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The True Witness,

AND

CATHOLIC CHRONICLE.

VOL. XXI.

MONTREAL, FRIDAY, DEC. 9, 1870.

NO. 17

BRENNUS—THE BARBARIAN.

A TALE OF ROME IN THE DAYS OF PAGANISM

BY RUTH FAIRFAX.

(From the Banner of the South.)

(Conclusion.)

"What is it my child?" cried Aruns. "I see a form moving on the mountain side. Tell me is it he? my eyes are old, thine are young. What see you, Nyda?"

"It is Brennus that I see, but what means he! Look, my master, he climbs the huge rock that stands in his pathway; his armor glitters in the sunlight like a sheet of gold.—Look, Coqui! is it his hair that glows so brightly, or hath the gods crowned him with sunlight?"

"Neither, young maiden," answered the man addressed; "tis his helmet that glitters so, and I take it 'tis of gold."

"Behold! he is not alone," exclaimed Nyda; "six others—see you them, my master?—are going up after him. He holds a staff in his hand. See, Coqui, he waves it aloft! The gods defend us! Who are those coming over the mountain?"

As she spoke the clash of arms filled the air, and the mountain side was covered with a living verdure—an armed host. To these Brennus resumed speaking, though he was too far for his words to be heard by Aruns.

"Oh! child, what a fearful mistake you have made; these are enemies that are pouring down the mountain side; our friend Brennus is not there," said Aruns, in an agitated tone.

"But, see! the warrior is coming down.—Look, master, how he bounds along the mountain path. Is it not Brennus? Ah! my master, I have seen him thus too often not to know him now."

"How sayest thou, girl? Thou'st seen him often? Thou dost not know what thou wouldst say; but, you are right, 'tis indeed Brennus, but he comes not alone."

"See! the six are with him, but the armed warriors remain upon the mountain side," said Nyda, exultingly. "Ah! said I not that Brennus was a noble in his own land? Behold! he commands an armed host."

"But what will he do with them? why comes he here?" asked Aruns, in a trembling tone.

"Ask him," answered Nyda, moving aside as Brennus sprang to the side of Aruns, and then knelt before him, placing the old man's hand on his head in token of submission.

"Thou hast come, Brennus. I have waited until my heart grew sick," said Aruns.

"I have come to redeem my promise. Behold!" said Brennus, waving his hand towards the mountain.

"And what wilt thou do with those warriors?"

"March to the gates of Clusium, and demand thy daughter!" said Brennus.

"And who art thou that canst thus bring armed men to do thy bidding?" said Aruns, gazing with feelings of awe upon the noble form clad in shining armor, that stood so proudly before him.

"I am Brennus, the Barbarian, King of the Gauls," said our hero, with an air of conscious power.

"King of the Gauls!" echoed Aruns; "and hast thou, most noble Brennus, come hither with thy armed warriors to restore my child to me?"

"Such is my purpose, noble Aruns."

"And what reward can I give to a King?" asked Aruns in a low voice.

"Thou canst give me thy child, when the time comes that I can prove myself worthy of her," answered Brennus with a proud smile.

"Thou sayest well, oh! Brennus," said Aruns; "my child is indeed a gift worthy the acceptance of a king. But, listen to me, young warrior, I will not force the inclination of my child; if thou canst win her heart, Brennus shall be my son."

"Then call the blessing of the gods upon me, for I have already won the heart of Virgilia, as Nyda here can tell thee," said Brennus.

"Thy words are mysterious," answered Aruns; "yet I see by Nyda's smiling lips that she knows thee well. Thou shalt have my child, Brennus, if thou canst rescue her."

"Leave that to me," said Brennus, and placing a silver trumpet to his lips, he called his warriors to the valley.

CHAPTER V.

King Brennus and his barbarians laid siege to the Etruscan city of Clusium. Terrified by the formidable numbers and appearance of the Gallic legions, the Etruscans, despairing of help from their own countrymen, appealed to the powerful city of Rome for succor. Now, Rome felt no sympathy for Clusium, but they feared the Gauls, and determined to support the Etruscans against their foes. Yet they were loth to send their soldiers to the field, and all they done was to send three young men, Lucius Fabius and his two brothers, sons of

the Pontifex Maximus, with a message to the Gauls. And so they came to Clusium, and Lucius stood upon the walls with a herald's banner floating above his head. Brennus, attended by his six warriors, came near enough to listen to his words, and Lucius looked with envious eyes upon the royal robes and glittering pageantry before him.

"I am sent with a message from Rome to the most noble Brennus, King of the Gauls," said Lucius, little thinking that the stranger who stood near the temple of Vesta, was before him.

"Come forth, then, and give thy message," said Brennus; "three of my warriors shall remain in thy city, whilst thou enterest my camp and deliver thy words."

At these words, Lucius and his brothers came down from the walls, the gate was opened, and the three issued forth, were met at a few rods distance by three of the barbarians, and while the Gallic warriors entered the city the three Romans stood before Brennus.

"I am sent to thee with words of courteous greeting, oh! Brennus, King of the Gauls, and am bid to warn thee not to further molest the men of Clusium, for Clusium is the friend and ally of Rome, who is ready to take up arms in her defence. Therefore, oh! Gallic warrior, return to thy own country, and leave the men of Clusium at peace!"

Such was the message sent by the Roman Senate to Brennus.

"Go back, thou, to those who sent thee," said Brennus, and Lucius looked upon him in startled surprise, for he knew the voice. "and tell them that Brennus does not understand their words. Tell them that Clusium shall be laid in ashes, unless Virgilia, the daughter of Aruns, is sent to me, or taken from the temple where she has been placed by fraud, and sent to her father. And for thee, Lucius Fabius, remember that a dog's death shall be thine when Clusium is taken! Go, tell them that Brennus, King of Gallia, whom they will indeed have cause to call a Barbarian, sends to them these words."

"I know thee, Brennus," said Lucius, defiantly; "but even now that thou hast returned with armed legions behind thee, I despise and defy thee even as I did in the court of the temple. Out upon thee, Barbarian! dost thou hope to conquer Rome?"

"Thy sacred garb of Envoy protects thee," said Brennus, calmly; "but thy words I will remember. When the lovely Virgilia is my bride, for I know, false Roman, 'tis Brennus who is her favored lover, thou shalt be my cup-bearer. Go! and tell the people of Clusium to prepare for war."

"Virgilia shall never be thy bride, boastful Gaul," said Lucius, angrily. "Lay the city of Clusium in ashes, if thou canst; yet will not Virgilia fall into thy hands! I will bring against thee an army who shall sweep thy legions back to their original nothingness!"

