

the Divine blessing, by virtue of cold water and a jolt of meat, plenty of work and good humor, I have still enough of life and courage and strength left to meet you face to face; to repel your attacks; to expose your falsehoods; to unravel your sophistry; to detect your forged quotations; to refute your insinuations; to exhibit your inconsistencies; to prove your truthfulness; to hold you up to public view in your true light—a pretended friend to truth, yet closing your columns against the exposure of your own untruths—an abusive assailant of the school system in its weakness, the party manipulator of it in its strength—warmed in public life by the patronage and generosity of a Baldwin, a Hincks, a Morrison, and then their vilifier and slanderer—in succession the calumniator and sycophant of most public men and all parties; assailing the "civil and religious institutions" of Lower Canada at one time, and "guaranteeing" them inviolate at another—at one time warring to the death against the very principle of separate schools, at another time making "an honorable compromise on the question of separate schools,"—now filling the land with "eternal hate to Rome,"—then the "political ally" of the ultra-Romanist champion—now the eulogist of Garzanti, then the parasite of McGee—one week the fawning dictator of the Judges, the next week the violent traducer of their motives and character—one year holding the right of the Bible for all, and no education without the Bible, another year treating the right of the Bible in the School as an absurdity, and the cry for it as a "sham!"

The above is first rate, and is satisfactory evidence that the vigor of the writer is as yet no whit abated by age. As against Mr. G. Brown his cause is a good one, and he well knows how to make it appear to the best advantage; but the less the Reverend Superintendent says in defence of his speculations and appropriations of public monies, the better for himself, and the moral interests of the community.

ECCLESIASTICAL CORPORATIONS.—The *Courrier du Canada* calls the attention of its readers to the fact that there will, in all probability, be laid before Parliament, during the present Session, several Bills for providing for the incorporation of religious and charitable societies; and warns Catholic members of Parliament to be on their guard against allowing the introduction into those Bills of any of those insulting and restrictive clauses, which, thanks to our Ministers of good principles—"bons principes"—were embodied in the several Acts of Incorporation passed during the last Session.

We know not what effect this warning voice from the *Courrier du Canada* may have upon our legislators. But remembering that the majority of them voted for the worst clauses of Mr. Drummond's Bill of 1856; that those same clauses were, with the knowledge and assent of the Catholic members of the present Ministry embodied in all the Bills passed last Session for the incorporation of religious and charitable Societies; and that until very lately, no voice, save that of the TRUE WITNESS, was raised to protest against the establishment of such an infamous precedent in our Canadian legislation, and such an outrage upon the rights of individuals, and the interests of religion; remembering we say all these things, we fear greatly that in the Session of 1859, as in all preceding Sessions, we shall still find our liberal Catholics, the friends of "good principles," doing as they have done hitherto; and ever ready to sacrifice the interests and honor of their religion, to the political exigencies of a party.

But this we hope, and this we have a right to demand,—That no such measures as those alluded to by the *Courrier du Canada* shall be again allowed to pass without a contest; or, like the Bill for the Incorporation of the Academy of St. Césaire, shall be again smuggled through the House, as was the case last year. Let Protestants place what restrictions they please upon their Societies; nothing can be more reasonable, and with those restrictions we have nothing to do.—But it is our duty to insist that our Catholic institutions be not modified, or tampered with, to gratify Protestant prejudices, or to meet the wishes of the fanatics of Upper Canada; and we would therefore warn those who pretend to represent Catholic interests, and who owe their seats in Parliament to Catholic votes, that their constituents expect of them the exercise of the greatest vigilance over such measures as may during the present Session be brought before the Legislature for the incorporation of any Catholic, religious, educational, or charitable institutions. From the Ministry or their servile supporters we hope for nothing; for it is to them that we are indebted for all the insults that have been heaped upon those institutions. But it is to the independent members of the Legislature that we address ourselves,—to those who scorn to wear the livery either of the "Ins" or of the "Outs," and who are alike indifferent to the blandishments of the dispensers of government patronage, and to the brutal bellowings of the "Clear Grit" rabble. It may be too late to repair the injury done last Session; but at all events, if there be one or two independent members in Parliament, and if these will but do their duty, no measure imposing dishonoring restrictions upon our religious societies will again be allowed to pass without a lively discussion, which shall have the effect of exposing to the world in their true colors, the hypocritical friends of order and good principles—"les bons principes." Let us at all events have the satisfaction of publishing, and holding up to execration, the names of those miserable wretches who calling themselves Catholics vote for the incorporation of the sworn enemies of their race and creed; but who refuse

to their own co-religionists, the right to hold property for charitable purposes, and declare invalid all gifts or bequests to Catholic Societies made within six months of the death of the giver or testator! Last Session we know our friends were off their guard; but now that they have been fairly warned, we expect from them an unremitting vigilance with respect to all Acts of Incorporation that may be laid before Parliament.

