

fering with the regular course of the law can be urged, when no mitigating circumstances can be pleaded, then the Executive which weakly lends ear to the markish drivellings of philanthropists against the gallows, and capital punishment, rightly incurs the contempt and the execration of every intelligent and law-respecting citizen.

ANOTHER MEETING.—We learn by the Globe that the Protestant Reformers of Toronto, not satisfied with the result of their meeting in the St. Lawrence Hall to denounce Separate Schools, have held another meeting [preliminary] to a third or public open air meeting which it was resolved to call for Tuesday, 3 p.m., in the Queen's Park. The Reformers are stirring heaven and earth to prop up the crumbling edifice of State-Schoolism, and it behoves the friends of free education to be also on the alert. We in Lower Canada of course must leave our Catholic friends of the West to decide upon the tactics to be pursued; but it seems to us that, if Protestants will not tolerate "Separate Schools," and as Catholics will not submit to "Common Schools," the only alternative left is that of Voluntaryism. The Separate School system is a sort of compromise betwixt "Voluntaryism" and State Education—and Catholics seem willing to accept it in spite of its imperfections for the sake of peace. If Protestants will not accept this compromise, if their voice be still for war, Catholics have but one course left—and that is to espouse the Voluntary Principle—in education as in religion, for the School as well as for the Church. If Voluntaryism be good for the one, it cannot be bad or insufficient for the other; and the alternative which the friends of Freedom of Education should offer to their enemies might well be this—"Separate Schools or else the Voluntary Principle; but as for Common Schools, we will not, so help us God, ever submit to them come what may?"

THE AMERICAN WAR AND SLAVERY.—We are no advocates of slavery; and just so far as we are penetrated with the spirit of Christianity, we are the friend of the weak, the simple, the poor, the ignorant, and the oppressed; but we have not been accustomed to look upon the inhabitants of the Northern States as the friends of the black race. There is harmony and peace between the slave and his master; there is a mutual interchange of good offices between the black man and the white in Alabama and Mississippi; we see nothing of the sort in Massachusetts or New York. The negro is loathed by the Yankee; he is the object of sympathy, of protection, in the South. Let any man visit the negro quarters in Philadelphia; let him travel through New England, and witness the social degradation of the black race; let him examine the statute books of the free States, and see how pitilessly the fugitive slave is denied a refuge on their borders; let him consider how every avenue to advancement is denied to the black man in the North; how he is compelled, by public sentiment, to be the mere heaver of wood and drawer of water for his white brother, how he is simply the barber and the boot-black of the North; and then let him ask himself what such mere nominal freedom as this is worth? No negro dare to put up in a New York hotel; nor can he ride in an omnibus with Northern men; he has his separate gallery in the theatre, and he must provide himself with negro churches in every Northern city. New negro religions are added to the other animosities in America, lest by any means the white and the black should be found kneeling at one altar, or lest a seeming countenance to the idea of the common brotherhood of the human race should be given by a community of religious rites.

We are deceived by names when we prefer the freedom of the Northern black to the slavery of his brother in the South. The friend of humanity will find more to revolt him in one day's experience of negro debasement in the North, than in months spent on the plantations, or in the large cities of the Southern States. The hatred and loathing of the negro, which is universal in the Northern States, is unknown south of Mason and Dixon's line; and the hope of the negro race on this Continent lies in the more perfect appreciation of its characters and capabilities by the Southerner; and in the real genuine sympathy for it, and the tie of mutual good offices and long and intimate association which binds together the Southern blacks and their masters.

But with what force can it be contended that love of liberty for the blacks animates that party in this contest, which, to gain its end, has deliberately renounced every guarantee of liberty, and delivered itself up bound hand and foot to a despotism such as the world has not, thus far, seen?

Personal liberty, in any sense of the word, is a peculiarly Christian idea. It has its birth in the idea of the value of the individual man, of the worth of the human soul. To the Pagan, the man was nothing; the Empire, the State, was all in all. It is for this Pagan idea, destructive of all true liberty, that the North is fighting, if it is fighting for any idea at all; it is against this idea, and for State rights, the rights of minorities, the

rights of individuals, and the eternal principles of true liberty, that the South is engaged in a death-struggle.

