

the eyes were turned to the reddening East; and though, perhaps, the mist rising from the ocean had obscured the light before, they were now prepared to welcome that brilliant orb that rose above their horizon, in the refulgent majesty of truth. I will not dwell upon the subsequent history of the Irish Church, the rapidity of her progress; the activity of her children. She not only filled all the land of Erin with her blessings, but bore them also to other countries; to France to Spain, to Germany, and to the shores of Ireland. An attempt has been made to deprive the mission of St. Patrick of the importance which is justly attributed to it. There have been men who dream they could discover in that early Irish Church traces of an independent national church, converted by some wandering missionary, and acknowledging no jurisdiction in the Bishop of Rome or any other. This theory, which could not have any importance but for the illustrious name of Usher, has been often confuted by our Irish historians; and it does not require any great amount of learning to prove that, from the very first, the Irish Church bowed down to the see of Peter, and that now, as then, she has ever been the obedient child of the Catholic Church. The rev. orator having stated that St. Patrick received his mission from Pope Celestine, and that in one of the early Irish Synods the Saint said, "If any questions arise in this island they must be referred to the Apostolic See," proceeded to cite other authorities to prove that the Irish Church had always acknowledged the Supremacy of the Papal See. He went on—Never did the Irish Church wish to traverse the stormy sea of human passions unless in the vessel guided by Peter, and when the evil days came and the tempest roared and the storm howled, she but clung more closely to him; and death, itself, could not separate them. And now when the Pope is assailed, and when the world is crying out against the Lord and His Christ, shall Ireland take part with the robber band, who are already exulting as if the Popedom were no more? Ireland cannot forget the memories of 1400 years. Listen! did you hear no cry borne across the waves of the Atlantic? You did, and it was like the rush of many waters; it was the voice of millions protesting against spoliation; the voice of poor Ireland rising above the turmoil and making itself heard. And, as on the stormy deep, the earnest tones of the pilot may be heard in warning above the waves, so did the voice of Ireland, speak out shrill and clear, warning potentates and states of the rocks, on which they were steering and of the spirit of mischief which they were conjuring up; a spirit which they could not ally. Nor has this spirit been confined to Ireland, it has actuated her children throughout the universe. We have heard that cry first sent up on the Irish shores, reached here, and it will be repeated throughout the length and breadth of this vast continent, till the world rings with the protestation, and till our rulers be made to feel that what is claimed as the birth right of Italians may be claimed with far more justice by other nations; and that if there be any truth in the cry of "Italy for the Italians" (though the Pope is an Italian)—that if there be any truth in that cry, there is as much truth, justice and consistency in the cry "Ireland for the Irish." But even should the Pope be again cast upon the world, and like his Divine Master have no place to lay his head; even then Ireland's faith and love will not be the less ardent; and the Church founded on the rock, not the less secure, even though it have to brave another storm. Of our national misfortunes, we have heard enough. We all know of the times when told a patriot was to be a criminal; when as has been sung of our country—

