

together, we shall have the sum total of those who have furnished cause to the "Swiss" to rejoice over the success of their evangelical labors. From bad or scandalous Catholics a few French Canadians have become sound Protestants; they were going to the devil any how, and might just as well travel by the *Pointe aux Trembles Omnibus* as by any other mode of conveyance with which the devil furnishes his votaries. It is this which distinguishes Protestant Foreign Missions from Protestant Home Missions. The former have demoralised the very heathen, and have degraded even the savages. The latter have merely picked up a few weed-sticks which the Pope had contemptuously thrown over his garden wall; and their most glorious achievement is this—that they have collected in their nets the filth, or fecal matter which, ejected by the Church, was already fast floating down the broad stream to the great ocean of perdition.

And thus it is that in perusing the Report of the French Canadian Missionary Society, our first, and indeed only feeling is an irresistible impulse to laughter. Nothing is more ludicrous than the *Diaries of the Colporteurs* or Missionaries. If the worthy men do not provoke to golliness, they are powerfully suggestive of mirth; and even our renowned contemporary Artemus Ward—grin-compelling though he be—is not more grotesque than is a Vessot or Richard, an Amaron or a Duclos, or any of the other worthies who deal in Sausages and Tracts, and retail dry goods and "Word of God" from their market-stalls in Industry village.

The great agency upon which, in Lower Canada, as in the Upper Province and in the United States, the *Swaddlers* rely for success in their schemes of proselytising is the School; but as in Lower Canada the "Swaddlers" get little or no aid from the State, their successes are not very brilliant. Their chief establishment is at *Pointe aux Trembles*; and when we record the fact that; with the entire dregs or sweepings of Montreal, and of some "60 to 80 different parishes," there are in the Boys Institute only 55 pupils; and in that for Girls only 35—ninety in all—we have said enough to show how very little the Catholic Church has to dread from the French Canadian Missionary Society. There is not a single disorderly house, nor a low grog shop in the suburbs, which does not annually do more towards weaning the rising generation from the "baneful home influences of Romanism," and its "idolatrous worship," than does this Society with its annual expenditure of nearly Four thousand dollars upon the *Pointe aux Trembles* Institute alone.

The prosperity of their churches is on a par with that of their schools. A Mr. Duclos is stationed at Industry village, which, from its "central position," is looked upon as most suitable for a "mission station," and he visits some four or five other districts besides. "The churches under his pastoral care number"—so we are told in the last issue of the F. C. M. Society's Report—"31 members"—p. 17; and Mr. Duclos evidently has no great opinion himself of his prospect, for he writes:—

"The missionary laborer needs often to be reminded that 'the kingdom of God cometh not with observation,' but gradually, and that, as is the case with every great intellectual or moral movement there is a time of preparation before great awakenings. We are evidently in that season of preparatory labor, which although less striking from its immediate results, is none the less important and indispensable. We do not yet see numerous conversions to the Gospel, but we find confidence in Popery shaken, and a consciousness in the truth of the Gospel spreading, in opposition to Romish errors"—p. 17.

Put into plain English this means that Mr. Duclos has done nothing as yet, but feels just as if he was "a going to begin;" and that hitherto the only sensible result of his years of labor has been to turn some lax Papists into thorough infidels, to shake "confidence in Popery"—but not to attain conversions to what he in his laughable twaddle calls "the Gospel." Mr. Duclos has made a very fair estimate of the value of his labors. To make infidels is the utmost that Protestant missionaries have ever succeeded in effecting whether amongst Jews, Mahomedans, Catholics or the Buddhists of the East. Another instance of this is to be found in the following passage from a discourse which, according to the same deponent, a "person of education" recently had with him on the subject of Popery:—

"We have not by any means"—said this person of education—"the same trust in our religion now that we had ten years since"—p. 17.

At Three Rivers the "Society has for the last six years always had one or two missionaries"—of whom one is a Mr. Cornu. As the result of the Mission, we are informed that Mr. Cornu has made a convert out of "a young man of some education and intelligence." To those interested in Protestant Home Missions, it will be gratifying to learn that this convert is a very superior article indeed, and "walks consistently with his Christian profession"—p. 23.

