

not be educated for evil; they will not have some of the worst passions of the human heart called daily into play and thus strengthened by exercise; they will have no taunts and insults to remember; and when they enter life as men, they will be enabled to meet their white fellow-citizens without a single acrimonious feeling, arising from the recollection of wrongs suffered or injuries retaliated.

This is the whole case as offered by the Board: these arguments which they give for recommending that a separate school for the colored children should be established in London. Difficulties connected with the legal construction of the statute appeared to them at first in the way of carrying out their recommendation; but on looking into the different cases on which judgments have been given in the courts, they came to the conclusion that there is nothing in the Statute to prevent their establishing a separate school for the colored population. This is not the most serious point, however. The questions of a social or organic nature which the Board have ventured to touch upon, and handled in such a practical manner as those which are most likely to provoke discussion. Will the ultra advocates of the public schools denounce the recommendation of the London Board as an innovation upon our common school system? Will the ultra philanthropists, the firm believers in the doctrine that all men are born free and equal, independent of color or race, direct their bitter shafts against the guardians of education in London the less? And last, though, to use an old expression, not least, how will the colored people themselves view the discussion of these London school trustees?—We shall see.—*Toronto Leader*.

Upon reading the above we could not but regret that, for the nonce, or *pro re nata*, the children of Papists were not endowed with, or could not assume, the *effluvia*, or peculiar aroma of the negro child; that so, in the case of the former, as in that of the latter, Boards of School Trustees might come not only to a decision in favor of Separate Schools, but actually make those schools obligatory upon the unsavory little ones. Would to God, we thought!—that the odor of Popery were as rank, and as unacceptable to Protestant nostrils, as that which breathes forth, as it were, from the pores of the cuticle of the children of Africa—so might the former reasonably expect justice at the hands of their adversaries—so too might they indulge a hope that, for them as well as for the negroes, a way of escape from the servitude of 'common' schools should at last be opened. Yes! it is certain that if Catholics could only make themselves particularly disagreeable, and constantly offensive to their Protestant tyrants, the latter would soon cease their efforts to enforce the attendance of Romish children at the common schools; and they would thus wring from Protestant weariness and disgust, that which they have hitherto vainly looked for from its love of justice and fair play. So the judge who feared not God, neither regarded man, consented at last to his duty by the widow, 'lest by her continual coming she should weary him.' Evidently, the policy of the Catholics of Upper Canada is to get up an *effluvia* as speedily, and as offensive as possible, in the common schools of their section of the Province.

Leaving out of sight as irrelevant the questions whether negroes do indeed emit any peculiar *effluvia*—and whether the London Board of Trustees be Abolitionists of the first water, philanthropists, friends of the black, most warm edouneers of Southern tyranny, and eloquent in their praises of "liberty and equality"—we would observe that there is no one reason by them assigned, why the exclusion of negro children from the "common" schools should be attended with the most beneficial effects, both to those who are excluded, and to those who are retained, which might not with equal force and truth be urged in favor of the "Separate" education of Catholic and Protestant children. In the words of the Board of Trustees, as quoted by the *Toronto Leader*:

"When educated apart they will not be educated for evil; they will not have some of the worst passions of the human heart called daily into play and thus strengthened by exercise; they will have no taunts and insults"—(such as *d-d Paddy boys*, and *Romaniacs*, for instance)—"to remember; and when they enter life as men, they will be enabled to meet their white (or Protestant) fellow-citizens without a single acrimonious feeling arising from the recollection of wrongs suffered, or injuries retaliated."

Rightly reasoned no doubt; and as conclusive in favor of Separate Schools for Protestants and Catholics, respectively, as in favor of Separate Schools for whites and negroes. With the exception of the *effluvia*, or stink, there is no one reason assigned by the Board of School Trustees for establishing negro separate schools, which does not equally justify the establishment of Catholic separate schools: and if the latter be withheld, it is only because Catholic children do not emit an *effluvia*.