To these words Brennus made no reply, but turning his back to Lucius, walked slowly away, and Lucius retraced his steps to Clusium. The steps of the Romans were swift, and the gate that opened to receive them also gave egress to the three Gallic warriors. Hastily Lucius and his companions mounted the wall, and ere the Gauls had gone a bow-shot from the gate, an arrow quivered in the neck of one of them. A wild shout rent the air as he fell headlong to the earth, and his companions, hearing the gate again rolling on its hinges, waited not to lift the still breathing body of their companion, but fled across the plain with a speed that defied pursuit. And then there came forth from the gates a crowd of men, led by the Roman Lucius Fabius, who stripped the Gaul of his armor, and left the body lying where they found it. And this in full sight of Brennus and his attendants! The Gallic King did not attack these men; no, he smiled a grim smile that made those who knew him tremble, and returned to his tent. The next day the war was renewed. In high wrath, the barbarians besought Brennus to lead them against the city whose envoys had so insulted them.

"Not so," said Brennus; "let us rather demand of Rome the persons of these faithless men, that we may deal with them as we will. Let us give them this chance to save themselves, and if they will not give up these men, I promise, on the word of Brennus, that we will go to Rome!"

And thus the king held his men in check, and while they were waiting for an answer from Rome, Clusium gave itself into their hands.

With the utmost respect, Brennus called upon the priests of Vesta to bring forth their virgins. Alas! for his hopes; Virgilia was not among them.

"One of the virgins," said an aged priest, "had been sent to Rome a few days before."

The next day arrived the messenger from Rome. The Senate had referred the matter to the people, and they, with one accord, denied the just demand. Not only this; but at the election held a few days after, these people named these three envoys their military Tribunes. Would the fierce Brennus brook this open insult? Not so; and scarcely quick enough to suit his impatient spirit could they break up their camp at Clusium and commence

their march southward towards Rome. Following the course of the Canis, upon which Clusium stood, the Gallic legions found themselves upon the right bank of the Tiber, which they crossed, and pouring down its left bank, the hosts of the invader found themselves confronted by the Romans on the banks of a small stream. A terrible battle was fought here: the Romans were defeated, and fled in terror before Brennus and his barbarians. Many fell by the way, and died of their wounds; many were drowned, and some few reached Rome to tell the news of their disaster. The Gauls did not immediately pursue. Two days were passed in rejoicing, caring for their wounded, and sacrificing to their gods. On the third day they renewed their march. In the meantime, the Romans had done all in their power to retrieve their fallen fortunes.—Not having men enough to defend the walls, they withdrew into the capitol. The priests and virgins of Vesta were sent to Cure; but Virgilia was kept back by the order of the Pontifex Fabius. Wild alarm filled the breasts of all the inhabitants of Rome. The enemy were rapidly approaching the gates, and their hearts filled with patriotism, a number of the old Romans determined to sacrifice themselves to save their country. Therefore, assembling in the court before the temple of their gods, they solemnly uttered the words devoting themselves to the gods; prayed that destruction alone might fall upon them, and their country be spared!

The gates were thrown open, and amidst a most ominous silence, the Gauls entered the city. They looked suspiciously around them; they knew not what to make of the silence that reigned in the city. They approached the temple, and paused at the outer gate, gazing with curious eyes upon the sight before them. Clad in their robes of state, the old senators sat in their chairs of ivory like so many kings. For a few moments the Gauls gazed, as if spell-bound, upon them; then one louder perhaps than the rest, ventured to strike the long white beard that fell over the bosom of the one nearest to him. Indignant at the supposed insult, the old man raised his ivory staff and struck the intruder in the face. Alas! that we must tell it, the blow was returned, and in a few moments those venerable men, who had devoted themselves to the gods, were indeed sacrificed! Their white hair and beard, soaked with blood, presented a most piteous sight, and the Gauls gazed with horror upon their own deed.

The Romans, in the citadel above, looked down upon this awful scene, and thought their gods had accepted the sacrifice. But it was not so, for they were compelled to see their beloved city pillaged before their eyes, and their houses laid in ruins. For seven long weary months, the capitol was besieged, and at length the Romans signified their wish to make terms of peace with the Gauls. They were almost reduced to despair, for they were starving!

Bareheaded and barefooted, a deputation was sent forth to treat with Brennus. Many of his men had died, and his own cheeks had lost their ruddy hue, yet still with the fierce front of a lion, he came forward to meet the embassy.

"Most noble King," said one of them, "we are sent to make a treaty of peace with thee, if so we can agree upon the terms. Tell us, then, upon what terms thou wilt agree to withdraw thine army and leave us in peace?"

"I demand, first, that Lucius Fabius be given up to me," answered Brennus; "next, that one thousand pounds in gold be weighed out to me, and when the scales are balanced, I will throw my sword and shield in with the weights, and thou shalt place in the other side that which I will name to thee to make it even again."

"And what will it be?" asked the envoy trembling.

"I will name it to thee at the appointed time, but it shall not be gold! Upon these terms will I leave thee in peace!"

"We cannot but agree to them," answered the envoy; "but, oh! most noble Brennus, deal not harshly with thy servants."

"My demand shall be a just one," answered Brennus; "go now and give my words to the Romans. I would know if they agree to them."

"I am invested with full powers to treat with thee, oh! King, and we do agree to thy demand. Within the hour we will commence weighing out the gold to thee."

CHAPTER VI.

Lucius was given up, and carried bound to the tent of Brennus. The gold was brought, though they were compelled to take many of the sacred vessels belonging to their temples to make up the required amount. It was all weighed, and now the last pieces were resting in the scales, as they swayed evenly against each other. The Romans are standing around in trembling suspense, waiting for the words of fate that are to fall from the lips of Brennus. The Gauls, too, are wondering, for they know not what their master means. Lucius Fabius too, is there, gazing with anxious eyes upon his brothers who are free, though he is a prisoner.

Slowly Brennus loosens his sword from his side, and casts it, belt and all, among the weights, and the gold rises high into the air.—Then he takes his heavy shield of bronze from his attendant and puts it in also. What will he now require to restore the lost balance?—Every heart asks the question, every eye is fixed upon his lips.

"Bring hither Virgilia, the daughter of Aruns, the Etruscan, and place her in the other side of the scale!" exclaimed Brennus, with a voice of thunder.

