518 INHIE TRUE WITNESS AND CATHOLIC CHRONICLE SEPT. 15, 1876.

The True Witness

전 10 년 2 년

AND CATHOLIC CHRONICLE, PBINTED AND PUBLISHED EVERY FRIDAY BY THE PROPRIETOR,

JOHN GILLIES,

11 141

AT NO. 195 FORTIFICATION LANE. Girc and the state of 641 es sí P

TEBMS YEABLY IN ADVANCE:

To all country Subscribers, Two Dollars.

To all City Subscribers whose papers are delivered by carriers, Two Dollars and a half.

MONTREAL, FRIDAY, Sept. 15, 1876:

ECCLESIASTICAL CALENDAR.

SEPTEMBER, 1876.

Friday, 15-Octave of the Nativity of the Blessed Virgin Mary. St. Nicomedes, Martyr.

Saturday, 16-SS. Cornelius and Cyprian, Martyrs. SS. Euphemia and others, Martyrs.

Sunday, 17-FIFTEENTH SUNDAY AFTER PENTECOST .-Seven Dolors of the Blessed Virgin Mary. Monday, 18-5t. Joseph of Capertino, Confessor. Tuesday, 19-SS. Januarius and Companions.

Martyrs. Wednesday, 20-SS. Eustachius and Companions,

Martyrs. Vigil of St. Matthew. Ember Day. Fast.

Thursday, 21-ST. MATTHEW, APOSTLE' AND EVAN-GELIST.

NEWS OF THE WEEK.

The death is announced of Mgr. Louis da Conceiçao Saraiva, Bishop of Maranhao, Brazil. The deceased bishop entered the Order of St. Benedict at the age of 17 years, having been born in 1824. He spent the whole of his ecclesiastical revenues on educational and charitable works in his diocese. He was buried in the Benedictine Monastery in which he bad made his religious profession.

The conflict between the Government of Brazil and the ecclesiastical authorities on the subject of the nomination of parish priests has been settled by the good offices of Mgr. Macedo, Bishop of Para to whom the Minister, M. Jose Beuto da Cunhae Figueiredo, has returned a conciliatory reply, leaving the matter for the present in the hands of the bishops.

The annual procession and Pilgrimage to Notre Dame of Boulogne-sur-Mer, France, took place the other day with great pomp, and was presided over by Mgr. Lequette, Bishop of Arras, surrounded by other prelates. The figure of our Lady of Boulogne standing in a barque, was carried by seamen, and was followed by an immense corlege of fishermen and their families. The line of spectators extended for a mile and a half.

An insurgent chief in Abyssinia has perpetrated a sanguinary massacre, for after a hot engagement in which he defeated the Abyssinian general, he put to death 1,500 men, women, and children belonging to the surrounding villages. Fifteen of the villages were burned. One of the victims is a Sweedish missionary and another is an English subject.

The King of Dahomey has stopped the communi-

SEARCH THE SCRIPTURES Protestants depend for the scriptural proof of the right of Private Judgment upon the praise said to have been bestowed by St. Paul upon the Bereans for searching the Boriptures. When we consider that this incident is all they have to offer in justification of their rebellion against the Catholic Church, we cannot, but, wonder, at their rashness, Let us consider how far the incident (related in the Acts XVII, 11) sustains their position. The passage runs thus :--

"Now these (the Bereans) were more noble than those of Thessalonica, who received the word with all eagerness, daily searching the Scriptures, whother these things were so." in the or t

Now, here be it remembered, the Scriptures searched were the Old Testament, not the New, since the New Testament was not yet written, much less gathered together into such a form as that the Bereans could possibly search it daily .---This being so, it is difficult to see how any very conclusive argument can be drawn for searching the New Testament from this searching the Old. To say the least of it, it is a lax kind of logic.

Again; the circumstances of the Jews of those days, and our circumstances at the present day, are widely different. The Jews denied that the Messiah had come in the person of Christ; we deny no such thing. The proofs that Christ is the Messiah, and the proofs that Christ the Messiah taught certain doctrines, are two very different things. For a Jew to become a Christian he must be convinced of the first; for a Christian to be a Christian he must be convinced of the second. In the first case the searching of the Scriptures would be useful; in the second case we have no proof that it is necessary. The most that can be safely adduced from the passage is, that in the case of a Jew or a Pagan approaching Christianity, to search the Old Testament for the different "marks" of the Messiah would be commendable.

