

pugnant to the feelings of the Protestant world? Perhaps so; but then as in the same sense, the conduct of Christ upon earth, was often very deficient in what the world calls prudence; and as the conduct of His Apostles, and of the martyrs was, in the same sense, eminently imprudent, we do not feel ourselves called upon to rebut a similar charge of imprudence, urged against our priests at the present day. It would, no doubt, have been more prudent on their part, if they had declined holding any communication with Miss Starr; or if, holding communication, they had recommended her to submit to her father's wishes in matters of religion; and for the sake of appearances, and to avoid domestic scandal, to remain a Protestant outwardly, and content herself with being a Papist at heart. This we admit would have been conduct more prudent on the part of the priests; but then, as it would have been conduct in direct violation of the laws of Christianity, perhaps, after all, there are valid grounds for congratulating ourselves, as Catholics and as Christians, that it is conduct which our Catholic Clergy refused to pursue.

From the charge then of imprudence, and of a total disregard for the maxims of the Protestant world, we seek not to exonerate our priests.—This only would we request of our Non-Catholic contemporaries, that in their comments upon the Miss Starr case, if these be continued, they would eschew for the future vague generalities; and specify distinctly what law of religion, natural or revealed, was violated by the priest who countenanced Miss Starr's departure from a house wherein she, by her own account, could not practise her religion!—and wherein she was obliged to commit daily acts of mortal sin? or by the refusal on the part of the same priest to divulge a secret that had been confided to him in his spiritual capacity, and which he had solemnly promised Miss Starr to maintain inviolate!—When our Protestant contemporaries shall have condescended to state, or clearly define their case, then we shall be fully prepared to deal with them, and their arguments.

**THE MEETINGS.**—Many of our readers are no doubt aware that in several places in Upper Canada, the friends of Mr. McGee, acting under the advice of the *Toronto Freeman*, have held meetings, in which resolutions condemnatory of the course pursued by the *True Witness*, have been passed. Of the gentlemen present at these meetings, many are entitled to the highest respect, and we regret the differences of opinion that exist between us; but seeing that they, in their Resolutions, never allude to the grounds on which we have expressed our strong disapprobation of parts of Mr. McGee's political career, we think that they have pre-judged the cause at issue, and have passed sentence before hearing the pleadings. The question is not as to Mr. McGee's talents, for we fully admit and admire those talents; and our complaint against him is that he has prostituted to party, that, which if properly employed, might have been highly beneficial to the Catholic community of Canada. Neither is it to his votes that we object; because though these have been mainly right, the political influence of a clever member of Parliament extends beyond the House; and because that influence has in several instances, by us already specified, been employed in a manner highly prejudicial to our interests as Catholics. It would have been well therefore if, before condemning the *True Witness*, its judges had given themselves the pains of listening to its defence.

On the other hand, some of the Meetings to which we are now alluding were composed of men with whom it is our pride and our pleasure to disagree; men for whom not only have we no respect, but whose hostility we court, whose opposition we invoke, and upon whose condemnatory Resolutions we look as compliments the highest that could be paid to our integrity, and to our consistency as Catholic journalists. In this category we must include a meeting to condemn the *True Witness*, lately held at London; and another, held for the same purpose, at Chatham, by the friends of Mr. McGee. Of these meetings we have received a full account—of the first from a respectable London Correspondent, and of the other through the columns of the *Chatham Planet*. From both of these sources of information we intend to lay some extracts before our readers; in order to give them a fair notion of the influences brought to bear against us, and of the manner of men by whom the policy of the *True Witness* is condemned.

Our London correspondent, who, we may remark *en passant*, is by no means unfriendly to Mr. McGee, writes as follows:—

**THE LONDON MEETING.**—"You know that our Bishop has been reviled by persons calling themselves Catholics. They are well known by the people, and are so generally by the people throughout the Province.

"It was by this miserable and contemptible clique, that the McGee meeting was got up."

They had great difficulty in gathering together between forty and fifty, by such means as "Irish interests, persecution, and anti-French," &c., &c., cries. The thinking and wise-disposed remained away, and shrank from having any contact with men who gloried in the scandal against their Bishop. For they knew well that nothing good could come out of Nazareth.

