

O'CONNELL AND HIS TIMES.

(From the Montreal Herald.)
On Thursday evening, the 26th ult., the Rev. Mr. O'Farrell, delivered before the St. Patrick's Literary Association, in the Salle de Lecture, Seminary Building, a lecture on this subject. The audience was very large. The reverend lecturer was introduced by Mr. McGee, President of the Association.

Rev. Mr. O'Farrell then came forward and said that there was not in the range of Irish history, or perhaps in the history of any other nation, a man who so thoroughly identified himself with his age and country, and struggled so perseveringly to obtain the rights of that country, as Daniel O'Connell. He was born on the 8th of August, 1775, at the little village of Cubricreen, in the County of Kerry; at a time when the American Colonies had resolved to fling British connection to the winds, and trust to their own manhood for freedom; and there was little doubt that, in after years, this fact urged him on in his labors to destroy a far more iniquitous system of tyranny. (Applause.) Amid the grand and beautiful scenery of Kerry he spent his early years; and there acquired that enthusiastic love for the natural beauties of his country which gave such life and energy to his future discourses. At St. Omar's, where he had been sent to finish his education, his teachers discovered in him the traits of future greatness. This was during a time that tried men's souls—the time of the French Revolution. Like all the young and ardent spirits of that epoch, he must have hailed that revolution as the harbinger of liberty for his own country. But he soon saw that the laurels of French freedom became tinged with the best blood of France, and he soon discovered that such was not the liberty that suited Ireland; and he then realised the principle that liberty could never be solid except on the basis of religion. He left France disgusted with the revolution, and his last farewell was expressed by trampling under foot the republican cockade. He arrived in Ireland on the eve of the rebellion of 1798—the most miserable epoch in the history of the country.—The result of that rebellion led him to hate revolutions, and taught him that peaceful means was the surest way to obtain victory. Loving Ireland not less than Emmett, but more wisely, he resolved to take up the unfinished work, and carry it through by some other agency. In the year 1800 O'Connell delivered his maiden speech at a meeting convened in Dublin to express the sentiments of the Catholics with regard to a legislative union; and though the place was filled by the soldiery of Major Sirr, who had captured the brave Lord Edward Fitzgerald, he did not fail to defy the union, and said that he would rather have another penal code re-enacted than consent to the legislative destruction of his country. Forty years passed away, and again a meeting was held on the same subject, and he expressed the same opinion. It was not often that politician thus held to their opinions so long; not often that old age ratified all the sentiments of youth. The lecturer here glanced at the opposition with which O'Connell had to contend in the matter of the veto; a large majority of the Irish Catholic aristocracy, and all the English Catholics holding the opinion that the course he had taken against the veto would retard emancipation; but he finally conquered, and the Irish church remained independent of the control of the State in the appointment of its Bishops. O'Connell, as a lawyer, had a strong hold on the minds of the people, who regarded English law as a synonym for plunder and spoliation, and who were astonished to find in his hands that the law, which had been hitherto so terrible was now their safe-guard and defence. It was no wonder that the people styled him their own Dan, when they saw how he made perjured witnesses tremble; how Judges submitted to his correction, and how he told packed juries of the contempt in which he held them. In cross-examination he had almost inspiration; his power over a jury was marvellous. There was one anecdote told of O'Connell which illustrated his power in cross-examination. It was a property case, and the will was believed to be forged. The subscribing witnesses swore that the deceased signed it while life was in him. The evidence was going strong in favour of the will, when O'Connell asked one of the witnesses, who he noticed, cowered particularly on the phrase that when the deceased signed the will "life was in him," whether it was not a fact that the testator was dead when the will was drawn up, and that the "life that was in him" was a life fly which had been put into his mouth. The witness fell on his knees, and acknowledged it was so, and that the fly had been placed there to enable him to swear that "life was in him." (Laughter.) The lecturer having noticed some of the events that preceded emancipation, such as the reconciliation of O'Connell and Sheil, the formation of the Catholic Association, the Catholic rent, the Waterford, Louth and Clare elections, said that the Relief Bill granted at length, in April, '29, could be withheld from the people no longer. But in granting it there was a clause added, unworthy of a great nation, for it was aimed at O'Connell personally; it was to the effect that no Catholic could sit in the House till elected after the passing of the Bill. He had to return again to his constituents but at the end of July, he was triumphantly sent back to represent Ireland in the British Parliament. (Applause.) Peel and Wellington said, that emancipation would not have been granted except for the fear of a civil war. But if the Bill had been carried out to its full extent he—the speaker—believed there was no reason for thinking that Ireland would not be one of the most contented of her Majesty's possessions, and in fact, her sword and shield, instead of being as it undoubtedly is, the only vulnerable spot where the greatest blow may be inflicted. [Tumultuous applause.] The lecturer then glanced at O'Connell as a Parliamentary orator, his support of the English Reform Bill, his efforts on behalf of a Municipal Act for Ireland, his expectations of what the Melbourne ministry would do for that country, his disappointment after five years of waiting, and in July, 1840, his movement for repeal commencing with the formation of the Loyal National Repeal Association, organized in Dublin. The lecturer then went on to speak of O'Connell's agitation for repeal, and of the immense energy he displayed in conducting the movement; of the monster meetings he addressed, such as 400,000 at Cashal, 500,000 at Ennis, 700,000 in Clare, and 750,000 at Tara's Hill. Then, the government became afraid that they would have to grant, perhaps, such another concession as emancipation. The State trials—an act which would never have been endured in England—were instituted, and in spite of the efforts of Sheil, Whittleside and Fitzgerald, the packed Jury found O'Connell and fellow-travellers guilty, and they were sentenced to a term of imprisonment which, on appeal to the House of Lords, was reduced to three months. Then it was that Lord Denman, one of the five English law lords, uttered the memorable words—"If such a course as was pursued against O'Connell is followed, trial by jury becomes a mockery, a delusion and a snare. In 1845, the season of plenty and abundance which had hitherto characterised the Irish harvests, gave place to dearth, pestilence and famine stalked over the land, and the grave yards

