

you may give as to this measure being accepted as a final settlement of the question by the authorities of your Church; and unless I am satisfied of that, I will do what I can to prevent the passage of your Bill, however modified, and will urge the standing upon the settlement of the question as agreed in 1855.

Mr. Scott called upon me again, I think the following day, and told me that he had seen the Archbishop of Quebec, the head of the Roman Catholic Church in Canada, and that the Archbishop agreed to accept the Bill as I proposed; and that as the Archbishop was not able to go out himself, he proposed that his Secretary, the Very Rev. Vicar-General Ozeau, and the Very Rev. Vicar-General Macdonnell, who had been sent by the Bishops from Upper Canada to watch the legislation on educational matters should meet me on the subject. I agreed to the meeting proposed, to be held the following day, in the Parliamentary Library. At that meeting Mr. Scott pointed out the errors, and read over the clauses amended; to each of which in succession the ecclesiastical representatives of the Roman Catholic hierarchy in Canada nodded assent as explicitly as did any couple ever nod assent to the vows contained in the marriage service. Then Mr. Scott had two copies of the Bill as thus agreed upon, made out, and compared the one for himself and the other for me, and proposed that we should all wait upon the Premier, and state to him the result. We proceeded to the Speaker's room, where (not I but) Mr. Scott, informed me of the result of our conference, and the two venerable ecclesiastics earnestly requested the Attorney General to give the support of the Government to Mr. Scott's Bill, as a satisfactory and final settlement of the Separate School question. I think I may, without offence, appeal to the Hon. J. Sandfield Macdonald, for the correctness of what I have stated, in the interview referred to with him.

In so far as the Reverend M. M. Macdonnell and Ozeau are concerned, or implicated by the above statement we will allow them to speak for themselves. It will be seen that they give a full, and formal contradiction to the allegations of Dr. Ryerson, and the Toronto Globe. The annexed is the rejoinder of the above named reverend gentlemen, and which we have been requested to publish:—

To the Editor of the True Witness.

As the names of the undersigned have been very improperly made use of, both in the Toronto Globe, and in a pamphlet written, as it appears, by Dr. Ryerson, Chief Superintendent of Education for Upper Canada—in connection with a Memorial from the Catholics of the same section of the Province, requesting that some amendments may be made to the present Separate School Bill—they deem it proper in order to elucidate the truth, to make the following declarations:—

(1.) It is not true that one of them had been deputed by the Archbishop, or that they had represented the Catholic Bishops of U. Canada, with the view of coming to an understanding with Dr. Ryerson, in reference to the amendments to be made to the Separate School Bill, or that he had been deputed by them in any manner whatsoever; or that they had even a knowledge of his being in Quebec, except perhaps through the newspapers.

(2.) It is quite true that both of them—seeing that the said Bill had no chance of being accepted by a majority of the House, as it was introduced by Mr. Scott, M.P., for Ottawa, owing to Dr. Ryerson's violent opposition to some of its provisions, consented, reluctantly, to have it introduced with Dr. Ryerson's amendments; but upon their own responsibility, and without consulting either Bishop, or any other person. They did so because they considered the Bill even so amended, to be some improvement on the previously existing Separate School law.

(3.) It is also true that both of the undersigned consented to call on the Hon. J. S. Macdonald, the prime Minister, in company with Mr. Scott and Dr. Ryerson; and that they both requested him to get the Government to support the Bill in its amended state; but it is not true that either of them ever considered the Bill as a final settlement of the Separate School Question, or that either of them ever so much as thought of any thing of the kind. They merely accepted it as an instalment of what they believed the Catholics of U. Canada were justly entitled to; and had they thought that a day would come when their conduct should receive a different construction—they would not have failed to protest against it.

ANGUS MACDONNELL, V.G.  
G. F. OZEAU, V.G.

Quebec, March 11, 1865.

We have here a flat contradiction to the allegation of Dr. Ryerson, to the effect that, in the name of the Catholic Hierarchy, of Canada, the Reverend M. M. Cazeau and Macdonnell agreed to accept Mr. Scott's emasculated School Bill as a final settlement of the U. Canada school question; and that upon the strength of that engagement, Dr. Ryerson and the Ministry allowed that Bill to become law. If we analyze these two contradictory statements, we shall find that the internal evidence is altogether in favor of that made by the honorable ecclesiastics whose names are appended to the above communication.

