

seen presumptuous companions of your voyage dash their foundering barks against the latent rocks. The tempestuous winds you have seen arise, and through a darkened horizon, under a starless sky, your little vessel triumphantly crossed the yawning chasms of the deep; and now enjoying the security of the port, and the rewards of your toils, you can say, but not without a feeling of compassion—

"Saepe Mari magni turbantibus aequora ventis,  
Et terra magnum alterius spectare laborem."  
Gentle breezes, a tranquil sea and serene sky, invite us in our turn to the deep; but we know that Northern storms, the mournful Hades, the rage of the South winds, the tempestuous attendant on the setting Orion, may intercept our path. Shall shattered sails, broken oars, cordage, floating planks driven to the shore, announce a calamitous shipwreck; or shall we, like you, enter joyfully the port?

Mr. Walsh sat down amid loud and prolonged applause. The other business of the meeting having been disposed of, the meeting adjourned.

On Thursday evening, the first public lecture of the Association was given in the Bonaventure Hall, by the Rev. Mr. O'Farrell of the Seminary, on the Ecclesiastical History of Ireland.—The Hall was densely crowded, and their reiterated bursts of applause showed how well the efforts of the reverend lecturer, for their entertainment and instruction, were appreciated. On the platform we noticed the Very Rev. Superior of the Seminary of St. Sulpice, together with several other clergymen, Mr. McGee, the President, and other office-bearers of the Association. Having been introduced by the President, the Reverend lecturer spoke as follows:—

Ladies and Gentlemen.—To speak of the glories of our own old land—to enumerate some of her eminent children, to point out some of the beautiful gems which shine most brightly in the coronet of fame and on the pensive brow of Erin, is the reason why we have assembled here this evening. [Great applause.] It will not, I am sure, appear strange to Irishmen that an Irishman should love to speak of the old land. [Applause.] There is a spell in one's native land, a power in the sound of her name, which acts like magic on the soul—which makes the heart of the coldest burn with a holy fire—which, when whispered into the ears of the exile, calls up all the recollections of his childhood, hopes once glorious now vanished, hopes once bright and glowing now darkened and now dimmed. It is a sad, strange, feeling, this love of our native land, which accompanies us through all the stages of our career, which gives the glory of its own love to our thoughts and inspirations. It is not the situation or advantages of one's country, that thus awakens in the soul the love of fatherland. The Swiss mountaineer stops not to examine if his country is as vast as the Empires around it—but he loves it because it is his native land. We love the memory of our country because it was the dwelling place of our fathers, the centre of our affections, the home of our childhood; but above all for the holy religion which was bequeathed to us. [Applause.] We now live in a strange land, and many are the duties we have to perform towards it, but our affectionate attachment for the land of our adoption will not be diminished by the love we still bear for the land of our childhood. The Irish soul is large, so large that it can find place for love for Canada as well as love for Ireland. [Applause.] Many are the ties which bind us to the old land, but the Irish Church is the strongest. If we turn over the pages of Ireland's annals we will find two distinct histories—the history of the state, and of the church. The former saddens the latter consolation. In the first we see the names of many a gallant man who has served to give glory to our political history. We can recollect the battles of Clontarf, the Blackwater, the Yellow Ford and the Pass of the Plumes—we can recount the names of O'Neill, O'Donnell, Sarsfield and O'Brien; but these recollections after all, though they may console, cannot conceal from us a long succession of woes—disensions, disunion, and distrust—sorrows brought on their country by her own children. These names of Ireland's great are but like a few silvery stars that, shining in the universal darkness, make it more visible, or they are like some lone torches which serve to render the wilderness still more bleak and desolate. I say this not that I wish to diminish the glory of these warriors, or tarnish the laurels they won so well. No, no, I love them with all the ardor of an Irish heart; but only regret that their number should have been so small—that their heroic fire did not enter in more instances the hearts of their fellow-countrymen—that their patriotism failed to unite all as one man against the common enemy. [Applause.] But, happily, this is not the whole of Ireland's history. There is one portion, at least, which we can contemplate without blushing for our forefathers—the History of the Irish Church. [Applause.] We can all admire the beauty of proportion and the solidity which characterise that great edifice. Little, possibly, at the beginning, day by day it went on increasing, till the whole land was filled with the fruits of its institutions. This, then, is a theme that bears no shame with it. The Church has prospered in spite of every enemy; it has been cemented with the blood of the faithful, and the gore of the martyr. [Applause.] The Irish Church yet preserves the faith she received from her founder. Patrick is the leading figure around whom we will group all the other figures of this sketch. [The reverend lecturer here announced his intention of dividing his sketch of the early Irish Church into three parts; beginning, in the first place, with St. Patrick and, in the second and third place, on some future occasions, finish with St. Lawrence O'Toole, and Archbishop Plunkett, last Roman Catholic Primate of Armagh, and last martyr for the faith in the British dominions.] [The lecturer then went on to say—This evening I have no pretension to teach you anything new; but I desire to recall what you may have heard or read about the old land. I desire to awaken within your hearts a love for your fatherland, and I hope that, whilst contemplating the different scenes through which our country passed, we will feel our hearts delighted, when we reflect that we hold the same doctrines for which our fathers have bled, and I hope we will recognise it to be one of our choicest blessings, that we possess the illustrious men who kept our faith alive during the sufferings of fourteen hundred years. [Applause.] In the first ages of christianity, when the greatest part of the known world was subject to the power of the Romans, when Britain itself was forced to become a Roman Province, Ireland remained in the full enjoyment of her freedom. Protected by her insular position and free from the intestine tumults of the Romans, Ireland never saw a foreign foe upon her shore, or a foreign banner floating on the breeze. Ireland was then known in the extremities of Greece and even on the borders of Asia, by the name of the sacred isle. It is difficult to know why Ireland was thus distinguished. Some imagine the name Erin is a corruption of the Greek adjective *Εἰρα* or *Εἰρη*, signifying safety. This is hardly satisfactory. It was by the Latins, probably, and not by the Greeks, that this name was given to Ireland. Others think it came from the fact that Ireland was, at the time, the chief centre or favourite resort of the Druids, the priests of the nations of Celtic origin. All the manners of the ancient Irish prove that their religion was druidical. For instance their sacred groves—their cairns, their barrows—artificial heaps of earth from

