

Reform party under the leadership of George Brown, are actively hostile to Catholics; and to the claims of Catholics on the School Question; whilst the "Ins," if not hostile to us, are far more intent upon keeping themselves "Ins," than on doing us justice. The latter would no doubt, could they do so without risking their official existence, approve themselves the friends of Catholic interests; but—and this is the reproach to which they are obnoxious—to them, secular interests, the interests of place and party, are of more importance than the spiritual interests of the youth of Upper Canada. Besides, the action taken by a section of the Catholic body in the Western part of the Province; their apparent political alliance with the "Clear Grits" or "Protestant Reformers;" and their implied condemnation of the interference of Lower Canadians with the affairs of Upper Canada—furnish the timid and time-servers with a pretext of which they but too gladly avail themselves. Not until the Catholics of the entire Province are united, and active on the question of education, can we expect that their demands shall obtain a respectful treatment from the Canadian Legislature. As it is, we are broken up, and divided. One man perhaps is looking for place under a Brown Ministry, because he has failed to obtain a place under a Cartier Ministry; another has yearnings, or "soul-aspirations" after a situation as scavenger; a third is a candidate for Municipal or local honors; and all are too intent upon their own petty personal objects, to give heed to the paramount claims of religion. Now nothing can be accomplished by Catholics, for Catholic interests, without cordial union, without perfect disinterestedness on their part, and abnegation of self. Here, as in Ireland, place-hunting is the bane of the Catholic cause; and until the place-beggars and the pledge-breakers, until the Keoghs and the Sadliers, be purged from our ranks, we do not deserve, and have no chance, to succeed in our efforts to obtain Freedom of Education, and to cast off the degrading shackles of State-Schoolism. Of the two political parties in the State, one—that of the Protestant Reformers—is actively hostile to us; the other—that of the Ministerialists—is indifferent to our claims, or at all events is unprepared to run any risks in enforcing them. To neither then can we yield political allegiance; and it should be our object to form a party of our own, which if small, and in point of numbers apparently contemptible, shall be really formidable from its compactness, and the honesty and disinterestedness of its members. Such a party would hold the balance betwixt the "Ins" and the "Outs;" and might force from one or the other concessions which we in vain look for from their sense of justice. For this purpose the Catholics of Upper Canada should at once organize, as a general election is probably not far distant; and they should at the same time endeavour to conciliate the Catholics of the Lower Province, by an open repudiation of any participation in the designs of those who, by means of organic Constitutional Changes, would deprive Catholic Lower Canada of her cherished autonomy. But so long as the Catholics of the two sections of the Province are ranged in two opposing camps, justice to the Catholics of either is impossible. Therefore Organisation and Union—cordial union with their co-religionists of Lower Canada—are the duties of the English speaking portion of the Catholic community; and he who opposes or obstructs this union is an enemy to our cause, to our Church, and to our God.

The following Address to the Prince of Wales was adopted by the Legislative Council before the prorogation:—

"May it please your Royal Highness, we, the Legislative Council of Canada, in Parliament assembled, approach your Royal Highness with renewed assurances of our attachment and devotion to the person and Crown of your Royal mother, our beloved Queen. While we regret that the duties of State should have prevented Her Majesty from visiting this extensive portion of her vast dominions, we joyfully and warmly appreciate the interest which she manifests in it by deputed to us your Royal Highness as her Representative, and we rejoice, in common with all her subjects in the province, at the presence among us of him who, at some future—but, we hope, distant day—will reign over the Realm, wearing with undiminished lustre the crown which will descend to him.

"Though the formal opening of that great work, the Victoria Bridge, known throughout the world as the most gigantic effort in modern times of engineering skill, has been made a special occasion of your Royal Highness's visit, and proud as we are Canadians of it, we yet venture to hope that you will find in Canada many other evidences of greatness and progress to interest you in the welfare and advancement of your future subjects. Enjoying under the institutions guaranteed to us all, freedom in the management of our own affairs, and as British subjects, having a common feeling and interest in the fortunes of the empire—its glories and successes, we trust, as we believe, that this visit of your Royal Highness will strengthen the ties which bind together the sovereign and the Canadian people."

