

making attendance upon the "common schools," obligatory upon all children of a specified age. His argument in favor of such a compulsory law was this:—

"Where is the hardship of such an act. Does it interfere any more with the personal freedom of individuals than the law at present, on the Canadian Statute Books? At present the law compels me to pay annually a certain sum for the young, while the young are under no obligation to avail themselves of the education provided."

Thus it ever is. One wrong is cited to justify another; one violation of, or arbitrary interference with, the personal freedom of individuals becomes, if unresisted, a precedent to authorize other and still more flagrant interference with the "freedom of individuals," and with the sacred, heaven-derived, and inalienable right of the parent to exclusive control over the education of his child. The argument of Mr. Henning is valid against, *ad hominem* to those who, admitting his premises—the right of compulsory taxation for common school purposes—shrink from authorizing a wholesale system of kidnapping, and child-stealing, and of compulsory proselytism—which is what the party represented by Mr. Henning are aiming at. But to the advocates of Freedom of Education, who deny in toto the premises of the friends of State-Schoolism, and who contend that it is as unjust to tax a man for the support of an educational system to which he entertains conscientious scruples, as it would be to tax him for the support of an obnoxious religious system—the arguments of Mr. Henning appear destitute of force. Or if they prove anything, it is this—That State-Schoolism is essentially evil, tyrannical and unjust, since, if its principles be logically and consistently pushed to their last consequences, it would follow—if these principles be true—that the parents' rights over the education of his own son are naught; and that the State, represented by some salaried Jack-in-Office, has the right to seize upon the Catholic child, to drag it from its mother's arms and from its father's house, and to condemn it to the cruel mercies of the Protestant State-School. But this is absurd; and the argument of Mr. Henning is thus the *reductio ad absurdum* of State-Schoolism. Mr. Henning argues from the right of the State to tax for the support of its schools, to its right to make attendance upon these schools obligatory on all; from the manifest injustice and absurdity of "compulsory attendance" upon State-Schools, we conclude to the injustice of State-Schoolism itself, in all its forms.

The precedents to which the speaker referred, in support of his thesis, were those of despotic governments in Europe, and of the New England States especially. He freely admitted that "compulsory attendance" on State-Schools was incompatible with British institutions, social and political, and repugnant to the traditions of the people of England; but he contended that:—

"Canada is not England, nor is society here at all like that of England; neither is the Canadian School system at all like the educational system of England."

This is no doubt true; and it is just because the fundamental ideas of personal freedom which still underlie the political and social institutions of England, have in a great measure been lost sight of on this Continent, and have been completely discarded by Yankee democracy, that men are to be found impudent enough to make such propositions as those which Mr. Henning submitted to the Toronto Board of School Trustees, and which the logical advocates of State-Schoolism, are obliged to support. But it is also, because we are still British subjects, because the old free heaven is still at work in our Canadian community, because we have not as yet altogether discarded our English prejudices in favor of a personal freedom, or lost our rights as British subjects—that those propositions do not meet with universal acceptance, and are not as yet embodied in the form of a School Law, amended upon the most approved Yankee model. We are free, just in proportion as we cling to the old British type, and repudiate Yankeeism.

For mark the consequences of the triumph of the principles for which the admirers of Yankee State-Schoolism are now contending. Given the triumph of those principles in Upper Canada, and we should have—1st, the repeal of our Separate School Law; 2nd, a law to make it compulsory upon indigent Catholic parents to send their children to the Protestant State-School. The effects of such legislation upon the moral and religious future of the country, are not mere matters of conjecture, but of sad experience; for we have before our eyes the experience of Irish Catholic parents in the United States, the deplorable results of Protestant State-Schoolism upon their unhappy children, and the wholesale apostasy of the second generation of Catholic immigrants in this Continent. As, therefore, we value our personal freedom, our rights as parents, and the immortal interests of our children, so are we bound to oppose every effort that may be made to assimilate our political and social conditions to those of the United States—and this we can best accomplish by maintaining our connection with the British Empire, and insisting upon our status as British subjects.

