

their newly acquired freedom. If we value our civil and religious liberties, if we desire to promote the happiness and morality of our fellow-citizens; let us then, in the name of reason, of religion, and of God, oppose by every means in our power the insane attempt to impose upon Canada the burden under which the unhappy people of Scotland groan; and which has made them universally notorious as "the most drunken and immoral people of the three kingdoms," as "A Scotchman" is reluctantly compelled to confess.

This connection betwixt Puritanism and Impurity is no new thing, but has obtained from the beginning. It has forced itself upon the notice of almost every writer of Scotch History since the Great Apostasy of the XVI. century. That the morality of the community has always varied inversely with the strictness of its Puritanical observances, is a proposition which can easily be sustained by the statistics furnished to us by Protestants themselves; and as the subject is not only very interesting, but of the highest importance to the Statesman and legislator, who at this day are oft called upon by an ignorant and unreasoning populace to re-enact the sumptuary laws of the XVII. century, it will perhaps not be amiss to lay before our readers some few proofs of the truth of our proposition; in the shape of extracts from a most valuable work lately published in Edinburgh, by R. Chambers, under the title of "Domestic Annals of Scotland from the Reformation to the Revolution."

It was in the period, betwixt the triumph of the Scotch Covenanters over their King, and the subjugation of Scotland by Cromwell, that Puritanical principles reached their climax, and that a Puritanical clergy reigned without a rival over a superstitious people. Of this epoch, the Augustan age of Calvinism, our author—who cites contemporary Protestant authority for every fact asserted, and opinion expressed—gives the following description; which we submit to our readers as strongly confirmatory of our thesis respecting the intimate connection betwixt "Puritanism and Impurity."

Speaking of the year 1650, the writer says:—"The Church was now in the highest power—every vestige of episcopacy banished, popery treated as a crime, the doctrine of the headship of Christ in full paramountcy, and enabling the clergy to exercise an unlimited authority over the external religious practice and professions of the community. It was ruled that each head of a family should conduct worship and reading of the Scriptures daily in his house, catechise, reprove, and exhort amongst his children, servants, and dependents. On Sunday after private devotions by the several members of the family, and a general service in the parlour, the master was to take care that all in his charge repaired to public worship. This being finished—in those days it lasted many hours—he was to exercise the family on what they had heard, and the remainder of the day was to be spent in 'reading, meditation, and secret prayer.' Diligence and 'sincerity' in these duties were strongly enjoined, and individuals encouraged to confer with and prompt one another on religious subjects. But it was forbidden that families should meet together for religious exercises, as it had been found that such practices tended to schism."

"The morals of the flock were superintended with something beyond pastoral care. Promiscuous dancing was strictly prohibited. For the 'downbearing of sin' women were not allowed to act as waiters in taverns 'but alienably men servants and boys.' An elder had a certain little district assigned to him, which he carefully inspected once a month. Any scandalous sin which he discovered, even the existence of any stranger without a certificate of character, he had to report to the kirk session. The being drunk, or the utterance of a profane word incurred kirk discipline. The inspecting elder was also to take cognizance of how every body spent his time on Sunday. For acts of a licentious character, both sexes were alike punished in the manner most likely to mortify persons of a sensitive nature."—p. 196, 197, vol. II.

The government of Scotland was in short a pure theocracy, of which the Presbyterian Clergy were the irresponsible Ministers; Puritanism ruled with undisputed sway, and the moral effects of that rule are thus described by Protestants, Scotchmen, and eye-witnesses:—

"Strong evidence exists that the period now under review was not free from great vices and criminalities of a very deep shade. The Diarist John Nicoll mentions, under February 1650, that, 'much falset and cheating' (just as amongst our Canadian Saints) was detected at this time by the Lords of Session; for which there was daily hanging, scourging, nailing of lugs (ears) and binding of people to the Tron (the public weighing machine in Edinburgh), and boring of tongues; so that it was one fatal year for false notars and witnesses, as daily experience did witness."—p. 197.

