

one, but therefore the more glorious. The Globe, George Brown, and all the Protestant fanaticism of the Upper Province, will be arrayed against that Ministry which first shall dare to proclaim the grand principles of perfect "Freedom of Education," and first shall endeavor to reduce those principles to practise. On the other hand, they will have the support of the entire Catholic body, and of all that is truly liberal, of all that is truly Christian, amongst Protestants. The combat may be, will no doubt be, arduous; but if Ministers are but faithful to their promises given in the *Minerve*, and if the friends of "Freedom of Education" be but true to themselves, the result cannot be doubtful.

The entire educational system of Upper Canada must be revised. "Bit by bit" reform will do little good; for the whole system is radically defective, and is based upon a false principle. It is a "common" or mixed school system; and is, therefore, incompatible with the denominational or separate system, advocated by Catholics, and by the Anglican Synod of Toronto. As no amount of labor, or money would ever successfully convert an ancient Gothic castle into an elegant and convenient Italian villa, so no amount of verbal amendments to the law will ever succeed in transforming a "common" or mixed school system, into an efficient and harmoniously working denominational, or separate system. A school law so amended would present but a bundle of incongruities. As the "common" is the direct contradictory of "separate" school system, so a Common School Law with provisions for Separate Schools is, and must be, an absurdity, because self-contradictory; therefore unsatisfactory, and a source of continual misunderstandings, heart-burnings, and renewed political agitation.

Now the objectionable feature in the actual school system of Upper Canada is that it is "common" or "mixed." We object not to State aid to education; on the contrary, we assert the duty of the State to make material provision for the education of its poorer citizens. We object not to taxes for school purposes; for provided that the funds therein accruing be equitably distributed, we cheerfully admit the propriety of making payment for the support of schools compulsory. But whilst we admit that the State has the right to compel the parent to perform his duties towards his children by giving to them a sound and Christian education, we deny to it the right of imposing upon its citizens a "common" or uniform system of schooling, without regard to their religious opinions and conscientious scruples. In a homogeneous society alone, that is, one of which all the members were either Catholics, or Protestants of the same denomination, would such a system be just or practicable.

But to a society like ours, composed of so many diverse and discordant elements, a denominational system is essentially necessary; a system which, whilst it leaves the members of various denominations free, if so they please, to unite for educational purposes, at the same time recognises their right to bring up their children according to their several and peculiar tenets, so long as there be therein nothing contrary to the natural law. This is what we mean by "Freedom of Education;" and we contend that the cause of education, as well as the cause of religion and morality, will be better promoted by its adoption, than by insisting upon an impracticable uniformity; which, however beautiful in theory, must in practice be inefficient, because repugnant to the religious feelings and earnest convictions of all who deem that positive religious teaching is an essential element of all education.

The task, therefore, which, if we may believe the *Minerve*, the Ministry propose to undertake at the next Session of Parliament, involves the entire revision of the Upper Canadian school system, so as to adapt it to the requirements of a mixed population. Of the details of the measure by which they propose to accomplish this great and truly statesmanlike object we, of course, know nothing; but in that they are at last determined to grapple with the School Question; in that they at last recognise the justice of the claims of Catholic parents; and in that they are prepared to make atonement for their past, by their future conduct, we have every reason to congratulate ourselves, and to wish them success. They have now a glorious opportunity before them to retrieve their errors, and we hope they may profit by it; for so, but so only, can they expect or deserve to win back that support and confidence of the Catholics of Upper Canada, which by their long-continued refusal of justice on the School Question they have most justly forfeited. From the *Minerve* it would appear that they now see the folly, as well as the iniquity of their past conduct, which has alienated from them the respect and affection of the most zealous portion of the Catholic body; we trust that they may now endeavor to win back that which they have lost, by a sincere and generous repentance, and by adhering to the policy indicated in their organ the *Minerve*.

But what will the *Globe*, what will George Brown, say to the enunciation of Ministerial policy on the School Question, as made by our Ministerial cotemporary? We shall await with some anxiety the *Globe's* rejoinder thereto; as we feel confident that that rejoinder will

be conclusive as to the knavery of those who have endeavored to seduce Catholics into an alliance with that arch-enemy of their religion; and as to the folly of those who have allowed themselves to be duped into giving any semblance even of countenance to such an impolitic and dishonoring connection.