A MARE'S NEST.—The special correspondent of the *Montreal Witness*, writing from Paris under date November 18th, in the year of Grace 1861, makes the following announcement, which the intelligent, and erudite editor of the *Witness* publishes as a marvellous discovery:—

A fact is related in Paris which may agitate considerable discussion among the clerical organs. It is said that a Russian traveller, on a visit to the tombs of the Vatican, has discovered upon the tomb of Leo III an inscription containing the whole of the Nicene Creed, excepting the *filioque*, moreover, explicitly stating that the text of the inscription was not to be modified in the least. It is well known that one of the main causes of division between the Catholic and Greek churches rests upon the dogma of the Trinity. According to the Catholic faith, the Holy Spirit proceeds from the Father and the Son—the Greek church affirms, on the other hand, that the Father, and not the Son, is the source of the Holy Ghost. Should the statement prove true, and the discovery genuine, it will be seen that the symbol of Nice, which is considered as the surest foundation of the Catholic church, gives a flat contradiction to one of the principal doctrines of Christendom. I merely mention the fact—the truth of it I cannot vouch for.—*Montreal Witness*, 18th inst.

The *Witness* will perhaps be surprised to learn that there is scarcely a tolerably well educated schoolboy who is not perfectly aware of the fact, that the word "*filioque*" in the so-called Nicene Creed, is an addition made to the original text; and that the point which the Great Council was convened especially to settle, was—not the Procession of the Spirit—but simply the relation of the Son to the Father.—With this, the work before it, the Council of Nice was content to deal. It defined the substantiality of the Son of the Father, *homoousian* to *pater*; and as the Church only defines her dogmas when they are contradicted or called in question, and as a protest *contra errores nascentes*,—so at Nice she merely undertook to refute the errors of Arius concerning the Second Person of the Divine Trinity; and the creed which the assembled Fathers proposed to the acceptance of the faithful did not touch upon the dispute which, a few years later, broke out concerning the Holy Ghost. The original creed as adopted by the Council of Nice closed, apparently, with the simple profession of belief in the Holy Spirit as a distinct Person—"*qui ex patre procedit*."

But as the Council of Nice—the first General or Ecumenical Council—was summoned to refute the errors of Arius concerning the Second Person of the Trinity, so the Second General Council, that of Constantinople, was convened in 381, to refute the errors of the heresiarch Macedonius concerning the Third Divine Person; and thus the confession of Faith which to-day is vulgarly called the "Nicene Creed," is really the compound work of two different Councils; of which compound work the first section was the product of the Nicene Fathers, and the second that of the Fathers assembled at Constantinople. The Creed thus amplified, but not altered, was, with the exception of the word *filioque*, the same as that in use in Western Christendom at the present day, and concluded with the words—"*qui ex patre procedit, qui cum patre et filio conglorificatur*."

It was not until Photius—who by force and fraud managed to intrude himself upon the See of Constantinople, A.D. 857—had formally declared the double Procession of the Holy Ghost, that the controversy upon the subject assumed any serious proportions. The belief of the Catholic Church in that double Procession had always been constant; just as her belief in the substantiality of the Son to the Father had been constant before the Council of Nice. In Spain, we find from the records of Provincial Councils, that the word "*filioque*" was embodied in the Nicene Symbol as early at least as the VI. century; and the practice of singing the Creed with this addition was general in all the Western Churches long before the time of Charlemagne. The Greeks protested against this, it is true, as an innovation; but they themselves, on several occasions, and more especially at the Great Council of Florence, A.D. 1438, formally recognised the double Procession of the Holy Spirit, and the orthodoxy of the disputed "*filioque*." If they reject that word to-day, and deny the mystery implied therein, it is a proof that they have vacillated, and changed their doctrine; and vacillation and change are incontestable proofs of error.