"The Address to be presented by the Legislative Assembly to the Prince of Wales reads thus:—  
"May it please Your Royal Highness:—  
"We, the Legislative Assembly in Parliament assembled, approach Your Royal Highness with assurances of our devoted attachment and loyalty to the Person and Crown of our Most Gracious Sovereign."

"The Queen's loyal subjects in this Province would have rejoiced had the duties of State permitted their August Sovereign to have herself visited their country, and to have received in person the expression of their devotion to Her, and of the admiration with which they regard the manner in which she administers the affairs of the vast Empire over which it has pleased Divine Providence to place Her."

"But while we cannot refrain from expressing

our unfeigned regret that it has proved impossible for our Queen to visit Her possessions in Canada, we are deeply sensible of Her gracious desire to meet the wishes of Her subjects, by having permitted them the opportunity of welcoming, in this part of Her Dominions, the Heir Apparent of the Throne, our future Sovereign."

"We desire to congratulate Your Royal Highness on Your arrival in Canada, an event to be long remembered, as manifesting the deep interest felt by the Queen, in the welfare of Her Colonial subjects. On this auspicious occasion, when for the first time, the Colonies have been honored by the presence of the Heir Apparent, we receive an earnest of the determination of our Most Gracious Sovereign, to knit yet more closely, the ties of affection and duty which unite us to the British Empire, and enable us to share in its liberties, its glories, and its great historical associations."

"The approaching opening of the Victoria Bridge, by Your Royal Highness, has been the more immediate cause of Your present visit to Canada, and we trust You will find in that stupendous work, the most striking evidence of the manner in which the capital and skill of the Mother Country, have united with the energy and enterprise of this Province, in overcoming natural obstacles of the most formidable character; but we trust that in Your further progress, Your Royal Highness will find, in the peace and prosperity of the people, and in their attachment to their Sovereign, the best proof of the strength of the ties which unite Canada to the Mother Country, and of the mutual advantages to the Empire, and to the Colony, from the perpetuation of a connection which has been fraught with such great and beneficial results."

"We pray that Your Royal Highness may be pleased to convey to our Most Gracious Queen the feelings of love and gratitude with which we regard Her rule, and especially of Her condescension in affording us this occasion of welcoming Your Royal Highness to the Province of Canada."

We must decline the communication with reference to the Rev. Jacob Harden, the Methodist minister in New Jersey, lately sentenced to death for poisoning his wife. It is true, no doubt, that the man is a great criminal; but his immorality is no more a valid argument against Methodism, than are the occasional immoralities of Catholic priests valid arguments against the Apostolic origin of the Catholic Church, and the truth of her doctrines. For this reason we see no good end that could be subserved by dwelling upon the crimes of which the Rev. Mr. Harden has been convicted, or by insisting upon the enormity of his offence. We certainly are not aware that Methodism inculcates, or even tolerates the crime of murder; and we cannot, therefore, logically hold Methodism responsible for the brutal acts of some of its professors. Were we to do so, we should be making ourselves as vile as are those Protestants who greedily avail themselves of every criminal act of which a Catholic priest may be guilty, as a pretext to exclaim against the Catholic Church as the "mother of abominations."