"SAVE ME FROM MY FRIENDS!"—The *Montreal Witness* having indulged in some not very laudatory remarks of Burns, who entertained, and in his works frequently gave utterance to, strong feelings of contempt for the canting puritanical gentry of his day,—thereby incurring from the evangelical world the reproach of being a profane person and a sinner—is smartly taken to task in its issue of the 5th instant by a writer over the signature *Vindex*; who contends that, so far from corrupting, Burns' poetry has done much to elevate and refine, the morality of the peasantry of Scotland. "With all that is faulty," says *Vindex*, "in much of Burns' poetry, his country owes him a deep debt of gratitude. His worst productions are pure compared with the coarse ribald songs that were the common use of the peasantry—aye, and more than the peasantry of Scotland."

This, coming from a Scotchman, is strong and conclusive testimony to the moral condition of the people whose "course ballads" and "ribald songs" were the infallible exponents of their coarse and ribald modes of thought and action; and though of course in the older ballad poetry of Scotland, and its glorious Jacobite minstrelsy, a purer and more elevated strain makes itself heard, there is no reason to doubt that *Vindex* is substantially correct; and that indelicate as is much of the poetry of Burns, still at its worst, it is in a moral point of view, an immense improvement on the popular poetry that obtained amongst almost all classes of Scotch society before his day.

DIVORCE COURTS.—We see by our Parliamentary papers that Mr. Gowan has given notice of his intention to introduce a Bill to provide for the establishment of Divorce and Matrimonial causes. This will again give our Catholic friends of good principles an opportunity of distinguishing themselves. No doubt, as in the case of the Orange Incorporation Bill, they will find some excellent excuse for supporting Mr. Gowan's intended motion.

On Thursday, the 3rd instant, Law Students attending Professor Bibaud's course of lectures, underwent an examination in the St. Mary's College, before a numerous and we may add high-pleased audience. Amongst the number present were several members of the legal profession, who seemed to take a warm interest in the proceedings. The knowledge evinced by the students of the higher branches of the profession showed that they had not failed to profit by the lectures of their learned Professor. As usual, the "Emerald Isle" had her representatives, and upon this occasion, in the person of Mr. Owen Joseph Devlin, (brother to B. Devlin, Esq., of this city) who, we feel much pleasure in stating, passed through a very strict examination, and in a very creditable manner, for which he was handsomely complimented by Marcus Doherty, Esq., one of his examiners. Mr. Devlin, we are told, is qualifying himself for the Notarial profession in the office of John Helder Isaacson, Esq., Notary.

RELIGIOUS PROFESSION.—We learn from the *Courrier du Canada* that on Friday last, the 4th inst., His Lordship the Bishop of Tloa received into the Community of the Sisters of Charity at Quebec, Miss Mary Anne Flynn—in religion Sister Stanislaus; and gave the religious habit to Dlle. Henriette Michaud—in religion, Sister Ste. Mary Magdalen.

The *Journal de Québec* informs us of the death of the Rev. M. Fortier, parish priest of St. Michael, county of Bellechasse, on Thursday evening, 3d inst. The reverend gentleman had served the parish for nearly thirty years, and his death will be long lamented by those who knew him.

To the Editor of the True Witness.
Paris, C.W., Feb. 7th, 1859.

DEAR SIR—As a Catholic and Irishman, I deeply regret to see that a Toronto Ministerial paper countenances the scandalous conduct of some few individuals of Toronto, who are endeavoring to sow discord amongst the Catholics of Upper Canada, by raising an outcry against our French Bishops and Priests. No person, pretending to be a Catholic, should be guilty of such infamous conduct. What ridiculous nonsense and folly for any Irish Catholic to find fault with Bishops and Priests, for being natives of *La Belle France*, the country of all others, next to the Emerald Isle, that should be dearest to Irishmen. France has ever given an asylum to our persecuted countrymen, and the French have always, with open arms, received Irishmen as brethren and friends. I consider him unworthy of the name of an Irish Catholic who could be guilty of such base ingratitude, as to malign our French Clergy; who have left their own beautiful sunny land, relatives and kindred, to undergo the rigors and hardships of a Canadian mission for the spiritual benefit of Irish Catholics. I love and revere our good Irish Clergy; but I think the French Clergy are equally entitled to our