But it is not our business or design to defend a dogma, but merely to call the attention of our evangelical contemporary, the *Montreal Witness*, to two or three important points. The first is this: That on almost all the questions whereon the evangelical Protestant communities of the present day differ from the Roman Church, they are also at issue with the Oriental schismatic communities; amongst whom we find all those peculiar doctrines concerning Transubstantiation, Invocation of Saints, &c., &c., which Protestants stigmatise as *Romish* corruptions; whilst on the doctrine of the double Procession of the Holy Ghost, which is the great question at issue between Rome and the aforesaid Oriental schismatics, the evangelical Protestant churches take part with the former against the latter. In the words of the Protestant historian Gibbon:—

"The Nicene and Athanasian creeds are held as the Catholic Faith without which none can be saved; and both Papists and Protestants must now sustain and return the anathemas of the Greeks who deny the Procession of the Holy Ghost from the Son as well as from the Father."—*Decline and Fall*, c. XLX.

The second point to which we would call our contemporary's attention is the absence of any necessary connection between the omission of the word "*filioque*" from the Symbol, and the rejection of the truth therein implied. The latter was certainly always retained by the Western Church; though until it had been impugned by Photius and other schismatics, the word in question, "*filioque*," had not been universally adopted, or even sanctioned by Rome. Thus, treating of the controversies of the time of Charlemagne, the learned Protestant historian, Geiseler, says—"*Pope Leo III. decided in favour of the doctrine, but against its insertion in the symbol*;" and in a foot note, the same historian cites the following anecdote respecting the same

Pontiff, which we quote, as throwing, perhaps, some light on the origin of the "*cock and a bull*" story given in the *Montreal Witness*:—

"Hic vero pro amore et castella orthodoxa fidei fecit in Basilica S. Petri castra argentea duo, scripta utraque Symbolo, unum quidem litteris Grecis, et aliud Latinis. The same is also related by Photius, Epist. ad Patriarcham Aquilej, in Combesii Anacartio Novise, l. 529, and Petrus Lomb, Sentent, lib. I, diss. XI [in quo quidem Symbolo in processione Spiritus, solus commemoratur Pater, his verbis; 'et in Spiritu domini et vivificatore ex Patre procedente']"—*para II. c. III. sect 12.*

Some tradition respecting the "*scuta argentea duo*" aforesaid may have reached the ears of the erudite correspondent of the *Witness*; and furnished the hint for the discovery of the remarkably fine "*mare's nest*" which the erudite editor of the same journal has commemorated in his columns.

The last point to which we would respectfully invite the attention of our cotemporary, the *Witness*, is this. The folly of which he is guilty, and the ridicule to which he justly exposes himself, when he presumes to enter into the arena of religious controversy, and to engage in its strifes, without having prepared himself for the combat by some study, however superficial even, of ancient and modern history.

Is it not indeed a very miracle of folly and impudence for a man to set himself up as a teacher in Israel, as a critic of the doctrine and discipline of the Roman Catholic Church, and as a light to enlighten the Papists of Canada, sitting in darkness—who is himself so profoundly ignorant of all ecclesiastical history, even in its rudest form—so utterly destitute of the merest rudiments of the subject which he presumptuously criticises—and so void of all information upon the very topics upon which he proposes to enlighten his poor Papists—as gravely to publish to the world, as a novel, important and valuable historical, archaeological and theological discovery of the nineteenth century, the fact that the word "*filioque*" was not to be found in the original Nicene Creed!—a fact with which every almost tolerably educated school-boy, in a Catholic school is familiar. Evidently religious and historical controversy is not the specialty or forte of the editor of the *Montreal Witness*. He can indite a scurrilous and dirty paragraph against the Sisters of Charity smartly enough; he can retail, even if he has not a sufficiently vivid imagination to invent, obscene and blasphemous anecdotes concerning Roman priests; but no further do his gifts, natural or acquired, extend. To these then, and to kindred pursuits, should he confine himself; and with the help of grammar and dictionary he should try to realise the significance of the old saw—"*ne sutor ultra crepidam*."

