

trating ourselves abjectly before their feet, sacrificing our principles to their prejudices? Are we like sailors, who in a storm at sea are fain to throw overboard a portion of their cargo in order to save the remainder and the lives of the crew, from the fury of the waves? We will not believe that such is our desperate position; and therefore is it that we cannot admit the force of the *Courier's* argument in favor of contracting an alliance with Orangeism, in the hopes of ultimately obtaining favorable terms of capitulation from the haughty foe. To an alliance so degrading, and so dangerous, Irish Catholics at all events, will not, cannot, be assenting parties; and the friends of the *Courier du Canada* must make their choice of allies, betwixt the latter and the Orangemen.

And this brings us to the real point at issue betwixt the *True Witness* and the *Courier du Canada*. The ends we both aim at, are, we firmly believe, the same; and the question betwixt us may be thus stated. "Whether is an alliance of the Catholics of French origin with their Irish coreligionists, or one with the Orangemen of Canada, the more likely to lead to the attainment of those ends, and to redound to the honor and interest of our common Church?" Without a moment's hesitation we pronounce in favor of the former alliance, and against the latter, as both dangerous, and dishonorable.

Our few words in vindication of His Lordship, the Bishop of Bytown's eulogy upon the general tenor of Louis Napoleon's public acts, since his accession to the throne, against the impertinent strictures of the *Montreal Pilot*, have raised up against us a formidable antagonist in the person of our old, and occasionally amusing, friend of the *Montreal Witness*. The old lady, who is very old fashioned in her notions—deems it the first duty of the Great Britain, always, and upon all occasions, to disparage the institutions, and the characters of the rulers, of foreign countries;—and cannot understand—so addled is she—that a loyal British subject can see and acknowledge merits even in an adversary; and much more, in one who, like the French Emperor, has hitherto approved himself a faithful ally, and has honestly fulfilled, in spirit and to the letter, every obligation or contract by him entered into with the British Government.

Our anile cotemporary labors also, or affects to labor, under the delusion that the terms in which we spoke in our last, of the inevitable, but deplorable consequences of the active encouragement given by the Executive and the Legislature of Canada, to a secret politico-religious society, which at home is discountenanced and discouraged by the Imperial Government, were intended to incite the Irish Catholics of Upper Canada to take the administration of the laws against the Orange ruffians who persecute them, into their own hands. The poor silly old creature is again in error; for our object, and our sole object, was, by warning our rulers of the inevitable results of their encouragement of Orangeism, to persuade them to adopt towards it a more constitutional and equitable policy; and one more in accordance with the interests of Canada, and of the Empire of which it forms a portion. We desire to see our Legislature, for instance, respected; but to be respected, its members must learn how to behave themselves respectfully; they must, in short, respect themselves, and must endeavour—strange task though perhaps it may be for many of them so to do—to conduct themselves like gentlemen. A Legislative body that allows one of its members, being an Orangeman, to plead in excuse for his disregard of its commands, and of his duties as a member of Parliament, that he was performing what he believed to be a "higher duty"—meaning thereby that he was in attendance at an Orange meeting, and could not therefore be present at the Committee of which by the House he had been named a member—such a body, we say, does not deserve the respect of the country; and cannot but be looked upon with contempt and distrust by every honorable and intelligent member of the community. So far then from seeking to bring the laws into contempt by our denunciations of Orangeism, we are indicating the best, indeed the only mode by which those laws and the Body that enacts them, can regain the respect and confidence of the people.

RESIGNATION OF M. SICOTTE.—Our readers, such of them at least as have carefully read, and inwardly digested, the memoirs of the immortal Pickwick, and his faithful servitor Mr. Samivel Veller, must remember the shock which the announcement of the resignation of Mr. Whiffles—the gentleman who had been requested to "eat cold meat"—occasioned at the footmen's "Swarmy." Such, and so great, has been the consternation produced in Ministerial ranks by the report that M. Sicotte, like the illustrious wearer of plush-breeches above mentioned, had also deemed it his duty to tender his resignation, and to renounce his salary. Yet harrowing as are the tidings, they are strictly true.