were filled with countless victims; but what was worse than all, division crept in amongst the hitherto unbroken ranks of the people. O'Connell sank beneath this accumulation of miseries, and on the 20th of January, 1847, in the 72nd year of his age, he left Ireland never again to return. He was bound for Rome. On his way through France he was treated with the highest respect by every class; and as he advanced through that country public prayers were offered up for his safety. On the 6th of May he reached Genoa; he now anticipated his fate with Christian calmness; for during the whole of his life he never neglected his religious duties. At 37 minutes past nine on the morning of the 15th of May his spirit passed away, and he sank as an infant would sink on its mother's breast to sleep. His heart was embalmed and carried in a silver urn to Rome; his body was taken to Ireland. Though he did not reach Rome, his obsequies were celebrated there with great pomp by order of the Sovereign Pontiff; and there, as well as in Paris, the greatest preacher was directed to proclaim the virtues of the liberator. His faults were not many, and they all arose from the circumstances in which he was placed. O'Connell had found his country a province and he made her a nation; he had found his countrymen slaves and had made them freemen; he had always battled for freedom of conscience; he struggled for the reform of the English Parliament; he assisted in carrying negro emancipation; he was a constant enemy of slavery in any shape; what he claimed for himself he would give to others; he helped to fight the battles of the dissenters; and wherever tyranny was rampant, or wherever he heard the shriek of the slave, his voice was heard in the combat for liberty, and always on the side of right and justice. (Loud applause.)

FOUND A SECT TO SUIT HIM AT LAST.

