

CREED versus SABBATH.

When our Lord beheaded the blind man on the Sabbath day, the Pharisees were divided into two parties about it; one party said, "This man is not of God, who keepeth not the Sabbath," and the other said, "How can a man that is a sinner, do such a miracle?" Now, it is plain, that there ought to be, or are, two similar parties among our Protestant countrymen at this day. Though we cannot expect Protestants, as they are, to examine into the miracles of Catholic Saints, we may expect their attention to be arrested by the wonderful conversions to the Catholic Faith which come unbidden under their notice, which pipe to them under their very windows against Sabbathianism, yet cannot for the world get them to dance. We know an argument against the Catholic notions of a Sabbath an argument against the Catholic Church. "The Church is not of God; seeing she does not keep the Sabbath;" is (an argument often used by the Pharisees of our day; but the more reasonable sort of Pharisees of the day would say, "How can a Church that is not of God effect such wonderful conversions among the Pharisees of our day promises the same result. Those who, in spite of phenomena most easily explained by supposing the fingers of God to be there, will have it that Beelzebub, must be the author of any religion which keepeth not the Sabbath, are hardening and will harden their own hearts; those whose attention is arrested by the phenomena of the conversions (not to mention La Salette or Rimini) are not hardening their hearts, and may be softening them. It is for the sake of these last we offer a few remarks upon the real object of the Jewish Sabbath.

Some people seem to think that the Jews had, before our Lord's time a special gift of blindness and hardness of heart; such as Englishmen or Scotchmen would never have been guilty of, if they had been as favoured as the Jews were and in similar times. This is not an uncommon view. Yet we do not think a Scotchman would drink a whole week's whisky, or an Englishman eat a whole week's roast beef upon a Tuesday (say), without you could assign him some sensible and intelligible reason for doing so. Neither do we think that putting Jewish human nature down as the lowest possible sample of it, it would be else than kick against taking all its rest of a Saturday, unless God had given them a good reason for it. The very good, of course, will obey without asking for reasons; but the Jews are thought to be, as a nation, very bad, and so would want a reason for such a strange enactment. If that reason has now wholly and entirely ceased, then *cessante causa cessat lex*. Is not your Jewish firmness, now the cause of it? Is it not over and over past. There may be a thousand other reasons why a Catholic Sunday ought not to be a Jewish Saturday; but this, if we can take it clearly out, is one which may disembarass the question of some difficulties.

Now, a rite of any sort always almost implies a creed. Popish ceremonies imply a Popish creed, and Jewish ceremonies a Jewish creed. And a creed is a profession of faith directed for the most part against the world, and that special phase of the world in which the holders of the creed have to live. Hence the same rite which may in one age be most useful, as a kind of sturdy exhibition of the Church's faith to the world may be out of place under other circumstances. Take a Catholic who has a dispensation from fasting on a Friday in Lent, and he will not fast all day among other Catholics where he will be understood; put the same man among virulent heretics, and fasting instantly serves as a ceremony to profess his faith with. Under certain circumstances he would be bound, so to profess his faith, lest he should be ashamed of the bridegroom and His words here, and suffer for it hereafter. The Jews were in this plight in regard to the Gentile world. All the heathens almost believe the eternity of the world; the Jews had by the Sabbath to profess the novelty of the world. Hence all this apparently childish fussiness about it. As their other ceremonies were excellent and good, because they preached of a Saviour to redeem the world, so their Sabbath was excellent and good, because it preached of a God who made the world. As it would be grotesque, if, now that everybody believes that Christ has come, we found Sir Cullen E. Smyth sacrificing lambs and sparrows with a scrupulous exactness: so it is equally grotesque, now everybody believes the world is not eternal, to fritter away our conscientiousness upon *tirades* against hot dinners and *Bards*, &c., &c., of a Sunday. The one caso as well as the other justifies exact obedience, when the heresies about believers called for it; but now, he who keeps the Sabbath Jewishly is a debtor to the whole law. St. Thomas in his *Somma* says, it was instituted in *testimonium novitatis mundi*, and the commandment itself states its own ground. For in six days the Lord your God made the Heaven and the Earth, &c. The Lawgiver tells us his reason for the law, and as that reason has now ceased, we cannot see why our Sunday ought to savour of the exactness and touchiness of a creed against heretical or heathenish disbelief in the creation, rather than of the gaiety of those who commemorate Him, who rose again for our justification. Nevertheless, it ought to be said in justification of our Protestant countrymen, that if they do not attend to us when we pipe to them and want them to dance on a Sunday, either do they lament on those days upon which we mourn to them. We could almost find it in our hearts to wish that they would change their tactics; that they would give up for a whole year the Jewish way of keeping the Sabbath, which is of no use now whatever, and in spite of Dr. Taylor kill some animals every Friday in commemoration of the Redemption. Then, perhaps, the bitter herbs of Friday might reconcile them to a little cheerfulness upon Sunday. But now they discard the ceremonies which would preach the Redemption that so many are inclined to deny, and stiffly maintain the whole hog of the Jewish Sabbath when nobody needs a negation of the newness of the world.—*Weekly Register*.