At Inverness, a Mr. Solandt has organised a French church "which numbers 12 communicants," and at Belle Riviere we are told that there is another "of 27 members" and a school attended by about 16 scholars." On the Ottawa, and at Buckingham, and we are informed that the missionaries labor with great success, but no organized church at either is reported, nor are the numbers of converts given. On the whole, the account of actual converts for Lower Canada, as furnished by the F. C. M. Society's Report, stands thus:—

Industry.....31  
Inverness.....12  
Belle Riviere.....27  
— 70

Of course besides the seventy above enumerated, there are a number of others who inspire lively hopes, and of whom the report speaks as "seriously impressed;" and in Montreal there

are quite a number waiting to come out of Babylon, and to save their souls only until such time as,

"A place of worship is opened specially directed for French services, and suitable in regard to external appearance"—p. 28.

There is also mentioned p. 19 the hopeful case of a young girl who "has experienced a change of heart," and also speaks of her mother as a "Romanist." This promising pupil who does not seem to have been taught the meaning of the commandment "honor thy father and thy mother," "feel happy" especially when the Missionaries call, and when a "meeting can be held."

And upon this subject, of duty and obedience as, inculcated by the said Missionaries, we may mention a pleasing trial recorded at p. 13.

A young lad designated as F. R. was, so we are told, allowed by his father, "an honest and sincere Roman Catholic, to enter the Institute," at *Pointe aux Trembles*; with the pledge from the boy that he would never "forsake the religion of his fathers." The boy was of course soon converted from the error of his ways, and his father summoned him to return home. The boy however ran away back to the Institute in disobedience to his father's orders, and lest the latter should again get possession of his own son, the following precautions were taken:—

"As it was not considered advisable for him (the boy) to remain in the Institute, some kind friends were found to take charge of him, so that he might continue his education elsewhere unmolested."—p. 14.

This case of kidnapping is coolly recounted; whilst at the same time, if a Catholic parent in the exercise of his natural rights, attempts to remove his child from a school or family where its faith and morals are in danger—the howl of persecution is immediately raised by the Protestant press; and the Montreal *Witness* charitably suggests that Romish Nunneries should be handed over to the tender mercies of obscene "Smelling Committees." Thus the latter journal has of late been raising a great outcry about a young Canadian girl, of whom a Swaddler of the name of Ami, had some how or other got hold; but whom some one—person of course not named—persuaded to leave that elect vessel's house, for parts unknown. Were the story as narrated by the Montreal *Witness* true—which we have no reason for believing that it is—wherein would it differ from that which the French Canadian Missionary Society exultingly tells of the doings of its own Institute towards the children of Catholic parents?

Fraud, calumny and bribery are in short the sole weapons on which that Society relies for success. Of its arguments, and of the influence which these are calculated to produce upon the intelligent and morally undepraved, our readers may form an estimate from the following which at p. 19, the Report has the imprudence to publish. The argument, or cogent reason for renouncing Popery is of course put into the mouth of a hopeful convert. It is headed:—

"ROME CHANGING.—I find, said a man, that our religion is changing at a great rate. Now people are allowed to marry during Lent which they never could before. We are forbidden to eat meat on Wednesday and Friday, last year it was Friday and Saturday. A few years ago we had to fast during the whole of Lent, now three days a week is sufficient, and thus what was sinful then is no longer so now."—p. 19.

Leaving out of sight that the facts are not as stated—that the Church still enjoins the entire of Lent as a season of fasting, and mortification, but adapts her discipline—not her doctrines—to the exigencies of circumstances—we might point out still more striking instances of "Romish" mutability, than those adduced by the French Canadian Missionary Society. This year for instance, Easter Sunday was celebrated on the 20th of April, whilst the year before it was celebrated on the 31st of March. Christmas day fell upon a Wednesday last year—this year it falls upon a Thursday; and whereas the Lenten fast commenced this year only on the 5th of March, in 1861, we were enjoined to commence our fast on the 13th of February! Surely "our religion is changing at a great rate!"

