learned Provost thus argues against the Catholic doctrine of the "Immaculate Conception," or that the Blessed Virgin was conceived free from that taint of Original Sin which has adhered to all the rest of Adam's descendants:—

"In my lectures on the articles I have argued against the dogma of the Immaculate Conception, from Our Lord's words, 'Ye rather blessed are they that hear the word of God and keep it'—by showing that, if that dogma were true, then Mary would enjoy an exclusive spiritual privilege to which the hearing and keeping of the word of God could advance no other human being."—Toronto Globe.

Of this astounding specimen of Anglican logic, we would remark that it proves a great deal too much, and therefore proves nothing; for if it be a valid argument against the "Immaculate Conception" of the B. Virgin, it is equally valid against the "Immaculate Birth" of St. John the Baptist.

The latter, even according to the Anglican Church, was born Immaculate in precisely the same sense that the Catholic Church teaches that the B. Virgin was conceived Immaculate, or free from the stain of original sin. St. John the Baptist was, in the words of the Collect of the Anglican Liturgy, "wonderfully born;" the Mother of God was "wonderfully conceived," not physically, but morally, in that her soul was never for one instant subject to Satan, or defiled with the stain of sin.

But if the argument of the Provost of Trinity College against the "Immaculate Conception" of the B. Virgin be valid, then could not St. John the Baptist have been born Immaculate;—for then, St. John the Baptist "would enjoy an exclusive spiritual privilege to which the hearing and keeping of the word of God could advance no other human being"—seeing that all other human beings are, in the words of the Anglican Liturgy, "born in original sin, and in the wrath of God." Of two things, therefore one. The Provost of Trinity College must either abandon his opposition to the doctrine of the "Immaculate Conception" on the grounds which he assigns for his opposition; or he must renounce his belief in the teachings of the Anglican Church respecting the "Immaculate Birth" of St. John the Baptist—an exclusive privilege to which no amount of hearing or of keeping the word of God, can ever advance any other human being. A third alternative may perhaps suggest itself—that of the Immaculate Birth of all men; but this, if asserted by the Provost, would again expose him to a raking fire from Dr. Cronyn, since like all Calvinists, the latter holds to the doctrine of the hereditary transmission of original sin to all the descendants of Adam.

As a specimen of the class of society to whom the success of Garibaldi has brought joy and gladness, we copy the following passage from the "Naples Correspondent of the London Times." How fully it bears out our anticipation that all the knaves and prostitutes of Europe would be in high glee at the prospect of Garibaldi's success in Italy! The Times' correspondent thus describes the ovations which attended the filibuster's entry into Naples:—

"The crowd consisted of the lowest rabble, with a sprinkling of men and women of the middle orders. It was a flag and torch procession with cries and shouts, such as can only be uttered by Neapolitan throats. Besides the incessant, deafening 'Viva Garibaldi! Viva Garibaldi!' and a hundred other distortions of the name of the hero of the day to which we begin to be accustomed, the cry was 'Una—una—una, Viva Italia! Una! Vogliamo l'Italia Una!' There were a few shouts for Victor Emmanuel, and an occasional exclamation of 'Death to the Bourbons!' For the rest the huge mob did not know what it wished or what all the noise was about. But it did not care, it swarmed and eddied and boiled and bubbled about like the waves at Charybdis,—throng of carriages, throng of men, throng of women, the men brandishing naked swords, or waving flags or hats; the women bare-headed, dishevelled, with disordered garments, cheering, embracing, and kissing, as they passed each other, like so many victims of a rabid drunkenness, in which, however, drink had no part. Many of the women wore girls of loose character about town."

Thus writes the Protestant correspondent of the Times, and his description vividly reminds us of the pictures handed down to us of the "Furies of the Guillotine" who played so conspicuous a part in the first French Revolution, of which this Italian Revolution seems destined to be a filthy and exaggerated caricature.