Let me analyse the prominent Esquires whose names appear in the report:—

The Chairman has never read or seen the *True Witness*, and I can as safely say never reads any other paper. He knows as much, therefore, about the *True Witness* as he does about Mr. McGee. The Secretary having failed in everything else is anxious waiting for some good-sense in the way of office.—The mover of this first resolution has branded our Bishop as a liar, and expressed his determination to start another Church, and have another Bishop. The second is an ignorant hot-headed noodle. The mover of the second resolution is, and has been, a persistent opponent of Separate schools, and is down on everything French, whom in his speech he denounced as "furriners" (foreigners) who had no right to interfere with the legitimate owners of the soil, the Irish Catholics. He has been as consistent in his opposition to the Bishop from the first as he has been to the schools. The second is the man who held up his solitary hand, justifying thereby the calumnies against our Bishop—and who not a week since told our Pastor, your agent, that he was no longer a member of the Church, and that he should find some other to save his soul in. The mover of the third resolution you must know. He has never been satisfied with either Priest or Bishop, whom he could not use to screen his ambition. Mr. Kirwin suited him, because it was to him (Mr. K.) that he owes whatever little position he enjoys. When the Bishop came here, this said mover ungratefully turned against his benefactor, and became the champion of the Bishop. He soon discovered that the Bishop was made of too stern stuff to be moulded to his purpose. He grossly insulted his Lordship personally, and for this outrage he was treated as he deserved. He then turned on the Bishop, and has spared no pains to embarrass and oppose his Lordship ever since. This individual was the first to agitate Separate Schools; and because his Bishop desired their establishment, he defied the people to do so. In this he failed most miserably. The schools did succeed; and when he found this, he had the impudence to become a candidate for the Chairmanship of the Board of Trustees and succeeded. He has boasted of connection with certain letters against the Bishop; and has asserted his determination not to rest until he has seated the French Clergy from our midst!!

From the foregoing you will see to whom Mr. McGee is indebted for this meeting, what right they have to represent the Catholics of London, and how far they are qualified to act as the exponents of Catholic opinion and interests. The tendency of the meeting, which you can gather from the Resolutions, was to make capital against the Bishop. You will also see that there were only two subscribers to the *True Witness* present.

Mr. McGee's antagonism to the Lower Canadian French will, I fear, kill him as dead as it has killed George Brown. What is the meaning of this Irish Catholic party and French Catholic party? What good to Catholicity can possibly result from the hostility which such a move will engender?

You can learn from what I have written something which I think may be of service.

Yours truly,

VERAX.

P.S.—I trust you will make use of what I have written for the edification of your readers here. You may rely upon every word being substantially correct. We have been sorely troubled here lately by two or three very ambitious individuals who are endeavouring to play fast, and loose, by pandering to the prejudices of Protestants, and imitating them in manifesting their right to dictate to ecclesiastical authority, and treat it with the greatest contempt.

VERAX.

Of the Chatham Meeting we find the following report in the *Chatham Planet* (Protestant) of the 4th inst:—

#### GREAT GRIT-MCGEE FIZZLE.

McGee Virtually Condemned by the Roman Catholics of Chatham, and the "True Witness" sustained.—McGee supported only by Doubtful Churchmen.—His Parliamentary career only Applauded by Clear Grits.—Three Catholic Electors Vote in Favor of McGee, &c., &c.

On Thursday evening last a meeting was convened in the Town Hall, in this Town, for the purpose of expressing sympathy for Mr. McGee, disapproving the course of the *True Witness*, and applauding the parliamentary conduct of the junior M. P. for Montreal. To give our readers something of an idea of the irresponsible way in which the meeting was called, we here insert a true copy of the hand-bill calling it:

#### MEETING IN THE TOWN HALL.

A meeting of the Catholic population of the Town of Chatham, and others, friends of

THOS. D'ARCY MCGEE, Esq. M. P. P.

for the City of Montreal, will take place on

THURSDAY EVENING, 28th INST.

at 7 o'clock, in the TOWN HALL. The objects of this meeting are to express an opinion on the parliamentary course of Mr. McGee, and also on the difference now existing between

MR. MCGEE AND THE "TRUE WITNESS" NEWS-PAPER.