There are, of course, cases when the immorality of an individual may be cited as a strong argument against the morality of the religious denomination which claims him as a member. Had this man Harden, for instance, escaped the legal consequences of his crimes; had he been expelled from the Methodist body, and thereupon received with open arms by the Catholic Church, as an illustrious convert from the errors of Protestantism; had he been, not only warmly received and elevated to places of dignity in the Catholic Church, but put forward by the Church, by the Catholic press, and Catholic body generally, as the champion of the Catholic Faith, as a fair and reliable witness against Protestantism; had he, in short, been received and treated by Catholics as the apostate priest—as an Achilli, or a Chiniquy, or a Gavazzi,—is received and treated by Protestants—then, indeed, his previous immoralities might be cited as a strong argument against the morality of the religious body by whom he had been so received; then, indeed, it would be the right, nay, the duty, of the honest journalist to parade his crimes before the world, and to hold up the impure scoundrel to the scorn and execration of mankind—even as Dr. Newman exposed and gibbeted the infamous Achilli. When the latter is—despite of his well-known bestiality, and unmentionable impurities—recognized as the champion of Protestantism, as a martyr to the holy Protestant faith: when the testimony of such unhappy outcasts from their Church as Leachy, Chiniquy, and Gavazzi, is cited by Protestants, as conclusive against Popery—then it is lawful and right to show from his antecedents that the pretended champion and martyr is a lying scoundrel—that the witness testifying against Popery is unworthy of being believed by any honest man. In such cases, and in such cases only, can the low moral standard of the religious denomination, be logically concluded to, from the moral worthlessness of its individual members. We conclude, and logically, that the men and women who can complacently listen to the ravings of creatures like Achilli or Gavazzi, and applaud their obscene slanders against the Catholic Church and her institutions, must themselves be knaves and prostitutes at best; we conclude, and conclude logically, that the Protestant sect that would admit such vile creatures into its fold, and invite them to occupy its pulpits, must be lost to every sense of decency and morality; but we are not so illogical, we are not so un-Christian, we are not so "Protestant," in short, as to conclude, or as to insinuate even, that because a Methodist minister poisons his wife, therefore Methodism must be essentially immoral and anti-Christian.

The British Whig taxes us with "disengenuousness," for reproducing in our columns a statement made by Lord Lyndhurst in the Imperial Parliament, as to the immense accumulation of business before the newly created "Divorce Court." For the truth of the statement that, "though only two years and a quarter," had elapsed since that Court had been called into existence, arrears had so accumulated that it would take "four years to dispose of the arrears of business which it had to deal with before the expiration of which time new cases would have accumulated"—we must refer the British Whig to Lord Lyndhurst's speech as reported by the London Times, from which journal we copied it.

Were we disposed to institute a comparison

betwixt the morality of Catholic and Protestant communities, based upon their respective regard for the sanctity of the marriage tie, we should content ourselves by stating the simple fact, that it is from the latter, and from the latter alone, that proceeds the agitation for what is called Divorce; thus showing that it is amongst the latter only that all regard for the sanctity of marriage has been utterly lost sight of. We do not say—God forbid that we should be suspected even of entertaining the degrading thought—that all Protestant communities have cast off that regard; for we know, and to their honor we delight to repeat it, that amongst our separated brethren there are numbers—(all the true members of the Anglican Church for instance)—who, though they do not apply the name of Sacrament to their matrimonial unions, abhor and indignantly repudiate the idea that these unions can be severed by man; or that the parties thereto can under any conceivable circumstances contract other and legitimate sexual unions during the lifetime of their respective partners.—"One with one, and for ever," is the theory of the Anglican sect as well as of the Catholic Church, even if that theory be too often violated by the practise of lax and inconsistent Anglicans.

But of those sects, of those Protestants who loudly clamor for the legalisation of Divorce a vinculo, we do without hesitation repeat, that they have lost all sense of what Catholics understand by the sanctity of marriage. The demand for Divorce has ever been the sign, and consequence of a depreciation of the moral standard amongst those from whom the demand proceeded. Even amongst the Pagans, whose sexual unions were wanting in those graces which attend upon the sexual unions of baptized persons who are joined together in the fear and love of the Lord, it was the pride and the boast that Divorce was unknown during those ages when the domestic virtues most flourished; and the first divorce of a Roman citizen was looked upon by those who loved their country, and who believed that there where the domestic virtues declined, public virtue could not long survive, as a proof that these virtues were rapidly disappearing and that in consequence the Commonwealth itself was seriously menaced.

