

BARBICIOUS LIBERTY.—Is there no law in the land?—exclaims the *Quebec Gazette*, horrified at the profanity of those impious wretches who, confined to store or counting-house all the week, profanely venture forth on the river to breathe God's fresh free air on Sundays—"Is there no law in the land that can touch this crying evil?" means to coerce men who ignore and repudiate the principles of holy religion flim-bibed at their mother's knee, on the soil of a land watered with the blood of those stern and rugged forefathers of theirs, who shed it like water."

Pretty ideas these, that the *Gazette* entertains of civil and religious liberty! All who do not accept its miserable superstitions, are to be accused of "ignoring and repudiating religion," and are to be coerced by Act of Parliament forthwith, into a devout reverence for the *Gazette's* anile drivellings! And this by a Legislature which has laid down the principle "that it is desirable to abolish all semblance even of connection between Church and State!"

And why should men be "coerced," or prevented from amusing themselves as they please on Sundays, so long as they thereby do no injury to others?—by what right does the *Gazette* claim to punish people for doing that on Sundays which it is lawful to do on Mondays and Tuesdays? and why should the poor hard working clerk, or artisan be debarred from the enjoyment of a little innocent recreation, upon the only day of the week on which it is possible for him to enjoy recreation at all?

And then the *Gazette* appeals forsooth to the precedents of the canting fanatics—the Barabones and Maw-Worms—who first broached the absurd idea, that God had forbidden to His children all innocent amusement and relaxation on Sundays. We had hoped that the day for such an appeal was passed; that honest sensible men were ashamed of those "stern and rugged forefathers"—the disciples of the narrow-minded Calvin—who having made a God in their own image, were not content with worshipping him themselves after their own manner, but would fain have coerced their neighbours to fall down also, and adore the hideous Moloch of their own creation! We had thought that the "Blue Laws" of Connecticut, and the sumptuary legislation of the Puritans, were held in scorn by all intelligent persons, in hatred by every friend of liberty, morality, and religion. And yet the *Gazette* cries aloud in bitter anguish because those foul laws and that accursed legislation, are not adopted in Canada!

Long may you have occasion to mourn, Mr. *Gazette*! and long may it be ere the people of Canada sink so low as to tolerate any such legislation as that after which your bowels yearn. You may make religion hateful by your denunciation of innocent amusements—you may provoke people into a total disregard for, or rather a loathing of, that blessed day of rest whose observance the Catholic Church has enjoined, by your efforts to make it a day of gloom, and bestial debauchery like a Puritan Sabbath; but be assured of this, that you will not succeed in making men righteous by Statute, and that sinners will never be converted by Act of Parliament.

TORONTO ELECTION.—Some injurious and utterly unfounded rumors having been put in circulation with respect to the approaching election for the City of Toronto—in which it was insinuated that His Lordship the Bishop of Toronto had declared himself in favor of one of the candidates, and was exercising his influence over the electors to induce them to vote for his favorite—the Very Reverend M. Bruyere, V.G. of the Diocese, has felt it his duty to write a letter to the editor of the *Toronto Leader*, in which these rumors are positively contradicted, and branded as false, and calumnious.

The conduct of His Lordship, says the writer, has been strictly in conformity with the instructions of the Second Council of Quebec; in which it is prescribed that all the faithful should be warned of their obligations, when exercising their political rights as electors. Their duty is, upon all such occasions, to vote for that candidate whom they conscientiously believe to be the most likely to maintain their rights, and the interests of religion. Should the circumstances of the contest be such as to render it impossible for Catholics to give a conscientious vote for either candidate, their best policy would be to keep aloof altogether from the contest.

This is the extent to which the Church in Canada interferes in politics. She endeavours to impress upon her children that, in the exercise of their political rights, they are still amenable to the law of God; still responsible to Him, Who will one day call them to account for all their thoughts, their words, and actions; and that they are therefore bound to consult before all things the honor and glory of His name, and the good of His Church. Without offering any opinion as to the respective merits of the particular candidates, she contents herself with laying down certain general rules for the guidance of her children; and with enforcing upon them the duty of exercising their right of voting in accordance with the dictates of conscience, and not of self-interest.