PROTESTANT VIEW OF CATHOLIC PIETY. The following extracts from the works of one of the most able of modern English travellers, Mr. S. Laing, may be interesting to some of the readers of the *Weekly Register*, proceeding as they do from the pen of a Presbyterian, whose education and sympathies would, if it might be supposed, render him the least likely to form a favorable judgment on Catholic practices. They may not be without an instructive lesson to the Protestant reader:—"The fervour of devotion among R. Catholics, the absence of all worldly feelings in their religious acts, strikes every traveller who enters a Roman Catholic church abroad. They seem to have no reserve, no false shame—false pride. In no Protestant place of worship do we witness the same intense abstraction in prayer, the same unaffected devotion of mind. The beggarwoman comes in here (i.e., Rome, where he is writing), and kneels down by the side of the Princess, and evidently no feeling of intrusion suggests itself to one or the other. To the praise of the Roman Catholics, be it said, that no worldly distinctions, in places of worship, appear to enter into their imaginations. Their churches are God's houses. All who have a soul to be saved come freely to worship." Again:—"The public mind is evidently more religious than in Protestant countries. Their houses of worship are no less out like theatres or opera-houses, or Edinburgh kirks, for money rent for the sittings.—*Notes of a Traveller*. The following passage is interesting, as reflecting credit on the character of the writer, though the Catholic reader will be disposed to smile at the unconscionable ignorance which he displays of the views habitually inculcated by the great masters of the spiritual life in the Catholic Church, both in the press and in the pulpit:—"I strolled one evening into the Roman Catholic church at Bonn on the Rhine. The Priest was catechizing, examining, and instructing the children of the parish in the same way, and upon the same plan, and with the same care, to awaken the intellectual powers of each child by appropriate questions and explanations, as in our well-conducted schools that are taught on the system of the Edinburgh Session Schools." (The approbation from a Scotchman could hardly be more flattering.)—"And what of all subjects," he continues, "was the subject this Catholic

Priest, was explaining and inculcating to Catholic children, and by his familiar questions and their answers bringing most admirably home to their intelligence? The total uselessness and inefficiency of mere forms of prayer; if not understood and accompanied by mental occupation with the subject, and the preference of silent mental prayer to all forms; and this most beautifully brought out to suit the intelligence of the children. I looked around me to be satisfied that I was really at the altar of a Roman Catholic church, and not in the schoolroom of Dr. Muir, or some other well-taught Presbyterian parish in Edinburgh."—(Page 446.)

The following is his remark upon the Continental Clergy:—"It is so far from being on the ignorance of the people that the Catholic Priesthood founds the Catholic Church, that you have sermons from them which might be preached to any Christian congregation. The general doctrines of Christianity are as ably inculcated as from our own pulpits. They are not only free from the puerilities, of doctrinal points (the reader will remember who is writing), but also from the affectation so common in the Protestant churches abroad, of preaching only the moral and not the religious doctrines of the Gospel."—(Page 445.)