Much more then must the demand that obtains in Protestant communities for the legalisation of Divorce—which is but another form of expression for the legalisation of adultery and polygamy—be accepted as a signal proof of the general decadence of morals, of a disregard for the indissolubility of the marriage tie, and for the sanctities of the family. Such a demand must proceed from one of two causes. Either the crime of adultery must be general in the community from whence it proceeds; or the Christian law of marriage which limits a man to one wife, and exacts from him the pledge to remain constant to her till death do them part, is felt as a burden too grievous to be borne. If the British Whig denies the great prevalence of adultery amongst non-Catholic, as compared with Catholic communities—and as it is undeniable that it is from the former alone that the demand for the legislation of Divorce proceeds—we must attribute that demand to the other cause which we have assigned—viz., the impatience of Protestant communities under the moral restraints upon the union and intercourse of the sexes which Christianity imposes; indeed we may say which the natural law itself imposes, since monogamy is the law of nature as well as a part of the positive or Christian code. The mere demand therefore for a Divorce Court is an infallible index of the debased moral standard of those from whom the demand proceeds.

ST. BRIDGET'S ASYLUM.—We are happy to see that the Act of Incorporation of this most useful charitable Society has passed, and received the Royal assent, free from the obnoxious "death bed" clauses, which the Upper Canada "Protestant Reform" party, and their tools in Lower Canada have been long trying to introduce. To the introduction of such clauses, insulting to the Church, and a violation of the right of the individual to dispose as he pleases of his own property, we trust that Catholics never will yield their assent.

#### DR. RYERSON'S "DARK AGES."

"The resurrection of the human mind from the lethargy and enslavement in which it had been buried during the Dark Ages."—Dr. Ryerson in re "Free Schools" vs. "State Schools."

Everybody—that is to say, the Protestant Englishman's Everybody, consisting of that infinitesimal portion of the human race which professes Protestant Christianity—acknowledges that they were indeed Dark Ages that intervened between the eighth and fifteenth centuries. And Dr. Ryerson, that most worthy unit of that most infinitesimal of portions, declares also "that they were Dark." So mote it be. Protestant bigotry and the Methodist Doctor have declared it, and it must be so. Yes, worthy Doctor! they were Dark—yes, very dark. And why? Because they were Catholic ages—because as yet the doctrine of "Salvation by Faith alone without good works" had not dawned upon the world;—because the unboly doctrine of the denial of the Divinity of the world's Redeemer had not yet been resuscitated; because the unallowable fire of carnal pleasures had not yet burned in the filthy breast of Luther; because the Anabaptists had not as yet arisen to give to Germany and Holland, through them, "direct communication with God" and to "be commanded by Him to despoil and kill all the wicked, and to establish a kingdom of the just." They were indeed dark ages, for as yet neither had Galistad, nor the tailor-king of Sion—John Boekhold, of Leyden—appeared to shed the lustre of their enlightened doctrines and more enlightened practices upon the fertile plains of Lower Germany. The world was indeed as yet in the ignorance of the miserable superstition that it was morally wrong to marry eleven wives and to put them to death according to the "promptings of the interior spirit." Amsterdam—poor benighted city of sluggish canals—had not as yet had the modesty of her maidens increased by the edifying spectacle of the emissaries of the tailoring running naked through her streets, crying, "Woe to Babylon! woe to the wicked!" The world was as yet in the deepest ignorance of the doctrines of the meek Herman—that meek Messiah, who called upon his disciples to merit heaven by murdering their spiritual and temporal rulers—according to the promptings of the interior spirit (of the devil).—"Kill the priests! kill all the magistrates in the world! Repent, your redemption is at hand!" Such

doctrines, and a thousand others equally atrocious, arising from the principles of individual and uncontrollable inspiration had not as yet appeared upon the earth.

