

the fact, and by ceasing to struggle against those moral laws, which in their own sphere are as immutable and inflexible as are those to which the physicist applies the term of laws of nature. Recognise facts, and cease to aim at the impracticable, which you yourselves now recognise Common Schools to be. So long as human nature is what it is, and society remains as now constructed, so long will it be impossible to educate the children of the wealthy in common with those of the outcasts and vagrants. Respectable parents will not send their children to school in company with the children of jail-birds and of prostitutes: and the honest pride of the poor man will prevent him, in like manner, from sending his ragged child to a school where the poverty and squalidness of his little one will be brought out into stronger relief by contrast with the respectability and broad-cloth of the other pupils. We do not blame the scruples of the rich man: we honour the legitimate pride of the poor man: and we would do no violence to the feelings of either. We therefore, would do away with the Common School system as useless, as expensive, as impracticable; and leaving the education of the children of the rich entirely in the hands of the family—we would entrust that of the poor and destitute to "religious benevolence," aided and occasionally supplemented—if necessary—by State assistance. The difference between our plan and that of Dr. Ryerson is this: He advocates State Schools aided and supplemented by "religious benevolence": we advocate a system of denominational poor schools, supported by Christian charity, but aided and supplemented in case of necessity by grants from the public funds.

The Montreal *Witness* mentions a great disappointment that occurred a few nights ago to the frequenters of the house of evangelical entertainment known as the Great St. James' Street Wesleyan Church. It had, it seems, been advertised that a celebrated evangelical performer, the Rev. Dr. Freshman—a "brand" himself we believe, "snatched from the burning"—would release the force of the great "Hamilton Awakening or Revival," the whole to conclude with the "Baptism of a Jewish Family"—the part of the Israelitish *pater-familias*, by a real live Jew, engaged expressly for the occasion. On the evening on which the performance was to have come off, however, it turned out that one of the chief characters in the second piece was not prepared, or would not "come up to the scratch," as profane vessels term it; and in consequence, as the *Witness* tells us—much to the disappointment of many—that interesting and solemn ceremony—the Baptism of a live Jew—"did not take place." With the exception of the announcement of the prorogation of Dr. Vanderhoff's Readings we know of nothing which has caused a greater disappointment than has this failure on the part of the Managers of the Wesleyan house of entertainment to keep their engagements with the public.

The reason assigned for this failure by the *Witness* is the "unpreparedness of one of its—the Jewish Family's—members;" that is to say, one of the gentlemen engaged to play the role of the convert from Judaism to Methodism was not well up in his part, and in consequence the whole piece had to be postponed. This however is a disappointment which must be very common on the boards of evangelical theatres, and for which their audiences should be prepared accordingly; and it would be far more prudent on the part of the caterers of amusements to the evangelical public were they henceforward to give up altogether the farce of "Jew Baptisms" and to content themselves with the old stock piece of "Converted Papists." Jews are not always to be had on any terms, and always exact a very high price for their professional services; whilst in the lowest haunts, amongst the grog-shops, the drinking-houses and brothels, it is always easy to pick up, and on most moderate terms, any number of converts from Popery, able and willing to play at a moment's notice any part that the exigencies of the case, or the tastes of the audience may require. A Jew, that is to say, a good presentable Jew, one with a Semitic cast of countenance, a smattering of Hebrew at his command, and able to allude appropriately to the Talmuds, cannot at the present prices ruling in the conversion market be had, for Protestant baptising purposes, at a lower figure than \$850; whilst excellent "converts from Popery," may be obtained for half a pint of Molson's whiskey and a plate of broken victuals. It is true that the latter are so common—cheap and nasty some irreverent wags call them—that they fail to draw so full a house, as does the rarer and more expensive article of Israelitish origin; but still we think that, as the safer speculation, the "Romish" will also in the long run prove more lucrative than the "Jewish Convert Exhibition," and to the former therefore we would in all charity recommend our friends to confine themselves for the future; so shall they escape the inconvenience of exposing their friends, the patrons of the evangelical drama, to great disappointments.

The hints of our correspondent at Richmond have been received, and shall receive the attention to which they are justly entitled.

ENGLAND'S FOREIGN POLICY.—Though eminently anti-Catholic and revolutionary abroad, the foreign policy of Great Britain does not seem to have been attended with the happiest consequences to those in whose behalf it has been exerted; nor does it seem to have greatly raised the character of the Great Briton, in the estimation of the stranger. Italy is not yet an elysium, although modern Liberalism is there triumphant; and in the more remote East, the model Englishman is looked upon as the type of all that is inconsistent in politics, and in religion. Both these facts, unpalatable though they may be to the Great Briton, are brought out into strong light, by the foreign correspondents of the London *Times*.

For instance, his Italian correspondent in one of his latest communications reveals in a few lines the actual condition of the Italians, in whose behalf the Liberals of England have so warmly interested themselves. "All the country is clamoring for now," says the *Times*' correspondent—"is good government, not strong government, but a wise, speedy, equitable administration of justice, a provident all-reaching organization, wholesome, timely reforms. What good can a *sabre regime* effect towards all this?" Thus, from the general clamor of the Italian people, it is evident that the Liberal rule of Victor Emmanuel, is if "strong," at all events neither good nor wise; and that under it there is not an "equitable administration of justice." It is simply, as Catholics have all along asserted it to be, "a *sabre regime*," or military despotism.