Dr. Ryerson tells us that these two dignitaries of the Church, especially deputed for that purpose, explicitly accepted Mr. Scott's emasculated School Bill as a final settlement of the School question, and that they ratified the covenant by a certain number of "nods." Now is it probable that, in a matter of so much importance, as a matter to which by his own showing Dr. Ryerson attached so much importance, he would not have insisted upon some written evidence to show that the Catholic Hierarchy had agreed to accept Mr. Scott's Bill as a final settlement of the long agitated question? Is it probable that he would have remained satisfied with an indefinite number of "nods" from two clergymen, and a subsequent conversation with the Attorney-General, of which conversation he, Dr. Ryerson, reports the particulars inaccurately? So much importance did the Chief Superintendent attach to a formal and explicit pledge from the authorities of the Church, that Mr. Scott's Bill should be by them accepted as "final," that he made it the subject of an interview with Mr. Scott; and yet, when admitted to another interview with two ecclesiastics holding a prominent position in the Church, he, Dr. Ryerson, good easy man, exacts from them neither written pledge, nor verbal pledge; but is content with "nods," to which it is as difficult for us to assign any definite meaning as it is to the spectators in the *Cruic*, to fathom Lord Burleigh's mysterious wagging of the head. To

Dr. Ryerson's fanciful interpretation of these "nods," we oppose the positive statement that, at the interview alluded to, neither of the reverend gentlemen named by Dr. Ryerson entertained any idea of accepting Mr. Scott's Bill as a "final settlement," should experience prove that it was insufficient to remove the grievances of which the Catholics of Upper Canada complained; and that if it had been suggested to them, even, that their interview with Mr. J. S. Macdonald would, or could be looked upon in the light in which Dr. Ryerson represents it, i.e., as an agreement to accept Mr. Scott's Bill as final, they would have immediately protested against such an interpretation being put on their acts, since nothing of the sort had ever presented itself to their imaginations.

We will lastly consider the charge of inconsistency and breach of faith which Dr. Ryerson and the *Globe* urge against His Lordship the Bishop of Toronto, in that he does not admit the "finality" theory in the matter of the U. Canada school laws. This says the *Globe*, following the lead of Dr. Ryerson, this "is nothing less than a breach of faith—a repudiation of a solemn agreement"; and in support of their charge they both cite a letter written in the name of His Lordship in March 1863, in which he disavowed the Toronto *Freeman* as his official organ, and in general terms expressed himself satisfied with Mr. Scott's Bill:—

To the Editor of the *Globe*.

"Sir,—In your issue of this morning you state the *Canadian Freeman* is the regularly authorized organ of the Bishop of Toronto, Dr. Lynch.

"His Lordship wishes it to be understood that he has no official organ. He wishes me also to state that, as far as he knows the sentiments of His Right Reverend brethren, the Catholic Bishops of Upper Canada, they are quite satisfied with Mr. Scott's Separate School Bill.

Yours, &c.,

GEORGE NORTHGRAVE,  
Rector of St. Michael's Cathedral.  
St. Michael's Palace, Toronto, 20th March, 1863.

It would not be easy to show that, because a Bishop writing in a newspaper in '63 expressed himself so far satisfied with a certain Bill then just passed, that he did not wish to appear as if countenancing the attacks upon it made by the Toronto *Freeman*, the same Bishop cannot in '65, and after two years experience of the defects of the same Bill, express a wish for certain amendments thereunto, without being guilty of a "breach of faith, and the repudiation of a solemn agreement." When, with whom, and in what terms, did Dr. Lynch, or any one of the Bishops of Upper Canada, contract, or agree, to accept Mr. Scott's emasculated Bill as final?—There must be two parties to a contract or agreement: and it does not follow that because the *Globe*, and the Protestant press of Upper Canada insisted that Mr. Scott's Bill should be final, therefore Catholics are in conscience bound to admit its finality.

