

liberal scrutineers did not dare publish the result of that vote, at present they can afford to despise it! And this is what Protestant writers call the inauguration of Italian liberty!

### PROVINCIAL PARLIAMENT

**MARCH 1st.**—It was announced in the Legislative Council by the Hon. Mr. Venkougnet, and in the Legislative Assembly by the Hon. Mr. Cartier that his Excellency would be prepared to receive the address in reply to the Speech from the Throne on Friday afternoon.

**MARCH 2d.**—Several Bills were introduced. On the motion of Mr. McGee, the Committee on Emigration was reported, the name of the Postmaster-General being substituted for that of Mr. Hogan.

**MARCH 5th.**—In the Legislative Council no business was transacted, because of the death of the Hon. Mr. Crooks. In the Legislative Assembly, the usual routine business was carried on. Mr. Cameron introduced a Bill to prohibit the sale of intoxicating liquors; he also moved an address to the Governor praying for the remission of the remainder of sentence upon Fellows, and the two Oaselmans now in jail in Toronto. After a long debate the motion was carried by a vote of 58 to 34. The following were appointed on a Select Committee, to strike the Standing Committee:—

Messrs. Cartier, Brown, J. A. McDonald, D. A. McDonald, Bureau, Oarling, Foley, Simard, Turcotte, Ferrer, Simpson and McMillen.

Mr. McGee also gave notice of a most important motion, to the effect that, in the opinion of the House, no avowed leader or chief, (why not member?)—of any exclusive, secret, politico-religious society ought to be entrusted with the prosecution of justice on behalf of the Crown in this Province.

**MARCH 6th.**—The proceedings in the Legislative Council were utterly destitute of interest. In the other House the usual routine business was transacted; and on the motion of the Postmaster-General it was resolved that the House go into Committee of the Whole on Friday next to consider certain resolutions relating to an additional subsidy to the Canadian Line of Mail Steamers.

**TO CORRESPONDENTS.**—In reply to a question put to us, we would observe that we know nothing, and have never pretended to know anything, of the intentions of Ministers with regard to the School Laws of Upper Canada. We are of opinion however, that it is extremely improbable that the Lower Canadian section of the Ministry will take the initiative, or indeed, any active part, in measures designed to interfere with the existing arrangements. The question is primarily an Upper Canadian question; and the Catholics of Lower Canada have been clearly given to understand through a Convention at which the Catholics of Upper Canada were represented—and which therefore must, until the contrary shall have been proved, be accepted as a fair exponent of the feelings of Upper Canadian Catholics on the School Question—that the latter not only repudiate the interference of Lower Canada therein, but that they actually resent that interference as an injury. Under these circumstances it is certainly not probable that Lower Canadians will expose themselves, and the interests of their section of the Province, to the hostility of the combined forces of the Clear Grits and Catholics of the Upper Province. This, however, is merely our private opinion; for we repeat that we have not the slightest authority for attributing to the Ministry either a willingness or an indisposition to amend the Upper Canada School Laws. Of Ministerial policy we know literally nothing; but judging from the apparent abandonment of the School Question by the Catholics of Upper Canada—the parties most immediately concerned therein; and remembering that the very agitation of that question is incompatible with their political alliance with the "Protestant Reformers"—the sworn enemies of Separate schools—we do not anticipate any changes for the better in the Upper Canadian School system from the present Parliament, or, indeed, so long as the alliance of Catholics with "Protestant Reformers" continues.

**THE PATH WHICH LED A PROTESTANT LAWYER TO THE CATHOLIC CHURCH.**—By PETER H. BURNETT. B. Dawson, Montreal.

"Good Master, what shall I do to inherit eternal life? This was the question asked by the rich man of old, and which in one form or another continues the great question of questions to the present day. It is the question to which the writer of the work before us sought an answer, and the study of which led him into the Catholic Church.

The writer was by birth a Protestant; his parents, being connected with the sect called Baptists, though he himself seems to have been for a long time a Protestant unattached, that is to say, destitute of all particular belief. A controversy between Bishop Purcell and a Dr. Campbell, published in the neighborhood of the place where Mr. Burnett was living, attracted his serious attention to the subject of religion, and induced him to examine it for himself. The result is before us; and after long and careful study, pursued with all the closeness for which his high legal attainments peculiarly fitted him, Mr. Burnett was convinced that Christ had established a Church; that it is the duty of every man to bear that Church; and that that Church is none other than the Catholic Church, in communion with the See of Peter.

