REPORT

Of the Managing Committee of the St. Bridget's Asylum Association, Quebec, for the Year ending 31st December, 1859:—

Your Committee's term of office being about to terminate, they beg leave to submit the following report of the affairs of the Asylum, for the year ending, the 31st December, 1859.

In compliance with the recommendation contained in last year's report, your Committee made application to the Legislature at its last session, for an Act of Incorporation; and owing to the exertions of the city members, and other friends, The Bill passed the Lower House in the shape in which it was presented; but in consequence of the introduction of the objectionable Bequests Clause' by the Legislative Council, your Committee refused to accept it in its amended form. As it is of the utmost importance, however, that the Association should possess corporate powers, your Committee would urge upon their successors the necessity of renewing the application to the Legislature, at its next session, when it is to be hoped that an unobjectionable Act may be obtained.

In the month of April last, your Committee availed themselves of the voluntary and gratuitous services of Miss M. Bradley, to take charge of the Asylum; and the good order, cleanliness and economy which have been enforced under her supervision, bears ample testimony to her high qualifications for the office which she has so generously undertaken, and which entitle her to the gratitude of all those who take an interest in the success of the Institution.

Your Committee have to acknowledge their indebtedness to the charitable ladies of the Congregation, for pecuniary means to aid in defraying the expenses of the Asylum.

A Bazaar was held for this purpose in the month of February last, which realised the sum of \$2089 40c.; this, with a grant from the Legislature of \$400-the members' subscriptionsand small sums paid for board by some of the inmates, makes the receipts of the past year \$3080 04c., exclusive of donations from old and generous benefactors; and of confiscated bread from the Chief of Police on several occasions.

During the past year, 26 persons were admitted into the Asylum; 6 servant girls who were in for temporal relief, have been provided with situations; and 6 orphans have been adopted, and taken away by charitable parties.

There was but one death during the year. There are now in the Asylum, 28 inmates: 15 adults, and 13 children,

The whole respectfully submitted. B. McGauran, Ptr., President St. B. A. A.

J. C. NOLAN, Sec., St. B. A. A.

The Treasurer in account with the St. Bridget's Asy-

lum Association.		
Dr.		
To Balance on hand,	\$366	71
" Proceeds of Bazaars,	2337	17
" Grant from Legislature,	400	00
" Cash by Boarders in Asylum,	97	35
" " Members' Subscriptions,	153	
" " Sale of Cows,	57	89
" " Collections in Chapel of In-		•-
stitution,	60	90
" " Interests on Deposits,	22	23
" Estate of Esther O'Hara,	18	00
" Labor of Inmates,	10	Ōΰ
10001 or 10000ji 11111111		
	\$3523	25
Cn.		
By Bakers' Account,	\$241	74
" Meat,	291	62
" Groceries,	321	40
" Vegetables,	44	97
"Insurance on Property,	20	00
" Medical Attendance,	40	00
" Cash for Fuel,	266	47
" Furniture Purchased,	40	45
" Clothing and Dry Goods,	114	72
" House repairs,		85
" Bazaar Expenses,	247	75
"Installment paid on property,	400	00
"Interest paid on purchase,	192	00
" Cash for Cartage,	51	24
" Do. for Calash hire,	16	50
" Servants' and Laborers' wages,	73	68
"Purchase of Vestments, &c.,	119	51
"Tinsmith's Account,	54	90
" Sundry expenses,	118	53
" Balance on hand,	593	72
Damice of Mana,		
	\$3523	25
	\$3020	20

(Signed)

J. J. Murphy, Treasurer St. B. A. Association.

The following gentlemen were elected to serve for this year as Office-Bearers :-Thomas M'Greevy, Active President, W. Quion,.....2nd Do. Do. J. Lane, jun.....Secretary. M. O'Leary,..... Trensurer.

G. Neilan, Assistant Sec. Committee—J. J. Murphy, J. Archer, J. Flanagan, J. Lane, sen., M. Enright, P. Lawler, R. W. Behan, J. C. Nolan, M. J. O. Doherty, J. Lilly, J. O'Leary, H. O'Connor.