—We learn from the *Boston Pilot* that the unhappy Chiniquy, after long deliberation, has at length determined upon uniting himself, and his deluded followers, if possible, with the sect of Presbyterians. The following were, according to the writer in the *Boston Pilot*, the reasons assigned by M. Chiniquy for his preference of Presbyterianism; at the same time, from the same source, we learn that only "about two-thirds of Chiniquy's congregation" have followed their leader, and that the remainder "want to join the Evangelist or Baptist Church."

"My dear brethren," M. Chiniquy said—"I have great news to announce to you this day. I have joined the Presbyterian church, and I want you all to join it. It is the richest church in the Union. It has a capital of over \$500,000 in the treasury, the interest of which is to support new congregations. There are some amongst you who will ask a week for reflection; but it is useless. You cannot learn much in a week, and therefore you will not know more than about religion than you know now. Do not put off the adopting of that denomination.—It is the best religion in existence. Do take my word and join it. Why would you not take my word? Did not Peter take the word of Christ, when he ordered him to leave his wife, his children, and his boat, &c., and to follow him? Do not refuse me that favor; for whenever other churches have given me four dollars apiece, the Presbyterian church has given us twenty dollars. One Presbyterian gentleman, alone, has promised me \$15,000 for the purpose of building a fine stone college in our town.—You need very hard to join some rich church, to get assistance in defending that dreadful lawsuit that will be commenced against you for the purpose of taking our church away from us. Besides I have the promise of some \$50,000 to redeem your lands from the hands of your present creditors. Do not leave me in confusion; you know that I have never deceived you, as yet; do not let that money slide from you. Try the Presbyterian religion for one year, and if you are not satisfied with it, then we shall join another church. Now let all those who want to join the Presbyterian church stand up."

By the published reports of the French Canadian Missionary, or Swaddling Society, whose annual meeting was held on the evening of Thursday the 26th ult., we learn that this unhappy Chiniquy took part in the proceedings for perverting his fellow-countrymen in Canada.—Amongst the latter, however, he does not seem to be in good odor; for we read in our esteemed cotemporary *L'Ordre* that, having on one occasion last week visited *L'Institut Canadien* in company with a M. Cyr, another "Swaddler," M. Chiniquy and his colleague were, upon the motion of M. Leon Dautre, turned out of doors.

We should add, however, in justice to the speakers at the meeting above alluded to, that their language was unusually inoffensive; and that in due season of them, of the laity especially, took occasion to reprove that spirit of calumny and vituperation of the Catholic clergy and religious, by which certain reverend gentlemen seem invariably inspired at the Anniversaries. This is a sign of a decided improvement, for which we feel thankful, and which we cannot allow to pass unrecorded.

BEAUTIES OF ORANGISM.—Under the caption "Protestant Freedom in Upper Canada," the *Workworth Independent*, an Upper Canadian Protestant paper, publishes the subjoined letter and comments, which we reproduce as illustrative of the dangerous tendencies of all secret politico-religious societies. The letter is couched in the following terms:—

Workworth, Jan. 17th, 1860.
Dear Sir,—By order of the R. S. Chapter, I hereby summon you to attend our next meeting, at the Lodge No. 108, on Saturday, the 21st inst., at the usual hour of business; to answer to a charge preferred against you, for the manner and way you disposed of your vote at our last school meeting; and herein fail not.

To
Hereupon the *Independent* comments as under:—

A document, of which the above is a copy, has accidentally fallen into our hands, and has caused us some cogitation as to the working of the Orange Institution.

Not being an Orangeman, we had hitherto fondly imagined that the avowed principles of the Society, were those which really governed its actions. But if the above, which we understand has been served on several of our townsmen, be a specimen of the way in which the business of the Orange Lodges in this section is conducted, those principles must be fearfully departed from in practice.

When an institution, established for the promotion of civil and religious freedom, is perverted to the gratification of private enmity, it is high time that a period should be put to its existence, and that it should be scouted by all honest and honorable men.

What right has any institution, to dictate to its members the course to be taken in a school election? Any society which adopts such a plan of action, practically disfranchises its members, and renders them but the mouthpiece of an order.