Wrathful looks were exchanged among the Fabii, but what could look avail? Virgilia was brought forth and placed in the scale. The gold slowly descended, paused, rose again, and at last stood still. The balance was perfect! Many turned aside their eyes as Virgilia was lifted from the scales and led to Brennus, that they might not see the horror they imagined was imprinted on her countenance.

For an instant all was still, and then a deafening shout from the Gauls rent the air. The Romans turned hastily around. Virgilia was clasped in the arms of Brennus, her lovely cheeks glowing like the rose, her eyes sparkling with love and joy.

Brennus turned to an attendant near at hand, whispered a few words in his ear and dismissed him. Two or three minutes passed, and then Lucius, the proud Roman, knelt before Brennus with a golden cup in his hand. Knelt there before his friends and his enemies!

Brennus had accomplished his wishes, the camp was broken up, and the invaders retired. On their way over the mountains, Aruns, with all his slaves, was added to their number.—Long lived King Brennus and his beautiful wife, the fair Etruscan, who never found her Brennus (whatever he may have been to others) a Barbarian!

FATE OF THE CHILDREN OF USNA.

BY A. M. SULLIVAN.

One of the oldest, and perhaps the most famous, of all the great national history poems or bardic tales of the ancient Irish, is called "The Fate of the Children of Usna," the incidents of which belong to the period preceding by half a century the Christian era, or anno mundi 3,960. Indeed it was always classified by the bards as one of "The Three Sorrowful Tales of Erin." Singularly enough, the story contains much less of poetic fiction, and keeps closer to the simple facts of history, than do several of the poems of Ossian's time, written much later on. From the highly dramatic and tragic nature of the events related, one can well conceive that, clad in the beautiful idiom of the Irish tongue and told in the fancied language of poetry, "The Story of the Children of Usna" was calculated to win a prominent place amongst the bardic recitals of the pagan Irish.

When Conor Mac Nessa was reigning king of Ulidia, and Eochy the Teuth was Ard-Ri of Erin, it happened one day that Conor had deigned to be present at a feast which was given at the house of Feleni, son of the laureate of Ulster. While the festivities were going on, it came to pass that the wife of the host gave birth to a daughter; and the infant being brought into the presence of the king and the other assembled guests, all saw that a beauty more than natural had been given to the child. In the midst of remark and marvel on all hands at the circumstance, Kavaic, the chief druid of the Ulidians, cried out with a loud voice and prophesied that through the infant before them there would come dark woe and misfortune to Ulster, such as the land had not known for years. When the warriors heard this, they all demanded that the child should instantly be put to death. But Conor interposed and forbade the deed. "I," said the king, "will myself take charge of this beautiful child of destiny. I shall have her reared where no evil can befall through her or to her, and in time she may become a wife for me." Then the chief druid, Kavaic, named the child Deirdri, which means alarm or danger. Conor placed the infant under the charge of a nurse or attendant, and subsequently a female tutor, in a residence situated in a district which no foot of man was allowed to tread; so that Deirdri had grown to the age of woman before she saw a human form other than those of her female attendants. And the maiden was beautiful beyond aught that the eye of man had ever beheld.

Meanwhile, at the court of the Ulidian king was a young noble, named Naeisi, son of Usna, whose manly beauty, vigor, activity, and bravery were the theme of every tongue. One day, accompanied only by a faithful deerhound, Naeisi had hunted deer from the rising of the sun, until, towards evening, he found the chase had led him into a district quite strange to his eye. He paused to think how best he might retrace his way homeward, when suddenly the terrible idea flashed across his mind that he was within the forbidden ground which it was death to enter—the watchfully-guarded retreat of the king's mysterious protegee, Deirdri.—While pondering on his fatal position, he came

suddenly upon Deirdri and her nurse, who were strolling in the sunset by a running stream. Deirdri cried out with joy to her attendant, and asked what sort of a being it was who stood beyond; for she had never seen any such before. The consternation and embarrassment of the aged attendant was extreme, and she in vain sought to baffle Deirdri's queries, and to induce her to hasten homeward. Naeisi too, riveted by the beauty of Deirdri, even though he knew the awful consequences of his unexpected presence there, stirred not from the scene. He felt that even on the penalty of death he would not lose the enchanting vision. He and Deirdri spoke to each other; and eventually the nurse, perplexed at first, seems to have become a confidant to the attachment which on the spot sprung up between the young people.

It was vain for them, however, to hide from themselves the fate awaiting them on the king's discovery of their affection, and accordingly Naeisi and Deirdri arranged that they would fly into Alba, where they might find a home. Now Naeisi was greatly loved by all the nobles of Ulster; but most of all was he loved by his two brothers, Anli and Ardan, and his affection for them caused him to feel poignantly the idea of leaving them for ever. So he confided to them the dread secret of his love for Deirdri, and of the flight he and she had planned. Then Anli and Ardan said that wherever Naeisi would fly, thither also would they go, and with their good swords guard their good brother and the wife for whom he was sacrificing home and heritage. So, privately selecting a trusty band of one hundred and fifty warriors, Naeisi, Anli, and Ardan, taking Deirdri with them, succeeded in making their escape out of Ireland and into Alba, where the king of that country, aware of their noble lineage and high valor, assigned them ample

"maintenance and quarterage," as the bards express it. There they lived peacefully and happily for a time, until the fame of Deirdri's unequalled beauty made the Albanian king restless and envious, reflecting that he might, as sovereign, himself claim her as wife, which demand he at length made. Naeisi and his brothers were filled with indignation at this; but their difficulty was extreme, for whither now could they fly? Ireland was closed against them forever; and now they were no longer safe in Alba! The full distress of their position was soon realized; for the king of Alba came with force of arms to take Deirdri. After many desperate encounters and adventures, however, any one of which would supply ample materials for a poem-story, the exiled brothers and their retainers made good their retreat into a small island off the Scottish coast.

When it was heard in Ulidia that the sons of Usna were in such sore strait, great murmurs went round amongst the nobles of Ulster, for Naeisi and his brothers were greatly beloved of them all. So the nobles of the province eventually spoke up to the king, and said it was hard and a sad thing that these three young nobles, the foremost warriors of Ulster, should be lost to their native land and should suffer such difficulty "on account of one woman."—Conor saw what discontent and disaffection would prevail throughout the province if the popular favorites were not at once pardoned and recalled. He consented to the entreaties of the nobles, and a royal courier was dispatched with the glad tidings to the sons of Usna.

