

million; and these learned men were to the number of the whole nation a very large proportion of intellectual cultivation. The success of the Irish missionaries in Europe, at the time of which we speak, is hardly credible, unless we take into account their facilities in the acquisition of foreign languages. The average Irish mind has a remarkable facility for acquiring languages, and in support of this statement we can point, as an example to the English tongue; and though the blunders committed by our emigrant population while using the English language, may be considered by detectors a proof of ignorance, it is not a proof of the gentility which distinguishes the gentleman from the upstart. (Applause.) The persons so apt to laugh at a blunder seem not to remember that this emigrant population comes from parishes where nothing but Irish may be spoken, and where they picked up English without knowing its grammar—that they acquired it by ear—and speak it by rote. But let us see who, like this emigrant population, has been able to take such a mastery of the strong and sinewy portions of the English tongue. (Applause.)

At the present day, Cardinal Wiseman, who is of Irish descent, can be pointed to as one who has acquired most extraordinary command of languages; so, also, has the Archbishop of Baltimore; and I, myself, am acquainted with a retiring Irish priest, who is able to read, in any tongue, anything which is printed in literature, and to whom Persian and Sanscrit are as familiar as English and French to our own College-boys. The first system of philosophy which obtained in Europe—according to the two German historians—after the fall of the Roman empire, originated, though it did not receive its highest development, in the Irish school of the early Christian age. The highest development of that philosophy was effected by a German and an Italian—Albert of Cologne and St. Thomas Aquinas. This philosophy was the intellectual system of Europe for a thousand years, and, during this time, all the intelligence of Europe moved within the great central circle of the Scholastic system, which took its rise in the Irish Schools—(applause)—and Europe, in those days, enjoyed a vastly larger share of constitutional freedom than she has enjoyed since the 16th century. During this first period the Irish were not deficient in mere physical science: in this department they are respectively represented. We have two epics on two solar eclipses which occurred in the early part of the ninth century. Humboldt says the first contribution to geographical knowledge, after the fall of the Roman empire, was by an Irish ecclesiastic. Virgilus, an Irish divine, was the first to maintain the existence of the antipodes. In the middle ages we lose sight for a while of the intellectual triumphs of the Irish mind, in the matter of physical sciences; but, in modern times, studies of a mathematical nature began to be revived, and we find that the first one who rectified the curve was O'Neil, an Irish mathematician, who, perhaps, acquired what he knew in some by-way or in a hedge school in Ireland. (Applause.) In modern times the great achievements of the Irish mind is Irish oratory. The Irish school of eloquence is as a fact in the literature of our language unmarked; and is as carried and unfollowed as the great show of dramatists that fell in the age of Elizabeth and James. Within a hundred years, or within one generation, a dozen great masters of eloquence sprang up from one small community; and, since the time when Alfred endeavored to lick the scraggy Saxon tongue into something like melody,—from that time we have none to compare, in eloquence, with the Irish masters who flourished in the last half of the last century and the first quarter of the present. (Applause.) They form a school, yet not one of the twelve copies another; they form a school but not a style. At the very head of all these, is Edmund Burke, the greatest master of spoken eloquence that ever used the English language as the vehicle of thought. Immediately round about him—for we should not say below him, because the difference is more in kind than in inferiority—stand Flood, Grattan, Plunkett, Curran, Sheridan, O'Connell and Richard Lalor Sheil. (Applause.) I should also have included, though he has left us but a single speech, the younger Emmet. (Applause.) Every one of those orators represents a style; but they are the same in their hatred of injustice—in their scorn of falsehood—in their detestation of the mean artifices by which men erect up the slimy backwaters and purfious of power—the same in a desire to earn a noble and patriotic reputation. (Applause.) They never made their way to eminence by any base or mean subterfuge, which conscience would condemn; yet every one of them is as distinct from the other as the great Italian painters, or Greek dramatists. In a certain department of wit and humour the Irish mind has been successful. The very best modern comedy, for it stands alone, and probably will never be equalled, is Sheridan's "School for Scandal." With all his short comings I do not see a more striking representative of the Irish mind than Sheridan. What men, in general, Irish wit, is not to be admitted in the class where we see the exquisite wit of Sheridan, of Goldsmith, in his "Citizen of the World," and in Moore's satirical poems. When, now-a-days, a man makes a bad joke, and does not wish to father it himself, he fathers it on some unknown Irishman. (Laughter.) There are, no doubt, bulls in Irish pastures, as well as in Durham, but the breed are different. (A laugh.) If we want to find a fair illustration of Irish wit and humour, we will see it in the table-talk of Curran, and in the comedies of Sheridan—that wit is a brilliant or gilded coating for the deep, good, original sense beneath. Irish eloquence has been disparaged; but there can be no eloquence without ideas. There may be baldness in the phraseology, but that is eloquence which is the result of patient labour and thought; eloquence of labour and thought is the eloquence of the Irish school. The Irish orators of whom we speak were not mere phrasemongers, or word milliners, who arranged artificial flowers—they were orators who descended deep into the well of thought and came up holding their breath, pale, pallid and panting, perhaps—but they held truth in their arms, and this was the talisman of their fame. Charles Phillips has, indeed, brought Irish eloquence into contempt, and I can scarce resist in preserving my equanimity when I hear people comparing their mouther to Burke and Sheridan—comparing to their eloquence, his rant—a tall, tawdry, good for nothing thing.—(A laugh.) In tragedy the Irish mind has done nothing to be at all compared with the productions of the great English mind proper. We have, no doubt, Bani's "Damon and Pythias"; Griffin's "Gysippus"; and Shiel's "Brindoo"; but we have no tragedy or epic to compare with such works as "Paradise Lost," or the "Inferno." But in history, and I regret to state the fact, we have failed more than in anything else; and this is disgraceful. Perhaps the words I now utter may find their way to the other side of the Atlantic, to friends in Ireland, and if so, I would say, that only in Ireland can a history of the country be written; for there are the manuscripts, the scenes and the remains. We have no history of Ireland fit to be read; the best we have was written about a century ago, by the Abbe McGeehan, a chaplain in the French Army; but since the time it first made its appearance, discoveries have been made which render it almost obsolete. (Applause.) We see that we have done nothing in epic, in tragedy, in history, what the reason is it would be hard to define; whether it is a defect in the national genius, or that there has been no demand for this class of works it is hard to say. I think I have shown where we excel and where we are deficient, and having done so, I may be allowed to remark that there never has been a period in the history of the world, in which we, as a people, have better opportunity to play an important part in the progress and in the enlightenment of mankind. In Ireland there are at present six millions of inhabitants, and they are undoubtedly relieved from the great obstacles which impeded past generations. Instead of, as in the past, one university only being in Ireland, there are at present three