But we cannot believe that this is the way in

which the principles of the Order of Orangemen are generally carried out, and we have no doubt that an appeal to the District Lodge will produce a severe reprimand on the wiser ones who 'preferred charges' against honorable and upright members of the Lodge, for voting as their consciences dictated in a matter of such importance to themselves and to their families, as the election of a fit person to have control over the education of the rising generation.

Were our cotemporary a little better acquainted with the working of all Secret Societies, he would know that the interference which he so honestly deprecates is common to them all; and herein consists one of the reasons why all such societies are condemned by the Catholic Church. He who becomes a member thereof virtually makes abnegation of his freedom of will; he, by one act, surrenders himself soul and body into the hands of others, to be by them used as a tool or instrument, and sometimes for the basest of purposes. The member of a Secret Society is no longer his own master; he is no longer capable of fulfilling the duties, and is therefore unworthy of admittance to the enjoyment of the rights, of a free and independent citizen.

We believe that in time the evil of "Secret Societies" must work its own cure; that their incompatibility with good government, with peace, order, and freedom will become so generally apparent as to generate a strong and healthy public feeling against them. It is thus, and not by legislation, that they are to be put down; for proscription or any appearance of persecution will but increase their numbers and influence, by provoking a morbid sympathy in their behalf. Yet again we insist that they should receive no semblance even of countenance or encouragement from those in authority; and that the wise statesman, the honest ruler, will always take heed to mark his disapprobation of them, and their principles.

We believe too that, after reading the above, there is no one who will presume to contest the prudence and justice of the principle for which we have always contended; viz., that no member of any secret oath-bound politico-religious society can, with safety, be entrusted with any share however slight in the administration of justice.

We would direct attention to a letter on our 2d page from the artisans of New York, in reply to Dr. Cahill's letters to his fellow-countrymen in Ireland. We believe that the latter would do well to listen to the counsels tendered to them by those who have had long and personal experience of the condition of the Irish laboring classes in New York.

To the Editor of the True Witness.

Williamstown, Jan. 30, 1860.
DEAR SIR—The following notice of a Concert, held in this village on the evening of the 24th instant, will, I hope, prove interesting to your numerous readers, especially to those of Gaelic origin; since they must naturally rejoice at the publication of a fact, which shows to the world at large that the Catholic Highlanders of Glengarry—though far away from dear Scotland—are still firmly attached to, and alive to the interests of, their ancestral faith. The Concert in question was got up by the zealous Pastor, the Rev. Isaac J. McCarthy, with the view to raise funds to aid in liquidating the debt yet unpaid on his beautiful church, which, I am informed, was erected by the inhabitants of this parish without having received, up to the present time, any extraneous assistance whatever. Besides the neighboring priests—Rev. Dean Hay, Rev. Dr. Chisholm, and Rev. J. S. O'Connor—I noticed the Very Rev. Vicars-General, Angus McDonnell, Kingston; and J. H. McDonagh, Perth, who both came a long distance to mark their appreciation of the efforts of the Rev. Mr. McCarthy to clear his church of debt.—There was also a large concourse of people from the parish proper, and from the adjoining parishes, who all certainly got the worth of their money, as the Concert was everything that its most ardent friends could have wished it. The Martiniana Brass Band composed exclusively of Protestants—generously volunteered their services, and discoursed some very good music at different intervals.

