

We copy from a late number of the *Ottawa Tribune* the following article headed "Orangeism and its fruits," which merits the serious attention of every true Catholic, and of every citizen of Canada:—

"Another victim has been sacrificed to the manes of Orangeism, and the assassin, without fear of detection or punishment, walks abroad with the sword of blood on his lips, more potent against all harm than the wand of an Egyptian sorcerer. Whilst the blood of Farrell is crying to Heaven for retribution, the Government views the tragedy with folded arms. This leads us to ask, what is the reason steps have not been taken to bring the murderer, Miller, to justice? The magistrates, the sworn conservators of the peace, not only connive at the defeat of justice, but aid the murderer in his hitherto successful attempt. We are no alarmists, yet we acknowledge we tremble at the consequences of this ruinous apathy and contravention of Law. Let the people but once believe—a conviction, we regret to say, fast forcing itself upon them,—that the Government are unable or unwilling to protect them in the peaceful enjoyment of life and property; that nothing but Orange partisans are appointed to the Commission of the Peace; that the life of a Papist, at the caprice of his sworn enemy, can be taken with impunity; then hatred, strife, and bloodshed usurp the place of peace, harmony, and prosperity. We warn the Government if they do not meet boldly, and punish all violators of the peace of society, and maintain intact the majesty of Law, they will compel the people to resort for mutual protection to counter secret associations, and then adieu to all our anticipations of a glorious happy future for our country. We call on the order-loving portion of the community,—which, for the sake of common humanity, we trust still predominates—to second us in our efforts to put down lawlessness, and punish the guilty, whoever he may be. We deplore the state of things that forces us to make these remarks, as humiliating to our nationality, as painful to our Christianity, yet we cannot close our eyes to facts. We see our churches razed to the dust by the brand of the incendiary, our temples robbed of their sacred vessels, the lives of our brethren in open day sacrificed to the fury of fanaticism, and the guilty perpetrators go unpunished. We could wish our picture was the creation of the imagination, but the recent hearths of Farrell and Tierney, the smouldering ruins of Fitzroy and Richmond, remind us of its sad and painful reality. We ask all those who wish to make Canada their home and the patrimony of their children, are they prepared to tolerate this iniquity? Will they listlessly look on regardless of the ominous consequences of secret societies, destined to be the source of all our national woes, or will they rather join in crushing a monster, created in discord, brought forth in blood, and nurtured in crime, and which will yet convert the fair face and virgin bloom of our country with a fiendish scowl and sanguinary frown? Let them unite with us in the latter, and we shall soon see reinstated that amity and prosperity which were wont to be the honest boast of Canada."

That the facts are as stated by our Ottawa cotemporary, no one acquainted with what is daily taking place in our midst can deny. Catholics are murdered by Orangemen in broad daylight, and no effort is made to arrest the criminals; the blood of the slain cries aloud to heaven for vengeance, and our government refuses even to offer a reward for the apprehension of the murderer; whilst immunity from punishment for crimes committed against Catholics, is the avowed policy of our present Ministry.

That under such a state of things "secret associations" should be springing up, is not greatly to be wondered at, however much it may be regretted; but it is still the duty of the Catholic journalist to warn his readers against these associations; and to remind them that he who under any pretence whatsoever allies himself therewith, does thereby cut himself off from the communion of the faithful, and exposes himself to the severest censures of the Church.

There is, there can be no excuse for the Catholic who, in spite of the warnings of his pastors, consents to ally himself with a "secret association," whose members are bound by oaths, and are known to one other by secret signs and passwords. Do not tell us that Orangeism is rampant, that it menaces our lives and our liberties, our persons and our property, and that it is necessary in self defence to resort to "counter-secret associations." This is not true, because we have not yet exhausted all the legal and constitutional means at our command for the suppression of Orangeism; and because under no circumstances can it be necessary or excusable for the Catholic to violate the precepts of his religion. Better is it to suffer, than to do wrong; better to submit to the violence of our enemies, than to provoke by our disobedience the anathemas of our Spiritual Mother.