But let us look at the context; as it is always dangerous to draw conclusions from any passage separated from its context.

St. Paul had preached for three Sabbath days to the Jews of Thessalonica in their synagogue, " reasoning with them out of the Scriptures, declaring and insinuating that the Christ was to suffer, and to rise again from the dead," and having proved this, he then went on to prove, "that this is Jesus Christ whom I preach to you." Nothing could be simpler. Paul's mode is perfection. Referring to the Scriptures, he first proves that the Christ was to suffer. This was the great stumbling block of the Jews. They expected the Messiah to come as a conqueror; Jesus came as one conquered-as a bruised reed. Their ideal Messiah was a powerful King ; Jesus came in lowliness and poverty .-Against this false notion of a Messiah St. Paul directed his whole energy and learning, shewing from the Sacred Scripture (and here lies the whole secret of the Bereans "searching" the Scripture) the error of their preconceived ideas of a Messiah, and proving, on the contrary, that the true Messiah must suffer and die and rive again. Having corrected their ideas, he then proceeds to shew that the Jesus he preached was the Messiah. As a body it appears that the Jews of Thessalonica did not ac cept his teaching. This must be borne in mind, because in reality it is the real reason of the Bereans' superiority, in as much as they in a body did accept it, rather than the fact of their searching the Scripture. Some few of the Thessalonian Jews did, however, receive Paul's teaching: "And some of them believed and were associated with Paul and Silas." Now this passage proves as much against Private Judgment and in favor of the Catholic view, as it can ever be claimed that the conduct of the Bereans proves for Private Judgment and against the Catholic view. The Thessalonians who 'believed'' were at once associated with Paul and Silas; for them there was no such trouble as searching the Scriptures; they accepted Paul's teaching like good Catholics without the aid of Private Judgment.

reed to rely upon in exculpation of that great rebellion against the Catholic Church, commonly called the Reformation. THE ME LASS FIRST MARKED BUT LINE IT A

CATHOLIC LIBERALITY AND PRO-TESTANT EXCLUSIVENESS.

Our dearly beloved brother the "other" Wilness in the article to which we referred last week-devotes much space and many words to prove that the exclusion of Catholics from a proportionate share of State distinction and patronage is not due to Protestant illiberality but to Gatholic unfitness for office; that if Catholics do not possess a representation, in Provincial Legislatures, and, in the Dominion Parliament corresponding to their numerical strength it is not owing to a disposition on the part of Protestants to ignore legitimate claims but to a want of education and intelligence in the Catholic body fitting them for such preferment, and that the liberality of Catholics to Protestants in the Province of Quebec where the former largely predominate is as much a consequence of this intellectual superiority as the non-liberality of a Protestant ma-

jority in the Province of Ontario is the cause of Catholic exclusion from posts of honor or emolument. This is no new protext for injustice. The assumption of special privilege is ever based on some special claim to the monopoly. Our contemporary has become an adept in the arguments suggested by this pitcher-handle reciprocity of liberal dealing; and when it is shown by facts and figures that the very "illiberal" Catholics of Quebec do not uniformally make religion a test in the choice of representatives, but confer distinction on their Protestant neighbors ; and that the "liberal" Protestants of Ontario uninfluenced by the growing tolerance of the age keep up their old bigetries and will not recognize the most worthy in the community because "the mark of the beast" is upon him-these have been the words-the virtuous advocate of the exclusives will justify the exclusion by "educational unfitness." Surely with living facts around us, and before us every where, there is no need to combat this flemsiness. In intellectual status — in professional prominence — in those mercantile pursuits which demand the possession of intelligence in high degree — in the ranks of mechanics and workmen of all grades to whose duties education in no small extent is a necessity : in those thousands of associations and organizations scattered over the land im which mental improvement goes hand in hand with Temperance and Charity; in the hundreds of Schools and Colleges under ecclesiastical supervision, and in control of the "illiberal" creed; in the effort made from pulpit and platform-in the Church and in the homestead to utilize the blessings so amply provided by spreading their practical operations amongst all classes-in these things and conditions, and many more that might be named but that they are already patent and prominent, there is answer to this flippant and fanciful charge of intellectual inferiority.