The great obstacles which the *Swiss* have to encounter are 1st "the divisions of Protestants" p. 26; 2nd "the immense power of the clergy" p. 28; and 3rd the contempt which Canadians entertain for *Jumpers*—or, in the words of the report, "the alienation with which the mass of the French Canadians regard those of their countrymen who become Protestants" p. 29. The first two of these obstacles are irremediable: for the third a wholesale system of "Souperism" is recommended, in the shape of a fund to relieve those in sickness and in want" p. 28. This duty is "not sufficiently understood" by British Protestants; but until it is fully understood and practised, as in Ireland during the famine year—there are but small hopes of bringing the French Canadians "to a knowledge of the truth" &c.

THE HIBERNICON.—Our readers will remember that about twelve months ago Prof. McEvoy, with his exhibition of the Cyclorama of Ireland, visited this city, accompanied by his talented family. The announcement of an exhibition of the scenery of Ireland called forth all the natural love of the Irish citizens of Montreal, and Bonaventure Hall was crowded every night with our Irish people, whose attachment to the "dear old country" has passed into a proverb. The proprietor of the exhibition was so gratified at the reception he had met with, that he determined on getting up a new painting, the old one being pretty much used up in travelling. He employed two distinguished French artists to take charge of the new painting, and the result is the Hibernicon. Meantime the Misses McEvoy have completed their musical studies under one of the most eminent Italian teachers in the country, and will make their first appearance since their retirement, and open the new picture in our city in a few days. The Professor's Agent and eldest son, who is by the by a talented pianist and composer, is now in the city making arrangements for the Troupe and opening of the Hibernicon. We doubt not the exhibition will be as largely patronised as the exhibitions heretofore given by the Professor.

Several letters received, but must remain unopened until the editor, who is absent, returns.

PIC-NIC OF THE ST. PATRICK'S SOCIETY.—The Grand Pic-Nic of the St. Patrick's Society, came off yesterday on St. Helen's Island. The weather looked threatening in the morning, but clearing up later in the day, the rush down to the steamer was tremendous, and fully four thousand people must have crossed over. An Irish pipe was in attendance, and enlivened the hearts of the pleasure seekers by his performances. The Committee of management consisted of Messrs. Daniel Lyons, Patrick Jordan, William Mansfield, Patrick O'Meara, and H. J. Clarke. We were happy to see so many of our French Canadian brethren present on the ground, and we cannot but express to the Committee of Management to whom solely were intrusted the getting up and the superintending of this Pic-Nic, our entire approval of their arrangements, and our warmest thanks for their great exertions in promoting the enjoyment of the day. The object of the Pic-Nic was a charitable one—the assistance of poor emigrants, and the poor of this city. No doubt but a large sum will be realised to administer to the wants of those poor unfortunate exiles. The games were contested in a spirited manner with the following result:—

Running Long Leap, Somers of the 16th, 1st prize \$2; McCabe 2nd prize \$1, distance 17 ft. and 16 ft. 6 in. Running High Leap, McCabe 1st prize \$2, 5 ft Somers, 16th, 2nd prize \$1, 4 ft. 10 in. Military Race 150 yards, Sherman, 4th, 1st prize \$2; Travers 2nd, \$1. Civilian and Military Race, 3 heats, McCabe 1st \$4; Sherman, 4th, 2nd \$2. Hurdle Race over 6 hurdles 4 ft. high, McCabe 1st \$2; Ross, R. A., 2nd \$1. Sack Races over hurdles, John Smith, R. A., 1st, \$2; Thomas Vesey, 4th, 2nd \$1.

The prizes were then distributed by Thomas McKenna, Esq., the President of the Society, after which he stepped forward and thanked those present for their attendance. The Society he said had many calls upon its funds, and it needed help, but he was sure a considerable amount would be obtained from the proceeds of the Pic-Nic.

We are happy to be able to announce to our readers that the Annual Grand Pic-Nic, in aid of the St. Patrick's Orphan Asylum, will take place in the Victoria Gardens on the 3rd September next. We will give full particulars in our next. From what we hear of the preparations making for it, it will certainly be the most attractive Pic-Nic of the Season.

The Collections taken up on last Sunday, for the poor, in St. Patrick's, St. Anne's, and St. Bridget's churches, amount to the sum of \$214.