But the Church does not, in this instance, call upon us to suffer, neither does our religion enjoin us to submit unresistingly to the aggressions of Orangeism. All legal and constitutional means of opposition to its inroads are open to us, and if we do not make use of them we have ourselves alone to blame. What the Church, what our religion condemns is, not opposition to Orangeism, but opposition to it, by illegal means, and above all by "counter-secret associations," but to petition, to exercise our political rights as citizens, for the suppression of the infamous organization, are not only lawful, but our bounden duty. "Have we performed that duty?" is a question which we should seriously ask ourselves; because if we have not, it can not be necessary or excusable for Catholics to have recourse to other means which are neither legal nor constitutional—means which the Catholic Church abhors, and which are invariably the resort of knaves and cowards. The honest man, the brave man, no matter what his religion, holds in contempt all "secret" politico-religious organisations and their members.

REPRESENTATION BY POPULATION.—It would almost appear as if this were about to be made a Ministerial measure. At all events, Mr. Sydney Smith, addressing his constituents, has, according to the reports of his speech in the public journals, pledged himself unequivocally "to vote for Representation by Population, and other Opposition reforms."

BO-PEEP TO JOSEPH DOUTRE, ADVOCATE, MONTREAL.

HEALTH AND GRATING.—In the whole range of the animal kingdom there is not a more despicable, or a more degrading sight, than that of a fawning spaniel. The crouching attitude—the lithe contortions to escape observation—the cowardly skulking—the sudden spring upon the unsuspecting foe, of the feline race—may be despicable; the loathsome retreat of the skunk, surrounding itself with a fetid atmosphere unbearable to the least fastidious pursuer, may be abominable; but the open cringing, the low fawning, and the sycophantic licking of the foot that spurned him by the dastardly spaniel, is more despicable, more degrading, more loathsome still. Joseph Doutre, (for Bo Peep cannot bring himself to call you by the complimentary title—Sir)—have we, within the current month, seen any parallel in the moral world of Canada to this despicable conduct of the spaniel? Yes. Joseph Doutre, Advocate, when at Beauharnois, on the 8th of the present month, you rose from your seat at that public banquet given in honor of one Charles Dabout, then did the Canadian world behold a sycophantic spaniel, and hear his deprecating whine to the Clear Grits of Upper Canada. You who from your nationality are, or ought to be, a Catholic—you who from your blood are, or ought to be, a Canadian—you who from your position in society are, or ought to be, a man of honor—you who from your education are, or ought to be, a man of enlightened mind and some little learning—have sought by an unholy alliance to betray your religion, which should be your most sacred birthright, and your nationality, which should be your greatest pride, into the hands of those who despise you as of an inferior race, on account of both the one and the other. Is not this to act the spaniel in the moral world? Is not this to cringe, and crouch, to fawn upon and lick the hand of him who spurns you and despises you in his heart for doing so? We have heard tell in our school boy days of a great unknown, who sought celebrity by the dastardly act of destroying one of the most magnificent temples in the world.—You, Joseph Doutre, are a modern great unknown, who seeks renown by endeavoring to deliver over God's Holy Church—into the hands of its bitterest enemies. A moral skunk, you have surrounded yourself with an atmosphere so loathsome and fetid that you will become an object of abomination even to your new (Clear Grit) allies; whilst by your fawning upon and licking the hand of the sworn enemies of your religion and your nation, you have become more despicable, because more responsible, than the meanest spaniel of the canine race.

