

freedom, if not the essential condition of her existence, is at all events exceedingly favorable to it; and, though guilty of many and grievous national sins, especially towards Ireland, it is nevertheless true that there is more of freedom to be found within the British Empire, than in any other political community on the face of the earth. And this freedom is the result, not of democratic principles, nor is it due in any degree to the progress of modern liberal ideas; but for it we are indebted to what we have preserved of our medieval and Catholic Constitution, to the retention of the monarchical and aristocratic elements of our Government, and to our attachment to Conservatism, and our opposition to violent and organic changes. All the Governments of Europe which grow up under the shelter of the Papacy, and which derived their vital or formal principles from the Catholic Church, were originally free; and it is because Great Britain, in spite of the great apostasy or religious revolution of the XVI century, has retained so much of her old Constitution—the growth and product of Catholicity—that she still, though Protestant, retains so much of her former political and personal liberties. We do therefore firmly believe that the British Government, which though much mutilated, still retains so many traces of its Catholic origin, is far more favorable to Popery, than is the Government of Louis Napoleon, which is the legitimate offspring of democracy, and therefore a despotism.

The *Christian Guardian* asks us why "we should object to Protestants having that liberty in France which we claim for Catholics in Britain." This is a foolish, or rather a superfluous question; for never has the TRUE WITNESS raised any such objection as that to which our Methodist contemporary alludes; never have we expressed an opinion unfavorable to the civil and political liberties of French Protestants. If the *Christian Guardian* is of a contrary opinion, we respectfully invite him to indicate the obnoxious passage.

The truth is that in France under the actual regime, both Catholics and Protestants are subject to a most ignominious bondage, and there is as little liberty for Papists, as there is for the descendants of the Huguenots. Neither School nor Church is free in Imperial France. Religion and Education are both enslaved; and a Society of St. Vincent de Paul meets with no better treatment from the hands of Louis Napoleon, than that which he accords to any Protestant voluntary association. These restrictions are certainly as onerous upon Catholics as upon Protestants; and no opposition to their removal proceeds from the former, who, not only for their own sakes, but in the interests of liberty and justice, would gladly hail a relaxation of the tyrannical and iniquitous laws by which School and Church in France are hampered. There is however this to be said in favor of the French system—that if it be an iniquitous tyranny, it is impartial, and presses alike upon Catholic and upon non-Catholic. No invidious distinctions are made in favor of either; and we are not aware that in France as in England, eligibility to any office under the Crown is dependent upon religious belief. No man in France is excluded from any post of honor or emolument because of his religion; for the honor of our own country, we wish that as much might with equal truth be said of England.

We fear however that in France, as in Great Britain, Protestants would not be content with simple equality with Catholics; but would deem themselves aggrieved and persecuted if they could not proscribe their religious opponents, and subject them to the regime of "Protestant Ascendancy." We know from history what manner of men the French Protestants were; that the liberty for which they contended was not liberty to worship God without let or hindrance from the State, but—liberty to oppress Papists—liberty to make the profession of Popery penal, and punishable by the civil magistrate—liberty to seize upon Catholic property, and to treat Papists as an inferior race. The wars of religion which during the XVII century devastated France had, in so far as the Protestants were concerned, no other object; and the only shadow of a grievance that the latter could urge against the Government was, that it had attempted to interfere betwixt them and their Catholic victims. Always, in France, as in England, the Protestants were the aggressors, and the Catholics the persecuted. This is well-known by all who can pretend to a knowledge of history, and is frankly admitted by the Protestant historian Buckle—an author certainly not prejudiced in favor of Popery. He says:—

"Whatever may be the popular notion respecting the necessary intolerance of the Catholics it is an inadequate fact that, early in the seventeenth century, they displayed in France a spirit of forbearance, and a Christian charity, to which the Protestants could make no pretence. During the twenty-two years which elapsed between the Edicts of Nantes and the assembly of Rochelle, the Government, notwithstanding repeated provocations, never attacked the Protestants."—Buckle's *Hist. of Civilization*, c. viii.