which judgment was rendered, their rocking stones, which the point of the finger or a breath of wind could move, but which no strength could displace—their piles, like those of Stonehenge, in England—their Ogham characters, evidently the mysterious writing of the Druid Priests—their round towers of which so much has been said, but so little is really known, most likely, however designed for fire temples, or for the worship of the sun—in fact, the very language of the people which presents the singular phenomenon of having its alphabet, in every letter, representing a different tree—a circumstance only to be accounted for by Druidism—all these facts prove that the Island was, at the early age of which I speak, under the guidance of the Druid Priesthood. At the present time some of the days of the year bear Druidical names; the first of May being yet called *La Béal Thina*,—the day of Béal's fire. From all these facts you may deduce the belief that Ireland was called "Sacred" because it was the centre of Druidism; but Ireland in either the belief she held or the religion she now possesses, has equally won the title of "Sacred." [Applause.] Some say that St. James and St. Paul visited Ireland; but to this as it may, we have proof that, before the arrival of St. Patrick there were to be found in Ireland many Christians, especially in the South of the country. Palladius preceded Patrick as an Apostle to the Irish nation. He was ordained by Pope Celestine, and sent to Ireland in the end of the year 430, or beginning of 431. Success did not crown his labors. Patrick left Rome and sailed for Ireland. At his appearance Druidism fell, and Ireland was christianised. As the fire traverses the prairie when the summer sun has scorched the grass, as the lightning leaps from the cloud, and announces the thunder, so did the fire of Christianity proceed from St. Patrick, consuming, vivifying and beautifying. [Loud applause.] Scarcely had the new faith been introduced than it took deep root in the soil; and under its branches, over-spreading the land, many a weary soul has found rest. The same old tree is still to be seen in the fields of Erin—its foliage may be less rich and less luxuriant, but its tendrils still cling as fondly round the national heart as when Patrick first planted it. [Applause.] With learning Patrick introduced science: knowing that knowledge could never be opposed to divine revelation. Patrick founded monasteries in the country—in fact every monastery was in itself a school. In the fifth century there were in Ireland not less than eight schools of high reputation. In the sixth century monasteries were multiplied, schools were more than trebled—the four most distinguished being Clonard, Clonfert, Glomacnois and Bangor. In the school at Bangor there were, at one time no fewer than 3000 monks. Two distinguished saints at this time appeared—Columbkille and Columbanus. The first was created apostle of the North-western Picts; to the second Scotland stands indebted for the light of the gospel. The schools established at Iona by Columbkille have kept its fame during twelve hundred years. Columbanus was the great scholar of his time, and for his learning and his piety was celebrated over Europe, and was compared by a foreign writer to the sun that illumines the world from east to west. His learning he received in Ireland. Speaking of Lismore school the venerable Bede says that many young men came to it annually from different countries of Europe, and received everything gratuitously. The learned lecturer went on to comment upon the researches of the Irish scholars of that day; and narrated the experiences of the two Irish priests who, leaving for France, having nothing to sell, proclaimed they would sell wisdom. The lecturer detailed how they were brought before Charlemagne, and by him entrusted with the education of the French youth. So famed were the Irish scholars of that date, that French and Italian schools were proud to receive them, though often reproached that they had to depend upon the acquisitions of strangers. (A laugh.)—I like to dwell upon themes like this one; because it presents to us the old land—marks of a civilisation possessed by Ireland amid the clash of foreign conflict; when the ferocious Goths, the fiery Franks, and the Huns, fiercer than either, flung themselves upon the other nations of Europe to devastate and destroy. [Applause.] Ireland, at that time the sentinel of Europe, stood by the lamp of religion and science and kept it burning. [Applause.] I like to ponder on what these Irishmen have done and the trophies they won so nobly;—