We do not mean to follow our exclusively enightened contemporary through the maze of his intricate fancies. He must have been badly off for facts to justify his conclusions when to prove the ignorance of a province he shows the paucity of newspaper reading in a parish; of course the " crass ignorance" of the people is in proportion to the extent to which the barrier's against the reading of poisonous journals are erected ; and Catholics who will not read the Wutness manifestly deprive generally have done more than any one to keep themselves not only of the means of grace but wil-England Protestant. We fail to see any consistency fully shut out from their study and consideration all those aids which fit them for an understanding of political issues or give them a qualification for performance of political duties. We do not in our paraphrased summary of our contemporary's article misinterpret his meaning or distort his words. To our charges that not only are Catholics ostracised in the Ottawa Government but that in official appointments they are ignored -that "in the judiciary of the Province from the highest to the lowest courts our Protestant brethren have more than double nearly treble their quota of representation-that in regard of Civic appointments nearly every fat office in the Catholic Metropolis of the Dominion is filled by a non-Catholic -and that the conduct of Catholic majorities in electoral districts stands out in bold contrast for liberality against the illiberality of Protestant electors when the latter may claim a majority. To these the Witness cooly replies :---"If Protestants possess a little greater share of representation than Roman Catholics, according to their numbers, it is owing entirely to their superior education, and the consequent intelligence, wealth, and power which education generally brings. There is the same difference between the Protestant townships and French Catholic parishes of this Province that there is between the Provinces of Ontario and Quebcc, or between the Protestant and Catholic cantons of Switzerland. Compare the two following facts : In the County of Berthier there is an exclusively Roman Catholic parish, containing be-tween 2,000 and 3,000 inhabitants. There is but one post-office in the parish, and four years ago there were only about a dozen newspapers of all kinds received at the office. Of these, two were taken by the priest, one by the doctor, one by the notary, one by the bailiff, and one by the postmaster. In one of the townships of Stanstead County, containing about the same population, but three-fourths of which are English Protestant, there are three postoffices. In the smallest of these, there are fifty or sixty newspapers of all kinds received, and in the whole township, probably three hundred. The as-sessed value of the township is three times that of the parish. In the township there are twoscore mea who, in intelligence and knowledge the words of its founder proven true. "The of public affairs, are the peers of twenty of the representatives in the Local Legislature of Quebec. The same difference between the two populations is observable throughout the Province, and it is in its pristine glory, while oblivion and decay is the great measure owing to the difference between the lot of the once proud Carthage, Ancient Rome, and two systems of education prevailing respectively among them," Was not our illustration of the Cuttle-fish last matter is scattered over the facts of a monstrous inpatible with assent, and as they are recorded to have justice. The monopoly of educational advantages assented even while searching daily, it follows that we could avoid disputing with an organ that claims their searching could only be in confirmation of a monopoly of God's grace and spirit in its teach- the Evangelist, of an Agnes or a Euphrasia. Our their already received faith, not in a disposition of lngs : but the morality that would justify a wrong Church is as firm to day as when the humble fisher. inquiry, could only be as a matter of history, not of by a palpable fabrication, and add to the injustice man, 19 centuries ago, proclaimed to the admiring. to a Creed an insult to its professors, is not so easily thousands the religion of God—and to quote the Messrs. James Murphy, and Martin Banaon, will theology. Traly this matter of the Bereans is but a slender tolerated. The facts of disproportion of representation of St. Patrick's eloquent preacher; Rev Father act as Agents for the Trans, for that city.

tion and patronage is admitted the contrast of the liberality of Catholic Quebec to the illiberality of Protestant, Ontario is not denied-but then both, is a specious falsehood. And this it shall be our duy to prove.

6 c. 4. ----. The part of the state of the second state THE "COLONNE FRANCAISE"

HIN SACRE COURT VE DAILY WITNESS. It is rather late to bring the following before our readers, but want of space has made it impossible for us to do so before. We give it as a specimen of the choice 'dainties to be found overy 'day' in the columns of the Wilness.

As our readers are aware there is a lottery on foot in Montreal, approved of by the Bishop, and conducted by a number of influential gentlemen, the profits of which are to be devoted to three worthy objects - the Carmelite Monastery, the Commercial College, and the Church of the Immaculate Conception.