And the same Protestant writer adds that no one can doubt that, if the French Protestants had triumphed in the civil war which their aggressions upon Catholics had provoked,— "they would have revived those religious perse-

cutions which, so far as their power extended, they had already attempted to enforce."—*Id.*

We recommend the *Christian Guardian* to study the history of French Protestantism; and he will learn that his friends have not, and never had, any valid grounds of complaint against the Church; and that they have always been most harshly dealt with by those rulers who were most hostile to the Pope, and the most distinguished for their Gallican proclivities. Our contemporary will also perceive, if he pursues his studies in a philosophic spirit, that the existing defects in French civil and religious liberties are the direct results of French Protestantism—which begot infidelity, which begot the French Revolution, which begot Jacobinism, which begot Caesarism—which is the actual government of France.

TO OUR SUBSCRIBERS AT SOUTH DOUVE.—We have received a complaint from our friends that they do not receive their papers "until six days after publication." We have to inform them that their papers are regularly mailed in Montreal every Thursday afternoon, and that consequently the delay complained of must be due entirely to the irregularity of the local Postmasters. We will do our best to have the error rectified, and hope to hear that henceforward our Douve friends receive their papers regularly.

COMPLAINT OF CITY MISSIONARIES.—In one of our London Catholic journals we find the following testimony as to the moral and religious condition of the operatives of the metropolis:—

"In reference to the influence among the working classes of the notorious 'Essays and Reviews,' one of the missionaries stated that the volume circulated to a greater extent in Marylebone, especially among the journeyman tailors, than the works of Tom Paine at the beginning of the present century, and that he found his efforts greatly thwarted thereby. The ground he gained by teaching the doctrine of the inspiration of the Scriptures had been swept away to a very large degree by the perusal of that work—the readers attaching great importance to the position and character of the authors."

This exchange of infidel metaphysics for smutty novels does not seem to have done much towards purifying the moral atmosphere. At the same meeting Dr. Bickersteth, the Government Bishop of Ripon, thus describes the condition of the capital of Protestantism:—

"The moral and spiritual condition of London was also deplorable in the extreme. In an able article in the *Quarterly Review* of April he had seen a statement to the effect that there never was a time when the condition of the lower orders of the country was less satisfactory than the present. There were whole streets within easy walk of Charing-cross and London-bridge, the inhabitants of which seemed to have no sense of right or wrong. Whole quarters could be named in which it seemed to be the custom for men and women to live in a state of promiscuous cohabitation, and where atheism and debauchery existed to a fearful extent."

Something more than a formal condemnation of the heresies of the *Essays* is needed to stop the plague above described; nor will the Tracts, Testaments, and other remedies of a similar nature which City Missionaries are in the habit of exhibiting, have much power over so virulent an attack of Protestantism, as that which the poor dear Bishop of Ripon mourns over. Perhaps the most significant symptom of this disease is the extreme favor with which a work like the *Essays and Reviews* is looked upon by the working classes of Protestant England.

THE FRUITS OF SACRILEGE.—There is no fact more prominent upon the page of modern history than this—That the robbery of the Church has never permanently enriched her spoliation. There is an old work known as "*God's Revenge upon Murder*," the argument of which is that "murder will out." A kindred work might be written upon Sacrilege, and the curse it invariably entails upon communities as well as upon individuals. For a chapter in this work the following extract from the *Mexican Extraordinary* of the 25th July last, would afford an appropriate heading:—

We have had in the last three years a most striking illustration of the prodigality of the administration of the revenues and properties of this nation, in the manner in which the vast treasures of the Mexican Church have been scattered to the winds. This colossal wealth—estimated at from \$169,375,000 to four times that amount—that was confiscated two years ago, may be said to be already gone, and no one in the present can, as no one in the future will, be able to say where. The pillage has been so rapid and complete that even the best advised in the government cannot say how much the nation has been despoiled of. We know it has nearly all gone, and the government, again left to its own resources, is so poor in expedients and feeble in strength that it is forced to adopt that most primitive mode of collecting revenue by wresting resources from the wealthy who live within its immediate reach. The government, furthermore, has recently been compelled to suspend payment to all classes of creditors, in order to devote its entire resources and energies in smothering a fraction of the disorders of the country, and should its most ambitious aims be attained, the prospects of the nation must still remain, to a great degree, blighted by the elements of self-destruction which are contained in the government itself.