The *Commercial Advertiser* gives the *Montreal Witness* the following "certificate of character," which our evangelical and pro-Yankee contemporary has well earned:—

Such instruments of pseudo religion, and hateful acerbity as this small "sheet," the *Montreal Witness* has managed to make itself, have done more to make the name of holiness abhorrent to the young, than all the blasphemers of the world could effect; and when we add the glowing joy it expresses at the bloody orgies of its Yankee patrons, to its selfishness, and pharisaical attempt to control the consciences of others, we are constrained to hope that by some miracle it may turn its eyes inward, and ultimately realise some portion of the shuddering disgust the better and bolder minds of the community entertain towards it. By the immaturity that attends the *Witness* in its insolent and treasonable mission; and the general knowledge of the anti-English and polluted source whence it draws its inspirations, we are constrained to acknowledge that this is the most free and liberal of all countries.

MARIA SINE LABE CONCEPTA.

Oratio pro nobis.

Hail! Virgin, Star of morn! thy light
Pierced death's appalling gloom,
And beamed on earth to render bright,
Our pathway to the tomb.
Hail! glorious herald of the day,
That opened Heaven again,
Beneath the influence of thy ray,
That home we will attain.

Oh, Guide secure! oh, Mother pure,
Conceived without a stain!

Hail! Heavenly intercessor! hail!
Unto our aid incline;
Thy supplications ever prevail
Before the Throne Divine:

In sunshine, in adversity,
In pleasure, and in pain,
The trust we now repose in thee
Unshaken will remain.

Oh Refuge sure! oh Virgin pure!
Conceived without a stain.

When Satan's hostile ranks oppose,
And sin's dread thunder rolls,
With thy sweet fragrance, Mystic Rose,
Revive our fainting souls.

If from the road to Heaven we stray,
Our wandering feet restrain,
To that bright realm our souls convey,
Where Christ will ever reign;

Where joys endure! oh! Queen most pure,
Conceived without a stain.

Dec. 12, 1861. MONTREAL.

His Excellency the Commander of the Forces, Lt. Gen. Williams, proceeded to Quebec by special train at half-past twelve yesterday afternoon to confer with His Excellency, it is understood, on the defence of the Province. He was accompanied by Mr. Blackwell and the Hon. Jas. Ferrier, both of the Grand Trunk Railway.—*Montreal Gazette* of Tuesday.

L'Ordre says that, since the outbreak in the United States, 30 French Canadian families, comprising 150 souls, have returned from that distracted country to settle in the parish of St. Anicet. The praiseworthy efforts of the French Canadian Colonization Society will, no doubt, induce many more to return to their ancient homesteads.

The *Times* calls upon the people of Canada to be prepared to defend Montreal till the spring. They will do so. Old England may depend on that. Ere this reaches her shore, well nigh 10,000 men will be under arms in this city alone. Never was there a more united sentiment among men of different languages and creeds.

VICTORIA RIFLES.—So many applications are being made for admittance into the Victoria Rifles, that it will be necessary to divide into several companies, and as soon as they are permitted to organize, the officers for the different companies will be elected out of the corps.

ENCOURAGING.—We notice by the Quebec papers that Lord Monck makes it a practice to attend the parades of the Quebec Volunteers.

But what should be the conduct of Canadians in the struggle of England with their neighbors? This is now the question we naturally ask ourselves. We will never shirk our duty, the role we have to play is already traced out. Being subjects of England, and, besides, revering the British Standard to the Star-Spangled Banner, we will take up arms should it be required. We will show once more that we may be loyal while still defending our nationality; the fanatics of Upper Canada will learn that if we do not wish to be crushed, the wish does not arise from hatred of England. If their excess of population, as they repeat so often, gives them then a right to more protection and favours, it should also oblige them to display more loyalty; we will see if they understand their duties as well as their rights, if their exploits are based upon population.—*La Minerve*.

TAB BALL ROLLING.—The London *Prototype* says:—We are glad to learn that W. B. Scott, Esq., of this city, is about to organize a volunteer company, which will prove quite an effective aid, should we be placed in a position to wage war with brother Jonathan. Mr. Scott is an English gentleman, having wealth and time at command, and many of our young gentry from town and country will flock to his standard, so that we expect to see a citizen of London raise probably the largest corps of Britannia's sons in Western Canada. If our other gentry will only follow suit, we will be copying the noble example of old England, led on by the sage advice and wisdom of that clever statesman, Lord Palmerston, who first started the movement on a gigantic scale.