Report of the St. Patrick's Catholic and Literary Institute in our next.

We are indebted to the Examiner of Prince Edward's Island, for the following biographical notice of the late lamented Bishop of Charlotte-

" The Right Reverend Bernard Donaid McDonald, D. D., Bishop of Charlottetown, was born in the Parish of St. Andrews, in this Island, in December 1797. He exhibited from his early youth signs of this peaceful, amiable, and pious disposition which formed a distinguishing characteristic of his after life. He obtained the rudiments of an English education in the school of his native district—one of the very few educational establishments then existing on the Island. It was observed at this time, that even during his boyish sports, his deportment was always more grave than that of his school-fellows, and that he was accustomed frequently to introduce into conversation some topic connected with religion and the ritual observances of the Church. Feeling that he was called by Divine Providence to that holy state which he so much honored, he entered at the age of fifteen, his Alma Mater, the Seminary of Quebec, an Institution celebrated for the number of holy men of solid piety and learning which it has prepar-ed and sent forth to preach the truths of the Gospel. Here he remained for ten years, during which time he distinguished himself by his unremitting application to study, and by the constant practice of all the aid the foundation of that fund of varied and exten- away from spiritual things by exterior or sensible

sive learning—sacred and profane—which rendered his conversation on every subject agreeable, interesting, and instructive. Having completed his studies he was ordained Priest in the Spring of 1822, and he soon afterwards entered on his missionary career in this Diocese. There being but few clergymen on the Island at that time, he had to take charge of all the western parishes, including Indian River, Grand River, Fifteen Point, Belle Alliance, Miscouche, Cascumpec, Tignish, &c. In all these missions he succeeded, by his zeal and untiring energy, in building churches and parochial houses .-In the Autumn of 1829 he was appointed Pastor of

Charlottetown and the neighboring Missions. In 1836 he was nominated by the Holy See successor to the Right Rev. B. Æ. McEachern, of happy memory; and on the fifteenth of October of that year he was consecrated Bishop of Charlottetown, in Saint Patrick's Church, Quebec. Besides this Island and the Magdalen Islands, the whole of New Brunswick was included in this Diocese, until the year 1842, when that Province was erected into the Diocese of St. John.

The deceased Prelate, by his kind disposition and ever ready zeal in the discharge of all his pastoral dtuies, gained for himself the affection and esteem of all. He was charitable, hospitable, and pious; in a word he was a model of all the virtues which should adorn those who are called to the Holy and responsible office of a Bishop. His noble bearing, his affable air, his serene, yet commanding countenance, his benignant smile, could not fail to fill the beholder with veneration and love for his sacred person .--Having few priests in his Diocese, he himself took the charge of a mission; and besides attending to all his episcopal functions, he always discharged the duties of a Parish Priest. The little time which he could spare from his duties and devotional exercises was devoted to study. Seldom did any person take a more lively interest in the promotion of education than did the venerable subject of this short notice .--He established in his own district, schools in which the young might be instructed, not only in secular knowledge but also in their moral and religious duties: and he encouraged, as much as possible, their establishment throughout the whole extent of his Diocese—being careful, at the same time, not to permit the introduction therein of any books which he considered prejudicial to the faith or morals of those committed to his charge. Aided by the co-operation of the charitable, and by the munificent donation of a certain gentleman, he was enabled a few years ago, to establish in Charlottetown a Convent of Ladies of the Congregation de Notre Dame, which Institution is now in a flourishing condition, affording to numerous young ladies belonging to Charlottetown and the different parts of this Island, the inestimable blessings of a highly finished and religious education. But the educational establishment in which Bishop McDonald appeared to take the principal interest, of which he showed himself the munificent Patron, and which may be said to have been the idol of his heart, is St. Dunstan's College, in the vicinity of Charlottetown. This institution, which is both an honor and an ornament to the Colony, the late lamented Bishop opened early in 1855, for the purpose of affording to the young men of the Island the opportunity of receiving a complete literary, moral, and religious training. The care and anxiety with which he watched over its progress and provided for its wants until the time of his demiseand we may justly add after it-were truly paternal. Long before he was called to his reward, he had the satisfaction of seeing this House established on a firm basis, and imparting to numerous eleves, from the various parts of this and the neighboring Colonies, the blessings which he had laboured with so