The last remark is doubly valuable, as showing, from the testimony of a non-Catholic witness, at once the character of Protestantism on the Continent, and of that Catholic teaching, the absence from which of the main truths of the Gospel is popularly represented as the cause and justification of the existence of Protestantism.

THE "SNEAK" FAMILY.—The present head of the Sneak family—the federal head, or Adam's is Rev. Snivel Sneak, a distinguished national clergyman. His first sermon was from the text, "Sloop to Conquer," in which he went on to prove that the way to convert the world was to preach against its little and unpopular sins, and let its great ones alone. He contended that outward sins were not to be denounced, but that it was the business of a minister to shy up to the blind side of a huge sinner, under the cover of flattery, and slip the Gospel into his heart, without ever alarming his prejudices. This was especially the way to deal with the great. The vices of poor folks you might denounce in thunder tones. The fellow that could not pay a dollar to the clergy; could be sent to hell for any little peccadillo, but the man with a fortune, the Judge or the Squire, or the member of Congress, is quite a different case. He must be approached differently. Over his sins the mantle of charity must be thrown. His principle in preaching is to talk out his hour and offend nobody. The most talk, with the fewest hits, is his problem, at least unless his hits are aimed at the *Hittites*, or his denunciation are against the Pharisees and Sadducees, and the Pope. All the friends of the Pharisees are dead or poor, and so Mr. Sneak can preach at them.

Mr. Snivel Sneak would preach politics if he thought the people were ready, but don't think they are. Convince him that the people go for the Maine Law, and so does he. But if they are not ready for it neither is he. When the people became abolitionists, then Mr. Sneak will prove that he was always an abolitionist. Anything that is fashionable, is orthodox with Mr. Sneak. He had in his congregation a wild girl, that went forth into the green and flowery meadow on Sunday after Strawberries and wild flowers. Mr. Sneak was horrified. He visited her parents, and preached to them, and their child on the awful sin for an hour. He mentioned the case in prayer last Sunday. In his congregation there is a Judge that holds to the legality of slavery, and supports the Government in kidnapping just such girls as this, only differing in color, and Mr. Snivel Sneak is so holy to interfere with the Judge's position. One of the holiest men in his congregation is Deacon Good. But Deacon Good would not have his baby sprinkled, and Mr. Sneak preached four sermons on "the covenant," in which he proved that parents who did not have their offspring sprinkled, would go to hell, children and all, however good they were in works. Colonel Legree, of Louisiana, was present, and nodded assent to these sermons, and went home to dinner with Mr. Sneak. The Colonel is a rich planter, and steals from their mothers a dozen babies every year.—Mr. Sneak regards him as a patriarch.

Let no one suppose that Mr. Sneak is a purposeless man, or that it is from a natural pliability of disposition that he does all things. Not at all, he has a purpose in every dodge, an aim in every evasion. That purpose is the advancement of Rev. Snivel Sneak. For that he fawns upon the rich and ignores the poor, Here is a portrait of Mr. Sneak, drawn by the master hand of the poor Kingsley:—"A shallow, stony, steadfast eye; that looks at neither man nor beast in the face, but at something invisible a yard before him through you and past you, at a fascination—a ghost of fixed purposes that haunts him, from which neither reason nor pity will turn. I have seen such an eye in men possessed with devils, or with self; sleek, passionless men, who are too refined to be manly, and measure their grace by their effeminacy crooked vermin, who swarm up in pious times, being drowned out of their earthly haunts by the spring tide of religion; and so, making a gain of godliness, swim upon the first of the flood, till it cast them ashore on the firm beach of wealth and station. I always mistrust those wall-eyed saints."

On his maternal side Mr. Sneak is allied to the Dodge family. If we continue these sketches, we will give a portrait of the head of the Dodes, at our next sitting. The Dodes are great politicians.—*Reformer*.

