

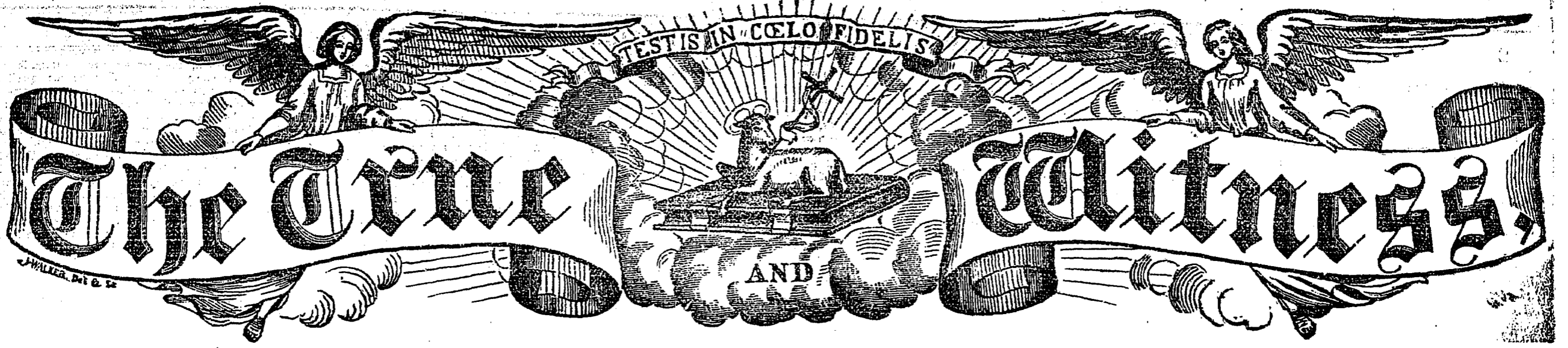
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CATHOLIC CHRONICLE.

VOL. XV.

MONTREAL, FRIDAY, FEBRUARY 17, 1865.

No. 28.

In order to make room for the following important meeting of the Catholics of Kingston, we are obliged to hold over our "Tale" until next week.

THE GREAT CATHOLIC MEETING IN KINGSTON.

A FULL REPORT OF THE PROCEEDINGS.

(From the Kingston Whig.)

On Friday evening, 3rd instant, the largest and most influential Roman Catholic meeting ever held in this city took place. It was called by advertisement, and large posters placarded over the city.

Upon motion of Mr. J. O'Reilly, Q.C., the Vicar-General was moved to the Chair, and Mr. Daniel Macarow, Barrister-at-Law, was requested to act as Secretary.

The Vicar-General, upon taking the chair, said that the object of the present meeting was to consider the defects in the present Separate School Law, and the best means of remedying them.

The first Resolution was moved by Mr. James O'Reilly, Q.C., seconded by Mr. Thomas Baker.

"That the existing School Law in Upper Canada is inadequate to the wants and purposes of Roman Catholics, and does not secure to them in the establishment and maintenance of their schools those rights which, as members of a free community, they are justly entitled to possess."

In moving the resolution, Mr. O'Reilly said he was glad to see the Very Rev. the Vicar-General in the chair. He was always to be found at his post whenever his presence was required in aid of any movement having for its object the advancement of Catholic interests or the maintaining of Catholic rights and privileges.

that clouded the political horizon of Canada had subsided. At the present time men's minds were not unduly prejudiced or excited as in days gone by, when treating of questions affecting Catholic rights and interests.

tion fixed by the majority, as is the Catholic minority of Upper Canada. There is no three miles limit there. They [the Protestants of Lower Canada] are free to define the boundaries of their school districts within the Municipality.

of the Confederation of the Provinces, and that the minorities of both Upper and Lower Canada may be placed upon an equal footing, we, the minority of Upper Canada, should also have a University, alike endowed by the State.

The second resolution was moved by Mr. James Hart, and seconded by Mr. Macarow. "That in view of the Confederation of the British American provinces, it is the declared intention of the Government to protect the rights and privileges of the minorities in Upper and Lower Canada, in the maintenance and endowment of Denominational Schools by Legislature enactment."

Mr. James Hart, in moving the second resolution, said that it gave him great pleasure to move this resolution, because it enunciated a doctrine to which he heartily subscribed, and which he was prepared to go any constitutional length to maintain.

Mr. Macarow said, it gave him much pleasure to second this resolution, every sentiment of which he fully endorsed. The Catholics of Upper Canada wanted nothing but what they were prepared to grant to the Protestants of Lower Canada.

from them a sufficient guarantee for their educational rights. It was a duty they owed to themselves and to their children to maintain and perpetuate freedom of education.—(Loud cheers).

The third Resolution was moved by Mr. P. Brown, seconded by Councilman Brophy.

"That the property of Roman Catholics should not be taxed for the support of schools to which they do not feel, from conscientious convictions, at liberty to send their children, and therefore the Catholic holders of property in the different municipalities in Upper Canada should pay their taxes to such separate school or schools as they may designate, whether residents of the municipality or not, and that the taxes payable by incorporated companies or public bodies composed of Catholic and Protestant shareholders, should be divided in the same proportion as the Government grant to schools."

Mr. Brown said he moved the resolution with pleasure, for he always felt that it was a grievance that the Catholic rate payers of Upper Canada should not be permitted to designate the schools to which their taxes were to be paid; but in the majority of instances, in Upper Canada, these taxes went to the support of schools to which they were conscientiously opposed.—(Hear, hear.) He was glad that the present movement commenced so auspiciously, and he, for one, would never be satisfied until the object of the present meeting was accomplished. [Loud cheers.]

The fourth Resolution was moved by Dr. Sullivan, seconded by Mr. W. Hart.

"That the meeting are of opinion that a Normal School should be established and endowed by the Government, distinct from the present Normal School at Toronto, for the training and instruction of Roman Catholic school teachers; and that fully to secure the efficient working of the Separate Schools a Catholic Council of Public Instruction should be established, and a Catholic Superintendent of Education be appointed, to be in direct communication with the Government."

Dr. Sullivan said that the pleasing duty of moving one of the resolutions had been entrusted to him. The importance of this meeting far exceeds that of any other which he had ever attended, and from which, if successful in attaining the end it has in view, would confer immense benefit on the Catholics of Upper Canada.

The countries which have made the greatest advance and have been the most successful in educating the people, are those that were the first to make extensive provision for Normal Schools. (Hear, hear.) If we had at our disposal a sufficient number of these estimable and disinterested men, the Christian Brothers, we should have no necessity for such an institution. (Hear, hear.) But their numbers are not at all equal to the demand upon them.—Their services are so much sought after that they can furnish but comparatively a small number of the corps of teachers required by the Separate Schools of Upper Canada.

tion; then the Grammar School, where the higher branches of an English education and the languages are taught; and lastly, the Queen's University, combining an examining and teaching body, where the highest branches in literature and science are imparted, and where degrees are conferred on those who have complied with the required examinations. Notwithstanding the disabilities under which Catholics labor, they might also link together our educational establishments and make them dependent one on the other: We have the Brothers' School, which certainly is at present not inferior to any common school in the city; and Regiopolis College, which combines the advantages of a Grammar School and College, and if it were only clothed with University powers, and some additions made to its curriculum, would place us in possession of advantages not surpassed by those of any denomination in the country [cheers.] It is not too much to indulge the hope that this, the oldest Catholic College in Upper Canada, would receive the endowment, and thus afford the Catholic youth of the Province all the advantages of a University education. But you may ask, are not the Universities, Grammar Schools and other Educational Institutions of Upper Canada open to us—what need have we to go to so much trouble and expense? It is true their advantages are accessible to the Catholics, but they have no voice in their management—nothing to say in their government and are quite unprepared for any storm of intolerance which might pass over the country.—[Hear, hear, and cheers.] Admitting that such could not occur, there are other reasons why we should have our own institutions. Although many of us from our limited observations, and judging from a few cases that may have come to our knowledge, may consider that we ought to take advantage of those institutions, we must recollect that our clergymen, who by their learning and virtue have been elevated to a position above the ordinary level of human interest and passion, men of wisdom and experience, who have no other object than the welfare of the people they are divinely commissioned to instruct and guide, and who, from their high position, can closely observe the effects of such training, these men have unanimously declared that such teaching is attended with evil results. It is to be hoped that this movement may become general, and in the firm conviction of the justice of our cause, and the consciousness of the danger which threatens, endeavor by an united and well sustained effort, which no difficulties can deter, to secure, at this crisis in our history, the social rights and privileges which are likely to be bestowed on the Protestant minority of Lower Canada. At all events, Catholics shall have the satisfaction, if they do fail, that it was not for any lack of energy on their part. [Hear, hear, and cheers.]

Mr. William Hartly, in seconding the resolution, said that whatever privileges were conferred on the Protestant minority of Lower Canada in the education of their children, should, as a matter of fair play, be accorded to us. The Protestants of Lower Canada demanded that their property should be free from any assessment for the support of the schools of the Roman Catholic majority in that section of the Province. If that right is conceded to them, by legislative enactment, the property of the Catholic minority in Upper Canada should be similarly protected. If it were otherwise, he should feel that in this country, where all were supposed to be alike, there was, in fact, one law for the Protestants and another for the Catholics—a species of favoritism which he at all events would never be found to advocate. [Cheers.]

The fifth resolution was moved by Mr. Denis Kane, seconded by Mr. Thomas McKerker, "That the 19th section of the Separate School Act of Upper Canada, 26 Victoria, chapter 5, should be repealed, and the law amended so as to confer upon the Roman Catholic Superintendent of Education for Upper Canada, the powers of defining the boundaries of Separate School Sections that are now possessed by township municipalities for defining and establishing the boundaries of Common School Sections in Upper Canada."

Mr. Denis Kane said he always advocated the right of Roman Catholics to define the boundaries of their School sections. The 19th clause of the Act of 1863 worked prejudicially to Catholic interests. There are several Catholic families in the neighboring Township of Pittsborough who are desirous to support our schools, and send their children to be educated here, but as they reside a little over three miles from our schools, they are taxed for the support of the common schools. Although their religious convictions were opposed to the system taught in the common schools, nevertheless they must submit, or pay double tax, which they were unable to do. It is a cruel injustice for Catholics to be hampered as we are by this unjust clause in the School Act, and which ought to be repealed. He hoped the present agitation would not cease until the grievances Catholics labored under were redressed. [Hear, hear.]

The Sixth Resolution was moved by Mr. Daniel Rourke, and seconded by Mr. Patrick Hartly, "That the Catholic Colleges of Upper Canada should be adequately endowed as Provincial institutions, separate from Common Schools; and that a Catholic University should be established and endowed in this section of the Province, with the like privileges, powers and advantages as the University of McGill in Lower Canada."

ed a permanent endowment, to avoid favoritism there should be a like institution in Upper Canada for Roman Catholics, with a like endowment. [Hearty cheers.] The seventh Resolution was moved by Mr. James Campbell, seconded by Mr. James Davis, "That a committee composed of the following gentlemen, namely, James O'Reilly, Daniel MacFarrow, James Harty and Dr. Sullivan be appointed to draft a memorial to His Excellency the Governor General and both branches of the Legislature, founded on the foregoing Resolutions, and that prompt measures be taken to procure signatures to said memorial."

The Committee absented themselves for a short time, returned and read the Memorial prepared, which is as follows:

To the Honorable the Legislative Assembly of Canada, in Provincial Parliament Assembled.

THE PETITION OF THE ROMAN CATHOLICS OF THE CITY OF KINGSTON,

RESPECTFULLY SHEWETH—That the existing Separate School Law in Upper Canada is inadequate to the wants and purposes of Roman Catholics, and requires amendment.

That your petitioners are desirous of having the law so amended as to secure to the Catholics of this section of the Province efficient schools and educational institutions.

That in view of the Confederation of the British American Provinces, we believe it is the intention of the Government to protect the rights and privileges of the minorities both in Upper and Lower Canada in the maintenance of dissentient schools by a constitutional enactment; we are therefore anxious that the Roman Catholics of Upper Canada should, like their Protestant fellow-subjects of Lower Canada, seek to obtain the sanction of the authorities to such a School Law as will secure their civil and religious privileges, and place the educational institutions of both minorities upon an equal footing.

That the property of Roman Catholics should not be taxed for the support of Schools which they are not, from conscientious convictions, at liberty to send their children to.