love and gratitude for the great sacrifices made by them, in coming to a country where the language, habits, &c., of the people are so very different from their own; and the fact of being strangers alone should entitle them to a "*Cæd Mille Fæitlie*" from every Irish Catholic. What wicked presumption of a few nominal Catholics of Toronto, to raise such an unnatural outcry; they are no real friends of our holy religion or our good Irish Priests, who are endeavoring to foment a jealousy against the French Clergy. I have the honor of being personally acquainted with many of our French Bishops and Priests; and more zealous and exemplary clergymen or gentlemen can no where be found. The Bishops of Toronto and London need no eulogy; they are well known for their sanctity and many inestimable virtues. Our own good Pastor, the Rev. M. Bissey is a general favorite. I would like to see the Toronto grumblers take a trip to the Goderich Mission, and ask the Irish Catholics to petition against their beloved Pastor, Father Schneider. I really believe the Tipperary boys of Irishtown would break every bone in the carcass of such audacious scoundrels. I would ask the Irish Catholics of Hamilton dissatisfied with the saintly Father Carayon, or with any of the other French Clergy, who have been stationed there?—Are the Irish Catholics of St. Thomas jealous of the Rev. M. Frachon, whose zeal and fervor is so well depicted in a letter in the last *Freeman*? Are the Irish Catholics, and especially the poor of Dundas, rejoiced at the removal of Father Baidoux to Owen Sound Mission? I am very certain they deeply regret his departure. I might also mention the Revs. Messrs. Bayard, Laussier, Wasserau, and others, who are an honor to our Church, and beloved by their flocks. Let facts speak for themselves; the letter I alluded to in the Toronto *Freeman*, gave a narrative of the progress of our holy religion in the Rev. M. Frachon's Mission. I will give you a few facts respecting the Paris Mission, since the arrival of Father Bissey in July 1857.

Previous to this time there existed some disagreement amongst the congregation, respecting the building of our new church; the work was discontinued, after the walls were built about nine feet. Shortly after Father Bissey's arrival the work commenced, and was so far completed by Christmas Day 1857, that the Holy Sacrifice of the Mass was celebrated therein for the first time. With few exceptions, our congregation are very poor; but all contributed very generously, and when the times get better, I hope the interior will be finished. In January 1858, Father Bissey procured the invaluable aid of the Sisters of St. Joseph to teach the children of our Separate School. The very great change for the better in the appearance, conduct, &c., of the children since placed under the charge of the good Sisters, is plainly evident, not only to Catholics, but to Protestants also, proving there is no education comparable to a good moral and religious one.—In March 1858, Father Bissey induced one of the Redemptionist Fathers of Detroit to come here and hold a Mission; during the week that saintly man remained here; the Confessional was crowded morning, noon, and night; so much so, that the Rev. M. Baidoux, of Dundas, was also sent for, and both day and night assisted the good Missionary. I could relate many other good deeds of our French Pastor; but as fear I have already trespassed too much on the columns of your excellent paper, I will now conclude beseeching all Catholics to become united. We have foes enough to contend with; and require our undivided strength to battle with Orangism, Brownism, Ryersonism, Proselytism, and other isms. Let us pull together and uphold and defend Catholicism.

Faithfully yours,
SHAMROCK.

To the Editor of the True Witness.
Gananoque, 8th, 1859.

DEAR SIR—As the sole English organ of Catholicity in this Province, your readers should be always posted up in whatever occurs throughout Canada, redounding to the honor and advancement of our holy religion; under this conviction I presume to address you the following lines *appropos* of a sacred Concert held in the Catholic Church in this town on the evening of the 7th inst., the object of which was to raise funds for the purchase of an organ for that church. Being an old friend, and college chum, of the worthy Pastor, Rev. James R. Rossiter, I knew full well that he would spare no pains to carry out his laudable purpose. But I must confess that I did not expect to see his efforts so signally crowned with success, as on that evening, in the out-of-the-way town of Gananoque.