"At the same time, gross offences connected with the affections never abounded more, if we can believe Nicoll—(a contemporary Protestant Diarist)—'than they did at this time. Some of an indecorable kind appeared in an unnumbered frequency, and continued till it did so all through the time of the Interregnum,' that is during the time that Puritanism was in the ascendant. 'In Lamont's Diary the number of gentlemen in Fife who are stated as having broken the seventh Commandment during the time of the Commonwealth is surprisingly great. Even the sanctimonious Chancellor Loudon himself had to give a sanction to the Kirk in 1651. The writer of the Statistical Account of Melrose remarks the surprising number of penitents which he finds in the Session books during the seventeenth century, 'far exceeding the average of the present day when the population is nearly trebled.'"

"The Churchmen of that period themselves not merely admit but loudly proclaim the extreme immorality of their people."—p. 198, Vol. II.

As the Puritan yoke pressed heavier and heavier on the people, their morals became more and more corrupt. Under the date 1657, we read that:—

"Offences of a horrible and unnatural kind continued to abound to a degree which makes the daylight proportionally dark."

* Records of Kirk of Scotland p. 473.

† Nicoll's Diary.

‡ At the present day it appears from the Returns published by the General Registrar for Scotland, that in some districts the proportions of illegitimate and legitimate births are 15.9 per cent.

Agency of the subsequent reign of terror in comparison. More, says Nicoll, 'within these six or seven years nor within these fifty years preceding and more.' Outcasts of all ages, from boys to old men, were heard of every month as burnt on the Castle Hill of Edinburgh; sometimes two together. 'Young women who had murdered their own infants—on one occasion it was 'a pretty young gentleman—were frequently brought to the same scene of punishment. John Nicoll states that on one day, 15th October, 1656, five persons, two men and three women, were burnt on the Castle Hill for offences of the several kinds here glanced at; while two others were scourged through the city for minor degrees of the same offences.'—p. 243, vol. II.

"It is to be feared"—adds the writer—"that so long as reputation is to be gained by mere religious professions, or the adherence to certain systems of doctrine, cases of hypocrisy like that of Foy will be occasionally heard of. Now will it be doubted that a moral code which presses too severely upon the natural affections is calculated in all circumstances to have the effect here alluded to."—p. 244, vol. II.

To the above extracts from a work of such unquestionable authority as that which we have quoted above, we feel that it would be superfluous to add another word in support of our thesis that "The more Puritanism, the more Impurity."

That it is the interest of Irish Catholics and French Canadians—subjects as they are of one Government, and still more closely related as members of the same Church, children of the same spiritual mother—to live together on good terms, to abstain from provoking one another, and, menaced as they are by a formidable and aggressive Protestantism, to make common cause against the common enemy of both—is a proposition so obvious, that no one will, we think, presume to contest it. Unfortunately however there seems to be a party amongst our French Canadian brethren who appear bent upon creating a schism betwixt their own fellow-countrymen and their fellow-citizens of Irish origin; who lose no opportunity of misrepresenting and calumniating the latter; and who take a malicious pleasure in provoking a collision with those, whom it is their interest no less than their duty to seek to conciliate. The Irish, and French Canadian Catholics are mutually necessary to one another, if it be intended to resist the growth of Orangism, and the triumph of "Protestant Ascendancy;" and he, we say, who, calling himself a Catholic, seeks to sow discord betwixt them, must be either a fool or a knave.

It is with much pain therefore that we have of late noticed the tone of that section of the French Canadian press which is supposed to be most amenable to Ministerial influences, towards the Irish Catholic portion of our mixed community. Whether acting under orders from their official patrons, or whether speaking their natural sentiments, we know not; but from whatever cause proceeding, it is scarce possible for our Irish friends to take up one of these sheets without having their national, and religious feelings acutely wounded. Thus for instance in *L'Union* of Friday last, a journal, which we suppose ranks itself amongst the supporters of the cause of "order and good principles," we find under the caption of "Arrival of the Governor," the following paragraph; in which it is hard to say whether the writer's utter disregard of truth, or his insolence towards the Irish of Griffintown—who are to say the least in every respect his equals—is the more conspicuous:—