We copy the following from the *Transcript*:—The examination of the children attending the Municipal School in connection with the Convent of St. Anne's at Lachine, and the young ladies attending the Convent, took place on Tuesday week last. Besides the Rev. Mr. Piche, the Curé of the Parish, the Rev. Mr. Machet, Chaplain of the Convent, the Rev. Mr. Horan of this city, and several of the Peres Oblats there was a very crowded attendance of the parents and friends of the children, and other invited guests. The cost of their education is very small; and the beauty of the Convent, situated on the banks of the St. Lawrence, will doubtless attract many more pupils when vacation is over. How kindly the children are treated by the Sisters was shown by their tears with which they bade them adieu.

THE LATE SIR ALLAN MACNAB.  
LETTER OF THE RIGHT REV. DR. FARRELL,  
BISHOP OF HAMILTON

(To the Editor of the Evening Times.)

My Dear Sir,—After all that has been said and published relative to the conversion of the late Sir Allan MacNab to the faith of the Roman Catholic Church, and his supposed or pretended return to the Anglican belief, an impartial public appears to have a right to expect from me a simple and candid statement of the facts of the case. Before entering upon the subject, I must complain of the very unfair and taken by certain journals, both here and in other places, in attempting to prejudice and excite the public mind by prematurely pronouncing judgment in the case, thereby desiring to force the public to draw conclusions which the evidence when published may not, and I firmly believe will not, warrant. I must note especially the *Globe* of Toronto, which appears to have lost none of its wonted venom and hatred against everything Catholic. This journal accused me of being "neither careful nor scrupulous." It is not my place, nor my wish, to pride myself on any good qualities, whereas with God may have given me, yet I think I shall not be deficient from the precept or example of St. Paul if I defy the Editor of the aforesaid journal, or any of his rivals in the art of maligning, to convict me of anything criminal or dishonorable. I call upon him, then, to substantiate his vile and malicious aspersions on me, or to stand before the public in his true character, convicted and branded as a calumniator.

I shall not, for the present, notice the many groundless aspersions of certain other papers, nor shall I occupy time, and your valuable space in refuting the absurd argument attempted to be framed upon what is termed by the "consistency or inconsistency of the late Baronet. A man must always prove himself inconsistent by delaying his repentance. When he enters upon the path which he knows to be his duty, his act is consistent with eternal truth, and, though his tardiness may have been blameable, it is wrong to assume, as the Rev. Mr. Geddes has done, that he is necessarily a coward or a hypocrite when he does right at last. According to this manner of reasoning, the first Christians who gave up their heathenism, must also have been cowards and hypocrites—a conclusion which even the Rev. Mr. Geddes will not dare to accept. Probably the many prominent clergymen—the Wilberforces, the Newman's, the Manning's, who gave up their rich livings in the Anglican Church also to become Catholics, will likewise be set down as cowards or hypocrites. The public will understand that this mode of speaking of converts to Catholicity is employed because it is found to be a convenient way of avoiding the force of unpalatable facts.

I shall now proceed to state the facts which relate to the conversion of the deceased. Several months ago, while Mr. Daly, afterwards Sir Allan's son-in-law, was on a visit at the castle, I, with my Vicar General, the Very Rev. E. Gordon, dined with Sir Allan and his family. In the course of the afternoon of that day, whilst walking on the grounds in front of his house, Sir Allan stated to me, in the presence of my Vicar General, his intention of dying a Roman Catholic. After this statement no one will be surprised at my taking a particular interest in his last moments, as my belief in the words of the Athanasian Creed is practical, that without the true Catholic Faith, no one can be saved.

On the Sunday evening previous to his death, I called at the Castle for the purpose of visiting Mrs. D. MacNab, and learned from her, for the first time, that Sir Allan was sick. On Monday or Tuesday, I called to enquire about his health, and he, learning that I was in the house, sent for me. I visited him,

and seeing that he suffered much, addressed him a few words of consolation, exhorting him, simply, to pray during his sufferings. After a very short visit, when I was rising to take leave of him, he seized my arm, and said he had not forgotten what he had said to me some time ago. Understood his allusions to be to the conversation in the castle garden, and told him that he should lose no time, and do at once what his conscience dictated to him.

On leaving, I informed Mrs. D. MacNab of what Sir Allan had said. Once after this I sent to enquire as to the state of his health.