The net proceeds of the Concert, after deducting incidental expenses, amounted to something over 100 dollars; the larger portion of which was contributed by the Protestant inhabitants of the locality—a fact which speaks volumes as to the good feeling which exists among all classes of the community. I must not forget to mention also, for the satisfaction of your readers, that several amateurs from Kingston voluntarily proffered their services towards getting up the Concert; and with a zeal worthy of all praise, they vied with each other in their efforts to insure success to the undertaking. I hope I shall not incur the censure of the others, by naming some members of the Choir who distinguished themselves—viz., Miss Sophia Lenea, Kingston, who sang some beautiful sacred *morceaux*; Mr. Dean, Druggist, of Kingston, who performed on the German flute; and Mr. Wm. Cunningham, late Organist of the Kingston Cathedral, who presided at the Melodeon, and, in my humble opinion, surpassed all his former efforts.

The entertainment having lasted for more than two hours, the assembly dispersed to their respective homes, evidently well pleased, as was your humble servant, with the performance throughout; and all hoping that the worthy Priest of Gananoque may long live to delight his friends with similar treats in future.

Please excuse the length of this notice, and believe me, Dear Sir,

Yours truly,
VIATOR.

On Monday last I had the happiness of assisting at a solemn High Mass De Requiem offered up at St. John's Church, Windsor, N.S., by the Rev. Canon Walsh, P.P., for the eternal repose of the late Mrs. J. U. Gregory of Montreal. The Church was gracefully decorated on the occasion, in the centre of which stood a superb catafalque surrounded by a blaze of wax lights and festooned on either side with wreaths of evergreen palms to denote the victory gained by the deceased over sin and death. The antique Gregorian chant was solemnly intoned in the presence of a full choir, over which Miss Walsh ably presided; and when the organ pealed forth that soul-stirring hymn—"Dies ira" called by Count Montalembert "a cry of the most sublime sorrow," and composed by Cardinal Franzini in 1832, all hearts were touched with sorrow and moved to pity. The Church was densely crowded, and among the many who had come to offer up their pious prayers in behalf of the late Mrs. Gregory, I noticed Duncan McDonald, Esq., and his highly accomplished lady who is sister to the deceased. The funeral oration was preached by Canon Walsh in his usual able and eloquent style, in which he paid a graceful tribute of respect to the deceased on account of those exalted virtues for which she had always been preeminently distinguished. During the few years she lived here she had endeavored herself to us all for her unassuming piety, strict attention to her religious duties, and above all her great charity to the poor. A purer soul never "shuffled off this mortal coil, or winged its flight to heaven." "Peace to her ashes, and may the earth sit lightly on her."—*Cor. of the Halifax British Colonist*.

FIRE.—On Saturday morning, about one o'clock, a fire broke out in the Tannery and Patent Leather Factory of Mr. John Scott, Hochelaga Bay. The origin of the fire is supposed to have been from the oven used for drying the leather, as it was only about an hour before the fire occurred that Mr. Scott went through the premises to see that all was correct, and saw nothing but the fire in the oven. We regret to say that Mr. Scott had no insurance on his stock and tools, and, therefore, will be a loser to the amount of about \$1,000. The property was owned by N. Valois, Esq., but whether there was any insurance in it or not, we could not learn. As the fire was beyond the city limits, only a portion of the fire brigade went to it.—*Id.*

FATAL ACCIDENT.—The *Montreal Witness* of Saturday morning says that a female child, six years of age, was burned to death in Longueuil last week.—It appears the child had gone to the house of her grandmother, a short distance off, unfortunately the grandmother was not there, and the child, being cold, stood so close to the stove that her clothes took fire. She ran into the street, where several neighbors had their hands burned endeavoring to extinguish the flames.

FIRE AT POINT LEVI.—Yesterday afternoon a fire broke out at Point Levi; and, on account of the violence of the north-easterly wind, which then prevailed, the conflagration spread with destructive rapidity. Concerning the origin of the fire different reports have reached us, but it is certain that six or seven dwelling houses have been destroyed; and many others would have fallen a prey to the devouring element had it not been for the exertions of those present. Among the sufferers are Mr. Louis Lemoine, on whose premises the fire originated, Messrs. Jean Polree and Olivier Bégin. Many persons, notwithstanding the severity of the storm, passed over on the ice from Quebec to the scene of destruction.—*Quebec Chronicle*, Feb. 4.