You are in favor of Common, and opposed to Separate Schools; because the Common Schools "are better fitted to promote the feelings of good neighborhood, and of cordial understanding between separate religions." Nay, do not start at your own words; they are the creatures of your own brain.—And this, Joseph Doutre, is the only argument which you, as a Catholic, as a Canadian, as a gentleman, and as an educated man, can find to oppose to the innumerable and weighty objections which religious, patriotic, polite, and educated men find against the Godless system of Common Schools in Upper Canada. If this was all you knew of its workings—if this was all that your narrow-mindedness and dullness of comprehension could discover about it—what could have induced you thus to dignify it? Your vanity must be indeed great, or your intelligence indeed small, to prompt you to speak on a subject of which you were so lamentably ignorant. If you, and your Clear Grit allies, will deign to receive a little instruction from an Anglo-Saxon, (one of Governor Head's superior race to which you do not belong), Bo Peep will initiate you briefly, according to your capacity, into the objections religious and enlightened men have to our Upper Canadian Common Schools. The first objection urged is one founded on morals. The indiscriminate herding together of the sexes at the ripening age of from 14 to 18, and in some cases to 20 and 24 years of age, is a thing which, though of perhaps little moment to a liberal Kantolic like Joseph Doutre, and a Presbyterian Scotchman like George Brown, is yet an insuperable objection to a conscientious Catholic, and one who wishes to preserve the purity of those dear little ones whom God may have given to his charge. Because the Catholic father would hate to see the purity of his daughter sullied by the least approach to contamination—because he would rather die than allow the slightest whisper contrary to her virgin purity to be wafted towards her. This is one, and to a conscientious Catholic a weighty objection against our Common Schools—Joseph Doutre, and his Clear Grit allies to the contrary notwithstanding. To this you, Joseph Doutre, oppose "the feeling of good neighborhood." Alas there is "a feeling of good neighborhood" which leads to destruction. It was this feeling of good neighborhood doubtless that led you into the ranks of the Clear Grit, enemies of your nation and your creed.

Another objection is drawn from Religion. The religious Catholic knows full well that the science of Religion is the most exalted of all Sciences. He knows too that an ordinary life time is but too short a time for the acquirement of any of the ordinary natural Sciences. He argues therefore "a fortiori" that a life time is too short for the proper teaching of the higher science of religion, and therefore he consistently at least endeavors to mingle his religious instructions with secular learning. But this is incompatible with our Godless Common Schools; therefore the Catholic condemns them.

A third argument is drawn from true liberty. A truly liberal minded man knows full well that the education of children is an individual, not a civil right; that each man has a right to educate his children in the way he thinks fit; that the State has no more right to dictate the mode of education to the parent, than it has to determine his trade and occupation; that compulsory education on the part of the State is as absurd as it would be were it to take upon herself to determine that child shall be a pavior, this a scavenger, this an advocate. He looks with horror as at the greatest stretch of despotic power, as at the greatest act of tyranny, at the compulsory school system of Protestant Prussia, where if a boy is found out upon the street, even though he be going to bring the Doctor to his sick mother, after school hours, he is imprisoned, and he sees in our Common School system an approach to this. Therefore as a lover of true freedom he condemns it.

A fourth objection is taken from justice. The Catholic economist cannot (in spite of Clear Grit persuasion to the contrary), see any justice in his school tax going to the Common School, whilst he feels bound in conscience to send his children to his own separate schools. He can see no justice in a double school tax.

These are a few of the objections against our common school system felt by conscientious Catholics. Of however little weight they may be to pseudo Lower Canadian Catholics, and Clear Grit politicians, they have sufficient weight with conscientious Catholics to form most weighty reasons; and rest assured, Joseph Doutre, that should their consciences be tampered with, either by Rouge or Clear Grits, in this particular, the Irish Catholics at least will resent it to the death.

But before our "catholic" friend, listen to "Bo-Peep's" advice. Let not your vanity, to be petted by the Clear Grit leader, outstep your prudence. Believe not his promises—they are the compliments of the spider to the fly. He loves you not, but as you may serve a purpose. Nay, at the very time he flatters you, in his heart he despises you on account of your nation, and of your creed. Until you can throw both overboard, and transform yourself into a Scotch Celt as innocent of conscience as of breeches, you never can pass current with him as a gentleman. He may use you as his tool, but he never will look upon you as his equal.