To its object, anon, the Witness opens with an attack as to the legality of the affair; saying that in every authorized lottery, the number of tickets, and date of the drawing must be published. This will be done in due time. Next, the writer argues, that there are no judges in Montreal!!! Look at the cost of your libel suits, friend, and you may change your mind, and if, as you object, the judges that may exist, encourage and countenance such illegal frauds, that is certainly more than they ever did to you.

We next find the query, "Why has the bazaar been thus named? Neither of the institutions it is supposed to aid have ought to do with the Sacred Heart ?" They have this much to do with it : that their inmates recognize it as the Fountain of all graces, the heart of their God, to whose greater glory the buildings in question are raised, through the medium of Saints. We will spare our readers a repetition of the origin which the editor of the Witness gives to the devotion. It is worthy of the mind that dictated it; that is saying enough, as to its tone, and worthy of the journal in which it finds place-that is saying enough as to its truth We will only remind the Witness that the august personages it outrages, the Blessed Margaret Mary, Pere de la Colombiere, and St. Jane of Chantal, are as immeasurably beyond the reach of its blasphemous words as are the Heavens they inhabit. Centuries have proved their worth, and thousands of persons, quite as enlightened as the author of the French Column have borne testimony to the sanctity of the humble flowers of the Cloister. No, Sir Wilness, hint not at the immorality of the Jesuits or Carmelites : it is unknown in their midst. In our church if a minister or religious is found guilty of perjury, the church or mounstery is no place for the offender; should repentance follow the sin, they are welcomed again in the fold of Him, who has said "there is more joy in Heaven" over the return of one sinner, than in the perseverance of ninety-nine just." Should, on the contrary they continue in crime they must " step down and out," and as a rule, such character find a home in the religion that canonizes persons like Chiniquy Loyson, Maria Monk-etc etc. In concluding the article which we are but skimming, as we confess to a greater amount of delicacy than our contemporary, he says that the Jesuits in propagating the devotion to the Sacred Heart, and by their conduct

Callahan; in a late sermon on the immutability of the Roman Church "Our Church flourished in the time of the Apostles, it has grown and flourish. are, accounted for by the Witness in a special pleas ed ever since; and we confidently know that" it will are accounted to survey and that special plea" flourish in the same grand beauty in centuries from now, when a stranger from the then civilized New Zealand will stand on a broken battlement of London bridge, to sketch the rains of the magnificent St. Paul's Tist in head which there is the

MARTIN BALLY THE TABERNACLE SOCIETY.

Among the many charitable associations that shed such lustre on our fair city of Montreal, none is more deserving, of the sympathy, and encouragement of every Catholic heart than that known as the "Tabernacle Society," the object of which is to furnish churches and poor missions with the vestments, linen, and Sacred Vessels necessary for the service of our Altars. Ten years ago this excellent. work was commenced in the Congregation Convent of Notre Dame, whence so much, good has already come to us, by a pure hearted, Saint-like nun, long since summoned to her reward above. Blessed and encouraged in its birth by the chief pastor of the diocese, fostered by the untiring zeal of the good Sisters, and the efforts of the pious members of both sexes, speedly enrolled in its lanks, it has already borne most excellent fruit. An immense number of parishes and chapels that would other. wise have remained destitute, have been furnished, through it, with the requisites for the celebration of the Divine Mysteries, and the devotion of the faithful has thus been increased, and the courage of Catholic pastors sustained, in moments of dire dis. couragement and poverty.

A foreshadowing of the present admirable undertaking was afforded in the life of an early historic character of Ville Marie, the heroic Miss Le Ber, one of the many illustrous women whose noble qualities of head and heart surround as with a golden halo the early days of the colony. This holy recluse, leav. ing a wealthy and refined home of which she was the idol and pride passed thirty-five years of her angelic life, in the most rigorous seclusion, within the asylum furnished her by the Sisters of the Corgregation, on the very spot now occupied by their beautiful chapel of Our Lady of Pity. Historians tell us that the hours of her life that were not devoted to prayer and meditation were spent in working for the God of the Sanctuary embroidering priestly vestments putting together fine and snowy linen with rich and delicate lace. Two hundred vears later Catholic women, animated with a por. tion of Jeanne Le Ber's ardent zeal, meet for the same purpose on the place where once stood her modest cell; and with loving hearts and skilful fingers endeavour to remedy the abject destitution of some of the poverty stricken tabernacles in which the God of the Eucharist submits unmurmuringly to take up his abode.