But what is conclusive as to the dishonesty, not of the Bishop of Toronto, but of the *Globe* in this matter is this:—That in March 1863, when it first published the above given letter from the Rev. Mr. Northgraves, the *Globe* pretended to find therein, not the acceptance by the Clergy of Mr. Scott's Bill as "final," but the repudiation of that finality theory, but the contradiction of an unauthorized statement made by Mr. Patrick in the Legislature, to the effect that the Hierarchy had accepted Mr. Scott's Bill as a final settlement. In March, 1863, the *Globe* attacked Dr. Lynch, because he did not and would not unconditionally recognize the "finality" of the new School Act; in March '65, the same *Globe* attacks the same Dr. Lynch as guilty of a breach of faith, and the repudiation of a solemn agreement, upon the grounds that he did at the first named epoch accept the School Act as final, and had entered into a solemn agreement to that effect. The fact is that the Rev. Mr. Northgraves' letter of the 20th of March, 1863, was non-committal; and so completely was this felt to be the case by the *Globe*, that it went so far as to insinuate that Mr. Northgraves' letter was a virtual repudiation of the finality theory. This is of itself a complete refutation of the charges which the *Globe*, together with Dr. Ryerson, urge in March 1865 against the Bishop of Toronto's good faith.

But all pledges given, or agreements entered into, in 1863, if any such had been given or entered into by the Catholics of Upper Canada—(which we deny)—would be worthless under the new, and then unforeseen political conditions in which the projected Union scheme threatens to place the Upper Canadian Catholic minority. This, and Dr. Ryerson's arguments we will take into consideration in our next issue.

ORDINATIONS.—At the Cathedral, on Saturday, His Lordship Bishop Baillargeon, Administrator of the Diocese, conferred the sacred order of priesthood on Mr. Joseph Patrick Doherty, deacon, of the Diocese of Quebec; and that of deaconhood on Mr. Joseph A. Therien, of the Diocese of Montreal, and Mr. J. B. N. Laliberte, of the Diocese of Quebec, and the sub-deaconhood on Mr. Jos. Graham, of the Diocese of Kingston. His Lordship also promoted to minor orders Mr. Michael Thumpkin, of the Diocese of Arichit, and conferred the clerical tonsure on Mr. Michael Donohue, of the Diocese of Kingston.

Because the Catholic Church uses her moral influence to induce her children to avail themselves of Catholic places of education, therefore argues the *Witness*, the State is justified in using physical force to compel its Catholic subjects to support schools and places of education of which they do not see fit to avail themselves. The reasoning is vicious. If the State will limit itself to the use of moral means to procure the acceptance of its schools by Catholics, we will not say a word against it; but what we complain of is this: That whilst the Church employs only moral suasion, the State employs brute force to secure its ends.

On another point we would set the *Witness* right. We have asserted, and will ever assert the absolute, inalienable right of the parent to educate his child as he pleases—as against the State—because education is not a legitimate function of the State. But we never have, and please God never will assert that as against the Church, the parent has any such absolute right. The Family is subordinate to the Church, though it is not subordinate to the State: and it is quite logical for us to assert its independence of the latter, whilst recognising its subjection to the former. By Freedom of Education we mean in short simply this: The emancipation of Education from all State control.

#### NOTICE.

The Members of the St. Patrick's Total Abstinence Society are notified to meet in the yard in front of St. Patrick's Orphan Asylum, at half-past seven o'clock, on St. Patrick's morning, where they will form in procession and proceed with their band and banners to St. Patrick's Hall, and then join the St. Patrick's Church to attend High Mass. After Divine Service they will again form in the same order, and accompanying the procession through the City as set forth in the grand programme.

MICHAEL SCANLAN,  
Secretary.

Montreal, 16th March, 1865.

CONCERT FOR THE ST. JOSEPH ASYLUM.—We would call the attention of the charitable to this Concert, which will take place on Thursday evening next, the 23rd instant, in Nordheimer's Hall, under the patronage of the Ladies of Charity.

The details will be published in a Programme in a few days. The services of M. Trotier, Lavoie, of the Montagnards Canadiens, and other able artists have been secured.

"The Catholic Young Men's Society," beg to acknowledge with many thanks the receipt of the following donations:—From the Gentlemen of the Seminary of St. Sulpice \$100 towards their Library fund, and Butler's Lives of the Saints, from the Rev. Mr. Villeneuve; 4 vols. Ainsworth's Encyclopedia, from Charles T. Palsgrave, Esquire.