To this conclusion, all who adopt the writer's premises, who are capable of reasoning logically from those premises, and who have the moral courage to be faithful to their convictions, must necessarily arrive. These premises are—That Christ was a divine teacher of supernatural truth—that is, of truth, to the knowledge of which, man, by the unaided use of his natural faculties can never attain; that God himself requires us to accept unreservedly all truths by Christ revealed; and that since God is just, He has given to every man—simple and learned alike—some sure, easy and clearly defined means of arriving at the full knowledge of that truth which God requires him to believe; in other words, that God Himself has instituted some simple but infallible rule of faith, which, if adopted, will infallibly lead the most ignorant and unlettered to a certain knowledge of all revealed truth. This, which cannot be denied without either denying that God has made a supernatural revelation of His will to man—or asserting that man can by his natural reason alone attain to the full and certain knowledge of supernatural truth; without either denying the wis-

dom of God—if he has made a revelation which he does not require every man to believe at his peril; or His justice, if requiring man to believe that revelation, He has not given to him an infallible and easy method, accessible alike to the learned and unlearned—of knowing wherein that revelation consists—this is the basis on which the argument in favor of an infallible Church, or living teacher, is raised; that, if there be such a Church, it is the Roman Catholic Church and none other, is from history easily established. Indeed since no other body calling itself a Church, so much as pretends to dispute the claims of the Roman Catholic Church to be the means by which Christ Himself appointed for promulgating to all nations, and preserving to the end of time, the knowledge of the supernatural truths by Him revealed, the conclusion to the validity of the claims of the latter, from the premise that there is an infallible Church, or living teacher of revealed truth, is direct and inevitable. The Catholic argument may be in short thus summed up.

1. God has made a revelation of truth, to the knowledge of which man by his natural faculties can never attain; and this, His revelation, God requires every man to believe, as the condition of inheriting eternal life.

2. But God is infinitely just; and has, therefore given to every man, the means, if he will but employ them, of knowing what God requires man to believe.

3. God has, therefore, given to man some easy and infallible means—equally accessible to rich and poor, learned and unlearned—of arriving at the full and certain knowledge of all truth by Him revealed, and which man is required by God to believe.

Now if we turn to such scant historical records of the origin of Christianity as have been handed down to us, we find that this is precisely what Christ actually professed to do. He did appoint a body of teachers, to teach all nations, promising to be with them to the end of time; and the sole point for the Catholic apologist to establish, is simply this: The corporate identity of the Catholic Church, with that body of teachers commissioned by Christ Himself to teach.

For that identity established, the competency of the Catholic Church as a teacher in the supernatural order is likewise established, and therefore the truth of all that the Catholic Church teaches. The sole motive for belief in any supernatural truth is the competency of the authority propounding. Of supernatural truths there can, by their very nature, be no other evidence; it is not with them as with the natural truth of mathematics, which we believe utterly irrespective of the authority by whom they are proposed to us. That the angles at the base of an isosceles triangle are equal to one another is a truth involved in the very idea of an isosceles triangle; that God is One in essence, Three in Persons, is a truth which depends for its acceptance solely upon the competency as a teacher of him by whom it is proposed to our acceptance. If, therefore, the competency of the Church as a teacher in the supernatural order can be established, the truth of all her teachings is the direct and inevitable corollary. And so after all, the sole question at issue between Catholic and Protestant, the only one which can be profitably discussed between them, is the question of Church authority, and her competency as a teacher; which again depends upon whether she be indeed the medium by which Christ Himself appointed for promulgating to all nations, and preserving to the end of time, the knowledge of the supernatural truths—i.e. of truths unattainable by human reason—by Him revealed.

These questions, or rather this great question, the reader will find treated in a masterly and exhaustive manner by the writer of the work under review. Step by step, and with the precision of a legal process, he proceeds to make out his case, supporting every assertion by an appeal to existing documents of unimpeachable, indeed of universally recognised authority. The objections of Protestants are boldly met, and one by one fairly grappled with; but at the same time without in any single instance the appearance of a sentiment repugnant to Christian charity. The object of the writer is to persuade, not to offend; to induce them to examine for themselves, not to repel them by harsh and vituperative language; and that it may have this effect is our ardent wish.