Bo-Peep.

ST. MARY'S COLLEGE, MONTREAL.

To the Editor of the True Witness.

Sir—A most interesting complimentary scene was given on Thursday of last week, by the Aloysian Society of St. Mary's College, to General Sir Wm. Eyre, Bart. A large number of distinguished gentlemen attended; and of ladies, a fair portion graced the assembly with their presence. An appropriate address to the General, by Mr. Larue, opened the entertainment; and was followed by a brilliant and eloquent discourse on love of country, delivered by Mr. W. Kelly. This first and universal passion of the human breast was illustrated under various points of view from the history of the Pagan and Christian world. It nerved the conquering arm of a Scipio, a Miltiades, a Washington, and a MacMahon; inspired the lyre of Homer, Virgil, and Tasso, and found vent in the burning eloquence of Demosthenes, Cicero, Chatham, and Grattan. Love of country led its tragic strains to Shakespeare, Sophocles, and Aeschylus; guided the chisel of the Greek, and the victorious arms of the Roman, the Briton, and the Frank. What more universal than this predominant passion?—what more natural, more deeply imprinted and inherent in the soul of man? The poor Tyrolean, when transported from his native hills, pines away in anguish of soul, longs for an instant to see once more the rocks and deserts of his childhood, to hear a last note of his shrill mountain horn, and plant a free foot once more upon his rocky cliffs. Even the savage Esquimaux, if perchance a cruel fate tears him from the bosom of his country, sighs for the snowy wastes of his northern home, and the grand icebergs on the ocean wave. The man indeed who loves not the land of his nativity, is regarded as little less than a monster. Witness the eternal reprobation with which traitors have been branded in all ages and by all peoples.

But it is by the unsparring hand of exile that love of country is most strikingly elicited. With what anguish did the exiled Jews look back upon their beloved Zion, and in the bitterness of their sorrow exclaim: "If I forget thee, O Jerusalem, let my right hand be forgotten: let my tongue cleave to my jaws, if I make thee not the beginning of my joy." The whole history of Greece, its pre-eminence in all that is great and glorious in a nation, is one continued proof of the power of this consuming love; and the terrible rigidity of Brutus pronouncing the sentence of death on his own sons, is a striking proof of the predominance of this passion in the Roman breast.

Thus the speaker went on to develop and illustrate that love of country which is a predominant feature in the history of all nations. Then turning homeward, he cast a glance at Canada; and there too delineated on every side the existence of this love of country. The annals of Canadian history are enriched with heroes whose names are even more enduring than was their devotion to their country's cause. And why are her brave sons now armed and waiting the moment of peril to vindicate her rights? Whence those literary and scientific institutions which have arisen around us, and are daily becoming more numerous? All must be attributed to that love of country which inspires Canadians with the hope, in the words of the speaker, of one day placing upon the brow of their common mother the diadem of science, of art, and of every glory that fond children can bestow upon a well-beloved parent.

The sublime peroration of the discourse of the young Count Lally Tollendal, in vindication of the memory of his deceased father—the brave General Lally Tollendal—was also given with great effect. This gallant but ill-fated soldier, to whom had been confided the command of the French arms in India, in the war which France and England waged for the sovereignty of that country, after sustaining for three years, without success, a series of sieges and battles, was at length reduced to such extremity that he was obliged to yield up Pondicherry to the English, having sustained there a siege of six months without men, money, or provisions. Arrived in France, the cabal which had already caused his defeat in India, was doubly violent. In lieu of the recompense to which his long and eminent services entitled him, he was cast into prison, and executed on the 4th May, 1761, without being allowed to raise his voice in his own defence. To his son he bequeathed the painful duty of vindicating his memory; and it was in pursuance of this object that he pronounced one of the most sublime discourses that has been heard since the days of Cicero, and the repetition of which on this occasion produced a universal thrill of enthusiasm among the auditory.