FETE DIEU.—On Sunday next, weather permitting, will take place the public Procession in honor of the Blessed Sacrament. We doubt not that all our Catholic citizens, spite, or rather because, of the sneers that are directed against "Processions," will make it a point of honor to assist at this solemn procession of the Catholic faith, and public acknowledgment of Christ's real and continual presence in His Church.

The Procession will pass down St. Joseph Street, along the river's side to the Grey Nunnery; returning thence by McGill and Notre Dame Streets to the Parish Church. The St. Patrick's National and Temperance Societies, and the members of the St. Patrick's congregation, will occupy their usual places.

ORDINATIONS.—On Saturday last, in the Cathedral of this City, His Lordship the Bishop of Montreal conferred different Orders upon upwards of thirty candidates for admission into the ranks of the Ministry.

TO CORRESPONDENTS.—If *Vox Gruffin-tonensis* will favor us with his name, in confidence, we will insert his communication, but not otherwise. Anonymous letters cannot be published in the *TRUE WITNESS*.

SALOON KEEPING.

INSTRUCTION DELIVERED BY THE REV. —, TO HIS CONGREGATION ON TRINITY SUNDAY.

"What will it profit a man if he gain the whole world, and lose his soul?"

I do not intend, my brethren, to address you to-day in a set discourse; and yet there is one subject on which I deem it my duty to speak to you, and that without any further delay, as it is becoming more necessary every day, that I should warn you of your duty in its regard. I shall speak plainly and warmly; but I shall endeavor neither to exceed the bounds of truth, nor of my duty, in doing so. With regard then to the Keeping of Saloons—a custom becoming unhappily so prevalent amongst you. Now, before I go any further, let me distinctly state, that against the fact itself of keeping Saloons, I have nothing to say. If kept by a respectable and conscientious Catholic, who will not exceed therein the bounds of God's holy law, then I say that a Saloon kept by a Catholic, so conducted, instead of being a curse, may in truth become a blessing to a community. And for this reason: Because, unfortunately, as man is constituted in his fallen nature, there will always be a tendency to drunkenness; and a conscientious Catholic Saloon keeper has it always in his power to mitigate the horrors of that degrading and beastly vice, by gentle persuasion, and by refusing to give liquor to an intoxicated person. But it is against the number of saloons, and against the disgraceful and disorderly manner in which they are kept, that, as God's Minister and your Pastor, I feel it my duty to object, and that in the most emphatic terms. I know that what I said to you on this subject on a recent occasion gave great offence; and that some amongst you did not scruple even to blame me (God's Minister though I am) in no very measured terms. This however shall not deter me from the performance of my duty. I do not wish to please you, but to save your souls. First then with regard to the number of saloons kept by Catholics in this and the adjoining village. Every day appears, unfortunately, to be adding to their numbers. Now their number denotes two most lamentable facts. First, that there are in this congregation so many idle individuals, who are too lazy to work to gain an honest, respectable livelihood, and who have turned to this as an easy means of gaining one; and secondly, that there is so much drunkenness in this congregation. It is, as a general rule, a fact, that saloons kept by Catholics, are supported solely by Catholics. Now, for so great a number of Catholic saloon keepers to be able to make even over so miserable a living, shews that there must indeed be a most deplorable amount of drunkenness amongst the Catholic population of this village. Let us take a few figures. There are not less than twenty tavern-keepers in this congregation. Now not one of these twenty can keep their families and pay the rent of their saloons for less than £100 a-year. Now this leaves us £2,000 a-year to be made in profit by these twenty saloon-keepers. Now supposing that they sell at a profit of cent. per cent. (which is certainly no exaggeration of their profit) it leaves us the astonishing, and need I say, disgraceful fact, that there is spent in this congregation alone at least £4,000 every year in drunkenness. Is it any wonder then that there is so much misery and destitution—that so many families are neglected—so many debts left unpaid—so little left wherewith to support religion, and to adorn the House of God? Saloon keepers! though I do not say that in all cases you are the cause of all this, yet this I do say, and I say it advisedly, that in very many cases, you are the cause; and in all cases you are the instruments by which it is effected. Ought not this dreadful consideration to make you tremble for yourselves. In the second place, with regard to those who keep saloons. It is some excuse for persons who from any physical cause, are unable to work, to endeavor to gain a livelihood by keeping a saloon; always provided that they act up therein to God's holy law, by selling only in moderation to each individual, and never to one already intoxicated; but, except in a case of necessity like this, it is but a disreputable and dangerous mode of living. There are, however, some people who, under pain of living in a continual state of mortal sin, are utterly incapacitated from keeping saloons. For instance, an habitual drunkard, or even one who is for the most part inclined to drunkenness, cannot keep a tavern without every moment of his life being in absolute sin. And for this reason: You know well that it is an established rule of morals, that you are not allowed to place yourself in the danger of falling into sin, and that if you do, you are thereby guilty of sin every moment you continue in the danger. Now, you must see that it is utterly hopeless, or impossible, for a drunkard, or even one for the most part, inclined to drunkenness, to live amongst drunkards without being in the momentary danger of drunkenness. And oh my brethren, if you are parents of grown up daughters, or even of daughters but just come to the use of reason, how are you going, amidst the uproar, and often scandalous licentiousness of a saloon, to preserve to those daughters that bashful modesty and retiring timidity so essential for female purity? And if you are parents of boys, how do you hope to preserve their souls from the contamination of drunkenness, and swearing, and blasphemy, when they see and hear it every day of their lives? And if you are husbands of modest wives, whom you love, and whose virtue you prize, how can you submit them to the dreadful ordeal of serving out liquor to men heated with wine; whose lips, even when sober, are perhaps accustomed to ribald jests and obscene dis-