When the news came, joy beamed on every face but on that of Deirdri. She felt an unaccountable sense of fear and sorrow, "as if of coming ill." Yet, with all Naeisi's unbounded love for her, she feared to put it to the strain of calling on him to choose between exile with her or a return to Ireland without her. For it was clear that both he and Anli and Ardan longed in their hearts for one glimpse of Erin. However, she could not conceal the terrible dread that oppressed her, and Naeisi, though his soul yearned for home, was so moved by Deirdri's foreboding, that he replied to the royal messenger by expressing doubts of the safety promised to him if he returned.

When this answer reached Ulster, it only inflamed the discontent against the king, and the nobles agreed that it was but right that the most solemn guarantees and ample sureties should be given to the sons of Usna on the part of the king. To this also Conor assented; and he gave Fergus Mac Roi, Dutha del Ulad, and Cormac Colingas as guarantees or hostages that he would himself act towards the sons of Usna in good faith.

The royal messenger set out once more, accompanied by Fiachy, a young noble of Ulster, son of Fergus Mac Roi, one of the three hostages; and now there remained no excuse for Naeisi delaying to return. Deirdri still felt oppressed by the mysterious sense of dread and hidden danger; but (so she reflected) as Naeisi and the devoted brothers had hitherto uncomplainingly sacrificed everything for her, she would now sacrifice her feelings for their sakes. She assented, therefore (though with secret sorrow and foreboding), to their homeward voyage.

Soon the galleys laden with the returning exiles reached the Irish shore. On landing, they found a Dalriadan legion waiting to es-

The True Witness

AND
CATHOLIC CHRONICLE,
PRINTED AND PUBLISHED EVERY FRIDAY
At No. 663, Craig Street, by
J GILLIES.

G. E. CLERK, Editor.

TERMS YEARLY IN ADVANCE:

To all country Subscribers, Two Dollars. If the Subscription is not renewed at the expiration of the year, then, in case the paper be continued, the terms shall be Two Dollars and a half.

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MONTREAL, FRIDAY, DECEMBER 9, 1870.

ECCLESIASTICAL CALENDAR.

DECEMBER—1870.

Friday, 9—Fast. Of the Octave.
Saturday, 10—Of the Octave.
Sunday, 11—Third of Advent.
Monday, 22—St. Damasus, P. C.
Tuesday, 13—St. Lucy, V. M.
Wednesday, 14—Ember Day. Of the Feria.
Thursday, 15—Octave of the Immaculate Conception.

NEWS OF THE WEEK.

The victory claimed by the French for their army of the Loire seems indeed to have been a success for French arms; but beyond giving confidence to the raw troops—no trifling thing it must be allowed—the victory has had little results. More important are the sorties said to have been effected by General Trochu, with the troops under his command, but neither have these as yet materially affected the relative positions of the combatants. Paris is still blockaded, and within the walls provisions are becoming scarcer day by day; if it cannot be relieved by French forces acting from without, its fall would seem to involve a mere question of time. In the meantime, however, rumors of a cessation of hostilities are again rife; and in the stormy aspect of the horizon towards the East and South-east of Europe, may be found good reasons why at last Great Britain should actively interfere to bring about an end of the bloody war.

For the Eastern Question is beginning to look very dangerous; and if Russia persist, as she probably will, in her exorbitant pretensions, it is not easy to see how war can be avoided, without great loss of honor to Great Britain. Yet a war with Russia, allied as the latter would most likely be with Prussia, would be more than, single-handed, Great Britain could safely venture upon; yet where in Europe is she to look for an ally except in France, now bleeding at every pore, and exhausted by her disastrous contest with her German neighbor? War with Russia would of course bring a renewal, in their most extravagant and offensive form, of the Alabama claims; and by it no doubt a favorable opportunity for the renewal of the Irish difficulty would be offered to the disaffected in Ireland. The position in short is very grave.

We have nothing new from Italy and Rome. Victor Emmanuel has not yet dared to show his face in Rome, where his arrival was at first anxiously looked for by Revolutionists; to-day he would receive from them but a cold reception, so irritated are they with the long delay; to-morrow it is probable the Revolution will take the game in its own hands, and the unhappy man will not be allowed to enter Rome at all. According to a letter published in the London Times, the respectable citizens of Rome manifest no desire to avail themselves of those political privileges which their annexation to Piedmont has invested them. This very significant fact is attributed by the writer in the Times to the belief, very prevalent, that ere long the invaders of Rome will be expelled, and the Pontifical States restored to their legitimate sovereign. Freed from the presence of the Piedmontese troops, and left free to shape their own destinies, there can be no doubt that the people of those States, as distinguished from the hordes of brigands, escaped galley-slaves, and villains of every description who followed in the wake of the invading army, would by an immense majority re-establish the Sovereign Pontiff in his ancient authority; backed however as they are by the foreign mercenaries of Piedmont, a handful of Revolutionists manage for the moment to rule the country.

The newly elected King of Spain seems to have a nice warm time in store for him should he attempt to take possession of the throne.

On one side he will have to encounter the Republican party who want no King to rule over them; on the other hand he will be opposed by the Carlist party which has never abandoned the hopes of restoring the crown of Spain to its legitimate owners—the heirs of Don Carlos.

A Tours correspondent telegraphs that the Government has advices from General d'Aurelles' headquarters to the 3rd, and from Paris to the night of the 2nd. The engagement in which the 14th and 16th corps participated on Friday, occurred with Stephen von Pappenheim's division of Von der Tann's corps, supported by Duke Albrecht and Stolberg's cavalry division, and Von Willich's 22nd infantry division.

The fight lasted all day without decisive results, the French fighting with extraordinary courage and great skill. At nightfall the 15th Corps held Arthenay, and the Eight Corps positions extending northward along the Railway toward Paris.

A Paris despatch states that the advantages gained by Ducrot and Vinoy are highly important. Vinoy with two divisions of the Second Corps was perfectly successful in cutting his way out on the 29th as far south as Rungis and only retired in order to allow Ducrot to overcome the obstacles retarding his further advance.

LONDON, Dec. 4.—Dr. Manning, Archbishop of Westminster, has issued a powerful protest, which was read in all the Catholic churches today, against the invasion of Rome by the Italians, and the attempt to deprive the Pope of his Temporal Power. He denounces the act as sacrilege on the part of the King, treason on the part of the people, as a violation of national and political justice, and an offence against international law. He declares it subversive of religion and morality, and dangerous to the stability of governments and thrones.