A general attendance is requested. Chatham, Wednesday, 27th July, 1859.

This, then, is a copy of the hand-bill, calling together the Catholics of Chatham, and, cunningly too, others, the friends of Mr. McGee, for the purpose of elevating Mr. McGee and his organ, the *Freeman*, at the expense of the *True Witness*. For our own part we feel but little interest on either side; but as a journalist we feel it our duty to give the public a true account of the meeting, and public opinion in this locality. It will be seen that the meeting was called for at 7 o'clock. At that hour however the Hall was not opened, nor was there then the slightest indication of a public meeting being held there that evening. It was not until a quarter to 9 o'clock that the doors were opened, and about twenty persons were admitted to the building—admitted upon the Editor of the *Clear Grit* organ here promising to be responsible for half the cost of lighting up! The Hall being once gained, the question arose as to who should fill the chair. Some proposed His Worship, others said no, when it was finally moved and seconded that Mr. Joseph Northwood, a gentleman who was accused last January, by the present Mayor, of being an Orangeman, and who lost nearly all the Catholic vote on account of this accusation, should fill the Chair, and the Chair was filled by Mr. N. accordingly! Cicero Ross occupied the post of Secretary. Thus the two offices were filled by non-Catholics.

Previous to the proposing of any resolution by the getter up of the meeting, Mr. Larwill rose and asked to be informed whether the meeting was called to ascertain the opinion of the public upon Mr. McGee's conduct, or whether it was confined altogether to the Catholics of Chatham and Mr. McGee's friends. If the public were invited, he, and a number of others present would take a part in the discussion; if only the Catholics of Chatham and only the friends of Mr. McGee were to take a part he could not see what the meeting would possibly amount to, as no expression could be obtained that would be worth anything. Upon being informed by some person in the Hall that it was a meeting of Mr. McGee's friends, Mr. L. remarked that as he was no friend of that person he would leave the room, and did so at once. Several remarks were then offered pro and con. Mr. Higgins, an Irishman, denounced the opponents of Mr. McGee in no measured terms. Upon the chairman requesting him to "take the stand," Mr. Higgins replied, "No I won't," and proceeded to say that "he felt proud of Mr. McGee. There was not another man in Canada like him. The Editor of the *True Witness*, a paper Edited by a man who at one time held one faith, and who now for some reason or other holds another." (A voice—like yourself!)

"Shut your mouth. None opposed McGee but those deceitful, wily, black Jesuits, who were worthy compatriots of the Orangemen." Here Mr. C. P. O'Reilly proposed the first resolution, which disapproved of the course of the *True Witness*, and which was seconded by a Mr. McQueen, who is said to have changed his name from Mulliken, because, forsooth, the latter was too Irish! Of course Mr. McQueen *alias* McQueen, made a glowing speech, or rather intended to have made one, but ere he had rehearsed the first page of the several sheets of a story he held in his hands, poor Timothy "simmered down" entirely, and with suffused face, was obliged to conclude his oration amidst the taunts and jeers of the whole house. At this stage of the proceedings, which were particularly disorderly, and at times actually uproarious, Dr. Cross, Mr. Donald Macdonald and Mr. C. Atkinson offered a few remarks. Dr. Cross took almost the same ground that Mr. Larwill had previously occupied; and contended that as the meeting was called by the Roman Catholics to decide a dispute between themselves, they should be allowed to vote upon it, and decide it, if they were able, independent of the *Clear Grit* support which Mr. McQueen and Mr. McQueen's friends, who were present, desired to give it. In fact, he could not see what right any others than Roman Catholics had to interfere in the quarrel which existed between the *True Witness* and the Roman Catholic Church on the one hand, and Mr. McGee, the junior member for Montreal, on the other hand. Mr. Donald Macdonald, a person who has resided in Chatham for nearly twenty years, and is looked upon as one of the most consistent Catholics in the county, spoke next. He did not enter the hall for the purpose of opposing Mr. McGee, as he approved of several votes in Parliament, but he must say that (McQueen) had twisted and turned a good deal. Mr. McQueen, here dwelt upon the motion, and in doing so exhibited some of Mr. McGee's "twistings and turnings" in a most telling manner.

