

THE FOUNDATION OF MONTREAL.—A lecture on the Foundation of Montreal is to be delivered by the Rev. Mr. O'Farrell, on Bonaventure Hall, on this (Thursday) evening, 2nd inst. The subject is one in which every citizen should feel an interest; and the reverend lecturer being one of our best public speakers, we have no doubt but that the Hall will be crowded.

OMINOUS.—We read in the Parliamentary correspondence of the *Minerva*, of 28th ult., the Ministerial organ in Montreal, as under:—

"Ministers have never refused to give all explanations that may be desired on the project of Union which they lay before the Legislature. On Wednesday evening M. Cartier answered clearly and unequivocally to all questions raised by Mr. Ross as to the Bill destined to protect religious minorities in the matter of schools in Lower Canada."

Yes—and this is what painfully strikes us—he answered not a word to the questions as to the intention of the Ministry with regard to the protection of the educational interests of the Catholic minority in Upper Canada; and after all, this is the question in which Catholics should take the greater interest. The silence or reticence of M. Cartier on the Upper Canada school question, coupled with his frankness on the same question with regard to Lower Canada, strikes us as ominous. *Nous verrons.*

A WARNING TO DEALERS IN HUMAN FLESH.—We are happy to see that John Pascal Falkner, formerly M.P.P. for Hochelaga, has been convicted of crimping and sentenced to pay a fine of £100, and to fifteen months imprisonment. The fellow after all has been very leniently dealt with; and we only regret that the state of the law is not such as to secure to him the benefit of a severe and public whipping at the cart's tail. This is what these blackguard crimps richly deserve.

"OUR MUTUAL FRIEND"—With Illustrations. New York, Harper Brothers; Dawson Bros., Montreal.

This is a tale in Two Parts, by Dickens, but of which the first part only has as yet appeared. The reputation of the author has been firmly established by *Pickwick*, *Martin Chuzzlewit*, *David Copperfield*, and his earlier works, but we do not think that it will be enhanced by those that have lately made their appearance. To tell a plain story plainly is not in Dickens' power; his plots are too intricate, the incidents for the most part are unnatural, the characters exaggerated, the style labored, and there is always too much straining after effect. Yet even in his latest works we find some traces of the old Pickwickian humor, some flashes of that genius which created a *Gamp*, and a *Pecksniff*. He is still most happy in his conceits, and in his portraits of the external oddities, such as betrays themselves in dress, or other outer personal peculiarities; as for instance, in Mr. Wegg's umbrella, which in dry weather, tied round with a piece of yarn, "looked like an unwholesomely forced lettuce, that had lost in color and crispness what it had gained in size." As a caricaturist Dickens occupies the same position in modern English literature, that the ever to be lamented Thackeray occupies as the humorist *par excellence*.

And to the credit of Dickens, of Thackeray, and of English literature of the present day generally, it may be added that whatever its defects in other matters, it is mostly pure, and free from obscenity; in this respect offering a striking contrast with the greater part of the fictitious literature of France. Who says "*roman*" in French, says "*bad book*"—book which rarely a modest woman would allow herself to read. But not so with English novels by such writers as Dickens and Thackeray. They have proved that it is possible to be witty and entertaining, without being obscene or blasphemous; and that funny and smutty are not synonymous terms. Never do they attempt to raise adultery to the rank of one of the domestic virtues; never do they throw scorn or ridicule on the sanctities of religion or of the family; and most marvellous of all, popular though their works are, that popularity has not been won by ribald abuse of Catholicity. In so far as faith and morals are concerned, no father of a family need be afraid to leave in the hands of his daughters any work bearing the name of Thackeray or of Charles Dickens; and the Catholic can therefore with a safe conscience bestow on them that unqualified praise, which he is often compelled to withhold from other works of unquestionable literary merit, but too generally tainted with the moral and religious errors of the age.

HARPER'S NEW MONTHLY MAGAZINE.—March, 1865. Dawson Brothers, Montreal. The contents of this number are, as usual, interesting, composed of tales from the best modern authors, and of interesting original articles on the war, and other topics of general concern.