The poor benighted children of those dark ages were still held in vilest thraldom (the worthy Doctor's "lethargy and enslavement" doubtless) by an unaccountable and often inconvenient prejudice peculiar to the Catholic world in favor of monogamy—"one to one inseparably and for ever." It yet remained for the Methodist Doctor's more enlightened spiritual and doctrinal ancestors to enlighten the world in after ages upon such points as these, and to arouse and free the human mind from "the lethargy and enslavement in which it had been buried."

But how, most worthy Sir, are these ages Dark? Subjectively? or Objectively? Let us take care. Do we always clearly know what we mean when we talk of the dark ages? Do we mean that they were dark in themselves? or dark to us? for therein is an important difference. A celebrated wit once said of these same dark ages "I know nothing of those ages which knew nothing." Is not this witless expression, often the sum total, though perhaps less candidly avowed, of the knowledge of nine-tenths of those who profess to pass judgment upon the middle ages? arrogating to themselves at one and the same time, without the slightest compunction, the several offices of Judge, Jury, Counsel and witnesses. There is a story extant, (apocryphal or not, I know not,) of a certain Canadian Justice of the Peace, who in his bewilderment condemned the constables to jail and made the witnesses pay the costs. Is not this sometimes, nay often, the conduct of those, who profess to adjudicate upon those unfortunate dark ages? Something about them has to be condemned, because they are Catholic ages; and as in the case of the Canadian Magistrate—whether it be the real offender, or the constables, or the witnesses, it is all the same, so that some one goes to jail, and some one pays the costs. Again, there is another way in which these ages are dark. 'Tis the fable of the cameleon over again. One man said it was green—another averred it was brown—whilst a third was ready to prove on oath that it was blue. Each one saw it differently, according to the light in which he viewed it. And so with these ages. We measure all things with our own yard stick. The Manchester man thinks these ages must have been very dark, because they were not enlightened by "cotton bobbins." The Sheffield man thinks they were dark, because cutlery and steel goods came in those days from Toledo and Damascus, and not from Sheffield, and having to travel by slow conveyance were not very easily replaced by "warranted cast steel" goods of most questionable temper, whenever an unthrifty housewife broke her trussing fork. And our good Doctor doubtless deems them slow because they were sadly lacking in "contingencies," Canadian cloth and Common Schools.

Tastes differ. We each form to ourselves our ideal summum bonum. The "Yorkshire like" thought that if he were king, he would eat "treacle butty" all day long, and swing upon a gate. The Iclander sitting down to his *dinner sans fourchette* of train oil and candles, shrugs up his shoulders in pity as he hears the goodwife recounting to the children the legends of the sunny South, where they are said to live on grapes and sour olives; and the Frenchman, as he picks the delicate flesh from the hind-legs of his frogs, pities the dark Englishman with his roast beef and plum pudding. And so it is with the judgment we pass upon these dark or indeed upon any ages. We each have a certain ideal age (not often a very clearly defined one, it is true) by which we measure all other ages; and accordingly as they answer the gauge or are found wanting so do we condemn or acquit. Now in all comparisons whatever it is of the utmost importance that our unit of measurement be true; for if the gauge be wrong, it is utterly impossible that the result of the admeasurement (which is only an aggregation of units; and in the case supposed of false ones too) be true. Now in measuring ages as in tape, it is necessary that our yard stick be according to the line standard. In the admeasurement of tape, we have, according to the English standard a somewhat arbitrary and unscientific unit—three barley-corns (viz., three grains of barley) to the inch. Is not the Englishman's unit of admeasurement in the care of non-material things often even more arbitrary?

SACERDOS.

OUR "NATURAL ALLY."—We clip the annexed significant paragraph from the *Toronto Globe*:—

SEPARATE SCHOOLS.—An attempt, made on Friday to push through, by Lower Canadian votes, a Bill to extend the Separate School system of Upper Canada, was defeated by Mr. Brown's threat to speak against it, and block the business of the House."