The military spirit is thoroughly aroused, and, despite the efforts of those who would endeavour to lull the people of the Province into inactivity, the volunteer movement is taking deep root throughout the country. We see by the *Harbor Signal* that a Rifle Company has been formed in Goderich. The Company was formed at a meeting attended by the leading men of the town.—*Toronto Leader*.

FORAHS FOR THE FEDERAL ARMY.—We call the attention of the Government to the fact that agents of the American government have purchased ten thousand tons of hay in the Eastern Townships, on the line of the Grand Trunk Railway, which is now being pressed and baled for transportation by the Grand Trunk.

Will the authorities see that this operation is stopped at once?—*Commercial Advertiser*.

The British fleet in North American waters numbers 30 vessels, carrying 714 guns and 8075 men. There are in the Gulf, or bound for it, 4 vessels, carrying 318 guns and 2210 men; and in the Pacific 20 vessels, with 437 guns and 4199 men.—*Id.*

How much time and expense would have been saved if there had been an intercolonial Railway. The men, who can now bring little besides their kits and will have to undergo no little hardship on the way to River du Loup, could then have been here already, and, if necessary, arms and ammunition of all kinds could be forwarded over the same rail.—*Quebec Morning Chronicle*.

NAVAL BRIGADE AT KINGSTON.—Capt. Gaskin, owner of the schooner *St. George*, has placed that vessel and another new building at the disposal of the Commander in Chief.

NAVAL BRIGADE AT TORONTO.—A movement is at present on foot to establish a naval brigade in Toronto. The members of the Royal Canadian Yacht Club have taken the initiative in the matter, and the indefatigable Secretary, Mr. Armstrong, has already received a large number of names of gentlemen who purpose joining. A meeting will be held in a few days, for the purpose of organizing the brigade. The members intend to apply to the Government to supply them with some heavy guns for practice after they have organized.

A BRIGADE OF ARTILLERY.—We learn from good authority that a Brigade of Artillery has been raised by Major Morland and offered to the Government.—We have no doubt it will be accepted.—*Montreal Gazette*.

The sentiment of Canada is unmistakably on the side of efficient preparation for difficulty with the United States. From one end of the Province to the other, the work of organization is going on. Without reference to any unprovoked conflict with an enemy, we are not sorry that the militia force of the country is to be placed on a more creditable footing. It has long been needed. It is perhaps a pity that the work has been so long deferred, but it needed some such apprehension as now exists to make the work earnest. There is some danger, it seems to us, that it may be carried forward by a passing excitement to an extent disproportioned to our wants and means.—*Norfolk Messenger*.

THE VOLUNTARY SPIRIT IN QUEBEC.—Mr. R. S. Bouchette, Commissioner of Customs, and Mr. L. Levesque, Assistant Clerk of the Legislative Council, have offered their services to His Excellency the Governor General for the purpose of raising two additional Rifle Companies in Quebec.

Altogether we earnestly trust that war may be avoided with our neighbors, with whom a friendly intercourse for above half a century has created many friendly ties, in addition to those of blood and race, and of no small moment the fact, that the grim visage of war, as it is arrayed in this continent, which once upon a time, will not be closed again without a fearful struggle. In these circumstances, Canadians have only one duty before them, namely to stand by their homes and their country, and defend the integrity and honor of the British Empire if attacked; and to do this effectually the whole male population able to bear arms must be trained and accustomed to act together. Canada we feel assured, will take a proud stand beside its mother country in this patriotic movement, and as the sturdy volunteers of the British Isles are said, with some appearance of truth, to have removed the war cloud which threatened Europe, may we not also with some reason hope that the volunteer movement in Canada will also do the same good service for America. However in any event it is safe to be prepared for any emergency which may arise.—*Kingsford Herald and Advertiser*.

