

Anglican Homilies pretend, lapsed into gross idolatry—you convince him that Christ was incompetent to the task which He assumed; that He was an impostor or a well meaning but weak enthusiast who made promises which he was unable to redeem and Whose work, in consequence, speedily and completely fell to the ground. If what all Protestants assert of Popery be true, in whole or in part, then was Mahomet a far better religious reformer than Christ and the claims of the latter to be a duly accredited teacher from God cannot stand a moment's fair comparison with those of the prophet of Islam.

To one therefore who has been a Catholic there is no middle ground between Popery and the total rejection of Christianity, we do not say logically tenable, but even intellectually conceivable. All history approves this to be the case; and though Catholic countries like France in the last century, and Italy in the present, may throw off their Catholicity, they invariably do, and indeed must, throw off their "Christianity too."

And yet with these facts staring them in the face, asserted day by day by Catholic writers and fully admitted by Protestants—so that as the *Edinburgh Review* says "on this point Protestant and Catholic testimony is agreed," the saints of Exeter Hall, and the evangelical world generally are in ecstasies at the great work of reformation going on in Italy—though that work consists in the entire rejection of "Christianity too" as well as of Popery; and though "no inclination towards Protestantism has manifested, or seems likely to manifest itself in Italy." By this simple fact we may judge of the extent and sincerity of the Christianity of the would be proselytisers of Popery, whether they carry on their operations in Italy or in Spain, amongst the Catholics of Ireland, or the Papists of Lower Canada. They know—Lord Macaulay tells them, that no Catholic community since the Reformation has ever lost its Catholicity without losing its Christianity too; and with this knowledge they still exert themselves to deprive Catholic Ireland, and Catholic Lower Canada of their Catholicity—and *pro pudor!* they call themselves Christians. Out on ye hypocrites!

YANKEE WARFARE—A NEW WEAPON.—It is popularly supposed that the Yankee is well known. Books innumerable have been written about him. Literary celebrities of every civilized nation, have visited his haunts, and described his habits. From father to son, has the universal Yankee nation been handed down as a fertile mine, to be successfully worked when other literary leads give out. Mrs. Trollope did the "Yankee in her day," and her son has done him in our own; and between the epochs, innumerable Englishmen and Englishwomen have gratified the appetite of their countrymen for the grotesque, the filthy and the horrible, by plunging bodily into Yankeeedom, and liberally besprinkling civilisation on their return home, in their energetic efforts to shake themselves dry. When the Gorilla appeared, the public interest in the Yankee temporarily declined; but the Gorilla, being merely a beast after all, was soon exhausted; there was, in him, no variety of horror; at first view, he was more strikingly hideous; but, after inspection, he began to pall, and men naturally fell back upon the Yahoo.

But in spite of the interest which the Yankee excites, and which can only be accounted for by referring it to that fascination which at times attracts individuals in spite of themselves to their cherished aversion, which tempts the coward to dip his feet in the awful torrent where it seems to pause for an instant before plunging into the abyss at Niagara, which has often caused men to whom life is full of charms, to feel the keen edge of a razor, and whispered them to sever their windpipes in a second, and be done with it; which rivets the eye of the lover of the beautiful upon physical deformity; which leads the uninitiated to visit collected specimens of morbid anatomy, and gives its popularity to Mayhew's shocking pictures of the vices and miseries that fester in the sinks and slums of London—we maintain that the Yankee is not known. He has been seen in some of his phases—he has been sounded to a certain depth; but no plummet has yet touched bottom in that slough; his highest note is not known; the top of his compass has not yet been reached; the Proteus of Yankeeedom has not been bound, and cannot be thoroughly analysed; nor has any pencil yet succeeded in transferring to canvas the changing colors emitted from his corruption.