Mr. J. B. Williams, another prominent Catholic, proposed an amendment, approving of the *True Witness* position in antagonism with Mr. McGee. And in proposing this amendment he said that it was a purely Roman Catholic question that he had come to, but Catholics would vote upon it. He desired to say, since the meeting had been called exclusively by Mr. McGee's Catholic friends, how many such friends he had in Chatham, and who they were. This was objected to by Mr. Mulliken *alias* McQueen; but after a good deal of canvassing on the part of Mr. McGee's friends, they at last divided the house on the first motion and its amendment, when the chairman declared that the vote stood *McQueen* for the original motion, and *McQueen* for the amendment. In justice, however, to the opponents of Mr. McGee, we must add that on their part there was no organization. Indeed, the opponents did not visit the meeting, because it was called "for the friends of Mr. McGee"; while, on the other hand, Mr. McGee's friends had been drumming up their crowd for a week previously. We must also add that which is an important fact, and it is this,—all of Mr. McGee's opponents were clergymen, and resident, we believe, in the town; while of the glorious thirteen, but four had votes in the Corporation, and the two prime movers had but a short time previously taken up their temporary residence in Chatham. Therefore to call it a meeting of the Roman Catholics of Chatham is to send forth a falsehood to the world; yet it was sufficient to prove that Mr. McGee has few, if any, friends and admirers amongst the large Catholic population of this section. In order to settle any dispute that may arise upon this point, we would suggest that a County meeting of the Roman Catholics of Kent be at once called, and let Mr. McGee and his friends fully, clearly and unequivocally understand the true position he occupies in the minds of the Catholics here. And, if necessary, afterwards let another meeting be held by all classes, at which his parliamentary career may be voted upon. If, at both, he is not simply condemned, then we will confess we are no prophet. Will his friends—political and religious—accept the challenge? We pause for a reply.

After the first resolution had been declared carried by a majority of four non-voters, a greater portion of those present left the hall, and the meeting virtually ended, notwithstanding which, we propose the whole affair will appear, as though it really were an expression of opinion, when, in conclusion, a greater force or haze was never known.

Such is the stuff that the Anti-*True Witness* meetings are in great measure composed of—had Catholics, and rabid Protestants. There is but one complaint, but one favor that we would accept at their hands; and that is, that they should condemn us, and pass Resolutions against us.—That complaint they have paid us, and we heartily thank them for it.

We call attention to the subjoined communication from a highly respectable resident of Belleville, who undertakes to establish the truth of its allegations—if these be contested. Without vouching for the perfect accuracy of our informant's statements, there is surely enough in them to call for investigation; and for this purpose we invoke the aid of the *Herald*, the *Gazette*, and other Protestant papers which in the Miss Starr case have made such loud professions of attachment to the cause of civil and religious liberty. The following are the facts, as given to us by our Belleville correspondent:—

To the Editor of the *True Witness*.

Belleville, 3rd August, 1859.

Sir—The following information may be of some use to you at the present time, when so much is being said respecting the case of Miss Starr; and if so, you are at liberty to use it in any way you choose. The statement is made up of facts; is susceptible of proof; and was obtained from the father of the girl, who, if necessary, will substantiate it by affidavit.