Mixed up with these prostitutes and scourgings of the back-slums of Naples, who appropriately turned out to greet Garibaldi, the Times' correspondent noticed women of a higher class in society, but whose political predilections had in their case so entirely overcome every sentiment of female delicacy and modesty as to induce them to mingle with the filthy crowd of Bacchantes, knaves and prostitutes who, with good cause, rejoiced in the triumph of democracy in the person of Garibaldi. The writer by us above quoted, goes on to say:—

"They had been flaunting about in hackney coaches from an early hour, and showed now how a legion of Vesuvians could be much better mastered

here in Naples than at Paris; but I saw also, in the evening, young women of a better description, girls of 18 or 19, belonging to the class immediately below the middle orders, modest girls, as one could safely judge from appearances, whom the tide of popular passion had alured into that giddy turmoil.—We stood—my friend Silvio Spaventa and I—gazing at one of these young standard-bearers who was a paragon of loveliness—a cherub-face lighted up with the fire of more than human excitement. Such glowing eyes!—such flushed complexion!—you would have said an arch-angel was leading the heavenly hosts. There was a mingling and blending of classes and sexes; a full licence to beggars and pickpockets to jostle honest citizens and patriots; yet the many-headed monster was in its best humour."

How fearful must be the passions elicited by demagoguism when, under their influence, young and well born women cast off not merely the restraints of society, but of delicacy and female modesty, and fraternise without compunction with an unclean rabble of beggars, pickpockets and prostitutes, such as the Times' correspondent describes.

We would remind our readers that the St. Patrick's Bazaar is open, and that it is not only a good work, but almost an act of obligation on every Irishman, on every Catholic, to give it all the encouragement in his power. What they do to one of Christ's little ones, they do to Christ Himself, Who in the person of the poor and orphan solicits their aims, and disdains not to be clothed and fed by the hands of His creatures, who owe all they have to Him and His loving kindness.

A FRIENDLY OFFER.—The Toronto Freeman of the 4th instant kindly furnishes Ogle Gowan with full particulars as to the hiding place of the girl Kenny, one of the witnesses who was so cleverly bribed to leave Toronto at the time of the investigation into the Bestiality Case, in which the above named Orange worthy was implicated. We hear that the liberality of the Freeman is thrown away upon him to whom in this case it is extended, and we do not anticipate anything like a serious investigation into the charge, for we feel convinced, from the reiterated experiences of the part, that the ends of justice will be again defeated. We bear in mind that the first Law Officers of the Crown in Upper Canada are Orangemen; that the accused Ogle Gowan is a leading Orangeman; and putting these things together, we come to the conclusion that two and two make four. Here is what the Freeman says on the subject:—

THE GOWAN RAPE CASE.—There is now an opportunity for Mr. Ogle R. Gowan to vindicate his character so shockingly damaged by the recent criminal charges brought against him. We can but know where the girl Kenny and her father now reside. It affords us much pleasure to possess such information as will enable this much injured individual, the moral and model member of our Canadian Legislature, to stand forward in open court, and produce the missing girl, whose testimony it was alleged would clear or criminate him. We feel confident this intelligence will afford unqualified satisfaction to Mr. Gowan, and that his zealous admirers of Nassau and Nebo, and other Lodges, will accord us a hearty spontaneous vote of thanks for the disinterested efforts we have made to place their idol in a position of whitewashing his character.

The friends of Mr. Gowan can find the girl Kenny and her poor father in Quebec, perhaps enjoying some trifling reward, the sad and only worldly consolation of injured virtue. It is said he fills some Government situation procured for him by Mr. Gowan. Kenny obtained a transfer of his pension to the Montreal district within a day or two after the charges against Gowan were published.

We call upon Messrs. Gowan or Garnett to produce the girl, and have justice and public morality vindicated.

We have much pleasure in transferring to our columns the following *amende honorable* from the N. Y. Metropolitan Record, a periodical which enjoys the high distinction of being formally approved of by His Grace the Archbishop of New York.