"His Excellency the Governor General is expected here to-day towards two or three o'clock in the afternoon. We learn that the Irish people—*la gent irlandaise*—faithful to the nod of the master, Mr. McGee, are to hiss His Excellency. We have been for some years accustomed to the Griffintown concerts; but to-day we find them altogether out of place; and authority, no matter by whom represented, should always be respected. It is for this reason that we reprove—*reprovoisons*—the green hibernian. Montreal has no doubt incontestable claim to the title of capital of Canada; it is not by howling and brandishing the torch of discord, that she will obtain it.—*L'Union*, 24th September.

Now when we mention the fact, that upon the Governor's arrival on the afternoon in question, there was not the slightest manifestation of any feeling, either for or against His Excellency amongst the handful of loiterers whom curiosity had attracted to the wharf; that not the ghost even of a hiss or of a cheer was to be heard; but that the Queen's representative was received with respectful silence—respectfully because of his high office, silently because of his great personal unpopularity,—we state that which we hold from the unexceptionable testimony of eye-witnesses, and of the entire press of this city; and we at the same time give the most severe rebuke possible to the mendacity, the uncharitableness, and insolence towards his Irish fellow-citizens, of the writer of the paragraph in *L'Union*. What right had he to presume that the Irish of Montreal did not know how to conduct themselves? What right had he to insinuate that the Irish intended to hiss the Governor? and what was his object in giving this malicious, and as subsequent events proved, this utterly unfounded calumny to the world? "We learn," he says; from whom did he learn it? We call upon the editor—and we have the right to call upon him—for the name of his informant; for the source whence he derived the intelligence which incited him to read "*la gent irlandaise*"—the Irish race—a homily upon the evils of civil discord, and respect due to authority.—We know not what may be the rules and customs of the society in which the writer in *L'Union* moves; though from his sneers at the unfortunate denizens of Griffintown, that society

is no doubt very high and mighty; but we would take this opportunity of telling him that the humblest green hibernian—*vert hibernais*—whom he has the impertinence to reprove, would deem it the act of a coward and a blackguard to put in circulation reports derogatory to another, and to withhold—when called upon to give it up—the name of the informant, or originator of the slander. "We learn," says *L'Union*; well then give up the name of him from whom you learnt it, unless you wish us to believe that the falsehood had its origin in your own fertile brain. Remember, too, that "a receiver of stolen goods is as bad as the thief;" and that he who puts in circulation, or assists to disseminate a slander against his brother, is, morally, not a whit better than its author. *L'Union* must pardon us, since it gives itself the trouble to lecture the "Irish race"—*la gent irlandaise*—upon its good behaviour towards authority, if we also take the opportunity of giving it a lesson upon the impropriety of evil-speaking, lying and slandering—a lesson of which not only *L'Union*, but some of its venal contemporaries seem to stand very much in need.

A writer in the *Pilot* of the 28th ult., under the caption "Protestant-Scotch vs. Irish-Catholic Immorality," puts to us the following very silly question:—

"One thing more, and I have done with your Montreal contemporary. It is a prevalent belief, well or ill founded, I presume not to say,—that the Romanist-Hibernian sections of British town and country populations, in every respect whether social or political, are incomparably the worst reputed of all; and this despite the vaunted 'purifying influences' of separate schooling, and careful early religious training. How is this? [supposing, always that the case is so] let me ask, 'in all humility.' How are we to reconcile this degrading [if not 'too well attested' fact] 'with the theory that Catholicism tends to elevate its professors, morally and socially?' We, too, are 'loath to believe that, naturally, the Irish are more addicted to vice than the Scotch,' &c.

Finally, Mr. Editor—after craving pardon for writing to you at such length—I turn toward your contemporary an inquisitive look, which says, "I too, and many more, of differing but not adverse religious opinions from his, pause for a reply."

CANDIDUS.