Of his hypocrisy and inconsistency, we have some faint idea; of his starchy exterior and the rank corruption which, mining all beneath, infects unseen, we have a vague conception. We know that the Yankee is, *par excellence*, the enemy of negro slavery and the friend of the negro slave; and we know also that, in no part of the civilized world, except in Yankeeedom, is the negro regarded with absolute abhorrence, denied all fellowship, and driven, we say not from all sweet intercourse of brotherhood and friendship, but systematically avoided and loathed, as though his very contact was pollution; we know drunkenness is the peculiar vice of sections of New England in which prohibitory liquor laws have full force; in which no tap-room is to be seen; where to take a social drink is a social disgrace and a crime punishable with fine and imprisonment, and where the sick traveller cannot get a drop of brandy,

except on the prescription of a physician, backed by his own oath, to the effect, that liquor is taken purely as a medicine. We know that the land of religious liberty is the theatre of the exploits of Convent Investigation Committees, and is periodically illuminated by the blaze of burning Nunneries; we know that the religionists who deny the Divinity of Christ at home, are the noisiest in their calls for funds to preach the gospel abroad. We know that the Yankees scatter bibles broadcast over the land, under the plea of giving currency to the word of God; that not a hotel is to be found in Yankeeedom without its bible in every room, which invariably opens of itself at those passages that the careful parent would sedulously keep from the eye of youth, and whose pages are generally disfigured by blasphemous comments and obscene jests at which a devil might shudder. We know that the people whose national existence commenced in rebellion, and which has constantly been the friend and the backer of resistance to lawful authority, which makes Garibaldi a hero, and whose wise men worshipped Kossuth, and made a parallel between him and Christ—is now in ecstasies of horror at the moral turpitude of resistance to attempted usurpation, and gives the Southerner the epithet of "Rebel" as that containing in itself the sum of human enormity. We have heard of Yankee courtesy to women, and we have also heard of General B. F. Butler, of Massachusetts, and his treatment of the women of New Orleans. That Government derives its just powers from the consent of the governed, has been the very motto of this people who are now ruining themselves in a mad attempt to force their hated yoke upon independent States, by whom Yankee rule and Yankee domination is detested with a vehemence proportioned to their knowledge of the Yankee character. These things we know—these inconsistencies we see; they stare us in the face; but the Yankee we do not, and cannot, know. When we think we have conceived him as he is, he startles us by a new revelation; and, in his lowest depth, a lower still, still threatening to engulf us, opens wide.

In the model Republic, and amongst a people who are constantly asserting with Burns, that "a man's a man for a' that," it might have been supposed that honest poverty would be respectable; it is well known, however, that poverty is amongst the Yankees the one unpardonable sin. To be a clumsy criminal, and get found out, is bad with them; detection is reprehensible, and a man who gets caught too often will become an object of contempt with our neighbors at last, unless indeed the magnitude of the unsuccessful attempt raise him to the quality of a hero, or the consequences of his crime be such as to enrich him. But it would hardly have been believed that the sufferings of a brave people, voluntarily accepted and nobly endured from a love of freedom, and in a struggle for independence, would be singled out by the Yankee as the favorite subject of his sneers and jokes. Yet amongst the exhibitions of new phases of Yankee character brought out by the present civil war, this is not the least remarkable. The Southerner half starved, out at elbows, and with his toes protruding from his boots, this is now the favorite subject for the Yankee caricaturist, and the dearest mark for the jester. That a man, or a people, should allow themselves to suffer for a principle, this strikes the Yankee as funny. That poverty is ridiculous to the Yankee, is not surprising. It is Christianity that has ennobled poverty; the Pagan has never regarded it with respect, seldom with compassion. *Rutilius homines fecit*, says Terence; and he justly adds, that that is its most cruel sting. But to the old Pagan the poverty of Cincinnatus was not contemptible;—the poverty of men or of nations, who might have avoided poverty, but who chose it because other things, such as conscience, honor, liberty, were dearer to them than wealth; such poverty was, and in all time will be, the darling theme of the painter and the poet. With the Yankee, it is not so; with him, to be poor is to be contemptible,—to be the legitimate butt of sarcasm,—to be the cause of wit in men not otherwise witty; but to choose poverty, when it might be avoided; not to grasp at wealth, when within one's reach; to hold that there is anything to be preferred before gain—this is to the Yankee the most exquisite absurdity; in the ordinary Yankee it excites inextinguishable laughter; in the graver and more intellectual sort, the very monstrosity, the sublime wickedness of the idea, may perhaps make it pass beyond the limits of a jest.