Patrick Martin and his wife are poor but honest people; they reside here; they have a family of four children, of whom Mary Martin is one, and is not yet sixteen years of age. All are (or rather were) Catholics, until a short time since, when it was ascertained by the father that the girl Mary had been seduced from her religion and the influence of her parents, and had joined the Wesleyan Methodist Church. It appears Mary Martin can read a little, but cannot write; that she has been living with a Mr. Lamb, a Methodist, and an Engineer in the saw-mill of B. Flint, Esq., ex-M.P., for about four months previous to the occurrence of the circumstances I am about to relate; and that before that time she had resided with a Protestant gentleman named Wells, a member of the Church of England. It was not however until the 22nd July last, and while the child was in the employ of Mr. Lamb, that the father found she had been in the habit for a length of time previously, of attending the Methodist Church clandestinely. He immediately went to his daughter; told her she must leave Mr. Lamb's, come home to his house, and assist her mother in making clothes for the other members of the family. She came home with the father, and on entering the house, both parents began to remonstrate with her upon her bad conduct and disobedience to her parents. The girl retorted warmly; and she would not return to the Catholic Church; that she had been told the Nuns were wh—s, and the Priests wh—masters; and that she was determined to adhere to the Protestant Church, and go back to Lamb's. This the mother

refused to allow her to do; when she made a rush for the bonnet which had been put away. The mother intercepted her; when the child—the new convert—deliberately clenched her fist, and struck her old mother two very severe blows in the face, and, at the same time, swore fearfully at her parent; she also used the most opprobrious epithets, when the father, stung beyond endurance at the conduct of his child, administered to her a well-merited chastisement. Recollect all this took place in the house of Patrick Martin. The girl screamed; the hands engaged in Flint's mill with Lamb had heard of Mary having been taken home by her father; and they, and other ultra-Protestants in the neighborhood, numbering in men, women, boys, and children, about sixty persons, assembled before Martin's house, and created a fearful row, which lasted upwards of an hour.—Some of them uttered terrible threats, and called to Martin to let the girl out, or they would tear down the house. At length one of the crowd forced the man's door, took hold of Martin, and endeavored to pull him out by force; the attempt was not successful; but the result was, that the daughter got away from the father's house, and is now in the service of her employer, Lamb, freely mixing with the men, and boys usually employed in a large mill establishment—and there I must leave her to her fate. It would cost the old man his life were he to attempt to retrieve her.

This is not all, however. Would you believe it? One of the same crowd actually summoned Martin before the Mayor of our Town for keeping a riotous and disorderly house; the riot and disorder being wholly caused by the law-breakers themselves. This case was tried, and poor Martin found *ten shillings and costs*. You have been with the copy of the summons served on Patrick Martin; the Protestant riot occurred on the 22d July, and the summons was issued on the 23d July, on the hearing, there was so much apparently outrageous, that the judge, after charging their ground, and endeavoring to show that Martin had been drunk some seven months before, and that it was for that offence he was summoned. This subterfuge was triumphantly repudiated, and the poor man was fined for riotous conduct that he could not prevent.

And this is called a free country! A British colony, where every man's house is his castle!

God bless Ireland!

The above needs no comment that I leave for you, Sir.

**ORDINATIONS.**—On Sunday last, the 14th instant, His Lordship the Bishop of St. Hyacinthe conferred Priest's Orders on the Rev. J. A. D. Veronneau. At the same time M. M. P. Giguault, F. N. Michon, L. Dominique de St. Mathias, M. McAuley, M. Pigeon of Belh, and T. S. Taupier received Deacon's Orders.

**RECEPTION OF NUNS AT THE PROVINCE CONVENTS.**—On Monday 14th instant, Feast of Assumption, the following ladies made their Profession at the Providence Convent:—

Sister Maria White—in Religion, Sister Rose, Sister Marie E. Dezy—Sister Ben Pasterni, Sister Therese Cere—Sister Marie Ananie, Sister M. H. Lasalle—Sister Marie Scholastique, Sister Rose de Lina Laporte—Sister Marguerite, Sister Philomene Mercie—Sister Marie Athanasie—Sister Marie, Sister Marie Therese.