THE BEST JOKE YET.—The Institut Canadien has protested through its lawyer, Mr. Doutre, against the Catholic Judges, as being, on account of their religion, incompetent to give an honest decision in the Guibord case, which is still before the Courts. Our readers will remember, we suppose, how, last year, a man named Guibord, member of the Institut Canadien, an anti-Catholic Society, membership with which excludes of course from communion with the Catholic Church, died rather suddenly; whereupon he was refused, not burial, but burial with the special religious rites which the Church accords to all those, but to those only, who die in her communion. The Institut Canadien, in the name of the widow of the deceased, took legal action to compel the performance of the refused religious ceremonies, and after a long and tedious litigation, a unanimous verdict in favor of the ecclesiastical authorities was given, in appeal, by a Bench composed of Protestants and Catholics. In fact it could not be otherwise, since the only questions at issue were these:—(1.) Have the Civil Courts in Canada the power to determine a person's spiritual status? and (2.) Can any person in Canada claim as a right to be enforced by the secular arm, the spiritual services of the Catholic Church? That the friends of Guibord had a legal right to demand that his body should be buried; i.e., that it should be put into a hole or grave, and covered over with earth, so that it might not be disturbed, or become a nuisance to the neighborhood, no one ever pretended to deny; and, therefore, burial within the ground belonging to the Fabrique of Montreal was freely offered to the body of the deceased Guibord; this did not content the Institut Canadien, which calls upon the Civil Tribunals to compel the Catholic Clergy not only to bury the body of Guibord, but to bury it with the same spiritual honors and ecclesiastical ceremonies, as those which she reserves for her spiritual children.

It is this monstrous claim, a claim incompatible with religious liberty—a claim which no Protestant sect however humble would recognize or condescend even to listen to, that the Institut Canadien seeks to enforce by appeals to the anti-Catholic prejudices of the vulgar, and to the tyrannical edicts of the days of absolute monarchy in France when the Parliament of Paris undertook to prescribe the administration of the Sacraments, and to determine the conditions on which the priest might refuse to admit to holy Communion. Of course, we say, the claims of the Institut Canadien could find no favor in the eyes of our Judges, whether Catholic or Protestant; and from a Bench on which both Protestant and Catholic Judges presided, these claims were, without a dissentient voice, pronounced to be utterly baseless.

Not content even with this the Institut Canadien though its advocate proceeds to recuse the Catholic portion of the Judges as incompetent to deliver an impartial or honest verdict. The decision of the Court on this act of recusation or protest was to have been delivered on Monday the 5th inst., and should it reach us in time will be announced in this week's issue of our paper. The issue is we think however source doubtful; and unless it be proposed that

all Catholics be henceforward excluded from the Bench, we cannot see how the absurd recusation of the Institut Canadien can for a moment be seriously entertained.

We give below, as we find it published in the Montreal Herald of the 5th inst., the first plea of the act of recusation against the sitting of Catholic judges in cases in which Catholic interests, and the rights of the plaintiffs are at issue.

The first plea in fact contains the pith of the matter: to wit—that, as Roman Catholics, Roman Catholic judges are in an especial manner "protectors of the Roman Catholic Church, and of the body and community of Roman Catholics, of whom the defendant forms part." Therefore, by implication, since the plaintiffs profess to fear that, as protectors of the religious body of whom the defendants form part, the verdict of Catholic judges will be unfavorable to them, the plaintiffs—it is the logical conclusion that the said plaintiffs by this their plea, confess that they—to wit, the widow Guibord, and the members of L'Institut Canadien—do not form part of that body and community of which the Judges complained of are, as Roman Catholics, the protectors. But this, by logical implication, is a confession that the widow Guibord is not, that her deceased husband was not, that the members of the Institut Canadien are not, members of the Roman Catholic Church; for if the said deceased Guibord, at the time of his decease, was—if the widow Guibord is, a Roman Catholic; or if the real plaintiff, that is to say, if the members of the Institut Canadien, skulking beneath the petticoats of the said widow Guibord, were Roman Catholics—then, as Roman Catholics, the judges whom they protest against would be their protectors.

Now it is only on the false pretence that Guibord died a member of the religious body or community known as Roman Catholics, that Roman Catholic, or ecclesiastical as distinguished from mere civil, burial, can be claimed for his remains; and thus by virtually distinguishing or separating themselves from that body of which Roman Catholic judges are the "protectors," the plaintiffs in the Guibord case confess themselves not to be Roman Catholics, and so cut away the very ground from under their own feet. They reduce the whole case at issue to this simple question:—

"Can ecclesiastical burial according to the peculiar rites and ceremonies of the Roman Catholic Church be legally claimed for the remains of those who at the time of their decease avowedly formed no part of the Roman Catholic body or community?"

In short the plaintiffs have by their act of recusation placed themselves in this dilemma.

Either they form, or they do not form, part of the religious body and community of which the Roman Catholic Judge also form part, i.e. the Catholic laity, and of which body the said Judges are in an essential manner, the protectors.

If the plaintiffs do form part of that body, they have nothing to fear from those who are the protectors of that body.

If they do not form part of that religious body, to wit—the Roman Catholic Church, they have no shadow of a reason for claiming the religious services of the ministers of that body, for Guibord, or for any other members of the Institut Canadien.—Q. E. D.

Donoso Cortes begins his great work on Catholicism by a quotation from M. Proudhon who in his Confessions of a Revolutionist remarks,—that—"it is surprising to observe how constantly we find all our political questions complicated with theological questions." M. Donoso Cortes rejoins that—"there is nothing in this to cause surprise, except it be the surprise of M. Proudhon."

Nevertheless M. Proudhon is not the only one who notices and marvels at the continual mixing up of theological questions with political questions so-called. The Protestant press of Canada marks the phenomenon with anxious eyes, and is interested and curious to learn "how often, and to what extent the Papal opinion is invoked in our legislation." We reply:—That so often as a question in which the moral interests of the community are concerned, and the idea of "right" involved, so often must authority in the moral order, and in the theological order—since "right" comes from God alone—be invoked—Now to Catholics, the Church, personified in the Pope is the one authority to which alone Catholics, who enter largely into the composition of our legislative bodies, bow, and to which therefore they necessarily appeal. Every political question in which the idea of "right" is involved, involves a question of God—for all right is from God—and can therefore only be determined by appeals to an authority speaking in the name of God.

