

was found "Guilty" on all the Counts, and sentenced to penal servitude for life. This sentence was awarded because, only about six years ago, the same O'Donovan was arraigned for, and pleaded guilty, on a charge similar to that preferred against him to-day. He threw himself pitifully on the clemency of the Crown; and that clemency having been extended to him, and by him abused, it is but reasonable that his punishment should be more severe than that of his fellow convicts. It is supposed that they will be removed to Dartmoor and employed there on the public works.

THE MISSION AT ST. PATRICK'S.—We were not in possession, when we last wrote on this subject, of the details of this Mission given during the Jubilee by the Redemptorist Fathers at St. Patrick's Church, to the Catholic Irish population of this City. We are to-day in a position to state that the number of Communions made during the course of the Mission was fifteen thousand; that Nine hundred and fifty-two received the Sacrament of Confirmation; and that Two thousand persons, moved by the eloquent appeals of the Reverend Fathers in favor of temperance, and their fervid denunciations of the degrading and soul-destroying vice of drunkenness, took the pledge.

These happy results are, under God, due to the exertions of the zealous missionaries, to whom the Irish Catholics of Montreal owe a debt of gratitude which they can only pay by their fidelity to observe the promises by them made, and the resolutions of amendment of life by them taken, during the late season of retreat. Not by words, not by resolutions only do the fruits of the Spirit manifest themselves; but in change of life, in holiness of living, and in the quiet unostentatious performance of daily duties. He only can be said to have reaped the fruits of the Mission, and to have in some measure repaid the Redemptorist Fathers for their pains and labors, who mindful of their teachings, and carrying them into practice, lives henceforward, honestly, chastely, and temperately, avoiding not only actual sin, but everything that may provoke or tempt him again to fall into sin.

It was not to be expected, scarcely perhaps was it to be desired, that so great and good a work as that which we have described should have provoked no false and angry comments from the opposite side. It was not to be expected, we say, that the devil should behold unmoved the breaking up of his strongholds, and the discomfiture of his friends by the servants of God: and so he prompted the Montreal *Witness*, which, in its way, discharges the functions of "Devil's Advocate," to malign and slander the Redemptorist Fathers who were daily turning away from him and his service so many of his servants. Our contemporary accordingly published an attack upon the Missionaries, accusing them of mercenary motives, of trafficking for their personal profit in spiritual merchandize, and of making of the mission a matter of business for the benefit of their Order. The plain facts of the case being, that, during the course of the Mission, rosaries, images, scapulars and other pious mementos were indeed sold, and recommended by the Redemptorist Fathers to the notice of their hearers; but exclusively for the benefit—in so far as any pecuniary benefit could thence accrue—of the St. Patrick's Orphan Asylum and its inmates.

If we mention these slanders of the *Witness* it is not to refute them—for that has already been effectually done in the *Witness*, and by Protestants themselves, who indignant and scandalized at the barefaced mendacity of their self-constituted organ in Montreal, have generously and warmly taken the unprincipled editor to task, and done ample justice to the Missionaries whom his columns maligned. Our object is rather to point out to the editor of the *Witness* the folly of the course which he is pursuing; and the disgrace and obloquy which he, in many instances undeservedly, heaps upon his brother Protestants in whose name and interests he professes to speak: indeed we can conceive of nothing more dishonoring to any community, or body of men than to be represented in the press by such an organ as the Montreal *Witness*, a self-constituted slanderer, one day after day condemned to eat, with many a wry face his own calumnious words.

It is but the other day he published a groundless slander against a Scotch gentleman—for having the misfortune to be neither by birth nor training a gentleman himself, the editor of the *Witness* hates all gentlemen with a hatred little less intense than that with which he hates priests and nuns)—whom without a shadow of foundation he accused of having shot two or three little children—we forget the exact number—for the offence of picking blackberries on his estate. In this case legal proceedings were threatened; and the terrified editor brought on his knees at once, was compelled to eat humble pie, and in the most abject manner in two issues to confess himself a liar and a slanderer. Contented with the humiliation of his traducer, and scorning to pursue such ignoble game as the editor of the *Witness*, the Scotch gentleman in question then let the matter drop.