Enough is known to show that a terrible crisis may soon come. Mr. Seward, the great later of England, the avowed advocate of the conquest of Canada, is at the head of affairs in the United States. He has a great army at his back. His agents have committed a shameful violation of our national privileges, and the writers in his interests defend it, and exult in its offensive character. Even the Senate at Washington has listened to assume the responsibility of Wilkes's act, and to reward him for it. The President commands that the Lake Ports should be fortified—a provision which is a significant menace to Canada—a camp of 25,000 is formed within 40 miles of Cornwall; and every State of the Union responds with the din of preparation. Is this a time for Canadians to stand with folded arms? Not if they would save their country from being polluted by an invader's foot, and their homes from being ravaged by the filthy scum of American cities, it is time they initiated the example of Englishmen, and placed themselves in an attitude of defence. Let us have our hundred thousand men ready.—*Cornwall Freeholder*.

THE PEPPY PIOUS.—Verily, our neighbour of the *Montreal Daily Witness* is considerably cool if not very modest in its self-laudation. We have read a great variety of puff, but for refreshing nonchalance composed assurance, and pharisaical self-praise, the following sample of sanctimonious puffing, from the recently issued prospectus of the above-named journal, beats them all by a long chalk:—"The testimony is, we believe, very general, that neighborhoods where the *Witness* circulates freely, are distinguished for religion, temperance, morality, and an enlightened interest in public questions. It is comparatively easy to get up a Bible, Missionary, Sabbath School, or Temperance Meeting, in such neighborhoods."—*Quebec Chronicle*.

COMMUTATION OF SENTENCE.—We (*Hamilton Spectator*) are informed that the Sheriff received information on Monday morning, that the sentence of death recorded against the wretched homicide, Jeremiah Dempsey, had been commuted to 14 years imprisonment in the Provincial Penitentiary. His health is much impaired, and his mind is almost gone, so that the commutation of his sentence was to be looked for.

Died.

In Inverness, O.E., on Monday, 9th instant, after a lingering illness which she endured with truly Christian fortitude and resignation, Hannah Keaty, wife of Mr. John Corbett, aged 61 years. Deceased was a native of Killeenale, County Tipperary, Ireland.

REMITTANCES RECEIVED.

South Elmsley, J. Doher, \$2; Wolf Island, Stafford, \$2; St. Sylvester, P. Scallan, \$1 25; Tweed, P. Casey, \$6; St. Zephania, J. McCaffrey, \$1; Lancaster, D. A. McDonald, \$3; Fort William, J. O'Donovan, \$1; Railton, P. Oarey, \$3; Orangetown, C. A. Rankine, \$2; St. Hyacinthe, J. O'Boyle, \$2; Black Point, N. B., Mrs. C. Hayes, \$4; Kingston, R. J. Parker, \$3 50; Carleton, N. B., Vy Rev J. M. Paquet, \$2; Toronto, P. Doyle, \$10; South Mountain, J. Morrison, \$1; Williamstown, Rev M. McCarthy, \$2; St. Hyacinthe, M. Buckley, \$2; Oshogou, D. Doherty, \$1; Dickinson's Landing, D. Murray, \$1; Lobbrough, J. Lacey, \$2; Quebec, A. D. Deules, \$1; Three Rivers, Rev J. Toupin, \$5.

Per Rev Dr. McIntyre, Centerville—Self, \$5, 6 Ingoldsby, \$2 50; J. Hagan, \$2 50; W. Garrett, \$2 50; P. McKinley, \$2 50.

Per J. Rowland, Ottawa City—J. Kehoe, \$2 50; A. McCaw, \$2 50; J. Enright, \$2 50; J. Murphy, \$2; P. Pellissier, \$2.

Per P. Purcell, Kingston—J. Cavanagh, \$1; J. Brannigan, \$2 50; P. Conroy, \$2 50; Wolf Island, J. Johnson, \$2 50; M. Hawkins, \$2 50.

Per P. F. J. Mullen, Toronto—C. Robinson, \$2; L. Hayden, \$4.

Per J. Duran, Perth—A. M. Lellan, \$2; Clayton, X. Lalonde, \$2 50.