I must now, at the imminent risk of wounding the sensibility of some, or the humility of others, say a word of the various amateurs. Mrs. J. McGill, Williamstown, with her rich and highly cultivated voice, sang some choice selections, particularly one from the Opera of "Il Traviata," which elicited a hearty encore, in which your correspondent joined; though I confess that her rendering of that most touching Irish air, "Kathleen Macaween," pained me best. Miss Hortense McDonnell, North Lancaster, in her peculiarly expressive tones, also sang several beautiful airs—my favorite among them being "Annie Laurie." Miss Heron, Ottawa, gave us, "Will thou be my bride, Kathleen," and "Do they miss me at home." Miss H. Scott, Prescott, sang that charming air, "Rit's Bride," and Miss E. Bowie, Williamstown, executed some nice pieces on the Piano. The gentlemen amateurs were Mr. Allan Harwood, Vaudreuil, and Mr. Rowley, Singing Teacher, Cornwall, the former giving "Whisper when thou feelest," and several others; and the latter with almost as much gusto as a Scotchman sang "The last words of Harmon," besides "The Mountain Pine," "The Hunter's Bride," &c. We had the "Macellaria" as a duet, by Miss McDonnell and Mr. Harwood; "The Lost Child," as a trio, by Mrs. McGill, Miss McDonnell, and Mr. Harwood; and the National Anthem, sung in quartette, by Miss McDonnell, Mrs. McGill, Mr. Harwood, and Mr. Rowley, closed the *Socire Musicale*. I should have remarked that all of the singers were repeatedly and rapturously encored. Indeed I have no hesitation in saying that all parties returned to their homes perfectly satisfied with the Concert, having found it to surpass their brightest dreams and anticipations.

I have since learned from the Rev. Mr. McCarthy that the net proceeds were about £30, after deducting some trifling expenses. This sum will go far, these hard times, to enable him to effect the object he has so much at heart, and for the complete success of which he has the sincere wishes of

PATRICIUS.

FAREWELL ADDRESS TO THE REV. ROBERT KELBEER.

ON HIS DEPARTURE FROM THE CATHOLIC MISSION OF THE TOWNSHIP OF WILLIAMS.

Reverend and dear Sir,—Sensible as we are of the many blessings we enjoyed during the two years you have devoted to our spiritual welfare and instruction, we cannot let this opportunity pass without acknowledging our deep feeling of regret at your unexpected removal to another mission from amongst us, and also our sincere regard for you as a devoted servant of God and His Church, worthy the trust conferred and imposed upon you. It is with thankfulness and joy of heart we mention and appreciate the progress our children made in the knowledge of God and His Church during the time they were under your zealous instruction—yes, Rev. Sir, that knowledge and instruction which you were always ready to give both

old and young, tending to alleviate the heart from all carnal and worldly vanity, elevating it to Him who is our first and our last, and to whose service you have consecrated your life and energy. That we may be always worthy of claiming your prayerful remembrance, and that the Giver of all blessings may long spare your life to advance the glory of God and the eternal salvation of souls, is the ardent prayer of your devoted brethren in Christ.

(Signed on behalf of the congregation.)

CHARLES McKINNON,
DONALD MCKINNON,
L. C. MALTYRE,
DONALD McDONALD.

Williams, Jan. 16, 1860.

REPLY.

DEAR AND BELOVED FRIENDS,—Most sincerely do I thank you for your kind and flattering opinion of myself, and to which, in your sincere farewell, you give expression in language so truly Christian. However, in the exuberance of your charity, you ascribe to me qualities to which, God's will be done, I cannot lay claim but in a low degree. I always found you obedient, humble, docile, and respectfully, or in other words, you have demeaned yourselves as good Christians and Catholics. I well remember the welcome reception you gave me when first I announced myself a priest to you. St. Paul writes: "A certain person received him not even as an Apostle, but as an angel from heaven. Of you it may be predicated, you received me not as a stranger, but as a minister of Christ." Oh, how your humane conduct, your friendliness, your kind treatment, would cheer on my drooping spirit, and render the labors of the mission light and easy! Dear friends, ye seem highly to appreciate my exertions in endeavoring to impart to your children a knowledge of our holy faith. To that good work, which is recommended by our Redeemer in a particular manner, I could not devote much time, as you know. I did little that way, yet, in your benevolence, you thank me. You send me away in peace, you express your regret at parting with me. The feeling is mutual I assure you. You are not like the people of Gereseum, who would order away from their borders the divine Redeemer; but, moved by a spirit of sincere love, you would rather imitate the affectionate conduct of the primitive Christians—the people of Ephesus—who, when learning that they were to see the Apostle no more—Act xx.—"cried aloud, fell upon his neck, kissed, and conveyed him to the ship." You even do not forget that duty to impose upon me, which is so strongly inculcated in Scripture—i.e., to pray for you; and to pray for one another is a part of our Christian duty. Saint Paul deemed it necessary that the brethren would pray for him and he for them. That you may so him, enjoy him, and possess him hereafter, will be the constant and ardent prayer of your constant, obliged, and ever devoted friend,