In the present crisis it is we think of the utmost importance that the attention of the Catholic community, in those districts especially where they are called upon to exercise their electoral privileges, should be called to these salutary admonitions of the Council of Quebec. The circumstances in which our friends at Toronto, and elsewhere, actually find themselves, are no doubt perplexing, and such as to make it no easy matter for the truly conscientious Catholic elector to decide on whose side he shall cast his vote.—Of the contending candidates, neither perhaps is one in whom the Catholic can place any confidence, or whom he would like to entrust with the advocacy of his dearest rights. How then should the conscientious Catholic act under such circumstances? Abstain from voting altogether is the advice of the Church, if you cannot give a conscientious vote; far better, far better, that your electoral privileges should remain in abeyance, than that your soul should be imperilled by an improper exercise of those privileges.

The nomination of a proper person to represent the City of Montreal will take place on Tuesday, the 24th inst., on the Champ de Mars; and the poll, if one is demanded, will open on the 6th of September. As yet M. Dorion is the only candidate fairly in the field, and it is not expected that he will meet with any very serious opposition. We should have liked him to have been more explicit in his Address upon the School Question; but in justice to him we must remind our readers that he voted against the Bill for incorporating our mortal enemies—the Orangemen. For this he deserves our thanks. Dr. Nelson is spoken of as M. Dorion's opponent.

MR. G. BROWN'S ADDRESS TO THE ELECTORS OF TORONTO.—This long expected document is now before us; and after a careful perusal we can see nothing therein to induce us to retract or modify any of our opinions as to the impossibility of an alliance between the writer and the Catholics of Canada. He loudly boasts that he has in naught receded from his old position; that he has sacrificed none of his principles, and is still faithful to all his former pledges. If his own words may be trusted, he is still George Brown the advocate of "State-Schoolism," and the uncompromising opponent of "Freedom of Education." We have his own word for this; and though his word is not worth much, we will accept it in this instance, and still look upon George Brown as our enemy.

Not that we look upon the man as in any sense a "bigot" or a "fanatic" as some of our contemporaries seem to consider him. They are wrong; never was there any man with less of the "bigot" or "fanatic" in his composition than Mr. George Brown. He is a "time-server" and not a bit of anything else.

Unfortunately for himself, however, he has raised a "No-Popery" devil in Upper Canada, which he cannot lay, now that it has done the work that Mr. Brown expected of it. Potent as were his charms and incantations to raise the monster of bigotry, they are impotent now that it is desired to get rid of him; and the chances are that Mister George Brown will yet be torn to pieces by the foul demon whom he has himself evoked from the depths of Protestant fanaticism.

To avoid this fate, George Brown is obliged to keep on good terms with the nasty beast, which from being his slave or *fumulus*, has now become his tyrannical master. This he can do only by pandering to its ravenous appetite, and cramming its filthy maw with the garbage of the conventicle, on which the creature loves to feed. Daily is he doomed to lead it forth—not to fresh pastures—but to unsavory heaps of ordure whereon it delighteth to roll—and wherein it findeth its weapons in the Papal strife. We don't accuse George Brown of entertaining any liking towards this "No-Popery" beast; but it is a necessity of his position, as leader and champion of the Holy Protestant Faith—viz. Gavazzi absquatulated to parts unknown—that he should minister to its wants, and do its bidding.

At the same time, by a strange combination of circumstances which for a moment seemed to place within his reach the much desired prize of office, he found himself compelled to avail himself of the assistance of Catholics; and, therefore, to moderate somewhat of that hostility which, in order to keep on good terms with his "No-Popery" devil, he professed to entertain against them. Hence the ambiguity in his language which we noticed in our last; an ambiguity from which some have rashly concluded that George Brown was a fit ally for Catholics; but in which we can detect nothing but additional proofs, that the man is a "time-server," and of his utter want of principle. An alliance with such a man would be, to us, neither honorable or profitable. As an avowed enemy George Brown is impotent for evil, too contemptible almost for serious notice. Only by placing confidence in him, and allying ourselves with him, can we make him dangerous.