#### ST. PATRICK'S SOCIETY OF KINGSTON.

At the Annual Meeting of the St. Patrick's Society of the City of Kingston, held at their Hall in Wellington Street, on Monday evening the 6th inst.; James O'Reilly, Esq., Q. C., presiding, the following gentlemen were elected officers-bearers for the year 1865, viz:—  
President—M. Sullivan, Esq., M.D.  
Vice-President—Daniel Macrow, Esq.  
Recording Secretary—Mr. J. Macnamara  
Corresponding Secy.—Mr. John Kelly.  
Chaplains—The Rev. P. Dollard, V.G., and the Rev. James Lonergan.  
Grand Marshal—Mr. John Halligan.  
Assistant Marshal—Mr. Luke Early.  
Committee of Management.—Messrs. Henry Maizon, Esq., Chairman; Messrs. Edward Garvin, Francis Kain, James Hogan, John Kavanagh, John Mulveney, Richard Halligan, Michael Quinn, John Gration, John Melville and P. Collins.  
Care Taker of Hall—Mr. Halligan.

#### ST. PATRICK'S SOCIETY IN PORTSMOUTH.

The annual meeting of the St. Patrick's Society of Portsmouth was held on Monday evening in the Separate School House. The following officers were elected for the ensuing year: Thomas McCarthy, President; Thomas Howard, Vice President; Wm. Finn, Treasurer; J. B. Mathewson, Recording Secretary; Edward Burke, Corresponding Secretary; Patrick Quinn, Grand Marshal. The following are the Committee of Management:—Francis McWaine, James Lonergan, Isiah Beupre, John Redmond and Patrick O'Riannon. It was resolved to celebrate the Anniversary of Ireland's Tutelar Saint in a becoming manner.

#### COBOURG ST. PATRICK'S SOCIETY.

At the Annual Meeting of the Cobourg St. Patrick's Society, held on Monday, March 6th, in St. Patrick's Hall, Scott's Building, the following gentlemen were elected as Officers for the ensuing year:—

President—Joseph Pidgeon, Esq.  
1st Vice President—Denis C. Keely, Esq.  
2nd Vice President—Mr. Thomas Welsh, of Grafton.

Recording Secretary—Mr. Bernard Mullin.  
Corresponding Secretary—Mr. John McGuire.  
Treasurer—Mr. Bernard M'Allister.  
Chief Marshal—Mr. Timothy O'Neill.  
Assistant Marshalls—Messrs. Hugh Nolan, Thomas Craig, Edward McGuire, Thos. Meehan.  
Committee of Management.—Messrs. P. O'Flynn, Chairman; Michael Fox, Sen., Edward Ely, Timothy Wiseman, Peter Mounr, Michael Gearns, Thomas Welsh, John Lucy, Patrick Bradshaw, John Cogan, jr., James Hennessy.

JOHN M'GUIRE,  
Corresponding Secretary.

The cars upset between St. Hilaire and Souxante, and are not expected to reach St. Hyacinthe before 8 a.m. No lives lost.



#### GRAND PROGRAMME

#### PROCESSION

OF THE  
**ST. PATRICK'S SOCIETY,**  
TEMPERANCE ASSOCIATIONS,  
SAINT PATRICK'S BENEVOLENT SOCIETY,  
CATHOLIC YOUNG MEN'S SOCIETY,  
IRISHMEN OF THE VOLUNTEER MILITIA,  
AND  
CHILDREN OF THE CHRISTIAN BROTHERS' SCHOOLS,  
ON THE ANNIVERSARY  
OF THE  
**NATIONAL FESTIVAL**  
OF IRELAND.

#### J. W. MCGAUVAN,

GRAND MARSHALL, ON HORSEBACK;  
IRISHMEN OF THE VOLUNTEER FORCE,  
(Under Command of Lieut. Col. Devlin),  
With BANDS;  
CHILDREN OF THE CHRISTIAN BROTHERS' SCHOOLS,  
With Flags, Banners, and  
BAND,  
IRISHMEN OF THE CONGREGATION OF ST. PATRICK'S CHURCH,  
(Not being Members of any of the Irish Societies)  
Two abreast!

#### CATHOLIC YOUNG MEN'S SOCIETY,

Grand Trunk BAND.  
Sup. with Pike, FLAG, Sup. with Pike.  
MEMBERS OF THE SOCIETY,  
Two abreast,

#### MEMBERS OF THE COUNCIL,

Secretary and Treasurer,  
President and Vice President,

#### ST. PATRICK'S BENEVOLENT SOCIETY,

Grand Marshal on Horseback,  
BAND  
Of the Chasseurs Canadiens.

Sup. with Pike, FLAG, Sup. with Pike.  
Members Two abreast.