"It was treason to love her, and death to defend."—But the time for more refining is past; the time for work has come. We are not to sit down and sigh for the days that are gone; we are not to fold our arms while we recite the history of our wrongs. We must be up and doing; for it depends in a great measure on ourselves to remedy the injuries we have suffered. The penal laws are away; the chains which bound our fathers are riven, and although the old spirit of bigotry may rise occasionally, it has not sufficient force to deter any earnest man. A great deal, no doubt, has been done at home and abroad for our social improvement; a great deal more might be done. The reason it has not been done, is that we are not true to ourselves, we are always distrustful of one another, and we are too ready to look for assistance elsewhere. We trust for better times without endeavoring to make them better. O'Connell has proved the possibility of our union and what that union can effect. But we are more ready to impede than to join and help each other. When any among us outstrips his fellows in the race for glory and fame, instead of encouraging him and in trying to catch him—instead of being proud that a countryman could aspire so high, we not only carp and rail at him but cause him to stumble if we can; and if he should disgrace his talents, we give a loud shout of joy, congratulating ourselves upon our sagacity; though we may have just broken down in consequence of our underplotting and maneuvering. As long as this exists, it is to your injury, for none of the enthusiasm of an honorable mind will be awakened in your behalf. For as long as we are more ready to attack than to defend our own, no young man of genius will treat his hopes and future to our appreciation; no latent talent will be developed; the timid will not dare to trust themselves to the terrible ordeal of our criticism; the bold will despise us and perhaps abandon us to go to strangers. But thank God we are becoming wiser, and experience teaches us that we must owe our salvation to ourselves alone. We should not give our confidence lightly, but when given should not be ready to misinterpret a man because we may differ in opinion. If this feeling of envy gains ground, farewell to your claims for equality with men of other races in either religion or politics. By unity you will be strong and happy; your friendship will always be respected by every party in the State, and your hostility feared. It will not be necessary, then, to tell you to unite with men of other origins, for their union will make itself known. A Sunday or two ago you made an effort to resist the demon of intemperance; to-day will you not pledge to destroy the demon of disunion. These two evils have been the curse of our country. Now, destroy them both; and as every succeeding 17th of March comes on, we will be found bound together in the chains of love; at peace with God, with ourselves and all good men. "And this day shall be for a memorial to you; and you shall keep it a feast to the Lord in your generations with an everlasting observance."

Mass was then resumed, and a collection for the poor sustained by the Congregation, was taken up, amounting to \$270. Divine service having concluded, the Procession again formed in front of the Church; and in the same order as in the morning, traversed the principal streets of the city, according to the Programme; halting at the rooms of, and saluting, the several Sister National Societies. The sight was most pleasing, and most imposing. The best order, thanks to the excellent arrangements of the St. Patrick's Committee, and the Marshals, prevailed throughout; and the effect of the Procession must have been to impress the spectators vividly with the importance, numbers, and high respectability of the Irish population of Montreal—as the reverence and devotion with which they had previously assisted at the solemn sacrifice of the Mass was a convincing proof of their firm unswerving attachment to their ancient faith—the faith of the Church, which it is Ireland's boast, and special prerogative amongst all the nations of Christendom, to have preserved pure and untarnished by a stain of heresy, from the time of

St. Patrick to the present day. For Ireland is the Abdiel of nations.

Faithful found
Among the faithful, faithful only she
Among innumerable false, unmoved,
Unshaken, unswerving, unfettered
Her loyalty she kept, her love, her zeal;
Nor number, nor example, with her wrought
To swerve from truth, or change her constant mind
Though single.

This is Ireland's especial glory, this the bright jewel in her diadem. She may point with pride to her bards, senators, warriors and statesmen. She may glorify herself in having given to the world a Burke, a Sheridan, and if not last not least in this band of Irish worthies, an O'Connell; but her best title to the respect and love of Christendom is this: That in the worst of days and amidst persecutions not exceeded in atrocity by the cruelties of a Nero or a Diocletian, she has adhered with constant unswerving fidelity to the Church of Christ. For this be the name of Ireland, Catholic Ireland, loved and honored throughout all generations; because she hath not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the chair of pestilence or heresy.

We should be unjust were we to omit rendering our tribute of praise to the Choir, conducted by the Rev. M. Perrault, and to the admirable skill with which Mr. Smith presided at the organ.

The day was duly honored by the young men of the Brina Snow Shoe Club, who, to the number of twenty-five, dined together at Moore's Hotel, Cote des Neiges, the headquarters of the Snow Shoeing fraternity. The worthy host—himself a true and whole-souled Celt—spared nothing that his tried ability could suggest to make the occasion worthy of the Day and its associations, and his guests bear the most ample testimony to his perfect success. The usual patriotic and other toasts were eloquently responded to; and the whole proceedings were marked by the utmost good feeling and good taste, and no cause of regret was mingled with the unalloyed pleasure of the evening. The members of the Club one and all have every reason to be proud of this their first celebration of a day so dear to every Irish heart; when the best feelings of their nature are unveiled, as in fancy he reverts to the home of his youth, in that dear old land whose beloved memories are so fondly treasured as his noblest and most cherished inheritance.—*Can.*