#### BARNUM AND THE METHODIST PREACHER.

—The *Montreal Witness* tells a good story about a late speculation of the notorious Barnum. It seems that he has taken into his head that a "preaching speculation" would pay, could he but lure, or job a preacher; and that an evangelical divine on a full might draw as crowded audiences as Tom Thub, Jenny Lind, or the "Girl with two Heads." Barnum accordingly entered into treaty with a Methodist preacher of the name of Punshon—warranted sound in limb, wind, and doctrine, and capable of driving any amount of nervous females into fits. He offered the said Punshon some £2,000, and his victuals, to come over to the States, and preach under his—Barnum—direction. But the terms wouldn't suit—or the work was too hard. Punshon would not come to terms with Barnum; and at last in a fit of righteous indignation threw a text of Scripture at his head. *Acts xiii. 10*: "O full of all subtlety and mischief, thou child of the devil," &c. Hard words these for poor Barnum, and sad end to a speculation which might, we think, if properly managed, have proved mutually profitable. We have no doubt but that some of our Montreal "sub-preachers" would be only too glad to close with Barnum's offers, and do his preaching for him. We throw this out as a hint.

The *Three Rivers Inquirer* says:—A case of considerable interest to the various religious denominations throughout the country is now pending before the Resident Judge of this District. It arises out of the following facts:—A young lady over fourteen years of age, the offspring of a marriage between a member of the Jewish faith and a Roman Catholic is claimed by her mother, who wishes to bring her up according to the after faith, against the will of the child, who has hitherto followed the former. We understand that the case has already occupied the attention of the New York Courts, where the claimant failed to obtain the redress which she is now seeking from our tribunals. We shall defer any comment on the subject, until the decision of his Honor be rendered. The matter is brought up by means of a *Habeas Corpus*, and the Counsel engaged are Messrs. Turcotte and Cresse for the claimant, and Mr. Adolphe Hart for the child.

A FAVORITE REMEDY.—There is no medicine so extensively and favorably known as Perry Davis' Vegetable Pain Killer. Its rapidly increasing sale in South America, India, and Europe, is ample proof of its success in those countries. Sold by all medicine dealers throughout the United States and Canada.

#### Died.

In this city, on the 12th inst., Mr. John McFaroe, son of Mr. James McFaroe, of the "Old Countryman's Inn" aged 25 years, of inflammation of the bowels. He was a young man of promise, and is deeply regretted by a large circle of friends.

MRS. O'KEEFE'S ENGLISH AND FRENCH Classes will be RE-OPENED ON MONDAY next, the 22nd instant, at her residence, 15 St. Constant Street.

Montreal, 15th Aug.

The following Commercial Review has been taken from the *Montreal Witness* of Wednesday last.

The weather has been exceedingly beautiful, the sun being very bright and warm, and the air, especially at night, refreshingly cool. The harvest goes on well; but we have heard of some fields of late wheat being destroyed by rust.

Flour.—Superfine has been sold at \$4.75, and from that to \$5 may be considered the price to-day. Fancy is \$5 to \$5.15; Extras are nearly exhausted, but there is little or no demand for them. Flour from new wheat is in the market, and it is in better condition than might be expected from grain so recently harvested. It is Fancy Flour from Winter Wheat, and the color and quality are very fine.

Asks have again declined, and the rates to-day are 28s. for Pots and 29s. for Pearls. The proportion of inferior sorts, and especially unbandables, is unusually great, and calls for more care on the part of manufacturers. The reason why the inferior sorts bring a better relative price sometimes, is that they are bought by city manufacturers, either to make soap or to melt over again and turn into first sort.

Hay.—We have heard of no sales of shipping parcels over 135 cents, at which price a good deal has changed hands. In some parts of the country farmers have turned their attention to cheese, which diminishes the supply of butter; but the receipts here keep up.

In other articles of produce there is nothing calling for special remark.

#### WHEAT AND ST. ANNE'S MARKETS.

Wheat.—None; Oats, 2s 6d to 2s 8d; Barley, 2s 6d to 2s 8d; Indian Corn, none; Peas, 3s 6d to 4s; Buckwheat, none; Rye, none; Flax Seed, 5s to 5s 6d; Timothy, 11s to 11s 6d; Clover Seed, none; Hay, 13s to 14s; Oatmeal, 17s 6d to 18s; Cornmeal, and Rye Flour, none; Dressed Hogs, 15s to 17s 6d; Butter, tresh, is 14 to 15 2d; Salt, 8d to 9d; Eggs, 10d to 11d; Potatoes, 2s 6d to 2s 9d; Sugar, is 15 1/2d; Hay, 2s to 2 1/2d; Straw, 8s to 14s 6d.