That the Catholic Ratepayers should pay their School Tax to such schools as they may designate whether they are residents of the Municipality or not; and that the school rate imposed on incorporated companies and public bodies composed of Catholic and Protestant shareholders should be divided in the same proportion as the government grant to schools.

That a Normal School should be established and endowed by the Government, distinct from the present Normal School at Toronto, for the training and instruction of Roman Catholic School Teachers; and that to secure the efficient working of the Separate Schools, a Catholic Council of Public Instruction should be established, and a Catholic Superintendent appointed, to be in direct communication with the Government.

That the Nineteenth Section of the Separate School Act of Upper Canada, 26 Victoria, chapter 5, should be repealed, and the law amended so as to confer upon a Catholic Superintendent of Education, the power of defining the boundaries of Separate School Sections as are now possessed by Township Municipalities for defining and establishing the boundaries of common school Sections in Upper Canada.

That the Catholic colleges in Upper Canada should be adequately endowed as Provincial institutions, separate from common schools, and that a Catholic University should be established and endowed in this section of the Province with like privileges, powers and advantages as the University of McGill in Lower Canada.

May it therefore please your Honorable House to grant adequate relief in the premises to your petitioners, and thereby secure to them under the new constitution their civil and religious rights and privileges in the education of their children and the maintenance of their schools and seats of learning.

And your petitioners will ever pray.

On motion of Mr. O'Reilly, seconded by Mr. Thomas Baker, the very Reverend Chairman was requested to take charge of the Memorial when signed and to proceed to Quebec to attend to the interests of the memorialists. The Vicar said he would accept the mission with pleasure and do everything in his power to accomplish the object of the meeting, he would however advise that Mr. O'Reilly also should accompany him, as his service no doubt would be invaluable. It was then moved by Mr. Macfarrow, seconded by Mr. Daniel Rourke, that Mr. O'Reilly be requested to accompany the Vicar, which was carried unanimously. The learned gentleman accepted the mission, although at considerable personal inconvenience.

It was then moved that Mr. MacDonnell leave the chair and Mr. James Harty was called there to. A vote of thanks was then given to the Chairman and Secretary when the meeting broke up, three hearty cheers being given for the Queen.

IRISH INTELLIGENCE.

DEATH OF THE VERY REV. DR. AYLWARD, F. P., CASTLECOMER.—Osory's greatest Priest for centuries—we might add Ireland's—is no more; the noble patriot, the sincere friend, the true Irishman, the accomplished scholar, the brilliant writer, the distinguished theologian, the perfect gentleman; but, more than all, the friend and father of the poor, the Very Rev. Dr. Aylward, is dead; and far beyond the circle of the Irish Church—indeed we might add wherever the pulse of an Irish patriot beats throughout the world—his loss will be felt and deplored. Without a doubt, he was the most remarkable Priest in the Irish Church—the ablest, the truest, the most uncompromising, the most influential; and while poor of God's Church mourn him as a lost father, the oppressors of the poor may rejoice that the man who never spared them has passed away for ever. We can say no more; for, at his own solemn, death-bed request, we are precluded from writing his life, or even doing justice to his memory. It was the noble humility of the great Christian Priest and disinterested patriot, even in his last moments, and we are obliged to bow to it. As in life he was retiring and unostentatious, so he wished to be also in death.

Even his epitaph was directed by himself to be of the same simple character—nothing but the name of the Rev. Edward Aylward, and the dates connected with it! Could anything be nobler than this? And on Monday week, after a protracted illness, without the slightest pain or struggle, and retaining his faculties to the last, he expired, calmly as an infant on the bosom of its mother, yielding his pure soul into the hands of its Creator. Though his life and virtues remain unwritten, his memory will be dear to generations yet unborn.—Kilkenny Journal.

It is announced on authority that Mr. Justice Ball has sent in his resignation, in consequence of the delicate state of his health which has been failing for some time past. Some of the 'eccentricities,' as they were called, of this learned judge, during the late assizes gave rise to much newspaper comment. It will be remembered that he used to complain violently of the noises in court, of the banging of doors, and of policemen 'drowning their throats with abuse!' It was he who ordered the stopping of the mill near the court-house in Cork, 'during his pleasure'; and who, after some months had elapsed without his having signified any pleasure on the subject, was threatened with a prosecution for loss and damage by the owner of the mill, who had let it remain idle all that time. The retirement of Judge Ball into private life makes way for Thomas O'Hagan, the Attorney-General, who forthwith takes his place. The Solicitor-General, Mr. Lawson then moves up to the position vacated by Mr. O'Hagan, and Sergeant Sullivan, now law-adviser to the Castle, becomes Solicitor-General. There are rumors that these changes will be sensibly felt in the country; the antecedents of Mr. O'Hagan, having, it is said, restrained him from doing many things that would certainly be done by another man in his place. It is said, also, that if O'Hagan would only wait longer he would be sure to fall in for a better place, but that the duties of his present office have always been distasteful to him, and that he is glad to be rid of them on the first opportunity.

THE IRISH EXODUS.—The Lord Lieutenant has just delivered a sensible reply to the address of a Dublin deputation. The address itself, which was presented on the part of the United Trades' Association, appears to have been, for the most part, a fair and manly statement of the present condition of Ireland. The deputation deplored, and justly deplored, the continuing and even increasing emigration from the country. They regard it as an almost unmitigated evil to Ireland, a present disgrace and perhaps a future danger to England. On these points the deputation seem to us entirely in the right. It is quite true that there are men better versed, perhaps, in economic science than the representatives of the Dublin Trades' Association, who endeavor to persuade themselves and the public that the exodus from Ireland ought to be a matter of national congratulation. We are not now speaking of certain coarse and stupid writers who have occasionally pronounced the frank opinion that the sooner the Celts all go westward the better. But there are able and benevolent men who undoubtedly think that the emigration from Ireland is still a matter for congratulation to Irish and English alike. They take their stand upon the broad assertion that Ireland now is over-peopled, and that the only cure for her impoverished condition is, that her population should be reduced. Here are, they say, a hundred people, for example, with only food enough for fifty. Obviously it must be an advantage when the superfluous fifty seek out some other location. Stated thus, of course the assertion seems a truth—nay, indeed, almost a truism. If there are fifty soldiers in a beleaguered fort, or twenty seamen in a beleaguered ship, it is quite obvious that when half a number die off there is a better chance for the survivors to prolong their existence by means of the additional food which falls to their share. But that does not exactly prove that a besieged garrison or the crew of a water-logged and scantily furnished ship are to be congratulated on the gradual diminution of their numbers. If on one hand, the thinning of the complement of men gives for the moment a larger share of food to those who hold their places, yet, on the other hand, reduces the strength which may be the only means of ultimate deliverance. Now, the emigration from Ireland, so far as the country is concerned, only to be compared to the gradual diminution in the number of an impilled crew or garrison. Of course, as regards the emigrants themselves, there is the utmost difference. The poor fellow who goes out in rags from Cork or Kerry soon finds plenty of well-paid work to do in the United States. An Irishman returning from the States or from Canada to his own country is quite as rare a phenomenon as the exceptional Scotchman returning from London to Auld Reekie. When the Irishman in the New World has money to spend he spends it not in returning home, but in bringing others out from home. It is therefore, needless to say that emigration is good for the emigrant. If it were not there would be no emigration. But how about those who are left behind, and about the country which they inhabit, and which they cannot make prosperous? The Dublin deputation tells Lord Wodehouse, with perfect truth, that the Irish emigration is of unhealthy origin, the men will fight of despair, the desertion by the rats of the sinking ship. The impoverished country left behind seems only to become all the poorer for the desertion. The best of the peasant class go; only the utterly poor and helpless remain. Professor Foxwell, who once, we think, held different opinions on this subject, has told the people of Brighton the same melancholy tale. He regards the Irish exodus as the effect of calamity, the proof of calamity, and to a certain extent, the source of additional calamity in Ireland. But the Dublin deputation suggested a remedy. It was just the sort of remedy which deputations for time out of mind, and which viceroys less firm or less sensible than Lord Wodehouse have sometimes professed to approve. It was simply "an earnest patronage of native industry" on the part of the Viceroyal Court. This was not indeed urged as the one grand and comprehensive cure for Irish ills, although the time has been when a 'trades' association would not have boggled about thus presenting it. But it was put forward as 'one step towards the happy result.'

Lord Wodehouse gave no encouragement to suit the idea. He told the deputation, in a few frank and courteous sentences, that no private or public patronage of Irish manufactures, as Irish, could be of any avail to promote its permanent interests unless it could be offered to the consumer cheaper and better than other countries can produce. And then, his lordship might have added, it would stand in need of no courtly patronage whatever. One is surprised to find that after so many failures this delusion of prosperity to be obtained by the patronage of Irish manufactures can linger yet in any class of Irishmen. If the broad and clear truths of political economy did not satisfy Dublin trades' associations, one might think that their own experience would bring conviction with it. Is any Irish Viceroy likely to have more influence over Irishmen than O'Connell had? Did not O'Connell try, although perhaps in opposition to his own strong and piercing common sense, to persuade his countrymen to support only Irish manufactures? Did not Swift make the same attempt an earlier day. Have we not seen all manner of spasmodic efforts towards that end, through viceregal patronage, public agitation, books, lectures, sermons, 'gingham balls,' national associations and what not—and have all these efforts combined done any thing for Irish manufactures. What have they done except to show that protection is protection still, whether it be enforced by Act of Parliament or upheld by an association, or patronized by a viceroy. The remedy for Irish distress and the check upon Irish emigration must be sought for elsewhere. Ireland is essentially an agricultural country. The majority of her people must at least for a long time to come, live by the land, or leave the country or die. It is, however, the deplorable fact that Ireland

is cursed with a land system which forbids the peasant to live by his industry. Until the man who tills the ground can have some security for the full results which his labor may produce, it is utterly useless to think that Ireland can emerge from her present forlorn condition. Here, on the eastern side of the Atlantic, is a country where the agricultural laborer never becomes the owner of the patch of land he digs—where industry itself hesitates to exert its strength to to employ its savings, knowing that he who sows has no security whatever that he shall also reap. There, on the western side of the Atlantic, is a country where a man can have as much land as he can till, and have it all his own without suit or service, let or hindrance. How could it be possible while such a contrast of conditions remains to prevent the one country from being drained to supply workers to the other. The Irishman should be different in his nature from all other human beings if he did not feel anxious to quit a land which is no home for him—where his best industry could earn no inheritance for his children. It is not viceregal patronage of Irish poplin; it is not a gingham ball in Dublin Castle; it is not a patriotic order for so many yards of Irish frieze which can cure or even mitigate the evils under which Ireland suffers? Ireland, and England as well, must look into the question more deeply. Englishmen must remember, when they admonish Irishmen to help themselves, that it rests with the British Parliament alone to abolish a system which renders self help, so far as the Irish peasant is regarded, a mere impossibility until he reaches some other country than his own.—Star.

ARRESTS OF RUNAWAY HUSBANDS.—Drogheda, January 18.—On this morning Mr. James White, Sheriff's Office of Glasgow, arrested a builder named Andrew Smith, in this town, on a warrant charging him with having, in the month of August last, deserted, neglected, and refused to support his wife, Agnes Muir Smith, in Glasgow, he being in active employment at the time, and leaving her chargeable to the parochial board. Immediately after the arrest a second wife made her appearance, with whom Smith was living here. The same officer, on yesterday, arrested at the Iron Ship Building Yard Dublin, a boiler maker named James Riddell, on a charge of having similarly deserted his wife, Margaret Shearer Riddell, in Glasgow, where she has been on the outdoor relief roll since September last. Both prisoners were brought by rail this evening to Belfast, en route for Glasgow, to be dealt with as the law directs.

I have seen some very sad and some very strange vicissitudes of this kind; one occurs to me as I write with a queer, sad significance. There is at this day and this hour, in the lunatic hospital of Dublin—Swifts—a double significance in that fact,—a carved oak bench, massive and portly, on which the madmen sit and chat, and this was one of the Peers' benches in the Irish House of Lords, and on this very bench where these lunatics are now sitting, sat certain predecessors of theirs—I'll not be rude—and voted the 'Union!'—Cornelius O'Dowd in Blackwood.