Now assuredly the question of Divorce is one in which the moral interests of the community are deeply interested; and one also which involves the idea of "right"—the "right" for instance of man, to determine the conditions under which man and woman shall live together as one flesh. Has God given man this

right? or has He Himself determined those conditions, so that man has but to obey them; and by his legislation to give effect to the divine decrees? These are questions surely which cannot be treated without the stirring of theological questions. In justice to the Montreal Herald one of our Protestant contemporaries, we may here add that, on the question of expediency certainly, and we think also on that of right, our able contemporary inclines to the Catholic, or we should say Christian view of marriage; that is the indissoluble union of one man with one woman; for he says "we are very much of Catholics in personal opinion on this one question of divorce." We are glad to hear it, and as with St. Paul to King Agrippa, we feel tempted to exclaim—"Would to God that in all other things he and his readers were altogether as are the Papists."

What is Divorce? What does a Divorce Act, or the sentence of a Divorce Court, really effect? Does it alter the nature of things? does it make that moral, and pleasing in the eyes of God, which, without it, would be sin? This no one will we think be silly enough to pretend. God has not given to the human legislator the power of binding and loosing; morality does not in any manner depend upon what an Act of Parliament may decree or prohibit; the status as before God of the married man, or the married woman, cannot be effected by aught that the Dominion Legislature may prescribe, or the Judge of a Divorce Court determine. If it be adultery, that is to say mortal sin, for a man once married to cohabit with a woman other than his wife, during the life time of the latter, without a special Act of Parliament, or the verdict of a Divorce Court in his favor—it is none the less adultery, none the less mortal sin which consigns the soul to hell, for him so to cohabit even with the sanction of such an Act, or with such a judicial sentence in his favor.

What then does such a sentence effect? It does this, and no more. It releases him who would otherwise be open to a criminal prosecution for bigamy, from the legal pains and penalties, which the human legislator, legislating when the idea of a Christian State still survived, saw fit to add to the spiritual pains and penalties which God has appointed for the adulterer. It repeals the legal, or man-created penalties assigned to the offence, and that is all. But the question arises, why in these days when the State is practically divorced from the Church—why should the laws against bigamy be maintained? Why should not, in so far as the law is concerned, every man and woman be left free to arrange the terms and conditions of their own sexual unions? Why should not these unions, by courtesy called marriage, be terminable at any time, by and with the consent of the contracting parties? due notice, in the interest of third, or possible third, parties being given in the shape of so many months previous notice in the Official Gazette, and local newspaper?

Bigamy too—though the name is bad, since bigamy is impossible—should, according to the spirit of the age, be treated simply as a breach of contract; and as an offence cognisable by the civil magistrate, then only when by false representations, as by representing himself as single when really married, a man induces another woman to cohabit with him as his wife. This is the idea of sexual unions, which the great organ of advanced Protestantism, the Westminster Review, advocates; and to this we have no doubt will it come at last, as modern society recedes more and more from the Catholic Church and her teachings on the duties and obligations of man and wife. But for the penalties which human legislation has attached to what it calls bigamy, there would be no need of application to Parliament for a Divorce Bill, or for the creation of Divorce Courts. But on the other hand, neither a Divorce Bill nor the sentence of a Divorce Court can in any manner add to, or take away from, the obligations of the divine law.

By simply repealing, therefore, all civil laws against bigamy, we should be spared the scandal of the pleadings in divorce cases, whilst the moral laws condemning adultery, and prohibiting bigamy, would remain in force the same as ever. Why then is not this short and easy method of getting rid of all these nasty cases which are often turning up, resorted to? Because our legislators have still some lingering Christian prejudices; because they hesitate to take the step which would entirely sever them from Christendom, although that step is the logical consequence of their own anti-Christian and immoral theories on marriage, as a mere civil contract, and the power of a human legislature to put asunder those whom God has joined together.

CHILD MURDER IN THE UNITED STATES.—The annexed paragraph from the Toronto Globe, of the 21st Nov., is significant:—

"Fully one-third of the whole population of Massachusetts is now composed of Irish children.—The baptisms of infants in the Catholic Church in that State amount to 30,000 per annum."

TO CORRESPONDENTS.—L. B. wishes to know if it be true, as asserted in the Montreal Witness of the 30th ult., that in the eyes of the Roman Catholic Church the marriages of all Protestants are invalid, and the issue of such unions, bastards?

We feel as if we almost owed an apology to our readers for replying to such a question, but it is as well to speak out frankly. The Witness, in the passage alluded to by our correspondent, has lied either through ignorance or through malice, probably through the latter cause. The marriages of Protestants are in the eyes of the Roman Catholic Church, valid, honorable, chaste, and indissoluble unions, and the children issue of such unions are legitimate. This is why Catholic writers inveigh so strongly against the infamous Divorce Laws in operation in Great Britain and the United States, and which it is to be feared may in time be extended to Canada. If Protestant marriages were not valid in the eyes of the Catholic Church there would be no reason for the opposition offered by our Catholic members of the Legislature to the Bills occasionally brought into Parliament for the dissolution of those unions; it is because, and only because, in the eyes of the Church such unions are truly Christian marriages, and therefore in their essence indissoluble, that her statesmen so strongly evince their horror of the Divorce Bills from time to time laid before them; it is because the Catholic Church looks upon Protestant marriages as chaste and honorable, that she, without hesitation, confers the Sacrament of Orders upon the issue of such marriages; it is because she recognizes those unions as truly indissoluble marriages, that she refuses to confer the same Sacrament upon those who, married as Protestants, return to her bosom. Being married they cannot become Priests.

These facts, patent to all the world, suffice to show how maliciously false are the allegations of the Witness. The object of the unprincipled editor of that journal seems to be that of stirring ill-blood betwixt Her Majesty's Protestant and Catholic subject in Canada, now living together as good brethren should live, in peace and amity. It should be the object then of every man, whether Catholic or Protestant, to try and frustrate the malice of the Witness.

A BAD ILLUSTRATION.—The Montreal Witness speculating on the probable consequences of the abandonment of the Papal Territory to the attacks of Italian Fenians and revolutionists, instances the case of the poor creature called the Patriarch of Constantinople, who "can exercise full power over the Greek Church without any temporal sovereignty"—as a proof that the Temporal Power of the Pope is not necessary to enable him to exercise the full authority which pertains to him by virtue of his high spiritual office.

No doubt the Witness, and the sect to which it belongs, would be glad to see the Pope degraded to the level of the Patriarch at Constantinople, who is a mere tool or puppet in the hands of the Turkish Government; its creature, its thing or chattel, bound to do its behests, and incapable of one single free act.