Mr. J. Johnson, of Whitby, C.W., has kindly consented to act as Agent for the *True Witness*.

PASTORAL LETTER

for the publication of the Jubilee granted by Our Holy Father the Pope, Pius IX., in his apostolical letter, dated the 8th Dec. 1864.

CHARLES FRANÇOIS BAILLARGON

By the mercy of God and the Grace of the Holy Apostolic See, Bishop of Tio, Administrator of the Archdiocese of Quebec, &c.

To the Secular and Regular Clergy, to the Religious Communities and to all the Faithful of this Diocese, Health and Benediction in our Lord.

We are happy, and we hasten to announce to you, Our Dearest Beloved Brethren, that by his apostolical letters, dated the 8th day of December last, which have recently come to hand, the Sovereign Pontiff grants to all the faithful of the world a plenary indulgence, under the form of a Jubilee, to be gained in the space of one month, selected by their Bishop, during the present year. The intention of the Holy Father, while granting this great favor, is to induce them to make worthy fruits of penance, to approach the sacraments, to return to God, to satisfy His justice by works of piety, charity and mortification, and, in fine, after having thus purified their hearts to form all together a holy concert of prayers that, through His infinite mercy, He may vouchsafe to put an end to the calamities of His Church.

How wonderful, D. B. B., is the spectacle which this Holy Pontiff exhibits to the world in these days of error and inquiry! How worthy he is of our admiration and of our respect!

Abandoned by men, surrounded by inveterate enemies, in the midst of the dreadful storm which troubles the nations, and agitates the Holy Ark of the Church, he has preserved the peace of his soul, and he fearlessly accomplishes the holy work of his divine mission.

He beholds the gates of hell opened, and Satan unfettered; he has perceived the thick cloud of errors which spring from the infernal abyss, and threaten to beset the world; he has heard the roaring, the yells and the blasphemies of all the impious of the earth, conspiring against God and His Christ, and who, led on by the angel of darkness, Satan himself, have resolved to wage war with the Lamb, and to overthrow His kingdom; he feels the bark of Peter, which he guides, trembling beneath his feet amidst the fury of the tempest which tosses it to and fro, and threatens, every moment, to bury it in the waves; and yet he is calm and filled with confidence.

He trusts in God; he relies on the promises of Him who has appointed him supreme pastor of His people. He knows that God's truth endures for ever; that heaven and earth shall pass away, but that the word of the son of God shall not pass away; that the gates of Hell shall never prevail against His Church; that the Lamb of God, the Lord Jesus, from on high, laughs to scorn all the vain plots of His enemies; that He shall overcome them all, and shall scatter them with a blast of His breath, because He is the king of kings, and the Lord of Lords; because, in fine, the bark in which Christ rests and sleeps, with his disciples, cannot perish; and behold, in the plenitude of the confidence and strength which he derives from the divine promises, and which God imparts to him, he raises his voice with majesty, and his voice, like the voice of God, prevails over all the discordant murmurs of human opinions, all the vain schemes of a proud and blind philosophy, and the roaring of the stormy sea, in which founder so many monsters of error and impiety. He speaks from the Chair of Peter; and his voice is heard and resounds to the very boundaries of the earth.—He speaks in the name of God, whose vicar and representative he is; he speaks to kings and nations, and to all the children of men; he reminds them of the eternal truths they have disowned and they have dared to deny; he censures and condemns their errors, old and new, with the supreme authority he holds from Jesus Christ, as supreme pastor of his Church; in fine, he directs their attention to the abyss into which they are hurled by the false principles and senseless doctrines of this faithless age; and into which they are precipitated by the tremendous vortex of impious and sacrilegious revolutions.

Such are, D. B. B., the grave teachings which presents to us the first part of the encyclical of the eight December, which the successor of Peter has lately directed to all the bishops of the world.