Thus shall memory often in dreams sublime,  
Catch a glimpse of the days that are over;  
Thus sighing look through the waves of time,  
For the long faded glories they cover.  
—[Applause.] It will make us love our native land the more, when we think of her glory and greatness when the Franks were struggling for Gaul, when the Saxons were battling for Britain, when Mahomed taught his creed, before Venice had emerged from her obscurity. [Applause.] She is not pre-eminent now; but her future may be as glorious as her past. Our native land may rule when those who now sway supremacy shall have perished. [Applause.] By trying to imitate the men of the times of which we speak, we will render ourselves worthy to be called their countrymen. And, in dark days that may await us, inspired with their piety and their example, we may be able to look our calamities in the face, and come off conquerors. Let us then ponder over the glory of our country, and the blessings she received in the days gone by—let us try to imitate the example of her children, and be grateful that her sons were so renowned in the days of the early Irish Church.—Long, long be my heart with such memories filled,  
Like the vase in which roses have long been distilled;  
You may break, you may shatter the vase if you will,  
But the scent of the roses will hang round it still.  
The rev. gentleman concluded his lecture amid loud and prolonged applause.

We see by our Irish exchanges that the Rev. Mr. Flannery of St. Michael's College, Toronto, who has been for some time sojourning in his native town of Nenagh, was entertained at a public banquet, given by his old friends and fellow-townsmen to testify their respect for him previous to his return to Canada. The health of the Venerable and illustrious Bishop of Toronto was proposed with enthusiasm; and in returning thanks, the Rev. Mr. Flannery delivered himself in the following terms; which we transfer with much pleasure from the *Nation* to our columns, as showing the high esteem that is deservedly entertained for Mgr. Charbonnell, not only in Canada, but in Europe:—

"The Rev. Mr. Flannery responded, he said:—As I see no person in the room whom I can recognise as a Torontonian, although I know there are several gentlemen present whose nearest relatives and dearest friends have experienced Mgr. de Charbonnell's pastoral kindness, I feel it my pleasing duty to respond to a toast to me so gratifying, and which I know will be a source of delight for hundreds of Nenaghmen in Canada [cheers.] Bishop de Charbonnell, it is scarce necessary for me to say, has gained a world-wide reputation for all those shining virtues and that indefatigable zeal which distinguish the missionary and the apostle. It is well known and well proved, as Father Scanlan has just remarked, that Bishop de Charbonnell loved the Irish in his heart. It is a well known fact, and it ought to be chronicled in the history of the Irish emigration to America, that, in the year 1847, when dire pestilence had declared itself in every vessel, and a raging fever was making such havoc among the suffering victims of landlord despotism—when those ocean heaves

