rope to its centre, in 1789. Whether such a prospect is cheering, whether such a movement be one which any one calling himself a Christian can contemplate with pleasure, or without shuddering, are, however, very legitimate subjects of doubt. The watch-word of the Italian party of "movement" is, as was that of the "movement" party in France at the latter of last century—"*Ecrazez l'infame.*" Ostensibly directed only against the Pope, and the authority of the Roman Catholic Church, it is virtually a movement or uprising against all authority in the spiritual or supernatural order; and against all systems of religion that exact faith on the part of their votaries, and which attempt to impose restraints upon the passions, and to fetter the lusts of the flesh. In this sense a very large portion of the Italian populations—all who adhere to the Revolutionary party—are steadily and rapidly progressing towards Protestantism, or in other words "Denialism," in the religious, or supernatural order, and towards ultra-democracy and Socialism in the natural or political order.

And here we find the secret of the favor with which that party is looked upon by many well meaning, but badly informed and thoroughly prejudiced persons in England, and on this Continent. They hear that the Italian revolution is a movement towards Protestantism, and this tickles their ears, blinds their eyes, and leads captive their understanding. They care not for things, but are satisfied with words; they learn that the Italians are "*coming out of Babylon*," and they make up their minds at once, that the exiles are *en route* for the "*conventicle*;" they hear that the Papists of Turin and Florence are by thousands casting off the "Man of Sin," and they conclude rashly, illogically, and prematurely, that, like the demoniac mentioned in the Gospel, they are sitting clothed and in their right minds at the feet of some Tuscan Spurgeon. This is a great mistake.

The Italians, many of them at all events may, and probably will as the revolutionary fever spreads, cease to be Catholics, and in this sense they will of course become Protestants. But in ceasing to be Catholics they will cease also, and at the same time, to be, or even to profess themselves Christians. The day for Calvinism, or any other *ism*, is passed; and he who throws off "ecclesiastical authority" will not be such a fool as to submit himself or his conscience to any other. With the immense majority of "*converted Romanists*," the revolt against "ecclesiastical authority" is the revolt, not of the intelligence, but of the passions. The Church is distasteful to them, not because of the mysteries of faith which she propounds to their acceptance, but because of the restraints which she imposes upon their bellies and fleshly lusts; the "spiritual absolutism" against which these men rebel is but that command which the Church enjoins upon all her children, to live honestly, soberly, and chastely, to deny themselves and to bring their bodies under subjection to the spirit; and they have no particular quarrel with Romish dogma until they discover that that dogma is inseparably connected with Romish asceticism.—These are they who form what we may term the "Achilli-Gavazzi" class of converts.

Besides these there are others of a higher order both morally and intellectually, who fall victims, not to their mere animal propensities, but to pride, and because they will not become as one of those little ones whom Christ Himself propounded to us as our models. To these men, to Protestantisers of this class, it is not any Romish doctrine in particular that presents an insurmountable difficulty; for to minds of this class the doctrine of the Incarnation is as unreasonable, and therefore, as incredible as that of Transubstantiation; the idea of hell with its eternal and retributive, or as some call them vindictive, punishments, is more revolting than the idea of a Purgatory with its expiative, or purificative, and therefore only temporary sufferings; and an infallible book is to them as incomprehensible at least as an infallible Church or an infallible Pope. The difficulties which surround and are inseparable from the very idea of a revelation—*ab extra*—are to them, and in this they are philosophically correct—as insuperable as are those which accompany the profession of Popery. If to them, the latter, in particular appears a superstition—that is to say a belief resting on no solid foundation, and supported by no firm body of proof—so also does Christianity in general present itself to them in the same repulsive aspect; and not Christianity alone, but Judaism, and Mahommedanism, and every religion, which ever did profess or claim for itself a divine and supernatural origin. A miracle, whether recorded in the Protestant Bible, or in the Romish Breviary, is, according to the philosophy of these men, impossible, because a violation of the inviolable laws of nature; and their reading—more extensive and more accurate than that of the majority of Protestants—has long ago convinced them that there is no better historical testimony for the miracles recorded in the several biographies of the person called Christ—the Incarnation, to wit—than can be adduced for many a Romish miracle which intelligent Protestants, who believe in the miraculous birth of Christ, reject with disdain. Such men may often be found, and such men will of course renounce the Catholic Faith; but in so doing, and from the same motives or considerations, they will throw off all vestiges of Christianity, as a cunningly devised able, or rather as a low and degrading superstition fit only for medieval ignorance.