This association already numbers 1275 members. Its chief resources are the annual contributions of each member, fifty cents, and general alms. Being both industrious and economical in its management it thankfully accepts the most trifling donation. Cast-off dresses, laces, ribbons, and other ornaments made useless by the changes of fashion, fragments of linen, &c., are all turned to account. Every year an annual exhibition is given by the Tabernacle Society at the rooms of the Congregation Notre Dame, St Jean Baptiste street, of the church ornaments, Sacred Vessels and vestments, &c., destined for gratuitous destribution among poor clergymen and needy parishes. ' At the last exhibition which took place on the 9th of June, his Lordship Bishop Bourget, notwithstanding his then feeble state of health, was present, accompanied by the Rev. Canons Plamondon, Dufresne and Edmond Moreau, as well as a large number of clergymen Among the laity we noticed Mayor Kingston. She riff Leblanc, Alfred Larocque, Esq, &c., &c., The Church of Our Lady of Pity, Notre Dame St. is the centre of this association, and to become a member of it, the name of the person admitted must be inscribed on the registry which is kept in the Community of the Congregation de Notre Dame, and, from there, receive a ticket of admission. The 1st and 3rd Friday of each month. the work room in the basement of the chapel of Our Lady of Pity, will be open to the Lady members of the Society who can there assemble and devote a part of their time to assist in making the vestments &c., &c. For general convenience the door will remain open from 8 to 11 a.m., and from 2 to 5 p.m., for the above mentioned days. Numerous indulgences and benedictions are attached to this good work! Most earnestly do we recommend to the faithful. especially the Catholic families of Ville Marie this admirable work convinced as we are that our dearest Lord will repay one hundred fold the humble cfforts thus made to furnish and adorn the earthly tabernacles in which he deigns to dwell.

cation with Whydah by lagoon and overland, and all the paths from Whydah to the interior are guarded by Dahomians. A letter from a European residing at Whydab, which has reached Grand Popo by a detour through the bush, states that all Europeans in Whydah are confided and guarded in their own houses. No communication is allowed between them or with the shore, and all canoes have been removed from the beach. All European property has been seized. The King has informed the Europeans that he is preparing for war, and threatens to massacre them. He had placed troops all along the road from the coast and defied the blockade, as supplies were reaching him from other sources.

A despatch to the Beuter Telegraph Co., from Madrid, says William M. Tweed and his cousin, Wm. Hunt, have been arrested in the port of Vigo, aboard the Spanish merchantman Carmen. Tweed was travelling under the name of Secor. Both prisoners have been lodged in the fortress of Vigo.

A despatch from Constantinople to the Daily Tele graph states that the British Government has made strong representations to Turkey through her Ambassador that if war continues, the Turks must be prepared to see Russia openly giving support to Servia.

Dervish Pasha's attack in the south-east on Wednesday was made by several columns, which crossed the Zeta and Moratscha when repulsed. A portion of the Turks were cut off from the forts. They were driven into an angle, between the two rivers, and pushed into the Moratscha, which runs between perpendicular rocky banks. The Turkish artillery, posted to protect the crossing, was ineffectual to check the pursuit, and the slaughter was great. Eight hundred Turks were left on the field, and up wards of a thousand were drowned. The Montene grins lost three hundred killed and wounded.

A despatch to the Reuter Telegram Company from St. Petersburg states that the Porte replying to representations of the European Ambassadors, in favor of peace, said that in the present military situation, armistice was opposed to its interests. The Porte however, at the same time, held out hopes of speedy proposal of conditions of peace.

The Standard's special correspondent at Berlin says :- " Since the declination of Turkey to grant armistice, an outbreak of a Russian and Turkish war is deemed, in well informed circles, unavoidable." Reuter's despatches from Belgrade state that the Ministers of War and the Interior are visiting the army of the Drina, observing operations. If the war continues, immediate and important changes are expected. A state and the state of the

Mr. R. Alleyn, Q.C., Quebec has been appointed Professor of Criminal Law at Laval University, in theology the room of the late James Colston, Q.C., LL.D.

The Jews of Thessalonica, angered by Paul's teaching, made a tumult which eventuated in the brethren sending away Paul and Silas. Thence they went to Berea, where Paul preached in the synagogue according to his custom. In consequence of this preaching the Bereaus "received the word with all cagerness, daily searching the Scriptures, whether these things were so," and for this are declared "more noble than those in Thessalonica."