ST. PATRICK'S DAY AT QUEBEC.—The "Day" was celebrated with much pomp in the ancient capital of British North America. At an early hour the sons of St. Patrick mustered in order, in the Place d'Armes; whence they marched in procession to St. Patrick's Church, to celebrate with due religious rites the anniversary of Ireland's illustrious Apostle. His Lordship the Bishop of Tioa, Coadjutor of the Archdiocese assisted at the High Mass, which was sung by the Reverend Cure of Beauport. The sermon was preached by the Reverend Mr. Gleason of St. Patrick's Church, whose eloquence, and devout patriotism powerfully affected his numerous audience. The interior of the church was handsomely decorated with the banners and insignia of the St. Patrick's Society, and the musical portion of the service was admirably performed by the choir.

After Divine service, the procession reformed, and proceeded to the Archbishop's Palace, to tender their homage to their justly revered Pastor. They waited also upon His Excellency the Governor General, to whom the President of the Society, the Hon. Mr. Allyn presented an address to which the Governor-General replied. Three cheers were given for the Queen, to Prince of Wales, and the Governor, after which the procession returned in the same order and escorted their President to his home. Everything, we learn from our Quebec contemporaries passed over with the greatest harmony, and in the best order.

ST. PATRICK'S DAY AT TORONTO.—Our co-religionists, the sons of St. Patrick celebrated the Day by a High Mass at the Cathedral; but from prudential motives, imposed upon them by their peculiar position, and the rowdy nature of the great portion of the Non-Catholic population amongst whom it is their hard lot to dwell, there was no public Procession. This was, no doubt, a wise exercise of judgment on the part of the Irish Catholics of Toronto; who are the best, indeed the sole competent judges as to how, and with what demonstrations their National Festival should be celebrated.

ST. PATRICK'S DAY IN PERTH.

To the Editor of the True Witness.

Sir—The anniversary of the Patron Saint of Ireland was celebrated here on last Saturday with the strongest national feelings, as well as with the highest emotions of religion and gratitude. However others may be opposed to this annually-occurring display, we are convinced here the more we dwell on the wrongs and the sufferings, the constancy and the triumphs of the sons of Saint Patrick, the more attached will we ever prove ourselves to the faith of our fathers, the better Catholics we will be. Ireland has been privileged beyond all other countries of the globe in her conversion, in her fidelity, in her sufferings, and in her destiny. Her conversion has been bloodless—her fidelity unshaken—her suffering unparalleled, and she has been the whole human race. None but hallowed memories does the past reveal to our minds; others may boast of their worldly triumphs, and their patriotic feelings may be excited to enthusiasm by the recollection of the great achievements they have accomplished both in peace and in war; but the Irishman alone is patriotic because he is Catholic; indeed with him patriotism and Catholicism are, and ought to be, undistinguishable.

On Saturday last, when we celebrated the festival of our Saint, full many were the old men's eyes that glistened, and many the matrons' hearts that throbbed with joy on beholding around their exiled children still existing in the fond remembrance of Saint Patrick, and his cherished people. From early dawn Irishmen and their sons were seen to wend their way to the old church of this place. About 10 o'clock, some five hundred stalwart men were joined in procession, preceded by the children of the Catholic school with their beautiful banners and flags unfurled, and attended by the St. Patrick's Brass Band. I can well assert that to the lover of Canada, things presented a proud and cheering appearance; but more especially the young men who averaged from five feet nine to six feet in height, with sturdy limbs and hardy frames, as they proceeded to our beautiful new church, the pride of our Pastor, and ourselves, and the wonder of the stranger, where a solemn High Mass was celebrated. After the Gospel, our highly respected Pastor, the Very Rev. J. H. McDonagh, V.G., ascended the pulpit and delivered a very elo-

quent sermon, and both energetically and beautifully did he dwell on the wrongs and the virtues of the Irish Catholics, both in their own country and the land of their adoption. After High Mass the Society, together with the male portion of the congregation, formed again into procession and marched through the principal streets of the town, and returned to the residence of the Very Rev. President, where, after some cheering for old Ireland, for the land of our adoption, for the President, and other officers of the Society, thus quietly dispersed and cheerfully returned to their homes.