But if, on the one hand, the Holy Pontiff draws not the fury of hell and of an impious world; if he is calm in presence of persecution; if he relies on the help of God; if he has the promise of the final triumph of truth and of the Church, which is the pillar thereof; on the other, he is concerned and agitated at the calamities which oppress this daughter of heaven, and trouble human society, in these evil days.—His soul is distressed with sorrow, and his fatherly heart is penetrated with the most profound grief, at the sight of those evils, and of the loss of so many fickle-minded and inconstant souls, whom the infernal breath of the seducer, and the wind of false doctrines sweep away on the road to perdition.

The principal cause of this evil to be deplored with tears of blood, he perceives and exposes to us in that deluge of impious and immoral books, papers and pamphlets, and infamous libels against the Church and her ministers, which an anti-Christian press unceasingly belches forth to the world, abominable writings which the agents of hell endeavor spread everywhere, in order, if possible, to fill all ranks, all classes of society, with the spirit of irreligion and corruption, hatred against the church, blasphemy and revolt.

Hence the Holy Father appeals to all the bishops and to all those who share his pastoral solicitude, and conjures them to redouble their zeal and their vigilance, for the purpose of preserving the faithful entrusted to their care from those poisoned sources of impiety and demoralization.

"Never cease then to inculcate in the faithful that all true felicity proceeds to men from our august religion, its doctrine and practice, and that that people is happy who have the Lord God with them; teach that kingdoms rest upon the foundation of the Catholic faith, and that nothing is so mortal, so prompt to engender every ill, so exposed to danger for those who think it

can alone suffice, as the free will which we received at birth, if we ask nothing further from the Lord; that is to say, if, forgetting our author, we abuse His power to show that we are free."

In fine, in his boundless charity, the Holy Pontiff recalls to the minds of pastors and faithful that we should always, but especially in the unhappy days we live in, have recourse to God, and that from Him we may expect salvation; he beseeches and conjures them to join their prayers to his, in order to obtain forgiveness for the faithful, and for all men whom Jesus Christ has redeemed with His blood. And, as the prayers of men are more acceptable to God, when they apply to Him with souls cleansed from all sin, he decides on opening to all the children of the Church the heavenly treasures of which he is the dispenser, and he grants them the indulgence of the Jubilee; in order that being all animated with true piety, and purified by the sacrament of penance, from the stains of their sins, they may, with more confidence, pour forth their prayers before God, and that those prayers may also be more favorably heard.

Listen, D. B. B., listen to the voice of the Vicar of Jesus Christ, who speaks to you on this day. Hear, with perfect submission of mind and heart, the grave and salutary warnings he gives you. It is he whom Jesus Christ has appointed the first pastor of His flock: him He has commissioned to feed His lambs and His sheep. Whoever abides under his pastoral crook abides in the fold; whoever follows him, follows Jesus Christ. Whoever hears him, hears Jesus Christ. Whoever obeys him obeys Jesus Christ. Whoever refuses to hear and obey him, refuses to obey Jesus Christ, disobey Jesus Christ. Hearken then to all his teachings; reject them, and condemn all that he condemns.

He is the common father of the faithful, the supreme head of God's people, of the Church of Jesus Christ. Owing therefore to him, as children to their father, as members to their head. To separate from him is to separate from the children of God; it is to belong no more to God's people, to God's Church, to Jesus Christ.

Be fully persuaded that there can be no salvation, no happiness for all men, but in the knowledge and practice of the true religion, of the Catholic religion which is the religion of the successor of Peter; but especially for you, sons of Canada, you who should look upon this divine religion as your foster mother, your whom she has gathered together, established and preserved, by miracle as it were, in this land watered with the blood of her martyrs; you, in fine, who have grown under her wings, and who may hope to be preserved, to prosper and to endure, as a people, only in proportion as you shall love that holy mother and shall be faithful to her.