We have all heard of wooden nutmegs, of Yankee pedlars, of Mr. Scudder and Eden, of "the retired clergyman whose sands of life have well nigh run out;" and we very well understand that the Yankee is rather proud of a swindle, if any degree of ingenuity be required to perpetrate it. We also know that the Yankee methods of warfare—their stone-fleets, wholesale confiscation of the property of non-combatants, tariff upon disloyalty in their midst, so as to derive a revenue from suspected disaffection in their own ranks—are in keeping with the character of "the land of steady habits." But perhaps our readers are not aware that, wholesale, forgery and the passing of counterfeit money, is now a recognised trade at the North, and practised as a very favorite means of weakening the rebels and impairing the resources of the foe. Counterfeit notes of the Confederate States are openly exposed for sale in the leading bookstores of all the large cities of the Northern States. There is hardly a periodical dealer in Washington city who has not these forged notes exposed in his shop windows. The Northern soldiers when advancing into Southern territory, are careful to be provided with counterfeit notes as well as cartridges. The business is carried on openly, and openly advertised. The following advertisement we clip from the *St. Louis (Missouri) Democrat*, one of

the leading Republican newspapers in the United States:—

REBEL NOTES.—We will send, post-paid, to any address, on receipt of fifty cents, money or stamps, a \$100, \$50, \$20, \$10, \$5, \$2, and \$1 bills; also, a 5c, 10c, 15c, 25c, and 50c bills, as specimens, finely executed on bank note paper, and so perfect that they cannot be detected from the genuine. Address, R. JONES & CO., Box 1261, St. Louis P. O.

It is unnecessary to comment further. Why gild refined gold, or paint the lily, or add a perfume to the violet. We will be guilty of no such wasteful and ridiculous excess; the fact speaks for itself. The Yankees are proud of their national character; and whatever we may think of forgery, we may be sure that they are not ashamed.

In our last appeared an article "Communi-cated," of which a passage has, we are sorry to say, been strangely, and most grossly interpreted. The writer, a zealous Catholic, and as such naturally indignant with the barbarous treatment to which Irish Catholic emigrants in the Northern States have been constantly subjected by the men who welcomed and applauded the demagogues of Continental Europe, and the infamous followers of Kossuth, Garibaldi, Massini and Co., spoke of the latter as the "Cut-throats and scapegraces of Europe's 48." It has been pointed out to us that as "Europe" includes Ireland and the British Islands, as well as France, Germany, Italy &c., the above expression might seem to convey a slur upon the great Catholic immigration from Ireland which took place about the epoch alluded to. We hasten therefore to correct the error. By "Europe" the writer intended to designate Continental Europe; and the terms "Cut-throats and scapegraces" were of course by him intended only to apply to the foes of all social order, and of the Catholic Church in particular, who some fourteen years ago found it necessary to leave their country for their country's good. These men, who should have graced the gallows, were received with open arms by the Yankees, who as a general rule curse the Pope and bless his enemies with as muchunction as does the rabid Orangeman from the "black north."

Of the Irish Catholic emigration and its moral effects upon the Northern States it is impossible to speak too highly. If to-day the latter are in sense Christian, they owe it to the poor despised Paddies, who flocked across the Atlantic to escape the horrors of famine at home. Wealthy Yankees—their pockets well lined with dishonestly acquired gold, spurned and persecuted these humble but faithful followers of Him who when on earth was a man of sorrows; but He who judges, not by outward appearance, but by the heart, knew that these poor Irish emigrants, the victims of British misrule, were rich abundantly in those things which alone are worthy of the respect of Christians.