much solicitude to procure for them. In the year 1856 he contracted a cough, and a decline in his health soon became perceptible; nevertheless, he still continued to discharge all his duties as Pastorof St. Augustine's Church, Rustico, until the Autumn of 1857, when, by the advice of his physicians, he discontinued the most laborious of them. Finding that his disease, Chronic Bronchitis, was becoming more deeply scated, he went to New York in the Summer of 1858, and consulted the most eminent physicians of that city, but to little or no purpose. His health continuing to decline, he set his temporal and spiritual concerns in the most perfect order, and waited the time of his dissolution with the utmost calmness and resignation. About two months before his death he removed from Rustico and took up his residence in St. Dunstan's College, saying that he wished to die within its walls. Here he was attended with all the care which love and rratitude could bestow. On the $22\mathrm{d}$ December be |became visibly worse, and on the 26th he received the last Sacraments. He continued to linger until Friday, the 30th, when he calmly expired in the 62nd year of his age; being the 37th of his Priesthood and the 23rd of his Episcopate. Beati mortui qui in Domino moriuntur. Blessed are the dead who die in the Lord.

Few men have passed from this life to their eternal rest, more deservedly respected, more generally esteemed, or more sincerely loved, than the late Bishop McDonald. His death is deeply lamented, and is justly considered, not only by the Catholic body, but also by every enlightened man and sincere Christian in the community, a great, an irreparable loss, to the Colony of Prince Edward Island.

"HORÆ INANES," OR THE "OMNIUM GATHERUM."

(COMMUNICATED.) A Dialogue " de omnibus rebus" between Preceptor and

Discipulus.

Preceptor -- Cans't tell me, most worthy Discipulus, wherefore our Holy Churchuseth so many candles in broad daylight upon this day—the solemnity of the Feast of the Purification? Discipulus-Doubtless, most venerable Precentor.

to the end that she may do honor to the Festival. Preceptor-Thy answer smacks of the undisciplined scholar, else would it have about it more of precision. Lighted candles are used by our Holy Church at all her solemn offices, on all festivals, and that doubtless for the reason thou hast assigned withal; but why, I pray thee, does she use so many candles on this particular feast, as to have entitled it amongst Anglo-Saxon nations, to the name par excellence of

Candlemas Day"—i.é., Candle Mass.

Discipulus—I know not, most worthy Sir, unless it be in reference to those words of the canticle sung by holy Simeon, when he clasped his infant Saviour in his arms-to wit-" Lumen ad revelationem Gentium, and "My eyes have beheld a light to the

r evelation of the Gentiles." Pre.-Thy answer beareth with it now more of point and precision, most erudite Discipulus. Holy Church lights candles in unwonted numbers on this Feast of the Presentation of Jesus Christ in the Temple, in order to take part in the joy of holy Simeon on receiving into his arms his infant Saviour; and to express in the most emphatic manner, that He is the ight of all nations. Hence in her Office during the blessing of these candles, she bids her choirs repeat again and again in solemn but joyous cadence those words-" Lumen ad revelationem Gentium"-"A light to the revelation of the Gentiles"—as tho' they were the key-note of her triumphant feelings on

Dis.—But do not ignorant and designing men designate these usages of Holy Church as idle and su-

Pre.-Ignorance will ever measure with its own yard-stick, and threap the measure to be due and true withal; but we know well that these usages are of no idle import, but of deepest meaning and religious instruction. And first, most worthy disciple, as to the general intention of Holy Church in using outward and sensible things to express the inward or supersensible meanings of things spiritual. Knowing that virtues of a perfect Seminarist. It was then that he by our very nature we are ever liable to be drawn