No—it is not of George Brown, or ten thousand George Browns, that we are afraid. The men that we dread are the men of "good principles"—your Government Catholics, and Popish Officials. These fellows, with their hypocritical professions of attachment to the Church, are the only men who can hurt her, or bring disgrace upon her. It is to them that we are indebted for the insulting "Religious Incorporation Bill"—for the refusal of the demands of the Catholics of Upper Canada for justice on the School Question—and for the progress of Orangeism; and certainly, if compelled to choose between George Brown, as Minister, or one of these miserable Kawtholic "hacks," we should without a moment's hesitation, raise our voices in favor of the former. At best we have but a choice of evils before us; but of the two evils—the evil of a Catholic who voted for the Incorporation of the Orangemen, and the evil of a George Brown—the latter is we think by far the less.

Our highly esteemed cotemporary, the *Courier du Canada*, urges upon the electors of the Lower Province the importance of giving their votes only to such candidates as have approved themselves true and sincere patriots. Upon the great question of Representation, the *Courier* pronounces itself strongly; and insists, as essential parts of our political programme, upon "A Repeal of the Union," or such a Confederation of the North American Provinces as shall secure the autonomy of Lower Canada.

Cordially concurring in the views of our Quebec cotemporary, we would also respectfully suggest to the electors of this portion of the Province, that there is another question in which, as Catholics, no matter of what origin, they are all deeply interested: we mean of course the question of Orangeism, and secret "politico-religious societies" generally. No man, no matter what his past services, or his pledges for the future, should ever again receive a Catholic vote, who voted during the late Session for the Bill for incorporating the Orange Lodges; or who will not on the hustings publicly and explicitly pledge himself to oppose all legal recognition, or recognition by the State, of any secret "politico-re-

ligious" society. "How did he vote upon the Orange Incorporation Bill?" should be a question asked at all future elections, by every elector, before engaging himself to vote for any member of the present Parliament; and if this question be not satisfactorily answered, in every case the vote should be cast against him. To have given the slightest appearance even, of approval of that Bill, is an offence which we hope the Catholic electors of Canada will never forget, and never forgive.

On the other hand, every man who in his place in Parliament spoke or voted against that nefarious Bill, is *ipso facto*, entitled to our favorable consideration; and if, on other matters—such as the School Question, and the Representation Question for instance—his antecedents be satisfactory, and his promises for the future encouraging—to him, no matter by what party name designated, should our hearty and united support be given. Thus shall we encourage our friends to persevere in well doing, and give a salutary lesson to all who may at any future period be tempted to betray the trust that we have reposed in them. This we say should be the policy of all Catholic electors at the hustings; but, above all, no pardon, no mercy, for the vile renegade who, calling himself a Catholic, voted for the Orange Incorporation Bill.

On Sunday next, the 22nd inst., will take place a solemn Procession in honor of the glorious Assumption of the Blessed Virgin; at which all the Religious Communities and Societies will assist with their peculiar standards and decorations. The Procession will form about 2 p. m., and its order will be fully explained from the different pulpits in the forenoon.

ORDINATIONS.—On Sunday last the ordination of new Priests by His Lordship the Bishop of St. Hyacinthe.—M.M.—P. L. Pare and Chs. St. Georges. At the same time M.M. Poulin, Verronneau and Nuchon, received orders as Sub-Deacons.

DEATH OF HIS GRACE THE ARCHBISHOP OF HALIFAX.—We translate the following paragraph, respecting the death of this highly esteemed Prelate, from the *Courier du Canada* of the 6th inst.:

"A telegraphic despatch announced on Friday last, the sad tidings of the death of His Grace Mgr. Walsh, Archbishop of Halifax, who died on Thursday last at the age of 64. His interment was to take place on Saturday."