WHERE TO GET UNADULTERATED FOOD.—From the bakery we passed to the kitchen, where the floor was like a newly cleaned bird cage, with its layer of fresh sand that crunched, as garden walks are wont to do, beneath the feet. Here was a strong odour of the steaming cocoa that one of the assistant cooks (a prisoner) was busy serving, out of huge bright copper, into large tin pails, like milk cans. The master cook was in the ordinary white jacket and cap, and the assistants had white aprons over their brown convict trousers, so that it would have been hard to have told that any were prisoners there. The allowance for breakfast "is ten ounces of bread," said the master cook to us, "and three quarters of a pint of cocoa, made with three quarters of an ounce of the solid flake, and flavoured with two ounces of pure milk, and six drachms of molasses. Please to taste a little of the cocoa, sir. It's such as you'd find it difficult to get outside, I can assure you; for the berries are ground on the premises by the steam engine, and so we can vow for its being perfectly pure." If struck us as strange evidence of the "civilization" of our time, that a person must—in these days of "hates," and chicory mocha, and almond bread, and brain thickened milk, and watered butter—really go to prison to live upon unadulterated food. The best porter we ever drank was at a parish union—for the British paper alone can enjoy the decoction of variable malt and hops; and certainly the most genuine cocoa we ever sipped was at this same Model Prison; for not only was it made of the unsophisticated berries, but with the very purest water, too—water, not of the artesian Thames, but which had been raised from a stratum well several hundred feet below the surface, expressly for the use of these same convicts.—*Pentonville Prison to Mayhew's Great World of London*.

When it was told to the late Rev. Sydney Smith that it was intended to pave St. Paul's church-yard with blocks, his answer was, that he thought there would be no difficulty in the matter, if the Dean and Chapter would put their heads together.

A little fellow not more than five years old, hearing some gentlemen at his father's table discussing the familiar line. "An honest man's the noblest work of God," said he knew it wasn't true; his mother was better than any man that was ever made.

DEFINITIONS FROM A RAILROAD OFFICIAL'S DICTIONARY.—An occurrence is said to have taken place when two engines come in collision, and there are only two or three passengers killed and five wounded.—*An Accident*.—When ten passengers are killed and fifteen wounded.—*A Terrible Accident*.—When the engine is disabled the baggage car smashed, and some—it don't make much difference how many—of the passengers are thrown off life's track.—*A Heart rending Calamity*.—When actions are brought, and damages recovered against the company for some of the lives lost, and limbs broken, in consequence of a train of cars running over an embankment, or plunging into a river.—*A Truly Awful Catastrophe*.—When, in addition to the disagreeable features of the foregoing repeated, the life of a director of the road is endangered, and its president's arm is slightly contused.

Punch says that the following should be added to the question usually asked of the applicant for life insurance. "Did your great grandmother ever complain of having been frightened to death?" "Are you in the habit of reading Mr. Allison's publications of the *Morning Advertiser*, or any other publications tending to lengthen life?" "Is your wife a strong-minded woman?" "Do you not know any Americans, and is there any chance of your getting into political or other arguments with the owner of a revolver?" "Are you a polite man who does not mind running out of a hot opera-house to get up a carriage on a wet night?" "Did you ever sit upon an Elizabethan drama of modern construction, and how many years ago, and who attended you, medically, afterwards?" "Do you run after fancy preachers, and do they make you cry?" "What was the general state of your ancestors' health, in the fifteenth and sixteenth centuries?" "Was any member of your family ever swallowed up by an earthquake?" "Do you always take care not to tread upon orange-peel in the streets?" "Have you ever been afflicted with Irishmen or any other epidemic?" "Who cuts your hair?"

A FINE OPENING FOR A NICE YOUNG SWINDLER.—A juvenile spendthrift, who had spent all his money, and more than that, had covered himself with bills and dishonor, upon being asked what he should do, coolly made answer, "I have but two remedies left open to me—either to go to Sweden, or else get into Parliament."—*Punch*.