courses? But you will perhaps answer—"Oh but in my saloon I do not allow drunkenness, nor swearing, nor blasphemy, nor ribald jests!" I answer that if it is so, then yours is indeed a model saloon! But I cannot believe it. As long as intoxicating liquors will produce drunkenness, and as long as drunkenness will produce swearing and blasphemy and ribald jests, so long will drunkenness and swearing and blasphemy and ribald jests be where liquor is sold. Where the efficient cause is, there will be the effect. Oh! my brethren, such of you as are engaged in this nefarious trade, let me beg of you to abandon it as soon as possible. For the sake of your own souls—for the sake of your wives' and daughters' modesty, if not their virtue—for the sake of your sons' morality; and for the sake also of the innumerable victims of whose drunkenness you are at least the instruments—I beg of you to give it up. And let not the vain hope of making a competency, and then giving it up, urge you to continue it yet a little longer. Believe me, what money you have gathered together by this nefarious trade will not remain long with you. It has the curse of God upon it, and sooner or later it will melt from you, and leave your hands empty. Look around you, and point out to me one single example if you can, where money thus obtained has descended even to the first generation. But even supposing that in punishment for your sins, God should allow it to remain, and that you should amass a fortune, "what will it profit you to gain the whole world, and lose your own soul?"—Communicated.

To the Editor of the True Witness.

Quebec, 16th June, 1859.

DEAR SIR,—I, like the great majority of my fellow-Catholics in this Province, deeply regret to learn that another attempt has been made to crush your influential and valuable paper, by "certain parties," glorying in the name of Irishmen, and protesting themselves to be sincere Catholics.

Is this the return they make for the many hard battles you have so ably and victoriously fought, in defence of their religion and their country, against the united attacks of a bigotted press and people?

But wonders will never cease in this era of progress, when a mere handful of men club together for the purpose of destroying a paper that has won for itself the respect of the Catholic body of Canada.

The Vandals have set about their work of destruction with a spirit and perseverance worthy of a better cause. Let then the news be transmitted to the furthest corners of the Province. Tell it to the men of Gath and of Eschalon; let the daughters of the unacquainted be glad; by all means let the Philistines rejoice when they learn that "the mountain was in labor—and brought forth a mouse." Seventeen men, ("certain parties,") professing Catholicity, have thrown aside the *True Witness* merely because of its consistency. I would cry shame upon those men, and their leaders.