We need scarcely add therefore, that Mr. Burnett's work is one which we can heartily commend to readers of all classes. To Catholics who desire to see the grounds of their faith exposed in a masterly manner; to Protestants who, in good faith, wish to learn why, and what it is that Romanists really believe. Of the latter there are many who, knowing little personally of Catholicity, strongly suspect that the distorted caricatures presented to them by evangelical divines, and in Missionary Records, are not trustworthy portraits, but who do not give themselves the trouble of carefully comparing them with the originals. They find it hard to believe that all Catholics are either knaves or fools—which indeed they must be, were one-tenth part of what is commonly reported of them and their religion even remotely allied to the truth; and these we think will thankfully embrace the opportunity presented to them of learning something certain concerning that faith which hitherto they have everywhere heard spoken against. To these especially, to the calm patient and candid enquirers after truth, who believe that truth is a jewel of great price whose possession will amply remunerate the labors of those who search after it, we recommend a careful dispassionate perusal of the work; which will certainly dissipate many of their prejudices, and may perhaps, by the blessing of God, be the means of inducing them to venture upon that path which has led thousands and tens of thousands to the Catholic Church.

We may add that the book, which is handsomely printed, is for sale at Messrs Dawson's Book Store, Great St. James' Street, and that we hope it may meet with an extensive circulation.

James Baker, Esq., of Kingston, will please accept our sincere thanks for his kind reception of Mr. Gillies of this office, and his good offices in behalf of the TRUE WITNESS.

**CHANGE OF AGENT.**—In giving up the agency for the TRUE WITNESS, Mr. McNamara of Kingston must permit us to testify to him our appreciation of his valuable services for many years, and to assure him that we are truly thankful to him for them. Mr. P. Purcell will henceforward act as agent for the TRUE WITNESS in Kingston, receiving, and giving receipts for, all monies due to this office.

The Rev. Mr. Foley of Long Island, the Rev. Mr. Brettagh of Trenton, and the Rev. Mr. O'Keefe of Oshawa have kindly consented to act as agents for the TRUE WITNESS in their several districts, for which we respectfully beg leave to tender to those reverend gentlemen our best thanks.

**KINGSTON.**—At the Annual Meeting of the St. Patrick's Society of Kingston, held in their new Hall on Monday evening, the 5th inst., the following gentlemen were elected Office-bearers for the ensuing year:—

James O'Reilly, Esq.,—President.  
James Baker, Esq.,—Vice-President.  
Mr. B. Fitzpatrick,—Recording Secretary.  
Mr. T. Millery,—Cor. Secretary.  
M. M. Curtis,—Treasurer.  
Rev. P. Dillard,—Chaplain.  
Dr. Sullivan,—Physician.

It may seem impertinent upon our part to comment upon the above election of officers, but we cannot but congratulate our Kingston friends upon their choice of a President for their St. Patrick's Society. This is, we believe, the Tenth year that J. O'Reilly, Esq., has been charged with the honorable post which he so worthily occupies; and this fact speaks more eloquently than words, for the high estimation in which he must be held by his fellow-countrymen and fellow-citizens, to whom he has endeared himself by the honorable exercise of those talents with which nature has abundantly endowed him.

**ST. PATRICK'S SOCIETY, BROCKVILLE.**—At the Annual Meeting of the Members of this Society, held on the 27th ult., the following gentlemen were elected Office-bearers for the ensuing year:—

John Brennan, Esq.,—President.  
G. F. Fraser, Esq.,—Vice-President.  
Neil Agnew, Esq.,—Rec. Secretary.  
John Marron, Esq.,—Corresponding Secretary.  
Hugh Lemov, Esq.,—Treasurer.  
Stating Committee—Messrs. J. Gallena, Peter Browne, Michael Rooney, Ed Powers, Ch. M'Hawry, R. Evans, and John Gould.  
Mr. Henry Howell—Grand Marshal.  
Mr. Wm Daniel—Deputy do.