Adhere then with your whole heart and soul, and with all your strength to your religion, as if to your mother, as if to the source of life and happiness for your country, for your families, for yourselves, here and hereafter. Avoid then, as your most inveterate enemies, all those who should seek to separate you from her. Cast away from you and your families, hesitate not to throw into the flames, every book, every writing, either injurious to that religion, or to calculated weaken the respect due to her, for liable to destroy your faith and your piety.

Respect, love, and hear your pastors, who are your fathers in the faith, who labor to strengthen you in your religion, and in the fidelity to all her works, to all her holy practices. Earnestly profit by the abundant means of salvation the Holy Father presents to you, in the precious indulgence of the jubilee which he grants you. Make worthy fruits of penance; watch over yourselves; endeavor to mend your vicious habits; avoid sin and the occasions of sin; apply yourselves, in all things, to do the holy will of God; in all your actions, seek to please Him, to perform them for His love, His glory; accomplish, with piety, all the works prescribed in order to gain the indulgence of the jubilee, fasting, prayers, alms-deeds, purity your souls by a good confession; be united to Jesus Christ by a worthy communion; and pray, pray much, the Holy Pontiff intreats and conjures you to do.

Yes, D. B. B., let us pray, and pray without ceasing; let us pray with fervor, with our whole heart and soul; let us pray with the Holy Pontiff, our common father in God, and with all our brethren in Jesus Christ, dispersed over the world; let us form together a holy concert of prayers; let us pray for the Holy Father, for all the faithful, for ourselves. Let us call down the divine mercy on our brethren and on all men; and we shall be heard, at the reasonable hour; and the Lord shall not take away His mercy from us; for he himself asserts: "Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened unto you."

Moreover, according to our Holy Father's advice, "let us implore, Venerable Brethren, from the bottom of our hearts and with all our souls, for the mercy of God. He has encouraged us, so to do by saying, 'I will not withdraw my mercy from them.' Let us ask and we shall receive, and if there is slowness or delay in its reception, because we have gravely offended, let us knock, because He opens to those who knock; for prayers, groans and tears, by means of which we must persist and remain joined in unanimous prayer, knock at the door; and let each entreat God not for himself alone, but for all his brethren, as the Lord has taught us to pray."

Wherefore, after having invoked the holy name of God, we have decreed and appointed, do hereby decree and appoint:

1. The apostolical letters of our Holy Father the Pope, dated the 8th day of December last, above mentioned, shall be read and published throughout the diocese, after our present pastoral letter, or on the following Sunday, at the close of the parochial churches, chapels and others where divine service is celebrated publicly, and moreover in all the chapters of the religious communities;

2. The time appointed to gain the plenary indulgence of the jubilee, granted by the said letters, shall be the month of May, which is also the month of Mary. Wherever the apostolical letters may not come to hand before the beginning of May, the time of the jubilee shall be the month which will follow their publication;

3. In the course of that month, the Rev. Parish Priests, missionaries and officiating clergymen shall select at least one week, during which they shall procure, as much as possible, to the faithful entrusted to their care, the solemn exercises of the jubilee. With respect to such as may have been sick, or absent during the month of May, they shall select the nearest month, to afford to their parishioners the means of gaining the indulgence of the jubilee, observing what has been said, concerning the exercises;

4. The opening of the solemn exercises of the jubilee shall be announced, in every parish or mission, on the eve, by the ringing of the bells, which shall last a quarter of an hour, after the evening angelus; in like manner, the close thereof shall be also announced, on the last day of the exercises, after the evening angelus;

5. On the first day of the exercises, the *Veni Creator* shall be sung, before high mass, or conventual mass, to call down the lights and graces of the Holy Ghost. On the last day, the *Te Deum* shall be sung in thanksgiving. On the days of the exercises, those of the evening, may terminate by the Benediction of the Blessed Sacrament;

6. The *Our Father* and the *Hail Mary* shall be said five times after the litany of the Blessed Virgin, according to the intention of the Sovereign Pontiff, every Sunday and festival day in the month, and after high mass, during the solemn exercises of the jubilee; and the Tract, *Domine non secundum, etc.*, shall be sung with the prayer, *Deus cui proprium est miserari, etc.*, at the benediction on the said Sunday and exercises;