One would have thought that this would have

inspired the said editor with sentiments of caution, sufficient, in default of sentiments of honor, to which by nature and education he is a stranger, and of sentiments of Christian charity to which he is equally alien—to put a check upon his slanderous propensities for the future. Such we see has not been the case: and it is therefore with the object of pointing out to our Protestant fellow-citizens, whom, by representing, the editor of the Montreal *Witness* degrades to his own level, the injury which he is doing them, and the obloquy which he is bringing upon them, that we revert to this business. He cannot hurt Catholics indeed by his misrepresentations, for his character is too well established for that: but he can do, and does do much harm to Protestants whose feelings, and principles he is erroneously believed to represent.

The collections taken up in St. Patrick's, St. Ann's, and St. Bridget's churches on Christmas Day last, in behalf of the poor, amount to \$358 15.

ST. PATRICK'S HALL.—It has long been the desire of a number of our most influential Irish Catholics to build a suitable Hall for the use of their National, Religious, and Temperance Societies. To carry out this laudable design, a Public Meeting of our Irish fellow-citizens was held on the evening of Monday last, presided over by B. Devlin, Esq., President of the St. Patrick's Society, and at which the leading Irish of the City assisted. The proceedings were opened by an address from the Chairman, in which the advantages of a St. Patrick's Hall were ably insisted upon; after which the following Resolutions were proposed and carried unanimously:—

1. That this meeting has heard with great satisfaction of the purchase of the site at the corner of Craig street and Victoria square, for the purpose of erecting a St. Patrick's Hall, so long desired, and so urgently needed by the Irish Catholic Societies, national, benevolent, and religious.

2. That the Building Fund for the erection of St. Patrick's Hall be fixed at \$100,000, subscribed in shares of \$10 each, subject to the call of the permanent directors, to be chosen as soon as the sum of \$60,000 stock shall have been subscribed.

3. That the Rev. P. Dowd be requested to act as Treasurer, and that the President of the Saint Patrick's Society, with the following gentlemen, be also members of the Provisional Board, viz.:—Messrs. Luke Moore, P. Brennan, T. D. McGee, C. J. Cusack, M. P. Ryan, William O'Brien, Daniel Shannon, Thos. McCready, Jas. McShane, Jr., L. Deary, J. W. McGavran, Edward Murphy, Thos. Hanley, J. E. Mullin, and Thos. McKenna, until the election of permanent directors.

A call for subscriptions was then made by the Chairman, who at the close of the evening announced that the sum of \$48,200 had been subscribed for by 140 subscribers. He announced also another meeting, for a similar purpose, to be held in Griffintown, on Monday evening next, after which another meeting would be held in the Eastern section of the City.

A subscription list lies open at the Office of O. J. Devlin, Esq., 32 Little St. James street.

THE GODLESS COLLEGES, IRELAND.—From recently published statistics it appears that the entire number of students attending the Colleges of Belfast, Cork, and Galway during the last sixteen years was 3,330; of these only 938 were Catholics, and the remainder, 2,392, Protestants of different sects. When we take into account the relative numbers of Catholics and Protestants in Ireland, it will be manifest that these Godless Colleges find but little favor with the overwhelming majority of the people of Ireland.

Our plain-spoken contemporary the Western *New York Catholic* thus characterises the Fenian leaders and their doings:—

"The leaders are scandalising themselves shamefully, and they should know better. Instead of using the hard earned money sent into them by warm-hearted honest sons of Erin for the freedom of their native land from Saxon tyranny, it has been devoted to palaces, and servants, and livery hiring—for the purchasing of wines, liquors, cigars, and patent-leather boots, and all this too, not in Ireland, but in the City of New York."

BLACKWOOD'S EDINBURGH MAGAZINE.—December 1865. Dawson Bros., Montreal.—The beginning of a new year is a convenient time for subscribing for the reprints of the leading British Magazines and Reviews, by Messrs. Leonard Scott & Co., New York. Their terms are certainly very moderate, and the value of the works which they reprint is so well established in the literary world, that it is quite unnecessary for us to insist thereon. The current number of *Blackwood* is as usual rich in good things, as the following list of contents will show—"Memoirs of the Confederate War of Independence—Miss Marjoribanks"—The Handy Horse-Book—Sir Bsook Fossbrooke—Our Invisible Capital—A Brace of Travellers—Educators—Cornelius O'Dowd Upon Men and Women, and Other Things in General.

EVERY SATURDAY—No. 1.—This is a new Weekly published at Boston, for which we have to return an acknowledgment to Messrs. Dawson Bros., Montreal. In character it is eclectic—and its contents will consist of selections from current foreign literature. It will appear every Saturday, contains about twenty eight pages of varied reading matter to each number, and is published at Boston for the low price of ten cents per number.