**THE "MONTREAL GAZETTE" ON THE ELECTIVE FRANCHISE.**—Our contemporary has the following remarks upon this subject, which it would be well for him to bear in mind, when criticising the Papal Government, and abusing the Pope for not lowering the elective franchise in his dominions. The "mob" for whom the Gazette has such a horror at home, is quite as dangerous an enemy in Italy. The Gazette truly remarks that:—

"In the proportion that the franchise is extended, will mob influence prevail and wealth and intelligence be neutralized. The mob is moved by demagogues appeals to its passions, and it is for the admirers of what are called liberal principles to say if this is, morally speaking, a higher influence than vulgar corruption. It is certainly a more dangerous one for society. In either case there is utter unfitness to use the franchise. The true principle is only to give it to those capable of using it intelligently. This principle is now beginning to be recognized by the greatest and most truly liberal minds in Great Britain.

**"HORAE INANES" OR THE "OMNIUM GATHERUM."**  
(COMMUNICATED.)

A Dialogue "de omnibus rebus" between Preceptor and Discipulus.  
(Continued.)

**Discipulus.**—I comprehend now most worthy Preceptor the magnificence and touching beauty of the devotion embodied in this usage of candles by Holy Church, and shall henceforward appreciate the silent eloquence of their mute but expressive tongues. I had no idea that they were so full of religious teaching. It is true that I have always been struck with awe and reverence on beholding these pure flames hovering about our altars; and have ever associated them in my mind with the cherubim and seraphim and the heavenly host assembled to receive their God, as He descends thereon, but I had never before fully realized their holy eloquence. But to turn to another subject. Pray tell me most worthy Preceptor, what is the antiquity of the present money-offering made by the people during the celebration of the Mass?

**Preceptor.**—Thou hast turned, most worthy Discipulus, to the consideration of apparently a somewhat sordid subject, and yet withal I doubt me not, that thou shalt find it, before we finish the consideration thereof, as full of religious meaning as thou didst that of the use of candles. We find from St. Justin in his Apology (2 chap.), St. Irenaeus 4 book 34 chap., and St. Cyprian (De opere et elemos.) that the faithful have always understood their obligation of offering in the Church all that is necessary for the divine offices, and especially the bread and wine necessary for the sacrifice. "The Priest receives from you" says St. Austin, "what he offers for you when you wish to make some atonement to God for your sins." And mention is made in many of the ancient prayers yet read in the Mass. The Priest in the "Secret" of the 5th Sunday after Pentecost thus prays: "Be appeased O Lord by our humble prayers, and mercifully receive these offerings of thy servants; that what each hath offered to the honor of thy name may avail to the salvation of all." The second council of Macon in 585, declares that it "has learnt with indignation that many of the faithful have offered any host at the altar, nor contribute anything to the services of God. Wherefore it ordains, under pain of anathema, that every Sunday both the men and women shall offer bread and wine at the altar, in order that by these oblations they may expiate their sins, and merit the recompense, which Abel and other just men merited when they made offerings to God." This offering of bread and wine on the part of the faithful was made up to the ninth century, pretty much after the manner prescribed in the Second Roman Ordinal. "Whilst the choir chants the offertory with its verses, the faithful, the men first and then the women, make their offerings of bread and wine upon white napkins. The bishops receiving the oblations (of bread) which are placed by a sub-deacon upon a cloth held by two acolytes; the arch-deacon receives the cruets, pours them into a large chalice

held by a sub-deacon, who, when it is full, pours it into a vessel carried by an acolyte. The offering of the people finished, the bishop goes to his seat to wash his hands—ascends to the altar, kisses it—offers a prayer and receives a single bread—the offering of the priests and deacons, who is alone allowed to approach the altar. The arch-deacon takes from the 'oblational sub-deacon' two oblations, that is to say two breads, presents them to the bishop, who receives them and places them himself upon the altar. The same arch-deacon receives a cruet of wine which he pours through a strainer into the chalice. A second sub-deacon goes to receive from the 'First Cantor' a cruet of water (fontem) and presents it to the arch-deacon, who pours it in the form of a cross into the chalice, and places it upon the altar near to, and to the right of the bishop's oblation." ("Juxta oblationem Pontificis uel delectis.")

**Dis.**—Yes, and if I mistake not Micrologus gives a beautiful reason for the chalice being thus placed upon the right of the Host. "As though" he says, "the chalice were about to receive the stream of blood, which flowed from the right side of our Saviour."