We hear with much sorrow that Mr. Hammond, the Yankee mountebank preacher, who has lately acquired a sad notoriety at Hamilton, is in Montreal, and that under his auspices a 'Revival' has been attempted in the meeting-house in Great St. James Street, belonging to the American Presbyterians. What amount of success has attended his efforts, we know not; but for the sake of the morals and the peace of the community, we trust that it may be but small. Statistics, emanating from sources exclusively Protestant, tell the fearful tale of the constant, indeed inevitable, consequences of that moral and intellectual epidemic known as a 'Revival'; and have established beyond dispute that its most certain, and most durable, effect is to replenish, or rather to fill to overflowing, the brothels and the lunatic asylums. It was so to a fearful extent at Belfast. During the wild excitement of the late 'Revival' in the North of Ireland, and the un-

mentionable orgies, its natural concomitants, impurity and insanity amongst both sexes increased with hideous velocity. It has been so already in Upper Canada, although the disease there seems to have been far less virulent, and far less generally diffused, than in the North of Ireland. Nevertheless, so we learn from the *Toronto Leader* (Protestant), its effects have been to drive people into insanity, and to cause a considerable augmentation amongst the inmates of the Toronto Lunatic Asylum.

This is very sad, but is by no means extraordinary. What else can be expected from the budding together in a small heated building of men and women, in a state of wild abnormal excitement, closely resembling in all its phenomena the diabolical possession spoken of in the New Testament. The victims of this horrid epidemic, or 'possession,' seem to lose all control over their thoughts, words, and actions—indeed, in the language of the conventicle, they are expressly said to 'lose their strength.' Men and women howl and shout, go into fits, and while the 'possession' lasts, yield themselves up, body and soul, to the fascinating, but dangerous excitement. The 'weaker vessels' that is to say, the women, and men of a highly nervous and irritable diathesis, are the first of course to feel the effects; but by a strange sympathy, which man seems to have in common with the lower animals, the strong and healthy men with well balanced nerves, and iron constitutions are attacked with the same symptoms; and after struggles, more or less severe, yield to the noxious and demoralizing influences of the atmosphere by which they are surrounded. These, after howling and shouting with the noisiest and most obstreperous, foaming at the mouth, and exhibiting the other phenomena which attend the administration of the moral poison, go off into strong convulsions, and thus morally, intellectually and physically prostrated, are ready for any impure work which the devil may suggest to their morbid fancies. The phenomena of the 'Revival' are not peculiar to evangelical Protestantism; all false religions, in all times and places have produced them, and indeed they have always been most rife there where the lowest forms of fetishism have the most obtained. The obscene rites of ancient Paganism bear on examination a close family resemblance to 'Revivalism,' and clearly indicate a common origin.

In justice to our separated brethren, we must admit that the most respectable portion of the Protestant world, think and speak of 'Revivals' as do Catholics. Only about a fortnight ago we saw in the *Echo*—a low Anglican journal of this city—an article from a divine of the Anglican establishment, eloquently denunciatory of these dangerous extravagances; and to the credit of the better classes of society, it should be added that no English gentleman ever countenances them by his presence, and that an English lady would as little think of assisting at a 'Revival,' as of singing a comic song at the 'Cider Cellar,' or of indulging in a 'go of hot with' at Evans'. Only the lower classes of society, the vulgar and illiterate, are to be found actually participating in the orgies of the 'Revival'; though it is true that, prompted, sometimes by curiosity to examine into the morbid psychological phenomena which it displays—or sometimes by the less charitable desire of having a hearty laugh at the grotesque attitudes, the contortions, and strange yells of the victims—people of superior attainments, and of a higher grade in the social scale occasionally look in upon the proceedings. This curiosity we condemn as uncharitable, and as dangerous. The degradation, moral and intellectual, of our misguided fellow-creatures is a fit subject not for laughter, but for tears; and he who without necessity exposes himself to the noxious atmosphere of the 'Revival' Meeting, deserves for his imprudence to catch the disease of which it was his professed object to make the diagnosis. All modest women will of course keep away from the place where a 'Revival' is going on; and we trust that no young men will be foolish enough, whilst the excitement lasts in Montreal, to expose themselves to any unnecessary danger.

A HOUSE OF REFUGE.—The Montreal *Herald*, and others of our city contemporaries are warmly urging upon their readers the necessity of establishing a House of Refuge for the indigent poor in Montreal during the approaching rigorous season. Catholics can have but one feeling, and that in common with their Protestant fellow-citizens on the subject; and it is indeed to be hoped that they may thoroughly succeed in their beneficent designs. Private enterprise is, we believe, if wisely directed, amply sufficient to accomplish the desired end; and whilst therefore we deprecate any Government establishments for the relief of the indigent—since all experience shows that such institutions invariably degrade the recipients of relief, and that they may be, and too often are, prostituted to purposes of profligacy—we can appreciate and honor the motives which prompt our Protestant brethren to take some measures for furnishing temporary shelter, and food during the winter months to the poor and outcasts of their own persuasion.