"Mgr. Walsh was the first Archbishop of Halifax, and Metropolitan of the Bishops of Nova-Scotia, New Brunswick, Prince Edward's Island, and Newfoundland. For the first time in the British dominions of North America, does the death of a Bishop leave the temporary jurisdiction in the hands of the Chapter."

"The Bishops whose titulars are bound to assist at the Provincial Council of Halifax are: Their Lordships the Bishops of Arichat, St. John's, New Brunswick, Charlotte-Town Prince Edward's Island, and the two Bishops of Newfoundland."

ST. PATRICK'S CATHEDRAL NEW YORK.—The corner stone of this new Church was laid with the usual ceremonies on Sunday last, the Festival of the Assumption. His Grace the Archbishop of New York presided and preached upon the occasion. A very handsome collection was taken up.

ST. PATRICK'S CHARITABLE PIC-NIC.—In spite of the menacing aspect of the weather, and a few showers, Guilbault's Gardens were well attended, and presented a truly festive scene on Wednesday afternoon. The amount realised for the benefit of the St. Patrick's Orphan Asylum we have not yet learned, but we expect that it will be something handsome.

HEROIC AND GENTLEMANLY CONDUCT.—Some gallant person, by way of showing in a becoming manner his sound Protestant hatred of our former Mayor, C. Wilson, Esq., and his ardent sympathies with the great champion of the Holy Protestant Faith—Gavazzi—broke into the studio of M. De Fen, who is engaged by the City Council in painting Mr. Wilson's portrait; and proceeded in the most gallant manner imaginable, to destroy the said picture, by hacking and cutting it to pieces. This conduct—which is just what one would have expected from a friend and admirer of Gavazzi—will we fear result in very unpleasant consequences to poor M. De Fen, whose property has been destroyed.

To the Editor of the True Witness.

MONTREAL, August 14, 1858.

MR. EDITOR.—I have been much amused, if not edited, by the controversy between you and your cotemporary the other *Witness* respecting Mgr. Bourget's *mandement* condemning the library of the Canadian Institute. As the editor of the *Witness* seems to me—who am intimately because personally acquainted with the facts of the case—inclined to contest your account of his proceedings in reference to the Mercantile Library of this city, from whence he and some others would be Protestant-Popes, wished to exclude the *Christian Inquirer*, one as you say of the best edited Protestant journals on this Continent—allow me to set him and your readers right upon the merits of the case.

The editor of the *Witness* insinuates, indeed more than insinuates, that his, and his friends' opposition to the *Christian Inquirer* was based upon this—that he and they thought it had that any portion of their subscription to the Reading Room should be devoted to the bringing in of a literature hostile to their peculiar religious views. It is in this light that your cotemporary represents his active efforts to procure the dismissal of the obnoxious journal from the Reading Room of the Mercantile Library. Now to this I oppose the following facts:—

The *Christian Inquirer* was never paid for by the aforementioned Association, but was furnished gratuitously by its proprietors. It is therefore untrue that the object of the editor of the *Witness*, in agitation, for its expulsion from the Reading Room, was to release the members of the Mercantile Library, opposed to the peculiar theology of the *Christian Inquirer* from the burden of paying for it. His object was to exclude all journals, or periodicals such as the *Westminster Review*, which inculcate views of God irreconcilable with his own ridiculous Calvinism; and the means by which he sought to enforce that object were worthy of a disciple of the wretch who burnt Servetus.

ONE WHO KNOWS.

A SOUPER IN BARRIE, SIMCOE.

To the Editor of the True Witness.

Barrie, August 16th, 1858.

MR. EDITOR.—On Monday the 9th instant, the wonted quiet of our town was disturbed by the appearance in our midst of a notorious *Swaddler*, who, in the posters and flysheets which announced his coming, was dubbed as a Dr. Fleury; with whom I perceive you have made a slight acquaintance. This fellow Fleury is, it seems, an emissary of a *Supper Society* in Ireland, whose avowed object is the "conversion" of Irish Papists. Pursuant to notice, the Dr. did accordingly hold forth to a crowded audience in the Town Hall, which our good *Fathers* were kind enough to lend him for the occasion. Considering the antecedents of the Rev. personage in Kingston, and elsewhere—the lovely topics on which his soul doth love to dwell—the choice sample of his oratory, as exhibited in the *Union* (Protestant), chopped and commented upon by the *True Witness* in its usual canstic style—the *Barriers* might well have surmised the description of trash they were about to be regaled upon.