others. The lecturer here referred to Trinity College, Dublin, remarking that, though exclusive, by its charter, that it produced men who did honor to their country, as in the case of Archbishop Usher, Sir Jas. Ware, Burke, Grattan, and others. Mr. McGee next alluded to an incident which lately took place at Dublin, where Dr. Todd, disregarding fanaticism and conventionalism, escorted Cardinal Wiseman through Trinity College. Having referred to the advantages now placed within the reach of the Irish people at home, by the Catholic University and the other two Provincial Universities, the lecturer, stated that the Irish in North America counted, with their children probably three millions, and, in the aggregate, they held more property than ever belonged to the Irish race, during any period of their history. It remains to be seen whether the Irish can stand prosperity, as in former times it was proved they could stand adversity; it remains to be seen if the descendants of the persecuted scholars of past times, who are now in this continent, enjoying luxury, will evince the same desire to educate their children, to cultivate the nobler part of their nature, the undying image of God, which exists in all his creatures. (Applause.) I confess, I have looked with a good deal of apprehension, to the net proceeds, in an intellectual way, of the Irish emigrants in America. Out of 600 members of Congress there is only one emigrant Senator, my friend, General Seward. I should expect more, however, from those brought up in the country than those brought up in such cities as Baltimore, New York and Philadelphia, cities with all the vices but none of the apologies of old age. But, if the prosperous, the wealthy, and the independent in the community do their part, the Irish mind in America will win the same distinction as it has already done in Australia. But, in Canada, the Irish people are the same as in Ireland, sharpened, or quickened perhaps, by a little contact with their fellow-subjects of other nationalities. Aware of this fact, the Rev. Father O'Brien formed this Society to give our young men better opportunities for self-improvement—to bring out whatever talents they may possess; to cultivate themselves as a class, so that they might be the better enabled to mingle more freely with other classes of the community. (Applause.)