The use of the words "loyal" and "treason" in the United States show that this is so.—Who is now the "loyal" man?—He that would maintain the Constitution and laws of his country?—he that would not interfere with slavery in the Southern States, because it is a matter of local municipal law with which the general government has naught to do?—he that is opposed to the arbitrary arrest and imprisonment of his fellow-citizen, without form of law?—he that protests against the suspension of the *habeas corpus*—the military suppression of the Courts—the forcible dispersion of legislative assemblies by bands of pretorians—the disarming of the citizen,—the destruction of the State militia system—the forcible levying of an army by the Federal Government without the intervention of the State authorities—the placing of the purse and the sword in the same hand—the violation of every constitutional right of States, of Corporations, and of individuals? Not at all. He is "loyal," and he alone, who is willing to sacrifice these things—the Constitution, the laws of his country and every guarantee for individual liberty—who is willing to sacrifice these things to the genius of the Empire, to the consolidation, the advancement, the glory of the despotism which is to take the place, which has already taken the place, of the old Constitutional Union.

The "traitor" at the North is not the man who is false to the principle of civil liberty, on which everything that is worthy of honor in the institutions of America is based; it is not the man who is false to the rights of man and to the laws which assert and guarantee those rights; it is not the man who upholds the fundamental Constitution of the particular State of which he is a citizen; it is not the man, even, who is false to the Constitution of the United States, and the compromises of the Great Charter by which the Confederacy was formed. But it is the man who, being true to all these things, refuses to yield to the madness of the hour, and will not acknowledge that the present Federal administration, and Mr. Lincoln its head, are the supreme absolute rulers of the American people; amenable to no tribunal, bound by no law, despots more absolute than the Emperor of Russia, or the Sultan of the Turks,—supreme governors, whose absolute uncontrolled dominion has no parallel in civilisation, and whose counterpart is to be found only in the despot of some savage tribe.

The tyrant's plea of necessity is, at this moment, accepted perforce in the United States as the complete justification of the most flagrant violations, not only of the principles of that common law which the Americans inherited from their Saxon ancestors, and have heretofore at least professed to prize; but of that written Constitution which was once fondly supposed to be the supreme law of the land.

And will it be for a moment pretended that those who have thus placed the control of the purse, and the power of the sword in the hands of one man; who have prostrated themselves before the Dictator of their choice, and, to gratify their love of dominion, their lust for gold, or their hatred for the South, have surrendered every personal right, every guarantee for liberty which their forefathers moved heaven and earth to establish and maintain; that those who have, in two years, without a struggle, almost without a murmur, seen wrested from them those principal and primary rights which, however debased and destroyed in most other countries, have ever been considered, in a peculiar and emphatic manner, the rights of the people of England and their descendants; will it be said that this people, that has deliberately sacrificed the right of personal security, the right of personal liberty, and the right of private property—so that, at this moment, there is not one person in Mr. Lincoln's domains who has any redress should he seize his person or his property; so that, as Mr. Seward wrote to Lord John Russell, he can touch a bell at his right hand and imprison a man in Maine, at his left hand, and imprison another in Maryland, and no power under heaven, even that of the President of the United States, can set him free!—shall it be pretended that they are the friends of liberty and the rights of man? That they have sacrificed the liberty of themselves and their children, to secure those priceless blessings for negroes, in States for whose domestic institutions they are no way responsible? That they have given up the liberty of speech and of the press—the right of petition—the right of *habeas corpus*—the right to bear arms, and organise as a militia under State laws—the freedom of their legislative assemblies—the rights of their States, the very fundamental Constitution of their country, for the purpose of securing to negroes those rights that they prized not for themselves?

The white men of the South, freemen themselves, and the descendants of freemen, are fighting to maintain for themselves and their children those rights which they inherited from heroic ancestors. On American principles, they are right; because the President had violated his oath of office and the fundamental Constitution of the country, in the first necessary step he took to force back the seceding States. On American principles, they are right; because they are asserting those State rights, never conceded to the general Government at the time of the passing of the Constitution—those rights, for the security of which each State required what it thought sufficient guarantees, before it consented the Union—those principles enunciated and enforced by that enlightened body of men from every State who framed the Constitution—by the

Washingtons, Madisons, Kings, Patersons, Livingstons, Franklins, Wilsons, Rutledges, Davises, and Pinckneys, who, then and there, expressly and unreservedly rejected the project of a strong consolidated government; and affirmed the doctrine of the rights and sovereignties of the separate States, as from the debates and history of that Convention most fully appears. On American principles, they are right; because the American Government is a Government of will, not of force; and because America, and all Americans, have held, in the language of the Declaration of Independence, that "Government derives its just power from the consent of the Governed." On American principles, they are therefore right. And every one who has freedom and free government at heart, who loves the common law and the common rights of the English people and their descendants, whose heart beats at the recital of the struggle of British Parliaments against the tyranny of kings, or swells with pride and delight as he surveys the majestic proportions of the Constitution of his country, will pray that the God of battles, to Whom they have appealed, to help this brave people struggling against desperate odds to defend their liberties, their hearths, their homes, their servants, their wives, their children, from the meanest despotism that ever disgraced the annals of the world.