Tradition insists that corsets were first invented by a brutal butcher of the thirteenth century, as a punishment for his wife. She was very laconic, and finding nothing would cure her, he put a pair of stays on her, in order to take away her breath, and so prevent her, as he thought, from talking. This cruel punishment was inflicted by other heartless husbands, till at last there was scarcely a wife in all London who was not condemned to the like infliction. The punishment became so universal at last that the ladies in their defence made a fashion of it, and so it has continued to the present day.

DR. M'LANE'S LIVER PILLS. When the proprietor of this invaluable remedy purchased it of the inventor, there was no medicine which deserved the name, for the cure of Liver and Biliary complaints, notwithstanding the great prevalence of these diseases in the United States. In the South and West particularly, where the patient is frequently unable to obtain the services of a regular physician, some remedy was required, at once safe and effectual, and the operation of which could in no wise prove prejudicial to the constitution. This medicine is supplied by Dr. M'Lane's Liver Pills, as has been proved in every instance in which it has had a trial. Always beneficial, not a solitary instance has ever occurred in which its effects have been injurious. The invention of an educated and distinguished physician, it has nothing in common with the quack nostrums imposed upon the public by shallow pretenders to the medical art. Experience has now proved, beyond a doubt, that Dr. M'Lane's Pills is the best remedy ever proposed for the Liver Complaint. Purchasers will be careful to ask for DR. M'LANE'S CELEBRATED LIVER PILLS, and take none else. There are other Pills, purporting to be Liver Pills, now before the public; Dr. M'Lane's Liver Pills, also his Celebrated Vermifuge, can now be had at all respectable Drug Stores in the United States and Canada. LYMAN, SAVAGE & Co., St. Paul Street, Wholesale Agents for Montreal. 52

MONTREAL HOSPITAL, FOR DISEASES OF THE EYE AND EAR, CONDUCTED BY DR. HOWARD, Oculist and Aurist, TO ST. PATRICK'S HOSPITAL, AND TO THE MONTREAL EYE AND EAR INSTITUTION. THIS HOSPITAL is now open for the reception of Dr. Howard's PRIVATE PATIENTS, and no expense has been spared to make it in every way suited to accommodate them. Careful and experienced nurses and servants have been engaged; new and appropriate furniture and hospital comforts have been procured, and all the modern improvements requisite for a sanitary establishment have been introduced. The Hospital being situated in the same building with Dr. Howard's Office, and the Montreal Eye and Ear Institution, secures the patients the advantages of a constant supervision, whilst they enjoy at the same time the comforts of a private residence—an arrangement which can only be effected in a Private Hospital. For terms apply to DR. HOWARD, No 68, St. Francois Xavier Street, Montreal, April 1, 1856.

WANTED—AGENTS TO SELL Steel Plate Engravings, including the beautifully illustrated Engraving of the "Lord's Prayer and Ten Commandments." An active person with a small capital can make \$50 to \$75 per month. For particulars, address D. H. MULFORD, No. 167 Broadway, New York.

SITUATION WANTED BY a young Irish girl of about 18 years of age, of most excellent character, and well acquainted with both the French and English languages, as teacher in a respectable family, where there are young children. The highest testimonials can be given. Apply to the Lady Superior of the Providence Convent of this City. Montreal, August 7th 1856.

WHERE IS MARTIN GORMAN? ABOUT 14 years old; he came from the town of Carrigahol, County of Clare, Ireland, in the Spring, and remained in MONTREAL, after his brother. His sister, Mary Gorman, is very anxious to know where he is now. Her Address is—"Richmond Hill Post-Office, C.W. care of M. Teedy, P. M." July 31, 1856.

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To Intending Purchasers of Indian Lands. PLANS of the above LANDS on a large Scale, showing the Lots, Concessions, Roads, Creeks, Swamps, &c., have been published by the undersigned, with the authority of the Indian Department, and will be for SALE in a few days, at the principal Book Stores in Montreal. The Map has been got up in two parts, and in the best style of Lithography, containing three Townships in each, and will be sold at the low price of Five Shillings each Sheet, or Ten Shillings the complete Map. Application by Mail, Post-paid, stating the number of copies required, and enclosing the necessary amount, will be promptly answered by remitting the Plans. Address DENNIS & BOULTON, Surveyors & Agents, Toronto, August 6, 1856.