Now, Sir, I demand as a right the names of those "certain parties," and their satellites, who have used their best endeavours to deprive my fellow-Catholics and myself, of our only Catholic journal in this Province,—a journal that has ever and always proved itself true to the interests of the Catholics of Canada—always remaining "unchanged and unchangeable." Give us their names by all means.

And why is this second attack made against the *True Witness*? Merely because it opposes the Junior Member for Montreal on the question of "Representation by Population"—a measure, "as you have well and truly said, "fraught with peril to our religion, and with dishonor to Lower Canada."

Although these much-to-be-pitied "certain parties" have done no harm to the *True Witness*, believe me that they have ably succeeded in destroying the popularity of the Junior Member for your city.

Bear in mind, Dear Sir, that I am no enemy of Mr. McGee. I admire his abilities as much as any man. I felt proud of the independent manner in which he spoke and acted in Parliament. But agreeing with him on all the other great political questions of the day, I cannot at all coincide with him in his views upon Representation by Population. And when this difference of opinion between Mr. McGee and the *True Witness* is changed to the cry of "Down with the *True Witness*," then, Sir, I say it is the time that true Catholics should rally around, and protect a paper that defended them long before Mr. McGee came here; and may by their means of defence when Mr. McGee shall be the M.P. for some Upper Canadian constituency.—I remain yours, &c.,

CANADIENSIS.

THE LAVAL UNIVERSITY CELEBRATION.—Thursday 10th inst., being the Two Hundredth anniversary of the arrival of Monseigneur de Laval in Quebec, the professors and students of the Seminary and University resolved to celebrate the same in a manner worthy of the memory of that noble and patriotic prelate. With the true spirit of festivity, they seized Time by the forelock, and commenced the *fete* on Wednesday. On the morning of that day, Mr. Larue Licentiate of Medicine sustained a public thesis in the great Hall of the University. In the evening, a discussion between a number of students, on the use and abuse of classical studies, took place, in presence of a vast concourse of citizens. The manner in which the debate was conducted was creditable in the extreme; the most pleasing feature being a total absence of the exaggerated clap-trap, and forced declamation, which too often form the staple of collegiate exhibitions. Messrs. Paquet, Methot, Chabot, Doherty, LePage, Gagne, Pelletier, Cinq-Mars, Delage, Leclerc and Laliberte were the gentlemen who took part in the same, and we cannot express too highly our satisfaction at the calm, logical, and rational treatment of the question at issue, while repeated applause was drawn from the immense audience by their force and eloquence. It might be deemed invidious to particularize, more especially as the small space at our command does not permit us to devote as much to a notice of the celebration as we could have wished,—otherwise we would give a sketch of the arguments advanced by each speaker, and some remarks upon those who particularly distinguished themselves. On Thursday morning at half past nine o'clock, a solemn High Mass was celebrated in the Cathedral.—His Lordship, Dr. Horan, Bishop of Kingston, and one of the founders of the University, officiating. The musical portion of the service, was under the skillful management of Abbe Morel, whose talents as a conductor are beyond all praise. The orchestral accompaniments were particularly fine; and the whole ceremony was marked by that character of grandeur and sublimity which religion alone can confer. In the afternoon of the same day, the degree of Doctor of Medicine was publicly conferred upon Mr. Larue, with all the formalities usual upon such occasions, in presence of the professors and students of the different Faculties, in full academic costume, and of a large number of our leading citizens. The address for the occasion was delivered by Dr. Sewell, who spoke eloquently of the high character which the University has already won for itself. Mr. Larue replied in an able and appropriate discourse. Thursday night was decidedly the most magnificent of all the public displays for the occasion. A monster Concert had been organized; and spacious as the great Hall is, it was unable to hold all who sought admission. The galleries were thronged with ladies, and the body of the hall was densely crowded. The Seminary orchestra was conducted, as before, by the Abbe Morel, who surpassed all his former exertions. We have not space for an extended notice, but we were much pleased with the execution of the *Miserere* from "Il Trovatore." The *Chœur des Ouvriers* from Zimmerman was splendidly rendered; but perhaps the most striking of the vocal pieces was the French National Chorus "Vive L'Empereur" from Gounod, by not less than two hundred voices. A *Cantate* from Rossini, with words for the occasion, was also magnificently performed. Addresses were

delivered by the Rev. Mr. Taschereau, Professor of Canon Law, and by the Hon. Mr. Tessier, Professor of Maritime Law. The proceedings terminated about eleven o'clock, and thus ended the most magnificent display ever made in this Province, by any educational institution. May the University long continue its progressive march, and may the next celebration be as joyful, and the retrospect as pleasing.—*Quebec Vindicator*.