Having copied a paragraph from the TRUE WITNESS of the 7th ult., wherein we requested the Metropolitan Record to give a denial to a statement which it had copied in good faith from some other journals, respecting the treatment of the Bishops of Canada by the Prince of Wales—our esteemed New York cotemporary adds the following comments of his own:—

We take much pleasure in complying with the request contained in the foregoing paragraph. Nothing was further from our intention when making the statement, of which the above is a correction, than to say or write anything that could possibly be construed into an act of injustice towards the Prince of Wales. We have availed ourselves of that liberty which the Press is popularly supposed to possess to comment on the reception given to the air to the British throne; but all that we have said has been based upon the reports which appeared in the New York daily papers, and which were furnished by gentlemen who were not only sent from New York for this purpose, but who were accorded every facility for producing accurate and reliable accounts of the Prince's progress. In this instance, however, it is proved that their statements are incorrect, and it is to be hoped that the papers in which they first appeared will now take advantage of the opportunity to relieve the Prince from that odium which would attach to such conduct.

One word more and we are done. In common with the great majority of our Irish fellow citizens, we have no reason to entertain friendly feelings towards the Government of Great Britain, and, as our readers well know, we are as inimical to its policy as the most exacting friend of Irish nationality could desire; but we would be the very last to suggest or advise any act that would place Catholics and Irishmen on an equality with the debased and brutal Orangemen of Canada. Every Irishman who loves his native land and his adopted country, would shrink from doing anything which would reflect discredit on either. Where the interests and character of a nation, or a noble cause, are at stake, no true man would be guilty of an act which must be attended with injurious consequences thereto.

ORANGE LOYALTY.—The loyal principles of the Orangemen are well and faithfully illustrated in the following paragraph, which we clip from the Montreal Herald of Friday last:—

"At a recent meeting of the County of Lambton Orange Lodge, resolutions were passed setting forth that, in consequence of the Duke of Newcastle's conduct at Kingston, the said Lodge desire to be absolved from their allegiance."

Mr. John Green has kindly consented to act as our agent in Thorpville, and neighborhood.

TWADDLE.—The annexed paragraph from the Pilot of the 6th instant, is a fine specimen of "highferlutin," vulgarly called twaddle:—

"Now upon the first glistening of the spears of fife Sardinia, with all his skill, all his war-won experience, all his bravery, the subsidized soldiery of Pio Nono are beaten most shamefully—slaughtered, decimated. The accumulated oppression of centuries the effete dogmas by which the souls and bodies of men have been held in a bondage through ages of groans and misery and torture are dissipated, scattered, and, atomised."

Unctuous decidedly, aromatic, and redolent of whiskey and water, is the above rabid effusion from the Montreal Pilot.

A HOUSE DIVIDED AGAINST ITSELF.—The Central Presbyterian draws the following picture of the internal condition of Anglicanism:—

"The genuine High Churchman preaches a gospel which the genuine Low Churchman thinks cannot save a soul, and the Broad Churchman shakes hands with what both regard as infidels. Gather the representatives of these types of opinions together, and what a motley mass they will present—Pusey and Wilberforce believing baptismal regeneration and the real presence, Ryle and McNeil abhorring them as Popery; Maurice and Kingsley denying the atonement, and preaching Universalism; Trench and McGee denouncing them as heretics; Jowett, McNaughten, and Powell denying inspiration and miracles, while Eraser Hall is rigging with what verges towards Bibliolatry, thus traversing along the entire circle of belief on some of the acknowledged fundamentals of theology, and yet boasting of their unity! Is there anything in such a spectacle to excite our admiration or envy?"

MONUMENT TO THE LATE J. EGAN, ESQ., M.P.P.