REPORT OF THE ALEXANDRIA SEPARATE SCHOOL COMMITTEE ON THE PROVISIONS OF THE LAW FOR SEPARATE SCHOOLS.

(Concluded from our last)

When a separation takes place between an existing Common School, and a new Separate School, all the immovable property that has hitherto been acquired for the Common School through the united expenditure of the Catholics and Protestants of the municipality, remains with the Common School, at the time of the separation. The Catholics are forbidden by law to touch their just share of the property, or to receive its equivalent in any form whatever. Whereas, in Lower Canada, the dissentients who wish to form a Dissident school, receive their just share of any School Fund on hand, or about to be raised at the time of the separation, as well as their just right to the School House, building lot, and other immovable property. The Roman Catholics in Upper Canada are taxed, after their separation from the Common school, to pay the debts contracted by the Common school before the separation took place; whilst the Protestants are never taxed a single farthing for the support of a Separate school. The Common schools receive their share of the general School Fund and the local taxes likewise; the Separate Schools are excluded from any share of the local fund. The Protestants of Lower Canada receive their full share of the general School Grant, with their share of the Municipal Local Funds. That the Catholic supporters of the Separate Schools may be exempt from paying the Common School Rates, they are bound to get their names registered on the books of the Municipality, by the Municipal Clerk on, or before, the first day of February, each and every year. The Common School supporters are not obliged to register their names anywhere, that they may be exempt from paying rates to the Separate schools. The Protestants of Lower Canada are not obliged to get their names registered by the Clerk of the Municipality that they may be exempt from paying rates to the Catholic schools. The Common schools obtain, through the Municipalities, a portion of the Clergy Reserve Fund; the Separate schools can obtain no portion of that fund. The Trustees of Separate Schools are obliged to verify upon oath the statements of their School Reports. The Trustees of Common Schools are not obliged to verify upon oath the statements of their School Reports, nor are the Trustees of the Dissident schools of Lower Canada obliged to verify on oath the statements of their School Reports. The Local Superintendents of Upper Canada are compelled by law to visit the Separate Schools within their superintendency, either with or without the consent of the Separate School Trustees; whilst in Lower Canada, the Superintendents, or Inspectors, cannot visit the Dissident schools without the consent of the Trustees of the Dissident schools. Protestants are not exempt from paying their taxes to the Common Schools, should they send their children to the Separate Schools. Roman Catholics are compelled to pay their rates to the Common Schools, if they neglect to register their names on the books of the Municipality, and that tax can be exacted whether they send their children to the Common Schools or not.

We now ask the administration that governs this country, the members of the Legislature, and the people of all Canada—are the Catholics of Western Canada justly treated? The injustices enumerated above, are done to the Catholics of Western Canada—justices the more crying, because of the fairness that is shown to the Protestants of Lower Canada by its Catholic inhabitants. It is here to be seen that Upper Canadian Protestants find it difficult to do the same justice to Upper Canadian Catholics, that Lower Canadian Catholics render to Lower Canadian Protestants. Do the majority of the people of Western Canada think that there is an insurmountable difficulty existing in the nature of things; such a difficulty would prevent an equitable system of education from being established? Were difference of opinion a real obstacle in the way of the right working of a general system of education, it would be impossible for those countries of Europe, in which Catholics and Protestants are intermingled, to establish and maintain a general system of education. However, that it may be made manifest, that it is not impossible for the State to render assistance in the work of education, in places where Catholics and Protestants compose the body politic—we have but to refer to the systems of education carried out in the different countries of Europe, in which a difference of religion subsists.

The principle adopted in France is, that "each of the normal colleges of the different departments, and each of the primary schools of the different communes be placed under the management of a professor, or teacher, selected from the most numerous religious denomination of the Department, or Commune, in which the college or school is situated. It is further determined, that the parents, who differ in their religious belief from the Director of the College, or from the teacher of the school, shall have the power of requiring their children to absent themselves during the periods of religious instruction; on condition however, that such parents provide elsewhere for the religious instruction of their children. The French legislation enforces the obligation of making religious instruction an essential requisite of its system of education.