I am, Sir, yours respectfully,

D. H.

ST. PATRICK'S SOCIETY, PRESCOTT.

To the Editor of the True Witness.

Sir—At the Annual Meeting held in St. Patrick's Hall on Tuesday the 13th inst., the following were unanimously elected Office-Bearers for 1860:—
Daniel Conway, Esq.,—President.
Captain Joseph Dissett,—Vice-President.
Mr. Farrel Feeny,—Treasurer.
Mr. Thomas Keely,—Cor. Secretary.
Mr. Francis Culhane,—Rec. Sec.
Executive Committee—Messrs. P. H. Herbert, J. O'Connell, John Kelly, Patrick Davis, James McDonnell, Hugh Gallagher, and Michael Cavanagh.
Yours respectfully,
FRANCIS CULHANE, Rec. Sec.

THE MISSION.—Since the commencement of the holy season of Lent, a special Mission, by the Reverend Lazarist Fathers, Hennessy and McGinnis from their institution of Notre Dame des Anges, near Niagara, has been conducted with marked success at the St. Patrick's Church of this city. The exercises were numerous attended; morning and evening the Church was crowded to listen to the soul-stirring exhortations of the Fathers, praying sinners to repent, and warning them to flee from the wrath to come. The success of their preaching may be estimated by the fact that, since the commencement of the Mission, upwards of ten thousand persons have approached the tribunal of penitence, and have been admitted to receive Holy Communion; whilst, moved by the touching admonitions of the Fathers, several thousands have taken the Pledge, thus formally enrolling themselves beneath the standard of Temperance. Great is this success, and a pleasant trophy of the labors of the Lazarist Fathers, whose efforts have been indefatigable and to whom the Irish Catholics of Montreal owe a heavy debt of gratitude; which will however be amply repaid by their perseverance in the paths of virtue, and their constant care to carry into execution the good resolves formed by them during the Mission.

ST. JOSEPH'S SOCIETY.—Monday last being the Festival of St. Joseph, the members of this excellent charitable Association celebrated the day by a public procession, and a special High Mass at the Cathedral. They were accompanied by bands of music; and by their numbers and good order gave a very gratifying spectacle.

"There is a boy here that hath five barley loaves, and two fishes, but what are these amongst so many?"

The Montreal Herald notices as "A Bad Sign of the Times," the place-hunting mania, unfortunately for public morality, so rife in Canada; and cites as an instance, the annexed paragraph from the Toronto Colonist, wherein we are informed that there were no less than "Fifteen Hundred" applicants for six situations as mail-agents with salaries of \$500 per annum. This is indeed a very bad sign; for what of honesty, what of manly independence, can be expected in a community in which there are so many beggarly place-hunters, and greedy "waiters on Providence?" Fifteen hundred applicants, and only six situations! Well may it be asked—"what are these amongst so many?" and most appropriate are the comments hereupon of the Toronto Colonist:—

"The propriety of having the mails on board the Canadian Ocean Steamers in charge of an officer appointed by and responsible to the Post Office Department having been determined on, it is estimated that six such mail-agents or mail-clerks, with a salary of \$500, would of course be required; and we are informed that not less than fifteen hundred applicants eagerly sought for the coveted appointments—although six situations among 1,500 applicants suggests other and different ideas than the miracle of the barley loaves and small fishes that satisfied the Galilean multitude. The future of Canada does not promise much, when it is seen that such a large number of persons, in educated positions at all events, are seeking situations like these, rather than adopt and follow up the ordinary occupations of the country. Fifteen hundred 'waiters on Providence' for six five-hundred-dollar-a-year situations, is anything but a cheering spectacle."