We look forward with some confidence to the occurrence of a vacancy in the Borough of Tralee, and we have reason to believe that in that case the seat will be filled by Mr. McKenna—a gentleman whose election to the House of Commons, our readers are aware that we have long regarded as of high importance to the interests of the Independent Party, and of the country at large. Mr. McKenna is one of those whose opinions are best described in their own language, and whose language may be relied upon, not merely for its present accuracy, but for its future force; we therefore quote the following clear and candid statement of his opinions upon one point of special interest to the constituency which he hopes he will have the opportunity of addressing, made in the speech which he delivered in the autumn of 1863, at New Ross, at the banquet given to him by his supporters after his contest with Colonel Tottenham. After stating his views of the proper policy for an Independent Party to pursue in Parliament and dealing very ably with the Tenant question, he turned to the subject of Education, and in terms, as we think, of remarkable clearness and force, stated its outlines:—"The second measure which I deem most essential for Ireland is in relation to education. I am in favor of those rules for the education of the children of the poor, demanded by the Hierarchy, embracing the system of separate denominational education, which has been found to work far better, and infinitely more harmoniously in England than the mixed system of national education here done in Ireland. At the risk, perhaps, of losing some of that prestige which you have accorded me as a man of commercial and material experience, I will say that in my mind the question of the education of the youth of this country is the most important subject which we have to consider. It embraces the whole question of the future of Ireland; it decides on which of two roads the civilization of our posterity shall proceed. I must, I had, run the risk of being prolix, or leave myself liable to misinterpretation on this subject of education. I will, therefore, go back to the first to the first principles involved in the question. The main and essential distinction between the civilization of modern Christian nations, and that of ancient Pagan nations, consists in the fact that the personal duty of the Christian citizen towards his fellow-man is based on the morality and teachings of the Gospel, whilst the personal duty of the Pagan was obedience to human laws, framed in accordance with the promptings of human inclinations, or the dictates of human passions and interests. Whosoever advantage we derive from the discoveries of modern science—whatever power we have acquired over material subjects beyond what ancient Pagan nations had acquired, would be only so many engines or appliances for the gratification of human instinct, and hence for the possible destruction of our fellows, except that the light of Christian doctrine enables us to see that these concessions to the sum of human power are so many advantages given us in trust by the Almighty, and for the exercise of which we will strive to render an account. Nations and people are simply the aggregate of individuals, and the description of education which prevails in any nation is the most essential ingredient determining the nature of its progressive civilization. Granting these premises, it is illogical to say the youth of this country shall have, from the fostering hands of the State education, solely in relation to its human and temporal view, shutting out the only light which can guide man in the proper application of the powers he derives from education in material things, and from the teachings of science and art. I say this is clearly illogical; it is not the English system, but the Irish, and it is maintained in this country solely because there is very great misapprehension on the subject on the part of certain of our countrymen, who ought to be guided by the teachings of their Bishops, rather than by the suggestions of a spurious liberality."—Tablet.

ADULTERATION OF WORKHOUSE SUPPLIES.—A great authority on everything relating to the adulteration of food stated before a Parliamentary Committee that every kind of nutriment which could by possible art be operated on was subject to the adulterator's art. Rotted tea leaves, and coffee, which had already yielded their active principles to boiling water were vended as genuine articles; ginger, which had been used in making essence, or tincture was never wasted; but, undergoing careful pulverization, was sold as pure, 'powdered ginger.' Mustard almost invariably contained flour; arrowroot, potato starch; bread, alum; wheat flour, flour of rice; beans and peas, bone, earth, and plaster of Paris; vinegar adulterated with oil of vitriol; beer, with gentian, salt, and copperas. Even chicory, the sole use of which is the adulteration of coffee, is itself frequently sophisticated with cheap substances. As

might be expected, the poor are the great sufferers by the adulterating practices. With the rich, quality rather than quantity is the primary point in matters of diet, but the lower classes seek for the 'big loaf,' which is offered at a low price, heedless of the fact its bulk is often due to water retained in it; by means of cheap rice flour. To the credit of the shopkeepers of this city, be it said, that no part of the United Kingdom is more free from food adulteration. Indeed there appears to be but one article which is constantly offered for sale in an impure state, and that is milk. This constitutes an important element in the dietary of the children of the working classes; but although sold at the remunerative price of from 10d. to 1s. per gallon, it is invariably diluted with a large amount of water, varying according to reports of the City Analyst from 25 to 70 per cent. In the case of some poor law unions, food adulteration very frequently prevails, and more especially we have reason to believe with respect to milk. Last year it was proved by analysis that milk supplied to the South Dublin Union Workhouse was exceedingly inferior, and we now have to chronicle a more aggravated case. The guardians of the Mountmellick Union, having reason to complain of the milk sent to the workhouse, sent three samples for analysis to Professor Cameron, who reported very unfavorably on them. Proceedings were forthwith instituted against the contractors—three in number—who supplied the article, and three fresh samples of milk were sent to Dr. Cameron. The result of these analyses proved that all were grossly adulterated—one with the unprecedentedly large amount of 130 per cent of water. After a preliminary judicial proceeding in the Sessions Court, the three contractors agreed to compromise the case by paying a fine of £32, the amount of the fees charged by Dr. Cameron and the cost of the master's visit to Dublin to deliver the sample into Dr. Cameron's hands. They furthermore agreed to supply pure milk at the contract price—only 4d. per gallon—till the first of May next, an undertaking which will no doubt involve a loss of at least £200 to them; for, it is needless to state, that it is quite impossible to sell milk pure as it comes from the cow at this low price. As, perhaps, the best proof of the large dilution with that cheap substance water, to which the milk has been subjected, it is stated that one contractor who before the exposure had daily supplied sixty gallons, now is able to furnish only twenty-five gallons. We strongly urge all the Boards of Guardians throughout the country to follow the example so well shown them by the Mountmellick Board. The condition of the papers is miserable enough without this misery being aggravated by the malpractices of contractors. The dietary of those unfortunates is on the minimum scale, and the articles composed in it are few. To lessen the nutritive value of one of these articles to the extent of 130 per cent is indeed cruel. For the sake of humanity let not the miserable fare of the poor be rendered still more miserable by the adulterator's heartless practices.—Irish Times.

DUBLIN, Jan. 18.—A melancholy instance of combination among operatives has just been exhibited in the city of Cork. Among the benevolent undertakings of Sir John Arnot for the benefit of that city is the establishment of bakeries, by means of which the working classes could be supplied with bread of the best quality at a very low price. A large number of persons are employed in these bakeries, supporting their families in comfort by their earnings. One of the men employed in the Shandon-street bakery became ill, and his brother took his place till his recovery. This brother did not belong to the Society of Operative Bakers. After some time he was transferred to the North Main-street Bakery. There he was treated as a "coll," and the men refused to work with him. They did not go to Sir John Arnot, the head of the firm, though he might be seen in his counting-house every day. Without seeking an explanation, without appeal or remonstrance, they suddenly struck work, leaving the dough, then ready, to perish. The consequence was that the company were obliged to close their four bakeries and depots through the town, to the grievous disappointment of the masses, who receive their daily supply of bread from this source. The Cork Reporter says that this is a most disgraceful strike—one of the most silly and mischievous ever adopted by any body of operatives, for it has been adopted by the operative bakers of Cork who do not refuse to work for Sir John Arnot; "but they refuse to submit to any attempt on the part of any manager or co-partner of Sir John to trample on their rights as tradesmen and citizens, and particularly so when those attempts are made without the knowledge or approbation of Sir John Arnot himself." The answer to this is that new hands have been got from the country, and that the establishments are again opened, while all the members of the Trade Union, and who had been in the receipt of good wages, were thrown out of employment and their families are reduced to destitution. All this misery they have brought upon themselves because they would not work with a man not of their body who had taken the place of a sick man. So long as that spirit prevails among the working classes in Cork it is not reasonable to expect manufactures to take root there.

The deposit for the Navan and Kingscourt Railway amounting to 18,000l was paid into the proper office of the 19th of December, by Samuel Garney Shepard and James Coates, Esqrs, two of the shareholders in the Heath Railway and directors of the Navan and Kings court Railway. The names of the directors and more in essential shareholders of this new line are a sufficient guarantee that the bill for its construction will be vigorously supported, and that no time will be lost in carrying the authorized works to completion. The branch will connect the rich and productive country between Kingscourt and Navan with Dublin, and the whole network of Irish Railways.—Irish Times.

The following case involving the question as to whether a High Sheriff can act as a magistrate during his year of office, came up lately before the quarter sessions at Carlow, Thomas Rice Henn, Q. C., presiding. A person named Coo applied for a transfer of licence which the Bench were disposed to grant; but when the service of notices was proved it appeared that the High Sheriff, D. H. Cooper, Esq., was one of the nearest magistrates upon whom the notice was served.—His worship said his impression was, that the service was good, as he thought the fact of magistrates being prohibited from acting officially while acting as high sheriffs, only meant that they should not take part at petty sessions or otherwise actively discharge the magisterial duties. As the point was a nice and important one, his worship decided upon deferring judgement, and intimated his intention of fully considering the question, and making his decision known on an early day.

The Nengh Guardian contains the following remarkable story with regard to the fulfilment of a dream.—A gentleman living in this town, dreamt on Sunday night last, that he had found the body of the young woman (Mary Darcy), who was drowned at Kylera Bridge, about a month since, and which, up to that time, notwithstanding that the river had been dragged by parties in boats daily since the melancholy occurrence, had not been discovered; under a bush at a particular part of the river. He was out shooting next day in the neighborhood of the place, and recollecting his dream, informed his companion. They both proceeded to the spot, and examined the place minutely, but failed to discern any appearance of the body. A party of men were at this time searching the river a short distance off, and on their coming up to this place, applied their drags, and there found the remains of the unfortunate young woman, covered up with a heap of sand and mud beneath the water.



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 AND  
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 We beg to remind our Correspondents that no letters will be taken out of the Post-Office, unless prepaid.

MONTREAL, FRIDAY, FEBRUARY 17.  
 ECCLESIASTICAL CALENDAR.  
 FEBRUARY—1865.  
 Friday, 17—Of the Feria.  
 Saturday, 18—Of Imm. Conc.  
 Sunday, 19—SEXAGESIMA.  
 Monday, 20—Of the Feria.  
 Tuesday, 21—Passion of Our Lord.  
 Wednesday, 22—Chair of St. Peter, Antioch.  
 Thursday, 23—Vig. St. Peter Dam. B. D.  
 The "Forty Hours" Adoration of the Blessed Sacrament will commence as follows:—  
 Friday, 17—St. Joseph, Riviere des Prairies.  
 Sunday, 19—St. Patrick's Asylum, Montreal.  
 Tuesday, 21—St. Rose.  
 Thursday, 23—St. Malachy, Durham.

NEWS OF THE WEEK  
 The Catholic public will be glad to learn that the health of His Eminence the Cardinal Archbishop of Westminster, which has been for some time seriously affected, is improving, and that sanguine hopes are entertained of its complete and speedy re-establishment.  
 The sight which the Church in France affords is most gratifying; nobly have the Bishops redeemed the Episcopate from the reproach of Gallicanism which some of its slanderers had dared to urge against it. Louis Napoleon is now fully committed to a war with the Church, and the issue cannot be doubtful. A most telling pamphlet on the attitude of the Government towards the Clergy on the subject of the Pope's late Encyclical has just been published by His Lordship the Bishop of Orleans.  
 Affairs in the U. States remain *in statu quo*, no great military events having taken place since our last. It seems that there will be some more hard fighting before either side will accept terms of peace. The North demands the submission of the South; the latter will listen to no terms which do not include its independence.  
 The case of the St. Alban raiders is still pending. That they will be given up seems a foregone conclusion; but that if the circumstances were reversed, the American Government would not give up prisoners to the British Government accused of a quasi political offence, is certain.

"Strike, but hear me."  
 MARRIAGE AND DIVORCE.—In replying to the notice with which the *Courrier du Canada* has been pleased to honor us, we will be careful not to imitate him, and not to forget those amenities which should obtain betwixt laymen Catholic journalists. It is a bad cause that the *Courrier* has to defend if it can be defended only by direct personal attacks upon, and by drawing into the discussion the name of, an obscure individual like the editor of this paper; and if our opponent felt that it was in his power to refute our arguments, he would do so, instead of indulging in a violent tirade against the present writer. "We have no case," said the attorney, in his instructions to Counsel; "we have no case. Abuse the opposing party's lawyer." These seem to be the tactics of the *Courrier du Canada*. However we will not dwell upon this; we do not pretend to infallibility, and therefore we may well have erred in our judgment; but for the integrity of our motives, and purity of purpose, we can appeal with a safe conscience from the *bureau of the Courier*, to Him to Whom all hearts are open, and from Whom no secrets are hid.  
 Our argument, to which the *Courrier* does not reply, which he does not so much as notice, is this: If, as the *Courrier du Canada* asserts it would be "a radical error on the part of the Catholic to claim for, assign to, or recognise in; the local legislatures of the several Provinces about to be united, the legal right or attribute of legislating upon Marriage and of legalising Divorce; because, they would be thereby claiming for these Parliaments a right which no Parliaments may arrogate to themselves, and the usurpation of which entails the penalty of anathema."