For the Catholic poor we always have had

such 'Houses of Refuge;' but the rapidly increasing population of the city, and consequent increase of pauperism, has taxed their means to the very utmost. Designed for a city of some thirty or forty thousand inhabitants, it is not wonderful that they are scarcely competent to provide for the wants and necessities of a population of nearly one hundred thousand. The moral character, besides, of a great part of the homeless poor, prevents our Catholic institutions from receiving them within their walls, and amongst their inmates, seeing that they would but corrupt those with whom they were brought in contact. Thus it is that the common jail, during the winter months, obliged to do duty as a House of Refuge—a duty for which it is altogether unsuited. The great difficulty thus is not to find food and shelter for the poor, but for the drunkards, for the loose, idle, and disorderly who roam about our streets, and of which class unfortunately, the greater part of our street poor are composed.

There are many and great difficulties to be overcome no doubt; but from the sensible, and if we may be permitted the expression, "unsentimental," manner in which the Protestant press of Montreal approaches these difficulties, we hope and believe that they may in great part be surmounted. In Toronto, if we take the *Globe* as the exponent of the public sentiment of that city, a very different feeling manifests itself; and it is evident that there under the pretence of providing for the homeless and friendless, it is in contemplation to establish, and with State aid, a powerful proselyting machine, to the detriment of Papists. The plan, in short, proposed and advocated by the *Globe* for dealing with children whose parents are from poverty or other cause unable to take care of them, is to give the control over such children to the nominal authorities; which are by law to be authorized to commit the said children to a House of Industry, or to a Reformatory, or in certain cases to assign them as apprentices, or domestic slaves, for limited periods, to persons in the country, or to others making application to the civil officials for the "white chaff." In other words, the *Globe* recommends the legal establishment of a slave trade in the Protestant cities of Upper Canada, by means of which the children of poor Catholic parents—and alas! many of the Catholic parents of U. Canada are very poor—may be kidnapped and sold to domestic slavery in the bosom of a staunch Protestant family, there to put off their rage and paternal creed.

The plan of the *Globe* is not original. It has long obtained and with the most gratifying results in the U. States, in New York and all the large cities of the neighboring Republic; and under its operation thousands and tens of thousands of Catholic children have been kidnapped or stolen from their parents, and handed over to Protestants to be brought up so as to revile the religion of their parents, and to despise the mothers who bore them. All this is no doubt highly gratifying to the parties least immediately interested; but we hope that there is still enough of manhood and love of liberty, in spite of the blighting influences of Yankee democracy in the Upper Province, to render the *Globe's* plan for the forcible conversion of Papists, impossible of execution. Parents owe a duty to God; and that duty would require of them, if the occasion presented itself, and the sad alternative was forced upon them, to resist even to the death any attempt to tear their children from them—no matter by whom, or under what pretences made.

AN EVANGELICAL MAN IN TROUBLE FOR KEEPING DISORDERLY HOUSES.—Our readers may perhaps remember the excitement caused at St. George's-in-the-East, by the attempt of the incumbent the Rev. Bryan King to introduce Popish ceremonies, and ornaments. Prominent amongst the godly men who opposed these backslidings was a Mr. Barrett, a most respectable man, a guardian, churchwarden, and a very 'low-churchman'; it was therefore with great horror that we found in our exchanges a report of how this godly man, and zealous stickler for the Protestant Faith had been tried, convicted, and fined, for keeping brothels. Alas! such is the fact. We copy from the *Dublin Telegraph*:

"At the Middlesex Sessions a Mr. M. Barrett, a builder, of New-road, St. George's-in-the-East, a guardian of the poor, vestryman, and trustee of this wealthy parish, was indicted for keeping common houses of ill-fame at Nos. 1 and 2, Rose-court, Upper East Smithfield, in the parish of St. Botolph, Aldgate. Barrett's counsel applied for permission to allow his client to be seated below the dock, 'on the ground of his respectability, that he had been overseer and churchwarden, and that he was now guardian, trustee, and vestryman of St. George's.' The parish prosecuted at the instance of the East London Association for the Suppression of Evil and Immorality. The chief defendant is the proprietor of twelve houses in the court, a majority of them have been most disreputable places for a long time, and the police described the frightful scenes of disorder and lewdness they had witnessed in the tenements; 1 and 2 Rose-court were the property of Barrett, the vestryman, &c. In the course of the counsel's address to the jury, he described Barrett as a most honorable and respectable man, who had served in all the parochial offices in St. George's, and had taken an active part against the Rev. Bryan King and the Puseyites in the parish during the religious discussions, and that this circumstance had drawn upon him the hostility of several persons, and of the East London Association. Yet it was proved that he himself collected the rents weekly at these houses, and knew well what they were. So far back as eleven years ago, a respectable man, living in the court, said to Barrett, 'You let your houses to bad girls, and you ought to be ashamed of yourself.' Thus it appears that this select vestryman, this *mulum in jure* of parochial honors and dignities, has been collecting the wages of prostitution for nearly a dozen years. The Assistant-Judge, in summing up, animadverted strongly on the importation into the case of the St. George's *fracas*, and the jury returned a verdict of guilty against all the prisoners.

Mr. A. E. Montmarquet has been appointed one of the Churchwardens of the Fabrique de Montreal.

LONDON QUARTERLY REVIEW. October 1862. Dawson & Son, Montreal.—The contents of the current number are: '*Les Misérables*,' a Review of Victor Hugo's last voluminous romance; '*Platonic Dialogues*;'—'*Modern Political Memoirs*;'—'*Belgium*;'—'*The Waterloo of Thiers and Victor Hugo*;'—'*Aids to Faith*;'—'*China, the Taiping Rebellion*;'—and '*The Confederate Struggle and Revogation*.' Of these articles that on the Waterloo of Thiers, and Victor Hugo is the most amusing; but in some respects that on "*Aids to Faith*" and the host of replies, rejoinders, and counter-replies innumerable, which the '*Essays and Reviews*' have provoked, is the most important. As the organ of the conservative and orthodox High Church school, the *London Quarterly* does his best to discredit the arguments of the Essayists, and to exalt those of their opponents; but this he can only do by abandoning his distinctively Protestant principles, and by speaking for the nonce, as a Catholic. He is by the necessities of his position compelled to appeal to the Church and to tradition as the columns which support the Creeds and Christian dogma. The *Reviewer's* admission of, and lament over the enslaved and degraded condition of the Anglican Establishment, incapable on account of its subordination to the State, of taking an independent action against the heresies growing up within its pale, and manifesting themselves in works such as the '*Essays and Reviews*,' and later still, in Bishop Colenso's attack upon the Pentateuch—are both instructive and amusing. The article on the civil war of America is ably written and contains a vivid, but by no means exaggerated picture of the demoralizing tendencies of democracy; and of the deep humiliation that the sensitive and high-minded must experience from being subjected to the ordeal of a popular candidature. In practice, the result of such a political system as that which obtains in the Northern States is, and ever must be, to drive all honorable men from the paths of public life, and to make the term "*politician*" synonymous with that of unprincipled adventurer, and rogue.

EDINBURGH REVIEW.—October 1862. Dawson & Son, Montreal.—This valuable critical and scientific journal, and the reprints of all the other leading periodicals are constantly on hand and for sale at Messrs. Dawson's, Great St. James Street. The October number presents us with a goodly array of reading matter, scientific, historical, theological, and political.

L'ANNEE RELIGIEUSE DE MONTREAL.—FOR 1863. Montreal, Messrs. Plinguet & Co., 29 St. Gabriel Street. This is a very useful compilation of religious and ecclesiastical statistics, and general information as to the hours of service at the different churches and chapels of our city. It contains also an interesting notice of the Japanese Martyrs, and of St. Michel des Saints, which Catholics will read with pleasure.

The following gentlemen have kindly consented to act as Agents for the TRUE WITNESS:—Buckingham—H. Gorman, Esq. Pakenham—Francis O'Neill, Esq. Renfrew—P. Kelly, Esq. Pembroke—James Heenan, Esq. Allumet Island—Patrick Lynch, Esq.