A ridiculous complaint is being urged in some of our Upper Canadian exchanges against a Priest, because of his refusal to bury in consecrated ground, and with any of the rites of the Church, a man of the name of Deegan. The deceased, it appears, had once been a Catholic; but had cut himself off from all communication with the Church, by becoming a member of a secret society—as we understand it, that of the "Odd Fellows."

We would avail ourselves of this opportunity to remind all Catholics that, by associating themselves with any secret society, upon any pretence whatsoever, they ipso facto, cease to be living members of the Church; they have incurred the penalties of excommunication; and have forfeited all claims to her prayers, and maternal offices on their death-beds.

To the complainants we would also take the liberty of hinting that the Church has the same right as has any other society, to prescribe her terms of membership; that, since the deceased Deegan, had, by his free act violated those terms, he had ceased to belong to her communion, and had therefore no right to demand to be buried in her consecrated ground—which is especially reserved for her children who die in the faith; and that the Priest who should have given Catholic burial to one dying excommunicate—and as such Deegan died—would have been guilty of a grievous sacrilege. If Catholics will violate the laws of their Church by allying themselves with secret societies, it is meet that they should die and be buried like heathens.

We take this opportunity of returning our best thanks to M. Kaulin for the files of French papers he has so kindly forwarded to us.

POPEY IN LOWER CANADA.—Meetings to express sympathy with the Sovereign Pontiff, have been held in many of our Lower Canadian parishes. We believe that the Address of the Catholics of Montreal has been generally adopted at these several assemblages.

The Journal de Quebec announces the death at Paris, on the 18th ult., of the Reverend M. Leon Gingras, Director of the Seminary of Quebec. The reverend gentleman, who visited Europe in the month of May last year, in the hope of recovering his health, was a native of Quebec. He was ordained Priest 21st August, 1831, and devoted the rest of his days to the service of his God and his Redeemer. As a theologian, and Director of the Seminary, he was universally honored and beloved, and won for himself the glorious epithet of "saint." His loss will long be deplored, but his virtue shall we trust find many imitators.

MAINTENANCE.—The Rev. R. Kelleher has kindly consented to act as agent for the True Witness in the above locality.

A FULL COURSE OF INSTRUCTIONS FOR THE USE OF CATECHISTS.—By the Rev. JOHN PERCY. D. & J. Sadlier, New York and Montreal.

This very valuable treatise on the Catechism is accompanied with the formal approbation of His Grace, the Archbishop of New York, and of several other distinguished Prelates of the Catholic Church, as well in Great Britain as in the United States. It is a work, therefore, which the teacher may employ with the most perfect confidence, and with the full assurance of the soundness of its doctrines, and its value as an exponent of the fundamental dogmas of the Catholic Faith. It is divided into several parts, and contains a full and easy explanation of the several parts of the Catechism, the Apostles Creed, the Commandments, the Sacraments, and those other great truths with which it behoves every Christian to be thoroughly and practically acquainted.

Our Kingston correspondent's report arrived too late for this week's issue. Shall appear in our next.

"HOLE INANES" OR THE "OMNIBUS GATHERING."
(COMMUNICATED.)
A Dialogue "de omnibus rebus" between Preceptor and Discipulus.
(Continued.)