Therefore, and for the same reason, the Catholic cannot without committing a radical error, claim for, assign to, or recognise in, the central legislature of the several Provinces about to be united, the legal right or attribute of legislating upon Marriage, and of legalising Divorce; and because he would be thereby, claiming for that Parliament a right which no

Parliament may arrogate to itself, and the usurpation of which entails the penalty of anathema." This is our argument; and it is for the *Courrier du Canada* to show wherein it is false or defective. The editor of the *True Witness* may be a very bad man, but for all that his argument may be a very good argument; and it is against the logic, not against the character, of the editor of this journal that the *Courrier du Canada* should direct his attacks. He should show that, though upon principle, the Catholic legislator is bound to vote against attributing to the local Parliament the right "of taking cognizance of divorce questions;" BECAUSE this is a right "which no Parliament may arrogate to itself;" he may with a good conscience, and without dereliction of principle, vote for attributing to the central Parliament the right "of taking cognizance of divorce questions;" ALTHOUGH this is a right which no Parliament may arrogate to itself, and the usurpation of which entails the penalty of anathema. We quote the very words of the *Courrier*, and respectfully invite him to refute us if he can.—  
*En attendant*, he is, as far as we are concerned, at liberty to say as many and as hard things of us as he pleases. As with the big man who allowed his wife, a little woman, to beat him, and who gave as his reason for this forbearance on his part: "Well, it pleases her, and it don't hurt me"—so is it with us and the *Courrier du Canada*.

And here, lest we be misunderstood, or as more generally happens to us, misrepresented, we take the opportunity of again asserting that, according to the principles which we hold and advocate no Catholic legislator upon any pretence whatsoever, or under any circumstances whatsoever, can directly or indirectly claim for, assign to, or recognise in, the local legislatures of the about to be united Provinces the right of legislating upon "Marriage and Divorce;" and that every Catholic legislator would be bound in conscience to vote against any measure that might be laid before him containing such a proposition, no matter how excellent that measure might be in every other respect. We hope that we have been explicit enough, and that even the *Courrier du Canada* will admit that we are consistent with our principles, even though those principles be erroneous.

Having proposed a question to the *Courrier du Canada*, it is but just that we should reply to the questions that he addresses to us, though what connection they have with the matter at issue we do not well perceive. Our somewhat irate contemporary asks us:—  
 "Whether we admit in right, *en droit*, the omnipotence of the British Parliament in civil as well as in religious matters?"  
 We admit the legal "omnipotence" *en droit*, of the British Parliament, that is to say, of Kings, Lords and Commons, in all civil matters, in the sense that, and because, there stands over and against the said Legislature no written Constitution to define or limit its legal functions; no Court of Judicature to apply that written Constitution to its acts, as a test of their legality.  
 We admit also the same "omnipotence" of the British Parliament in all religious matters in so far, but so far only, as "The Church as by Law Established" is concerned; because that Church is its creature, and the work of its hands.

The *Courrier* further asks us:—  
 "Do we admit the right which that Parliament arrogates to itself to declare what is, and what is not of faith, and to reform the Book of Common Prayer?"

We answer again Yes; certainly we do admit that right in so far as "The Church as by Law Established" is concerned, but no farther, and for the reason given above.

Again the *Courrier* asks us:—  
 "Do we admit the right of that Parliament to sit as a tribunal taking cognizance of Matrimonial causes and Divorce?"

And here we answer No, emphatically No, and No to all eternity; and because no Catholic can conscientiously, or without dereliction of principle, recognise, directly or indirectly, in any civil tribunal, whether called the British Parliament or the "central legislature of the British North American Confederation," the right to take cognizance of such questions. We desire that upon this matter we should be clearly understood, even at the risk of being convicted of prolixity. Thus were we to be asked the question:—

"Has the British Parliament taken cognizance of Matrimonial causes and Divorce?" we should answer,—  
 "Yes."

But were we, as a member of the legislature, whose vote would carry consequences, to be asked:—

"Shall the British Parliament take cognizance of Matrimonial causes and Divorce?"—without a moment's hesitation, and at the loudest pitch of our voice, we would answer—  
 "No. So help us God, at the hour of death—No."

The *Courrier* will, we trust, admit that we do clearly distinguish betwixt the recognition of a  
 \* *Constatation du fait*.  
 † *L'admission en droit*.

fact, "la constatation du fait," and the admission of a right, "l'admission en droit."

Now for a practical application; for the last question addressed to us by the *Courrier du Canada* is strikingly applicable to our circumstances in Canada.

The members of the Provincial Legislature are called upon to vote *Yea* or *Nay* upon certain propositions contained in the Resolutions relative to the Proposed Union of the British North American Provinces; of which a copy printed by order of the Legislative Assembly, is lying before us. Amongst these propositions we find the following; and we respectfully request of the *Courrier du Canada* to pay attention to his *Tenses*, and not to confound "Has," with "Shall."

6. "There shall be a General Legislature or Parliament for the Federated Provinces, composed of a Legislative Council and a House of Commons."  
 29. "The General Parliament shall have power to make Laws for the peace, welfare, and good Government of the Federated Provinces (saving the sovereignty of England) and especially laws respecting the following subjects:—  
 "Marriage and Divorce."

The question therefore to which the Catholic members of the Legislature are called upon to answer either *Yea* or *Nay*, is not:—

"Has the General Parliament power to make laws respecting Marriage and Divorce?" but,—  
 "Shall the General Parliament have power to make laws respecting Marriage and Divorce?"

To this question, in our opinion—which of course is only that of a humble layman, and which we will hold or retract at the good pleasure of the competent ecclesiastical authorities—the Catholic Legislator is in conscience bound to answer "No, so help me God, No."

To answer "Yes" to such a question would in short be to give to the General Parliament a power which "no Parliament may arrogate to itself, and the usurpation of which entails the penalty of anathema," according to the *Courrier du Canada*; for let us now consider the matter from another stand point.

Of two things one. Either the clause which expressly attributes to the General Parliament the power of making laws on Marriage and Divorce is necessary to confer that power upon the said General Parliament—or it is not. Either the General Parliament will have the power of taking cognizance of divorce questions, even if that clause be omitted—or it will not have the power.

If the insertion and retention of the clause specified be necessary to enable the General Parliament to make laws for Marriage and Divorce; so that without it, the said Parliament will have no power to take cognizance of divorce questions—then it is evident that every Catholic legislator who votes for the insertion and retention of the offensive clause, does, to the full extent of his legislative power, and as far as his official votes carry consequences with them, give to the General Parliament a power which it would not otherwise possess; a power which in the words of the *Courrier du Canada* "no Parliaments may arrogate to themselves, and the usurpation of which entails the penalty of anathema."

But on the other hand, if the insertion and retention of the clause specified be unnecessary to enable the General Parliament to make laws for Marriage and Divorce; so that without it the said Parliament will still have the power to take cognizance of divorce questions, it is evident that the insertion and retention of the offensive clause is a gratuitous impertinence; as offensive to Catholics as it is unnecessary to Protestants; and a wanton insult to the former, whom it compels to drink the cup of humiliation to the very dregs, and whom it drags, as it were, in the wake of Mr. George Brown's chariot to grace his triumph.

We say this because knowing that M. Tache was one of the delegates at Quebec, we are convinced that the proposition to insert that Marriage and Divorce clause did not emanate from him, who of all our public men is the one whose public career has been the most honorable and the most in harmony with Catholic principles; but it that emanated from his Protestant colleagues, and was, as it were, forced upon him against his better judgment. This is our opinion of Sir E. Tache, in which we should be sorry to be undeceived; and which, if correct, justifies us in attributing the paterfity of the offensive clause to Mr. George Brown, who in Opposition has ever sought to persecute Catholics, and to arouse the fury of the Clear-Grit *vanaille* against them; and who to day that he is in office seeks only to degrade and to humiliate them. In our opinion the last state or phase of that man is worse and more dangerous than his first.

We have gone over enough ground for one day. We have still some other questions addressed to us by the *Courrier du Canada* to respond to, still some other considerations to offer him, why Catholics should not in any manner be accessory to giving to, or recognising in, the about to be created central legislature a power or right which "no Parliament may arrogate to itself, and the usurpation of which entails the penalty of anathema;" but these answers, these considerations we must postpone

for another week. Only this will we add:—That, if all that is required, or understood, by the *Courrier du Canada*, from or of the offensive "Marriage and Divorce" clause, be, that the local legislatures be debarred from legislating thereupon, we are with him heart and soul; and this our common object can be attained by a simpler process than that of giving that right to the central legislature—to wit, by expressly prohibiting the local legislatures from legislating thereupon. The addition of such a clause to the clauses defining the functions of the several local legislatures would cause no trouble, and affect none of the other provisions of the scheme resolved upon by the Quebec delegates; and for such a prohibitory clause we could all vote with a good conscience.

THE GREAT MEETING IN KINGSTON.—On our first and second pages will be found a full account of the Meeting held at Kingston on the 3rd instant, under the auspices of the Very Rev. the Vicar General of the Diocese. We are indebted to the *British Whig* for this report.

As we have often said, it would be presumptuous on our part as Lower Canadians to inaugurate an agitation on the Upper Canadian School Question, or to dictate how it should be carried on. But the Catholics of Upper Canada who are the best judges of their own wants having inaugurated the agitation under the auspices and with the sanction of their spiritual guides, we, the Catholics of Lower Canada, are bound to come to their assistance, and to lend them every aid in our power, to promote the ends which they have in view. They are our brethren, bone of our bone, and flesh of our flesh; partakers of the same spiritual manna, nourished by the same body and blood of Christ, and heirs to the same hopes of eternal life. If they suffer, we, as members of the same mystic body of Christ, suffer with them; their wrongs are our wrongs, their cause is our cause, and shame to us if we do not make common cause with our brethren calling to us for assistance.

This is the one redeeming thing in the Union of the two Canadas—that thereby we may in some measure ameliorate the condition of our brethren, through our greater influence in the government of the country. This consideration alone reconciles us to the injustice which that Union inflicts upon Lower Canada; for it would be selfish on our parts, unworthy of Christian charity, were we altogether to forget those whose claims on us are so great as are those of the Catholic minority of Upper Canada, and to think only of purchasing our own safety at the expence of our weaker and less fortunately situated brethren.— Besides, that minority may yet be of value to us, and by their united political action may help in some degree to neutralise the effects of that ill-will which the Protestant majority bear towards Lower Canada, her religion and her peculiar institutions. We therefore advocate to day, as we have advocated for years, through good repute and evil repute, a close political union, an *entente cordiale*, a league defensive, though not offensive, betwixt the Catholics of the two Provinces—French, Irish, and British; that so united they may the better make head against their common and "natural enemies," the Protestant Reformers, and motley crew of Liberals, Orangemen, and Clear-Grits who follow the standard of Mr. George Brown, our common enemy, and the obscene libeller of our Holy Mother.

There is no time to lose. The Union scheme, which the Brown-Carter Ministry are now forcing through the House once carried, and put in execution, not only will it be useless for the Catholics of Upper Canada to attempt any amelioration of their condition, but they will be lucky indeed if they shall be able to retain those scant instalments of justice which they now enjoy. It seems to us therefore that we of Lower Canada must insist upon justice to Catholics in Upper Canada as the condition of our supporting the claims of Protestants in the Lower Province; for we may be sure that were we, trusting to the generosity of the latter and their love of fair play, to postpone the settlement of our claims until after they had obtained all they want and have asked for, they would turn round upon us, and repudiate the very principles upon which they now insist in their own behalf, and on which they base their claims.