The principle of the Austrian system of education, with regard to Dissenters, is—"That the parishes of the Austrian empire, where there are Dissenters from the Roman Catholic Church, the education of their children is not directed by the priests, but is committed to the care of the dissentient ministers; the latter are empowered, and required by Government

to provide for, to watch over, and to promote the education of the children of their own sects, in the same manner as the priests are required to do for the children under their charge." And "whenever the minority of any parish, whether Catholics, Protestants, or Jews, desire to establish a separate school for their children, and to support a teacher of their own denomination, they are at liberty to separate from the majority."

The two principles upon which repose the Austrian system of education are—the teaching of religion as the first and most essential department of education; and the perfect guaranty of religious liberty reconciled with religious differences among the population.

In Prussia the principle is—"that every parish decide for itself, whether it will adopt mixed or separate schools. And where there are mixed schools with two teachers, the one is Protestant, the other Catholic, and each one teaches the children of his own religion, according to his own tenets. Where there is but one teacher in a mixed school, the children who differ from him in religion do not attend during the time of religious instruction."

The principle in Saxony is—"The Roman Catholics are allowed to have separate schools for themselves, whenever they are desirous to have them;—and in this case, they elect their own School Committee."

The principle in Switzerland is—"that those children who differ in faith from the teachers, are always allowed to absent themselves from the classes whilst the religious lessons are being given, and are, in such cases, required by law to attend to one of their own clergy, in order to receive doctrinal instruction from him. In Bavaria, the Catholics and Protestants are upon the same footing—the education of one and the other denomination is equally provided for."

However, it is only in the United States, and in Western Canada, that different religious denominations are not entitled to get their children educated with equal assistance from the State, on account of their religious convictions. It does seem that the supporters of the Common School system mean to attack religion itself, by calling it sectarianism.—They would have no sectarianism—which comes to this, that they would have no religion.

What we, Catholics, stand out for is, that every religious denomination has the right of establishing Separate Schools, wherever the members of a denomination are sufficiently numerous to be able to sustain such schools; that these schools be erected and sustained like the Common Schools; that an equal standard of education be therein adopted, and followed out; and that the department of religious instruction be perfectly free; that the Provincial Grant for education be general, and applicable to all religious denominations; and that each denomination receive its share of the public money, in proportion to the number of children taught. In this manner our religious rights would be no longer in danger, and our political rights would be fully maintained.

ANGUS McDONALD, Chairman.

PATRICK CURRAN, Secretary.

To the Editor of the True Witness.

Cobourg, C.W., Dec. 27, 1858.

"False Wizard" avants, I have marshalled my clan. Their numbers are thousands—their bosoms are one."

Scott.

DEAR SIR—In the TRUE WITNESS of the 24th inst., I find the following ominous warning:—"The Upper Canada papers in the Orange interest have given our Catholic members fair warning; and so it is to be hoped the latter will do their duty better next Session of Parliament, than they did the last. The warning to which we allude is a 'Public Notice,' over the date of the 4th inst., to the effect, that the Orange Society intends again to apply to the Legislature for an Act of Incorporation during the Session of 1859; and is signed by the Grand Master and other officers of the ruffianly crew."—TRUE WITNESS, Dec. 24th.

Upon the same page, I find an article dated at Alexandria, and signed "Correspondent," it is headed:—

"'Tis the sunset of life gives me mystical lore,
For coming events cast their shadows before."

Under this heading, the writer quotes a series of extracts from the *Weekly Globe* of the 10th December, to prove what all your readers are aware of—viz., George Brown's opposition to Freedom of Education. Upon those extracts, and upon the speech of Mr. McDonald, at Goderich, he almost seems as if he would endeavor to make out a case in favor of the present administration, and consequently appears almost as a friend, and supporter of the odious and bloodstained Orange institution, which that administration supports. He says:—

"If the French Roman Catholics have a spark of the fire of the Frank in them, or one drop of the Gallic blood of their forefathers in their hearts, they will make George Brown feel what they made him feel before—the whole weight of their indignation."