On Thursday morning, I was informed by letters that Sir Allan wished to see me for religious purposes, I went at ten o'clock a.m., and was introduced into one of the lower apartments, where I remained for some time, in conversation with Mrs. D. MacNab. Shortly after, Mr. Andre Stuart, brother-in-law to Sir Allan, and himself a member of the Anglican Church, one with whom I had had no previous conversation on the subject and whose feelings respecting Sir Allan's conversion I did not know—came down and informed me that Sir Allan wished to see me. It had been suggested to me before I reached the castle, that as soon as it would be known that he became a Catholic, many persons would say he was mad; wherefore, lest there should be any doubt as to his state of mind, and that I might have a reliable witness, I asked Mr. Stuart, in presence of his sister, whether Sir Allan had full possession of his reason. Mr. Stuart's answer was in the affirmative. I went immediately up to his room and found him fully conscious. He recognised me, and said he wished finally to become a member of my church. After a short conversation with him on the doctrines of the church, he made his confession in the usual manner of Catholics. He then, in the presence of Mr. Stuart and his sister, Mrs. D. MacNab, in a strong and clear voice, made his full profession of the Roman Catholic faith, according to the formula used when Protestants become Catholics; whereupon I received him formally into the Roman Catholic Church. I remained altogether in the house several hours—at least from ten o'clock a.m. until 2 o'clock p.m.

The *Globe* reduces the whole matter in issue to the settlement of two questions. First, Was Sir Allan MacNab conscious and acquiescent on Thursday, when the Roman Catholic Bishop administered to him the rites of that church? Second, Was Sir Allan MacNab sensible when, on the Friday morning, he declared to the Rev. Mr. Geddes that he did a faithful member of the Church of England professing his belief in the death of Christ as the sole means of salvation?

The facts which I have above stated, prove sufficiently that he was sensible when I attended him, and will be fully sustained by the two foregoing witnesses—one of whom is a Protestant, the other a Catholic; and whose veracity will stand a test, more rigid than perhaps will that of my assailants. The *Globe* says that Dr. Craigie, of Hamilton, a d. Dr. Hamilton, of Dundas, agree in stating that "on Thursday Sir Allan could not give an intelligent acceptance to the rites administered by Bishop Farrell." No such testimony has been published, nor do I believe that either of these gentlemen has testified or will or can testify, that, on Thursday, between the hours of 10 and 12 o'clock, noon, this was the case;—for it was between these hours that the essential parts of my ministry were performed.

The Rev. Mr. Geddes says that Sir Allan declared to him "in his clear and lucid moments," his desire to die in communion with the Church of England. When I attended he had more than lucid moments, but as Mr. Geddes thinks such moments to be quite enough to prove in which church the deceased desired to die, it is incumbent on him to prove that he, Sir Allan, had not even moments of lucidity, between the hours of 10 a.m. and 12 o'clock, noon, on Thursday. The evidence which, so far, has been adduced, does not, I apprehend, make out this part of the Rev. Gentleman's case. At this period, at least, I have shown that he was in perfect possession of his mental faculties.

After my departure, I am told the doctors held a consultation, and determined upon changing the patient's treatment. Morphine and other drugs, it is said, were administered, and if so, it is not in the least surprising that a change occurred thereafter. This will account for any change which Mr. Barton may have observed when he called late that evening. This was likewise stated by Dr. Hamilton to be the reason why Mr. Geddes was refused admittance that afternoon. Early on Friday morning, I was again sent for, as the messenger said that Sir Allan wished to see me.

When I entered his apartment, he recognized me, greeted me, and spoke to me, and requested me to remain with him. I gave him the benediction usually given in such cases. By this time, I perceived that he was becoming unconscious, for which reason, anxious as I was to administer to him the holy communion, I considered he was too delicate to receive that most holy of the sacraments of the church. I left between six and seven o'clock a.m. to say mass for him in the church. At noon, I learned, to my great astonishment, that the Rev. Mr. Geddes had been with him for some time, reading and praying. I deemed it my duty to proceed at once to the Castle, where I was informed that the Rev. Mr. Geddes had taken forcible possession of the room, notwithstanding the resistance of those in charge of the sick man. I was likewise told by Mrs. D. MacNab, and Mrs. Boulton, in the presence of Dr. Hamilton, who appeared to be of the same opinion, that Sir Allan was quite unconscious at the time. It was enough to justify me, that in his senses he joined the Catholic Church, and that since that he had not abandoned it. Certainly, if I believed that having the use of reason, he had relapsed from his profession of Catholicity, I would have retired immediately; nor would I, on any consideration, have officiated at his funeral. I have good reason to believe that he was not conscious when the Rev. Mr. Geddes was present on Friday; and indeed it was currently reported through the city, on that morning, that this was the case. I have, likewise, good reason to believe that even in this delirious state, he did not acquiesce in the ministrations of the Rev. Mr. Geddes.