The attendance small. Supply of produce also small.

#### COLLEGE OF MONTREAL.

THIS COLLEGE WILL RE-OPEN for the reception of Students, on TUESDAY, the 20th instant. No pupils will be admitted unless ready to commence the course of Lectures.

CHS. LENOIR, Prnc.,

Director.

#### TO PARENTS.

MR. FITZGERALD begs to announce to the citizens of Montreal, that he has REMOVED his Academy to No. 125, St. JOSEPH STREET.

Parents desirous to obtain for their children a select and complete course of instruction in the English and Classical Literature, together with a sound and thorough knowledge of Book-keeping, can enter their under Mr. F. T. Tait.

Terms invariable in advance.

For particulars, &c., apply at the School-Room during the hours of attendance.

Montreal, August 18, 1859.

#### CATHOLIC COMMERCIAL ACADEMY.

NO. 19 COTE STREET.

#### PROGRAMME OF INSTRUCTION

IN THE

#### COMMERCIAL ACADEMY

OR

#### CATHOLIC COMMISSIONERS, MONTREAL.

UNDER THE DIRECTION OF

MR. U. E. ARCHAMBAULT, Principal.

MR. P. GARNOT, Professor of French.

MR. J. M. ANDERSON, Professor of English.

The Course of Education will embrace a Period of Five Years Study.

#### FIRST YEAR:

TERMS—ONE DOLLAR PER MONTH.

#### Preparatory Class:

Religion; English and French Reading; Calligraphy; Mental Calculation; Exercises in the French and English Languages; Object Lessons in French and English; Vocal Music.

#### SECOND YEAR:

TERMS—ONE DOLLAR 50 CTS. PER MONTH.

Religion; French and English Reading; Etymology; Calligraphy; The Elements of French and English Grammar; The Elements of Arithmetic; The Elements of Geography explained on Maps; Sacred History; Object Lessons in French and English; Vocal Music.

#### THIRD YEAR:

TERMS—TWO DOLLARS PER MONTH.

Religion; French and English Reading with explanations; Etymology; Calligraphy; Arithmetic (with all the rules of Commerce); English and French Syntax; Sacred History; Object Lessons in French and English; Vocal Music.

#### FOURTH YEAR:

TERMS—TWO DOLLARS 50 CTS. PER MONTH.

Religion; French and English Reading, with reasonings; Etymology; Calligraphy; General Grammar (French and English); all the Rules of Arithmetic; Geography; History of Canada, under the dominion of the French; the Elements of Algebra and Geometry; Natural History, ancient and modern History; Object Lessons in French and English; Book-keeping (simple entry); Vocal Music.

#### FIFTH YEAR:

TERMS—THREE DOLLARS PER MONTH.

Religion; Etymology, English and French; French and English Literature; Calligraphy; Book-keeping, by Double Entry; Commercial Economy; Geography; History of Canada under the rule of the English; Natural History; Ancient and Modern History; Geometry; Algebra; Nations of Natural Philosophy and Chemistry; Vocal Music.

N.B.—As the most important lessons are the first of the morning exercises, parents are respectfully requested to send their children early to school, so as not to deprive them the benefit of any of these lessons.

Parents will be furnished with a monthly bulletin, stating the conduct, application and progress of their children.

The Religions instruction will be under the direction of a Gentleman from the Seminary, who will give lessons twice a week in French and English. Should the number of pupils require his services, an additional Professor of English will be procured.

The duties of the School will be resumed at Nine A. M., on MONDAY next, 22d current.

For particulars, apply to the Principal, at the School,

U. E. ARCHAMBAULT,

Principal.

#### INFORMATION WANTED,

OF JOHN, and EDWARD KENNEDY, from near Nenagh, Ireland, supposed to be living on a Farm, about Kingston, C.W. Their niece, MARGARET KENNEDY, is now in Montreal, and is anxious to hear from her uncles. Address 66 St. Constant St. Montreal, August 18, 1859.