Surely the *Globe* misrepresents the conduct of our "natural ally!" of him whom it is the policy and duty of the Catholics of Upper Canada to support in political life! Surely such a man could not have manifested such a determination to withhold a trifling installment of justice from those whose suffrages he courts, as that which the *Toronto Globe* attributes to Mr. George Brown! At all events, it is a matter of deep interest to the Catholics of Upper Canada, and they we suppose will not delay inquiry into the truth of the matter.

FATHER LAVAL; or the Jesuit Missionary.—A Tale of the North American Indians. By James M'Sherry, Esq. Baltimore: John Murphy & Co.

This is a very interesting story, pleasantly told, giving a vivid idea of the hardships to which the first Missionaries in North America were exposed, and written in a devout and Catholic spirit. We have much pleasure in commending it to the notice of Catholic readers in Canada.

THE FOUNTAIN ON HAYMARKET SQUARE.—The basin which, when completed will be 81 feet long by 40 wide, is to be about 21 feet deep with a concrete bottom and stone coping. It will contain seven pedestals on a level with the water, fitted to receive the jet d'eau. The centre stream will throw from a 6 inch pipe, and with the enormous pressure of the works, will probably attain a height of over 20 feet above the Bonaventure building. When in full play with the smaller fountains it will be the finest jet d'eau on the continent at least as to power.—*Transcript*.

SUPPOSED INCENDIARISM.—We learn that, on Thursday night last, at a late hour, some evil disposed person set fire to the residence of Mr. J. Dean, tavern keeper, Craig Street. The fire, it is believed, was occasioned by breaking a cellar window, and throwing in an ignited match among straw. Owing to the exertions of the Fire Brigade, the flames were prevented from spreading to the upper part of the building, which was occupied by boarders.—*Montreal Herald*.

DANGEROUS COUNTERFEIT.—We were yesterday shown a \$5 bill on the Montreal Bank, doubtless photographed, and bearing a good resemblance to the genuine note. It was dated April 3d, 1852, and the number was 63,599. The red letters had been

stamped on its face, as with the genuine note; indeed, none but a practical eye would, in the hurry of business detect it, especially among a pile of others. The note has on inspection, a blurred appearance, and the lines are indistinct. One of our wholesale firms had taken the note in the course of trade and paid it, with others, into the Commercial Bank agency here, when Mr. McDonald, the vigilant Teller, at a glance detected the counterfeit and threw it out. People should be on their guard, as doubtless other spurious copies from the same notes are afloat.—*London Free Press*.

The Cornwall *Freeholder* calls attention to the fact that not one Upper Canada member east of Belleville voted for the disunion resolutions. There are in fact three natural divisions of Canada not two. One of them from the Western boundary to the Bay of Quinte, the second from the Bay of Quinte to the St. Maurice on the north, and to the line of the Eastern Townships on the south of the St. Lawrence and a third the remainder of the Province Eastward. Two out of these three divisions are almost unanimous in their opposition to the disunion resolutions.

"Their name is Legion" may be applied to those who die annually of Consumption. Science have of late years sensibly diminished the number, and it is gratifying to know that Dr. Wistar's Balsam of Wild Cherry has created a potent influence in attaining this end.

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

Every mother and housekeeper must often act as a family physician in the numerous illnesses and accidents that occur among children and servants. For many cases, I have used Davis' Pain Killer, and consider it an indispensable article in the medicine box. In diarrhoea it has been used and effected cures. For cuts and bruises it has been invaluable.—*N. Y. Examiner*. Sold by all medicine dealers.

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

At last the long drought has come to an end. On Friday night and throughout Saturday there was a series of copious and most refreshing showers. The temperature, however, rapidly fell, and on Sunday morning there was a fall of snow, which lodged upon and bent down the leafy branches and flowers in a way rarely seen. On Monday morning there was a sharp frost, forming ice in shallow vessels of from a quarter to half an inch thick. This frost completely blackened any potatoes that were through the ground, and injured the leaves of several kinds of trees. The blossoms of the fruit trees have also become brown since, but some had previously fallen and some were not out, so that as there was a great show of flowers, enough will be left for a crop. All kinds of tender garden plants or flowers were much injured, unless protected.