Mrs. Boulton and others who were present when Mr. Geddes says he asked the deceased the catalogue of questions which he published in his statement, did not hear Sir Allan give the answers attributed to him. These say that he was in such a condition that he could not understand or answer rationally the series of interrogatories with which Mr. Geddes plied him so vigorously, that the doctor then present thought them quite out of place. Indeed, one would naturally suppose from the manner in which the questions were put, as well as from their number, that the Rev. Mr. Geddes himself doubted whether the patient was in possession of all his faculties. It would be interesting to know whether that Rev. gentleman is on every occasion so vehement in his efforts to make the dying understand him when they are in their senses.

Mr. Geddes said from his pulpit that in Sir Allan's clear and lucid moments our dear departed friend expressed to me on his dying bed his desire to die in the pure and reformed faith of the Church of England. The public have a right to know what he means by "clear and lucid moments," and will, I think, ask the question whether Mr. Geddes does not by these very words prove that he himself is at least doubtful about the consciousness of the dying man.

I have now furnished my statement of at least what I consider material to the present controversy, and I feel satisfied that a discerning and unprejudiced public, will even from what has thus far been stated, see and admit that the charge brought against me, of having received the deceased into the church in a state of unconsciousness is without the slightest foundation. I have now simply to say in conclusion that the relatives to whom I referred in this statement as being cognizant of the facts and circumstances which are alleged to have taken place in their pre-

sence, are ready and willing to substantiate my statements over their own respective signatures, if it be deemed necessary. But I feel assured that what is above stated, will be satisfactory to the public, and that they will not seek to drag into the arena of newspaper discussions, the afflicted relatives of the deceased, who, we all feel, have other subjects calling for more serious discussion.

To the Editor of the Hamilton *Evening Times*, who throughout this discussion has shown me every fairness, I feel truly grateful. I trust that the journals which have attacked me so violently will honestly repair the injury by retracting their aspersions and inserting the above statement, which I believe will satisfy every unprejudiced mind that I perpetrated no 'outrage,' nor have I used any means 'dishonest and unworthy.' It will be seen that I acted in obedience to the call of duty, in accordance with the clearly expressed wish of the dying Baronet.

Yours, &c.,  
JOHN,  
Bishop of Hamilton.

Hamilton, August 16, 1862.

DESERTERS.—We learn that five privates from the company of the 60th Rifles, at present encamped on the island of Orleans for rifle practice, deserted on Thursday night, or early yesterday morning, carrying with them their full kit, rifles, accoutrements, &c. A pursuit party, consisting of an officer, sergeant and 20 men, has been despatched after them. We regret to see this disposition, amongst our brave troops, but have no doubt that some of the sneaking Yankee recruiting individuals, who are at present so plentiful throughout Canada, have been at work in this neighborhood. It would be well, therefore, for both the civil and military authorities to be on the alert, and if any these 'blood money' wretches can be caught, give them a taste of prison discipline to cool their ardor.—*Quebec Times*.

WHERE'S ALL THE MONEY?—Can anybody tell where all the small change has gone? Some say the rage for silver pitchers and mugs has melted up all the tin fourpences and crossed quarters. But a good deal of the change, we surmise, has gone to—Bryan's Pulmonic Wafers. They cure your cough, sore throat, hoarseness and colds, in a very sudden manner. 25 cents a box.

Sold in Montreal by J. H. Henry & Sons; Lyman, Chase & Co., Carter, Kerry & Co., S. J. Lyman & Co., Lamplough & Campbell, and at the Medical Hall, and all Medicine Dealers.

Birth.  
In this city, on the 15th instant, the wife of Wm. Wallace O'Brien, of a daughter.  
In Ingersoll, on the 13th instant, the wife of Mr. J. O'Neil, of a son.