(as Doctor Cahill has appropriately designated them) were depositing on the quays of Montreal their plague-stricken tenants, Doctor de Charbonnell was there to succour them—to lift them, dying as they were, in his arms, and bear them to a house of refuge, to pour into their hearts the oil of consolation and hope, pointing out to their fading eyes, and telling them that they were dying martyrs to their God [cheers.] And I believe sincerely in my heart that they were martyrs [renewed cheers.]—Many other instances of his devotedness to his Irish flock, and to the people in general, might be cited here. I will merely mention the fact that when Frederick Lucas [God rest his soul!], was suing at Rome for perfect liberty to the Irish priesthood of interfering in politics—the Bishop of Toronto declared himself heart and soul with those priests and those bishops who were ready to stand by the people [hear and loud cheers.] I myself have more than once heard Dr. de Charbonnell say that he would seek no greater glory on this earth than that of being imprisoned, or of dying for his Irish flock [cheers.] It was his indomitable energy, his tireless exertions, his unswerving fortitude and perseverance that obtained for the children of Irishmen in Canada West, the blessings of a separate, unmixed, and unadulterated Catholic education. All your model schools, your so much boasted normal schools are poisoned with an infusion of heresy or indifference, which their chief superintendents, or local inspectors, nearly all Presbyterians, so cautiously and silently instil into them. Bishop de Charbonnell, in battling so successfully against that infidel system of State schoolism, and in obtaining even government patronage for separate schools in the bigoted province of Upper Canada, has set to the hierarchy of every nation an example of zeal, well deserving of imitation [cheers.] In his name, in the name of your fellow-countrymen in Canada, I thank you—and I am perfectly confident that it will give the greatest possible pleasure to Dr. de Charbonnell, to learn that his name was so enthusiastically honored in the heart of Ireland, the patriotic country of Tipperary [great cheers.]"

To the Editor of the True Witness.

Brantford, Nov. 30, 1858.

Sir—In reading over the columns of the invaluable *TRUE WITNESS*, it frequently appeared strange to me that so few corresponded with you on matters of religion from the Western Province of Canada; and lest you, Sir, or the numerous readers of the esteemed *TRUE WITNESS* should suppose that Catholicity in towns, &c., in the West is not progressing as prosperously as in towns, &c., in the East of the Province—I beg leave to transmit a brief information from the Town of Brantford.

About 14 years ago the Catholic congregation of this town met in a small shanty to assist at the Divine Service on Sundays; at that time they were about 20 in number. A few years after, they erected a small frame building, and about nine years ago enlarged it so as to be sufficient to accommodate 600 persons.

It appears necessary now, and it has been in contemplation by our Pastor, the Rev. J. Ryan, during some time past, in order to meet the wants of his increasing congregation, to build a brick church. A very beautiful design has been submitted by Mr. Thomas, Architect, of Toronto, which is intended to seat 1500 persons. Means have already been commenced to carry out the intended good work;—the first of which was a Lecture delivered in our church here last September, by the Rev. Father Naughton, O.M.J., of Buffalo, at which a handsome sum was realised.

On the evening of the 23rd inst., a Soiree was held in the large Hall of the Kerby House of this town; and notwithstanding the unfavorable change of the weather, a large number were present, and about 500, consisting of members of the different denominations of Christians in this town, sat down to tea. Here I borrow a few words from the *Brantford Courier*, the proprietor of which was present:—

"The tables were laid in a most excellent and elegant style; those of Mrs. McManamy, Miss Donahoe, Miss Sage, Mrs. King, Miss Farrelly, Miss McQuillan, Mrs. Nolan, Miss Costello, Miss Golden, Mrs. Clarke and Miss Clarke, the Misses Trueax, Mrs. Mathews, and Mrs. Doonward—were groaning beneath the good things of this life, some of which were decorated with cakes of tremendous size, which were disposed of during the evening by a *tirage au sort*."