objects ;-that our minds follow unconsciously, and, soliciting the use of the Court House and rooms for as it were, against our wills, the impressions they re- the next annual convocation of the Grand Lodge of ceive from what they see and hear around them, our the Orange Association of British North America be Holy Church, ever intent upon the salvation of her children, would wish to avail herself of this very faculty to lead us to God. She would wish to make the evil itself, its own antidote, by making these sensible or outward objects the signs and symbols of inward or spiritual things. Hence her constant use of signs must affect the confidence of the people in the adand symbols; and hence also the carnest desire of holy men to profit by her teaching. To such an ex- wretched idea of the st tent had the holy St. Francis schooled himself in this municipal institutions. practice of making outward things lead his mind to God, that he never beheld a bird flying through the air, and thereby forming a cross with its wings, but it immediately brought to his remembrance the sad sufferings and death of Our Divine Redeemer. So also the little trefoil, or shamrock, under the Saint's feet as he passed along the fields, served to remind in this outrageous demand. The Court-House is the him by its triple or triune leaves of the adorable and property of the people—it has been built by Catholic triune God; and hence this little flower is called in as well as by Protestant assessment - it is now sus-Catholic France, "Sainte-feuille," (Sanfoil) or holy tained and supported by Catholic as well as Protestleaf. And so with everything else;—he had made a ant taxation—and it has been creeted as the domain covenant with all exterior objects, that they should of justice, a common ground for the poor and the lead his mind to God. And thus it is with Holy rich, the Protestant and the Catholic, wherein no Church in her ceremonics and the outward objects man should stand better than his fellow, except as which she employs in her solemn worship. She uses regards the justice of his cause before Heaven-a dothem as symbols of spiritual things. Thus in the use main into which hate, bigotry, or uncharitableness of incerse at the Mass; she has attached to it many should not intrude their dangerous presence. And meanings. In the first place, it is a burnt offering, yet into this hitherto sacred territory, this rampant as amongst the Jews of old, by which we acknowledge God as the Creator and Sovereign Lord of all; to enter and poison the atmosphere—it wishes to inthat though we can destroy or resolve created things into their component parts, He alone is able to create or reconstruct them. Secondly, it is to remind us of the prayers of the Saints, which God Himself has declared are like unto sweet incense before Him. And cants and their abettors is in keeping with the aggresthirdly, it is to remind us that if we would wish our sive and insolent character of the association; but prayers to ascend as sweet incense to the Throne of God, they must pass, like that incense, through the fire of tribulation; that as that incense, without fire, is a dull and heavy mass, and utterly devoid of all sweetness, but when burnt in the fire it becomes lighter than the air, and immediately rises up to Heaven, and becomes imbued withal with the sweetest savor, -so our prayers, if they are the offerings of a heart bowed down by contrition and purified in the furnace of adversity, will mount up immediately like that incense to the Throne of the Most High God, and be most acceptable in His sight.

Dis .- Behold these things, which ignorant men teach us in the use of lighted candles in her solemn Offices? Has this apparently useless practice, as sublime a teaching and deep significance as has the

usage of burning incense? Pre.-Doubtless it has. In the first place, Holy

Church would have these burning tapers to remind us of the day of persecution, when our forefathers were obliged to skulk in holds, and caves, and to assemble in dark and obscure places, in order to practise their religion. She would remind us of the days of the early persecutions of the Church, when the primitive Christians were obliged to hide themselves in the subterranean sepulchres of ancient Rome, to attend the sacred Mysteries by torch light in those dark and dismal abodes of the dead; and she would animate us to be prepared to undergo bravely the like persecutions, should it ever be God's holy will to subject us to the like trial. Behold those burning lights! Do they not burn to reproach us with our negligence and lukewarmness in the service of God? They-irrational and inanimate as they are-give up their whole being, and are wholly consumed in the service of God: whilst we are ever most careful of self, and give only the smallest moiety of our life to God. And again as they burn there with their mild and subdued light, do they not upbraid us plainly with their tongues of fire, for that we are so much less courage ous in the service of God, than were our fathers of old? That whereas they went daily to take part in the Holy and Adorable Sacrifice of the Mass, at the imminent risk of their lives, on account of the persecutions; we, on the contrary, are deterred by every trifling and petty impediment. The fear of death could not deter them; whilst the fear of a little fatigue, nay even idleness and laziness often keep us at home. They braved the torture of the lash-of the rack-of the beated gridiron-of the furnace-of the boiling chaldron-of crucifixion itself-rather than not be present at the Holy and Adorable Sacrifice, as often as it was offered up, whilst a little rain, or a soiled or torn garment often detains us from church .-What tales of persecution-what deeds of heroic courage and incomparable sufferings on the part of God's holy martyrs-would those burning tapers tell of, if they could speak? And can we see them burn, as they have burnt, at the side of those holy martyrs, without being reminded and animated by them to follow their holy example?