Preceptor.—In the Greek Church, the bread and wine are carried with great pomp and devotion to the altar of Sacrifice. The Celebrant, together with his ministers, proceed in procession through the Church beginning at the side whereat the men are seated. They are preceded by lectors carrying torches and a thriller with fuming incense. A Deacon, or Priest, follows, carrying upon his head a dish whereon is the bread covered by a veil; and after him follows another Deacon, carrying before him a veiled chalice. The Cantors, meantime, intone a Seraphic hymn, and the Bishop gives his blessing to the assembled multitude. As the procession approaches, the people prostrate themselves in reverence before the sacred species about to become the adorable Body and Blood of Christ. The traces however of this custom on the part of the people, of offering the bread and wine for the Holy Sacrifice, are necessarily at the present day very faint, seeing that it has been on the decline for the last 800 years. It is in its place that has been substituted the present money-offering, which is in fact not a distinct custom, but rather a modification of the previously existing one. The authors (Honorius of Autun, Beletth Durandus, &c.) who have written since the year 1000, speak of this offering by the people of money, and other things useful for the Church, and explain that the bread and wine is virtually still the offering of the people, seeing that they are purchased by money offered by them for the purchase thereof. Since, however, the money there and then offered does not serve for the actual consecration, but rather for some future use, the time of offering has been varied. The Roman Missal has never prescribed this offering to be made except before the oblation of the Priest, but has omitted it altogether since the time of Holy Pope Pius V. The Sacramental, printed at Venice in 1603, marks nevertheless that, should any one wish to make an offering, it is to be received before the Oblation; and Gavanti, in his Commentary upon the Rubrics in 1627, says "that the offering of the people ought to be made before the Oblation," for which he quotes the Acts of Milan, under Saint Charles. The custom of some of the churches of France has however been somewhat different. According to the Capitularies of Hincmar, the candles, and whatever the people might wish to offer at the altar, were to be made before the Mass, or at latest before the Gospel; and, since the eleventh century, the offering of the people has been placed after the Oblation, and before the priest washed his hands. This is evident from Hilbert of Muns, who wrote about 1090; from Stephen of Autun; and from many Missals of various churches down to the 17th century. Since then, however, they have conformed to the Rubrics of the new Missals, and the most venerable and revered practice of the ancient Church.

Discipulus.—Have you found any authority to warrant the usage so prevalent in this country (Upper Canada) of making the offering after the Communion?

Pre.—No, certainly, most learned Discipulus; and I am totally at a loss to account for so corrupt a practice.

Birth.

In this city, on the 13th inst., Mrs. Patrick McKean, of a son.

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

Wheat.—No transactions; \$1.15 to \$1.17, according to quality, could be obtained for Spring Wheat. Flour is very dull again. The price is \$5.15 to \$5.20 for Superfine; Fine to No. 2 unbranded is \$4.50 to \$4.85;—No No. 2 offered. Fancy and Extras continue without change.
Oatmeal \$1.25 to \$4.50.
Pork.—Mess \$18 to \$18.50; Prime Mess \$14.25 to \$14.50; Prime \$12 to \$12.25. All of these qualities are rather scarce.
Beef.—Nothing doing.
Butter continues to accumulate, and the price cannot be quoted over 12 1/2 to 14c.; but it is impossible to sell a quantity, all the dealers being overstocked. Consigners should not draw for over 10c even on good Butter.
Ahes.—Pots 32s 6d.; supply and demand small.
Pearls.—None offering; price, 33s 6d to 34s.

REMARKS AND PRICE. ANK'S MARKETS.
Oats, 2s 2d. Barley, 3s 6d to 3s 6d. Peas, 3s 6d to 3s 9d. Buckwheat, 3s to 3s 4d. Flax Seed, 9s to 9s 6d. Thistle Seed, 14s to 15s. Dried Hops, \$6.50 to \$7.50. Butter—Fresh, 1s 2d to 1s 3d; Salt, 9d to 10d. Eggs, 8d to 9d. Potatoes, 3s 9d to 4s 6d. Hay, \$8 to \$11; Straw, \$3 to \$4.50.

The Question Settled.—Those eminent men, Dr. James, Clark, Physician to Queen Victoria, and Dr. Hughes Bennett, say that consumption can be cured. Dr. Wistar knew this when he discovered his Balsam of Wild Cherry, and experience has proved the correctness of his opinion.

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

Business of the House.—The business of the House is rapidly progressing, and it is almost certain that Parliament will be prorogued by the middle of May—perhaps before.—*Quebec Cor of Montreal Herald.*

NOTICE.