At the Annual Meeting of the "Tom Moore Club," held on the 3rd instant, the following members were elected Office Bearers for the ensuing year:—President—Mr. Edward Woods. Vice President—Mr. Wm. Higney. Treasurer—Mr. Robert Warren. Secretary—Mr. John Cox. Committee of Management—Messrs Thos. Holland, James J. O'Brien and John A. McCormick.

HOUSE OF REFUGE.—Proceedings against the Corporation.—It may be remembered that some years ago a bequest of a house and some £1,500 was made to the Corporation with the understanding that the house should be used as a House of Refuge. No action has been taken in the matter, and we understand that proceedings are now to be instituted against the Corporation, requiring them to show why the intention of the donor has not been carried out.—*Montreal Herald*.

A very rich copper mine has been discovered in the third range of the township of Roxton. A Canadian company—'Presfontaine et Lafontaine'—have purchased it and will shortly begin to work it. Persons who have seen the mine say that it will soon be as celebrated as the famous Cushing mine. Several large bids have already been made for it, but the company will not sell. They commence operations on a capital of \$22,000.—*Montreal Gazette*.

The Kingston *Whig* says that it is almost certain that next Spring a large body of Germans will occupy the sixty thousand acres of land in the back Township of Frontenac, which they bought through their agent, Mr. Sinn, last summer. The Kingston people talk about running a road through to the new settlement so as to secure the trade which such a large influx of consumers may be expected to bring.—*Id.*

FIRE IN GRIMPTOWN.—On Saturday morning last a fire broke out in Colborne Street, Grifftown, which was the cause of the destruction of a large amount of property. About 14 o'clock the dwelling house of Mr. Thomas McGrath, City Councillor for St. Ann's Ward, was discovered to be on fire. The building being a wooden one, and there being a strong east wind at the time, the flames spread with such rapidity, that Mr. McGrath and family who had been in bed a good while made their escape with great difficulty, not having time to dress themselves. The dwelling with all its contents, was speedily reduced to ruins. The fire meantime communicated with a wooden house contiguous, owned by Mr. Farmer, and occupied by two families, and notwithstanding the efforts of the Fire Brigade it was greatly damaged, the poor tenants suffering the loss of some of their effects. Another house under, or adjoining Mr. McGrath's occupied by three families, was set on fire and considerably injured by the flames. The fire, it appears originated in a frame building in rear of, and adjoining, Mr. McGrath's residence, but from what cause is unknown. We understand his insurance expired recently, and that his loss will amount to between \$7000 and \$8000. Mr. Farmer is insured, but none of the tenants have any insurance on their effects.

SPOILING A PLEASURE PARTY.—We are informed that two young respectable looking men came to Montreal a few days ago from Quebec, and engaged rooms and board at a hotel; and, it seems, they were admitted to the most respectable society in this city. One day this week, as the story goes, they ordered the landlord to provide luncheon, including wines, confectionaries &c., to the amount of nearly \$100, as they had arranged to make a pleasure-excursion to a place about seven miles out of town, and stated that sleighs with the party of ladies and gentlemen, would leave a certain street at a pre-arranged hour, carrying the eatables and drinkables with them. Mine host made the required arrangements; but as he had not yet been paid anything on the young men's board bill, he mildly suggested that payment of the whole score would be desirable, which was promptly responded to by a check on—Bank; and away they went. It occurred, however, to the landlord, that he might as well have the check cashed, but to his surprise the obliging teller said the name of the party was not known; he then hurried away to stop, if possible, the excursionists, and fortunately reached the place of departure just as the ladies were stepping into the sleighs. Little time was required for explanation—the pleasure party was spoiled, two nice young are said to have skeddaddled—and we were told the matter was to be placed in the hands of the police; but it now appears that friends have interfered and the matter will be arranged otherwise.—*Id.*

FAVORABLE LAND.—By St. John's papers brought by R. M. S. Osprey, we learn that destitution in all its forms exists to an alarming extent among the operative population at the present moment, and gloomy apprehensions are awakened that a winter of severe suffering will be experienced by a large number of the people. Already is the office of the Poor Commissioner in St. John's besieged daily by famishing applicants for food—by able men, who have no employment and no means to procure bread, by mothers, whose helpless young ones pine from absolute want—by many who never before applied for pauper relief. And, and to say, their appeals for relief have, in almost every case, been heartlessly and unfeelingly rejected. Under this deplorable state of affairs, it is the clear duty of the Governor to convene the Legislature as early as possible that measures may be adopted to avert the starvation which now impends over the unfortunate victims of unsuccessful industry.