I beg to remind "Correspondent," and to place before the notice of the chivalrous French Canadians the fact, that 100,000 brave Irishmen, driven from their homes by the Orange usurper of Glenoe-morony, and his ruthless followers, shed their blood in the cause of France, sustained her glory in many a well-fought field, and humbled the pride of the tyrant who, at Fontenoy, exclaimed, "Curse be the laws which deprived England of such soldiers!" That the same relentless and diabolical spirit of persecution, fostered, and kept alive by the Orange institution, is at present actively employed in Ireland, levelling the cabins of the poor peasantry, hunting them like wild beasts; and thus provoking them to madness and deeds of blood; that the Institution is essentially anti-Catholic, having for its object Protestant Ascendancy, as the "Manifesto" published by the Grand Lodge of Ireland, plainly attests, and which "Manifesto" the *Courier du Canada* seems unwilling to publish; that "the ruffianly crew," as shown above, intend to apply to the Legislature for an Act of Incorporation; the murderers of poor O'Farrell and Sheedy—the wreckers of the National Hotel in Toronto—and their brethren backed and supported by Bro. J. A. McDonald, and the rest of the Orange Cabinet intend to apply for an Act of Incorporation!!! And if they shall succeed, what will follow as matter of consequence?—Riots, anarchy, bloodshed, civil war, anarchy. Therefore do I say, O French Canadians! as you love the Faith of your fathers—as you are opposed to violence, injustice, intolerance, and bloodshed—if you would preserve your nationality and your time-honored traditions—assist your friends in Upper Canada in their efforts to hurl from power the present corrupt, bloodstained, and perjured Ministry. You may then deal with George Brown according to his merits.

"As for Irishmen, and the descendants of Irishmen, we need not appeal to them," they are too well acquainted with the history of Orangism, and with its baneful influence on the land of their birth, to lend their support, directly or indirectly, to the accursed Institution; its history is written in fire and blood; its progress in Ireland can be traced by the levelled cabins—the blazing cottages—the smoking ruins—the burned churches, and the slaughtered peasantry. Its crimes have been attested by the cries of ruined innocence—the tears of the orphan—the curses of the widow, and the burning malediction of the bereaved parent; its arson, murder, rapine, lust and sacrilege, cry to Heaven for vengeance, with a voice a thousand times louder than did the crimes of Sodom and Gomorrah. And yet I am free to admit that there may be a few Irish Catholics (Jimmy O'Briens) who, Judas-like, would barter for filthy lucre, their own honor, the interests of religion, and the cause of God, by aiding with their votes, or otherwise, those sons of disorder and crime, to obtain a charter; but away with such an one; let the finger of scorn be pointed at him; let him be branded as a recreant and a traitor, who is

unworthy the name of an Irishman, or indeed of the name of a Christian.

"Correspondent," instead of taking a manly stand against the many-headed monster, keeps it out of view, or tries, with the sins of George Brown, to hide its deformity; he tells us that "even Dr. Ryerson" [even he] "who was so long the adversary of Catholic education, shews that he has a mind open to conviction; that he is not so imprudent as to place himself in an embarrassing position, by opposing Freedom of Education at the present time. If the administration, bad as it is, under which he acts" (and has acted, the hypocrite, liar, and swindler) "improve upon his views, much will be done thereby to make them to retain power." This is logic with a vengeance the illustrious father of the Ryersonian system is not opposed to "Freedom of Education;" consequently he is favorably disposed to Separate Schools; and yet we find the administration must "improve upon his views," in order to retain power. But, adds "Correspondent," "but if they will not go somewhat further than he does, they must walk the plank"—a little more, a shade more of justice, and "Correspondent" is satisfied. This false logic will not satisfy Irishmen. We demand justice, even handed justice; and with the help of God, we will succeed in obtaining it. We are determined to do all that men can do legally, in order to upset the present Orange Ministry; and we will support no Ministry who will refuse us a full measure of justice in the matter of Freedom of Education. Amen.

DERBY CONNELLY.

(To the Editor of the True Witness.)