INTERESTING CEREMONY.—We learn with pleasure that the Rev. Nicholas Dufresne will celebrate, on Thursday next, 24th October, at the Parish Church, the fiftieth anniversary of his elevation to the priesthood. Some of our readers may recollect that a similar celebration was had, some years since, on the occasion of the anniversary of the Rev. Mr. Rocque. We make the announcement in order to give to the friends of the venerable ecclesiastic above named, the opportunity of assisting at this very interesting ceremony.

LECTURE OF REV. DR. CAHILL.—By reference to our advertising columns, it will be seen that the Rev. Dr. Cahill, the eminent Irish scholar and divine, will lecture on Friday evening, 17th instant, at the City Concert Hall, on the "Equilibrium of the Solar System." Dr. Cahill is well known by reputation wherever the English language is spoken, and it is entirely unnecessary for us to add anything to this announcement. The name of Dr. Cahill and his fame as a publicist will suffice to fill the Hall. His merits as a Lecturer are well known; few have more thoroughly mastered the science of astronomy, and his lectures on this subject, in London and the other large cities of Europe and America, have always been delivered to crowded and attentive audiences. The citizens of Montreal will doubtless feel that they are under obligations to the St. Patrick's Literary Association for giving them the opportunity at once of seeing a gentleman so well known to fame, and enjoying a rich intellectual treat.

USE YOUR DICTIONARY.—If the Montreal *Witness* would avail himself of our recommendation, he would not so often make himself ridiculous by the use, or rather misuse, of the word "party," which he employs to an extent which would be intolerable in the case of an illiterate "hagman;" neither would he as in the following instance when alluding to the Catholic Church in Canada, speak of the property of the Sulpicians as "an endowment":—

"She has also very rich endowments—the Seigneurie of Montreal, for instance, which would be very nice picking for hungry denominations."—*Witness*, 8th instant.

The word Endowment is—and we appeal to Worcester's Dictionary—the synonyme of "Gift."

"Property or pecuniary means bestowed as a permanent fund."

Now the Seigneurie of Montreal was not acquired by the Sulpicians as a gift, but it was purchased by them with their own hard cash; and is therefore no more "an endowment" than is the meeting house wherever that may be, in which the "hagman" editor of the Montreal *Witness* does his hebdomadal worship. If the latter be private property, which we of course recognise it to be—because acquired by purchase and paid for out of private funds—so also is the other, because acquired in a similar manner. Property given by the State, or by individuals, to a church, or corporate body, is an endowment; but it is a misuse of the term to apply it to property acquired by purchase, and paid for out of funds belonging neither to a State nor to individuals.

The Rev. Mr. Sears has kindly consented to act as Agent for the TRUE WITNESS for Port Maitland, N. S., and neighborhood.

ADDRESS TO THE REV. DR. O'SHEA, CALEDONIA, C. W.

Reverend and Dear Father—We, the undersigned, on behalf of the people of these Missions, take this opportunity to express the great joy and happiness we feel at your long wished for return, and in welcoming you here with all the fervor and warmth of devoted hearts, we cannot but feel grateful to our beloved and Reverend Pastor, for securing your services. Indeed, we regret that we can never by words express our gratitude to you and him as much as our hearts desire.

We are not insensible to the sacrifice you have made in leaving the metropolis of England, nor to the dangers to which you were exposed in crossing the Atlantic; we vividly call to mind the feelings you must have experienced in parting with the beautiful but unfortunate land of your and our nativity; and when we bear all this in remembrance, we behold in you a most zealous and gifted Priest devoted to your sublime duties, animated by the holy spirit of your vocation, and going around like our Blessed Lord doing good, reclaiming the sinner from the paths of vice, and pouring the balm of heavenly consolation into the crushed and broken heart.