Sup. with ST. P. B. S.'s GRAND BANNER, Sup. with Battle Axe

Committee of Enquiry,  
Treasurers,  
Secretaries,  
Presidents,

Stewards (Assistant Marshalls on Horseback) Stewards with Wands, Horseback, with Wands

TOTAL ABSTINENCE SOCIETIES,  
Marshalls on Horseback,  
BAND.

Supported with Battle Axe. FATHER MATHEWS' BANNER. Supported with Battle Axe.

Two Stewards with Wands.

MEMBERS OF THE ST. ANNS TOTAL ABSTINENCE SOCIETY,

And of St. Ann's YOUNG MEN'S SOCIETY,  
Two abreast.

MEMBERS OF THE ST. PATRICK'S TOTAL ABSTINENCE SOCIETY

Two abreast.

Sup. with BANNER of the B. VIRGIN, Sup. with Spear

Stewards with Wands, Vigilant Committee, Executive Committee, Secretary and Treasurer,

2nd Vice President, President, 1st Vice President

Stewards with Wands.

ST. PATRICK'S SOCIETY,  
Assistant Marshal on Horseback.

Royal Light Infantry BAND.

(Lat. Prince's.)

Supported with Battle Axe. SUNBURST BANNER OF IRELAND. Supported with Battle Axe.

Stewards with Wands.

MEMBERS OF THE ST. PATRICK'S SOCIETY,  
Two and two.

Assistant Marshal on Horseback.

Sup. with GRAND HARP BANNER, Sup. with Battle Axe

OF IRELAND.

Two Stewards with Wands.

Members of the Committee, Secretaries,

Treasurer, Vice-Presidents, President,

CHAPLAIN.

Clergy of the St. Patrick's Church.

Assistant Marshal on Horseback.

THE MEMBERS OF THE ST. PATRICK'S SOCIETY, of the different TOTAL ABSTINENCE SOCIETIES, and of the CATHOLIC YOUNG MEN'S SOCIETIES will assemble at the ST. PATRICK'S HALL, Great St. James St.

The Procession will form in front of the St. Patrick's Hall, at 9 o'clock sharp, and thence proceed through Radegeode and Leguachetiere streets to the St. Patrick's Church.

On arriving at the Grand Entrance of the Church, the Procession will form a double line, facing inwards leaving an open space of at least eight feet.

Flags and Banners will fall to the right and the Bands to the left. The Royal Light Infantry Band, headed by the grand Sunburst Banner of Ireland, and followed by the President and other office-bearers of the St. Patrick's Society, the Grand Harp Banner of Ireland, the President and office-bearers of the St. Patrick's Total Abstinence Society, the St. Patrick's Benevolent Society, and of the Catholic Young Men's Society, will then enter the Church, playing the National Air—ST. PATRICK'S DAY.

N.B.—Marshalls are particularly requested to use speed in organising the Procession after Divine Service.

After Grand Mass, the Procession, joined by the male portion of the various Irish Congregations, not members of any particular society, will reform in

Alexander street, and proceed along Ursig street, Place D'Armes Hill, thence by Great St. James, McGill, Wellington, and McDord, returning by St. Joseph and McGill streets to the St. Patrick's Hall, where the procession will disperse.

J. W. MCGAUVAN,  
Grand Marshal.

PASSPORTS.—On the subject of passports it is necessary to state that, although the American government has so far modified the order of the 17th of December last, whereby all persons, male and female, were required to have passports to enable them to enter into the U. S., it is yet necessary that all male British subjects should possess British-passports in going to or remaining in the States, to protect them from any draft or military might otherwise be subject.—*Evening Telegraph*, 14th inst.

The London papers state, that a horse-buyer was in that city a few days ago, and engaged a number of boys, who were to accompany him to Minnesota where they were to work on a farm. So soon as they arrived in Detroit he openly asked them to enlist in the Federal army. The boys were only between 12 and 15 years of age. All of them, with the exception of three, left Detroit, and returned to London; the three who remained enlisted, and are now "food for powder."

RUN OVER.—On Saturday evening a man named Alex. Finlayson, was run over by a carter named Ferdinand Courcelles and badly injured in the side. The carter was arrested but finally admitted to bail on the certificate of Dr. Pisant that the case was not serious.