CHARLOTTENBURGH, Jan. 1st, 1859.
MR. EDITOR—I regret to find that our public men of the County of Glengarry, who were supported by the Catholics of Glengarry now twenty years, are held up by Brown and Ryerson against us. "This way, Mr. Editor, that the actions of John Sandfield McDonald, and D. A. McDonald, his brother in Alexandria, are now coming back to us. Mr. Ryerson likes our present member, and likes our former member, because they are not what he calls 'Papists.' I thought myself John Sandfield was a Jew, this last Fall because he did for Jews in Montreal, what he would not do for Catholics. I see something in the Mirror that is a shame for us all in the County of Glengarry; Brown says in reporting what Ryerson wrote in 1852, 'The only Roman Catholic Member of the Legislative Assembly, elected in Upper Canada, has repeatedly declared himself opposed to the very principle of separate schools, and the only County Municipal City in Upper Canada, in which a majority of the members are Roman Catholics, has adopted resolutions against the section of the School Act, which permits the establishment of Separate Schools under any circumstances.' The Mirror then adds: 'The member of the Assembly referred to here, was John Sandfield McDonald of Glengarry, the man whom of all others, to show his real antipathy to the Catholic Schools, Mr. Brown took into his government, as Attorney-General West.' Yes, sir, and his brother D. A. McDonald, the present member for Glengarry, moved resolutions in the District Council of Cornwall against the principle of Separate Schools. It is now time for the Catholics of Glengarry to know the kind of men they are supporting. To open their eyes and to see their public men leagued with Brown and Co., against us, and helping Brown to insult us. We must commence to think what we will do at the next election. We ought to be kicked like slaves if we put men over us who go with our enemies. If we are to judge of the future of our men from their past, we cannot expect much from a government they will get into. Perhaps, they will not be very big in Glengarry yet."

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3. French Aria. "Luciferia Borgia." T. Duclarmé.
4. Irish Ballad. "She is far from the land." Moore. Miss A. Unsworth.
5. "For of thee I'm fondly dreaming." Knight. Mr. C. B. Williams.
6. Solo Cornet-a-Piston. "Casta Diva." Ah Bellow a me retourne. Norma. Mr. H. Prince.
7. "Duet. Come brave the sea." II Puritani. Mrs. Unsworth and Mr. Duclarmé.
8. Violin Solo. Mr. G. Herbert.
9. Marseillaise Hymn. Grand Chorus. By the whole of the Performers. Solos. By Mrs. Unsworth and T. Duclarmé.
- PART II.
1. Pot Pourri. Erin-go-Bragh. Irish Melodies. Downing. Band.
2. Quartet. Snow-Shoe Tramp in Costume. Song of the North West. By four Members of the Philharmonic Club, who have kindly come forward on this occasion.
3. Flute Solo. Pot Pourri. from Hernani. M. Gauthier.
4. Irish Ballad. The Minister Boy. Moore's Melodies. Miss A. Unsworth.
5. Ballad. "My heart is like a faded flower" Harroway. Mr. C. B. Williams.
6. Scotch Ballad. My ain dear Nell. Burns. Miss A. Unsworth.
7. Irish Melody. Solo Cornet-a-Piston. Has sorrow thy young days shaded. Mr. H. Prince.
8. Duet. A B C. Glover. Mrs. and Miss A. Unsworth.
9. Grand Finale. God Save the Queen. By the whole of the Performers, accompanied by the Band. Solos. By Mrs. Unsworth, Miss A. Unsworth and Mr. C. B. Williams.
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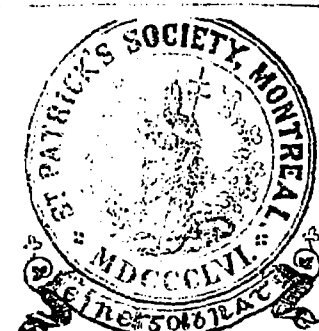
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371 Broadway, New York.



THE GRAND ANNUAL SOIREE

OF THE
ST. PATRICK'S SOCIETY,
WILL TAKE PLACE AT THE
CITY CONCERT HALL,

ON
TUESDAY EVENING, JAN. 18th, 1859.

Proceeds to be devoted to Charitable purposes.
REFRESHMENTS, of the Choicest description, will be furnished by COMPAIN.

PRINCE'S Splendid BRASS and QUADRILLE BANDS have been engaged for the occasion.
The Chair will be taken at Eight o'clock.

Tickets of Admission—Gentlemen, 6s 3d; Ladies, 3s 3d—including Refreshments; can be obtained from Members of the Committee, at the principal Music Stores, Hotels, and at the door.

A SPECIAL MEETING of the St. PATRICK'S SOCIETY will take place in the St. PATRICK'S HALL, on MONDAY EVENING next, January 10th, at half-past SEVEN o'clock, to debate the question—"Was Burke Superior to O'Connell as a Statesman?"

By order,
RICHARD M'SHANE,
Sec. Sec.