A full length portrait of Monseigneur Cooke, Catholic Bishop of Trois Rivières, was presented to him by the clergy of his diocese on New Year's day.—*Gazette.*

NEGRO RELIGION.—What kind of an article this is, what its worth in the spiritual market, may be guessed from the following description given by the correspondent of the London *Times*. What the "nigger who has got religion" from Protestant missionaries, is in the Southern States, what he is in Jamaica, and every where:—

"While at Petersburg, I went to see the chapel where the negroes meet to worship. There were about 500 of them present, of whom two-thirds were women, attired in bonnets and dresses so gorgeous that they almost eclipsed the 'petroleum' aristocracy of a Northern water-place. One immense wench made a sensation among her sisters by appearing in a bright purple dress and a yellow bonnet, this combination of color setting off her shiny, black complexion to no little advantage. The effect of her costume was, however, somewhat impaired by the young creature tripping over the front of her gown at every step she took. The glory of servant girls on Easter Monday was cast far into the shade by most of these pious freed women. The service began with a droning chant, in which all the congregation joined, occasionally raising their voices to a shrill scream, as if the fervor of their devotion was measured by the intensity of their cries. During this exercise the women rocked themselves to and fro and stamped with their feet, as though beating time. A sorrow 'white man,' or perhaps a mulatto, said a prayer during which the audience was very quiet, but as he increased in earnestness, and referred to the 'oungunsured,' many pitiful groans came up from among them. Then a negro rose and made some allusion, in the blurred and indistinct tone in tone in which his race speak English, or rather Americanese, to the expense of these gatherings, after which a collection took place. The amount was handed to the tall, sawlow person, who being apparently much encouraged thereby, immediately delivered an address to the audience from a text of Scripture. Whether the man was a hypocrite, and his audience tools, or the man a tool and his audience hypocrites, I could not decide, but assuredly a more extraordinary farago of incoherent nonsense than he poured forth for an hour was never listened to. He used sacred names constantly, but with no connexion or method, or apparently with any object, except to stir up the audience. He had not gone far before he changed his lecturing tone and assumed a drowsy, similar to that in which the congregation had previously sung their hymns, elevating his voice higher and higher, and flapping his long arms about until the audience seemed to be lashed into a state of extreme excitement. The women made a sort of 'crouching,' and the louder this noise became the greater grew the energy of the preacher. Presently the young woman in purple whom I had noticed when she entered gave a loud scream, which rang through the chapel, and fell back into the arms of her friends, fighting and biting at those who were holding her. This example seemed to be contagious. In a few minutes at least a dozen other women were lying back, screaming at the extremity of their voices, and tearing with their arms, but never, I observed, attempting to tear off their own floors. The preacher, who all this time was singing rather than speaking, and reciting sacred names in an utterly confused and unintelligible manner, here shrieked out 'God is among you.' At this the negro men in the congregation caught fire, and shouted out some words which I could not distinguish. One of them made a rush at the preacher, but he was instantly pulled down by a dozen strong arms. There were at least twenty persons now rolling and writhing about, while all the others were making a noise which almost drowned the preacher's words. But I thought it was strange that immediately around me the women and men sat very quietly, and when I smiled as I could not but do sometimes they smiled too and seemed to be anxious to make known to me that they thought it a very good diversion and nothing more. One stout man near me had fallen asleep. The pew-opener stood looking on with a watchful eye, seeing where his help was most needed. This confusion elsewhere momentarily increased, more than half the audience standing up and gesticulating in an agitated manner. Occasionally the preacher dropped hissing song tone and spoke in the ordinary human manner. Then the excitement suddenly ceased, until the chant was repeated, when it burst out again with extra violence, and so on until the end. Whether it was all real or all assumed it was impossible to judge. It looked sincere enough, but it may have been part of their week's amusement, and the young women may have a private arrangement to hold each other while they kick on alternate Sundays, turn and turn about. I waited especially to look at the boxen wench in purple, who had been fighting very manfully, and I noticed that she came out looking as unperturbed and about as sensible as most negroes do. If I may be allowed the expression, she had not turned a hair, notwithstanding her violent exercises. The preacher himself was evidently illiterate and unscrupulous to the last degree, and deliberately played upon his audience as he would upon a rude musical instrument and it must be owned that the sounds they sent forth were very rude indeed. I spoke to a man who had sat near me, and asked whether he was ever moved in that strange manner. He laughed from ear to ear, and said 'Beckon not.' I further asked him why the women made that noise? He put on an injured air, and said 'Women always made a noise wherever they were.' I did not make any further inquiries of this philosopher.