In the course of the entertainment, the nineteenth century was also characterized in a humorous and not altogether untruthful essay, recited by Mr. J. Kelly. The mighty dollar received its due appreciation, in estimating the character of our age. Its glare constitutes the enlightenment of the present day; and by aid of this transparent luminary, whole nations are travelling to a blissful Zion. Twin-brothers of the dollar, walks majestically, on active deeds intent, the much-loved chisel; closely followed by its faithful aide-de-camp—avarice, fortune-making, cringing, time-serving, embezzlement, robbery, assassination, incendiarism, bankruptcy, stock-jobbing, neck-or-nothing railroads, and immaculate bank Directors. Within the holy brotherhood is a niche too for my Lord Dogmatism, a gaudy throne for the great Mr. Selfconceit, and a free pulpit for the Rev. Mr. Bigot. The nineteenth century is emphatically an age of liberty. Crimes, of which the Lawgivers of yore hardly dreamt, now go rampant, authority is laughed at, and self-denial is deemed an obsolete custom of deaters; whilst the sceptre of religion, of parental awe and reverence, is pronounced to be a relic of barbarism of the olden time. "Money and comfort" is the by-word; pride, the majesty of the world; ease, the object of life; and the world beyond the grave, is accounted a land of myths.

The essay concluded with the consoling reflection, that here in Canada there is less of this profane world-spirit life than elsewhere. And thus may we hope to remain, so long as we are content to dwell beneath the fostering wings of our holy religion, and to practise the duties which she inculcates.

Several scenes from Shakespeare's "King John," and "Richard II.," diversified the entertainment. The stage was handsomely decorated, the costumes brilliant, and the intonation of language, and impersonation of characters, so difficult to render, drew forth repeated plaudits. The chief characters were sustained by Messrs. Kelly, O'Connor, Driscoll, McGuire, Stuart, Harwood, Larue, and De Bellefeuille, and Master Drummond, who on account of his tender years, deserves to be particularly mentioned for his surprising elocution.

A very successful and interesting part of the scene was the music. It fully sustained the high reputation of the College for the cultivation of the fine arts. In vocalization, Messrs. Larue, Royal, Haden, and Turcotte, were particularly happy, and M. Senechal was really enchanting in his solo on the violin.

I regret that the limits of this hasty sketch prevent me from doing justice to the performance of each of the members of the Society individually; but I heartily record the sentiments of admiration and encouragement expressed by the auditory on the occasion. I cannot better conclude than in the following words of General Eyre, who spoke warmly of the success of the students, at the termination of the proceedings:—"If I may judge from the brilliant performances, and the high tone of cultivation which we have witnessed, the education conferred by the Reverend Directors of this institution upon the youth entrusted to their charge, must be excellent indeed."

A LATE STUDENT OF THE COLLEGE.

The Lecture for St. Anne's.—The Director of St. Anne's Church desires to acknowledge, with his best thanks, the sum of £100 over all expenses, the net result of Mr. D'Arcy McGee's recent lecture.

Remittances unavoidably left out; they shall appear in our next.

A Protestant writing in the *Pilot*, over the signature of "Nimrod," upon the subject of the late "Anniversary Meetings," gives it as opinion "that with all the professed liberality of feeling amongst the religious public in this city, there is a large amount of sterling hypocrisy apparent. The 'Scribes and Pharisees' are not all dead yet."

MONTREAL CIVIC ELECTIONS.

This forenoon, (Friday last) at ten o'clock, the nomination of candidates for the office of Mayor and City Councillors took place in the respective wards. The attendance of voters at each place, except one, was comparatively small, the coldness of the weather, doubtless, preventing many from attending.

THE MAYORALTY.

This nomination took place at the East end of Bonsecours Market. Here the attendance was large—about five hundred—and a good deal of excitement prevailed.