THE ST. ANN'S CHURCH.

The three magnificent paintings lately imported from France, for the St. Ann's Church of this city will be blessed on Sunday next, the 15th inst., by the Very Rev. Mr. Granet, Superior of the Seminary. The Grand Mass will commence at 9 o'clock. The sermon will be preached by the Rev. Father O'Farrell; after which a collection will be taken up to aid the zealous Pastor, Rev. M. O'Brien, in liquidating the debt contracted by these noble contributions to the wealth of the city, not less than to the devotion of his pious flock.

An amateur visitor of our fair city, in that excellent Catholic Journal, the *New York Tribune*, of the 16th ult., notices the above paintings as follows:—

"An important addition has just been made to the internal decoration of St. Ann's: three very large paintings have been imported from France—one representing the presentation of Our Blessed Lady in the Temple (St. Anne being of course the principal figure) overhauling the high altar—on the opposite side of the sanctuary, the Flight into Egypt, a night scene, in which St. Joseph is represented leading

the mule with its sacred burden over a stream, one angel on outspread wing pointing the way whilst another guides the steps of the animal. The design of this picture is grand and noble, but we were more attracted by a glorious copy of one of Murillo's great *Immaculate Conceptions* on the opposite wall. This is a painting on which one could gaze for hours and still find new beauties to admire. It might have been fancy, but we thought we had never seen so just a representation of the combined qualities of our glorified Mother in heaven—her beauty, her majesty, her clemency, her womanly tenderness, her queenly power—the angels hovering around are fair to see, but we could not look at them with that rapt attention before us. The Presentation is fine, the Flight into Egypt grand, but the Assumption is both grand and fine, beautiful and heart-touching. We were pleased to see such a picture on the walls of St. Ann's, and we congratulate the people of that locality on possessing such rare works of art—the noblest decorations of a Christian temple."

It is hoped that the faithful in general, and the lovers of the fine arts in particular, will attend on Sunday next. We may add that the sweet-toned organ, and the very efficient choir of the Church, constitute, of themselves, a very considerable attraction.

A committee will be in attendance to conduct to reserved seats, persons coming from a distance.

THE ASSUMPTION COLLEGE.

We learn from a correspondent in Sandwich, that the Assumption College there is in a prosperous condition. Since October last, when this Institution was confided to the charge of the Rev. Fathers of the Benedictine Order, it has worked its way into public confidence, and secured a large share of patronage. There are already thirty pupils attending daily the lessons on every branch of education given there by the working sons of St. Benedict. A large increase is expected after the Christmas Holidays. Our readers are aware that the Assumption College is under the patronage of their Lordships the Bishops of Sandwich and Detroit, who have both recommended it to the sympathy of their respective flocks, and the public at large.

TO CORRESPONDENTS.—Our Sherbrooke friends' communication on "Colonisation" received too late for insertion this week, but shall appear in our next.

WHAT IT MEANS.—The *Globe* contends that the Catholic Hierarchy is a "dangerous foe" whom the Government should "keep in check"—that is to say, the influence of the Hierarchy being always exercised in behalf of loyalty, is hostile to the designs of the "Protestant Reformers" who worship, "looking towards Washington." Hence the anxiety of the organ of these gentry that the influences of the too loyal, and decidedly anti-Yankee, *Romish* Hierarchy should be kept in check. It is the desire of the burglar to have the house-dog muzzled, of the rowdy and street-walker to suppress the vexatious interference of those whom Mrs. Gamp calls the "*poledogs*." The prevalence of Popery in Canada is no doubt a great bar to Yankee annexation, and the "Protestant Reformers" detest it accordingly.