PROVINCIAL PARLIAMENT.—The Legislature again met in Session on Thursday last week, the 9th inst. No important business has as yet been transacted.

We clip the following from the *Quebec Daily News* of the 14th instant:—

A few minutes before the adjournment at six o'clock, the Resolution, relative to the execution of the Aylwades, introduced by the Hon. Mr. Alley, came before the House, among the Notices of Motion. The hon. member informed the House that he was desirous of allowing the matter to stand over until another day for discussion. This request the members of the Treasury benches was not prepared to grant, and the Hon. J. S. McDonald addressed the House on behalf of his colleagues to that effect. He considered the motion one of non-confidence in the Ministry, and of censure on the conduct of His Excellency the Governor General, for not exercising the Royal Prerogative, and also a motion of censure on the conduct of the learned Judge, who heard the case.

The hon. gentleman thought there was no precedent either in England or in the Colonies for such a proceeding, and hoped the hon. mover would withdraw his motion. The Hon. Mr. Alley replied in a short and effective speech, informing the ministerial members, that it was not his intention to withdraw the motion. The matter then dropped.

After the recess a number of public bills were called and allowed to stand over, others passed their second reading.

The Hon. George Brown was introduced by the Hon. Messrs Doria and Mowatt, as the member elect for South Oxford. Mr. Brown occupies the seat formerly occupied by Mr. Rankin, ex-member for Essex.

"BLACKWOOD"—March, 1863. B. Dawson & Brothers, Montreal.

The author of *Caxtoniana*, if his object be to fatigue the reader, and to excel in dullness, has in the present number been eminently successful. It is however one consolation that his treatise on "Morale Power" is concluded. The other articles are full of interest, and we have the commencement of a new tale "Mrs. Clifford's Marriage," which promises well. The *Review* has a flattering notice of *Kinglake's Invasion of the Crimea*, a work which has excited great sensation on both sides of the Channel, and which will not be a favorite with the French whose services in the Crimea it seems most unjustly to undervalue. The author of *Eschen* has raised a nest of hornets about his ears, and he will not come out unscathed from the controversy which the appearance of his work is certain to provoke. The friends of Lord Raglan, and of Marshal St. Arnaud have both good reason to complain of the treatment which their respective heroes meet with at his hands.

EASY LESSONS IN GENERAL GEOGRAPHY. WITH MAPS AND ILLUSTRATIONS.—By Geo. Hodgins, L.L.B., F.R., G.S. John Lovell, Nicolas Street, Montreal.

This is a very excellent treatise on Geography, well adapted for the use of Schools. The illustrations are well executed, and the typography is worthy of the Messrs. Lovell.

To the Editor of the True Witness. Kingston, April 7, 1863.

DEAR SIR—In looking still farther and closer into the vicious circle in Mr. Scott's Separate School Bill, it appears to me to make the property of non-resident Catholic proprietors rateable for the education of the children of resident or non-resident Protestants.

The 19th clause reads:—"No person shall be elected as Trustee of any Separate School unless he resides within three miles of the site of the school-house, nor shall any person be deemed a supporter of any Separate School unless he resides within three miles (in a direct line) of the site of the school-house."

There is here an obvious distinction. The Common School Law makes all rateable property within each Common School section, rateable for the Common School within such section; and enables the Trustees of such school to collect by rate or otherwise from persons holding property within the section, though their place of residence were in Toronto.

The same right is not to be admitted, it appears with regard to us. A Catholic residing within a few yards beyond the three miles allowed by law, but having almost all his property within the three mile limits, must be a supporter, not of the Catholic School nearest to him, but of a Common School which may be at a distance of five or six miles from his residence.

This is restoring certain rights to Catholics of Upper Canada!

In my neighborhood, seven or eight hundred acres of land belonging to non-resident Catholics must be rated henceforth for the education of the children, it may be, of non-resident Protestants.