7. To gain the indulgence of the jubilee, it is required, according to the tenor of the apostolical letters for the jubilee of 1846, to which His Holiness refers us, in the present letters: 1. To visit twice the churches or chapels appointed for the stations, or at least one of them, and pray therein, with devotion, for some time; 2. To fast on the Wednesday, Friday, and Saturday of the same week; 3. To confess and receive, with fervor, the most holy sacrament of Eucharist; 4. To give alms to the poor, every one according to his devotion. Although those good works may be accomplished during the month that the jubilee shall last in the diocese, we nevertheless, except the faithful to fulfil them in the course of the week, or the weeks which shall be selected in their respective localities. By virtue of the same apostolical letters, the confessors may, for some reasonable cause, replace good works, excepting confession and communion, by the recitation of some prayers, or by some other religious exercises;

8. We select for the stations of the jubilee in the parish of N. D. of Quebec, the Cathedral, St. Patrick's Church, and two other churches, in the same parish, at the choice of the faithful; in the parish of St. Roch, of Quebec, the parish Church, and the churches of St. Saviour and of the Congregation; in the country parishes or missions, their respective churches or chapels. In the localities where there are neither churches nor chapels, or where these are difficult of access, the confessors may change the prescribed visits into some other good works;

9. Persons, on a journey during the time of the jubilee, may gain the indulgence immediately after their return, by visiting twice the cathedral, parochial or principal church of the place of their residence, and by complying with the above mentioned good works. The sick and infirm may enjoy the same privileges by performing the said good works, according to their ability. Whatever portion they may not be able to discharge may be commuted into other good works, or deferred to an ulterior period by the confessor. Children not having yet made their first communion, may partake of the same favors by fulfilling the prescribed duties according to their capacity;

10. Every approved priest may, during the time of the jubilee, absolve from the cases reserved to the Sovereign Pontiff and to the Archbishop, and communicate to other good works, with the exception of the vows of perpetual chastity, and of entering into religion as more fully explain in the apostolical letters from which we draw these explanations. This our present pastoral letter is to be read and published at the close of all parochial churches, and others where divine service is publicly celebrated, and moreover in all the chapters of the religious communities, the first Sunday after its recitation.

Given at Quebec, under our hand and seal, and the counter signature of our secretary, on the second day of February, one thousand eight hundred and sixty-five.

C. P. Bishop of Tio.
By His Lordship's command,
RICHARD LAMONT, Priest,
Secretary.

SEPARATE SCHOOLS IN LONDON, C.W.

Resolutions of the Catholic Board of Trustees in relation to a communication appearing in the *True Witness* of Feb. 10th, signed, *Catholics*.

"Resolved—First, that the writer *Catholics* in the *Montreal True Witness* does not express the sentiment of the Catholics of London relative to the Separate Schools of said City; and that they take this, the earliest opportunity to declare that it meets with their disapprobation."

"Resolved—Secondly, that the Ladies of the Sacred Heart, at Mount Hope, and the other teachers of the Separate Schools of this City—namely, Mr. John Brownson, Miss Quarry, and Miss Keenan, into the full confidence of the Catholic population here as to their high moral worth and as to their capacity and success as teachers."

"Resolved—Thirdly, that we, the representatives of the Catholics of London, in regard to school matters, repudiate as useless, unjust, and injurious any comparison between the Separate and Common Schools giving the preference to the latter: for, whilst we are not disposed to call in question the efficiency of the Common Schools of this city in regard to science, we cannot admit that even in this respect they are superior to our own. Besides there is something more precious in our eyes than mere science—and that is, our holy faith, which is preserved, enlightened and strengthened in Catholic schools."

"Resolved—Fourthly, that as the Rev. Clergy residing in this City, ever since the establishment of Separate Schools, have done all in their power to promote their interests, and render them worthy the support of all classes of Catholics, they merit, and do most cheerfully receive the gratitude of the Catholics of London for their untiring efforts to this effect."