Yes! M. Sicotte has resigned, and it is said on the "Seat of Government" question. His colleagues are—so rumour has it—determined to adopt the Queen's decision as binding on them,

and to stand or fall with that decision. M. Sicotte, it is said, was of opinion that the Canadian Legislature was alone competent to select the place for its annual meetings, and the residence of the Governor General. Hence a crisis in the Cabinet; and as M. Sicotte would not eat "cold meat," as he has a more delicate stomach than the majority of his colleagues, and cannot swallow his own words, he felt himself compelled to tender his resignation, which has been graciously accepted. The name of his successor has not yet been made public.

"L'ORDRE."—We sincerely thank our cotemporary for his justice towards us, and assure him that we heartily reciprocate his liberal sentiments. Such a journal as *L'Ordre*, interesting itself for, and directing the attention of its readers towards, objects in which—as in the repression of Orangeism—the Irish Catholic portion of the community is the more immediately interested, cannot but be productive of the best effects; and must tend to bring about and perpetuate that cordial union betwixt the two races, which the enemies of both dread, and desire to impede;—but which recommends itself to the lead and to the heart of every intelligent and honest Catholic, of no matter what origin. We again heartily wish *L'Ordre* all success in its noble and truly Christian career.

COLLECTION ON CHRISTMAS DAY.—The collection from the different Irish Catholic congregations, in the St. Patrick's, the St. Anne's, and St. Bridget's churches of this City, upon Christmas Day, amounted to the very handsome sum of Three Hundred and Forty-two Dollars. When we take into consideration the many calls that are made upon the purses of our Irish Catholic friends for the support of their poor, and their noble Orphan Asylum, we cannot but express our admiration of their never failing liberality.

Mr. Ferguson gave two concerts on the Irish Pipes at the Mechanics' Hall during the past week with signal success. The fine Band of the 17th regiment was, by Col. Cole's kind permission, in attendance, and contributed much to the evening's entertainment.

On Thursday Evening last, the 23rd inst, No. 5 Volunteer Rifle Company were inspected by Colonel Ermainger, Inspecting Field Officer of Militia for Lower Canada, attended by Colonels Wily and Lovelace, and other officers of the Active Forces. The Company mustered strong, and after the men had been put through the manual and platoon exercise, and various other movements, by Ensign Rooney, which were done with much credit, the Colonel expressed himself pleased at the steadiness and appearance of the Company. They are a fine body of men and soldierlike under arms.

NOTICE.—We have been requested to state that the Rev. M. Chagnon, of St. St. Cyprien, Napierville, has never given a certificate of the good effects of Mr. Kennedy's "*Medical Discovery*," advertised on our seventh page; and that he has never authorised any one to use his name in connection with any of Mr. Kennedy's medicines.

We regret, and offer to the Rev. gentleman our apologies for the fraud that has been practised upon us; and shall take care that the offence be not repeated.

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

It having appeared in the last Session of Parliament that one of its members gave notice of a motion to abolish the Separate Schools altogether; and the constituencies of Canada West not having petitioned against such a motion, the mover brought forward, in corroboration of his proposal, the argument that the Separate Schools could not be belished in the country, since not a single petition was presented against the measure he advocated. Such silence at that time, on the part of the Catholics, was rather to be attributed to the extravagance of the Hon. Member's proposition than to their indifference. But parties in Canada, coming now nearly to a balance of influence, the Catholics are to throw their whole weight into the scale which most favours them; to come forward before the whole Province, and to demand of the Legislature that all denominations of Christians may have the education of their children based upon religious instruction. For we do believe that the majority of the conscientious members of the Church of England, with very many of the Presbyterians, are in favor of having denominational schools in which the principles of religion shall be taught.—We do, therefore, call upon the members of the Church of England, and upon conscientious men of all denominations to join us in getting the schools of Upper Canada established upon a religious foundation. The best manner in which the schools can be so established is by each denomination having its own schools; or at least by each denomination having the right of establishing separate schools which it thinks proper. For our part we advocate the principle of giving to all persons equal rights, equal advantages with ourselves, as far as State support is concerned. We certainly hold to the exclusive right of having our children taught our own religion; but we will, and do grant to other denominations the right of having their children taught their own religion likewise. We therefore look upon it as our duty to petition Parliament at its next Session for an amelioration of the enactments providing for Separate Schools; and as our voices alone would not be sufficient to move the Legislature, we call upon the voices of the Catholics, and of the conscientious Protestants of all Western Canada, to unite with us in our demands.