Thus, some led by their lusts or animal passions which they hold in common with the beasts—others by a pride of intellect which they inherit from the devil—make shipwreck of their faith; whilst from the first only of these two classes of converts can recruits be expected to any section of denominational Protestantism.—Wretches like Belial Achilli, and Gavazzi who bring disgrace upon every body or society with which they connect themselves, may perhaps for a time make profession of some form of heresy looked upon as orthodox at Exeter Hall, and with unclean lips may pronounce the shibboleth imposed by the saints. But even these will soon get tired of the game; and will either, according as the grace of God, or the power of the devil prevails over them, retrace their steps to the Church, or follow the downwards road that leads to perdition. Popery, or blank infidelity—that is Protestantism in its extreme phase—are the only alternatives, to a logical keen-witted people like the French and Italians.

In confirmation of the accuracy of these views, and of the truth of our estimate of the value of the existing religious movement in Italy, we may be permitted to cite the testimony of the correspondent of the London *Times*, writing from Naples under date October 9th, and with special reference to the clerical reform party.—This witness whom no one will suspect of any bias in favor of Popery, gives the following as the result of his personal experience:—

"In several of my recent letters I have spoken of the efforts which are being made by a clerical association in favour of ecclesiastical reform. I promised to send you from time to time such details on this important subject as presented themselves, and I cannot better fulfil that promise than by giving you the following information, which I have just received from one of the principal members of the association. "You know," he says,—

"That we have devoted ourselves to this important but anxious enterprise, without means or assistance of any kind whatever. Our programme published last January, created a profound impression, so that many hastened to show their sympathy with a cause which appeared to them to be just.—Without any mystery we declared ourselves opposed to the temporal sovereignty of the Pope, and we drew up a precise plan for the return of the Church to its primitive simplicity. At present we do not speak of imposing any system of religion, for it would be—I will not say difficult, but—impossible; as the Italians, dominated for 19 centuries by Roman Catholicism would be better satisfied to become Atheists than Protestants. The attempts which have been made up to the present moment, in Upper Italy principally, are sufficient to prove this, for, after 13 years of the free exercise of these practices, no success has been obtained."

In a letter of an earlier date, the same authority had previously noticed the existence of this "Clerical Reform Association," and had taken the salutary precaution of prefacing his notice with the annexed significant remarks, not very flattering to the morality of Clerical Reformers:—

"It would not be wise, perhaps, to examine into the motives or character of many of those who have joined the association.—*Times Corr.*

Undoubtedly it would not be wise. In such cases, and with such cattle, it is always best "not to look the gift horse in the mouth," and most prudent not to subject their "points" to a too rigid scrutiny. What we have said however is we think enough to show that Christians have but little cause to congratulate themselves on the events now transpiring in Italy; and that the revolt against "ecclesiastical authority" which the *Herald's* correspondent exults in, is but a euphuism, or delicate form of expression for a revolt against the precepts both of the natural and supernatural codes.

THE GOOD SHEPHERD.—On Thursday, the 21st inst. the Sister Marie de St. Helene of the Convent of the Good Shepherd, took the last vows in the presence of a large assembly of the Clergy; and Madlle Angele de Repentigny assumed the religious habit, under the name of Sister Marie de St. Melanie. On the following day His Lordship, the Bishop of Montreal, received the vows of Mdlle H. Beaudry in the chapel of the Ladies of the "Sacred Heart," of this city.

The Seminary of Quebec has conferred another benefit upon Canada in having determined to send to Europe on a scientific tour, the Rev. M. Ovide Bourret, Professor of Botany at the Laval University. On his return to Canada the reverend gentleman will be placed in charge of the Botanical Garden. M. Bourret is the twelfth of those whom, in a spirit of Christian patriotism, and in the interests of science, the Seminary of Quebec has sent to Europe; and the public of Canada should be grateful to it, for its unceasing exertions and noble devotion.

VISIT OF HIS EXCELLENCY THE GOVERNOR-GENERAL, AND LADY MONCK TO THE URSULINE CONVENT AT QUEBEC.—On Wednesday, the 20th inst, Lord Monck and family, attended by the principal members of the Cabinet, visited the Ursuline Convent, where they were welcomed by the Very Rev. M. Cazeau, Grand Vicar, and by him conducted through the Institution. The visitors expressed themselves much delighted with all they saw, and we are sure that their amiable and truly courteous demeanor left the most favourable impression upon the inmates of the Convent.