(To be continued.)

To the Editor of the True Witness.

Glengarry Feb. 6th, 1860. Mr. EDITOR,-By mere chance I have seen the Cornwall Freeholder of the 1st inst., and the article on the Concert held lately in Williamstown in aid of the Catholic church. I confess I was much surprised, though indeed I need not have been as I had an idea of some of the acquirements of the gifted editor, to see the gross ungentlemanly manner in which he was pleased to write regarding certain parties who were kind enough to perform at the concert. Had the individuals, of whom he has the impertinence to speak so rudely, been professional singers, one might criticise them, as one might and would have a right to criticise, if so inclined some of his productions in which occur sentences such as "The proprietor has went;" a mistake that would disgrace a school boy, and which certainly should bring a blush to the cheek of the learned editor of the Frecholder and make him take care to be proof against criticism ere he undertake the dangerous task of criticising others-particularly where, as in the present case, the criticism is so uncalled for. The object of the concert should have induced him to speak at least truthfully of those who so kindly lent their talents on the occasion. Indeed with a refined public his remarks will have little effect other than to lead them to suspect what is well known to many, that they were made through animosity—to gratify a desire of petty revenge. It blessed with a good memory, which is very doubtful, seeing the very incorrect statements made by him relative to the Concert, he will remember how rapturously and how repeatedly the talented lady and gentleman upon whom he so churlishly vents his pleen were encored by the delighted audience. This fact alone goes far to warrant the idea commonly antertained in Glengarry of the motives that influenced the musical critic of the Freeholder in his ungracious article.

Hoping some friend of truth will have the charity to send the gallant gentleman a number of last week's issue of the TRUE WITNESS, that he may see what unprejudiced persons thought of the performance of the very individuals whom, to indulge his ungenerous feelings, ne would even at the expense of truth, endeavor to depreciate,

I have the honor to be, Mr. Editor, yours, &c.,

ORANGEISM.—Under this caption we find an article in our highly esteemed cotemporary the away.' Ottawa Tribune of Saturday last, from which we make some extracts, as strikingly illustrative of the audacity, and progress of Orangeism in Upper Canada:-

orgies will be a sad spectacle for all men of intelligence, liberality or respectability; while the open outrage of that hitherto sacred and neutral ground ministration of justice, and convey to the country a wretched idea of the state of morals regulating our

In all seriousness we ask, is not the audacious character of this association evidenced by the fact of their application for the use of the County Court-House for their partisan deliberations, and is not its power or the imbecility of the Municipal authorities of the County evidenced by the instant acquiescence association, bloated with its Western success, claims form the country that Orangeism has usurped the place of justice, that it occupies the judgment seat, and that to its influence all must bow who seek for aid from our country's laws. The conduct of the appliwords can hardly expose the meanness and degradation of the Municipal Council which has walked through the mire after the leading strings of the principal actors in this fearful outrage.

As for D. M. Grant, and Mr. Roderick Ross, the

City High Bailiff, we leave them to the criticism of the community. Their names we mention because they seem to have courted a personal responsibility attention-will probably by such means as these secure that notoriety, of which, otherwise he should be deprived. Mr. Ross, as a public peace officer, call idle and superstitious practices, how holy and and a servant of the city authorities, occupies a more beautiful they are. But what, most venerable pre- responsible position. We hope that some member of ceptor, are the lessons which Holy Church would the City Council will have the courage to ask for an enquiry into Mr. Ross's conduct? What confidence can Catholics have in Mr. Ross as an administrator of the law, if he boldly and openly degrades his offlice to the level of Orangeism, and while he has been kept in office by Catholic votes hurls insult in their teeth on every occasion. The Chief of the Constabulary in this City should not be an active member of any Secret Society—much less, one so offensive as the Orange organisation. We hope that the City Council will request Mr. Ross to retire from one or the other offices he now holds - County Master of the Orange Organisation, and Chief Constable and High Bailiff of the City. The two positions cannot be held in justice to the community.