A NOVEL COMPLAINT.—We have frequently heard it complained of, that in the distribution of Government patronage in Canada, more than the lion's share was awarded to Protestants. Into the truth of these complaints we have never inquired, because we do not think it dignified on the part of Catholics to complain that their merits are overlooked, and because the "place-hunting" proclivities of the age should certainly not be encouraged by the Catholic journalist. But we do think that the complaint of the *Globe*, to the effect that Protestants are the aggrieved party in the matter of official patronage, is false, and absurdly false. Our "Protestant Reformers" contend that,—

"Very important offices have been placed in the hands of Catholics to the exclusion of Protestants."

Now unless this means that Protestants have an exclusive right to all "important offices," and that the appointment of a Catholic to any such office is a wrong done to the former, we should be glad to see this complaint of the *Globe* substantiated by an appeal to figures. We think that the result of such an appeal would be to show that the majority of "important offices" in the Province, are held by Protestants; and that in proportion to their numbers, the Catholic section of the community has, in this respect, been more sinned against than sinning. Will the *Globe* please to specify the "important offices" from which Protestants have been improperly excluded by Catholics.

We have been requested to publish the following Circular, from His Lordship the Bishop of Sandwich:

CIRCULAR

TO THE CLERGY OF THE DIOCESE OF SANDWICH IN REFERENCE TO THE RELIGIOUS ORDERS LATELY INTRODUCED INTO THE DIOCESE.

Reverend and dear Sir—I have no doubt but that you will learn with unfeigned pleasure that the zealous Fathers of the Order of St. Dominic, from the Diocese of Cincinnati, have taken permanently the charge of the Parish of London. In thus securing the efficient services of this illustrious Order, my principal purpose was to procure to the Diocese the invaluable benefit of an able and zealous body of Preachers, who will make it a point to assist you in the great duty of preaching the saving truths of the Catholic Faith.

During our late Pastoral Retreat, the unanimous desire of the clergy was to procure to their flocks the manifold benefits of retreats, to be conducted by clergymen peculiarly devoted to that holy ministry.

I have given the example myself in inviting the Rev. Peres Oblats from Montreal, who have been most successfully engaged in giving retreats in the Parish of Sandwich, as well as in all the Parishes of the County of Essex.

About that time the Lord of the Vineyard vouchsafed to send me these faithful laborers whom I have placed in London, thus enabling me to redeem a promise personally made to the Holy Father upwards of two years ago.

You will, therefore, have every facility in reference to the desire manifested to me during our Retreat, by availing yourself of the services of the venerable Fathers established in London.

But whilst there was yet some uncertainty whether the Order of St. Dominic would be prepared to send a colony to London, the negotiations then pending with the Right Rev. Father Abbot of St. Vi-

cent's Abbey, of the Order of St. Benedict, in the Diocese of Pittsburgh, came to a successful conclusion, and in the latter part of September several members of the Order took permanent possession of the Assumption College.

It is needless to say that under the auspicious direction of the learned Benedictine Fathers, our only Catholic College, hitherto so sorely tried, will speedily become all we can desire. It cannot but have the sympathies and support of all those who are anxious to see sound instruction and comprehensive education promoted amongst our community.

Finally a third religious order will ere long replace the Grey Nuns who have been recalled to Montreal, and to whom I beg to tender my most grateful thanks for their services during the last four years. They have invariably proved themselves true Sisters of Charity, in discharging their various duties in the most meritorious manner.

Hence most gladly would I have retained them, if their Mother-House had not recalled them to Montreal, and this solely because I was endeavoring to do in behalf of my Diocese, what had previously been done so successfully by three other Bishops, namely, His Grace the Archbishop of Quebec, the Bishop of Bytown, and the late lamented Bishop of St. Hyacinth. Each of them had also a colony of this same Sisterhood; but although, like myself, they were highly pleased with the zeal and the devotedness of these good Sisters, nevertheless, experience soon taught them the expediency of forming independent Houses. They did so, and very soon the result surpassed their most sanguine expectations. Evidently mere Colonies could never have progressed so wonderfully, nor could they so promptly have reared up the flourishing establishments which the Grey Nuns now hold in the Dioceses of Quebec, Bytown and St. Hyacinth.

The same reasons which prompted the above Bishops to form independent Houses, have likewise induced me to consult above all the present and future wants of my own Diocese.