Your Committee, having considered the question of Separate Schools of this country, both with regard to its past history and present state, is of the well-founded opinion that it is more conducive to the common welfare of all Canada that this question should be equitably and amicably settled, than that it should be left, much longer, in a state of agitation; and that it is the duty of the Legislature and Government of the country to cause the agitation of the question to cease, by so legislating in the matter, as to satisfy the demands of the Roman Catholics of Canada.

Your Committee is most certain, that the demands of the Roman Catholics of this country for an education of their children, so free in its exercise, and so uncontrolled by the law, that this education may have the Christian religion for its basis; and so guarded by the vigilance and imbued with the doctrines of the Catholic Church, that there may be a moral certainty, that the children of Catholic parents shall

be brought up with that knowledge which is necessary for their well being both in the life of this world and in the life of the world to come, are demands commendable and perfectly just. We well understand that, if we were living in the times and amongst the Gentile nations that existed before Christianity was introduced into the world, the obligation of our making religion the basis of education, would not have been so incumbent upon us then, as it is now, on account of our world-betwixt ignorance and the necessities of Paganism. For if the enlightened Pagan nations did believe in a future life, they did not see with abundant clearness, that it was their duty to avoid all the dangers that might deprive them of happiness in a future state, nor did they accept of the idea that they ought to do all the good in their power to augment that happiness. The highest virtue of Paganism was love of country;—patriotism was the chief good that Heathens practically proposed to themselves—that is, they were actuated by the love of a well-ordered and flourishing State. All their desires and actions tended, and were directed to this end. They would, in practice, recognize nothing towards which they should tend beyond the State. If in those ancient times education resulted, principally, in the good of the State, full control could be taken by the State over the education of the people which composed it; because then that right in the State would be entirely acquiesced in, on account of there not existing an acknowledged superior right having reference to a superior power. There was not then, an universally declared, avowed, and recognized binding between heaven and earth. However, during more than eighteen centuries, things are not in the same manner in which they were before then. For Christianity teaches that all is not bounded by the State, that all does not end with this life. It teaches that all things here, even the formation and regulation of States are, and should be, but means to a higher existence elsewhere. Then, as Christians, we are bound to have the affairs of this world so adapted to the next, that our actions here may be meritorious hereafter. Looking upon this as our supreme right, we cannot acknowledge in the State any right that does interfere with it. Moreover, we know that it does not, and cannot possess any right that may interfere with the eternal life reserved for Christians. And, we believing on the surest grounds, and from certain knowledge, that the way of obtaining the ends for which Christianity is established, is, by protecting what the Christian religion teaches, and by having that practice founded upon a saving faith, and animated by its true principle, which is the love of God. Believing, still more, that the Roman Catholic Church alone teaches true religion—a religion founded upon the fulness of saving faith—we do not recognize in the State any right—nor do we believe that the State possesses any right to interfere with us in the practice of our religion; or so to order things by any regulation as to prevent the practice, or exclude the knowledge of our religion in such a manner as to endanger its preservation, or its continuation in our posterity to future times. Being, likewise, active and efficient members of the State, possessing equal rights with our fellow-members of the body politic, we do not acknowledge in the State the right of so disposing of the public treasure, as to deprive us of our just share of the public monies allotted for education; for this only reason, that we hold our right intact of having our children educated with a knowledge of our religion, which we regard as our and their highest interest.

We know that the common schools are dangerous both to the faith and morals of our children, by not affording a sufficient knowledge to them of true religious principles, and by not furnishing sufficient guarantees, that the evil communication with children of different religions, (some of whose religions must be false), shall not corrupt the faith and morals of Catholic children. Holding it then to be our first and bounden duty towards our children, that they be educated Catholics, and holding that the State has not a right to prevent us from so doing, or the right of obtruding obsequies in the way of our doing so efficiently; and holding that we are real members of the State, according to the full extent of its legitimate powers, we have every right to all the common advantages bestowed by the state. Still we will never surrender our natural parental authority to the State for the sake of any advantage it may confer in virtue of an usurped, unfounded authority. For, it must be admitted on the spot, that the authority of the State is founded on the moral principle which gives it existence; that it has not the natural power to procreate a single human being—and consequently cannot deprive the parent of the right he has over his own offspring, as its progenitor. The right that immediately flows from this is that of his having the liberty of educating his child as he thinks proper, as he knows God has ordained. And in his social right as a member of society, he has it in his power to demand all possible facilities from the State to have his children educated.

As Catholic Christians and freemen, we desire to have our children brought up Catholic Christians and freemen.