The resolution of the Carleton County Council is a fair specimen of the treatment which Catholics have to expect from Protestants when the latter are in the ascendant. We should like to known however, how the news would be received in Upper Canada, that the Montreal Court House and Rooms had been placed at the disposal of a Catholic politico-religious Society bearing the same relation to Protestantism that Orangeism bears to Popery!

Nothing can be more just or reasonable than the concluding remarks of the Ottawa Tribune. It is impossible that Catholics can have any confidence in, or refrain from expressing their distrust in and contempt for, the administration of justice so long as members of the infamous Orange association are allowed to have any part therein. From Orange Magistrates, Orange jurymen, or Orange legal officials of any kind, it is in vain for Catholics to look for truth or jus-

MELANCHOLY EFFECTS OF THE IRISH RE-VIVAL .-- Under the somewhat ambiguous caption "Wonderful Work of the Spirit in Coleraine"-the Montreal Witness draws a sad picture of the results of the late outbreak of cant and hysteria in the North of Ireland. These results it attributes to the "Spirit;" but seeing how analogous they are to the results of a too great indulgence in bad whiskey, we may be pardoned if we incline to the opinion that drunkenness has more to do with them than religion .-Indeed in a late article the Belfast Whig—a Protestant authority-assures us that vice is rapidly increasing in Belfast, and that on Christmas Day last, the number of persons arrested was unusually large. We are therefore the more willing to admit the truth of the following paragraph which we clip from our cotemporary the Witness:—

"One day the newspaper had to delay its publication, for the convincing Spirit had touched the hearts of the compositors"—[we suspect that it was their heads" that the spirit had chiefly affected]—" and instead of being at work, they were wrestling in agonies of prayer.'

Humph! Well, we suppose we have no right to inquire too strictly into the causes that led to the temporary suspension of the Coleraine newspaper. We will admit the "spirit;" we will not contest the "wrestling," or the "agonies," for we know that "compositors" are but mortal after all, and are subject to infirmities. There is, besides, nothing very unusual in such a circumstance; nor are the Coleraine compositors the first that have been "took" in a similar manner, though we must confess that we never yet heard of their "agonies," or their "wrestlings," having been accompanied with "prayer," properly so called-unless indeed certain uncouth invocations on eyes and limbs may be deemed prayer.

The Witness relates another case, the details of which are highly suggestive of "delirium tremens." It seems that a new Court-house had been built, and was to have been inaugurated by

"Instead of the joyous dance and the stirring music of the ball-room, the walls of the hall gave back the almost despairing groans of the stricken sinner, the heartfelt prayer of a believing penitent, or resounded with the adoring thanks of a redeemed saint. So hour after hour of that memorable night passed

It must have been a very jolly Soiree.

THE DIVORCE COURT. - A collection of the cases tried in the Divorce and Matrimonial Court (London,) since that court has resumed its sittings, has been published. The Times notices the same, as The following resolution was, last week, passed by the County Council of the County of Carleton:

On motion of D. M. Grant, seconded by Mr. Kidd—

"That the prayer of the petition of Roderick Ross, County Master, and Donald M. Grant, Master of 227,

practice to point to the middle classes of English society as models of virtue and patterns to mankind. And the favorable contrast between the pater fumilias of middle life, and the dissolute aristocrat, has been always insisted on. But facts are stubborn things. The insights obtained, and the disclosures elicited, through the Divorce Court, go far to subvert this time honored prejudice. Cresswell has become the grand inquisitor of English society; his court is the great confessional of the land, and its proceedings hold up a strange, but truthful mirror of life to the wondering gaze of the English people. It would be too tedious to follow all the strange features exposed to view in the report of cases tried in this court; but the following selection of those which bear more especially unon the present question, will abundantly prove that the morality of the middle classes of England suffers greatly by comparison with that of the aristocracy. - Toronto Colonist.