THE MANUFACTURING ESTABLISHMENTS AT COTE ST. PAUL.—We find the following interesting article in the *Herold*, giving an account of the rising suburb at the western extremity of the city, built up by the establishment of manufactories:—

No inhabitant of Montreal can have failed to take note of the rise of the Western Suburb of the city, which has grown up from the creation of manufactories upon the Water Powers supplied by the Lachine Canal. But, perhaps, few are aware of the distance to which this suburb of the city has been prolonged. Indeed, except the persons having special business on the bank of the Canal, the continuous village formed of the buildings belonging to large establishments, and of the residences of work people, is, to a great extent, terra incognita. The locality lies at some distance from the great lines of city and suburban travel, and one enterprise after another is begun and carried on with little general observation. St. Gabriel Lock was formerly considered far out of town. It is now an important part of the city, though the space intervening between it and the old part of the Town has not yet been filled up. But far beyond St. Gabriel Lock, at Cote St. Paul, on the highest lock of the Lachine Canal, a new set of factories is springing up, which promises to be as important as any of those nearer the city. The site of this village was purchased some years ago by Mr. Parkyn, the former Proprietor of the St. Mary's foundry. It embraces 110 acres of land, and extends from Cote St. Paul to the Race Course and the St. Gabriel Farm. It has a frontage of nearly 4,000 feet on the canal, and there is a head race already cut of 2,000 feet, with large and deep basins, one of which is 6,000 feet long. Sites for water power may be obtained along the whole frontage of the Canal, and eventually as the water powers nearer town are taken up, these will no doubt, come into request, and furnish the impetus by which hundreds of wheels will be set in motion, for the production of articles of utility. We recently visited this spot, and think a few words on it will not be without interest.

At present but a small part of the dynamic capacity of the site is practically developed. Nevertheless a large quantity of certain descriptions of tools are manufactured there, and Higgins' axes, "Higgins' shovels," "Higgins' augers," and "Higgins' scythes," are already taking rank as leading wares in Canadian commerce. The proprietor of these works first introduced us to the axe factory. This is a building of 70x40 feet, of which one apartment is furnished with ten furnaces, all vomiting a white bright flame produced by anthracite coal—a description of fuel found so superior to bituminous coal for the purposes of the forge that we were informed one anthracite furnace is capable of turning out three dozen axes per day, while no more than one could be made at a common furnace. All these are blown by noiseless patent fans instead of the old fashioned noisy bellows, and as the coals make no smoke no chimneys are necessary. The iron being beaten out into a flat bar the breadth of the intended axe is first moulded into a shape such as would be presented, if an axe were split down from the edge, and so made flat. It is then doubled! but before the two sides are closed together a piece of steel is inserted, and then the whole is subjected to the hammer until the steel is firmly welded into the iron. It is then cut and beaten into the shape of an axe, and is finished, except the tempering, polishing, and preparing for market. The first operation is performed by heating the axe to a cherry red, and then suddenly cooling it in water rendered colder than the fluid in its natural state by the mixture of salt. This is a very delicate process, and is, we are informed, governed entirely by the eye, both as to the heat at which the cooling process should commence, and as to the extent of temper which should be given. Chopping axes are tempered to what is called, in the trade, a "pigeon blue"—the temper of watch spring, and it is in this that the superiority of the American to the English axe consists. The Sheffield axe constantly flies when in use, while the softer temper of the American axe enables it to go through its work. The color is brought out by brushing the blade. The axe is now ground—the sides square, and the front to a sharp edge. This is done up on an ordinary grindstone, driven by water power. Lastly, it is polished on a drum covered with leather and emery, and revolving at the rate of 2000 times per minute. In the Axe factory there are four trip hammers, and two pair of shears worked by the water power—and thirty-five men find constant employment.