(From the Ottawa Citizen)

The monument at Aylmer, erected to the memory of the late John Egan, M.P.P., by the Lumbermen of the Ottawa Valley, as a tribute to their respect, has been finally finished. It is built chiefly of Arrapric marble, a material in our opinion especially adapted for monumental structures, being in character and colour so suited to that melancholy purpose. It reminds us of the loss of one who served so well the interests of this section of the country with untiring zeal—this event one and all deplore, and we can scarcely forbear the reflection that had the deceased gentleman survived to have seen the result of his endeavours to establish the seat of government at Ottawa, no one could have joined with more heartfelt enthusiasm, to give effect to the demonstration we all so recently witnessed, in laying the cornerstone of the Permanent Government Buildings in this city—so effectually and forever sealed by H.R.H. the Prince of Wales. The style of architecture in which the monument is erected, we understand, is that known as the third pointed or Perpendicular Gothic, and may be described as being of Quadrifloral form having Angled buttresses, with recesses on each side of statutory niches, with scrolls of the same material, richly carved, containing the monogram, springing out of which is, gracefully arranged, the maple and shamrock intertwined, as emblems of his adopted country, and that of his birth. In the other specimens is designed, the Oak with acorns and other combinations in a conventionalized form. The purity of this marble contrasts well with the sombre tint of the Arrapric, and both in strict harmony with each other—so highly characteristic of the essential elements of an erection of this nature—and giving a chaste and effective appearance to the whole. At each Angle above the buttresses the Beaver is tastefully placed, stopping the moulding going all round, and out of which the flowing ornament takes the place of crockets extending up the water-table or roof, the whole being surmounted by a final well—designed and elegantly carved as a double cross. The monument is erected on a beautifully elevated plot of ground adjoining the late residence of the deceased at Aylmer, and nearly in front of the Episcopal Church. We hear it is contemplated, as soon as subscriptions are raised, to put an ornamental wrought iron railing around on an Ohio stone base of appropriate design—This will also contrast favourably with the finely worked pedestal and steps, which are of limestone from the Gloucester quarries.

On the whole, it is the finest thing of the kind we have seen in Canada, and does great credit to the designers, Messrs. Stent & Laver, of this city, who are also the architects of the structure.

The inscription on the Tablet has been carefully cut in ancient lettering, having illuminated capitals, as follows:—

"Sacred to the memory of John Egan, Esq., M.P.P., Born at Lisseridane, County Galway, Ireland. Who died at Quebec, 11th July, 1857. Aged 47 years. As a merchant, a legislator, and an enterprising citizen, he was the best friend the Ottawa country ever had. His name is identified with almost every advancement in material wealth and political importance which this part of Canada has undergone. This monument is erected as a tribute to his great worth by a few of his friends."

REMITTANCES RECEIVED.