We do not consider the common schools fit to bring up our children as Christians. For Christianity cannot be taught in a school where different scholars understand the term differently, each one believing that the true doctrine and power of Christ are conferred by his own religion only.

They cannot be brought up Catholics in the common schools, for the majority of both teachers and scholars in Upper Canada are Protestants of one sort or another. If no religion whatever be taught in the schools, if, for the sake of peace, both teachers and scholars waive the question of religious training, the scholars will grow up idolaters, mocking at all religions, because their religions do not agree.

The Common School system does not afford a proper education for female children, by allowing boys and girls to go together to the Common Schools, where the delicacy of the more tender sex is continually offended by the language and behaviour of the many immoral male children that attend these schools.

The whole Common School system being obnoxious to Catholics, because it does not provide for Catholic instruction; because it does not, and cannot, warrant that Protestant teachers and Protestant children shall not interfere with the tenets of Catholic children; and because their female children therein are exposed to insult, they wish to have nothing to do with it. But, having already obtained something in the shape of Separate Schools, they should be, and are now, resolved that the education of Catholics shall be for the future distinct and separate from that of other denominations; that it shall be equally favored, and upon a footing of equality with the education of the common schools, in receiving an equal amount of government support, and having in every respect a like legal organization.

It is senseless to think that two religions which were separated for more than three hundred years ago, by the strongest power that exists in the church, and that whilst the Pope, the Catholic Prelacy and Priesthood, are the authorities in one church, and the Queen, Lords, and Commons of Great Britain, the authorities in the other, and both these powers being separate—as they will be separated as ecclesiastical powers forever—it is senseless to think that those two religions can be reconciled by huddling together children in a Common School. If a reconciliation is to take place let it begin at head quarters, and even there it cannot take place unless one power completely identifies itself with the other and submissively coalesces with it; otherwise let individual members detach themselves from one body, and attach themselves to the other.

The peace that would be obtained in the Common Schools could not be religious peace—it would be the listless quiescence of indifference. There can be no peace whilst a majority of the Upper Canadians throw every impediment they possibly can in the way of Catholic education.

Still, whilst we claim for ourselves the right of

having those obstacles removed, and of possessing free education for our children, we are willing and desirous that all religious denominations may have the same favor, the same facilities founded upon the same social and political rights, as those which we claim for ourselves.

We hold it to be impossible that peace and contentment can subsist in any country, where one portion of the people is subjected to an odious political injustice that renders the people of that portion inferior to their fellow-countrymen in the eye of the law. The enactments of the law providing for Separate Schools do render Catholics inferior to the supporters of the Common Schools.

(To be concluded in our next.)

MANHATTAN FIRE INSURANCE CO., OF NEW YORK.—We notice that the New York Insurance Reporter, for Nov., quotes the sale of the Stock of this strictly first class Co., at 72 per cent. premium—See advertisement on 7th page.

The *Manhattan Fire Insurance Company* of New York has opened an agency in this city, under the management of Mr. Thomas Simpson, Junior, a gentleman of integrity and good standing. The *Manhattan* has a wealthy proprietary, a directory of the leading merchants and capitalists of New York, and has hitherto been so well managed as to declare large dividends, and to command a premium of 57 per cent. upon its stock in the New York market.

ST. PATRICK'S LITERARY ASSOCIATION.

The regular weekly meeting of this Association, was held at their Hall, 87 McGill Street, on Thursday evening, 23rd December.

The Director, the Rev. M. O'Brien, was present.—George B. Clerk, Esq., First Vice-President, occupied the Chair.

The minutes of the last meeting were read and adopted, and new members enrolled.

The Question in order for debate:—"Whether the Soldier or the Man of Letters confers the greater benefit on his country?"—was discussed by John Ivers, P. McCormick, Peter Kearns, and P. Kearney.

It was resolved that the discussion of the same question be continued at the meeting of the 6th Jan. next.

Notices of motion for admission of new members, &c., having been disposed of, the meeting adjourned.

THOS. J. WALSH,

Sec. Secretary.