During tea, the Misses Filgiano, of Paris, delightfully entertained the company by choice music, performed at the piano.

His Worship the Mayor of Brantford, M. W. Prun, Esq., ably filled the Chair, and addressed the meeting in a very appropriate speech; after which he called upon the Rev. J. Ryan, local Pastor, to explain the object of the meeting, which he did in his usual eloquent style; carrying the memory of his audience back to the altars, &c., erected by the Patriarchs, to the ancient Temple of Jerusalem, and more particularly to the zeal manifested by the Jews to rebuild the said Temple after its final destruction under Titus.

The next who addressed the meeting was the Rev. F. Laufauber, S.J.; he spoke eloquently of the building of Churches and Convents generally. Then followed Alfred Digby, Esq., M.D.; Wm. Mathews, Esq., ex-Mayor of Brantford; George S. Wilkes, Esq.; Doctor Henwood; E. Harris, Esq., and T. L. Mackintosh, Esq.; all of whom, although Protestants, spoke highly in favor of Catholicity.

Theophilus Filgiano, Esq., S. Dentist of Paris, his young sons, and some little children from the Nuns' School here, at intervals sang some beautiful pieces, which called forth rapturous applause.

A vote of thanks having been unanimously passed to the Committee, to the Ladies and gentlemen who helped to furnish and arrange the tables; to the gentlemen on the platform, and to the Protestants generally, for their generous patronage—the company retired highly delighted with the manner in which the proceedings had been arranged and conducted.

It was admitted by all that it was, without exception, the best attended Soiree that has taken place in Brantford for many years past; and will have the good effect, besides uniting Protestants and Catholics, heretofore so much divided by politics, to add about Two hundred and fifty Dollars more to the fund for the building of the new church.

I am, Sir, your humble servant,

A CORRESPONDENT.

Mr. J. Wilkinson, R. R. Office, Caughnawaga, will hear of something to his advantage by calling at this Office.

## SEPARATE SCHOOL AGITATION.

At the preliminary meeting, held in Alexandria on the 15th ult., to take into consideration the condition of the Separate Schools of Upper Canada—a Resolution was passed, to the effect, that it was expedient to form a Committee to advance the cause of "Freedom of Education" in Canada West, by petitioning Parliament to amend the existing Separate School Law.

Whereupon a Committee was formed, composed of Messrs. Angus McDonald, Geo. Harrison, Alexander McDonald, Alexander McPhee, Hugh McDonald, E. O. McMillan, Allan Grant, Archibald Grant, and Patrick Curran; for the purpose of taking ways and means of carrying out the design of the meeting.

The Committee having held correspondence with eminent individuals on the matter of Free Education, a meeting of its members was called on the 30th ult.; at which meeting a requisition was drawn up, requesting the Trustees of the Alexandria Catholic Separate School to call a meeting of the supporters of the Separate School, to consider the nature of the Separate School Law of Upper Canada, and to devise means of having the said law amended.

Pursuant to such requisition, a public meeting was held in the Separate School House on the 1st inst. Mr. George Harrison being called to the Chair, and Mr. D. McGillis being requested to act as Secretary.

It was moved by Mr. Patrick Curran; seconded by Mr. A. R. McDonald:—

"That it is the opinion of this meeting that a Petition should be sent to Parliament at its next Session, praying for an amendment of the Separate School Law."

Moved by Mr. Alexander McPhee; seconded by Mr. Allan Grant:—

"That this meeting do approve of the proceedings of the Committee formed at the preliminary meeting of the 15th ult.; and that the said Committee enter into a further correspondence with distinguished persons in the Upper part of the Province, for the purpose of obtaining an united movement in favor of an amendment of the existing Separate School Law."

Moved by Mr. Archibald McDonald; seconded by Mr. A. R. F. MacDougall:—

"That the aforesaid Committee do draw up a Report on the present Separate School Law; showing forth the reasons for which it is necessary to have the said law amended."