Mr. Thomas Mussen proposed, seconded by Mr. D. E. Papineau, M.P.P., that J. J. Day, Esq., is a fit person to fill the office of Mayor of this city.

The Hon. Mr. Renaud proposed, seconded by Dr. Globensky, that C. S. Rodier, Esq., is a fit person to fill the office of Mayor.

Mr. Rodier then addressed those present, and was loudly cheered. Mr. Day afterwards attempted to speak, but he was met with such noisy demonstrations that he was unable to be heard, and therefore gave up the attempt. Some little excitement existed, but the presence of a body of police was sufficient to maintain order.

FOR COUNCILLORS.

CENTRAL WARD.

Alderman Whitney presided. The nomination for this ward took place on St. Lambert Hill.

Mr. George Browne was proposed by Dr. Wolford Nelson, and seconded by Mr. Rollo Campbell.

Dr. Bernard was proposed by Mr. W. A. Townsend, and seconded by Mr. Himes.

EAST WARD.

Councillor Bolmer presided. Mr. Louis Marchand was proposed by Mr. Victor Hudon, and seconded by Mr. Alexis Dubord. There being no other candidate proposed, Mr. Marchand was declared elected.

WEST WARD.

Councillor Rodden presided. Mr. N. B. Corse was proposed by Mr. Alexander Murphy, and seconded by Mr. David Muir.

Mr. John Boyd was proposed by Mr. C. W. Sharpley, and seconded by Mr. John Allan.

ST. ANNE'S WARD.

Councillor Valois presided. Mr. Francis Mullins was proposed by Mr. Patrick Brennan, and seconded by Mr. Thos. Hanley.

No other candidate being proposed Mr. Mullins was declared elected.

ST. ANTOINE WARD.

Alderman McCambridge presided. Dr. Lepronche was proposed by Mr. John Veron, and seconded by Mr. Eusebio Ouint.

Mr. David Brown was proposed by George McNamie, and seconded by Mr. Olivier Lovingsne.

ST. LAWRENCE WARD.

Councillor Grazier presided. Mr. A. N. Renne was proposed by Mr. Thomas Kelly, and seconded by Mr. R. Henn.

Mr. O. H. Lamontagne was proposed by Mr. R. Quivillon, and seconded by Mr. L. O. Gravel.

ST. LOUIS WARD.

Councillor Rottot presided. Mr. Amable Judoin, the retiring member, was proposed, and no opposition being offered he was declared elected.

ST. JAMES WARD.

Alderman Homer presided. Mr. John Smith was proposed by Mr. Leon Burton, and seconded by Mr. John Mahoney.

Mr. Smith was declared duly elected, no other candidate being proposed.

ST. MARY'S WARD.

Councillor Simard presided. In this ward three candidates were proposed, and the contest promises to be a keen one. The names are Mr. Jean Baptiste Goyette, Mr. Joseph Papard, and Mr. John Graves.—*Pilot of the 12th inst.*

THE POETS OF IRELAND.—On Tuesday evening last, T. D. McGee, Esq., M. P. for Montreal, delivered a very interesting lecture in the Court House, on the Poets and Poetry of Ireland. The lecturer dwelt more at length on the poetry of the illustrious Moore, although he read several pieces by various of the minor poets of Ireland. In speaking of the wit, orator and poet of his native country, Mr. McGee mentioned what everybody ought to know as an historical fact that the use of the English language rendered the efforts of the orators poets and statesmen of last century in a manner unappreciated by the great mass of the Irish people, who were not conversant with the Anglo-Saxon tongue. Of late, however, the use of the English language has become more general, and this fact, in Mr. McGee's opinion, gave the present and "coming men" of Ireland a power to effect those changes in the political condition of that country which the illustrious Irish Reformers of the last and beginning of the present century, were not possessed of.—Mr. McGee's lecture was enthusiastically received, and was delivered with a clear and distinct enunciation.—*Brookville Recorder, 11th.*