The Shovel factory is in the next building. Here the metal, when the operation is begun is in a sheet, which is cut to the precise size required. This is done by a ponderous pair of shears worked by the water power. The flat plate thus prepared is then heated, and placed upon a hollow mould. Upon a bolt being withdrawn a heavy weight comes down and presses the heated sheet of steel into the shape required. The pieces of iron by which the shovel is attached to the handle are then put on, and the handle, which is made elsewhere, is fitted by a very ingenious machine, which at a single blow presses the iron to the rounded shape of the handle and completes the rivetting. Augers are made in the same building, the work being made first by hand and then finished by machinery. The building where these operations are carried on is 100 x 32 feet, and is fitted up with two trip hammers; two pair of shears; two pair of shears; and three furnaces. It employs about twenty hands.

An important branch of the establishment is that for the manufacture of Scythes. These are formed from a flat piece of iron of an oblong form, which is doubled, and a piece of steel inserted between the edges. After proper hammering to weld the two metals, the mass is beaten out into a bar the length of a scythe, and of course, having the steel upon one of its edges. This being heated is put into a mould and pressure applied to bring it into the required shape. It is then tempered; the edge polished, and the back painted, and is prepared for the market by being packed in straw. The Scythe Manufactory is 112 feet long, and has six furnaces; six trip hammers; and employs 15 men.

The Nail and Spike Factory, under the management of Messrs. P. & J. Donn, is in the next building to the above. The machinery by which Cut Nails and Spikes are made is so well known that we shall not attempt a description of it, but shall merely say that like the other branches of trade carried on at this place, it is on an extensive scale. On the same premises, and in connection with the Nail-cutting, is a Rolling Mill and Trip Hammer, for converting Scrap into Bar Iron.—There are about 30 men and boys employed in this department.

Some idea of the consequence which this branch of industry is assuming may be gathered from the fact that the Cote St. Paul Works are turning out about 100 dozen a week of each of the leading articles—say axes, scythes, and shovels, besides 150,000 quarters of augers and as many auger bits annually. About 700 tons of cut nails and spikes are manufactured annually at these Works.

They moreover consume annually, three hundred tons of coal; one hundred tons of grindstones; over one thousand tons of iron; 75 tons of cast-steel; three-tons of borax; and six tons of emery. One great advantage which these works possess is in their situation, which enables them to bring coals from Jersey City in the same boat they are embarked on at that place, without an transhipment or breaking of bulk. Grindstones can be brought from Ohio in the same way, and iron and steel have no very great distance to pass through the canal from the ship to

the factory. Those who are acquainted with the cost of handling these heavy and bulky articles, will understand the great saving effected in such establishments by the avoidance of any such cause of expense.

On the property is a Grist Mill, the property of Wm. Parkyn, Esq., capable of grinding thirty bushels of wheat per hour, and finding employment from the farmers in the neighbourhood.

There is also a factory for making casks, such as are used for packing the nails made at the adjoining works. Here, besides the knife worked by machinery for cutting hardwood staves from oak softened with water, there is a barbed saw which cuts out pine staves into the requisite shape. These machines are capable of making sixty staves per minute. The heads are also cut by a saw worked by machinery, at the rate of 2000 a day, and the casks are put together by hand, in a very rapid manner.

The village of Cote St. Paul now numbers four or five hundred inhabitants, where three years ago there was not more than one house. The people are all more or less dependent upon the employment afforded by the factories, where the wages average from 5s to 8s 9d per diem, all the payments being made upon the piece work system. There is a good school-house in the village, which is used as a church on Sundays, and an incipient Mechanics' Institute.

In concluding this notice of Cote St. Paul and its manufactories, we would remark that the development of such enterprises as these requires a considerable pecuniary outlay, and we believe, that the successful commencement of this one is chiefly due to the judicious expenditure of Messrs Frothingham & Workman, who are still energetically pushing forward what may be looked on as a public spirited adventure as well as an extension of private transactions. To this we would add that the firm of Frothingham & Workman are agents for all the manufactures produced at Cote St. Paul, and have always on hand heavy stocks of those goods at their warehouse in this city.