Is this the way in which our rights are to be restored to us? Is this placing the Separate School Law more in harmony with the provisions of the Common School Law? Or rather is this a little more humbug like that perpetrated by that Premier Humbog of Upper Canada under whose auspices the School Law of 1855 was prepared. (See special report on Separate School provisions, by Byrson, page 14.)

more under the immediate eye of the Bishops—he practically took away all power from the municipality to establish and maintain a single Separate School throughout the length and breadth of the province of Upper Canada. We could have established a Separate School it is true, within the limits of any Common School section; but, no sooner were our school houses erected than the Common School supporters could charge the limits of their own schools; split ours in two and the school house along with it, and then ask us in the words of Mr. Ryerson—"Are you not grateful in respect to everything affecting your rights, feelings and interests, that you are associated in government and in all the rights and immunities of a free people, with those, a fundamental principle of whose religion is right of private judgment and liberty of conscience, and among whom equal rights and privileges amongst all classes is a tradition of history?" (Same report p. 17.)

Yes, Mr. Editor, this is what the Premier did in '55 and he called it amending the Separate School Law; and then he made Dr. Ryerson, the *bono ensaisure* and he himself was applauded and petted and kept in place and power for seven long years during which he faithfully led us on hope. Does this past conduct and his course in the present session notwithstanding his election promises made not far out of Kingston last election—do they not, I say, justify us in imputing to him what may be vicious in the future law, and dealing with him in consequence on next opportunity!

I have the honor to be, Your most obedient servant, M. S.

SEPARATE SCHOOL MEETING IN TORONTO.—The meeting which was held in the St. Lawrence Hall last night, to consider the Separate School Bill was a complete fizzle. The Hall was crowded with an audience, which at first, showed every disposition to listen patiently to the addresses that might be delivered, providing their course were not trod upon too heavily. After the Mayor had set the ball rolling he called upon the requisitionists to address the meeting; but these respectable gentlemen did not put in an appearance. It seemed as if there would be no speaking when Mr. Nassau C. Gowan broke the ice, and moved a resolution for some time he was heard patiently; but when he began to use the scalpel too freely the crowd became uproarious. The oppositionists to the speaker being largely in the ascendant, Mr. Gowan was obliged to desist and the meeting broke up without even taking a division on his motion. Such, in brief, is a record of the proceedings. We think it was unfortunate that the speakers on both sides of the question were not listened to patiently; for there were several gentlemen present prepared to reply to Mr. Gowan and those who might take same side of the question. Had resolutions condemnatory of Mr. Scott's bill been moved, there can be no doubt that they would have been moved, there can be no doubt that they would have been voted down. It is therefore to be regretted that the Roman Catholics, being in a majority at the meeting, did not allow the proceeding to go on, and use all peaceable means of accomplishing the object they had in view. It must be confessed that if there is a party in Toronto strongly opposed to the bill now before the Legislature, they took very little steps to make their influence felt last night. The great secret of the failure, we apprehend, will be found to lie in the fact that people have lost confidence in the sincerity of Mr. Brown—who was the instigator of the movement—on this as well as on other public questions; and that such men as Mr. Nassau C. Gowan are above all others, objectionable to the Catholic portion of the community.—The question, too, does not create any great public interest. No new principle is at stake; and people are not prepared to get up an excitement about trifles for the benefit of a few demagogues. The Separatists had it all their own way last night, and may congratulate themselves on that fact; though their triumph could be much more worthily borne had they voted down the resolutions of the promoters of the meeting instead of shaking them off by their strength of lungs.—*Toronto Leader*, March 8th.

SOME FACTS ON SEPARATE SCHOOLS.—To the Editor of the *Leader*.—Sir—In connection with the public meeting of last night, and the attention which the question is now receiving on the part of the Legislature and the country, it may serve a good purpose to lay the following statistical facts before your readers. They are taken from the official reports of the Chief Superintendents of Upper and Lower Canada for 1861:—In Upper Canada 149 Protestant Clergymen are Local Superintendents of Common Schools. In Lower Canada no Catholic Priest holds that position. In Upper Canada there are 109 Separate Schools; only two Priests are Superintendents. The Catholics in Lower Canada give liberal support to Protestant Schools. In the town of Aylmer the Protestant School with 30 pupils receives from the Government Grant nearly \$250, whilst the Catholic School with 75 pupils gets the same amount. In Farnham the Protestant School receives for 36 pupils \$252, whilst the Catholic School with 211 pupils, receives only \$222. In Dorchester the Protestant School receives for 75 pupils \$333, whilst the Catholic with 233 pupils receives only the same amount. The Legislative grant to Catholics is \$7,549; to Common Schools \$287,000. I may state in addition that whilst the Protestants of Lower Canada receive large Legislative aid for Normal, Model and Grammar Schools, the Catholics of Upper Canada have not asked for these advantages.