MAN FROZEN TO DEATH NEAR FORT DALHOUSIE.—The St. Catharines *Journal* states that a man named Booth, a dissipated individual was found frozen to death in a shanty near the Port Dalhousie Station of the Welland Railway on Sunday morning.

We understand the Hamilton revival has begun to make itself felt at the Toronto Lunatic Asylum. It is to be hoped the number of cases of lunacy resulting from this communion will not be great, as the Asylum is nearly full, and we are sorry to learn that 'monsters' is prevalent in the wards.—*Commercial Advertiser*.

A London paper says that a collector of one of the townships of Elgin has decamped, taking with him some \$3,000 or \$4,000 of funds collected.

A MECHANICAL OR ARTISTIC FACT.—A bank note engraver, on the fine vignette work can engrave his \$10 a week, but it so injures his eyes that he works but little. The human voice by constant use, is injured; Singers, lawyers and ministers, try Bryan's Pulmonic Waters—25 cents a box.

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

BIRTH. In Prescott, on the 15th December, Mrs. D. O'Connor of a son.

DIED. At L'Assomption, on the 14th inst., deservedly esteemed and regretted, Lieut. Col. Bernard Leon Levee, formerly of this city, aged 70 years and 15 days.

MONTREAL WHOLESALE MARKETS. Montreal, December 17th, 1862.
Flour Pollards, \$2.25 to \$2.50; Middlings, \$2.65 to \$2.80; Fine, \$3.50 to \$3.80; Super, No. 2, \$4.10 to \$4.30; Superfine \$4.45 to \$4.75; Fancy \$4.60 to \$4.65; Extra, \$4.90 to \$4.95; Superior Extra, \$5.15 to \$5.30. The demand to-day is not so brisk. Super, is rather scarce.
Cornmeal per bbl of 200 lbs about \$4.50.
Wheat Canada Spring, 93c to 94c ex-cars; U. U. White Winter, nominal, \$1.04 to \$1.05. Car loads in good demand.
Peas per 60 lbs, 70c to 72c. Nominal.
Ashes per 112 lbs, Pots, \$6.65 to \$6.70; Inferior, 5 cents more; Pearls, \$6.75 to \$6.80; Inferior Pearls \$6.35 to \$6.40.
Butter is in good demand; supply small; quotations unchanged. Inferior, 10c to 10½c; medium, 11c to 12c; fine, 12c to 13c; choice, 14c to 15c.
Lard per lb 7½c to 8½c.
Tallow per lb 8½c to 9c; in demand.
Hams per lb smoked, 6c to 8c; canvassed, 8c to 10c.
Pork per bbl Prime \$10.00 to \$10.50; Thin Meas, \$9.00 to \$9.50; Prime Meas, \$8; Primo, \$8. No transactions; quotations nominal.
Beef per bbl, Prime Meas, \$8 to \$8.50. Nominal.
Hogs are in good demand and fully higher; we quote sales at from \$3.75 to \$4.25, according to quality.
Seeds Clover, 8c to 8½c per lb; Timothy, sales at \$2 to \$2.50 per 45 lbs.—*Montreal Witness*.



A SPECIAL MEETING of the ST. PATRICK'S SOCIETY will take place in the ST. PATRICK'S HALL, BONAVENTURE BUILDING, on Monday Evening, 22nd inst. Subject of debate:—"Should Emigration from Ireland be encouraged?" The Chair to be taken at half-past seven o'clock. (By Order.) P. O'MEARA, Rec. Sec.

DR. CAHILL'S LECTURE ON IRELAND. Just Published, in Pamphlet form, a full Report of the above LECTURE, with a PORTRAIT of the Rev. Gentleman, and a brief Sketch of his Life. For Sale at the Book and News Stores. Price 12½ cents. Copies mailed to any part of the country, by the undersigned, on receipt of 12½ cents in stamps.

W. DALTON, News Dealer
Montreal, October 30th, 1862.
Newspapers, Periodicals, Magazines, Fashion Books, Novels, Stationery, School Books, Children's Books, Song Books, Almanacs, Diaries and Postage stamps, for sale at DALTON'S News Depot, Corner of Craig and St. Lawrence Streets, Montreal.
Jan. 17, 1862.