We see not upon what plea we can be called upon to account for all the silly notions which adulated folks take into their heads; and which unscrupulous libellers repeat respecting the "Romanist-Hibernian section" of the British population. It is sufficient for our purpose to refer *Candidus* to the elaborate work of Mr. Mayhew on the poorer classes of society in the British metropolis; from which he will learn—if he is not already aware of the fact—that upon Protestant testimony, the "Romanist-Hibernian section" of the metropolitan population stands prominently and honorably distinguished amongst its Protestant neighbors, for honesty and purity; and that is only when the Catholic Irishman renounces his religion, and becomes a shining light in the conventicle—yea a brand snatched from the burning—that he becomes morally assimilated to the corrupt, because Protestantised masses by whom he is surrounded.

Their Lordships the Bishops of Toronto, Bytown, Hamilton, and Kingston passed through Montreal on Tuesday last on their way to assist at the consecration of the splendid Cathedral lately erected under the auspices of His Lordship the Bishop of Three Rivers. The consecration took place on Wednesday the 29th ult., being the Festival of St. Michael; and in our next we shall be able to lay an account of the touching ceremonies before our readers.

AN OMISSION.—In the Card of Thanks of the Committee of the St. Patrick's Orphan Asylum, which appeared in our last, an unintentional omission occurred, a mistake of the compositor. The words "Their respectful thanks are offered to the St. Patrick's and Temperance Societies," were omitted.

INQUEST.—On Tuesday last, Coroner Jones held an inquest on the body of a man, named Thomas Brogan, who came to his death on the morning previous, from being run over by one of the Grand Trunk engines, while proceeding to his daily labor, near the Tammy, (Montreal). For want of evidence, the jury returned a verdict of "Accidental death." The deceased was a sober, industrious, and hard-working man, and leaves a wife and family to deplore his loss.

Evangelical Protestantism is—we learn from the *Montreal Witness*—in danger. Not that its professors are about to become a whit more honest, chaste, or sober, than they have hitherto been; but because Lord Derby is at the head of the British Government, and because Lord Derby actually dined on a Sunday "at the residence of the French Ambassador in London." Thus, says the *Witness*, "has given offence to the religious portion of the British people."

ORANGE OUTRAGES.—As the writer of the annexed gives us his name, and vouches for the truth of the details therein contained, we have no hesitation in publishing it, as a sample of what Catholics may expect from an Orange Attorney-General, and an Orange Governor. Of course the former will take good care that his "*Dear Brothers*" be not molested for their gallant exploits at the expense of the Popish "dogs" at Omeme:—

SEPOYISM IN CANADA.

To the Editor of the True Witness.

Lindsay, Sept. 22, 1858.

DEAR SIR—A more diabolical and dastardly outrage never disgraced any nation or people, than was perpetrated in this neighborhood on the night of the 13th inst., by a gang of Orange ruffians from the notorious village of Omeme—a village well known to every person who has ever spent an hour in it, to contain some of the greatest rowdies and scots in Canada West. Indeed, such is its notoriety that it is shunned by every respectable person as a plague spot; and at no distant day the name which it had previously to its present euphonious one, can with propriety be applied to it again—viz., "Beggars' Town." A short distance from this village, and along the Port Hope, Lindsay, and Beaverton Railroad, are a few shanties occupied by poor Catholic families, who are employed in repairing it. These offensive creatures, who never, by word or deed, gave cause of complaint to any of their Protestant neighbors, could