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BEGS most respectfully to inform the Ladies of Montreal and vicinity, that she has just received a large assortment of

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Mrs. M'E. has also received a splendid assortment of SPRING and SUMMER SHAWLS, SILK CAPES, CHILDREN'S DRESSES, and PINAFORES, of every style and price. Mrs. MacI. would beg of Ladies to give her a call before purchasing elsewhere; confident that she can give a better article at a lower price than any other establishment in the City, as all her business is managed with the greatest economy. Mrs. M'Entyre would take this opportunity to return her best thanks to her numerous Friends and Patrons, for the very liberal patronage she has received for the last three years. June 13, 1856.

DONNELLY & CO., GRAND TRUNK CLOTHING STORE, (WHOLESALE AND RETAIL,) No. 48, McGill Street, Montreal.

DONNELLY & CO., BEG leave to inform their Friends and the Public generally, that they have COMMENCED BUSINESS in the House formerly occupied by Mr. Hamilton, No. 48, McGill Street, near St. Ann's Market, where they have on hand a large and well assorted Stock of READY-MADE CLOTHING, CLOTHES, CASIMERS, BOWTIES, TWEEDS, FANCY TROWERSINGS, VESTINGS, of English, French, and German Manufacture; all of which they will make to Order, under the direction of FIRST-CLASS CUTTERS, at as Low a Price, and in as Good Style as any other Establishment in this City. An inspection of their Stock and Prices, is respectfully solicited, before purchasing elsewhere. All Orders punctually attended to. Montreal, Feb. 27, 1856.

BOUDREAU FRERE HAVE the honor to intimate to the public generally that they have opened a RETAIL DRY GOODS STORE in the House formerly occupied by Boudreau, Herard & Co. They beg leave to call the attention of the numerous customers of that old house to visit their New Establishment, which will be kept on as good and as respectable a footing as any house in the city in the same line. They will keep constantly on hand, a general assortment of Silks, Satins, Cloths, Casimiers, Cottons, Linens, Gloves, Ribbons, Hosiery, and Small Wares. Also, Crapes, Merinos, Colobours, Parmatta, and all sorts of Goods for Black Mourning. Which they will sell cheap for cash only. Prices marked in plain figures, and no second price. BOUDREAU FRERE, No. 200 Notre Dame Street. June 20.

PATTON & BROTHER, NORTH AMERICAN CLOTHES WAREHOUSE, WHOLESALE AND RETAIL, 42 McGill Street, and 79 St. Paul Street, MONTREAL. Every description of Gentlemen's Wearing Apparel constantly on hand, or made to order on the shortest notice at reasonable rates. Montreal, March 6, 1856.

NOTICE!!! MORISON, CAMERON & EMPY, HAVING now disposed of all the GOODS damaged by the late Fire on their Premises, 285 Notre Dame Street, WITH THE EXCEPTION OF PART OF CLASS Nos. 1, 2, 3, 6, 8, 14, 19, and 31, And a portion of the GOODS in the 3rd and 4th Stories, they have determined to pack up the same in CASES, for disposal during the dull Season, and to OPEN for Inspection and Sale on Monday First, the 25th instant, their entire ASSORTMENT OF NEW GOODS! Comprising the choicest variety of FANCY AND STAPLE DRY GOODS, EVER OFFERED IN THIS MARKET. AS OUR NEW GOODS Have come to hand so late in the Season, we have determined to mark them at a very SMALL PROFIT, In order to effect a speedy Sale, so that GREAT BARGAINS WILL BE OFFERED. M., C. & E. beg to state, that the ENTIRE STOCK though large, will be Sold by Private Sale, and not by Auction; and that the doors will be OPENED EACH MORNING, punctually at NINE o'clock. All Goods marked in Plain Figures, at such a LOW RATE that no Second Price need be offered. MORISON, CAMERON & EMPY, 285 Notre Dame Street, (late No. 202) Montreal, June 23, 1855.