ROBERT KELBEER,

Late C.P., Williams, Middlesex Co.

REMITTANCES RECEIVED.

Burlington, Vt. U. S., Mrs. N. Killans, 10s; Gonrock, P. McNaughton, 10s; Grand Rapids, U. S. Rev. F. X. Courret, 5s; St. Edmund, Rev. T. E. Dagenais, 11s 3d; St. Hyacinthe, Rev. J. Desnoyers, 5s; Toronto, Very Rev. J. M. Bruyere, 15s; Smiths Falls, M. Kenny, 10s; Williamstown, R. McDonald, 12s 6d; Sherrington, J. Hughes, 10s; Carleton Place, B. Montmarquette, £1 5s; Quebec, Corp. W. McElroy, 10s; Marysville, P. Kilmurry, £1 5s; Durham, M. Brady, 12s 6d; St. Mathias, N. Purcell, 10s; Sanitau Recollet, Rev. J. J. Venet, £1 1s 3d; St. Zotique, Rev. J. T. Lasnier, 5s; Port Hope, W. F. Harper, £1 5s; St. Zephirin, 10s; South March, C. Villeneuve, 10s; Frampton, J. Coyle, 10s; Quebec, Rev. Mr. Plante, 15s; New Glasgow, B. Goodman, 7s 6d; Moore, J. Bailey, £1 5s; St. Hyacinthe, R. Nagle, 5s; Goderich, P. McDougall, £2; St. Barnabe, Rev. J. C. A. Desnoyers, 10s; Perth, G. Northgroves, £1 5s; Martinville, J. McDonnell, £1 5s; Newboro, A. Noone, 5s; Adajia, J. Colgan, 10s; Leclairville, W. Kennedy, 15s; St. Marie du Monnoir, L. Murphy, £1 2s 6d; Dundee, A. McRae, 10s; Toronto, O. Monahan, 10s; St. Anicet, D. McKillop, 10s; M'Nab, P. Ryan, £1 10s; St. Polycarpe, Rev. T. Chellette, £2; St. Isidore, E. Heroux, 10s; Summerstown, K. McDonald, 10s.

Per E. McCormack, Peterboro—M. Tobin, 5s.
Per T. M'Nane, Alnwick—Self, £1 5s; F. Brady, 10s.
Per P. Maguire, Coburg—S. Erwin, £1; Mechanics' Institute, 5s.
Per Rev. Mr. Lalor Pictou—Self, 3s 9d; T. M'Fadden, £1 5s; Mrs. P. Low, 12s 6d; W. Donnelly, 8s 9d.
Per C. O'Callaghan, Arthur—Self 10s; G. Cavanagh, 10s; D. Donovan, 5s.
Per Rev. E. Bayard, Ingersoll—Rev. M. J. Lynch, 12s 6d.
Per Rev. J. J. Chisholm, Alexandria—J. McDonald, 5s.
Per J. Roberts, Amherstburg—J. Fitzpatrick, 10s.
Per J. Ford, Prescott—J. Connolly, 5s.
Per P. Doyle, Toronto—M. Ennis, £1; C. Doherty, 10s;
Per P. Dowd, Travelling Agent—Peterboro, A. M. Millan, 5s; W. McDonald, 5s.
Per E. McCarthy, Keen—D. McCarthy, 10s; Smithtown, T. Holahan, £1; Otonabee, J. Slattery, 10s; Ennismore, J. Carey, 6s; E. Sullivan 5s;
Per M. Kelly, Merrickville—J. Laughlin, 15s.