CITIZEN.

ST. PATRICK'S SOCIETY OF ST. JOHNS.—At the Annual Meeting of this Society, held on Thursday, the 2nd inst., the following officers were elected for the ensuing year:— President—Dr. Howard. 1st Vice-President—Mr. Kavanagh. 2nd Vice-President—Mr. Jas. O'Gavin. Treasurer—Mr. D. O'Brien. Recording Sec.—Mr. John Scullin. Corres. Sec.—Mr. Thomas McGauley. We are requested to inform the members of the Society that a full attendance will be expected at all the regular monthly meetings.—*St. Johns News*, C.E.

ST. PATRICK'S LITERARY ASSOCIATION, OTTAWA.—At the Annual Election of Officers of this Association which took place on Monday, 6th April, inst., the following gentlemen were elected for the present year:—

President—R. W. Scott, Esq., M.P. 1st Vice Pres't—William Kehoe, Esq. 2nd Do.—Patrick Baskerville, Esq. Treasurer—William Finley, Esq. Cor. Secretary—Robert O'Reilly, Esq. Rec. Do.—Obas. McQuarrie, Esq. Ass't Do.—Mr. J. J. Murphy. Hon. Librarian—Mr. G. J. O'Doherty. Physician—Dr. A. O'Reilly. Trustees.—Messrs. Edw'd Dune, P. A. Egleson, Wm. J. Bingham, Denis Wheelan, Francis Doherty, Patrick Brennan, James Murphy, T. F. O'Brian, John O'Malley, E. J. O'Neil, John Quain, Wm H. Griffin.—*Ottawa Paper*.

STRANGE DISCOVERY.—On Thursday afternoon, some boys who were playing at the foot of the rock in Champlain street, opposite the Montreal Ocean Steamship Company's Wharf, Quebec, discovered portions of a human skeleton which appeared to have been washed down from the rock by the recent thaw. They are supposed to be the remains of some of those who fell in the last attack on the city during the warlike period of its history.—*Commercial Advertiser*.

TALK IN QUEBEC.—The Quebec correspondent of the *Globe* telegraphs that there is considerable talk about a possible break up on account of difficulties between members of the Government and their Western supporters, on the School Bill and other matters. It is acknowledged on all sides that Mr. Scott's Bill is very unpopular in Upper Canada.—*Transcript*.

The College of St. Therese, in Lower Canada, has commenced the teaching of agriculture as a science and an art. The college possesses a farm of 500 acres which is to be tilled by the students, part of the day being devoted to this labour and part to the course of instruction at the college. The full and thorough course extends over three years, and the terms for board and tuition are placed at the surprisingly low figure of \$72 a-year. A complete course may be taken in one year if desired. After this it will not be for want of opportunity if the French Canadians continue to neglect agricultural education. Hitherto their defective farming has been a reproach, and has tended much to the impoverishment of the people, as compared with Western Canadians and Americans.

SUDDEN DEATH.—A stranger, who arrived at the Canada Hotel in St. Paul Street, on Monday, and who gave his name as Michael Jolibois, and his occupation that of a lumberer, died about four o'clock on Tuesday morning. He appeared to be in bad health and is believed to have died from natural causes.—*Montreal Herald*.

The River.—A perceptible rise took place in the river yesterday, and the middle of the current shows some indications of a slight shove having recently taken place. Crossing must be very precarious at this time, but the people seem generally not to regard it as dangerous until some one has lost his life in the venture.—*Id.*

SUFFERING AMONG THE CATTLE.—In some parts of Canada, West the suffering among the cattle for the want of fodder is intense. A contemporary at Nanaimo says:—Hundreds of cattle have already died of starvation, and thousands are so weak that if winter weather continues much longer they must perish, as there is no food left to sustain them. In some parts you may travel for miles, or even for a score of miles, and not see the least indication of even a sheaf of straw about the farms, and no stock near, excepting it may be a few yearlings, and other stock too much reduced to go to the woods. All that are able to walk in the snow have been driven to the bush, and are browsed on the tops of trees felled for that purpose. The weak and young ones remaining at home are fed with bread, pan cakes, bran, &c., out of the scanty stock intended by the settler for the use of himself and family. Such a pitiable state of things has rarely, if ever, been witnessed in these regions before.