No! Rather than see the Pope reduced to the creature of the Civil Power, we would see him in the catacombs. There are but two kinds of independence; the independence of Sovereignty, and the independence of Persecution. We do not invite the latter; but if it be God's will, we are prepared to accept it, trusting in Him for strength to bear, and grace to profit by it. The Pope may be robbed of his legal Sovereignty, but never will he submit to the degradation of being the subject of any human sovereign.

Here is an account, which we clip from the Montreal Gazette, of Catholic missions, and missionaries to the Indians, in the Arctic regions. The Catholic priest will have it all to himself there; no Protestant missionaries with their wives and little ones, and their domestic comforts will ever penetrate to those dreary and inhospitable regions we may be pretty sure.—They prefer "Home Missions" to Papists, or "Foreign Missions" to genial climes, where there is good eating and drinking, and some thing better than an occasional turnip for Sunday, or other Feasts, on which, as we learn, our Romish priests, with their corrupt faith, make merry on gala days. No, we may rest assured that the Catholic Arctic Missions will never be interfered with by Protestant missionaries and missionaries. These have "no call" for such work as awaits them in such rigorous climes:—

JOURNAL, III., March 1870.—I propose to conduct your readers, in spirit, to the mission of Divine Providence, which is situated within the Arctic Circle. Imagine to yourself that you are present at a missionary residence some 800 or 900 miles from any other white man's dwelling. Here there are two missionaries. One of them is going on a journey; it will take some three or four months. The preparations are soon made. Here is the list of the missionary's baggage; and remember that my list is no fictitious one, it is a stern reality: two blankets, one half buffalo robe, twelve pounds of pemican, that is grease and buffalo flesh mixed; a small trunk

containing the necessary articles for fishing mass, breviary, beads, crucifix, &c., and some fishing hooks.

University. The little volume is handsomely printed, and reflects much credit on the printing business of Quebec.

EVANGELINE—Quebec, P. G. Delisle, Printer.—This is a very neatly printed translation by M. L. Pamphile Lemay, of Longfellow's well-known poem.

A most interesting ceremony occurred on Sunday, 20th ult., in the Township of Anderson. The new church known as St. Joseph's Church, at River Canard, was inaugurated and mass celebrated in it for the first time.

WHERE ARE MISSIONARIES NEEDED?—The following paragraph which we clip from a late number of the Montreal Witness suggests the answer to this important question:—

PROTESTANT PROGRESS.—In the Montreal Herald of August 15th, we find the following paragraph:—

WHAT PROTESTANTISM HAS COME TO IN GERMANY.—To a bare negation, to a total loss of faith, to a blank infidelity.

So far all was well, for so far the business of the meeting was essentially Protestant, or negative.

Thos. Conklin, residing in London, was arrested recently on a telegram from St. Catharines. The prisoner is charged with having committed an assault on two young women.

The fine open weather now prevailing will prove of great benefit to those who would probably become short of fodder for their stock ere the advent of spring.

The following paragraph is from Le Courrier de St. Hyacinthe:—We learn with much pleasure that fresh conversions are being made among the converts of Upton by the example of the terrible death which befell one of them a few days ago.

A sad accident, whereby three lives were lost, occurred on the Grand Trunk Railway near Brighton, Ont., on Friday night last week.

The Roman Catholics of the Parish of St. Damien, at Bedford, have given the contract for building the Presbytery and belfry of their church to Mr. Sheridan, architect and builder of Montreal.

THE GIBBONS CASE.—This, Monday morning, on the opening of the Court of Queen's Bench, appeal side, his hon. Chief Justice Dugal stated that it was impossible to render judgment on the petition of appellant Gibbons for rescission of four of the judges, in consequence of the absence hitherto of Judge Drummond.

WATER POLICE.—The Water Police were, according to a standing order, disbanded last week, only the Chief and two men having been retained.

Summary Convictions Act.—A clause of the summary convictions act does not yet seem to be quite understood by the Sheriff of this district.

Amongst other things, the report says:—"It is impossible to explain at present the cause of the accident; but it is supposed that the night operator went to sleep at his post.

That it is not true that Mr. Spicer, the Superintendent of that part of the line where the accident happened, was away from his duty, either duck-shooting, or on other business.

As a Coroner's inquiry is pending as to the cause or causes leading to the death of the three men, it is improper for me to enter into any discussion of the matter; I only desire, if possible to arrest the further circulation of these unfounded statements, which I believe all right-minded persons will agree with me in thinking no respectable journalist should have published, in regard to a matter so serious, without previous and most careful inquiry as to their accuracy.

I am, Sir, Your very obt. servant, J. HICKSON, Secretary and Treasurer, G.T.R. Montreal, 3d Dec., 1870.

DEUX POEMES COURONNES PAR L'UNIVERSITE LAVAL.—By L. Pamphile Lemay: P. G. Delisle, Quebec: Incompetent as we are, as most Englishmen are, to appreciate the beauties or the merits of French poetry, which is so essentially distinct from what Englishmen call poetry, we accept sans reservation des juges—the verdict pronounced by a Judge so competent as the Laval

University. The little volume is handsomely printed, and reflects much credit on the printing business of Quebec.

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Table with 2 columns: Item and Price. Includes Flour #100 lbs, Oatmeal, Indian Meal, Wheat #55 lbs, etc.

MONTREAL RETAIL MARKET PRICES. DEC. 6, 1870.

Table with 2 columns: Item and Price. Includes Flour #100 lbs, Oatmeal, Indian Meal, etc.

Table with 2 columns: Item and Price. Includes Butter, Cheese, Eggs, etc.

Table with 2 columns: Item and Price. Includes Potatoes, Turnips, Onions, etc.

CIRCULAR. MONTREAL, May, 1867

THE Subscriber, in withdrawing from the late firm of Messrs. A. & D. Shannon, Grocers, of this city, for the purpose of commencing the Provision and Produce business would respectfully inform his late patrons and the public that he has opened the Store, No. 443 Commissioners Street, opposite St. Ann's Market, where he will keep on hand and for sale a general stock of provisions suitable to this market.

Consignments respectfully solicited. Prompt turns will be made. Cash advances made equal two-thirds of the market price. References kindly permitted to Messrs. Gillespie, Moffatt & Co., and Messrs. Tibbitt Brothers.

D. SHANNON, COMMISSION MERCHANT, 443 Commissioners Street, Opposite St. Ann's Market. June 11th, 1867. 12m.

TEACHER WANTED.

WANTED, for the Parish of Chambly, a FEMALE TEACHER, qualified to teach the French and English languages. Address: A. L. FRECHETTE, Esq., or W. VALLIE, Chambly, Oct. 4, 1870.