Pakenham, M Collins, 10s; Toronto, M McNamara, 10s; J Mullowney, 5s; Maria, Rev. N Gauvin, 10s; Isle aux Noix, Rev. M. Prevost, 10; Point Levi, Rev. C. Richard, 10s; Woodstock, M Shimmers, 10s; Charlestown, A. M'Donnell, 10s; Calumet Island, P. Hendratty, 5s; Whitby, C. M'Dermott, 5s; St. Laurent, P. King, 10s; Brantford, J. Comerford, £2 10s; New Glasgow, C. M'Kenna, 10s; E. Carry, 10s; St. Hyacinthe, L. G. Gluda, 5s; J. Nolan, 5s 3d; Kestigouche, Rev. P. J. Saucier, 15s; Longueuil, Rev. M. Thibault, £1 2s 6d; Attona, W. L. Scott, 10s; Chatham, A. B. McIntosh, 10s; St. Remi, J. Richardson, £1 5s; Cote des Neiges, J. Sexton, 2s 6d; Vankleskill, J. A. M'Donald, 10s; St. Johns, T. Maguire, 10s; Norton Creek, P. Maher, 10s; Russelltown, E. M'Gill, 10s; Jones Falls, E. Murray, 15s; St. Agatha, Rev. E. Funcken, 10s; Cherry Valley, G. Delany, 10s; St. Romuald, T. Morgan, 10s; Beloeil, Rev. N. Gay, 5s; Cote St Paul, B. Casey, 5s; Des Joachims, R. Nagle, 12s 6d; Quebec, D. S. Ramsay, 5s; Drumbo, P. M'Carthy, 5s; Huntingdon, J. Fagan, £1 5s; Kinsar Mill, F. Garnet, 10s; Longueuil, Madame Hicks, 10s; St. Sophie, Rev. A. Payette, 7s 6d; St. Scholastique, J. Murphy, £1 5s. Per Rev. J. Chisholm, Alexandria—A. Williams, 5s; Kenyon, D. M'Donald, 10s. Per W. M'Mannay, Brantford—Self, 10s; J. Collins, 5s; J. Garrity, 5s; J. Ryan, 5s; N. Nolan, 5s. Per T. Griffith, Sawyerville—E. M'Carthy, 10s. Per Rev. C. F. Gazeau, St. Urbain, Rev. M. Morrisett, 6s 3d; St. Headline, Rev. M. Beaumont, 10s; St. Alban, Rev. M. Dionne, 10s; St. Nicholas, Rev. M. Bailhargeon, 12s 6d; St. Elzear, Rev. J. Dion, 10s; Baie St. Paul, Rev. P. Paradis, 10s. Per J. Egan, Templeton—T. Kennedy, £1. Per Rev. J. O'Connor, Cornwall—Self, 10s; Milveroch, O. Clancy, 10s. Per J. Greene, Thorpville—Self, 5s; T. Kelly, 5s. Per Rev. E. Bayard—St. Thomas, Rev. L. Bissey, 10s. Per D. Phelan, Cornwall—Self, 10s; D. A. M'Donald, 10s. Per M. Kelly, Merrickville—P. Kyle, 5s; K. Brannick, 5s; M. Kelly, 5s. Per E. M'Ormkick, Otonabee—J. Doras, 5s; Ennismore, L. Doran, 5s. Per J. Doyle, Aylmer—Self, 10s; J. Foran, 12s 6d; Rev. M. Mitchell, 10s; W. Dermody, 10s; W. Kelly, 10s. Per P. T. Manus, Lachine—P. Comerton, 5s.

Per J. Hackett, Chambly—Self, 7s 6d; V. Fryer, 12s 6d. Per A. D. McDonald, St. Raphael—Rev. J. McDonald, 10s. Per Rt. Rev. P. McIntyre, Tiquisil—Self, £2 1s 3d; East Point, Rev. M. P'Phue, £1. Per O. Otterson, Pakenham—Est. of J. Otterson, 10s. Per J. Ford, Prescott—M. Tracey, £1. Per J. Heenan, Thorold—Self, 10s; J. Battle, £1 5s. Per J. Rowland, Ottawa City—J. Johnson, 10s; T. Gunne, 12s 6d; J. Henev, 12s 6d; J. Murphy, 10s; J. Conway, 12s 6d. Per M. O'Dempsey, Belleville—W. Perkins, 15s; J. P. McDonnell, 5s. Per W. Chisholm, Dalhousie Mills—A. McDonell, 10s.

CHEAP EXCURSION.—DEPARTURE OF THE PRINCE.—The Grand Trunk Company will issue tickets to Portland and back for \$5, on Thursday, the 18th instant, and the day following. This arrangement—the tickets being valid for a week after date—will afford an opportunity to, we have no doubt, crowds of our citizens and their friends of enjoying the sea air, participating in the festive doings at Portland, in honor of the Prince, and of seeing H.R.H. once more before his departure, from New to Old England.

THE WHEAT CROP OF UPPER CANADA.—The information received at the Bureau of Agriculture leads to the conclusion that the general average yield of the wheat crop will be very great; fully equal to that of England, this year. The returns indicate an average of 28 bushels to the acre. There are several instances of enormous yield; as much as 62 bushels to the acre have been grown in some rare cases. It is expected that the surplus wheat available for exportation will reach twelve millions of bushels. Of course, the entire product of the year cannot be arrived at until the census is taken next January, when a state of facts will be unfolded that will astonish the world. It is highly desirable to have the census correctly taken, it is to be hoped that no absurd and unfounded fear that the operation is in the whole way connected with taxation will prevent the whole truth from being told.—Quebec Correspondence of Toronto Leader.

MONTREAL MARKETS.