ORDINATION IN ST. MICHAEL'S CATHEDRAL TORONTO.—An Ordination was held in St. Michael's Cathedral, last Saturday, 18th inst., by His Lordship Bishop De Charbonnel. Judging from the large attendance of spectators, both Catholic and Protestant, and the number of the young candidates promoted to Holy Orders, it was the most solemn and impressive ceremony of the kind that we have yet witnessed in Toronto. Five ecclesiastics were raised to the Order of Priesthood, and one to Deaconship. The following gentlemen are the newly ordained: priests: Rev. M. Michael, Mary O'Shea, August Michael, Gaillon, Jas. O'Donohue, Louis Mary Braire, Peter Dominick Laurent. Rev. John Patrick Kennedy was ordained Deacon. His Lordship was assisted, on this occasion, by the Very Rev. J. M. Bruyere, V.G., acting as Archdeacon, Rev. Mr. Tixer as Master of Ceremonies.—*Canadian Freeman.*

STABBING WITH A BAYONET.—On Friday evening last one John Butler, stabbed with a bayonet one Timothy McCarthy, residing on Colborne Street, of the City of Montreal, the facts of the case are as follows:—It would appear that for some time past John Butler and his brother, Jeremiah Butler, have been living with McCarthy, and on Friday morning McCarthy was in the act of dressing one of his legs, which was sore, when John Butler opened the outside door, which allowed the cold to get in. McCarthy then requested him to shut the door, which he refused to do. McCarthy then told him that he would push him out if he did not shut the door. John Butler then went out and nothing more took place. In the evening John Butler returned, partially drunk, when he commenced threatening and abusing McCarthy, who, finding that he was drunk, told him to go to bed. Jeremiah Butler was then in the house also. McCarthy left his seat and went to the stove to light his pipe, and as he was turning back to his chair he met John Butler, who held a bayonet with his two hands, and made a blow at McCarthy, thrusting the bayonet about three inches or more into his abdomen. Jeremiah Butler attempted to parry the blow, but it was so quickly and unexpectedly given that it could not be parried off. McCarthy then called out, "you have murdered me," and fell senseless.

CONCLUSION.—There is no doubt but we are advancing rapidly into the pleasant paths of civilization. We are getting to be adepts in the management of everything we may touch or think upon. Politics are discussed and dissected by every man, woman, and child that can or cannot read newspaper print. The discussions and the dissections are peculiar and entirely in conformity with our advanced state of civilization. The honest actions of our fathers are looked upon with the utmost contempt by the barroom politicians of our streets, and lanes. The fact is that the more we have of what is called civilization, the less we have of honesty; and the modern politician however great, good, or talented he may be is nothing without money in the estimation of the multitude of this enlightened age. The people regard political and civic contests now-a-days as farmers and others regard periodical fairs, and the buyers on these occasions are of course the candidates of the time; and the inference to be drawn from this pleasant and highly civilized state of society is that a man now-a-days to succeed in a run for the Member of Parliament, Mayorship, or any other political or civic ship must be prepared to buy three-fourths of the town, city, or county for any of which he may run. Of course this is not a newly discovered fact; it is an evil of old standing, but like a great many evils it is spreading fast enough,—it is epidemic,—and identical at all events as far as this city is concerned. For it is now got to be an apparent and admitted truth that none but a man of money can represent this city as Mayor or as Member of Parliament. If the money be not spent in what is called open bribery,—and the people have too much knowledge to take money in that old style,—it is put in the oblique case, and looks like the real thing—in the minds of moral individuals at all events. It would,—at the present civilized position to which we have obtained,—be quite in bad taste to affect an ignorance or the existence of the true state of feeling of the voters in every town of Canada.—Money they must have, and money they must get for whatever spurious object may tumble out from the tongue of the busy canvasser; and this feeling has never been manifested so openly and so boldly as during the days and nights of this last week of 1858 in this city. There is no honest principle apparent among the majority of the voters of Ottawa, or of those in fact, of any other locality that we have a knowledge of. They are all,—Catholic and Protestant,—tainted with corruption. The man of money, and not the man of mind, is the individual the most acceptable to these inheritors of free institutions. But we would ask the reflecting portion of the people what will be by and by the effect of this corruption? Perhaps they have never thought of this, but whether they have or have not we merely intimate that for the paltry pecuniary consideration that obtains their political strength, they sell,—and to a considerable extent sacrifice,—the present and future welfare of their own localities by mal-representation; and in the mal-representation of a country town, or city exists the cause of the grumbles, the poverty, the bad management, and in fine all the evils that can afflict the body politic, and with which the Ottawa people are thoroughly conversant, and which, from present appearances, they seem rather to like, and wish to continue.—*Ottawa Tribune.*

PERRY DAVIS' VEGETABLE PAIN KILLER, after a thorough trial by innumerable living witnesses, has proved itself to be *THE MEDICINE OF THE AGE*, and has continued to steadily advance in the estimation of the world as the best Family Medicine ever introduced. Sold by druggists.