With the utmost care and regard I have endeavored to follow the course adopted by the above Bishops in dealing with the same difficulties. But, at the very outset, insuperable obstacles were raised by the Mother-House, and the Sisters themselves having been summoned to Montreal, it became impossible to employ them in forming an establishment so necessary for the general good of the Diocese. Thus have I been less fortunate than the above Bishops, who succeeded to retain the majority of those devoted Sisters, very few amongst them having preferred returning to their Mother-House. As for the Sisters of Sandwich, they could not but finally decline my proposal, after the imperious summons recalling them to Montreal. Of this I do not complain, nor could I with any justice, in as much as they had the right to act as appeared to them most advisable. Freely did they come here and freely do they return home, bearing with them our deep respect, together with our most sincere regret for their loss.

Such is, Rev. Sir, in the fewest words possible, the reason of the departure of our good Sisters, which I deplore more than any one else. But the urgent and steadily increasing wants of the Diocese being, in my eyes, superior to all other considerations, my duty was to look to them above all, even at the risk of this loss consequent upon the attempt to endow the Diocese with a most desirable Institution.

In justice, however, to those good Sisters, as well as to myself, I have deemed it advisable to give you this information in reference to their sudden departure. Indeed circumstances are such, that I feel it my duty to counteract beforehand any erroneous impression which may possibly arise consequent upon their removal, being aware that many false statements were freely circulated in reference to the previous removal of other communities. And here I may as well tell you plainly that whatever may have been said thereupon, and by whomsoever, the simple truth is that no inference can be drawn with any justice to the disparagement either of those communities, or of the Episcopal administration. Their departure was exclusively owing to an unfortunate combination of adverse circumstances, beyond all control; and the accuracy of the present statement cannot be impugned by any one having the least regard for truth and propriety.

So much on this subject, to which I have alluded principally with a view to dispel the very shadow of misconception, and to heal any painful impression which may possibly have grieved those faithful servants of the Church, or their numerous friends.

So far as I may be concerned myself, I do not shrink from the unbiased judgment of well informed persons; but with regard to those who make it a point to speak with levity or malice preposse on subjects unknown to them and beyond their legitimate province I am free to say with the Apostle when rebuking the flippancy of some evil-minded people:—"as to me, it is a thing of the least account to be judged by you, or by human judgment."—(1. Cor. 4.)

And now, Rev. Sir, let me add in reference to our present change of Sisters, that it will rather consist in the name and costume, for the spirit is the same, the devotedness is the same, the end is the same, and in addition to a greater efficiency we shall have the inestimable benefit of a Novitiate which will enable the Diocese to recruit and retain its own subjects.

Whilst speaking on this subject, it may not be amiss to remind you that the Ursulines have likewise a Novitiate of their Order in the town of Chatham. These pious Ladies are exclusively devoted to the education of young girls, and are in every respect most deserving of our encouragement and support.

I need not again recommend the House of Mount Hope, in London, where the distinguished Ladies of the Sacred Heart are winning the esteem and affection not only of their own happy pupils, but also of all those who are so fortunate as to become acquainted with them. We all appreciate the great benefit which the Diocese is deriving from Mount Hope, and we cannot but most heartily desire the full development of an Institution which, at the outset, has taken a position second to none in Canada.

In conclusion, let us all return our most fervent thanks to the Author of all good for having so mercifully and promptly vouchsafed to endow this young Diocese with the above Religious Orders, that which none could be better fitted for its peculiar wants. We may well be grateful and generations yet unborn will, like us, bless the auspicious day of their first introduction into the Diocese.

What a bright and cheering future may we not anticipate under the combined efforts of the zealous sons of St. Ignatius, St. Benedict, St. Dominic, and of the devoted daughters of St. Ursula, of St. Vincent de Paul, and of the Sacred Heart!

May God bless them all for ever, and may His Angels protect their beautiful career of usefulness!

Wishing you and your flock every blessing and happiness, I remain, with great regard, Reverend and dear Sir, Most affectionately yours in Christ.

Yours truly,

Bishop of Sandwich.

Sandwich, November 30th, 1861.