Moved by Mr. John N. Williams; seconded by Mr. Laughlin McKinnon:—

"That the aforesaid Committee do draft, get signed, and sent to Parliament a Petition, praying for an amendment of the Separate School Law."

The above Resolutions having been unanimously carried, the meeting adjourned till Wednesday, the 8th December.

D. McGillis, Secretary.

To the Editor of the True Witness.

Alexandria, Nov. 26th, 1858.

"Know ye not, who would be free,  
Themselves must strike the blow."

Byron.

DEAR SIR—It being sufficiently ascertained, that the present administration is against any amendment in the Separate School Laws; and it being well known that nothing satisfactory, in that way, can be expected from Brown and his party, we are now bound, as consistent Catholics, to exert ourselves immediately on our own behalf, and on the behalf of our posterity. It is incumbent upon us to seek for redress for the educational evils of which we complain, through the Legislature. For, in duty to ourselves, we should not hold back, at a critical moment, from the assertion of our right, in such a manner as to make the legislators of the country attend to our call. If one party will not look to the educational disadvantages under which we, Catholics, labor; and if another party keep silence concerning those same disadvantages, because they cannot remove them, it would be in us treason towards ourselves, to shut our mouths, to remain inactive, and to allow either those who will not, or those who cannot do us justice, to administer our political affairs. As matters are in the unfortunate condition in which we find them, on account of the iniquity of the ruling religious denomination of Upper Canada, we may be certain that no present, nor future party will spontaneously endeavor to free the education of Catholics from existing shackles; unless the exertions of the Catholics bring so great an influence to bear upon the workings of party, as to make them all feel, that we must be fairly and satisfactorily dealt with. There is no need of recurring to first principles to show that a people laboring under such a difficulty, are necessitated to make use of repeated efforts to free themselves from the burthens that may lie upon them. For, neither from Heaven, nor from the powers of the earth, do we always receive for a first asking, what we pray for. We are not, therefore, justified in relinquishing the object of our petition, because we do not obtain it at once; but we are bound to agitate unceasingly till we have gained our request. Certainly, it is an anomaly, that a portion of the people of a constitutional free country can be suffering from a law that may be constitutionally and easily amended; but as it unfortunately happens that we have to live with a majority who will not willingly do the minority justice, it unavoidably rests upon us to labor strenuously, rather than to plead reasonably with such a people as the greater number of the Protestants of Upper Canada prove themselves to be. This, then, is the moment for the Catholics to stand up, and to tell all parties that we are not to be trifled with; that we are not to be passed by in silence, whilst we are, in matters regarding education, unequal to others in the eye of the law. The advocates of Common schools may tell us, that we could be on the same footing as they are themselves, by conforming to their system; but we can tell them that we hold the instilling of true religious principles into the minds and hearts of children, as the first requisite of a Christian education. If they wish to infuse false principles, or none at all into their children, let them do as they please; but we will have our educated religiously as we think fit; and as we contribute, in proportion to our numbers, equally with Protestants towards sustaining the Government, we will in like proportion have an equal share of the public monies allotted to support the

rising generation, whilst receiving instruction.—Let us promptly and properly prepare to demand this of the Legislature in its next session. To do so, it is necessary to agitate the question in dispute, by public meetings in every parish of the Upper Province, and by petitions to Parliament; and wherever vacancies occur in constituencies, by joining the candidates who pledge themselves to favor an amelioration of the Separate School Law, if returned to Parliament. But especially we must give aspirants to office to understand, that if they should possibly obtain office under existing circumstances, they must not expect to be left in the peaceful possession of their situations, should they not be prepared to grant us our due. For any administration would meet with its death, if it were not able to grapple with the difficulties of the School Question—the one that most interests us; and knowing our interests and our rights in this matter, we will not lie under even the appearance of an indignity, by having our rights and interests slighted.

Yours, &c.,  
CORRESPONDENT.