TO CORRESPONDENTS.—Halifax correspondent is respectfully informed that his communication has been received, and that its non-appearance is owing solely to its length, which unfits it for the columns of a weekly newspaper. Our friend should send it to some *Monthly Magazine* or *Quarterly Review* by whom his able argument would be done justice to. The subject treated of is of much interest, and the manner in which it is treated, reflects great credit upon the writer.

THE METROPOLITAN SERIES.—We have received from the publishers, the Messrs. Sadlier of New York, six volumes of this excellent series of school books, to which we would respectfully invite the attention of our educational institutions in Canada, and all interested in the intellectual progress of the rising generation. This very valuable work is ushered to the world with the sanction and approbation of the highest ecclesiastical authority, and with an introduction from the pen of the Right Reverend Dr. Spalding; for its material execution, it will be found amply to sustain the well merited reputation of the great publishing firm from whence it emanates; and from its contents, and the judicious arrangement of those contents, it is admirably adapted to supply a want of which the English speaking portion of our Catholic community often complain, viz., the want of good English reading books for Catholic children.

"BETHLEHEM."—Murphy & Co., Baltimore.—This is another work from the pen of the well-known Father Faber, which, like every other production of that truly Catholic author, is well entitled to a careful perusal by a Catholic public. The author is one whose thoughts and whose affections are ever in heaven; and his aim is to transport thither the thoughts and the affections of his readers. To sum up all in one phrase, we would say that "*Bethlehem*" is worthy of the author of "*All for Jesus.*"

We have been requested to state that at a meeting of the Executive Committee of the St. Patrick's Total Abstinence Society, held on the 24th instant, Mr. Thomas Burns was elected Grand Marshal, in the room of Mr. Joseph Cloran, who resigned.

REVIVALISM AND INSANITY.—Remembering the savage outcry that was raised against the TRUE WITNESS for its assertion of the morally and intellectually degrading tendencies of the "Revival movement" in Ireland—it is with a feeling akin to congratulation that we find the truth of our every statement confirmed by the "Official Report of the Inspectors of Lunatic Asylums" for Ireland. This valuable document has only recently been published, but it clearly shows—1st—that in the North of Ireland insanity has increased in the ratio of nearly 50 per cent.; 2nd—that this fearful increase is directly traceable to the excitement produced by the great Revival. This is the testimony of Protestants, especially charged by Government with the task of examining into, and reporting upon, the condition of the Lunatic Asylums of Ireland.

At the same time, as the *Weekly Register* well observes in an article upon the same subject—"the records of our Law Courts show that immorality has gone hand in hand with insanity, as a result of this miserable lunaticism." Or in other words, the effect of the Irish Revivals has been to drive thousands into a career of impurity and to fill the lunatic asylums with raving maniacs. These facts are incontrovertible, because established by Official Statistics. Why then should the Catholic journalist be reproached for reproducing them, and insisting upon them as a convincing proof of the diabolical origin of the "Protestant Revival," and of the Satanic influences at work in the "Camp Meeting!"

RELIGIOUS PROFESSION.—On Thursday, the 21st inst., in the chapel of the Sisters of Charity, Quebec, His Lordship, Mgr. Tloa, Administrator of the Diocese, admitted the undernamed to the religious profession:—

Sister Marie-Emilie-Philomene Lacue dite St. Raphael;
Marie-Mathilda-Eloise Ringuet dite St. Gabriel;
Marie-Philomene Ringuet dite St. Michel;
Marie-Euphrosine Begin dite St. Thomas;
Mary Margaret McGowan dite Marie du Calvaire.

On the same day His Lordship gave the religious dress to Sisters Catherine Cooper, dite St. Augustine, and Marie Philomene Martin, dite St. Adelaide.—*Courrier du Canada.*

We find the following in the London *Weekly Register* of the 9th inst. which will interest the Catholics of Canada:—

"THE GREAT FATHERS.—A number of distinguished members of this illustrious Order, have arrived at the Convent, Inchicore, near Dublin; viz., Right Rev. Dr. Guiges, Bishop of Ottawa, Canada; Right Rev. Dr. Taché, Bishop of St. Boniface, Red River; Very Rev. Father Aubert, Superior, Montreal—all *en route* to Marseilles.