THE SHIP OF GOVERNMENT.—THE DESPATCH.—Downing Street, Dec. 31, 1857.—Sir, by a despatch of the 17th of April last, I informed you that Her Majesty had been graciously pleased to comply with the prayer of the Addresses presented to her by the Legislative Council and Assembly of Canada, viz:—That she would exercise the Royal Prerogative by the selection of some place for the permanent Seat of Government in Canada. The question has now been considered by Her Majesty, and by her Government, with that attention which its great importance demands. The statements and arguments contained in the various memorials laid before them, in consequence of your instructions to the Mayors of the several cities interested, have been fully weighed. I am commanded by the Queen to inform you that in the judgment of Her Majesty, the City of Ottawa combines more advantages than any other place in Canada for the permanent seat of the future Government of the Province, and is selected by Her Majesty accordingly. I have, &c., H. LABOUCHERE.

COURT OF QUEEN'S BENCH, QUEBEC.—BENJAMIN M. JUSTICE DUVAL, AND MR. JUSTICE CARON.—CAPTAIN RUDOLF ADMITTED TO BAIL.—At the opening of the Court this morning, (Thursday Feb. 11,) Capt. John C. Rudolf late master of the steamer *Montreal* was admitted to bail, by the Court,—himself in £1,000, and two sureties in £500 each.

DROWNED.—On Thursday afternoon, three young men named David Kearn, Robert Kearn, and William Daniels, attempted to go to Amherst Island on the ice, but on reaching Herchmer's Point the ice was found to be so insecure that they attempted to gain the shore, from which they were but a few yards distant, but unfortunately two of them David Kearn and William Daniels, broke through, and the latter was drowned. Kearn got out after much difficulty, and made his way to Mr. Lemoin's residence, but had his hands severely frozen after coming in contact with the ice.—*Kingston News.*

THE MURDER OF FARRELL AT ALMA, O. W.—No REWARD OFFERED BY GOVERNMENT.—It is no doubt still fresh in the memory of our readers, that on the 23rd December last, John Farrell, an industrious and peaceable young man, was foully and cruelly murdered at Alma Four Corners, in the county of Wellington, by a ruffian named William Miller, an Orangeman, under the pretence of admitting him to bail. Government has offered no reward for the apprehension of the murderer. Why is this? Is Orangeism so all-powerful in the land, that its members may in cool blood, in open day, without cause or provocation, shoot down their innocent and inoffensive neighbors? Is this country to be converted into a second Ireland, by these fiends in human shape? Can it be possible that our Tory Opponents have been fostering, caring, and forcing the Anti-Social, Anti-Christian, and Anti-Canadian Society, for the sole purpose of using it as a stepping stone to power,—is it possible, can it be true, that their lust for office is so great, that they must possess it, even although in obtaining it, they have to tread through the blood of their neighbors, fellow Christians and fellow citizens? Alas! yet we fear it is too true—the sad affair at Alma, the origin of these remarks, and many others that have come under our knowledge, indicate plainly that such is the case.—*Cornwall Freeholder, Feb. 9.*

DISTRESSING ACCIDENT.—The *Galt Reporter* says that a distressing and fatal accident took place at New Hope on the 30th ultimo. A boy and a girl of the name of Morrissey, children of a laborer residing in New Hope, were crossing Mr. Hespeler's Dam as a shorter way home,—the ice broke and let the boy through, when the sister went to his rescue and fell in herself. The cries of the boy drew the attention of a man named Sipe, who hurried to the spot, and drew the boy out; but the sister, aged 13, had disappeared, and her body was not recovered for an hour and a half afterwards.

It is very strange that some people will endure Rheumatic pains for days and nights while a few applications of Perry Davis' Pain Killer, which can be procured at any store, will entirely relieve them.

Would our lady friends avoid the tan, the freckles and sunburn of our spring and summer? Use the "Persian Balm" at your toilette—it renders the skin soft, smooth and healthy. Try it.