ACCIDENT ON THE GRAND TRUNK RAILWAY.—Patrick Lappin, a farmer of the parish of St. Sylvester, was brought over from South Quebec, on Tuesday, to the Hotel-Dieu Hospital in this city, in consequence of serious and probably fatal injuries that he received on the Railway the previous evening. In company with his son, who drove another sleigh in front, Lappin was driving across the track at the moment that the approaching down mail train was but an acre off, and his horse becoming unmanageable the engine passed over the animal cutting him in two, while the sleigh in which Lappin sat, swung round by the collision so as to come between the locomotive and tender. In this position Lappin was struck by the tender, and when picked up his back was found terribly lacerated, several bones being broken near the shoulder. Dr. Fremont, who happened to be present, considered the case most decidedly a fatal one, but in the event of his surviving to receive attention, gave the son an order for the man's admission to the Hospital, where he now lies apparently improving.—*Id.*

INCORPORATION OF THE ORANGE SOCIETY.—The *Bradford Chronicle* says:—We observe that a notice has been published that it is intended to apply at the next session of Parliament for an Act to incorporate the "Loyal Orange Institution of British America." There is no doubt the Orange Society is mainly a secret political organization, and as such its advocates cannot be sustained in their demand for incorporation. It is to be hoped that such incorporation will be strenuously resisted by Parliament. There are many simple-minded men in the order who look upon it as the mainstay of Protestantism, and are unable to perceive that they are the mere tools for the elevation to notoriety such charlatans as Gowan and Ferguson; but the fact is notorious that the Orange institution—in its practical results, whatever it may be in theory—has an evil influence in the affairs of the country, promotes bloodthirsty strife, and is generally injurious to the cause of liberty and the well government of the country.—*Hamilton Times*.

"WHITHER IS HE DRIFTING?"—Again we ask, whether is George Brown drifting? He has for months abused the Governor General. He has insulted Her Majesty by throwing in her teeth a decision given in an arbitration requested by both Houses of Parliament. He has forewarned his Protestant predilections, and leaped into the outstretched arms of McGee. He has covered the Judges of the land with obloquy, because they have simply done their duty. Where, then, is this man drifting? Into the Heaven of the political world, or the Hades of revolution? Neither. His course is decidedly more common and less brilliant. He drifts into the arms of the ridiculous.—*Galt Reporter*.

THE UPPER TEN-DOM OF TORONTO.—What is it? The Leader of Wednesday says that on the occasion of Burns' festival, a banquet came off at the Rossin House, which was attended by a large number of the upper ten-dom; and also, that at the same time a ball was given at the St. Lawrence Hall, for the less aristocratic admirers of the poet Burns.

What is the "upper ten-dom"? Who compose the "upper ten-dom" in Toronto? Is the Hon. Mr. Fitzbeger, whose father sold green groceries, a member of the distinguished circle? Is Mr. Macpuppy, who never had a father that he is aware of, one of the elite of Toronto? Is Adolphus Cheasthagolows, Esq., whose mother, rest her soul, was an honest washerwoman; is he an ornament to our Canadian aristocracy? Is Timothy Sneak, Esq., who came from the lord-knows-where, a leader of the fashion? Are the Shanghais looked upon as the "upper ten," and the Workhards classed among the "plebeians"? Will it make no difference in the case, that the former are a drivelling lot of impertinent idiots, while the latter possess all the qualities which are necessary to adorn the most refined society. Are the MacSagbas to be looked upon as of gentle blood, and the O'Pinches to be looked down upon as unaristocratic? By what right are the MacSagbas to be set over the O'Pinches?—Where did the MacSagbas come from? Who was their father, or their great, great, great grandfather? Pshaw!—a tailor, a carter of dung, a rogue, a rapparee, a surrealist, a hangman? any or all of these, perhaps. It is because the Skinflints who left their country for their country's good, by some fortunate speculations, the honesty of which is a tender point in their family history, managed to amass wealth in

a few years that they are to be dubbed by a respectable Press, as brilliant luminaries in the firmament of "upper ten-dom"? Chaque son goud!—Some people were born to be the toadies of toadies—the lickspittles of vile loafers, the worshippers of a dirty crew of self-important, ignorant upstarts. The upper ten-dom! Great is the upper ten-dom of Toronto, and great were their parents before them! Great is the good that they are doing for their country—and greater it will be when they are leaving it! The "upper ten-dom"! What is it? What is the animal fed on? Is it on

"Sugar and spice,
And all that's nice,"

or is it on

"Rats and snails,
And puppy dog tails?"

The aristocracy! Ha, ha! The descendants of the small shopkeepers who burrowed in the slime of muddy Little York! Renowned is the aristocracy of Toronto! Its members can trace their family back to Adam! The beauty of their palaces might excite the envy of kings! The retinue of their servants would make a prince stare. The magnificence of their equipage would cause a Nabob to wonder!—The number, breed, and symmetry of their horses would cause a Caliph to tear his beard. Their jewels eclipse the splendor of the richest oriental courts! Their revenue would ransom a thousand kings!—They always have \$8 in cash to pay for a pair of ready-made breeches! (Great is the aristocracy of Toronto!) Trot them out, goud Mr. Leader. Trot them out! The "upper ten-dom"! Ha, ha, ha! The less aristocratic! He, he, he!—*Grumbler*.