ADDRESS AND PRESENTATION TO FATHER BAYARD.

(*From the Toronto Freeman.*)

TO THE REV. EDWARD BAYARD, PASTOR OF ST. PETER'S CHURCH, LONDON.

Rev. and Dear Sir.—On the eve of your separation from a flock which has so long been the object of your unceasing paternal solicitude, we should indeed be ungrateful if we allowed this opportunity to pass without some expression, however inadequate, of our respect, veneration and love.

Nearly six years have elapsed since you first came amongst us, to minister to our spiritual wants, to visit us in sickness, to console us in affliction, to relieve us in distress, and to partake of our sorrows and our joys. And we should be callous, indeed, were we insensible to the disinterested and self sacrificing zeal which has ever prompted you to lay aside all personal considerations in the performance of those sacred functions and which devolved upon you, as "minister of Christ and dispenser of the mysteries of God"—as our Pastor and our friend. And you may rest assured reverend and dear sir, that the example you have constantly set us for so many years has not been lost upon us, but that we shall always remember with pleasure and pride, and endeavor to imitate, your truly Christian conduct and character, which have caused you to become, like the apostle, "all things to all men," and have called forth the respect and veneration even of those who differ from us in religious belief. How needless it is, then, to add, that we look upon your approaching departure as a source of sorrow and regret, and would fain, if it might be so, have your stay amongst us prolonged. We know, however, that when duty calls, you will be the first to obey; and we are well aware that the severing of the tie which binds us so intimately together will be no less painful to you than it is to us.

But we feel that this is not a time to tresspass on you with many words, which, after all, would but ill express the sentiments of our hearts already well known to you. Yet, we could not refrain from the slight expression of the esteem and affection we bear you, and at the same time begging your acceptance of the accompanying purse, as a small *souvenir* of those whom you are now leaving.

And now, reverend and dear sir, that we are so soon to part, we know that neither on your side nor on ours will there be verification of the proverb, "out of sight out of mind;" but, on the contrary, we feel assured that you will ever remember us at the altar of the Lord, while on our parts sincerely wishing you every happiness, both in this life and the next, we shall not cease to beg the Giver of every good gift, to pour down upon you His choicest blessings.

On behalf of the congregation of St. Peter's Church
Denis O'Brien,
Chairman of Com.
John M. Tierney, Sec.

London, 20th Oct, 1861.

To which the Rev. Father replied in substance as follows:—

My Dear Friends—Words fail me to express my feelings at this moment. The test of separation is, indeed, a severe one between you and my humble self. For the few years I have held the responsible position as your Pastor, it is true there were many difficulties to contend against, but I was always sustained and supported by you, so that now, at our separation, this mutual co-operation and sympathy between Pastor and flock causes those expressions of sorrow and regret which the interests of religion may not justify, but which seem impossible, on either side, to suppress.

Our beloved Bishop, as I told you on last Sunday in replacing me by a community of the venerable Dominican Fathers, is only fulfilling a pledge made to the Holy Father at Rome, at the time of the change of the See from London to Sandwich. The impracticability of doing full justice to the wants and demands of our holy religion in this large and important mission has made this change a matter of necessity; but as it is now about being effected, it will prove a blessing to you and your children.

Much as I regret, therefore, the separation, it is my duty to thank God for it, as it will be all for the good of religion. And be assured, my dear friends, never will I forget you, but when offering the holy sacrifice of the Mass will hold you in remembrance. Pray for me likewise, and may God bless you all.

ORDINATION.—This morning, His Lordship the Right Rev. Bishop Lynch will confer the holy order of Priesthood on the Rev. A. P. Finan, in St. Michl. Cathedral. Nearly all the Priests of the Diocese will be present to assist at the solemn ceremony.—*Toronto Freeman, 21st inst.*

CONVERSION AND BIGOTRY.—We received the following particulars of Mr. Featherstone's conversion from a gentleman residing in London:—

London, Nov. 13, 1861.

The city papers of the 9th recorded the death, on the 6th, of Cuthbert Homes Featherstone Haugh Esq, late of Ferville, county Tipperary, Ireland, aged 47.