There is very little doing this week in any kind of business.

Wheat has been sold in small quantity at \$1.24, and the market is far from lively. In Course Grains there is no change. Peas continue at 80 to 85 cents, according to quality and quantity.

Flour is purely nominal, there being no transactions but of the most retail kind. \$5.40 is the asking price for No. 1, but there are no wholesale buyers at that. There is no disposition, however, on the part of holders to force sales. The finer kinds are not plentiful, but there is sufficient for the demand. They maintain their nominal quotations of Fancy \$6, Extra \$6.50, Double Extra \$7. Oatmeal is \$4.70 to \$4.80. There is nothing doing in Indian Meal or Rye Flour.

Butter.—Old is nominal, 10 cents being the highest that is offered for any kind. No new in market worth naming.

Pork is exceedingly dull. Dealers will not give more than \$13.25 for Prime, and \$13.50 for Prime Mess; they would sell at 75c. to \$1 over these prices. Mess is \$18 to \$19.

Eggs sell freely at 6d.

Ashe.—Pois, 29s 6d to 29s 9d; Pearls, 32s 3d to 32s 6d. Supply and demand fair.

RETAIL MARKETS.—The attendance at the market has not yet begun to show any great increase, and the prices hardly show any change. The speculations in Eggs, Poultry, &c., for the American markets, which formerly had a good effect on the prices in Montreal, have been wanting this year, on account of the low prices in the States, and any change in prices is for the worse. We understand from farmers at the market that green crops have been very much injured by the late frost. The quotations to-day are:—Oats, 1s 10 1/2 to 2s; Barley, 3s 6d to 3s 9d; Peas, 3s 6d to 3s 9d; Buckwheat, 2s 9d to 3s; Flax Seed, 6s to 6s 9d; Timothy Seed, 12s 6d to 13s; Rag Flour, 16s 9d to 17s; Oatmeal, 11s 6d to 12s. Lard improving—7d to 7 1/2 d Hams, 6d to 6 1/2 d; Shoulders, 5d to 6d; Dressed Hogs, 7s to 8s. Butter, fresh, 1s to 1s 3d; Salt, 7 1/2 to 9d. Eggs, 6d to 7 1/2 d. Hay scarce, \$11 to \$13; Straw \$4 to \$5 1/2.

#### Birth.

In Hamilton, on the 21st, the wife of Mr. James Lloyd Egan of a daughter.

#### Died.

In Prescott, C.W., on the 16th instant, John Millar, Esq., Agent Commercial Bank of Canada.

#### ST. PATRICK'S LITERARY ASSOCIATION,



#### EIGHTY-FIRST ANNIVERSARY OF MOORE.

THE above Association will give a LITERARY and MUSICAL ENTERTAINMENT in the

#### BONAVENTURE HALL,

On MONDAY EVENING NEXT, 28th Inst., To Celebrate the Anniversary of the Bard of Ireland.

Mr. SABATIER will preside at the Piano.

Admittance FREE; Tickets to be had by the Members of the Association, at the Hall of the Association, No. 87, McGill Street, on Sunday, at SIX o'clock P.M.

Complimentary Tickets to be had of the Members of the Association.

Doors open at half-past SEVEN o'clock P.M.

RECITATION and MUSIC to commence at Eight o'clock.

By Order,

JOHN P. KELLY,

Recording Secretary.

May 24, 1860.

#### ENGLISH PRIVATE TUITION.

MR. KEEGAN, ENGLISH and MATHEMATICAL TEACHER, will attend Gentlemen's Families, Morning and Evening, to give LESSONS in any branch of English Education.

Address—Andrew Keegan, 47 Nazareth Street, Montreal. City references, if required.