The two Bills therefore—one for a reform of the School Laws in Upper, the other for a reform of the School Laws of Lower Canada—should be introduced together, and passed or rejected together; the support of Catholics to the latter should be made conditional upon the action of Protestants towards the other; and the counterpart of every grant or endowment of any kind, made in favor of the non-Catholic minority in Lower Canada should be insisted upon in behalf of the Catholic minority of the Upper Province. Now is the time to test the value of the liberal professions of Protestants; now is the time to force them, either to grant us all that, but no more than, they ask for themselves; or else to give to the world a striking proof of their inconsistency and dishonesty, in that they have one law of right and wrong for themselves, another and contradictory law for Papists.  
 Were we to expect much, or indeed any

thing, from our Protestant fellow-citizens sense of justice and love of fair play, we should, we fear, be sadly disappointed. Already we can detect the first signs of the active hostility which the request of the Catholics of Upper Canada to be put in all respects on an equal footing in the matter of Schools, Colleges, and Universities, with the Protestants of Lower Canada, is destined to meet with from the foremost advocates of Protestant claims in this section of the Province. The *Gazette*—Ministerial—for instance publishes a communication in which the reasonable claim of the Catholics of Upper Canada for the establishment and endowment of a Catholic University, with the like privileges, powers and advantages as has the (Protestant) University of McGill in Lower Canada, are treated with contempt—and the writer asks "is it a bill?"—This shows what we have to expect from the very men who clamor so loudly for "Freedom of Education" for themselves; who insist upon their right as parents to educate their children as they please; and who as a logical consequence of this parental right, insist upon exemption from all taxation, direct or indirect, for the support of educational institutions to which they do not please to send their children.

The argument of the writer in the *Gazette*, who signs himself *Hibernicus*, is borrowed from the *Montreal Witness*, and amounts to this: That the Montreal University, whose "Governors must be Protestants," is "non-sectarian," and therefore entitled to an endowment out of the common property, that is property common to both Catholics and Protestants; but that a Catholic University would be "sectarian" and therefore not entitled to such an endowment.— This argument betrays a complete ignorance of the grounds upon which alone the principle of "State Schoolism" can be related, and that of "Freedom of Education" defended.

The only grounds upon which any one, Catholic or Protestant, can logically demand exemption from State taxation for any particular educational institution is this: That he, in the exercise of his parental rights, does not choose to send his children to such or such a school, college, or University; and that Education in all its branches is the function, not of the State, but of the Family. With the reasons for this refusal on the parent's part to send his child to any particular educational institution, the State has nothing to do; into the relevancy or irrelevancy of conscientious scruples it is by its nature incompetent to enter; its sole duty is to recognise their existence, and to bow to them. As Catholic parents we say to the State, we do not choose, and we condescend to assign no reason for our determination, to send our children to the school, college, or University which you have endowed out of funds in which we have a right to share, as forming part of the "Common" property; we demand therefore that if you do take of our property at all for endowing educational institutions, you give us our share in proportion to our numbers for the endowment of schools, colleges, and Universities to which we in the exercise of our absolute rights, as parents, do see fit to send our children. It is in the name of the Family, and in defence of our parental rights, not in the name of the Church or in behalf of any particular dogma, that we insist upon Freedom of Education.

We will endeavor to illustrate our position as Catholics towards Protestants in this matter of "sectarian" and "non-sectarian" education by means of an hypothesis. Let us suppose that there were in Canada a large, wealthy, and politically influential section of the community standing towards all Christians, and indeed Theists generally, in precisely the same position as that in which Protestants or non-Catholics, stand towards all Catholics; that these non-Christians and *a-Theists* were as active and zealous in asserting and spreading their anti-Christian and anti-Theistical principles as are Protestants in their assaults upon Popery; and let us suppose also that these non-Christians and *a-Theists* held large endowments from the State for educational purposes, and that it was the rule of the non-Christian college or University so endowed that the Governors "must be non-Christian," or *a-Theists*;—would Christian parents hesitate to demand as a right that the State, since it had endowed the non-Christian College and the University of which the "Governors must be *a-Theists*," should also endow a Christian College and a University to whose Governors it would be lawful to believe in the being of a personal God? And would the Christian applicants for an endowment under such circumstances accept as a logical or equitable reply to their demands, the argument that the non-Christian College and the *a-Theistical* University were non-sectarian; that in them no religion of any kind was taught, no allusion made to a God either as the Creator, or as the Ruler of the Universe?

Now this is a precise statement of the case as it stands betwixt the Protestant or non-Catholic, and the Catholic. The former differs from the latter precisely as does the non-Christian from the Christian, the *a-Theist* from the Theist. In the one case as in the other the difference can be marked only by the alpha privative, or a prefixed

sign of negation: and when the Rule of the Protestant McGill University requires that the Governors of that institution "must be Protestants," this condition is fully complied with, provided the said Governors are not in communion with the Catholic Church, and disbelieve her doctrines either in whole or in part.

Now as we contend that a State numbering Christians as well as non-Christians, a Theists as well as Theists, amongst its subjects would have no right to make an endowment out of the common property for educational purposes to non-Christians or a Theists exclusively; that such an endowment would be a wrong and an insult to all the Christian and Theistical subjects of the State, irrespective of the truth or falsity of Christianity and Theism; and that it would be no palliation of such wrong and injustice to urge that non-Christian Colleges and a Theistical Universities were non-sectarian, and therefore entitled to State aid to the exclusion of Christian and Theistical institutions—so also we contend that a State numbering Catholics as well as non-Catholics amongst its subjects has no right to make an endowment out of the common property, for educational purposes, to non-Catholics or Protestants exclusively.

There is some confusion as to what Mr. J. A. Macdonald actually said in reply to Mr. Dorion's enquiry as to the intention of the Ministry on the Upper Canada School Question. According to one version which we have seen in some of our Upper Canada exchanges Mr. MacDonald replied that it was not the intention of the Ministry to do anything for the Catholics of Upper Canada, because they the said Catholic minority, were quite content with the law as it stood; according to the version that appeared in the Parliamentary report of all our Montreal papers, Mr. MacDonald's reply was to the effect that the Ministry had no intention of doing anything for the Catholic minority of Upper Canada because they—the Ministry—were perfectly satisfied with the existing law.

"Mr. John A. Macdonald said he believed as regarded Upper Canada, the matter would remain in statu quo, as the present law there was quite satisfactory to the Ministry." There is an immense difference between these two versions. In the one there is nothing offensive, nothing to indicate any ill-will on the part of the Ministry towards the cause of Catholic education. The other, on the contrary, is exceedingly offensive, and tantamount to a declaration of war. We cannot say which of the two is the correct version; but having given the offensive one last week, the only one we had then seen, we publish the other, or inoffensive version this week, in order to give Ministers the benefit of the doubt.

A CARD. — The Catholics of Fitzroy and Viscounty feel grateful to His Lordship the Bishop of Ottawa for the appointment of the Reverend J. J. Collins, formerly of East Hawkesbury, as their future parish priest. The well known zeal of the reverend gentleman in his sacred calling, and his oratorical gifts cannot fail of making a lasting impression on the hearts and minds of his parishioners; who pray to God that He will multiply and preserve the pastors of His people, to the greater honor and glory of His Most Holy Name, and to the salvation of the souls committed to their care.

BEGINNING RIGHT.—This is the caption of an article given amongst its selected matter by the Montreal Witness of the 25th ult. Our readers will find it strongly suggestive of the process to which in time we also in Lower Canada will be subjected, when our enemies of the proposed "central government" shall have got the upper hand of us. We no doubt will "End Right" under the new regime; but it is "the new Kingdom of Italy" that is "Beginning Right," and in this wise according to our contemporary:—

BEGINNING RIGHT.—"The new Kingdom of Italy is beginning right. A Bill has been presented to the Italian Chambers by the Minister of Justice for the suppression of all religious corporations and ecclesiastical benefices throughout the Kingdom: "Act 1 provides that all religious corporations shall cease to exist from the moment of the promulgation of the law, and their property devolve to the State." A Government that inaugurates its reign with the theft of private property "begins right" according to the ethical system of that party of which the Witness and Mr. George Brown's organ the Globe are the exponents. What then may we anticipate for our religious Corporations in Canada?

The New York News gives the last illustration of the old proverb that to get news of home one must go abroad. It says that "England is arming in the Canadas," and that three weeks ago she sent seventy five thousand men into camps of instruction on the north bank of the St. Lawrence, that "from India a large force from her regular army is now under orders for concentration in the American Provinces," and that on "the opening of navigation will see the lakes of Ontario, Erie and Michigan delineated by a detachment of her gunboats."

HIS LORDSHIP BISHOP LYNCH'S SECOND LECTURE ON THE POPE'S ENCYCLICAL.

On last Sunday evening, his Lordship Bishop Lynch, delivered his second lecture on the Encyclical. The Cathedral was densely thronged by an immense audience principally composed of men, and, as on the former occasion, including a large number of Protestants. The lecture embraced Socialism, Communism, Clerico-liberal Societies, Bible Societies, and Secret Societies. His Lordship was listened to throughout with marked and respectful attention.

Upon entering the pulpit, his Lordship addressed an earnest and forcible advice to the members of the Hibernian Benevolent Society, counselling them as lovers of peace and order, to give a good example to others by refraining from their annual Procession, this year. The request so eloquently urged by His Lordship, will, no doubt, meet with that prompt and ready obedience which Catholics are accustomed to yield to the wholesome exhortations of their ecclesiastical superiors.

His Lordship then spoke as follows:—

In the 8th chapter of the Book of Kings, we read that the Hebrews getting tired of the government of God, by his prophet Samuel, demanded to be governed by kings, and God was angry with them and said to Samuel his prophet: "Hearken to the voice of the people in all they say to thee, for they have not rejected thee, but Me, that I should not reign over them." Modern Society, engulfed in the same abyss of vice as the Jews were, cry out, "we don't want God to reign over us through the Church, give us kings, worldly men like ourselves, time serving slaves of passion, as we are who cannot rebuke our vices whilst indulging in enormous crimes themselves—men of lies and dissimulation who reject every religious control. Look at the exterior of society, in our time sumptuous palaces, luxurious decorations, costly dress and ornament—splendid Jails and Poor Houses, brilliant theatres, magnificent hotels, gold and silver dangle on the side-board of the castle, and the noble occupant protests and declaims against the precious vessels employed in the service of the temple of God. Amidst all this, the poor are scorned and despised. A proud and giddy people are dancing around the funeral pile of their country and their liberties. Private extravagance and public ruin, debts accumulating with taxes—till all assert there must be universal repudiation and final bankruptcy.

Look into the interior of society and you open a white-washed sepulchre. Insubordination of youth, dishonored old age, dissensions and divisions, backbiting and calumny, wretched gentry under faded silks and twice dyed ribbons, the marriage tie insecure, divorces may now be announced as regularly as births, marriages and deaths, drunkenness and infamy that cannot be mentioned abound, children learning vice so young that they are not ashamed of it, while true religion and fasting, and holy prayer, and humble confession of sins ordered by the Bible, are only to be practised by weak minded women and children. Our Lord tells us of the latter times to which we are fast approaching, if we are not already arrived at them: "Think you," said He, "I shall find faith on earth when I come. Sins, little headed and called vice—circumventing and usury, and the oppressions of the poor. 1,500,000 people banished from their homes to improve their country.

And for the affairs of State: what corruption and bribery at elections—self interest placed before public good and patriots become mere place hunters. Kings and Emperors can rob on a large scale and appropriate to themselves the dominions of their weaker neighbors on the plea of public good and national progress. And the King robber is called a great hero—might holding the place of right. But a poor man steals a little bread for his starving family, and behold, the disgrace of a prison awaits him. The mighty ones of the earth arrogate to themselves the right to change the meaning of words when it suits them, and call war peace, and peace war. The Empire is peace, when the Empire has determined on war—misery is called prosperity for the country. Europe enjoys the highest civilization, and is gaining the top of the mountain of prosperity, while it takes 5,000,000 of armed men not to count police, and spends over £100,000,000 to keep the peace and guard the territory from robbers! Yes, King-robbers—gallant men—heroes. A power to conquer gives a right to conquer. A few sympathetic words to oppressed nationalities or a league of encouragement to hasten their slaughter and subjugation. Standing armies must be reduced, but every invention for wholesale slaughter must be adopted. We are in the age of large kingdoms for Kings, and large estates for Lords, and these must be acquired by all means, and no prophet of the Lord dare offer a rebuke; and this is christian civilization and progress of the 19th century. The Pope raises his voice, and proclaims the truth of God amid this chaos of confusion, he condemns errors which have been, and it still practised will continue to be ruin of society.