While regarding the labors you have undergone in order to minister to our spiritual wants, we cannot but appreciate your virtuous example and those happy and impressive exhortations which have produced so much fruit in this mission heretofore, and will we hope again with the blessing of the Almighty. As God in his mercy has decreed to send you in our midst again, with heartfelt gratitude to our Blessed Saviour for granting our desire in this respect, we now humbly recommend ourselves to your pious prayers, trusting through their efficacy to be enabled to practice the lessons of piety and devotion which we hope to acquire under your Ministry.

May your unbounded zeal be crowned with all the success which you anticipate, may we have the happiness of being blessed with your presence amongst us for many long years to come, and never again as before experience the sorrow of parting with you, — is the most fervent prayer of your devoted children in Christ.

Caledonia, Oct. 5th, 1862

Thomas Cunney, Alexander Lamond, John Murray, M. Sweeney, Thomas Hogan, Peter Murphy, William Hayes, John Cunningham, Lewis Relp, Thomas Mangin, William Downey, James Kelly, John Mannix, Cormick Cullen, John Meir, Adam O'Brien, Thomas A. Evey, Martin Higgins, Patrick Mannix, Jr, Michael Murphy, Nicholas Evey, James Harris, Edward Sheu, James Dalton, Morris Higgins, Edward Kelly, Martin McGill, Patrick Farrell, Michael Murphy, Patrick Walsh, John Sullivan, Donald Kennedy, Nicholas Carroll, W. O. Phillips, John Keating, John Murray, Michael Keating, Sullivan Brown, Daniel Duffy, John Doyle, John McDonald, William Hurly, John Sheehan, Thomas Hannan, Nicholas Murray, Thomas Smith, John Duffy, Senr. Martin Murphy, Patrick Murphy, John O'Reilly, John McCarthy, John Lennon, Timothy Ryan, James Shea, John Ryan, John Madigan, Patrick Hurley, John Brennan, M. Donnelly, John Brennan, Thomas Collins, John Brennan, James Madigan, Patrick Mannix, With many others.

With many others.

REPLY: Caledonia, Grand River, 5th Oct. 1862.

Rosary Sunday.

Beloved Brethren in Christ. This renewed sentiment of your respect is indeed grateful to me, not on personal grounds, but as an evidence of your attachment to religion and your becoming joy that another laborer had been given to the Vineyard, for "What is Apollo and what is Paul? The Members of Him whom you have believed"—1 Cor. iii. Chap.

If I cannot recognize in myself the perfection of character which your address describes, I can at least discover therein, what I should be, and what I sincerely desire to be. And in laboring for such an end, I greatly rely on the encouragement which the correspondence of such a people must necessarily afford, for with such an appreciation of the Priestly character, I expect much edification from your practice and example.

Absence from country and European comforts, with long and dangerous voyages, are indeed elements of bitterness. And much though we experienced the perils of the ocean, some of our land encounters afflicted us considerably more; but twice the amount of suffering and annoyance could not more us from our purpose, bound to it by the charity of Christ which pre-sets us, and mindful of the words and example of St. Paul "Who then shall separate us from the love of Christ? shall tribulation? or danger? or persecution? or the sword? But in all these things we overcome, because of him that hath loved us"—Romans VIII. Chap.

Your pious greeting, Brethren, is a balm for all past sorrows, and its being akin to the tender sympathies which other people have expressed, renders it by association and remembrance more full of consolation. Of the uninterrupted zeal and pastoral care and solicitude of my Rev. Brother, Father McNulty, who constantly urged upon me the necessities of the Canadian Missions, I need say nothing, for by his works you may know him, works with which his revered name will be connected as long as the Catholic religion remains rooted in your soil.

I thank you sincerely for your kind and affectionate address; I commend myself to your prayers, that I may strive to acquire the virtues which in your goodness you attribute to me.