RAILWAY ACCIDENT AT SHERBROOKE.—Monday morning a singular accident occurred at Sherbrooke. When the Portland train was expected in, a snow plough was dispatched across the bridge, which spans the St. Francis at that place, drawn by an engine before, and propelled by a second engine behind. Soon after they had left the station, one of the men employed there came running back, saying that the bridge was broken, and this turned out to be the case. The most remarkable part has still to be told. The snow plough and the hindmost engine were precipitated through the chasm into the river, but though there were three men upon the second engine, they were fortunate enough to escape unhurt. The first engine had cleared the danger.—The driver, it appears, heard something that alarmed him on getting upon the bridge, and put on steam so rapidly as not only to drive his engine over the part about to give way under him, but to jerk the couplings apart. But for this latter piece of good fortune, the engine would probably have been dragged down by the weight of the snow plough, and the following engine. But while the men who were thrown down through the break escaped with a few bruises, a man on the engine which escaped was unfortunately killed. The same jerk which broke the couplings, threw him down between the foremost engine and the tender, so that the wheels of the latter passed over his body, and of course killed him on the spot. It seems to be a Providential circumstance that the mischief was before the Portland train came up; otherwise it is to be feared that a much greater loss of life would have resulted from it. The Portland train was, of course, stopped on the east side of the bridge, and the passengers brought across the river, and put into carriages on the western side.

We shall do ourselves the pleasure of replying to the several articles which our cotemporary the *Courier du Canada* has done us the honor of addressing to us. It gives us much pleasure to find that in almost all important points we agree; and that the chief difference between us is as to the mode of carrying out and applying our common principles.

Our Valcartier subscribers are respectfully informed that their papers have always been regularly forwarded from this office; and that the cause of their non-delivery must be looked for in some of the intermediate Post-Offices. We are pursuing the necessary enquiries.

No change in the markets since our last.

Remittances next week.

## Births.

In this city, on Saturday, 4th December, Mrs. William Fitzgerald, of a son.

At Melbourne, Eastern Townships, on Friday, the 25th of November, Mrs. John Delaney, of a daughter.

In Montreal, on the 7th inst., the wife of Mr. Robert A. Becket, of a daughter.

## Married.

At Lake Beaufort Church, on the 30th ultimo, by the Rev. George J. McGill, B.A., Mr. James Hamilton, of Osprey, C. W., to Sarah, eldest daughter of Mr. John Taylor, of Lake Beaufort; also, Mr. James Sprout, of Osprey, to Esther, second daughter of Mr. John Taylor.

## Died.

In this city, on Tuesday, Dec. 7, Mr. John McWilliam, Printer, aged 26 years.

A SPECIAL MEETING of the ST. PATRICK'S SOCIETY will be held in the St. Patrick's Hall, on MONDAY EVENING next, 13th Dec., at half-past Seven o'clock, to discuss the first subject for debate.

By order,

R. McSHANE,  
Rec. Sec.

## WANTED.

A FIRST-CLASS TEACHER, for the PRESCOTT ROMAN CATHOLIC SEPARATE SCHOOL, to whom a liberal salary will be given, if approved of. Application to be made to the Rev. EDMUND P. ROCHE, personally; or by letter, post-paid. Prescott, 4th December, 1858.

## OXYGENATED BITTERS.

The following letter, from a well-known Architect of Montreal, speaks volumes in favor of the OXYGENATED BITTERS, as a medicine for those whose occupations are of a sedentary nature.

MONTREAL, Nov. 26, 1854.

Gentlemen,—I am happy to be able to send you my testimony in favor of the *Oxygenated Bitters*, and intended to have done it before this, but have been prevented by professional engagements.

I feel great pleasure in recommending it to all suffering from imperfect digestion, sick-headache, acidity, or any derangement of the stomach, from which I have suffered very severely upwards of twenty years. From the recommendation of one of my friends, I was induced to try one bottle, and find myself so much benefited by its use, that I do not think it necessary to continue it any further.

You may use this, Gentlemen, as you think proper and permit me to remain,

Yours, very truly,

JOHN ATKINSON.  
Seth W. Fowles & Co., Boston, Proprietors. Sold by their agents everywhere.  
For sale, in Montreal, at wholesale, by Lyman Savage & Co., 226 St. Paul Street; also by Carter, Kerry & Co., 184 St. Paul Street; by Johnston, Beers & Co., Medical Hall, Great St. James Street; and S. J. Lyman, Place d'Armes.