CITY AND DISTRICT SAVINGS BANK.

THE ANNUAL MEETING OF THE HONORARY DIRECTORS OF THIS BANK will take place at its OFFICE, on MONDAY, the SECOND DAY OF APRIL, next, at ELEVEN o'clock, A.M.

A Report and Statement of Affairs will be submitted, after which, will take place, the Election of Managing Directors for the ensuing year.

By Order,

R. J. BARBEAU, Actuary.

Montreal, March 21, 1860.



A SPECIAL MEETING OF THE SAINT PATRICK'S SOCIETY will take place in the St. PATRICK'S HALL, on MONDAY EVENING the 26th March, at EIGHT o'clock, for the purpose of enabling Members in arrears to QUALIFY themselves to VOTE at the Annual Election of Officers, and for the transaction of other business of the greatest importance.

By Order,

EDWARD WOODS, Rec. Sec.

N.B.—The Secretary will be in attendance at Seven o'clock on the above evening.

JUST RECEIVED,

BY

D. & J. SADLER & CO.,

30 Gross fine Cocoon Mission Beads
5 " Mission Medals
30 " Small Medals, assorted
500 Small Lace Pictures
150 Silver Beads
300 Silver Medals
100 " Crosses
30 Gross Common Beads
3 " Sculptures

Together with a variety of other Catholic articles

FRAMED RELIGIOUS PICTURES.

A large assortment of Framed Religious Pictures, amongst which are—Our Saviour, the B. Virgin, St. Joseph, St. Peter, St. Patrick, &c.—various sizes and prices.

D. & J. SADLER & CO.,

Corner Notre Dame and St. Francis Xavier Streets.

Montreal, March 16, 1860.

TO LET.

SEVERAL COTTAGES & HOUSES,

situated on Wellington Street, West.

ALSO,

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

AND

A large Pasture Field with or without a Cottage.

Apply to

FRANCIS MULLINS,

Point St. Charles.

INFORMATION WANTED,

OF THOMAS QUINN, Longnagh, Co. Galway, Ireland; he sailed for Philadelphia in 1849; his father Daniel Quinn, now living in Melbourne, Australia, particularly wishes to hear from him.

United States papers will confer a great favor by copying this.

DONEGANA HOTEL.

VALUABLE

HOUSEHOLD FURNITURE

PIER GLASSES,

SILVER AND PLATED WARE:

CHINA, GLASS & EARTHENWARE;

LINEN NAPERY AND CUTLERY;

HORSES, CARRIAGES, SLEIGHS, AND OMNIBUSES.

And a quantity of Select Wines, &c., &c.

THE Subscribers have received instructions from Mrs. ST. JULIEN, to SELL by Catalogue, on the Premises, on

MONDAY, THE 2nd OF APRIL,

And following days,

THE WHOLE OF THE SPLENDID FURNISHING

OF THE

DONEGANA HOTEL,

NOTRE DAME STREET,

Consisting of:

Very Handsome Mahogany Wardrobes

Mahogany B.B. Tete-a-Tete and Chairs

Mahogany and B.W. Wardrobes and Book-Cases

Chests of Drawers, Easy Chairs and Ottomans

Mahogany Centre, Side and Card Tables

Mahogany Telescope Dining Tables

Damask Curtains, Pier Glasses and Gasoliers

Velvet and Tapestry Carpets and Oil Cloths

Silver and Silver Plated Ware

Wines, Tumblers, Champagne and D. canter

Dinner, Dessert and Brandy Chino Sets

Knives, Forks and Cutlery

Together with—

The Beds, Bedding, and also Furnishing of Eighty Bedrooms

Also,

A very Superior-Toned PIANO

And—

Two Pair of well-matched HORSES

Carriages, Sleighs and Omnibuses

SALE each day at TEN o'clock.

BENNING & BANSALOU.

The Furniture will be on view Three Days before the Sale. And, as the Furniture is in first-rate condition and comparatively new, the Sale presents an admirable opportunity for parties furnishing.