Flour.—For Superior we quote \$5.00 to \$5.65; a parcel of superior quality brought the latter price. For one lot \$5.70 has been asked. Fancy \$5.70 to \$5.80.

Wheat.—For best U. C. Spring, about \$1.24 to \$1.25 quoted; a sale at \$1.24. In car-loads, by G. T. Railway, rates very different—perhaps 10c. less. Asket—No change since yesterday.

Butter.—Sales at 15c, but mostly good in market. Montreal Witness.

A Family Remedy.—No family should be without some effective remedy for the cure of affections so universally prevalent as coughs and colds, some remedy too, which can be had upon sale, sure, and certain. Dr. Wistar's Balsam of Wild Cherry contains these ingredients.

There's a vile counterfeit of this Balsam, therefore be sure and buy only that prepared by S. W. Fowler & Co., Boston, which has the written signature of F. PUTTS on the outside wrapper.

Perry Davis' Vegetable Pain Killer I have used with great success in my family, in case of colds and cough, and also had the happiness to see my son immediately relieved of distressing dysentery, and completely cured in a few days.

WARD C. GOPELAND, Fall River.

Births.

At Brantford, on the 4th instant, Mrs. William M'Mannay, of a son.

In Montreal, on the morning of the 8th instant, Mrs. John Garven, of a daughter.

Died.

At Quebec, 7th October, after a lingering illness, Mr. John Tolland, aged 68 years, for many years Constable of St. Patrick's Church, a native of Durgan, County Armagh, Ireland.

Suddenly, on the night of the 9th instant, at his residence, Craig Street, Andrew Holmes, M.D., LL.D., Dean of Medical Faculty, University of McGill College, aged 62 years.

ST. PATRICK'S ORPHAN ASYLUM. ANNUAL BAZAAR.

THE ANNUAL BAZAAR for the Maintenance of the Male and Female Orphans of the St. PATRICK'S ORPHAN ASYLUM, will OPEN on

MONDAY EVENING next, Oct. 8th.

AT THE HALL OF THE

MECHANICS' INSTITUTE.

GREAT ST. JAMES STREET,

And continue open on the succeeding evenings.

The members of the Ladies Charitable Society of St. Patrick's Congregation have made the greatest exertion to render the Bazaar attractive to all, and the cause for which it is held, is expected of itself, to attract the patronage of all the friends of the fatherless inmates of the Asylum.

By Order of the DIRECTOR.

MISS COUCH'S SEMINARY.

MISS COUCH has Resumed her Classes for young Ladies at her Seminary, 83 ST. URBAIN STREET.

Montreal, Oct. 9, 1860. Im.

NOTICE

IS HEREDY GIVEN that on and after the 20th instant all the Remains of the Dead buried in the Old Roman Catholic Cemetery, in SHERBROOKE, C.E., will be Removed into the New Burial Ground, and these Remains will be placed in a common grave, unless they are transferred at the expense of the relations.

A. E. DUFRESNE, P.P.

Sherbrooke, C.E., 1st October, 1860.

WANTED,

A TEACHER, for the BUCKINGHAM ACADEMY. None need apply unless they can produce Testimonials that they are competent to Teach all the branches necessary for a First-Class Academy. Applications will be received until the 20th inst. All communications addressed (post-paid) to

Dr. H. H. SAUVE, President.

Or,

ARCHD. M'NAUGHTON,

Secretary-Treasurer.

Oct. 8, 1860.

FOR SALE,

A BEAUTIFUL FARM, situate in the Parish of St. JULIENNE, County of MONTREAL, on the Second Range of the Township of RAWDON, containing TWO HUNDRED ARPENTS, of which One Hundred Arpents are CLEARED; with DWELLING HOUSE, BARN, and OUT-HOUSES. There is on it a SUGAR REFINERY, and much of Knee Holly. This Farm is situated but a short distance from the Church, and quite near to the Saw and Grist Mills. It will be Sold on liberal conditions. Address to the proprietor,

JOSEPH E. BEAUPRE.