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

The weather has continued cloudy, with occasional showers, but the temperature is seasonably warm.—The accounts from the country generally continue, on the whole, favorable, though considerable injury has been done by the two June frosts, particularly the second.

ASHES.—The price in Britain is declining, and the letters are gloomy. Consumers there are fully supplied, and the quantity pressing on the market, as well as continually arriving, is heavy. In these circumstances, shippers here are holding off, and the prices paying are irregular. We quote Pots 2s to 2s 9d. The price paying for small bills being 2s to 2s 3d, or, at the utmost, 2s 6d; and for shipping parcels 2s 9d. Pearls are about 20s.

Flour is still declining. Welland Canal, made from prairie wheat inspected No. 1, has been sold at \$5.75. This is sometimes very inferiorly called Upper Canada Flour. Lachine Canal Flour, made from Milwaukee Club, has been sold at \$5.80. Upper Canada Flour, from Upper Canada Wheat is held at \$6.25 to \$6.50, but there are no transactions. This description of Flour is not abundant, and there is no place from which supplies can be expected. "Stump-tail" Flour is very heavy.

GRAIN.—There is nothing doing in Grain. Dealers are buying small bills at \$13, \$15, and \$18 respectively and selling at about a dollar over these rates.

BUTTER.—Continues to arrive in moderate quantity, and there is a moderate export demand. At an auction sale to close some consignments last Saturday, very choice dairy brought the extreme price of 18c.; store-picked and inferior dairy 12 to 14 cents, and old butter, very much out of condition, 6 1/2 to 8 cents. The city is supplied by the market at 12 1/2 to 15 cents.

BOXWOODS AND ST. ANN'S MARKETS.—Wheat, none; Oats, 1s to 1s 1d; Barley, none; Indian Corn, 4s 9d to 5s; Peas, 5s to 5s 2d; Buckwheat, 5s 6d to 6s; Rye, Flax Seed, Timothy Seed, and Clover Seed, none; Bag Flour, 17s 6d to 18s 3d; Ontmeal, 17s 6d to 18s; Cornmeal, none; Eye Flour, none; Lard, 9d to 10d; Hams, 7d to 8d; Fresh Butter, 8d to 1s; Salt Butter, 7d to 10d; Eggs, 7d to 9d; Potatoes, 4s 6d to 5s; Maple Sugar, 5d to 6d; Hay, \$4.50 to \$5; Straw, \$3 to \$4.

A good attendance, with very good supply of produce.

JOY TO THE INVALID.—Persons afflicted with any of the diseases arising from a disordered liver or stomach, nervous debility, dyspepsia or liver complaint, should try Perry Davis' Vegetable Pain Killer. It seldom fails to effect a cure in a very short time. Sold by all dealers in family medicines.

Died.

At New Paisley, near New Glasgow, on the 17th inst., after a short and painful illness, Joseph, son of Mr. Wm. Brennan, aged 19 years.

WANTED,

AGENTS to sell Choice STEEL PLATE ENGRAVINGS, including Fine Engravings of the CRUCIFIXION and LAST SUPPER. An active person, with only small capital, can make \$50 to \$60 per month.

For particulars address, D. H. MULFORD, 167 Broadway, New York.



ST. PATRICK'S PIC-NIC.

A GRAND PIC-NIC,

UNDER the auspices of the ST. PATRICK'S SOCIETY, will take place at

GUILBAULT'S GARDENS

On WEDNESDAY, the 6th JULY;

For which occasion the Committee of Management have made such arrangements as will give entire satisfaction to all who may attend.

Several BANDS of MUSIC will be in attendance. REFRESHMENTS can be had in the garden during the day.

Proceeds to be devoted to the building of a ST. PATRICK'S HALL, which the Society contemplates to begin shortly.

The Gardens will be OPEN from NINE A.M., till EIGHT P.M.

Tickets of Admission—Gentlemen, 1s 10d; Ladies, 1s 3d; Children, 7d; can be had from the Members of Committee, and at the Gardens on the day of the Pic-Nic.