Among the first to which we will call your attention this evening is Socialism, Communism. What do these terms mean? what is their doctrine? The communists proclaim that society was first established on false principles; and they wish to correct the error, and reconstruct it on the basis of human reason. They wish to substitute for religion, science—for government, universal family compacts—for laws, man's common sense or instinct—and for the present distribution of the things of this world, a general division of property, equalizing the fortunes of all men, regardless of the vested rights of the present owners, regardless of the frugality, economy, ingenuity, enterprise, and industry of the present owners, nor taking into account the vice or indolence of the recipients. They seek, also, social and political equality, as if all men were equally talented, equally virtuous, and equally adapted to all states of life. They seek, moreover, to change the status of the family, and to place woman in the enjoyment of the same rights and privileges and in the same sphere of action as man. No later than the year 1848 this new grand system was to be inaugurated in France; and St. Simon, Fourier, Oabet, Owen, Proudhon, were to

be the gods of this grand kingdom of universal equality, brotherly love, and happiness.

The French Revolution of 1789 had already tried the principles of socialism. It levelled everything ancient and revered—the altar, the throne, the entire social fabric—and issued into being the universal citizen, baptised in the best blood of the country. How long did this abortion of the Goddess Reason govern a happy and prosperous people divorced from the sweet rule of the Gospel. Revolution after revolution, and a happy and prosperous country brought to the verge of ruin will tell. And France has still her plebeian and minister of state, her banks and her pawn offices. It is degrading to displate the wild reveries of those demoted beings; and yet it is humiliating to our common reason to be forced to acknowledge that this system has thousands of votaries in the new as well as in the old world; and that confusion, so in the new world it may enact its scenes of blood, we will, therefore, detain you a few minutes on the subject. Let us suppose an equal distribution of property according to the want of each. How many benevolent and ministers, and committees, and arbitrators, would be required to enquire into the demands of each and adjust and instigate into the rights of each and adjust and instigate into the system is upset—if we may be allowed to say—before it is founded. Here is social and political inequality; the very thing they wish to avoid. But, again, how hard to content the spendthrift—how difficult to satisfy the cravings of the avaricious! What a scramble what a struggle to obtain possession of the better shares! All lands are not equally fertile—all metals are not equally precious—all climates are not equally favorable. Men are not equally energetic and wise, and for the officers of social life and the burthens of State how distribute them?

Do suppose an impossible hypothesis—that a fair distribution were arrived at. How long could this state of things be maintained, considering the passions to which humanity is subject? The spendthrift and drunkard would make quick work of their portion; and immediately the wretch of "the jack tars" who tried communism would be there: "Come, boys, let us share again!" The ignorant and the indolent—and their number would soon be legion—would be next to demand a new division. And thus repeated divisions would cause a constant drain on the energies of the few; and constant indulgence would engender indolence, until the system must fail or the human family perish. Labor expects its reward. Scripture teaches that a man should enjoy the fruits of his own labor, and "he that will not labor," says St. Paul, "let him eat not." But we dismiss this subject—it is not worth further attention.

Clerico-liberal societies are also condemned. That is to say, societies of clergymen who have missed the vocation. Worldly men whose knowledge of light literature surpasses their knowledge of the Bible, the rituals of the Church, the writings of the Holy Father, canon law and theology, prayer, and meditation on holy things; who neglect preaching the Gospel to the poor, and succoring the weak by the administration of the Sacraments; political agitators and sympathisers with rebellion. These men seem to be pointed out by St. Paul, in his Second Epistle to Timothy, ch. 3, v. 8: "Treators, stubborn, pulled up, and lovers of pleasure more than of God. Having an appearance indeed of piety, but denying the power thereof. Now these avoid. For of this sort are they who creep into houses, and lead captive silly women loaded with sins, who are lead away with divers desires: always learning and never attaining the knowledge of truth." They are even despised by the world, that makes tools of them, and are the first to experience the rage of the worst passions of a despotic and infuriated mob, when the first toxin of a revolution which they fostered is sounded.

They pretended to say, let us have the Apostolic times. How so? Mobs and stoning to death, and Nero and Dioclesian and the C-thucobos, or the lands and the money that the faithful offered to the Apostles, or the Deacons ordain to administer church property? To these men we say, if you will have Apostolic times, give us Apostolic men with the full fervor of the Apostolic Spirit.

Biblical societies are also condemned. That is to say, societies who spread abroad a bible mutilated and mistranslated. Who expose the holy and blessed word of God to ridicule and contempt. We must not throw pearls to swine says our Saviour. There is such a thing as too much of a good thing. I would ask our Protestant friends is not the Bible abused. Are there not things in the Bible hard to be understood, which the unlearned and the unstable wrest to their own destruction. The word of God is good for instruction and edification. But do the illiterate and the vicious always draw from it instruction and edification. The bee from a flower, will extract honey. The wasp from the same flower will extract poison. You would place the Bible in the hands of the proud and ignorant, when even in the hands of a would-be Bishop of a certain established Church, it is made to speak fables and lies, and he speaks the sentiments of a vast number of the leared laity of his country.

Do not all those so called founders of new religions, 5 or 6 the contradictions of worship, and of fame on the same sacred word. God's word is true, but man's interpretation of it is too often false. These biblical societies, who pretend to convert the heathen by sending the forsworn kind of Bibles among them, pursue a different course from that pointed out by our Lord. He said, "go teach the word of God." They say, go scatter a printed copy of what they call the whole word of God.

Thousands of Bibles, so called, have been thrown upon the shores of China, with sometimes the impious exclamation: "Let God take care of his own word." This is not the use of the Bible the Pope forbids, it is the abuse of it. It is not the dissemination of the true word of God among the people—but the indiscriminate scattering of it among people who cannot appreciate it, or will not respect it. We forbid the Bible to some people so we do the sacraments.—We always forbid sacred things to those who would profane them. It is said we fear the effect of spreading the Bible, lest people should become enlightened by it and detect our false doctrine and errors, but Protestants have not the same fear. Oh no! For according to them the Bible proves all their doctrines however contradictory. The Bible, therefore proves their errors, so they need not fear detection from that source. Hence the promiscuous spreading of the Bible improve the multiplication of religions, diversity of doctrines, latitudinarianism of principles, laxity of morals, in fine, it is quoted by Protestants as the authority and excuse for vice.

Secret Societies are next condemned. A condemned secret society is an association of men bound together by an oath for a purpose opposed to the common weal, or injustice to faith and morals, or hurtful to the members themselves, or detrimental to secured lawful rights to the peace of well-regulated communities, or to attain an object to the recipient undefined, or by means of which he is ignorant. It is evident that the members of Privy Councils of State, who are bound by oath to keep secret the deliberations of the Council, the faculty of students of universities and colleges, who are sworn to keep the rule of their institute, are not to be placed in this category; they know their object, it is good—the means by which they must attain it, they are right and those who take the oath are not ignorant of either of them; hence the oath is not opposed to any right or any good, and is taken with deliberations and a full knowledge of all the responsibility it involves.

The Church is the divinely-appointed guardian of the faith and morals of the Christian world. To Her was addressed these words by our Divine Lord, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost,—teaching them to observe all

things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world." [Mat. xxviii. 20.] She is bound to teach them all things necessary to salvation—all truth—to guard their faith and morals against corruption; and she pronounces on secret societies in general, that they are not to be tolerated.

The learned Pope Benedict XIV., in condemning secret societies, gave his reasons for so doing as follows:—

1. Because men of all and every and no religions opinions are associated—even those who deny the Divinity of Christ.
2. Because of secrecy.
3. Because of the oath.
4. Because these societies are forbidden by ecclesiastical and civil law—at least in some kingdoms— as prejudicial to the social welfare and opposed to right order.
5. Because many good men abandoned these societies, and expressed their regret at having ever belonged to them.

(To be continued in our next.)

His Lordship the Bishop of Tloa has published the Encyclical of the Sovereign Pontiff, in the Archdiocese of Quebec, accompanied with an important Pastoral to his diocessans of which we hope to be able to obtain a translation to lay before our readers.

The Fortification Bill passed by the Federal Congress last week provides for the erection of Fort Wayne near Detroit, Fort Porter at Buffalo, Fort Niagara near Youngstown, Fort Ontario, and the completion of Fort Montgomery, near Rouses' Point.—Montreal Gazette.

At the Annual Meeting of the St. Patrick's Total Abstinence Society, held on the 29th ult., the following gentlemen were unanimously elected office-bearers for the year 1865—and were proclaimed as such at the monthly meeting of the Society held last Sunday in St. Patrick's Church. We are pleased to learn from the Annual Report that the Society is in a very flourishing state, and numbers 8604 members. 988 new members joined the Society during the year just past.

- OFFICE BEARERS.
- Rev. James Hogan—President and Director, ex-officio.
  - E. Murphy, —1st Vice-President.
  - C. McCormack, —2nd do.
  - P. J. Durack, —Treasurer.
  - M. Scanlan, Secretary.
  - T. J. Donovan, —Assistant Secretary to St. Bridget's Branch.
- EXECUTIVE COMMITTEE.
- Michael Bergin, E. Murphy, H. Gallagher, E. O'Connor, Bernard McAnany, E. Skiddy, J. McDermott, H. Devlin T. J. Donovan, John Kelly, J. Conaghan, M. Burke.

- WIGVANCE COMMITTEE.
- Denis Barron, —Centre Ward.
  - Thos. McKay, —West do.
  - William Donnelly, —East do.
  - James Neary, —St. Ann's do.
  - Charles Moffat, —St. Ann's do.
  - Timothy O'Connor, —St. Antoine do.
  - James Dillon, —St. Lawrence do.
  - Patrick Davlin, —St. Louis do.
  - Andrew Emerson, —St. James do.
  - P. Riery, —St. Mary do.
  - GRAND MARSHAL—Arthur Jones.
  - Delegates to St. Bridget's Branch—P. Riery and A. Emerson.

Remittances unavoidably crowded out.

CONVENT OF LES SEURS DE LA CONGREGATION, BELLEVUE.—We stated some short time ago that the property belonging to the late James Gibb, on the St. Foy road, known as Bellevue, had been purchased by the Ladies of the Congregation of St. Roch, under the authority of His Grace the Archbishop of Quebec, with the view of converting it into an educational establishment for young ladies, on the same system and with advantages equal to the Ursuline and other convents in the city. This property is situated on one of the most charming and lovely spots around Quebec, celebrated for its unrivalled scenery. The extent of its grounds, and above all their healthiness of position, contribute to render it a most excellent location for a large educational institution. It is superfluous to speak of the system of instruction these good ladies impart to their pupils. Nowhere on the continent can a sounder or more beneficial education be obtained for young ladies than in the convents of Lower Canada. The daughters of Catholics and Protestants alike have been educated within their walls, and have been sent out into the world possessing all the accomplishments which art or science could teach, and retaining that virgin simplicity with which they entered when children. We have no doubt this new establishment of the sisterhood of the Congregation will be filled with pupils before it is very long in operation.—Quebec Daily News

Birth.

In this city, on the 13th inst., Mrs. L. Devany, of a son.

Died.

In this city, on the 13th instant Mary Catherine second daughter of Mr. D. Shannon, aged 3 years and 6 months.

In this city, on Wednesday, 8th instant Annora Donovan, widow of John O'Brien aged 45 years.

In this city, on the 8th instant, Mr. Michael McInerney, aged 59 years.

At Belœil, on the 6th instant, at the residence of J. B. Rousseau, Esq., M. D. Mrs. Louise Sophie Henriette Heret de Rouville, beloved wife of L. S. LaRoque, Esq., of Rigaud, at the age of 41 years and 10 months.

M. KEARNEY & BROTHERS, PLUMBERS & GASFITTERS, DOLLARD STREET, [One door from Notre Dame Street, Opposite the Registrar General's Office] AGENTS FOR LIPPINGWELL'S PATENT PREMIUM GAS-SAVING GOVERNOR. It positively lessens the consumption of Gas 20 to 40 per cent. with an equal amount of light.

TO PERSONS ABOUT TO BUILD. JAMES GABY, JUN., ARCHITECT, 18 GREAT ST. JAMES STREET. Plans and Specifications Prepared, Buildings Superintended, Arbitrations and Valuations attended to. Montreal, Feb. 16, 1865.