#### MONTREAL RETAIL MARKET PRICES.

(From the Montreal Witness.)

	s. d.	a. d.
Flour, country, per qd.	12	6 to 13 0
Oatmeal, do.	11	8 to 12 0
Indian Meal	11	0 to 11 9
Peas per min	4	0 to 4 3
Beans, small white per min.	5	0 to 5 0
Honey, per lb	0	5 to 0 0
Lard, do.	0	0 to 0 0
Potatoes, per bag	3	0 to 3 6
Onions do.	0	0 to 0 0
Eggs, fresh, per dozen	0	10 to 1 0
Butter, fresh per lb	1	2 to 1 6
Do salt, do.	0	11 to 1 0
Barley, do, for seed per 50 lbs.	0	0 to 0 0
Oats do.	1	8 to 1 11

#### MONTREAL WHOLESALE MARKETS

Montreal, March 14, 1864.

Flour—Pollards, \$2.90 to \$3.12; Middlings, \$3.55 to \$3.75; Fine, \$3.60 to \$3.75; Super., No. 2 \$4.20 to \$4.35; Superfine \$4.40 to \$4.45; Fancy \$4.60 to \$4.70; Extra, \$4.60 to \$4.75; Superior Extra \$4.60 to \$4.90; Bag Flour, \$2.50 to \$2.65.

Oatmeal per brl of 200 lbs, \$4.65 to \$5.00.

Wheat—U. Canada Spring, ex-cara, sold at 87c.

Asbes per 100 lbs, Pots, latest sales were at \$5.20 to \$5.22; Inferior Pots, \$5.50 to \$5.60; Pearls in demand, at \$5.40 to \$5.45.

Butter—Store packed in small packages at 16c to 20c; and a lot of choice Dairy 00c.

Eggs per doz, 15c.

Lard per lb, fair demand at 00c to 00c.

Tallow per lb, 00c to 00c.

Cut-Meats per lb, Hams, canvassed, 9c to 10c; Bacon, 00c to 00c.

Pork—Quiet; New Mess, \$0.00 to \$0.00; Prime Mess, \$19.75 to \$20; Prime, \$0.00 to \$0.00.—*Montreal Witness*.

Dressed Hogs, per 100 lbs. \$7.50 to \$8.00

Hay, per 100 bundles \$0.00 to \$0.00

Straw, \$0.00 to \$0.00

Beef, live, per 100 lbs 4.50 to 6.00

Sheep, \$3.50 to \$6.50

#### ST. PATRICK'S SOCIETY.

GRAND

#### PROMENADE CONCERT,

IN THE

#### CITY CONCERT HALL,

ON

#### FRIDAY EVENING, 17th March, 1864.

Proceeds to be devoted to the Building Fund. For particulars see hand-bills.

F. M. GASSIDY,  
Rec. Secretary.

#### ST. PATRICK'S CHURCH.

TO LET,

PEW No. 186, opposite the Pulpit. Require at the Office.  
January 12, 1865.

#### TO PRINTERS.

#### PRESS FOR SALE.

NORTHERN POWER PRESS, in excellent condition, FOR SALE. Particulars may be known by applying at this Office. Price—\$500. It is in perfect working order, and no ways damaged. If worked by steam, it can easily take off 1000 an hour. The size of the bed is 30 x 45.  
For particulars, apply at this Office.  
Montreal, Jan. 5, 1865.

#### COLLEGE OF REGIOPOLIS

KINGSTON, C.W.

Under the Immediate Supervision of the Right Rev. E. J. Horan, Bishop of Kingston.

The above Institution, situated in one of the most agreeable and healthful parts of Kingston, is now completely organized. Able Teachers have been provided for the various departments. The object of the Institution is to impart a good and solid education in the fullest sense of the word. The health, morals, and manners of the pupils will be an object of constant attention. The Course of instruction will include a complete Classical and Commercial Education. Particular attention will be given to the French and English languages.  
A large and well selected Library will be OPEN to the Pupils.

#### TERMS:

Board and Tuition, \$100 per Annum (payable half yearly in Advance).  
Use of Library during stay, \$2.  
The Annual Session commences on the 1st September, and ends on the First Thursday of July.  
July 21st, 1861.

#### DALTON'S NEWS DEPOT.

Newspapers, Periodicals, Magazines, Fashion Books, Novels, Stationery, School Books, Children's Books, Song Books, Almanacs, Diaries and Postage Stamp or sale at DALTON'S News Depot, Corner of Grand and St. Lawrence Streets, Montreal.  
Jan. 17, 1864.