Per J. Keanan, Thorold—M. Maloney, \$2.

Per E. M. O'Meara, Otonabee, J. Walsh, \$2; J. Conway, \$2; J. Hayes, \$1; Keen, D. McCarthy, \$1.

Per P. Doyle, Aylmer—G. M. O'Leary, \$4.

Per F. A. Larocque, St. Hyacinthe—Self, \$2; St. John's, C. E. H. Munro, \$2.

MONTREAL WHOLESALE MARKETS.
Flour Pollards, \$2 50 to \$3; Middlings, \$2 25 to \$2 50; Pine, \$4 to \$4 20; Superfine, No 2, \$4 80 to \$5 00; Superfine, \$5 10 to \$5 15; Fancy, \$5 40 to \$5 60; Extra, \$5 80 to \$5 90; Double Extra, \$6 to \$6 20.

Superfine Flour has been in active demand for three or four days, and sales have been effected at various prices, ranging from \$5 07 to \$5 17, according to brand and terms. To-day good brands are taken freely at \$5 10 to \$5 12 at the Point.

Wheat Our loads \$1 06 to \$1 07 for Spring, and \$1 10 to \$1 18 for Fall.

Wheat has been dull for a few days; and it is doubtful if the outside figures could be had to-day.

Oatmeal per bbl of 200 lbs., \$4 25 to \$4 30.—Scarce.

Barley 48 to 50c per 50 lbs. Very dull.

Corn per 50 lbs 52 to 55c. Nominal.

Oats No wholesale transactions.

Pens per 60 lbs 65 to 72c.

Ashe's Pots, \$6 25 to \$6 30; Pearls, \$6 20 to \$6, per 112 lbs.

Butter Choice dairy 15 to 17c. Good dairy and choice store-packed, 13 to 14c. Good store-packed 12c. Four grades 10 to 11c. Gross 7 to 8c.

Pork Prime \$9; Prime Mess \$10; Thin Mess \$13; Mess \$14, the latter is for old, there being no new Mess in market. Dealers ask 60 cents to a dollar advance on the above rates. Tallow 9c to 9 1/2c; Lard 9c to 9 1/2c.

Dressed Hogs \$1 50 to \$5.

The weather is unfavorable, and good lots have been offered at \$4 75.



A SPECIAL MEETING of the ST. PATRICK'S SOCIETY will be held on MONDAY EVENING next at Eight o'clock.
The following subject will be discussed—"*How it is better for the Irish to settle in Canada than in the United States*."

By Order,

P. O'MEARA,
Assistant Sec. Soc.

Dec. 19, 1861.

DR. FABER'S NEW WORK.

ENTITLED,

BETHLEHEM,

Has just been received by

D. & J. SADLER & CO

Dec. 19 1861.

CHRISTMAS PRESENTS.

ANNUALS, ALBUMS,

AND

ILLUSTRATED BOOKS,

In rich Bindings;

PRAYER BOOKS,
Bound in Velvet, Morocco, and other elegant styles with clasps and rims.

Photographic Albums, Stereoscopes and Views,
Offered at Low Prices at

No. 19,

GREAT ST. JAMES STREET.

JUVENILE BOOKS in great variety. Gold Pen Cases, Gold Pencil Cases, &c., &c.

J. ANDREW GRAHAM.

Dec. 19, 1861.

TO TEACHERS.

A MALE and FEMALE TEACHER, holding Second Class Certificates, are Wanted in the Roman Catholic Separate School, Peterboro, to whom a competent Salary will be given.

THOMAS LORONARD, Trustees.

JAMES B. DUNN,

Peterboro Dec. 17, 1861.

APPLICATION TO PARLIAMENT.

J. B. BROUSSEAU, Esq., M. C. of the Parish of Beloeil, in the District of Montreal, does hereby give Notice—that he will apply to the Legislative Assembly of Canada during its next Session, to obtain the privilege of maintaining the Erection of his Wharves on the River Chambly, near the Grand Trunk Railway Company's Bridge, and that of Erecting others, when required, at the same place.

(Signed)

J. B. BROUSSEAU.