MONTREAL WHOLESALE MARKETS

Montreal, Feb. 14, 1864.	
Flour—Pollards, \$2.90 to \$3.10; Middlings, \$3.30 to \$3.60; Fine, \$3.60 to \$3.75; Super, No. 2 \$3.95 to \$4.05; Superior \$4.25 to \$4.35; Fancy \$4.50 to \$4.60; Extra, \$4.75 to \$4.85; Superior Extra \$4.90 to \$5.10; Bag Flour, \$3.35 to \$4.42.	
Oatmeal per brl of 200 lbs, \$4.55 to \$5.00.	
Wheat—U. Canada Spring, ex-cara, sold at 87c. Ashes per 100 lbs. Pots, latest sales were at \$6.50 to \$5.55; Inferior Pots, \$3.00 to \$3.00; Pearls, in demand, at \$5.40 to \$5.50.	
Butter—Store packed in small packages at 16c to 20c; and a lot of choice Dairy 00c.	
Eggs per doz, 16c.	
Lard per lb, fair demand at 00c to 00c.	
Tallow per lb, 00c to 00c.	
Out-Meats per lb, Hams, canvassed, 9c to 10c; Bacon, 00c to 00c.	
Pork—Quint; New Mess, \$30.00 to \$30.00; Prime Mess, \$30 to \$30.00; Prime, \$30.00 to \$30.00.—Montreal Witness.	
Dressed Hogs, per 100 lbs. .. \$7.50 to \$8.50	
Hay, per 100 bundles .. \$2.00 to \$2.50	
Straw .. \$4.00 to \$4.50	
Beef, live, per 100 lbs .. \$5.00 to \$5.50	
Sheep .. \$5.00 to \$6.00	
Lambs .. \$2.50 to \$3.50	

MONTREAL RETAIL MARKET PRICES.

From the Montreal Witness.	
Feb. 14.	
	a. d. s. d.
Flour, country, per cwt.....	12 6 to 13 0
Oatmeal, do .....	11 2 to 12 0
Indian Meal .....	11 0 to 11 2
Peas per min .....	4 0 to 4 3
Beans, small white per min,	5 0 to 6 0
Honey, per lb .....	0 5 to 0 6
Lard, do .....	0 5 to 0 6
Potatoes, per bag .....	3 0 to 3 5
Onions do .....	0 0 to 0 0
Sheep, .....	0 0 to 0 0
Lambs .....	0 0 to 0 0
Eggs, fresh, per dozen .....	0 10 to 1 0
Butter, fresh per lb, .....	1 2 to 1 6
Do salt, do .....	0 11 to 1 0
Barley, do., for seed per 50 lbs.	0 0 to 0 0
Oats .....	1 9 to 1 11



A SPECIAL MEETING of the above CORPORATION will be held in the St. Patrick's Hall, on FRIDAY EVENING, 17th instant, to consider a Report from the Building Committee, and to take such action as shall be deemed most advisable in securing a Site for the ERECTION of a St. Patrick's Hall.

A full attendance is particularly requested. Chair to be taken at Eight o'clock. By Order, P. M. CASSIDY, Rec. Secretary.

ST. PATRICK'S SOCIETY.

DEBATE:

"Is the National Association of Ireland better entitled to the support of Irishmen, than the Association known as the National League?" A Debate on the above question will take place in the St. Patrick's Hall, on MONDAY EVENING, the 20th instant. Members are requested to attend. By Order, P. M. CASSIDY, Rec. Sec.

TO PRINTERS.

PRESS FOR SALE.

NORTHROP'S POWER PRESS, in excellent condition, FOR SALE. Particulars may be known by applying at this Office. Price—\$500. It is in perfect working order, and no ways damaged. It worked by steam, it can easily take off 1000 an hour. The size of the bed is 30 x 45. For particulars, apply at this Office. Montreal, Jan. 5, 1865.

JUST PUBLISHED.

PRICE 50 CENTS.

SADLER'S CATHOLIC ALMANAC and ORDO for the year of Our Lord 1865, with full returns of the various Dioceses in the United States and British North America, and a list of the Archbishops, Bishops and Priests in Ireland. D. & J. SADLER & CO., Corner of Notre Dame and St. Francis Xavier streets, Montreal.

ST. PATRICK'S CHURCH.

TO LET, PEW No. 126, opposite the Pulpit. Enquire at this Office. January 12, 1865.

COLLEGE OF REGIOPOLIS.

KINGSTON, C. W., Under the Immediate Supervision of the Right Rev. E. J. Horan, Bishop of Kingston.

THE above institution, situated in one of the most agreeable and healthful parts of Kingston, is now completely organized. Able Teachers have been provided for the various departments. The object of the Institution is to impart a good and solid education in the fullest sense of the word. The health, morals, and manners of the pupils will be an object of constant attention. The Course of instruction will include a complete Classical and Commercial Education. Particular attention will be given to the French and English languages. A large and well selected Library will be OPEN to the Pupils.

TERMS: Board and Tuition, \$100 per Annum (payable half yearly in Advance). Use of Library during stay, \$2. The Annual Session commences on the 1st September, and ends on the First Thursday of July. July 21st, 1861.

DALTON'S NEWS DEPOT.

Newspapers, Periodicals, Magazines, Fashion Books, Novels, Stationery, School Books, Children's Books, Song Books, Almanacs, Diaries and Postage Books for sale at DALTON'S News Depot, Corner of Craig and St. Lawrence Streets, Montreal, Jan. 17, 1864.



BROWNS RHONCHAL TROCHES,

"I have changed my mind respecting them from the first, expecting to think yet better of that which I began thinking well of." Rev. Henry Ward Beecher.

M. J. M'ANDREW, UPHOLSTERER, MATTRESS MAKER, &c., No 45, ALEXANDER STREET.

Curtains, Carpets, and Pew Cushions made to order. Oil Cloth and Matting fitted, &c. Loose Covers made for Furniture.

CATHOLIC GAELIC PRAYER BOOKS FOR SALE.

THE undersigned has for Sale several dozen of the Rev. R. Rankin's Catholic Manual. Partises at a distance, by sending five cent postage stamps, can have a copy at 75 cents, including the cost of mailing.

VALUABLE PIANOS FOR SALE.

THE Subscribers beg to call attention to several splendid Rosewood PIANO-FORTES, of the finest New York and Boston makers, including the celebrated VOSE PIANOS of Boston, which have been sent to them for Sale.

SITUATION WANTED. A young woman provided with a first-class Diploma wants a situation as Teacher in a school, or in a private family.

REMOVAL. THE SUBSCRIBER begs to inform his friends and the public generally, that he has REMOVED from his Old Establishment, known as "Goulden's Hotel," to his new three story Stone Building, on the Corner of Sussex and Bolton Streets.

OLEUM KALAMOS, the NEW RHEUMATIC CURE. This Liniment is the latest discovery for the Relief and Cure of Rheumatism. A further supply received, and for Sale by HENRY R. GRAY, Chemist.

GRAY'S WILD FLOWERS OF ERIN. The various odors of which this scent is composed are so exactly proportioned, that not one single Flower is allowed to predominate; thus producing a delicate and refreshing perfume.

NEW DRUG STORE. The Subscriber would respectfully inform the Public of the St Joseph Suburbs that he has OPENED a branch of his Establishment, with a full assortment of Drugs, Chemicals, Perfumery, Patent Medicines, Coal Oil, Burning Fluid, &c., &c.

CONCENTRATED LYE. The Subscriber is now prepared to supply the trade, on liberal terms, with the celebrated UNCONCENTRATED LYE.

SOZODONT.—Just Received, a large supply of this much admired DENTRIFICE. Price, 50 cents per bottle.

Through a trial of many years and through every nation of civilized men, AYER'S CHERRY PECTORAL has been found to afford more relief and to cure more cases of pulmonary disease than any other remedy known to mankind.

Ayer's Cherry Pectoral.

N. H. DOWNS' VEGETABLE BALSAMIC ELIXIR.

A CERTIFICATE worth A MILLION. An Old Physician's Testimony.

READ: Waterbury, Vt. Nov. 23, 1858. Although I do not like the practice of Physicians recommending, indiscriminately, the patent medicines of the day, yet after a trial of ten years, I am free to admit that there is one medicine before the public that any Physician can use in his practice, and recommend to the public with perfect confidence; that medicine is Rev. N. H. Down's Vegetable Balsamic Elixir.

I have used it myself with the very best success, and now when ever I am troubled with a Cough or Cold, I invariably use it. I can cheerfully recommend it to all who are suffering from a Cough or a Cold, for the Croup, Whooping-Cough, & all diseases tending to Consumption, and to the Profession as a reliable article.

Sold at every Drug and Country Store throughout Canada.

PRICE—25 Cents, 50 Cents, and \$1 per Bottle. JOHN F. HENRY & Co., Proprietors.

HENRY'S VERMONT LINIMENT.

READ These Certificates: Montreal, April 8th, 1860. Messrs. Henry & Co. Your Vermont Liniment has cured me of a Rheumatism which had settled in my limbs and for which blessing you may well suppose I feel grateful.

South Granby, C. W. M. Henry R. Gray, Chemist, Montreal. Sir—I am most happy to state that my wife used Henry's Vermont Liniment, having accidentally got a needle run under her finger nail. The pain was most intense; but by using the Liniment, the pain was gone in a few minutes.

Montreal, Dec. 12th, 1860. Messrs. Henry & Co. Having, on various occasions, used your Liniment, I am happy to say that I have always found it beneficial. I have frequently used it for Bowel Complaint, and have never known it to fail in effecting a cure. I think it the best medicine I ever used for Diarrhoea summer complaint, and disorders of a similar character. I have also found it a never failing specific for COLDS, and for affections of the head.

Testimony from Hon. Judge Smith: Montreal, Feb. 5th, 1862. I have used Henry's Vermont Liniment, & have found great relief from it.

Sold in every Drug and Country Store throughout Canada.

PRICE—25 Cents per Bottle. JOHN F. HENRY & CO., Proprietors, 303 St. Paul Street, Montreal, C.E., and Main Street, Waterbury, Vt. Jan. 22, 1865.

GRAND TRUNK RAILWAY

Table with columns for TRAINS, WINTER ARRANGEMENT, and times for various routes like Ogdensburg, Kingston, Belleville, Toronto, etc.

WISTAR'S BALSAM OF WILD CHERRY

Has been used for nearly HALF A CENTURY. With the most astonishing success in Curing Coughs, Colds, Hoarseness, Sore Throat, Influenza, Whooping Cough, Croup, Liver Complaint, Bronchitis, Difficulty of Breathing, Asthma, and every affection of THE THROAT, LUNGS AND CHEST.



CERTIFICATE FROM L. J. RACINE, Esq. of the Minerve: Montreal, C.E., Oct. 20, 1858. S. W. Fowle & Co., Boston—Gentlemen,—Having experienced the most gratifying results from the use of Dr. Wistar's Balsam of Wild Cherry, I am induced to express the great confidence which I have in its efficacy.

CERTIFICATE FROM A WELL-KNOWN CITIZEN OF CORNWALL. Cornwall, C.W., Dec. 29, 1859. Messrs. S. W. Fowle & Co., Boston—Gentlemen—Having experienced the beneficial results of Dr. Wistar's Balsam of Wild Cherry, in my own person and with other members of my family, in cases of severe coughs and colds, I unhesitatingly give you my testimony, believing it to be the remedy par excellence for all diseases of the throat and chest, and would sincerely recommend it as such.—Yours, &c., JOS. TANNER.

FROM A HIGHLY RESPECTED MERCHANT AT PRESQOTT, C.W. I with pleasure assert that Dr. Wistar's Balsam of Wild Cherry, is, in my belief, the best remedy before the public for coughs and pulmonary complaints. Having tested the article with myself and family, in cases of severe coughs and colds, for years, with uniform and unexceptionable success, I unhesitatingly recommend it with full confidence in its merits.

SADLIER & CO'S NEW PUBLICATIONS AND BOOKS AT PRESS.

New and Splendid Books for the Young People BY ONE OF THE PAULIST FATHERS. THE COMPLETE SODALITY MANUAL AND HYMN BOOK. BY THE Rev. Alfred Young. With the Approbation of the Most Rev. John Hughes, D.D. late Archbishop of New York. Suitable for all Sodalties, Confraternities, Schools, Choirs, and the Home Circle. 12mo., cloth, 15c.



ROYAL INSURANCE COMPANY. FIRE AND LIFE. Capital, TWO MILLIONS Sterling. FIRE DEPARTMENT. Advantages to Fire Insurers. The Company is Enabled to Direct the Attention of the Public to the Advantages Afforded in this branch.

NEWS DEPOT. The BOSTON PILOT, for 3d., At FORD'S News Agency. IRISH AMERICAN, for 2d., At FORD'S News Agency.

INFORMATION WANTED, Of Margaret Kenny, who when last heard from was at Quebec. Since then it is said that she has returned to Montreal.

INFORMATION WANTED, By RICHARD BLAKE, of Golden, Tipperary, of his sisters who were in Canada when last heard from.