And remain, yours,

Very affectionately in Christ

M. M. O'SHEA.

DESTRUCTION OF THE CATHOLIC CHURCH IN DUNDAS.—We learn from the correspondence of the Canadian Freeman that St. Augustine's Church, Dundas, was burnt to the ground on the 24th September, at noon. The origin of the fire is not stated. The church (which was one of the oldest in the Upper Province, having been built 40 years since) was insured for one thousand dollars, and the organ for four hundred. Next day, at a full meeting of the Catholics of the neighborhood, it was resolved to commence at once, the erection of a new church, and a very liberal subscription for that purpose was taken up. Reverend Father O'Reilly, the respected pastor of St. Augustine's, celebrated the Divine Mysteries in the School house, on the following Sunday.

IMPORTANT DISCOVERIES IN THE SAGUENAY DISTRICT.—Mr. C. Girard has written to the *Journal de Quebec*, stating that pyrites of copper and iron mingled with quartz, feldspar, mica and hornblende, have been discovered on lands in the parish of St. Irene. He also says, that the specimens were examined by Mr. Thomas McPherson, a practical miner connected with the Acton Mines. It is believed that there are rich deposits of copper and other ores in the parish of St. Irene. Indications of their existence have been discovered on the lands owned by Louis Gauthier, On. Gauthier, T. Gauthier, A. Gauthier, Yvan Gauthier, Demas Gauthier, and Elize Boivin. The proprietors, however, are not possessed of sufficient capital to follow up the investigations, and Mr. Girard concludes his letter by expressing a hope that the announcement of these discoveries may direct the attention of capitalists towards a locality which appears to offer so many inducements.

CIVILIZED WARFARE.—It is boasted by the St. Louis correspondent of the *N. Y. Tribune* that the Federal officers have within the last three months shot in cold blood, no less than six hundred prisoners. Can it wondered at if such atrocities provoke reprisals from the Confederates?

COUNTERFEITS.—The *Quebec Chronicle* says:—Canadian notes are at a premium just now, on the other side of the line, and the circumstance appears to have been turned to account by the numerous class of persons now living on their wits, judging by the following telegram which appears in the New York papers of Thursday morning:—

"PHILADELPHIA, Oct. 1, 1862.—Peterson's Detective sends the following description of a new and dangerous counterfeit on the City Bank of Montreal, Canada, of the denomination of 'Fours.' The vignette is as follows:—Vulcan with an anvil, and a train of cars, &c., in the distance; the coat of arms of Canada, and an Indian woman on the right end; Cupid, bestriding a lion, and '4' on the left. As Canada, money is at a premium they may be largely 'shoved.'

We noticed some time since the expedition of three priests to the River Matwin in search of lands for French colonization. Their effort is promptly followed by success; for we learn from *L'Ordre* that week sixteen young men, as pioneers, passed through industry village on their way to the new district. They carry with them provisions for several months, and will clear the land during winter. A hundred young men are preparing to follow them as soon as they hear of their safe arrival, and of the place selected.

The exodus from the United States to Canada has recommenced on account of the immediate prospect of a draft. Nearly every State is largely in arrears of its quota, on the two calls. Connecticut has to furnish 20,000 by conscription; New York, 50,000 and other States in proportion. The calls of July 2nd and August 4th, for 600,000 men, have actually furnished less than 300,000 while the losses since that first date have consumed half the number.—*Commercial Advertiser*.

MONTREAL WHOLESALE MARKETS.

Montreal, October 15, 1862.