**Pre.**—True, most learned Discipulus; and blessed John of Parma, the seventh General of the Friars Minor, who died in the year 1289, gives the same directions as to the placing of the chalice. This beautiful manner of receiving the oblations appears, however, to have begun to be discontinued about the year 1000, although we find some traces of it even at the present day; and Maldonatus who wrote as late as 1569 speaks of it as then in practice in Spain.

**Dis.**—We have a relic of this custom doubtless in the "offertorium" or scarf worn by the sub-deacon at the Offertory in our Grand High Mass. This "offertorium" is doubtless the scarf or cloth in which the acolytes received the oblations of the people from the sub-deacon. It may be seen also in the colored scarfs worn by the acolytes of the present day in many churches, and without which the ancient Roman Ordinals forbid them to approach the altar.

**Pre.**—Most probably. It is curious and interesting to mark the traces of this practice throughout the different churches, and it is especially amongst the Monastic orders that ancient usages are most tenaciously observed. At the celebrated abbey of Saint Vaast d'Arras, the Superior carries the bread and wine which are to be consecrated, to the altar for the conventual Mass. At the end of the Gospel, he goes preceded by the Sacristan to the rear of the altar, and returns with a host upon a paten, and wine in a chalice, which he extends towards the community in choir. The celebrant, after having said the "Oremus," offers him the cross of his manipulo to kiss, saying, "Pax tecum reverende pater." (Peace be with you reverend father). The Superior answers: "Ei cum spiritu tuo" (and with thy spirit)—and places the bread upon the paten, and pours the wine into the chalice held by the sub-deacon.

### REMITTANCES RECEIVED.

South March, T O'Hara, £2; Tannery West, J M'Gregor, 5s; Hamburg, W F Gannon, 10s; St. Vincent, J Ward, 10s; Dundee, F M'Rue, 10s; Adelaide, Rev J A Strain, 15s; Odessa, J Conway, 15s; Brockville, T Scanlan, 5s; Nepean, T Omenan, 10s; Carrillon, S Breerton, 10s; Alexandria, A Kennedy, 10s; St. Arsenie, E Angera, 5s; Godmanchester, J R Murphy, £1; Alesouville, J Furlong, 10s; Ingersoll, Mrs B Fallon, 15s; Hawkesville, C Leduc, 5s; Boucherville, Dr De Boucherville, 10s; St. Cesaire, Mrs T O'Haviland, 12s 6d; Millersville, B Wood, £2 0s 6d; E Hawkesbury, J Ward, 10s; Buckingham, H Gornin, £1 5s; St. Columban, T Donoughue, 7s 6d; Halifax, N.S., Rev M Hannan, £1 10s; Kilmara, R Harris, 5s; Cunningham, D Donovan, 15s; Sherbrooke, W Omenan, 5s; St. Alphonse de Rodrigue, Rev N Piche, 10s; Chatham, C.W., J Maguire, £1 5s; Leeds, P Scanlon, 5s; Toronto, Rev Mr O'Donoghoe, 10s; Adgila, Rev Mr Braize, 10s.

Per J M'Ver, Ormstown—E Murphy, £1 5s; M Furlong, 12s 6d; Dewittville, O Ouin, 12s 6d; Rev G L Browne, St Hughes—10s; H Piche, 10s.

Per Rev E Bayard, London—Rev M Lynch, 6s 3d; T Egan, 10s.

Per J Doran, Perth—F Kerr, 5s.

Per Rev P M'Intyre, Charlotte—Rev A McDonald, 19s.

Per J F Fraser, Brockville—P Fogarty, 5s; J Reynolds, 15s.

Per Rev H Girroir, Arichat—Self, 12s 6d; Rev J V M'Donnell, 12s 6d; Rev J M'Donnell, 12s 6d; L M'Lean, 12s 6d.

Per M M'Namara, Kingston—T Dougherty, 12s 6d; J M'Arde, 18s 9d; T Lovett, 12s 6d.

Per J S O'Connor, Cornwall—A Savage, 10s.

Per J Ford, Prescott—J M'Carthy, 10s.

Per P. Dowd, Millbrook—Anonymous, 10s.

Per M Kelly, Industry—A Kelly, £1.

Per Rev O Paradis, W. Frampton—J Codd, £1 11s 3d.