Festival of St. Andrew.

This Circular shall be read from the pulpit in all the churches of the Diocese.

By command of His Lordship

Jos. BAYARD, Secy.

The following gentlemen have kindly consented to act as agents for the TRUE WITNESS:—London, B. Henry; Goderich, Dr. McDougall; Cambridge, Patrick Corcoran; St. Mary's, Hugh O.C. Trainor.

MILITARY MOVEMENTS.—The following is from the London (C. W.) *Free Press*:—"The military movements which are in progress, but which are, we apprehend, are preceded upon very reliable authority to be as follows:—The 60th Rifle are to move up from Quebec to Montreal to take the place of the 47th Regiment. The 47th Regiment will be moved up to London, the Canadian Rifles stationed here going to the Western Frontier. It has also been arranged to strengthen the forces here by the addition of a battery of artillery, as we mentioned some time since would be done. The 62nd and 63rd Regiments now stationed at Halifax are to move into Canada, taking the overland route adopted during the troubles of 1836. We believe we are also correct in stating that Sir F. Williams has agreed the immediate raising of eight regiments of militia, which will be brought forward as rapidly as possible. In addition to this the artillery corps under Major Jackson at Kingston, and Major Shanly in London, are to be called out for service, and thus their present efficiency so far perfected as to render them a very important arm of the service."

The Sappers and Miners from Halifax arrived yesterday, after an overland journey of ten days and two hours. The party consists of one sergeant and eleven sappers engineers. They left at two p.m. on the 20th, and occupied six days between Fredericton and Riviere du Loup. They will leave Quebec for Toronto on Monday morning.—*Quebec Mercury*.

REDEMPTION.—We regret to learn that \$30,000 of debentures due by the City of Hamilton fell due in England last week, without any provision being made for their payment; and that an equal amount will be due next month, to share the same fate.—*Commercial Advertiser*.

The British Government has given the necessary notice to the different companies carrying the Mails under the Imperial subsidies, to prepare to receive the armament they are bound to carry, in time of war.—*Id.*

We understand that the Military authorities have engaged the Grand Trunk workshops at Point St. Charles, for the purpose of rifling heavy ordnance, of which there is an immense number on St. Helen's Island, and at the other arsenals. We believe that proposals have also been made for Mr. Martin's workshops for a similar purpose.—*Id.*

REMITTANCES RECEIVED.

Per J. Gillies—Cornwall, L. McDonald, \$1; M. Gleason, \$1; J. Donnelly, \$2.50; D. McDonald, \$1; J. Derocher, \$4; J. Flanagan, \$2.50; D. M. Millan, \$2; Prescott, T. Hickey, \$2; M. Kelly, \$2; J. McCarthy, \$2; C. Farley, \$2; F. Feeney, \$2; B. White, \$2; Brockville, T. Branniff, \$2; J. Fogarty, \$2; Miss E. Harland, \$1.50; Gannanque, P. O'Brien, \$4; R. Davenport, \$1; Belleville, R. Grant, \$2; J. O'Callaghan, \$2; J. Spence, \$2; M. Nulty, \$2; D. O'Keefe, \$2; W. Northrup, \$2; R. Kennedy, \$2; W. Perkins, \$2; Rev. M. Brennan, \$2; W. Kelly, \$2; J. Roach, \$2; P. Pappanau, \$2; A. Guidon, \$2; J. Donnelly, \$2.50; C. Oubourg, B. Lilly, \$2; Toronto, J. Tyrrell, \$2; Rev. Mr. Shea, \$2.50; D. Mulvey, \$1; P. Power, \$2; P. For, \$2; I. Graham, \$2; J. MacMahon, \$2; P. Daly, \$2; J. Bond, \$2; R. Preston, \$1; M. McDowd, \$2; Rev. Mr. Fitzhenry, \$2; J. M. Glone, \$2; J. Geroux, \$1; J. Donohoe, \$6.25; Rev. Mr. Rooney, \$2; M. Doyle, \$2; J. Shanahan, \$1; G. Murphy, \$1; J. Gillis, \$2; J. Heffernan, \$4; B. Brandon, \$2; D. Bunyan, \$2; J. McQuillan, \$3; London F. Smith, \$2.50; B. Henry, \$4.94; Sarnia, Very Rev. Dean Kirwin, \$13.50; J. Scully, \$2; J. Breslin, \$2; T. Regan, \$2; A. Kent, \$1; M. Masurel, \$1; A. Alair, \$2; T. Gleason, \$1; Port Huron, Michigan, R. Walsh, \$1; Creighton & Atkinson, \$1; Sandwich, Rev. Mr. Bruyere, \$3; Rev. Mr. Oswald, \$2; Chatham, Rev. Mr. Ferrard, \$2; J. B. Williams, \$7.60; J. B. McIntosh, \$2; M. Feron, \$4; W. Buckley, \$2; M. Coll, \$2.