MONTREAL MARKET PRICES.

December, 28, 1858.

Flour, per quintal	\$2.60 to \$2.80
Oatmeal, per do.	2.50 .. 2.60
Wheat, per minot	90 .. 95
Oats, do.	44 .. 46
Barley, do.	60 .. 70
Peas, do.	80 .. 85
Beans, do.	1.60 .. 1.70
Buckwheat, do.	50 .. 55
Onions, per minot	67 .. 80
Potatoes, per bag	75 .. 80
Beef, per lb.	7 .. 15
Mutton, per quarter	1.00 .. 1.15
Pork per 100 lbs. (in the carcass)	5.00 .. 6.50
Butter, Fresh, per lb.	25 .. 26
" Salt, per lb.	15 .. 16
Eggs, per doz.	20 .. 25
Cheese, per lb.	10 .. 15
Turkeys, per couple	1.25 .. 1.50
Geese, do.	1.10 .. 1.20
Fowls, do.	30 .. 40

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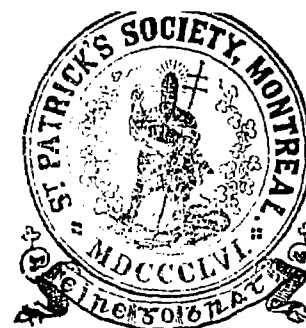
To Those requiring the very best and cheapest Ready-Made Clothing, we can confidently recommend M. L. D. Gareau's Provincial Clothing House, 271 Notre Dame Street, as the place where they are certain to be satisfied in every respect. The custom work of that establishment is also of the highest order of workmanship.—*Montreal, 17th Nov., 1858.*

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THE REGULAR MONTHLY MEETING of the ST. PATRICK'S SOCIETY will take place in the St. PATRICK'S HALL, on MONDAY EVENING next, 3d January, at Eight o'clock.

BY ORDER,

Dec. 30. RICHARD M'SHANE, Rec. Sec.

THE GRAND SOIREE

OF THE ST. PATRICK'S SOCIETY,

WILL TAKE PLACE AT THE CITY CONCERT HALL,

ON

TUESDAY EVENING, JAN. 18th, 1859.

Proceeds to be devoted to Charitable purposes.

REFRESHMENTS, of the choicest description, will be furnished by COMPAIN.

PRINCE'S Splendid BRASS and QUADRILLE BANDS have been engaged for the occasion.

The Chair will be taken at Eight o'clock.

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

BOOKS! BOOKS!!

SUITABLE FOR CHRISTMAS' & NEW YEAR'S PRESENTS.

THE SUBSCRIBERS have on hand a very large assortment of Catholic and Miscellaneous Books, in fine bindings, suitable for Gifts. Amongst our Stock will be found Douay Bibles; Life of the B. Virgin; Life of Christ; Lives of the Saints; Griffith's Works, 10 vols.; the Poetical Works of various Authors; Annuals of every description; Albums; Catholic Prayer Books, in a variety of bindings, &c., &c.

D. & J. SALLIER & Co.,

Corner of Notre Dame and St. Francis Xavier Streets.

Montreal, Dec. 23, 1858.

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THE United States CATHOLIC ALMANAC, s. d.
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CANADIAN BALLADS & occasional verses
by THOMAS D'ARCY M'GEE..... 2 6

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A BOOK FOR THE PEOPLE.

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CANADIAN HOMES;
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A CHRISTMAS TALE,

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THIS work is of vital interest to every Canadian.—The narrative is calculated to excite the attention and arouse the feelings of the reader, while the scenes portrayed are of daily occurrence. The writer holds up to view in its true light the base of Canada, and every man in the Province is interested in the elucidation of it.

The publisher is issuing an edition of 30,000.

The work is now being translated into the French language, of which an edition of 20,000 will be printed, in order that the entire population of Canada may be led to take a determined interest in the important matters of which the work treats.

The working Man, the Capitalist, the Young and the Old, every class and every individual in the community, should read this Tale.

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CANADA DIRECTORY OFFICE,

Montreal, 22nd December, 1858.