not escape the wretches of Omeme. On the night of the 13th instant, an organised band issued from that den of infamy, well armed with whiskey, and armed with guns and pistols, surrounded the shanties, and raised their war-whoop. The terrified inmates, suddenly roused from slumber by the demoniac yells, and threats of instant destruction which came from the brutal mob at their doors, were, as you may well imagine, in a dreadful state of mind. Oh! what a sight in this free country—this country that boasts so much of its civil and religious toleration to all—to see at the midnight hour a ruthless Orange rabble surrounding three or four shanties, occupied by peaceable, hard working Catholics, and breathing vengeance on them and their little ones. The terrified husbands and fathers, with some of their children in their arms, made a rush for an adjacent bush, hotly pursued by their enemies, and, singular to relate, escaped, probably owing to the darkness of the night. Not so their wives and children, who remained behind. Would you believe it, Mr. Editor,—spread it on the winds of Heaven—let it be known in every corner of the land as a fact—that these worse than demons maltreated the defenceless females, clutching them by the throats, until they were nearly strangled. Having wreaked their vengeance on the females, they next proceeded to break all the furniture, windows, doors, &c. In fact, they completely gutted the already miserable dwellings; and wound up the proceedings with a volley of imprecations on all Papists, and the usual consignment of His Holiness to warm quarters.

Your readers will not be surprised when I inform them that the County Master resides in the village of Omeme. He is a man who has allied himself with the scum of society, and has often headed the Orange canaille in their nightly excursions to Catholic houses and Catholic localities. The *Warder*—a miserable Orange rag published in the village—is indignant at the disgraceful conduct of those it has this long time bounded on to such acts by its weekly inflammatory articles on Popery and Papists. It professes sympathy for the sufferers; but its sympathy is hollow. We scorn it, as well as the man who professes it.

The only reason put forward for this attack on the shanties is, that a gang of these ruffians went on the preceding Saturday to horse races, held in the northern part of the Township (Emily.) This part is almost exclusively occupied by Catholics; yet these Orange bullies thought, with pistols in their pockets, that they could easily chase the Papists. They provoked a quarrel, used their pistols, but to no effect, and very soon found that they had men, hard-fisted men, to deal with; they were forced to fly for safety, but not without taking a few cut heads with them. This is what roused their ire, and led them to commit such a dastardly outrage on those who live six miles from where the races were held, and who were not there on that day. The blood of their martyred victims has cried to Heaven for vengeance on these Sepoys; and I fear the curses of the widows and orphans which they have made through the land, are falling, and will yet fall more heavily on those in power, who foster and sustain this blood-thirsty Society in our midst.

Only the other day that curse to this country—Ogle R. Gowan—had the brazen effrontery to tell the public all the good qualities and virtues of an Orangeman. He says:—"An Orangeman must be free from bigotry, conciliatory, humane, charitable, honest, honorable." What a farce! Why, the lying ex-Grand would fain make us believe that virtue is not to be found beyond the precincts of his Orange Lodges.

If, Mr. Editor, I have carried this communication to too great a length, excuse me; my heart is full of the unredressed outrages inflicted on my poor Catholic countrymen; and it must speak, and tell these savans of hell that the day is not far distant when their blood-stained flag will be torn to shreds, and the land purged of their dark-lantern order; when people will shun them as plague-stricken creatures; and when a public shout will arise against their cowardice, treachery, and brutality. Already they are despised by thousands of liberal Protestants, and be sure that none despises the reptiles more than

LIMMENEACH.

FIRE, MONDAY MORNING.—A fire broke out yesterday morning at the omnibus stables of Mr. Wood in Bonaventure street, near the corner of the Square.—It was about half-past four o'clock when the alarm was given, and the firemen were speedily on the spot—indeed, as it is reported to us, before the water was turned on. Unfortunately the fire, though speedily extinguished, was not so till it had destroyed fifteen out of about twenty-two valuable horses, which were not insured for more than half or at least two-thirds of their value. The loss on this stock will probably be \$1,000 or \$1,500.

SUFFRAGE ELECTION.—We have been informed that the Hon. L. T. Drummond has entered a protest against the return of Mr. Foster, and that Edward Carter Esq., has been entrusted with the management of the contestation.—*Montreal Herald*.