DEATH OF THE REVEREND FATHER TELLIER, S.J.—The Jesuit Fathers of Montreal have experienced a great loss since our last, in the person of the Reverend P. Tellier who expired on the morning of Sunday last, the 7th instant. The deceased was a native of France. Born in 1795 he entered the Company in 1818, and in 1842 he was sent together with five of his brethren to Canada by the Holy See. In this Continent for the remainder of his days he carried on his holy labors. During the terrible typhus of 1847, he especially distinguished himself for his care of the Irish immigrants in the sheds, and throughout his career he was ever foremost in every good work. For some time he presided over the educational institutions of the Company at Fordham in the U. States, and in 1859 he replaced P. Hus as Superior of the Houses in Canada. For some six months the deceased had been suffering from rheumatic gout, and had for a season been an inmate of the Hotel Dieu. Still there was nothing to indicate that his hour was at hand, and on the Feast of the Epiphany he was able to offer as usual the Holy Sacrifice. Early on Sunday morning however the pains of death came upon him: immediately he received the last Sacraments, and in a few moments sank as it were into a quiet sleep from whence he awoke, we trust, in the presence of Him of whom on earth he had been the valiant soldier.—R.I.P.

Le Canada states that poultry and meat generally, are cheaper in Ottawa city than in Montreal or Quebec.

PRESENTATION TO THE REV. H. BRETTARGH.—The Catholics of Trenton having determined to present their Pastor, the Rev. H. Brettargh, with a testimonial of their respect and veneration, purchased for him a beautiful pair of black ponies and harness, to present which a deputation waited upon the Reverend gentleman at his residence on Christmas eve.

F. J. Maguire, Esq., J.P., in a few appropriate remarks, explained the object of their visit; after which he read the following

ADDRESS:
Reverend and Dear Sir,—We your parishioners humbly approach you with feelings of sincere pleasure for the opportunity afforded us of expressing in your presence, the deep feeling of sincere friendship and respect we entertain for you personally, as well as the sincere love and veneration we hold you in as our Pastor; and to assure you that altho' we have not since you came over us, now over eleven years, given expression to these friendly feelings publicly, your zeal in the discharge of your sacred duties, strict attention to our spiritual wants, your charity towards the poor and needy, your general urbanity and kindness towards all who have had occasion to call on you, have been felt and acknowledged by every member of your parish. Neither can we be insensible to your zeal and industry, for whenever we approach any of the places of worship in this mission, one of which in Trenton has by your exertions been enlarged, and the other, in Frankford, a substantial stone building newly erected, we see in the neat and respectable appearance of the Churches, as well as the visible improvement and care of the church property, the effects of this industry. Filled as we are then with these feelings of love and veneration towards you, we cannot any longer refrain from giving expression in words, though in a feeble manner, to these feelings. At the same time we embrace the opportunity of presenting to you Revd. Sir, this pair of Black Ponies and Harness, hoping you will accept them, not on account of their intrinsic value, but as a small token of the friendship and esteem we entertain for you as our beloved Pastor.

Hoping that they will hasten your speed when on your solitary way to attend to the spiritual wants of the sick and dying, which duty as a true and faithful minister of God, you are ever anxious when called on to perform; and that you will live long to administer to our spiritual wants, and that you will not forget us in your prayers, is the earnest wish of your dutiful and loving parishioners.

Signed on behalf of the congregation.
F. J. McGuire, Alex. McAnulty,
James Quinlan, James McGurn,
Hugh O'Rourke, T. McCabe,
E. McFarthy.