This gentleman, who was of good family, was in Canada only six months, during which time he resided here in delicate health, and without any acquaintances. He had a wife, two children, and a servant girl. The servant is a Catholic, all the rest are Protestants. There is an individual in this city a Protestant, named S. H. Graydon, a solicitor, who having come from the same place in Ireland, obtained deceased's confidence. Graydon hearing something about calling in a priest—the gentleman getting very weak—did his best to prevent it; Providence, however, ordered otherwise, and the priest (Father Bayard) was sent for. Mr. Featherstone was received into the Catholic Church by Father Rochefort, of the Dominicans, who told us from the altar on Sunday, he died a happy and peaceful death. The rev. gentleman also told us, whilst asking for our prayers, that the reason the deceased's body was not brought to the church to receive the last offices of our religion, *according to the dying man's last request*, was, because the party who had been appointed executor *refused to allow it*. Father R. did not name the executor—he merely said he acted thro' bigotry.

General Williams, the Commander of the Forces in Canada, has been summoned to Quebec to confer with the Governor General upon the military defences of the Province.

Important despatches for the Imperial Government are said to have been forwarded by the steamer on Saturday.

The telegraph reports that the British Government has ordered the refusal of clearances to vessels conveying arms, and other contraband of war to the United States. It is high time also for the Provincial Government to stop the transportation of similar material through its territory, by the Great Western Railway.—*Commercial Advertiser.*

Speaking of the Slidell and Mason outrage, the *Brantford Courier* says:—

"This is not the first offensive procedure of our American cousins towards us Britons. Every one remembers the ruffianly attempt in our own colony, in Essex, of a band of Federalists to drag back into Yankeedom one of their deserters; and really if some decided steps are not taken by us, there is no saying who is safe in any of our possessions. It is in consequence of this imperious and reckless conduct of the Americans, that our sympathies are decidedly with the South. A few more years of prosperity on the part of the Union, would have rendered the States an intolerable nuisance."

MINISTERIAL MOVEMENTS.—The Hon. Mr Galt has left this city, it is said, for Washington, where rumour assigns to him the duty of conferring with Lord Lyons on the subject of international relations between Great Britain and the United States. We give the rumor for what it may be worth.—*Quebec Chronicle Saturday.*

DEBTS OF MUNICIPALITIES.—The *Journal de Quebec* (Mr. Cauchon's paper) says:—"The Government appear determined to exact the payments due upon the loans effected by the Upper and Lower Canada Municipalities from the Municipal Loan Fund.

TRADE OF TORONTO.—The imports at Toronto during the month ending the 31st of October last, were of the value of $452,755—a decrease as compared with October, 1860, of $59 609. The duties were $62,831 13, a decrease of $4 953 84 The exports were of the value of $244 943, a decrease of $91,652

ILLEGAL ENLISTMENT.—A man named Mullins was committed on Tuesday to take his trial in the Court of Queen's Bench, on the 24th March, for having incited Michael Jolly to enlist in the American army, as stated a few days ago. Jolly and Duhamel were also bound over to give evidence at the same Court.

The Toronto *Leader* says the erection of Batteries commenced in the vicinity of the old fort, in that city on Tuesday last. We understand that General Williams in company with an Engineer officer left this city yesterday, on a Western tour of inspection of military posts. And gossip that the Beauharnois Canal is to be protected.

The Quebec *Chronicle* notices a rumour that the Federal Government had despatched a war steamer to overhaul the *Nova Scotian*, and see if she had any passengers suspected of secession sentiments.

THE CLOSE OF THE NAVIGATION.—We are sorry to announce that the business of our port closed yesterday for the long five months of winter; and yet we are not sorry that all our welcome visitors from beyond sea are at last fairly on their way, because at this time of the year, a very few days of detention may cause vast calamities. The last of the sea going ships left last night.—*Montreal Herald, 23st inst.*

FIRE LAST EVENING.—A fire broke out about 6 o'clock last evening in the outhouses of the premises owned by Mr. Daly off William Street, Griffintown. The flames spread rapidly at first, but the fire was extinguished before much damage was done.—*Ib.*

REMOVAL OF LUNATICS.—Eight lunatics were removed from the Jail to the Asylum at St. John's on Thursday afternoon 21st inst., after inspection by the Government physician

UNITED STATES AND CANADA.—The London *Free Press* states that representations have been made to the Government at Washington by Lord Lyons relative to the violation of our territory at Sandwich, by American soldiers in search of deserters, and that a courteous disavowal of the outrage and an apology have been made.—*Commercial Advertiser.*

Scarlet Fever is very prevalent at Toronto; and in many instances has proved fatal.