Flour—Pollards, \$2 to \$2.50; Middlings, \$2.50; Fine, \$3.60 to \$3.70; Super, No. 2, \$4.15 to \$4.25; Superfine, \$4.40 to \$4.45; Fancy, \$4.50 to \$4.55; Extra, \$4.80 to 4.85; Superior Extra, \$5.10 to \$5.20; Bag Flour, per 112 lbs. Spring Wheat, \$2.40 to \$2.50; Scotch, \$2.50 to \$2.55. The market is firm and buoyant to-day with more buyers than sellers, at rates quoted. We hear of an offer of \$4.70 for a brand of Super which always brings an outside price. Oatmeal per bbl. of 200 lbs. nominal, at \$4.25. Wheat, in Canada Spring, 90c, to 92c, ex-cars; do, 93c, to 94c; Canada White Winter, about \$2 ex-cars; \$1.02 to \$1.03, do. Michigan Red Winter, \$1.02, do.

Corn per 56 lbs., nominal at 45c. Barley and Oats—No transactions. Ashes, per 112 lbs. Pots, \$6.60 to \$6.65; Inferior, 5c, more; Pearls \$6.60 to \$6.65; Inferior Pearls, \$6.40.

Butter—The market still continues brisk and quotations are fully maintained—the finer grades are much sought after, and outside figures are obtained inferior, 10c, to 10 1/2c; medium, 11c, to 12c; Fat, 12 1/2c, to 13c; choice 14c, to 15c.

Eggs 9c, to 9 1/2c. Lard 8c, to 8 1/2c. Tallow 8 1/2c, to 9c. Hams 9c, to 11c.

Pork—Mess \$10.60 to \$11.00; Thin Mess, \$9.60 to \$9.80; Prime Mess, \$8 to \$8.50; Prime \$8 to \$8.50. Pork is dull, as stocks are large and demand light.

—*Montreal Witness*.

Died. In this city, Oct. 8th, after a painful illness of three weeks, Julie Felicite Brien DesRochers, the beloved wife of Doctor W. F. Managan, of this city.

In this city, on Tuesday, the 7th instant, Mary Ellen, daughter of Mr. Timothy Fogarty, aged 1 year and 8 months.

In this city, on the 11th inst, Mary Doran, wife of Patrick Brennan, aged 44 years.

At Quebec, on the 8th inst, Mr. Michael Lane, aged 18 years, son of Mr. Thomas Lane, Timber Tower.

ANYTHING OVER? said an old borrower to friend. "Yes" was the reply. "Just enough to buy a box of Bryan's Pulmonic Wafers to cure my children's coughs, and keep peace at home." Only 25 cents a box.

Sold in Montreal by J. M. Henry & Sons; Lyman, Clark & Co., Carter, Kerry & Co., S. J. Lyman & Co., Lamplough & Campbell, and at the Medical Hall, and all Medicine Dealers.



THE ST. PATRICK'S LITERARY ASSOCIATION.

Has the honor to announce

A LECTURE

BY

DR. CAHILL,

THE EMINENT SCHOLAR AND DIVINE,

TO TAKE PLACE ON

FRIDAY EVENING NEXT, 17th instant,

IN THE

CITY CONCERT HALL,

SUBJECT:

THE EQUILIBRIUM OF THE SOLAR SYSTEM.

Illustrated by a highly finished and beautiful

PHILOSOPHICAL APPARATUS.

Tickets 50 cents each, to be procured at the door

on the Evening of Lecture.

Doors open at Seven; Lecture to commence at

Eight o'clock.

By order, T. RONAYNE,

Sec. Sec.

October 14, 1862.

EVENING SCHOOL.

A. KEEGAN'S EVENING SCHOOL FOR YOUNG

MEN is now open in the Male School attached to the

ST. ANNE'S CHURCH, Griffintown.

Terms moderate. Hours of attendance, from

SEVEN to NINE o'clock.

A few boys, between the ages of ten and sixteen

years, can be accommodated with board.

Montreal, October 14, 1862.

Newspapers, Periodicals, Magazines, Fashion Books,

Novels, Stationery, School Books, Children's Books,

Song Books, Almanacs, Diaries and Postage Stamps,

for sale at DALTON'S News Depot, Corner of Craig

and St. Lawrence Streets, Montreal.