REPLY.
To you gentlemen and to the congregation you represent, I return my sincerest thanks for the handsome and delicately chosen present, which you have made to-day. I will not say that you have surprised me, because no act of kindness on the part of this congregation would surprise me. During the twelve years that I have had the happiness to labor amongst you, your conduct towards me has been one unwavering act of kindness—forestalling my wants and ministering in every way to my personal comfort. Do not therefore say, Gentlemen, that you have never bitherto made me any present. Yours has been a continuous present, and a present as spontaneous as continuous. In very truth, Gentlemen, were it not that I feel that your liberality and kindness are meant less for me personally, than for the cause which I represent, I must confess that they would distress me as being so unworthy of them and so little able to repay them.—But when I reflect that your zeal for our holy religion has promoted all this when I recognise therein the offering of the 'first fruits,' I am satisfied to receive them in trust for God, and to look to Him for the fitting recompence which I am altogether unable to return. But though with the Apostles I may have no temporal gifts to bestow in return—'Argentum et aurum non est mihi'—a merciful Saviour has conferred to my unworthy hands, the all powerful impetration of the August Sacrifices of our holy Altars, whereby to obtain for you those spiritual blessings, which your duty most values, and which rest assured, as long as God spares my health, I shall never cease to ask for every member of this congregation. Time and circumstances may divide us, but whether at a distance or near, I shall ever cherish the warmest gratitude towards the Catholics of this mission.

We cannot refrain from congratulating the estimable Pastor of the Catholic congregation of Trenton upon this noble and generous exhibition of the love and esteem in which he is held by his parishioners; because we know it was prompted from the fullness of their hearts in real gratitude to him who has so long and so zealously guarded their spiritual interests. The Rev. Mr. Brettargh may well feel proud of the esteem in which he is held by his parishioners, and he will no doubt bear in grateful remembrance this substantial token of their high estimation of his sterling worth as a zealous and trusty guardian of their spiritual welfare. It is most pleasing to us on all occasions, to witness such genuine feelings of mutual love and affection existing between the Pastor and his people.

This handsome present, together with \$280. of a Christmas offering, speaks well for the Catholics of the Trenton mission.

To the Editor of the True Witness.

CORNWALL, Jan. 8th, 1866.
My Dear Sir,—The Bazaar in aid of the building management of the new Catholic Church here in Cornwall, which you so kindly announced, free of charge, in your columns for some three months past, was opened on the 26th and brought to a close on the 30th ult., with most gratifying results. Not the most sanguine amongst us, not even our good Ours, ever anticipated, at the commencement, or during the Bazaar, until the last day, that we should clear thereby, after paying all expenses, the handsome figure of Eleven hundred and twenty-two dollars and sixty-eight cents, and yet such is the fact. But for this satisfactory result we are largely indebted to the respectable portion of the Protestants of Cornwall, as well as to the good citizens of Montreal, who so generously responded in a practical manner to the earnest appeal made to them by Miss M. E. Campbell of Grays Creek, Cornwall, during the closing weeks of the past year. In report of this, I will give you the following figures. Miss Campbell brought home with her from Montreal on that occasion, in hard cash Three hundred and fifty dollars; of this sum, she collected in Montreal, chiefly amongst the generous-hearted Irish, Thr e hundred dollars, and the remaining fifty dollars were the princely gift of Joseph Larocque Esq., a well-known and highly respected Citizen of Ottawa, and one of the few surviving members of the old New-Test Company. Besides these three hundred dollars from Montreal, Miss Campbell brought thence quite an assortment of goods which at a Bazaar ought fairly to realise at least three hundred dollars more. But some of the most valuable articles, such as the Chair, (a seal

gem of art), a Box of Shells and Sea Weed, and a first class Silver Watch, are still on hand in consequence of their lists not having been filled up at the close of the Bazaar. These, when their lists are completed, will be raffled for at another time, of which due notice will be given the public. At the risk of wounding her tender sensibilities thereby, I cannot withhold from Miss Campbell (a convert of some years' standing), this public expression of heartfelt gratitude on the part of all the Catholics of this parish for her untiring and so very successful efforts in aid of our late Bazaar; may God reward her for it both here and hereafter! In conclusion, I am requested by the Ladies' Bazaar Committee to tender you their sincere thanks for your gratuitous insertion of their Bazaar announcement during the past three months.

Very truly yours,
A PARISHIONER.

CONTRIBUTIONS BY THE MONTREAL CITY AND DISTRICT SAVINGS' BANK.

We have again much pleasure in publishing the following report of the sums generously contributed by the Montreal City and District Savings' Bank to the various charities:—

St. Patrick's Orphan Asylum, St. Bridget's House of Refuge, and St. Patrick's House.	\$1,550
Nuns of La Providence, Salle d'Asyle Visitation Street, and l'Asyle des Sourdes-Muettes.	1,025
Nuns of 'La Misericorde'.	600
Nuns of 'Le Bon Pasteur'.	600
l'Asyle St. Joseph, Salle l'Asyle St. Joseph, Salle d'Asyle Nazareth, and l'Asyle des Aveugles.	1,075
Les Orphelins Catholiques (Recollets).	160
The R. C. Bishop of Montreal for l'Asyle des Sourdes Muettes (Coteau St. Louis), and l'Hospice St. Antoine.	250
The Protestant House of Industry, Home and School of Industry, Industrial Rooms, Free School, St. Ann's Ward; Montreal Dispensary, Fortification Lane; and British and Canadian School.	1,400
University Lying-in-Hospital.	300
Protestant Orphan Asylum.	600
Ladies' Benevolent Society.	600
Montreal General Hospital.	600
	\$8,768

Remittances in our next.