FARM TO LET. THAT well-known FARM, situated in the PARISH of St. LAURENT, containing 170 ARRENTS, to be LEASED for a term of years, (the whole or a part with THREE STONE DWELLINGS, and all the other necessary Stables, Barns, and Out-Buildings.

The Leading Perfume of the Age FROM FRESH-CULLED FLOWERS. MURRAY & LANMAN'S CELEBRATED FLORIDA WATER. THIS exquisite Perfume is prepared direct from BLOOMING TROPICAL FLOWERS, of surpassing fragrance.

DYSPEPSIA, AND DISEASES RESULTING FROM DISORDERS OF THE LIVER, AND DIGESTIVE ORGANS, Are Cured by HOOPLAND'S GERMAN BITTERS, THE GREAT STRENGTHENING TONIC. These Bitters have performed more Cures, HAVE AND DO GIVE BETTER SATISFACTION, Have more Testimony, Have more respectable people to Vouch for them, Than any other article in the market.

REMEMBER THAT THIS BITTERS IS NOT ALCOHOLIC, And Can't make Drunkards, But is the Best Tonic in the World. READ WHO SAYS SO: From the Rev. Levi G. Beck, Pastor of the Baptist Church, Pemberton, N. Y., formerly of the North Baptist Church, Philadelphia:—

From the Rev. Jos. H. Kennard, Pastor of the 10th Baptist Church:— Dr. Jackson—Dear Sir—I have been frequently requested to connect my name with commendations of different kinds of medicines but regarding the practice as out of my appropriate sphere, I have in all cases declined; but with a clear proof in various instances, and particularly in my family, of the usefulness of Dr. Hoopland's German Bitters, I depart from my usual course, to express my full conviction that, for general debility of the system, and especially for Liver Complaint, it is a safe and valuable preparation.

From Rev. Warren Randolph, Pastor of Baptist Church, Germantown, Penn. Dr. O. M. Jackson—Dear Sir—Personal experience enables me to say that I regard the German Bitters prepared by you as a most excellent medicine. In cases of severe cold and general debility I have been greatly benefited by the use of the Bitters, and doubt not they will produce similar effects on others.—

THE INSOLVENT ACT OF 1864 BEING now extensively availed of, the undersigned having given its provisions his particular study, tenders his services as Assignee to Estates, which Office, from his long experience in business in Canada, renders him peculiarly adapted.

S. MATTHEWS, MERCHANT TAILOR, CORNER OF ST. PETER & NOTRE DAME STS. Montreal, Sept. 1, 1864. 12m.

THE SUBSCRIBER begs leave to inform his Customers and the Public that he has just received, a CHOICE LOT of TEAS, consisting in part of— YOUNG HYSON, GUNPOWDER, Colored and Uncolored JAPANS, OOLONG & SOUCHONG.

WILLIAM H. HODSON, ARCHITECT, No. 43, St. Bonaventure Street. Plans of Buildings prepared and Superintendence at moderate charges.

O. J. DEVLIN, NOTARY PUBLIC, OFFICE: 32 Little St. James Street, MONTREAL.

B. DEVLIN, ADVOCATE, Has Removed his Office to No. 32, Little St. James Street.

J. J. CURRAN, ADVOCATE, No. 40 Little St. James Street, MONTREAL. THOMAS J. WALSH, B.C.L., ADVOCATE, Has opened his office at No. 32 Little St. James St.

FEMALE INSTITUTION, FOR THE DEAF AND DUMB, ST. DENIS STREET, ABOVE SHERBROOKE STREET, MONTREAL. THE DUTIES of this SCHOOL were RESUMED on Thursday, the 22nd September.

L. DEVANY, AUCTIONEER, (Late of Hamilton, Canada West.) THE subscriber, having leased for a term of years a large and commodious three-story cut-stone building—fire-proof roof, plate-glass front, with three flats and cellar, each 100 feet—No. 159 Notre Dame Street, Cathedral Block, and in the most central and fashionable part of the city, purposes to carry on the GENERAL AUCTION AND COMMISSION BUSINESS.

L. DEVANY, Auctioneer, March 27 1864. CASH at the rate of 50 cents on the dollar will be advanced on all goods sent in for prompt sale. Returns will be made immediately after each sale and proceeds handed over.

JORDAN & BENARD, LUMBER MERCHANTS, corner of Craig and St. Denis Streets, and Corner of Sanguelet and Craig Streets, and on the WHARF, in Rear of Bonsecours Church, Montreal.—The undersigned offer for Sale a very large assortment of PINE DEALS—3 in—1st, 2nd, 3rd quality, and CILLS good and common. 2 in—1st, 2nd, 3rd quality and CILLS. Also, 11 in PLANK—1st, 2nd, 3rd quality. 1-inch and 1-1/2 inch BOARDS—various qualities. SCANTLING (all sizes) clear and common, FURRING, &c., &c., all of which will be disposed of at moderate prices; and 45,000 Feet of CEDAR.

M. KEARNEY & BROTHERS, Practical Plumbers, Gasfitters, TIN-SMITHS, ZINC, GALVANIZED & SHEET IRON WORKERS, DOLLARD STREET, (One Door from Notre Dame Street, Opposite the Recollet Church) MONTREAL, Manufacture and Keep Constantly on hand: Baths, Hydrants, Water Closets, Lift & Force Pumps, Beer Pumps, Shower Baths, Refrigerators, Water Coolers, Hot Air Furnaces, Tinware [naces], Voice Pipe, Elks, all sizes. Jobbing punctually attended to.

M. O'GORMAN, Successor to the late D. O'Gorman, BOAT BUILDER, SIMCO STREET, KINGSTON. An assortment of Skiffs always on hand. OARS MADE TO ORDER. SHIP'S BOATS' OARS FOR SALE

MR. F. TYRRELL, JUN., Attorney-at-Law, Solicitor in Chancery, CONVEYANCER, &c., MORRISBURG, C. W. Nov. 29, 1864.

HEYDEN & DEFOE, BARRISTERS AND ATTORNEYS-AT-LAW, Solcitors in Chancery, CONVEYANCERS, NOTARIES, AND TORONTO AGENTS. OFFICE—Over the Toronto Savings' Bank, No. 74, CHURCH STREET, TORONTO.

C. F. FRASER, Attorney-at-Law, Solicitor in Chancery, NOTARY PUBLIC, CONVEYANCER, &c., BROOKVILLE, C. W. Collections made in all parts of Western Canada. Residences—Messrs. Fitzpatrick & Moore, Montreal. M. P. Ryan, Esq., James O'Brien, Esq.,

BRISTOL'S SUGAR-COATED PILLS. (Vegetable) THE GREAT CURE For all the Diseases of the Liver, Stomach and Bowels. Put up in Glass Phials, and warranted to KEEP IN ANY CLIMATE. These Pills are prepared expressly to operate in harmony with the greatest of blood purifiers, BRISTOL'S SARSAPARILLA, in all cases arising from depraved humors or impure blood. The most hopeless sufferers need not despair. Under the influence of these two GREAT REMEDIES, maladies, that have heretofore been considered utterly incurable, disappear quickly and permanently. In the following diseases these Pills are the safest and quickest, and the best remedy ever prepared, and should be at once resorted to.

WEST TROY BELL FOUNDRY. [Established in 1826.] THE Subscribers manufacture and have constantly for sale at their old established Foundry, their superior Bells for Churches, Academies, Factories, Steamboats, Locomotives, Plantations, &c., mounted in the most approved and substantial manner with their new Patented Yoke and other improved Mountings, and warranted in every particular. For information in regard to Keys, Dimensions, Mountings, Warranted, &c., send for circular. Address E. A. & G. B. MENNELY, West Troy, N. Y.

A. & D. SHANNON, GROCERS, Wine and Spirit Merchants, WHOLESALE AND RETAIL, 38 AND 40 M-GILL STREET, MONTREAL, HAVE constantly on hand a good assortment of Teas, Coffee, Sugars, Spices, Mustards, Provisions, Hams, Salt, &c. Port, Sherry, Madeira, and other Wines, Brandy, Holland Gin, Scotch Whiskey, Jamaica Spirits, Syrups, &c., &c. Country Merchants and Farmers would do well to give them a call as they will Trade with them on Liberal Terms. May 19, 1864. 12m.

MATT. JANNARD'S NEW CANADIAN COFFIN STORE, Corner of Craig and St. Lawrence Streets, MONTREAL. M. J. respectfully begs the public to call at his establishment where he will constantly have on hands COFFINS of every description, either in Wood or Metal, at very Moderate Prices. April 1, 1864.

HOUSE FOR SALE, On very reasonable Terms. Apply to FABIEN PAINCHOUD, No. 16, Little St. Antoine Street. August 4, 1864.

COE'S SUPER-PHOSPHATE OF LIME. MR. COE has received the following letter from the Reverend Mr. Papineau, of the Bishop's Palace, Montreal:—

Montreal, March 2nd, 1864. Sir,—Having been appointed Superintendent, last Spring, of the garden attached to the Bishop's Palace Montreal, I applied to your esteemed Seedman, Mr. Evans, for a few pounds of Coe's Super-Phosphate of Lime, in order to judge personally of its fertilizing effects as a manure, and to satisfy myself whether it really deserved the high reputation in which it was commonly held. [I generally distrust the reliability of widely advertised articles.] But now, Sir, I deem it my duty to assure you that the success of the Super-phosphate greatly exceeded my anticipations, and that I believe it to be superior even to its reputation. I planted a piece of very dry, hard and barren land with potatoes and Indian corn, manuring a portion with stable compost, another portion with common kitchen salt, and the remainder with the Super-Phosphate of Lime. The crop gathered from the plot manured with this latter substance was far more abundant, and was taken out of the ground fully ten days earlier than the crops manured with compost and salt. I have used the Super-Phosphate with equal success on onions, cabbages, beans and peas. The Super-Phosphate of Lime, in my opinion, is one of the most powerful and economical fertilizers known for the cultivation of gardens. It does not force all sorts of noxious weeds into existence like stable manure, but on the contrary, imparts rapidly of growth and vigor to the useful herbs. I cannot recommend it too highly to gardeners and others, convinced as I am that they will be well pleased with it. Allow me to thank you, Sir, for the powerful fertilizer you sent me, and believe me to be, Sir, Your very humble servant, T. V. PAPINEAU, Priest. For sale by Law, Young & Co., Lyman, Clark & Co., and Wm. Evans, Montreal.

BRISTOL'S SARSAPARILLA IN LARGE QUART BOTTLES. The Great Purifier of the Blood! Is particularly recommended for use during SPRING AND SUMMER, when the blood is thick, the circulation clogged and the humors of the body rendered unhealthy by the heavy and greasy secretions of the winter months. This safe, though powerful, detergent cleanses every portion of the system, and should be used daily as A DIET DRINK, by all who are sick, or who wish to prevent sickness. It is the only genuine and original preparation for THE PERMANENT CURE OF THE MOST DANGEROUS AND CONFIRMED CASES OF Scrofula or King's Evil, Old Sores, Boils, Tumors, Abscesses, Ulcers, And every kind of Scrofulous and Scabious eruptions. It is also a sure and reliable remedy for SALT RHEUM, RING WORM, TETTER, SOALD HEAD, Scurvy, White Swellings and Neuralgic Affections, Nervous and General Debility of the system, Loss of Appetite, Languor, Dizziness and all Affections of the Liver, Fever and Ague, Bilious Fevers, Obilias and Fever, Dumb Ague and Jaundice. It is guaranteed to be the PUREST and most powerful Preparation of GENUINE HONDURAS SARSAPARILLA, and is the only true and reliable CURE for SYPHILIS, even in its worst forms. It is the very best medicine for the cure of all diseases arising from a vitiated or impure state of the blood. The afflicted may rest assured that there is not the least particle of MINERAL, MERCURIAL, or any other poisonous substance in this medicine. It is perfectly harmless, and may be administered to persons in the very weakest stages of sickness, or to the most helpless infants without doing the least injury. Full directions how to take this most valuable medicine will be found around each bottle: and to guard against counterfeits, see that the written signature of LANMAN & KEMP is upon the blue label. Devins & Bolton, Druggists, (next the Court House) Montreal, General Agents for Canada.— Also, sold at Wholesale by J. F. Henry & Co. Montreal. Agents for Montreal, Devins & Bolton, Lamplough & Campbell, A. G. Davidson, K. Campbell & Co. J. Gardner, J. A. Harte, H. R. Gray, and Picault & Son.