LOOK OUT FOR HIM!—Death is constantly stealing around us in the garb of pulmonary disease, cold, coughs, sore throats, &c. A box of Bryan's Pulmonic Wafers will cure a cold, cough, &c.; 25 cents a box. Sold in Montreal by J. M. Henry & Sons; Lyons, Clark & Co., Carter, Kerry & Co., S. J. Lyman & Co. Lacomplough & Campbell, and at the Medical Hall, and all Medicine Dealers.

Birth, In this city, on the 13th inst., the wife of Mr. Joseph Pare, of a son.

Died, In this city, on the 11th inst., after a short illness of one week, Margaret O'Reilly, widow of the late Thomas Prior, a native of Baltimore, County of Leitrim, Ireland.

In this city, on Sunday morning the 12th inst., at his residence, No. 41 Bleary Street, William Curran, Grocer, aged 59 years, native of the County of Longford, Ireland.

At the 8th Concession of the Township of Lancaux, County of Glengarry, on Friday, the 28th inst. after a short illness, in the 45th year of his age, Mr. John McDonald, third son of the late Mr. Angus McDonald, and brother of Mr. Alexander E. McDonald, of Corawall, deeply and deservingly regretted by all who knew him.

At Terrebonne, on the 1st inst., aged 50 years and some months, Helene Olive Turgeon, widow of the late Hon. J. P. Turgeon, in his lifetime a member of the Legislative Council.

At Antigonish on Thursday 26th March, John Chisholm, son of Mr. Donald Chisholm (Og) Harbord, aged 41 years. The many amiable qualities and virtues of the deceased endeared him to a large circle of relatives and friends.

MONTREAL WHOLESALE MARKETS. Montreal, April 14th, 1863.

Flour—Pollards, \$2.25 to \$2.75; Middlings, \$3 to \$3.50; Fine, \$3.50 to \$4; Super., No. 2 \$4.20 to \$4.25; Superior \$4.25 to \$4.40; Fancy \$4.65 to \$4.65; Extra, \$4.85 to \$5; Superior Extra, \$5.15 to \$5.50; Bag Flour, \$3.40 to \$2.50. There were but few buyers to-day; holders seemingly disposed to sell. Oatmeal scarce and in demand; per brl of 200 lbs, about \$5 to \$5.25. Wheat—Canada Spring, 82c to 90c; U. C. White Winter, nominal, \$1.03 to \$1.05; ex-store. Peas per 60 lbs, 70c to 75c. Oats per 40 lbs, 55c to 60c. Ashes per 112 lbs, Pots, lowest sales were at \$4.80 to \$5.87c; Inferior Pots, \$5.92c; Pearls \$6 to \$6.10. Butter, per lb, There is a somewhat better demand, chiefly for local consumption; prices remain about the same; we quote as follows: medium 11c to 12c; fine, 12c to 13c; choice, 14c to 15c. Eggs per doz, 12c. Lard per lb, fair demand at 7 1/2c to 8c. Tallow per lb, 7 1/2c to 8c. Cut-meats per lb, Smoked Hams, 6c to 8c; Canned do, 8 1/2c to 10c; Bacon, 3 1/2c to 5c; Shoulders, 2 1/2c to 3c. Pork per brl, Old Mess \$10.50 to \$11; Thin Mess, \$8.50 to \$9; Prime Mess, \$7 to \$8, little offering; Prime, \$7 to \$7.50. New Mess, \$11.2 to \$11.75, little offering; Thin Mess \$9.50 to \$10.50; Prime Mess, \$8.50 to \$9.—*Montreal Witness*

MACKAY'S MONTREAL DIRECTORY.

THE Subscriber, having effected an arrangement with MRS. MACKAY, will undertake the printing and publishing of her Directory. No effort will be spared to make it as correct and as useful as possible. Agents will begin to take the Names, &c., of the Citizens on the 4th of May, and the Directory will be issued early in June. JOHN LOVELL. St

Montreal, 16th April, 1863.

THE FRENCH AND ENGLISH ACADEMY

OR MADEMOISELLE LACOMBE AND MISS CLARKE

WILL BE REMOVED, on the FIRST of MAY, from No. 8 VITRE STREET, to No. 12 SANGUINET STREET, near Orange Street. April 8, 1863.

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, 1863.