If we may believe intelligent persons who were present, the whole affair from beginning to end was one unbroken tissue of gross historic perversion, unscrupulous lying, unblushing slander, low and degrading buffoonery.

St. John, the Evangelist—a good Protestant furooth—was the first missionary to visit the green Isle! St. Patrick, a bold and uncompromising reformer—his pardonable weakness of being on terms of strict amity with a certain Pope notwithstanding—was the second! He was over and above the son of a Deacon and the grandson of a Priest. The Rev. man did also wax very wrathly against the Pope—the *locum tenens* of the great beast; did tax benighted Papists with worshipping the host; with adoring the Virgin Mary, and divers other things, which he could easily prove to be the very quintessence of idolatry! rather a clever fellow that. Liberal and enlightened Protestants, whose intellects are not prostrated by the venom of bigotry, must have laughed heartily in their sleeves at the silly Doctor, as he descended on the Protestantism of St. Patrick; on his aversion for the Virgin Mary, and for Saints and Angels generally; on the absurdity of adoring the host, because forsooth, the body of Christ cannot be in heaven and upon the earth at the same time.

The Doctor, it seems, has a clear perception; it would doubtless be a rich treat to hear him descend upon the properties of matter and motion, the qualities of a glorified body, and the wonders of the supernatural world.

Mr. Fleury, as an Anglican, believes it is assumed in the Trinity and the Incarnation; yet some queries might be proposed thereon, which might perchance overtask his judgment. His extraordinary expansiveness of mind notwithstanding, the Rev. man would not, I presume, undertake to fathom the eternity, the immensity, and the simplicity of the Deity; it might not be quite clear to his mind how the immensity of the Godhead could be confined within the narrow limits of a human form;—how a God could lay down his life on the cross;—how three distinct and co-equal Persons could subsist in one undivided essence. These and the like queries might overmatch the judgment of the Rev. Doctor; yet as an Anglican, he is assumed to hold them in conjunction with all Papists; so that even Doctors are found willing to surrender their judgments on certain dogmas of which no issue is raised as between this Church and that. What may seem to some not a little singular is, that Protestants of a certain type, Evangelicals, &c., should manifest so intense a sympathy for, and take so lively a concern in, the spiritual concerns of Catholics; though if they glance at the condition of things nearer home, they will find as wide a field as they may require for the display of their rampant zeal. Why pass by the degraded and brutalized masses of England, who, in the scale of moral, social, and intellectual beings, are but little raised above the benighted Pagans? Why pass by the thousands upon thousands of human beings, who, notwithstanding England's boast of civilization and liberty, are doomed to ceaseless toil in the gloomy cellars, where crime, blasphemy, and foul-mouthedness are rife; but where the sacred name of Christ is never re-echoed, save when one sable wretch invokes it as an imprecation on the heads of his fellow-serfs? Why not make some serious efforts to check the licentiousness, to abate the alarming amount of crime which obtains in the clothing and manufacturing districts?—why not do something to arrest the progress of infidelity, wife-beating, gin-drinking, and other shocking enormities? It will, methinks, be time enough to turn attention to the ill-starred Samaritan, when the strayed sheep of Israel shall have been reclaimed.

If Mr. Fleury, and his sower colleagues, in Ireland were to reflect seriously on these things, they might perhaps be disposed to shift the scene of their labors from the green Isle to another Isle thereof, where their ministrations are more needed. But then the whole affair is a miserable, a despicable sham, and moreover a dangerous sham, inasmuch as it does the garb and heps the accents of religion. Extricated from the cobweb of fiction, in which it is disguised, and bared to the naked eye, it is no more nor less than a mere worldly speculation undertaken for merely personal friends. The delusion may last for a time, and flume its gaudy colors before the astonished "anties"; and in its lying promises in their ears, and make powerful appeals to their pockets; but the reign of humbug cannot last; it may astonish for a while by its meteoric splendor; but it will ultimately die out.