PROGRESS OF INCENDIARISM.—During the past few weeks incendiarism appears to have become alarmingly numerous, and although five inquests have been held, and the police have been on the *quiver* none of the offenders have yet met with retribution. The fire on Queen Street, in which three frame houses were destroyed about a month ago, was clearly proved, by a next-door neighbor, to have been the work of an incendiary, the wickedness of whose labor temporarily paralyzed him and prevented his raising an alarm. Subsequently to this the great fire upon Adelaide Street occurred. Six or eight houses were burnt down and a large amount of property consumed; and that fire was undoubtedly occasioned by an incendiary. On Monday morning a fire broke out at Mr. Loftus's dwelling house, which may be attributed to the same cause. Coroner Duggan held an inquest on Monday afternoon upon the fire, at which it was stated by a number of witnesses that just previous to the fire two men were seen running up Pine Street, but they did not take sufficient notice of them to enable them to implicate any party. The jury returned a verdict to the effect that they were of opinion that the house was wilfully fired.—*Toronto Atlas*.

CANADIAN M.P.S.—Of these honorable gentlemen the *Toronto Colonist* draws amusing, if not very flattering picture:—

"The people of England bid as they deem our politicians to be, would hardly believe that there are scores of the members who make a living out of the six dollars a day, which is the parliamentary allowance; that many of these sleep two in a bed in small garrets at \$3 a week in order to make a profit of the business; and that in the case, at least, of one half the Assembly, there is neither the reading, the intelligence, nor the independence of the English mechanic. We say the people of the mother country little as they think of our public men, would think any such picture as we have drawn a mere sketch of the imagination; and yet, as we all know to our cost, it is no such thing, but a simple picture of the actual facts of the case."

Tooth Ache.—It is often asked if Davis' Pain Killer will cure this most unbearable of pains. It will seldom fail if applied according to directions. It is also an effectual cure for neuralgia. Try it.

THE ST. PATRICK'S BAZAAR.

THE ANNUAL BAZAAR, under the direction of the Ladies of Charity of the St. Patrick's Congregation, will be held on MONDAY the 4th OCTOBER, and continued on the following days, in the

MECHANICS' HALL,

GREAT SAINT JAMES STREET, The proceeds will be applied to the support of the St. PATRICK'S ORPHAN ASYLUM, and to the Clothing of destitute Children, attending School, during the approaching winter.

STEAMER BURNED.—HALIFAX, SEPT. 27, 1858.—The bark *Lofus*, from Liverpool, arrived in Halifax harbor on Sunday P.M., with 12 of the 67 surviving passengers of the *Austria*, burnt at sea on the 13th Sept., in lat. 42.01 long. 41.30, taken from the bark *Maurice*, Capt. Ernest Renaud, on the 14th. At a little after 2 o'clock, on the 13th, dense columns of smoke burst from the after entrance of the steerage. The ship was instantly put at half speed, at which she continued until the magazine exploded. The engineers it is inferred were instantly suffocated. The fire was next seen breaking through the lights amidship, and travelled with fearful rapidity. Some persons let down a boat from the port side of the quarter deck, and she was thought to be crushed under the screw. An attempt was made to launch a boat on the starboard side, but it was swamped from the numbers who rushed into it, and all were lost. All the first cabin passengers were on the poop, except a few gentlemen who must have been smothered in the smoking room. The ladies and gentlemen on the poop jumped into the sea by twos—some of the ladies were in flames;—several hesitated, but were driven to it at last. In half an hour not a soul was to be seen on the poop. The French bark *Maurice* came alongside the steamer at about 5 P.M., and rescued 40 passengers, chiefly taken off the bowsprit. A few were picked up floating round. At about 6 o'clock, one of the metallic boats came up with about 23 persons in it, including the first and third officers.

CAUSE OF THE ACCIDENT.

The fire is known to have arisen from the very culpable negligence of some of the crew. The Captain and surgeon considered it expedient to fumigate the steerage with burning tar. The operation was to be performed by the boatswain, under the superintendence of the fourth officer. The boatswain heated the end of a chain to dip in tar to produce smoke. The end became too hot to hold, and he dropped it on deck, to which it set fire. The tar was upset, and immediately all about it was in flames. A feeble attempt was made to extinguish it, but without effect. There was nothing at hand to meet such an emergency.

It is a luxury—a positive luxury—a real luxury—a glorious luxury!—this "Persian Balm." Nothing yet before the public can compare with it. Send us another bottle.