"Resolved—Fifthly, that the Secretary be authorized to transmit a copy of these Resolutions to the *Montreal True Witness* as soon as possible, with a view to publication."

EDWARD MORLEY, Chairman.
J. M. LACROIX, Secretary.

CATHOLIC EDUCATION.

IMPORTANT SCHOOL MEETING IN MONTREAL.

Immediately after Mass on Sunday the 12th ult., a meeting of the male members of the congregation of St. John's Church, Montreal, was held in the Separate School House. In the absence of the Very Rev. Vicar-General McDonagh, the meeting was entirely composed of, and conducted by, the laity of his Parish.

On motion of Hugh Ryan, Esq., seconded by W. O'Brien Esq., John Duran, Esq., was called to the Chair Mr. M. McNamara was requested to act as Secretary.

Mr. Duran stated that the object of the meeting was to memorialize the Legislature for an extension of the Separate School Law of Upper Canada, as the provisions of the present act did not meet our educational requirements. A change was about to be effected in the constitution of the country, and it was the declared intention of the government, in view of that change, to introduce a school bill for the protection of the educational interests of the minorities of each section, which, by being embodied with the constitution of the country, would have the force of an Imperial act, and could not be done away with by hostile legislation on the part of the local governments afterwards. By taking them at their word and asking to be placed on a footing of equality with the Protestant minority of Lower Canada, we were not going beyond the bounds of justice or reason. The Protestants of Lower Canada had now Separate Common Schools, two Normal Schools for training their teachers, and a first-class University; whilst the Catholics of Upper Canada had nothing but common schools, and no means whatever of getting trained teachers. We are nearly twice as numerous as they, and are certainly entitled to the same educational advantages. This meeting was called, in connexion with others now being held in every parish in Upper Canada, to try and get these advantages, by properly representing the facts of the case to the Government of the country.

W. O'Brien, Esq., then moved, seconded by Alfred Perland, and

Resolved—That the present Separate School law of Upper Canada is unsatisfactory to the Catholic minority of the population, inasmuch as it does not secure to them as Catholics the educational advantages that are enjoyed by their Protestant fellow-subjects.

The next resolution was offered by Mr. E. McNamara, seconded by Mr. P. Griffin, and

Resolved—That, in the opinion of this meeting the Catholic parents of Upper Canada should endeavor to place within the reach of their children the means of acquiring a liberal education, and should therefore try to procure such changes in the law as will secure that object.

Mr. Griffin briefly seconded the resolution. He considered it the duty of every man to do everything in his power for the benefit of his children; and, as a good education was the greatest benefit that could be conferred on them, he was happy to have an opportunity of expressing his conviction to that effect. Moved by Hugh Ryan, Esq., seconded by Mr. G. A. Consett, and

Resolved—That, as the Protestants of Lower Canada, with about half the number of school children as the Catholics of Upper Canada, possess, besides Separate Common Schools, a University and Normal training schools for teachers, and are now demanding an extension of their privileges, it is the duty of the Catholic parents of Upper Canada, to endeavor to secure for their children similar advantages.

Daniel Kerr, Esq., offered the next resolution, which was seconded by Mr. P. Leonard, and

Resolved—That as it is the declared intention of the Government, in view of the Federal Union of the Provinces, to protect the minorities of each section in the maintenance and endowment of Denominational Schools, the Catholics of Upper Canada do now demand, as a right, to be placed on an equality with their Protestant fellow-subjects of Lower Canada, in respect to such schools.

Moved by P. McDonagh, Esq., seconded by M. Hogan, Esq., and

Resolved—That a memorial to the Legislature, embodying the foregoing resolutions, be signed by this meeting and forwarded to the Hon. T. D. McGee for presentation.

Mr. Hogan seconded the motion in appropriate terms. The following memorial to His Excellency the Governor-General, the Legislative Council, and Legislative Assembly, was then unanimously adopted, and signed by over three hundred persons: The petition of the undersigned Roman Catholics of the Town of Perth and vicinity.