Died.
On the 4th instant, at the residence of her son in-law, D. Ross, 542 Dorchester Street, Jane Buchanan. In this city, on the 4th January, at the age of 58 Louis Parrault, Esq.

MONTREAL WHOLESALE MARKETS

Montreal, Jan. 9, 1866.	
Flour—Pollards, \$3.00 to \$3.20; Middlings, \$2.75 to \$3.00; Fine, \$4.25 to \$4.40; Super., No. 2 \$4.00 to \$5.00; Superfine \$5.50 to \$5.75; Fancy \$6.75 to \$8.00 Extra, \$6.25 to \$6.75; Superior Extra \$7.00 to \$7.50; Bag Flour, \$2.90 to \$3.00 per 112 lbs.	
Eggs, per doz, 20c to 22c.	
Tallow per lb, 90c to 90c.	
Pork—Quiet: New Moss, \$25.00 to \$26.00; Prime Moss, \$20 to \$20.00; Prime, \$20.00 to \$20.00.	
Onion per brl of 200 lbs, \$4.75 to \$5.10.	
Wheat—U. C. Spring ex cars \$1.20.	
Asbes per 100 lbs, First Pots, at \$7.00 to \$7.25; Seconds, \$6.00 to \$7.75; First Pearls, \$7.50 to \$8.00.	
Dressed Hogs, per 100 lbs.	\$8.00 to \$8.25
Beef, live, per 100 lbs	0.00 to 0.00
Sheep, each	\$4.99 to \$5.50
Lamb,	3.50 to 4.50
Calfes, each,	\$5.00 to \$5.00

MONTREAL RETAIL MARKET PRICES.

January 9, 1866.	
Flour, country, per quintal,	10 6 to 17 0
Oatmeal, do	11 0 to 11 3
Indian Meal, do	8 0 to 0 0
Wheat, per min.	0 0 to 0 0
Barley, do, per 50 lbs	3 0 to 3 3
Peas, do.	3 9 to 4 0
Oats, do.	1 9 to 1 10
Butter, fresh, per lb.	1 6 to 1 8
Do, salt do	1 0 to 0 0
Eggs, small white, per min	0 0 to 0 0
Potatoes, per bag	2 6 to 3 0
Onions, per minot	4 0 to 0 0
Beef, per lb	4 0 to 0 10
Pork, do	0 8 to 0 9
Mutton do	0 0 to 0 6
Lamb, per quarter	4 0 to 6 0
Lard, per lb	1 0 to 1 3
Eggs, fresh, per dozen	0 0 to 1 6
Apples, per brl	\$3.50 to \$5.00
Hay, per 100 bundles,	\$5.00 to \$7.50
Straw	\$2.00 to \$4.50
Flax Seed	8 0 to 8 0
Timothy Seed,	8 6 to 9 0
Turkeys, per couple	10 0 to 15 0
Geese,	7 6 to 8 0
Ducks, d.	3 0 to 4 6
Fowls	2 6 to 5 0
Chickens do	3 0 to 5 6

A census just completed of the State of New York gives a total population of 3,831,777 against 3,840,227 in 1860, a decrease in the five years of 48,950.



ST. PATRICK'S SOCIETY'S ANNUAL PROMENADE CONCERT, IN THE CITY CONCERT HALL,

On WEDNESDAY, 17th inst.,
Proceeds to be devoted to Charitable purposes.
Refreshment tables will be furnished, and presided over by the Ladies.

A splendid Programme is being prepared, and will be published in a day or two.
Tickets 25 cents; to be had from Members of the Committee, at the different Book stores, and at the door on the evening of the Concert.

F. M. CASSIDY,
Sec. Secretary.

WILLIAM CHISHOLM,
Attorney-at-Law, Solicitor-in-Chancery,
CONVEYANCER, &c.,
PITT STREET, CORNWALL, C. W.