Died.  
On the 15th instant, at St. Roch's, Quebec, Jean Baptiste Lemelin, senr. ship-builder, aged 71 years.

MONTREAL WHOLESALE MARKETS.

Montreal, August 19, 1862.  
Flour.—Pollards, \$2.50; Middlings, \$2.00 to \$2.75; Fine, \$3.50 to \$3.60; Super, No. 2, \$3.80 to \$4.20; Super, \$4.70 to \$4.75; Family, \$4.80 to \$4.90; Extra \$5 to \$5.10; Superior Extra, \$5.20 to \$5.30. Bag Flour per 112 lbs, Spring Wheat, \$2.50 to \$2.55; Scotch, \$2.55 to \$2.60. Super. Flour is in fair demand and moderate supply, desirable parcels being firm at \$4.75. The lower grades are exceedingly dull, with a very considerable decline, on account of cessation of consumptive demand from the country.

Oatmeal per bbl, of 200 lbs, \$4.75 to \$5. Little or none in market.

Wheat.—Canada Spring, in ear loads, about \$1; Chicago No. 12, in ear loads, \$1.92 to \$1.95; Red Winter \$1.12 to \$1.14.

Corn per 56 lbs, 45c, to 46c Dull.

Barley and oats, —No transactions.

Peas per 66 lbs, 75c, to 82c.

Ashe, per 112 lbs, Pots, \$6.30; Inferiors, 5c, to 10c, more. (less legal deduction) Peas, \$6.35.

Pork.—Mess \$16.50 to \$17; Thin Mess, \$9 to \$9.50 Prime Mess, \$9; Prime \$8 3/4 to \$8.50. All dull.

Hams, 7c, to 9c; Shoulders, 3 1/2c, to 4c.

Butter continues dull, the demand being almost exclusively for local requirement; we quote medium qualities 10c, to 11 1/2c; fine to choice, 12c, to 13c.

Lard 7 1/2c, to 8c; in demand.



THE DIRECTORS & TRUSTEES OF SAINT PATRICK'S ORPHAN ASYLUM respectfully invite the Officers and Committee of St. Patrick's Society, the Officers and Committee of St. Patrick's Temperance Society, and the Officers and Council of St. Patrick's Literary Association to meet them in the SACRISTY of St. Patrick's Church NEXT SUNDAY, 24th inst. immediately after Grand Mass, on business of importance.  
August 21, 1862.

COLLEGE OF ST. LAURENT.  
STUDIES will be resumed in this College on the 2d of September.  
J. REZE, President.  
August 21 31.

THE Opening of the Classes at the CONVENT OF LACHINE will take place on the 1st of SEPTEMBER next.

WILL BE ON EXHIBITION  
IN A FEW DAYS,  
MEVOY'S NEW PICTORIAL  
AND  
MUSICAL EXHIBITION,  
THE HIBERNICON,  
or  
A Tour Through Ireland.

THIS splendid work of Art, just completed, will be opened in this city for the first time since its completion in a few days. It is painted on 11,000 feet of canvas, by the distinguished French Artists M. M. DuBois and Fouchier, and represents the principal Cities, Public Buildings, Magnificent Lake, Mountain, Sea and River Scenery of Ireland.

The Painting will be accompanied by Vocal and Instrumental Music by a Troupe of talented Artists, who will perform on the Harp, Piano, Violin and Harmonium.

The vocal Illustrations are selected from the immortal Irish Melodies, and will be sung by Erio's gifted child of song.  
MISS KATE MACVOY,  
accompanied on the Irish Harp by her Sister Miss MARIE, the accomplished Harpist and Contralto.  
Master JOHN SPALDING will appear as Barney the Guide, and, with his Sister, Miss TERESA, sing several Comic Irish Songs and Duets.  
MR. CHAS. MACVOY Director of the MUSIC.  
PROF. MACVOY Lecturer.

For particulars see posters and small bills.

NOTICE.  
Newspapers, Periodicals, Magazines, Fashion Books, Novels, Stationery, School Books, Children's Books, Song Books, Almanacs, Diaries and Postage Stamps, for sale at DALTON'S News Depot, Corner of Craig and St. Lawrence Streets, Montreal.  
Jan. 17, 1862.