Respectfully Sheweth:—That the Separate School law of Upper Canada does not meet their educational requirements, and they therefore ask for an amendment of the same.

That while seeking justice for themselves, they desire nothing more than is accorded to their Protestant fellow-subjects.

That they consider it a very great grievance that the Protestant minority of Lower Canada should have a Separate Normal School for the training and instruction of their teachers, and a Separate Council of Public Instruction, whilst they are deprived of similar advantages.

That they therefore ask for a Catholic Normal School, to be established in Upper Canada, and endowed by the Government, and that to secure the satisfactory management of their Separate Schools, a Catholic Council of Public Instruction should be established, and a Catholic Superintendent appointed, to be in direct communication with the Government.

That Catholic Colleges should be adequately endowed, separate from any provision that may be made for the support of Common Schools, and that a Catholic University should be established in Upper Canada with the same powers and privileges as are enjoyed by the Protestant University of McGill in Lower Canada.

May it therefore please your Honorable House grant relief to the petitioners, and to secure to them under the new Constitution those rights and privileges which they require for the proper education of their children.

And Your Petitioners will ever pray.

Birth.
At 104 Darnesther Street, on the 23rd ult., Mrs. Edward Gayle, jun., of a daughter.

Married.
In the Catholic church, Prescott, C.W., on the 14th ult., Mr. John Hughes, Barber, to Miss Catherine Dunn, both of Prescott.

Died.
In this city, at his father's residence, on Wednesday morning, 22nd ult., William, aged 24 years only son of William Workman, Esq., President of the City Bank.

At the Presbytery of St. Catherine's, County of Portland, on the 22nd ult., after a long and painful illness, which she bore with Christian patience, Miss Ellen Reboe, aged 40 years, sister-in-law to Mr. P. Leonard, of California.

MONTREAL WHOLESALE MARKETS

Montreal, Feb. 28, 1864.

Flour—Pollards, \$2.50 to \$3.20; Middlings, \$3.20 to \$3.65; Fine, \$3.60 to \$3.75; Super, No. 2 \$3.25 to \$4.05; Superior \$4.25 to \$4.35; Fancy \$4.60 to \$4.80; Extra, \$4.75 to \$4.85; Superior Extra \$4.90 to \$5.10; Bag Flour, \$2.25 to \$2.42.
Oatmeal per 100 lbs, \$4.65 to \$5.00.
Wheat—U. Canada Spring, ex-oars, sold at 87c.
Ashes per 100 lbs, Pots, latest sales were at \$5.50 to \$5.65; Inferior Pots, \$5.00 to \$5.00; Pearls, in demand, at \$5.40 to \$5.50.
Butter—Store packed in small packages at 26c to 26c; and a lot of choice Dairy 60c.
Eggs per doz, 11c.
Lard per lb, fair demand at 90c to 90c.
Tallow per lb, 80c to 80c.
Cutt-Meat per lb, Home, unpressed, 9c to 10c; London, 8c to 8c.
Pork—Quint: New Mess, \$30.00 to \$30.00; Prime Mess, \$30.00 to \$30.00; Prime, \$30.00 to \$30.00.—*Montreal Witness*.
Dressed Hogs, per 100 lbs. \$7.50 to \$8.50
Hay, per 100 bundles \$8.50 to \$9.00
Straw, \$3.00 to \$3.50
Beef, live, per 100 lbs \$5.00 to \$7.00
Sheep, \$5.00 to \$7.00



THE Regular MONTHLY MEETING of the above Corporation will take place in NORTHEMBERS HALL, on MONDAY EVENING next, the 6th inst.

A full attendance is particularly requested. Chair to be taken at Eight o'clock.

By Order,
P. M. CASSIDY,
Sec. Secretary.

ST. PATRICK'S CHURCH.

TO LET,

FEW No. 136, opposite the Palais. Enquire at this Office.
January 12, 1865.