Despite the artifices of the enemy, the Old Religion is making a decided headway here every day. Barrie and the adjoining missions are blessed with all the advantages of religion. There are churches in Barrie, Collingwood, Floss, Netawasaga, and other places. We have several separate schools, especially a model one in Barrie, under the guidance of the Sisters of St. Joseph, to whose untiring zeal is owing principally the unprecedented progress of the children in moral and intellectual culture. Hence it is that the fair fruits of Catholicism grow upon us, as it were, spontaneously, despite the intrigue and opposition of crafty and designing men; who do not scruple, I believe, to contravene the blessed efforts of religion, but who cannot, although they do all they can, derange the plans of a good and wise Providence. Swarm after swarm of new-fangled teachers may warm into life at the breath of novelty; stupid men and wicked men may stamp and bluster, and menace with clenched fists the existence of a certain Church, which mocks the destroying hand of time, and makes light of the foaming billows. All their boast and menace avail not.—God is eternal; His word is unfulfilling; and so sure as He is true to Himself, so sure shall He guide the destiny of the "Ark of Israel," and strike to the earth with an avenging arm every one who shall dare dispute her onward progress.

The deserved calamity of heresy is, that the mark of cruelty is stamped upon its brow in characters of fire; the unsightly gash, by the pruning knife, is still fresh and bleeding. We can point to the spot when the corrupting excrement was lopped off as a matter of necessary precaution for the surviving healthy branches. It is this circumstance—the painful, but unendurable fact of novelty and spuriousness, which conjures up all the dark and venomous blood of heresy, and goads it on to desperation against a certain despised Church which is as old as Peter, and consequently the exclusive heir to the promises. If ample funds are subscribed, and missions organized, with a view to the conversion of Irish Papists, it is not that the contributors to these funds, or the leaders of these missions, have the least sympathy for, or care a straw about Irish Catholics; but simply because the latter belong to a Church which heretics cannot conceal from themselves, has, after all fair pretensions to the truth, which has arraigned, condemned, incarcerated said heretics, and who consequently would be willing to do so small amount of

labor, and pay no small price; provided they could be avenged on that Church for the brand, she has put upon them; provided they could afflict and humble her by tearing, wolf-like, her lawful children from her bosom. Here is the real animus which inspires the missionary labors of Evangelicals, Bibles, Soupers, Swaddlers, Ranters, et hoc genus omne. It is the spirit of the Devil; but it is a true saying, that God is stronger than Satan.

I am, Mr. Editor, yours respectfully,
AN IRISH CATHOLIC.

The following message from the Governor General was transmitted by Atlantic Telegraph:—

"To the Right Honorable the Secretary of State for the Colonies, London, England.

"The Governor General of British North America presents his humble duty to the Queen, and respectfully congratulates Her Majesty on the completion of the telegraphic communication between Great Britain and these colonies.

"EDMUND HEAD.
"Toronto, August 16—11 p.m."

FATAL ACCIDENT.—We regret to state that on Tuesday afternoon, as a gentleman was driving through Commissioner Street, in company with Mr. Thomas Hanley, a piano-forte maker, one of the telegraph posts (of the Vermont and Boston Telegraph Co.) suddenly fell, striking both gentlemen, and very dangerously injuring Mr. Hanley—so much so that he was for some time afterwards supposed to be killed. Medical aid having been immediately obtained, and signs of life having manifested themselves, Mr. Hanley was removed to the Nunnery Hospital in St. Joseph Street, where he now lies in a very precarious condition. A few moments previous to the accident the next post South of this one fell, but fortunately injured no one. Both posts were found to have completely rotted away at the base.—We regret to learn that the unfortunate man died at half-past seven.—*Montreal Gazette.*