ANOTHER GOLD DISCOVERY.—A letter has been received in this city from Mr. F. X. Dulac, of the parish of St. George de la Beauce, announcing that a *habitant* of that parish had discovered an auriferous vein of promising appearance. The letter contained several specimens which may be seen at the store of the Messrs. Brousseau, Baude street.—It is rumored that the discoverer was offered $300 but demands $500 to indicate the locality where he found the precious metal.—*Quebec Chronicle.*

We are glad to learn on good authority that the mission of the United States Consul General, in Canada, the Hon. Mr. Giddings to obtain a mitigation of the Passport system in favor of Canadians going to Europe has been successful. The following we understand, are to be the regulations:—British subjects from Canada going to Europe through United States ports, must obtain Passports from British Consuls in the ports of departure, where they will be *vise* by a U. S. Agent. But before leaving Canada they must obtain a certificate from the United States' Consul to the Agent. We are further authorized to state that it is not necessary for a British subject to obtain a Passport in order to proceed to the United States. The travelling community will be, of course, obliged to Mr. Giddings for his successful exertions in their behalf.—*Montreal Gazette.*

THE GRAND TRUNK TERMINUS.—The G. T. R. Company have applied to the Fire Committee for permission to erect a freight shed at the Bonaventure Street station, provision being made for subsequently lining it with brick; and the Committee have granted the requisite privilege, on condition that the shed be so lined by the first of July next. The Bonaventure terminus will be opened as a Grand Trunk passenger station on or about the 1st of December.

MONTREAL WHOLESALE MARKETS.

Flour—Pollards, $2.50 to $3; Middlings, $3 25 to $3.50; Fine, $4 to $4 20; Superfine, No. 2, $4.80 to $4.95; Superfine, $5 05 to $5.15; Fancy, $5.40 to $5.60; Extra, $5 80 to $5 90; Double Extra, $6 to $6.20. Market quiet.

The difference of freight to Europe from New York and Montreal, is about 2s 6d or 60 cents, so that there will, probably, be that difference in price between the two markets for exportation; but the higher price in New York will, probably, send a large portion of New England to Montreal for Flour.

Wheat.—The demand for car Wheat is active, and the price asked is $1.19 to $1.12 for U. C. Spring, being the same rate as from store. There are, however, no sales at these rates. Fall Wheat is also nominal.

Oatmeal per bbl. of 200 lbs.—$4 to $4.20. Scarce

Barley 48 to 50c per 50 lbs Very dull.

Corn per 56 lbs.—52c to 55c. Nominal.

Oats No wholesale transactions.

Peas per 66 lbs.—65c to 72c.

Ashes Pots, $6.05 to $6.10; Pearls, $6 30 per 112 lbs.

Butter Grease, 6c to 7c; Poor to Good Butter, 8c to 12c.

Good butter is in better demand on account of a rise in price in Upper Canada, and the stopping of supplies.

Pork Mess $14 50; Prime Mess, $12; Prime, $10 to $11. Dull.—*Montreal Witness.*

Married,

In St. Patrick's Church, on the 25th inst., by the Rev. P. Dowd, Mr. Terence M'Mahon, of Ennis, Co. Clare, to Miss Elizabeth Smollen, Kings County.

Died,

In this city, on the 23rd inst., from the effects of a fall out of a third story window, Anastasia Lennon, daughter of Mr. Patrick Lennon, aged thirteen years and 13 days.

THE REGULAR MONTHLY MEETING of the ST. PATRICK'S SOCIETY will be held on MONDAY EVENING next, 2nd Dec.

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

Nov. 28, 1861.

ERINA SNOW SHOE CLUB.

The Annual Meeting of the above Club will be held at the Mechanics' Hall, on Tuesday, the 3rd December, at 8 P.M. precisely. A full attendance is requested

By Order,
J. COX, Secretary.

Montreal, Nov. 28, 1861.

SITUATION WANTED.

A SITUATION as BOOK-KEEPER is wanted by a Gentleman with five year's experience of Book-Keeping, and who can produce excellent testimonials.

For particulars apply to this Office; if by letter, post-paid

Nov. 28.

HENRY R. GRAY,
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Retail Dealer in pure Drugs, Chemicals, Patent Medicines, Trusses and Perfumery.

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