Per Rev M Lalor, Picton—A Shannon, 17s 6d; J Carroll, 12s 6d.

Per J Rowland, Ottawa City—W Slattery, £1 5s; R Farley, £1 5s; P Curran, 10s.

Per Rev E J Dunphy, Carleton—Self, 1s 3d; B. Thurston, Rev M Meloy, 18s 9d; St Johns, Rev P Farrell, 12s 6d.

Per M O'Dempsey, Belleville—P Cox, 12s 6d; Tyendinago, B Scanlan, 10s.

Rev J J Chisholm, Alexandria—Self, £1 1s 3d; Mrs Col Chisholm, £1 3s 9d.

Per Rev Mr Mauriot, Ottawa City—Rev R Delage, 10s.

**DONATIONS FOR THE POPE.**—We have just been informed that there is a movement on foot in the Diocese of Hamilton in favor of the Pope of the noblest and most practical character. The Very Rev. Vicar General Gordon has subscribed the magnificent sum of \$100 towards the fund for the Holy Father. Rev. Father M'Nulty, the indefatigable Parish Priest of Faldouin, has also subscribed a like sum. We also understand that Rev. Dr. O'Shea, has already received a reply to his donation of \$60; of which donation the Rev. gentleman contributed \$40 himself, and two generous and noble hearted Irish women \$10 each.—Toronto Mirror.

**EXHIBITION IN MONTREAL ON OPENING VICTORIA BRIDGE.**—We believe it is determined to put in the Estimates a sum of \$20,000 for the purpose of a great Exhibition to be held in this city on the occasion of opening the Victoria Bridge.—Montreal Gazette.

**THE MEMBER FOR GREY.**—For some time past the friends of Mr. Hogan, the member for Grey, have been rendered uneasy by his continued absence from the city and their entire ignorance of his whereabouts. For a while it was believed that he was temporarily living in Hamilton and a reason was given for his change of residence which appeared to be satisfactory. It was presumed that at the meeting of Parliament he would be found in his place in the House. His non-appearance there has caused previous anxieties to be revived, and there seems to be a necessity for prompt and searching enquiries as to his fate. His letters and papers have been accumulating herefor months. Not one of his friends, we are informed, has received a communication from him since the 7th December last. It was reported in Quebec that his absence was to be accounted for by domestic difficulties, ending in an appeal to the courts. We have good reason for saying, however, that this is not the case, and we know of nothing in his circumstances which could have led to so prolonged an absence from his usual places of resort. We are loath to believe that a fatal accident has befallen him, but can discern no other probable solution of the mystery. When last heard of he was living at the Anglo-American in Hamilton, and we trust that his friends, or, failing them, the officers of the law, will take steps to discover when he left there and in which direction he went.—Toronto Globe.

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

MONTREAL, March 6, 1860.

The weather has been again cold, with a slight sprinkling of snow. Spring trade is expected to begin fairly about the middle of this month, by which time stocks will be well assorted by the goods received per "Anglo-Saxon."

Business is very quiet in every department. Wheat remains without alteration. Very little in market.

Flour.—Superfine is \$5.02½ to \$5.10, but the greater part of holders are unwilling to sell at these rates. Fancy is \$5.40 to \$5.50; Extra, \$5.75; Double Extra \$6.25 to \$6.50. The demand at these rates is, however, only for consumption.

Peas are 75 to 80 cents per 60 lbs.; the latter for the very best.

Pork is firm at \$18½ to \$19 for Mess; \$14½ to \$14½ for Prime Mess; \$12 to \$13½ for Prime. There are no Dressed Hogs coming to market.

Beef is nominal at the following prices, there being no demand:—Prime Mess, \$9 to \$9½; Prime, \$8 to \$8½.

Fish.—White Fish is scarce at \$8, and Trout \$7½ per brl.

Butter continues very dull, the outside price of Store-packed Butter is 14 cents; for Prime Table Butter, 16 cents.

Ashes.—On account of the rise in Britain, Pots have advanced to 33s 6d., and more would be paid for Pearls.

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

Oats, 2s to 2s 3d. Barley, 3s 9d to 4s. Indian Corn, 5s to 5s 6d. Peas, 3s 9d to 4s. Butter—Fresh, 1s to 1s 3d.; Salt, 9d to 10d. Eggs, 11d to 1s. Hay, \$7 to \$9.50. Straw, \$3 to \$4.50 for 100 bundles.