Unfortunately for the advocates of Private Judgment, any unprejudiced person, studying the narrative as thus given, will see that the point of comparison would most naturally be between the Thessalonians who did not receive the word, and the Bereans who did receive it, and that with eagerness; and that the searching the Scriptures, to which the advocates of Private Judgment give such prominence, can at most be considered as a matter of secondary importance. But that this "searching the Scriptures" cannot be any such searching as will avail the advocates of Private Judgment that this searching is only on a matter of fact, not on a matter of doctrine; on a matter of history, not on a matter of theology; that in fact the Bereans were not exercising their Private Judgment, nor any judgment at all, is at once placed beyond doubt by the fact, that before they searched they had received the word. If they were searching the Scriptures doubtingly, as the Protestants would have us believe, how could they have received the word? To have received the word, and then doubted, could not surely be noble. If the Protestants would have us believe that the Bercans searched the Scripture in confirmation of their faith, then we Catholics are with them, for this is what Catholics do daily ; but then this will not avail them as an argument for Private Judgment. For this searching the Scriptures to be any argument for Private Judgment, it must be proved to have been done doubtingly, weighing the pros and cons. But this is incom-

in the first part of this statement. Of all devotions this is the purest and best. What I not adore the Heart of Our Creator ! Surely that, at least, had nothing to do with England's constancy in the faith of Martin Luther. The example of the Jesuit Fathers may have had. We admit that at once. Their life being one series of self sacrifice, the rugged way in which they sought to reach Heaven may bave found few among Albion's children eager to enter it. This is the truest assertion we have seen in the Witness for many a long day. The religion of Catholics abounds in too many sacrifices repugnant to human nature, such as Fast, Confession, Charity to one's enemies, to be counted by the disciples of a religion, from which its perjured founder cut off all such unpleasant practices. Let each strive to arrive at the great haven of rest, in his own peculiar way. Some, such as the Ed. Witness, in the flowery path, made easy by the pruning knives of Luther, Henry VIII., and to descend to our own days of Henry Ward Beecher and Co. Others. in the path, throny if you will, but traced by the bleeding feet of a God made man, and moistened by the blood of 19,000,000 martyrs. There are, we know, many an honest, upright man numbered amongst our Protestant citizens, and we rank among such many of our nearest and dearest friends. It is not to those we address ourselves-but to the herd who can find no better employment than seeking for a flaw in a religion, whose beauty they are too parrow-minded to understand. These are, we know the scum of Protestantism, the dreges of irreligion, and as such not as Protestants, liberal and just, we address them. One word more anent the article, we have dissected-and we are done. "The edifice" that is the Church, "Is already trembling in its very foundation, and threatens soon to fall." This has been the cry for centuries. Ever since the days of Peter, have enemies prophecied the destruction of the Church, and as long bave gates of hell shall not prevail against it," That same Church, friend Wilness, still lives in all its pristine glory, while oblivion and decay is the Athens. Those very persecutors, who swore to annihilate the followers of the Gallilean are forgotten save in the daily lessons of the student while the obweek somewhat apposite ? See what a flow of inky | jects of their hatred, are spread the world over-Nero, Diccletian, Domitian, are mentioned with

horror in the pages of history, while sainted memories linger around the names of a Stephen, John

A solemn Benediction will be given on the 15th of this month, at four p.m. in the chapel of Our Lady of Pity to which all members. ladies and gentlemen, are most earnestly invited.

NOTICE.

Owing to the large amount of space hitherto occupied by the insertion of notices of addresses and presentations, and the publication of educational and bazaar prize lists, plc-nics, &c., in justice to ourselves we have decided that for the future we shall charge such matter at the rate of ten cents per line. As with persons in other commercial pursuits, so with newspaper publishers-they are in duty bound to make their business yield to the full all legitimate, profits. Space is one of the sources of the printer's income ; and when this is taken up with reading matter not of general interest it should be paid for. We therefore respectfully invite attention to these conditions, which are as reasonable to those who avail themselves of the advantages of our circulation, as they are necessary by way of help in the discharge of our liabilities.

NEW AGENTS.

Mr. John L. Barry, of Halifar, N.S., has kindly consented to act as Agent in that city and neighborhood for the True WITNESS. We would inform our subscribers in Quebec that