Birth.

In this city, on the 13th inst., the wife of Mr. Patrick Cassidy, of a son.

Died.

In this city, on Saturday morning, 13th inst., MARY GILLIES, eldest daughter of Mr. JOSEPH GILLIES, aged 17 years and 3 months.

Suddenly, on the morning of the 16th inst., at the residence of his brother-in-law, C. M. Dickinson, Esq., Andrew Cowan, of Cowansville, formerly Merchant in this city.

At New York, on the 13th inst., Joseph Knapp, Esq., Merchant, of this city.

MONTREAL MARKET PRICES.

Feb. 10, 1858.

		s.	d.			s.	d.
Flour,	per quintal	11	3	12	0		
Oatmeal,	per quintal	5	0	0	0		
Wheat,	per bushel	5	0	0	0		
Oats,	per bushel	1	5	0	0		
Barley,	per bushel	2	0	0	0		
Buckwheat,	per bushel	2	0	0	0		
Peas,	per bushel	3	0	0	0		
Beans,	per bushel	3	0	0	0		
Butter,	per lb.	5	0	0	0		
Lard,	per lb.	5	0	0	0		
Eggs,	per dozen	1	2	0	0		
Free Pork,	per 100 lbs.	27	0	0	0		
Asses—Pork,	per 100 lbs.	29	0	0	0		
Peas—Pork,	per 100 lbs.	28	0	0	0		
Beans,	per 100 lbs.	8	0	0	0		

FROM BURMAIL.

SURVIVORS.—Burmah, March 6, 1858. Mr. P. Davis—Dear Sir: Such is the great demand for the Pain Killer that I write you to send me as soon as possible, in addition to what I have hitherto ordered, 24 dozen boxes, (two dozen bottles in a box) and a bill for the same, that I may give you an order on the Treasurer of the Union to the amount of the same.

HINTHADA, Burmah, March 17, 1858. Messrs. P. Davis & Son—Gents:—I am sorry to say the last box of Pain Killer sent me has not yet come to hand. The expense of getting the medicine is something, these hard times, but the want of it is of far more importance. . . . Send me as soon as possible, another box of the same size, (viz. \$50 worth.) I enclose an order on the Treasurer of the Missionary Union for the amount. Rev. B. E. THOMAS.

Lyman, Savage & Co., and Carter, Kerry & Co. Montreal, Wholesale Agents.

Sold by Druggists everywhere.

THE LADIES! THE LADIES! THE LADIES! It is a well established fact, that fully one half of the female portion of our population, are seldom in the enjoyment of good health, or to use their own expression "never feel well." They are languid, devoid of all energy, extremely nervous, and have no appetite. To this class of invalids, the Hoffmann's German Bitters are especially recommended. Their peculiar tonic and invigorating properties render them invaluable in such cases.

READ THE TESTIMONY.

F. M. CHALPANT says.

MORGANTOWN, VA., Sept. 25, 1855.

Ship me immediately 12 dozen German Bitters, and I assure you no medicine that I sell gives such general satisfaction, the demand for it being beyond all precedent. It affords me pleasure to sell a medicine so satisfactory to all. Our physicians no longer scout at it, but are compelled to acknowledge its intrinsic value, and the greater part of them have had magnanimity of soul sufficient to lay aside their prejudices and prescribe it in their practice.

Ask for Hoffmann's German Bitters, and take nothing else. They are prepared by Dr. C. M. Jackson, 418 Arch Street, Philadelphia, Pa., and are sold by druggists and storekeepers in every town and village in the United States, Canada, West Indies and South America, at 75 cents per bottle.

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IF our readers would have a positive Luxury for the Toilet, purchase a Bottle of the "Persian Balm" for Cleansing the Teeth, Shaving, Champroing, Bathing; Removing Tan, Pimples, Freckles, Sun-marks, and all disagreeable appearances of the skin. It is unequalled.

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