THANKS.

Owing to the zeal and activity displayed by Mmes. Nolan, Levesque, Terreault, Saint Jean, and all our young ladies of the Congregation of B. V. M., as well as to the encouragement given both by our comparatively poor people, and our friends in the City—the little Bazaar of *Le Coteau Saint Louis* (Mile End) has realised, in a few short soirees, a very handsome sum of eighty-one pounds, odd shillings cy, or \$328. This result reflects the more credit upon our population, as it is for the fifth time we make an appeal to their generosity since the beginning of the church; and, spite of the pressure of the times, that appeal has never been made in vain. Honor then to the poor, who know so well how to deprive themselves, if not always of the necessities of life, at least of many useful things, in order to erect a temple to the Lord.

We return thanks also to Mr. Rolland and his Brass Band for having made our lonely spot resound with splendid airs and music during the Bazaar.

F. T. LAMAYE, Pres., S.V.
Coteau St. Louis, Sept. 27, 1858.

P. K.

INDIAN CREEK, Mo., July 3d, 1857.

Messrs. PERRY DAVIS & SON:—Dear Sirs—Having used your PAIN KILLER for two years, I find it to be the best medicine for what it is recommended for that I have ever used. I feel thankful for the benefit I have received from it. I have been troubled with dyspepsia for ten years, and tried . . . to no benefit. But as soon as I got to using your PAIN KILLER I found relief, and by the use of it I am entirely cured. For chills and fever or congestive chills it is the best medicine I have ever used. I have used it for a great many different complaints, and it has never yet failed in giving immediate relief.

CHAS. L. GANGLI.

Sold by all the principal medicine dealers.
Lyman, Savage, & Co., and Carter, Kerry, & Co.,
Montreal, Wholesale Agents.

OXYGENATED BITTERS.

The annexed statement of Prof. A. J. Hayes, M.D., State Assayer, is ample testimony of the scientific manner in which this medicine is compounded, and recommends it to Professional Men.

An opinion having been asked for of me, in consequence of the formula for preparing *Oxygenated Bitters* being known to me, I express the following in form:—

The composition of these Bitters includes those medicinal substances which experienced physicians have long resorted to for special action on the system, when deranged by Fevers, Dyspepsia, Agues, and General Debility, resulting from exposure or climate influence.

These are rendered permanent, and remain active in this preparation, as a consequence of the scientific manner in which they are combined.

It was a well founded inference, that the preparation, used in larger or smaller doses, would prove a valuable *General Medicine*, which experience has demonstrated.

In this medicine, no metallic salts can be found, by the most delicate chemical trials.

Respectfully A. A. HAYES, M.D.,
Assayer to the State of Mass.

No. 1 Pine Street, Boston, 16th Dec., 1852.
SETH W. FOWLE & Co., Boston, Proprietors. Sold by their agents every where.

For sale in Montreal, at wholesale, by Lyman, Savage, & Co., 226 St. Paul Street; also by Carter, Kerry & Co., 184 St. Paul Street; by Johnston, Beers & Co., Medical Hall, Great St. James Street; and S. J. Lyman, Place d'Armes.

EVENING CLASSES.

THE PROFESSORS of the MONTREAL ACADEMY have OPENED their EVENING CLASSES in their Rooms, BONAVENTURE HALL. Those desirous of availing themselves of their Course of Instruction, can enter on moderate terms.

M. O. Heally will attend the Commercial and Mathematical departments.

Pierce Fitzgerald will attend the Classical department.

Hours of attendance from half-past SEVEN till half-past NINE P.M.
Terms payable in advance.

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, Champooing, Bathing; Removing Tan, Pimples, Freckles, Sun-marks, and all disagreeable appearances of the skin. It is unequalled.

No Traveller should be without this beautiful preparation; as it soothes the Burning sensation of the Skin while Travelling, and renders it soft. No person can have Sore or Chapped Hands, or Face, and use the "*Persian Balm*" at their Toilet.

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