MONTREAL WHOLESALE MARKETS.

Flour Pollards, \$2.50 to \$3; Middlings, \$3.25 to \$3.50; Fine, \$4 to \$4.20; Superfine, No. 2, \$4.80 to \$4.90; Superfine, \$5.10 to \$5.15; Fancy, \$5.40 to \$5.60; Extra, \$5.80 to \$5.90; Double Extra, \$6 to \$6.20. Bags, \$2.60 to \$2.80.

There is a steady demand for No. 1, and lower grades, as they arrive. Wheat Car loads \$1.00 to \$1.07 for Spring, and \$1.16 to \$1.18 for Fall.

Wheat continues dull.

Oatmeal per hbl of 260 lbs.—\$4.25 to \$4.30.

Scarc.

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

Corn per 56 lbs.—52c. to 55c. Nominal.

Oats No. 1 wholesale transactions.

Pears per 60 lbs.—65 to 72c.

Ash a Puts, \$2.25 to \$2.30; Inferiors 4 cents better.

Pearls, \$6.30 to \$6.35 per 112 lbs.

Butter Choice dairy 15 to 17c. Good dairy and choice store-packed, 13 to 14c. Good store-packed 12c. Poor grades 9 to 11c. Grease 7 to 8c.

Pork Prime \$8; Prime Mess \$10; Thin Mess \$13; Mess \$14; the latter in for old, there being no new Mess in market. Dealers ask 50 cents to a dollar advance on the above rates. Tallow 9c to 9 1/2c; Lard 9c to 9 1/2c.

Dressed Hogs \$4.25 to \$5.—*Montreal Witness*.

A SPECIAL MEETING of the ST. PATRICK'S SOCIETY will be held on MONDAY EVENING next, at Eight o'clock.

The following subject will be discussed—"Would it be better for the Irish to settle in Canada or in the United States?"

By Order,

M. F. COLOVIN, Rec. Sec.

Dec. 12, 1861.

ST. PATRICK'S LITERARY ASSOCIATION.

FOURTH ANNUAL COURSE OF LECTURES, 1861-2.

At the invitation of the above named Association,

HENRY GILES, ESQ.

WILL DELIVER, ON

MONDAY EVENING NEXT,

AT THE

BONAVENTURE HALL,

His Great Lecture on the Celebrated

IRISH JUDGE, ORATOR, AND HUMORIST,

JOHN PHILPOT CURRAN.

TICKETS—25 cts. each; to be had at Saddler's

Book Store, of the Committee, and at the door.

Doors open at seven o'clock; Lecture to commence at Eight precisely.

By Order,

J. ROXANE, Secy.

IMPORTANT NOTICE.

BAZAAR.

THE Catholic Ladies of Cornwall intend holding a BAZAAR for the SALE of USEFUL and FANCY ARTICLES, on the 7th, 8th, and 9th JANUARY next, in aid of the Funds for the New Church, which is in process of erection in that Town. Contributions to the good work will be thankfully received by any member of the Ladies Committee, and by the Rev. J. S. O'Connor, Pastor of the Parish.

WANTED,

A SITUATION as TEACHER, by a Young Lady competent to give instruction in English, French, and Drawing, and possessed of a Moral Diploma. For particulars, apply at this Office. Montreal, Dec. 12, 1861.