DAVIS' PAIN KILLER.—It is a real pleasure to us to speak favorably of this article known almost universally to be a good and safe remedy for burns and other pains of the body. It is valuable not only for colds in the winter, but for various summer complaints, and should be in every family.—*Ch. Advocate* 10.

Birth.

In this city, on the 6th instant, the wife of Mr. John Moley, of a son.

Married.

In Toronto, on the 2nd instant, by the Very Rev. Mr. Bruyere, D. J. Rees, Esq., merchant, of Montreal, to Anna Maria, eldest daughter of Mr. Hughes, of Toronto. The youthful couple were accompanied to church by a large circle of friends, and the edifice presented quite an animated appearance through the vast concourse of spectators who had assembled therein to witness the eventful proceedings, as well as to offer congratulations to the happy couple.

Died.

In this city, on the 9th instant, Mary Anne Foley, only daughter of the late O. C. Foley, aged four years and five months. Friends and acquaintances are requested to attend her funeral on this (Friday) afternoon, at 2 o'clock, from her mother's residence, No. 301 La Gauchetière Street, to the Catholic Burying Ground.

On the 10th inst., at her son's residence, Chaboillez Street, Mary Hogan, wife of the late Stephen Spelley, County Clare, Ireland, aged 57 years. The funeral will take place at two o'clock, on Saturday afternoon, 12th inst. May her soul rest in peace.

Friends and acquaintances are requested to attend the funeral without further notice.

In this city, on the 6th instant, Joseph Savage, Esq., aged 60 years.

At L'Assomption, on the 3rd inst., Ann Mooney, beloved wife of Patrick Mooney, a native of the parish of Cullin, County Louth, Ireland, after a lingering illness of three years and nine months. May her soul rest in peace.

On 12th Jan., at St. Louis, Mo., U.S., of asthma and dropsy, James Patrick Nolan, of Nunserville, Carlow, Ireland, in the 52nd year of his age. A good Irishman and fervent Catholic. *Requiescat in pace.*

Irish papers please copy.

MONTREAL MARKET PRICES.

February 8th, 1859.

Flour, per quintal	\$3.80	\$3.90
Oatmeal, per do.	3.20	3.25
Wheat, per minot	1.40	1.50
Oats, do.	55	60
Barley, do.	75	80
Peas, do.	85	90
Beans, do.	0.00	0.00
Buckwheat, do.	75	80
Oatmeal, per minot	67	80
Peas, per bag	75	80
Beef, per lb.	7	15
Mutton, per quarter	1.00	1.15
Pork per 100 lbs. (in the carcass)	6.00	6.50
Butter, Fresh, per lb.	25	30
" Salt, per lb.	18	20
Eggs, per doz.	30	32
Cheese, per lb.	10	15
Turkeys, per couple	1.20	2.20
Geese, do.	80	1.20
Ashe—Pois, per cwt.	6.10	6.15
Pearls, per do.	6.40	6.50

WANTED,

FOR the Catholic Separate School, at TRENTON, C.W., a MALE TEACHER, holding a 2nd Class Certificate. Salary, \$70 per annum. Apply (pro-prio) to the Rev. H. Brattburgh.
Trenton, Feb. 9th, 1859.

MUNICIPAL ELECTION.

ST. LEWIS WARD.

FOR CITY COUNCILLOR:
R. BELLEMARE, ESQ.



A SPECIAL MEETING of the St. PATRICK'S SOCIETY will be held on MONDAY EVENING, the 13th February, 1859, at half-past SEVEN o'clock, to Debate the question—"Was the Poetical Genius of Moore Superior to that of Burns?"
By Order,
RICHARD M'SHANE,
Sec. Sec.

Feb. 2, 1859.

IMMIGRATION.

PASSAGE CERTIFICATES.
PER SABEL & SEARLE'S FIRST CLASS LINE of Packet Ships, from LIVERPOOL to
QUEBEC, NEW YORK, OR BOSTON,

and also by STEAMSHIP from GALWAY, are now issued by the undersigned.
Rates and information will be furnished on application. All letters must be pre-paid.

HENRY CHAPMAN & CO., Agents,
Montreal.

January 1859.