The "middle classes" of England are the staunch champions of Protestantism, the bitterest enemies of Popery. These facts, coupled with their monstrous immorality, and filthiness, brought to light by the Divorce Courts, are worthy of notice.

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

MONTREAL, Feb. 7, 1860. The weather has been mild and spring-like, and some kinds of spring birds are beginning to appear in the orchards. There is very little snow on the roads.

Flour .- The continuance of unfavourable accounts from Britain has had a further depressing influence upon the markets here. Wholesale parcels have been pressed upon the markets at \$5 to \$5 05, without leading to any transactions, as there is no demand whatever to relieve the stocks gradually accumulating in the hands of the merchants and dealers. Sales for May and June delivery are reported to have been made at higher rates than those above quoted.

Wheat.—We are entirely without transactions.
The farmers' deliveries in the British markets continue very much out of condition, though plentiful in

Pease.—The market is not so buoyant, as the British market is weaker. Sales on the spot have been made at 78c and at 80c for May delivery.

Butter.—There is no improvement to note in the feeling of this market; 15 cents is still the asking price for kegs of good quality, and 16 to 17 for dairypacked, in rolls or tennets.

Pork .- The market quiet, with a slightly upward tendency. Fine and heavy Hogs are in better demand, though without any material advance being established. Mess Pork has advanced 50c in Chicago. There is little doing here in packed of any kind at former rates.

Lard .- 12 cents is paid for kegs of Leaf. Ashes .- The demand is very active, and the tendency is upward. The prices have advanced for both Pots and Pearls to 29s 6d to 30s.

Birth.

On the 4th inst., the wife of Mr. Hugh Madden, of a

That enemy of mankind, Consumption! can be cured, but it is far better to prevent the cruel disease from fastening itself on the system, by the timely use of a remedy such as Dr. Wistar's Balsam of Wild Cherry affords.

IF There's a vile counterfeit of this Balsam, therefore be sure and buy only that prepared by S. W. Fowle & Co., Boston, which has the written signature of I BUTTS on the outside wrapper.

TO LET,

SEVERAL COTTAGES & HOUSES, situated on Wellington Street, West

An excellent BUSINESS STAND, suitable for a

Hotel and Boarding House, and Two Houses for Bu-Apply to

FRANCIS MULLINS. Point St. Charles.



AN ADJOURNED MEETING of the SAINT PA-TRICK'S SOCIETY will take place in the ST. PATRICK'S HALL, on MONDAY EVENING the 13th February, at EIGHT o'clock. By Order,

EDWARD WOODS, Rec. Sec.

INFORMATION WANTED of MARIA MOORE, a native of the county Westmeath, Ireland, who left Montreal about 4 years ago, by her Brother, William Moore. Address to this office.

FIREWOOD.

1000 CORDS of FIREWOOD,-Pine, Hemlock, and Tamarack—at \$3 per Cord. F. B. M'NAMEE.

FIRE BRICKS.

5000 FIRE BRICKS for Sale,
Buckley Mountain, Ramsay's and Carr's F. B. M'NAMEE.

St. Antoine Street.

WHITE PINE.

100,000 FEET of Square 20,000 feet of Flat and Round Rock Elm.
10,000 feet of Flat Red and White Pine

2,000 Superficial Feet 3 inch Flooring do do 1 and 2 inch Flooring. 5000 Parties intending to build will find this the best seasoned timber in market.

F. B. M'NAMEE.

FOR SALE.

3 TONS of assorted HOOP IRON, 1, 14, 14, 14 50 barrels of Best American Cement 300 Empty Cement Barrels.

F. B. M'NAMEE.

THE Subscriber has two pair of BOB SLEIGHS for hire, capable of carrying 50 tons each. Parties hav-ing large boilers, heavy castings, or wooden houses to remove, should call and see them.

January 26.

F. B. M'NAMEE.