DESTRUCTION OF THE PRINTING OFFICE OF "LE COURIER DE ST. HYACINTHE."—We learn with much regret the destruction by fire, on the night of the 10th instant, of the Printing Office of *Le Courrier de St. Hyacinthe*, at St. Hyacinthe. At the moment when the fire was discovered, one of the persons employed in the office jumped in his fright from the third story into the street. He was unconscious on Thursday morning, but hopes of his recovery are entertained. The building was entirely destroyed, but we are glad to learn that the books and accounts are saved, with part of the printing materials. The property is sufficiently covered by insurance to save the proprietors from loss. Some short time will, we trust, elapse before the publication of the journal can be resumed.

"I have no faith in quack medicines."—Nor have we friendly reader, but that friend of the sick man, the world-renowned Davis' Pain Killer will never fail to relieve pain if applied according to directions, faith or no faith.

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

MONTREAL MARKET PRICES.

August 17, 1858.

Flour, per quintal.....	\$2.40	\$2.50
Oatmeal, per do.....	2.30	2.40
Wheat, per minot.....	90	1.00
Oats, do.....	40	45
Barley, do.....	55	60
Pears, do.....	80	85
Beans, do.....	1.60	1.70
Buckwheat, do.....	50	60
Indian Corn, do.....	80	90
Flax Seed, do.....	1.40	1.45
Onions, do.....	90	1.00
Potatoes, per bag.....	66	75
Pork per 100 lbs. (in the carcass).....	6.00	7.00
Butter, Fresh, per lb.....	15	16
" Salt, per lb.....	13	14
Eggs, per doz.....	12 1/2	14
Cheese, per lb.....	10	13
Turkeys, per couple.....	1.40	1.50
Geese, do.....	90	1.00
Fowls, do.....	50	60
Hay, per 100 bds.....	10.00	12.50
Straw, do.....	5.00	6.50
Asheer—Pots, per cwt.....	6.50	6.55
" Pearls, per do.....	6.50	6.55

Married.

On Tuesday, the 17th inst., in the French Cathedral, by the Rev. Mr. O'Donnell, cousin to the bride, Thomas McGready, Esq., to Mary Elizabeth Cecilia Mahoney, only daughter of John Mahoney, Esq., all of this city.

Died.

In Montreal, on the 17th inst., Matthew Clarkin, Tailor, aged 54, a native of the County of Cavan, Ireland.

P. K.

"We clip the following from the Providence General Advertiser Sep. 12, 1857—

At this season of the year, when cholera, cholera morbus, dysentery and other kindred complaints are sure to prevail, everybody should be liberally supplied with Perry Davis' Vegetable Pain Killer. Persons leaving home, whether it be for a day's excursion or a trip to Europe, should be in a condition to place their hands on it at a moment's warning. Many diseases incident to the Summer months, which will prove fatal if not immediately checked, can be promptly cured by one or two doses of the Pain Killer. On more than one occasion have we been relieved of intense suffering by the timely use of the above-named preparation.

Sold by all druggists, grocers and medicine dealers throughout the United States and Canada. Lyman, Savage, & Co., and Carter, Kerry, & Co., Montreal, Wholesale agents.

CONVENT OF LONGUEUIL.

THE LADIES OF THIS CONVENT WILL RESUME the duties of their BOARDING-SCHOOL on the 1st of September.

August 20, 1857.

MRS. O'KREFFE

BEGS leave to inform the Parents of the Children committed to her care and the public in general that her English and French Classes will be re-opened on the 20th instant, at No. 15 St. Constant Street, Montreal.

Montreal, August 20, 1858.

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, Cham-pooing, Bathing; Removing Tan, Pimples, Freckles, Sun-marks, and all disagreeable appearances of the skin. It is un-equaled.

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 gent "Home Luxury."
S. S. BLODGETT & Co., Proprietors,
Ogdensburg, N. Y.
LAMPLAGH & CAMPBELL
(Wholesale Agents).
Montreal.