THE MAYOR OF ST. CATHARINES IN A FIX.—The St. Catharines *Journal* says:—"One day last week a young woman apparently in ill health, called at the house of a colored woman named Brown, and requested to be allowed to deposit a bundle she carried in her arms for a moment, and to go into the yard. The permission was granted—the young woman went out and has not since been seen. After a few minutes Mrs. Brown thought she would examine the bundle, which appeared to be composed principally of rags; and on going forward, observed that it moved, when she stepped back in terror exclaiming, 'Why! for a massy lifeing's alive!' She afterwards succeeded in bringing her courage up to the point of opening the bundle, when a splendid child, all smiles, met her gaze. She has since requested Mayor Currie to assume the 'little responsibility' and we suppose the Padres will, at the next Council meeting, make proper provisions for its future maintenance, unless the unnatural parents are discovered in the meantime."

One of the humanitarian movements of the times although little known as such, can hardly be overestimated in its importance upon the well being of our widely scattered communities. The population of the American States is in many sections so sparse, that skillful Physicians are hardly available to them.—Vast numbers of our people are obliged to employ in sickness, such medical relief as they can hear of from each other, or indeed any they can get from any quarter. Hence arises the great consumption of Patent Medicines among us, greater by far than in any of the old countries, where skillful Physicians are accessible to all classes. Unprincipled men have long availed themselves of this necessity, to palm off their worthless nostrums, until the word has become synonymous with imposition and cheat. One of our leading Chemists in the East, Dr. Ayer, is pursuing a course which defeats this iniquity. He brings not only his own but the best skill of our times to bear, for the production of the best remedies which can be made. These are supplied to the world, in a covered form, at low prices, and the people will no more buy poor medicines instead of good, at the same cost, than they will buy instead of flour. The inevitable consequence of this is, that the vile compounds that flood our country are discarded for those which honestly accomplish the end in view,—which cure. Do we overestimate its importance, in believing that this prospect of supplanting the by-word medicines, with those of actual worth and virtue, is fraught with immense consequence for good, to the masses of our people.—*Gazette and Chronicle, Peru, Ia.*

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

MONTREAL, Jan. 31, 1860.

The weather continues beautiful. Flour continues in the same depressed state, owing to the downward tendency of the New York and British markets. The asking price is nominally \$5.15 for Superfine; but to effect sales of any quantity, a considerable reduction would probably have to be submitted to. A wholesale parcel of No. 1 Superfine is reported to have been sold at \$5.74, and of Fancy at \$5.25. Nothing doing in either the lower or higher grades. Bag Flour—Scotch—brings 14s in small quantities.

Wheat partakes of the general inactivity. The only transaction since our last is a parcel of poor quality at \$1.09.

Peas are in fair demand at 78c. to 80c. per 66 lbs. Pork.—There is no improvement to note in prices of Dressed Hogs, though there has been a slightly better demand. Hogs of 250 lbs. have been sold at \$6.37, 200 lbs., and under, \$5.50 to \$6. Mess is steady at \$17.50 to \$18.

Butter continues very slow of sale, but without nominal change in price.

Ashes are readily taken off as they come in at 28s 9d to 29s for Pots, and 29s to 29s 3d for Pearls.

Fish.—White are firm but slow of sale at \$7. Trout are dull at \$8.