TEACHERS WANTED.

TWO FEMALE TEACHERS Wanted in the Parish of St. Sophia, Terrebonne Co., capable of Teaching the French and English languages. Salary—\$100 for ten months teaching. Teachers to find their board and fuel for the School. Applications, pre-paid, to be addressed to PATRICK CAREY, Secretary-Treas. St. Sophia, Terrebonne Co., P.Q.

WANTED.

FOR the Roman Catholic Male Separate School of Belleville a FIRST CLASS MALE TEACHER (a Normal School Teacher preferred). Salary liberal. Application to be (by letter, pre-paid) on or before the 20th inst., to D. BRENNAN, Chairman, Belleville, Ont. Nov. 21st, 1870.

INSOLVENT ACT OF 1869.

In the matter of JAMES KEOUGH and FRANCIS KEOUGH, of the Town of Joliette, trading under the name and firm of J. & F. KEOUGH, Insolvents. THE Insolvents have made an assignment of their estate to me, and the creditors are notified to meet in their place of business at Joliette, on Friday, the Sixteenth day of December next, at eleven o'clock A.M., to receive statements of their affairs, and to appoint an Assignee. Joliette, 26th November, 1870. A. MAGNAN, Interim Assignee.

PROVINCE OF QUEBEC, Dist. of Montreal. No. 2464.

DAME CAROLINE JONES, of the City and District of Montreal, wife of Archibald James Arnott, late Lieutenant in the Royal Canadian Rifles, and now of the said City and District of Montreal, duly authorized to enter on justice. Plaintiff.

The said ARCHIBALD JAMES ARNOTT, Defendant. The Plaintiff has instituted an action en separation de corps & de biens against the Defendant in this cause on the twelfth day of November, 1870. LAFLAMME, HUNTINGTON & LAFLAMME, Attorneys for Plaintiff. Montreal, 16th Nov., 1870.

MONTREAL WHOLESALE MARKETS. DEC. 6. Table with 2 columns: Item and Price. Includes Flour #100 lbs, Middlings, Fine, etc.

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TEACHER WANTED,
To teach French and English. Salary liberal.
Address Prepaid.
M. GRACE,
Secretary and Treasurer,
St. Canute, P.Q.

WANTED,
A LADY (aged 40) who has for several years past kept house for Clergymen, is desirous of obtaining a similar situation.
Address "E.L.," True Witness Office.

WANTED,
A Situation as ORGANIST, by a Young Lady who thoroughly understands Vocal and Instrumental Music. Address, stating terms, "A. B.," True Witness Office, Montreal.

TEACHER WANTED.
OWING to the great number of Students who have flocked to MASSON COLLEGE, for the Scholastic Year, another English Teacher is needed. One competent to teach Grammar and Arithmetic will find a situation in this Establishment, by applying as soon as possible to the Superior of Masson College, Terrebonne, Province of Quebec.
Masson College, 14th Sept., 1870.

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ARCHITECT,
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Montreal, June 25, 1869:

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MONTREAL.

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Division of Manual Labor,
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Ample Capital.

The Messrs. SMITH believe that their FACILITIES ARE UNEQUALLED and that their establishment cannot be surpassed in any of these particulars.

But it is not claimed that the AMERICAN ORGAN is sold at the lowest price, as the manufacturers have no desire to waste their time upon feeble and characterless instruments, nor to furnish a supply of dissatisfactions, even at the low price of \$50 each. Nothing worthy can be produced for such a sum

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is elegant in appearance, thoroughly constructed, with powerful and steady bellows, with exquisitely-voiced reeds, finely constructed qualities of tone, and ingenious mechanical contrivances for increase of power and for expression.
This excellence is not the result of chance, but follows their well-devised system, so that each Organ is perfect of its kind; there is no more chance for inferior work than in the Springfield Armory.

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June 3, 1870.

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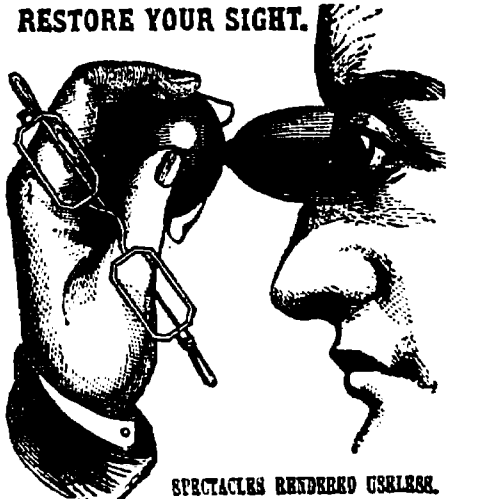
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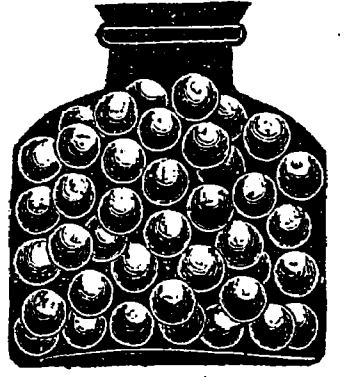
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W. F. MONAGAN, M.D., PHYSICIAN, SURGEON AND ACCOUCHEUR, MAY be consulted personally or by letter at his Office, 503 Craig Street, near corner of St. Lawrence and Craig Streets, Montreal, P.Q.

HIGH COMMERCIAL EDUCATION. MASSON COLLEGE, TERREBONNE (NEAR MONTREAL)

THE RE-OPENING of the CLASSES of this grand and popular Institution, will take place on THURSDAY, FIRST of SEPTEMBER.

PROGRAMME OF STUDIES. 1ST SECTION OF THE COMMERCIAL COURSE. 1st and 2nd years.—Grammar Classes.

MATTERS: 1st Simple reading, accentuation and declension; 2nd An equal and solid study of French and English syntax.

3rd Arithmetic in all its branches; Mental calculation; 4th Different styles of writing; 5th Reading of Manuscripts; 6th Rudiments of book-keeping; 7th An abridged view of Universal History.

2ND SECTION. 3rd year.—Business Class. This department is provided with all the mechanism necessary for initiating the business students to the practice of the various branches—counting and exchange office—banking department—telegraph office—fac-similes of notes, bills, drafts, &c., in use in all kinds of commercial transactions—News department, comprising the leading journals of the day in English and French. The reading room is furnished at the expense of the College, and is chiefly intended to post the pupils of the "Business Class" on current events, commerce, &c.

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