### Married.

At Carleton, on the 6th ult., at the residence of the bride's father, Mr. Jos. J. Kavanagh, Customs Gaspe, to Miss Charlotte, daughter of Joseph Meagher, Esq.

**A Startling Truth!**—Hundreds die annually from neglected coughs, and colds, when by the use of a single bottle of Dr. Wistar's Balsam of Wild Cherry their lives could be preserved to a green old age.

There's a vile counterfeit of this Balsam, therefore be sure and buy only that prepared by S. W. Powis & Co., Boston, which has the written signature of I BUTTS on the outside wrapper.

During the conflagration of Canton caused by the bombardment of the British, the extensive medical warehouse of our countryman Dr. J. C. AYER of Lowell, (the depot of his Cherry Pectoral and Cathartic Pills, for China), was totally destroyed. He now makes a demand upon our government for indemnity from the loss of his property, and hence will grow another nut to crack with our elder brother Johnny. Stick to it Doctor; and if our government maintains our rights wherever your Pills are sold, we shall only be unprotected on tracts that are very barren.—Reformer, Trenton, N. J.

### NOTICE TO FEMALE TEACHERS.

THE SCHOOL COMMISSIONERS of the Parish of St. JULIENNE will require, on the First of July next, a FEMALE TEACHER: one who will be able to instruct in both English and French.

Address by letter, prepaid, to A. H. De Causin, Secretary-Treasurer. March 9, 1860.

### PIANO FORTE TUNING.

JOHN ROONEY,

PIANO FORTE TUNER, (Formerly of Nunn & Clark, New York, and recently in the employ of S. T. Pease.)

BEGS leave to inform Mr. Pease's customers, as well in Montreal as in the country, and neighboring towns, that he has commenced

### TUNING PIANOS

on his own account; and trusts by his punctuality and skill to merit a continuance of that patronage which was so liberally extended to Mr. Pease. All orders left at Messrs. E. Dawson & Sons, Great St. James Street, will meet with strict attention. March 9, 1860.

### FOUR DOLLARS REWARD.

LOST on Sunday, the 26th February, in St. Lawrence Main Street, a Lady's MINK GAUNTLET.—Whoever leaves it at the Office of this paper will receive the above Reward.

### SYSTEM.

EVERY great movement is usually the result of systematic action. The sudden and impulsive efforts of men will sometimes carry out the object in view, but seldom are such results to be recognised by a permanency of character. The laws were established on and are administered by system; cities are built, counties marked out, roads formed, farms cropped and harvests saved, all by certain processes or systems. Remove system for one week or one day and mark the result; but you cannot, for it is the very life of society. Without order and system the various grades of society would commingle into one confused mass; the worse dregs would be stirred up, and those wild passions let loose would spread terror and disorder everywhere.

System governs the army and the civil codes' without which no nation could stand; it is the lever by which individuals and nations rise to their proper positions; it controls the steam and directs the vessel's course; it builds the pyramids midst a deluge of sand; it makes signals under the wide Atlantic; and that prodigious structure which lies across the great St. Lawrence, resting on its mighty piers, enveloped in sheets of iron, bolted, and locked perhaps till the end of time, is one of the greatest triumphs of system associated with genius and art, of which this age can boast. System is as essential in commerce as it is in engineering, architecture, or navigation.

The excellent system that is observed in the Business Departments at the CLOTH HALL, Notre Dame Street, is a proof of its application in the commercial, as well as in the higher walks of professional and scientific pursuit.

### THE CLOTH HALL,

292 Notre Dame Street, (West).

4TH DOOR FROM M'GILL STREET.

The system is strictly One Price. Each piece of Cloth or Tweed, &c., has the lowest price distinctly marked in plain figures. Gentlemen will save considerably by visiting this establishment, the Latest Styles in the Gentlemen's Dress Department are now exhibiting.

J. IVERS.

March 6.

### TO LET,

SEVERAL COTTAGES & HOUSES, situated on Wellington Street, West.

Also, An excellent BUSINESS STAND, suitable for a Hotel and Boarding House, and Two Houses for Business in course of erection.

A large Pasture Field with or without a Cottage Apply to FRANCIS MULLINS, Point St. Charles.