HOUSEHOLD AND ST. ANN'S MARKETS.
Wheat—None. Oats, 2s to 2s 1d. Barley, 3s 6d to 3s 7d. Indian Corn, 5s to 5s 6d. Potatoes, 3s 9d to 4s. Buckwheat, 3s 6d to 3s 9d. Flax Seed, 6s to 6s 6d. Timothy Seed, 10s 6d to 11s. Bag Flour 14s to 16s. Oatmeal, 11s to 11s 6d. Dressed Hogs, \$5.60 to \$7. Butter—Fresh, 1s 2d to 1s 3d; Salt, 10d to 1s. Eggs, 1s 2d to 1s 3d. Potatoes, 3s 9d to 4s per bag. Hay, \$7 to \$10.50; Straw, \$5 to \$5.50.

To dyspeptics—Soda, Magnesia, and all Alkalies, either afford but temporary relief, or confirm the disease into a chronic affection. The Oxygemical Bitters immediately relieve and permanently cure all forms of Dyspepsia and stomach difficulties.

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

Married.

On the 27th ult., at the residence of the bride's father, by the Rev. J. S. O'Connor, P.P., Andrew Seguin, M.D., Rignaud, O.E., to Margaret, eldest daughter of Mr. Daniel Daly, Cornwall, C.W.

Died.

At St. Dunstan's College, Charlottetown Royalty on the 30th Dec., after a long and painful illness, in the 66th year of his age, the Right Rev. Bernard Donald McDonald, Roman Catholic Bishop of this Island, universally respected. His remains were deposited in the Roman Catholic Chapel in this city, on Wednesday last, in the presence of a large number of people.—*Prince Edward Islander*, Jan. 6.

At Toronto, on the 27th ult., Mrs. Anne Donnelly, aged 27 years.
At Toronto, on the 30th ult., Mr. David Smillie, of Vaughan, aged 64 years.

CABINET DE LECTURE PAROISSIAL.

THE ST. CECILIA'S SOCIETY OF MONTREAL will perform

ROSSINI'S ORATORIO (COMPLETE)

OF THE

STABAT MATER,

and other Classical selections, in the Hall of the above-mentioned Institute, (corner of Notre Dame and St. Francis Xavier Streets, opposite the Seminary)

On TUESDAY, the 7th FEBRUARY NEXT,

At Eight o'clock p.m. precisely.

Admission—Reserved seats, 50 cents; unreserved, 25 cents. Tickets for Sale at the Booksellers', and at the door of the Hall, on the evening of the Concert.



THE Regular MONTHLY MEETING of the ST. PATRICK'S SOCIETY will take place in the ST. PATRICK'S HALL, on MONDAY EVENING the 6th February, at EIGHT o'clock.

By Order,

EDWARD WOODS, Sec. Sec.

FIREWOOD.

1000 CORDS of FIREWOOD.—Pine, Hemlock, and Tamarack—at \$3 per Cord.

F. B. M'NAMEE.

FIRE BRICKS.

5000 FIRE BRICKS for Sale, Buckley Mountain, Ramsay's and Carr's manufacture.

F. B. M'NAMEE.

St. Antoine Street.

WHITE PINE.

100,000 FEET of Square Elm, 20,000 feet of Flat and Round Rock Elm, 10,000 feet of Flat Red and White Pine, 2,000 Superficial Feet 3 inch Flooring, 5000 do do 1 and 2 inch Flooring.

Parties intending to build will find this the best seasoned timber in market.

F. B. M'NAMEE.

FOR SALE.

3 TONS of assorted HOOP IRON, 1, 1 1/2, 1 3/4, 2 1/2, 50 barrels of Best American Cement, 300 Empty Cement Barrels.

F. B. M'NAMEE.

THE Subscriber has two pair of BOB SLEIGHS for hire, capable of carrying 50 tons each. Parties having large boilers, heavy castings, or wooden houses to remove, should call and see them.

F. B. M'NAMEE.

January 26.

WANTED.

A SITUATION as TEACHER of a R. G. School, by a person of long experience, who holds certificates of recommendation of the most unexceptionable character for competence and morals. A letter addressed "To Teacher," in care of Tave Witness, will meet with prompt attention.