In the Levant the Foreign Policy of the Palmerston-Russell Cabinet seems to have been attended with no happier results, in so far as the reputation of British statesmen for honesty and morality is concerned. Another writer in the *Times* thus sums up the results of that policy:—

"But the evil of this course extends much further than the mere pursuit of an erroneous policy. On others than ourselves are centred the hopes of Christendom. Our name in the Levant is gradually becoming identified with the supremacy of a heathen religion, a religion of which the foundation, consolation and hope is a grovelling and unclean sensuality. Lord Russell is the type of English Incongruity. In England and in Italy he is a Liberal, a churchman, the support of morality, and the hope of virtue. In the East he becomes the adherent of despotism and of religious persecution, of present polygamy, and an eternity of horrors."—*London Times*.

The Toronto *Globe* grossly misrepresents our correspondent whose communication in our issue of the 21st instant, appeared over the signature S.R.D.S. The object of the amiable writer was by no means—as the *Globe* unfairly insinuates—to discountenance contributions for the relief of the unemployed operatives of Lancashire; but solely to contrast the culpable indifference of England to an actual famine in Ireland, with its highly laudable zeal to take precautionary measures for the relief of an anticipated famine in the North of England. We say "anticipated famine," because, though great and widely extended destitution must soon, and very soon, be the inevitable consequence of the stoppage of the cotton mills, as yet the sufferings of the unemployed are neither very acute nor very widely spread. This is evident from the returns of births, deaths and marriages in the afflicted districts, which in our last we copied from the *Times*.

No Christian man, no one worthy of the name of man, can fail to approve of the generous exertions which the state of the Lancashire operatives has provoked throughout the British Empire; but for the same reason no honest man can fail to condemn the stolid apathy with which the announcement of the far worse state of the Catholic peasantry of the South-west of Ireland is received by the British press, and by British officials. This was the truth forcibly insisted upon by our correspondent; and that he insisted upon this faithfully as well as forcibly is apparent from the anger of the *Globe*. It is only the truth which wounds, says the proverb; and the outcries of our Toronto contemporary show how fairly S.R.D.S. has aimed his blow, and how deep his trenchant steel has penetrated.

MULTIPLICATION OF CHRIST.—One of the signs of the evil times against which Our Lord warned His disciples was the multiplication of Christs. He warned them that the days would come when men would cry to one another—Lo here is Christ, and there is Christ, but He added, believe them not. "For there shall arise false Christs," and again—"if any man shall say unto you, Lo here is Christ or there, believe it not—St. Matt. xxiv.

This warning is not inappropriate to the present age. Christs are multiplying with extraordinary rapidity, and fools run after them to worship. Old John Brown who tried to get up a servile insurrection, and succeeded in getting himself hung for his pains, was one of these modern Christs—indeed some Protestant ministers in the United States have gone so far as to say that they looked upon old John Brown as rather an improvement upon Christ; but this of course is only a matter of taste.

Another Christ of the Protestant world, whom also many men run after, is Garibaldi—and amongst the Protestantised people of Italy, and the Liberals of Europe generally, it is looked

upon as little short of blasphemy to question his Messianic pretensions. The Foreign Correspondent of the Montreal *Gazette* was it seems by a letter from Milan published in our contemporary of the 1st inst., much struck if not edified by this new phase of Protestantism, which everywhere on his travels he encountered:—

"In crossing France, going through Germany, part of Prussia, Switzerland, and in this country, so far as I have gone, and everywhere indeed where I have been in the British Isles, except the South of Ireland, I have been surprised at the unity of sentiment which exists respecting Garibaldi. In France, I began to converse with a Frenchman in the Railway cars, respecting the wounded hero, his illness, recovery, &c., when he burst into an excited state of feeling, and loudly exclaimed that he looked upon Garibaldi as a 'Second Christ.' Strange and perhaps blasphemous as such language may appear, I have heard it repeated in Switzerland and in this city in almost precisely the same words."

These things are certainly gratifying evidences of the decay of Popery, or in other words of the progress of Protestantism, amongst the Liberals of Europe; but they are at the same time strikingly suggestive to the readers of Holy Writ, of the evil times of, and against, which Our Lord warned His disciples. They are also strongly confirmatory of the truth of what has been always asserted by all who knew anything about the people of Continental Europe, and of Italy especially—that there is no instance since the great apostasy of the XVI century, of any community throwing off its Popery, without at the same time and by the same process throwing off also its Christianity.

NEW YEAR'S DAY.—Visitors to His Lordship the Bishop of Montreal on New Year's Day, are respectfully invited to bring with them, if they can conveniently do so, their *cartes de visite*.

Some of our Upper Canadian contemporaries are grievously afflicted in spirit, because of the giving to the Trappists, by the government, of land to hold in mortmain. We beg of our too sensitive contemporaries to make their minds easy on this score. Government has not given to the Trappists a single rod of land. Every acre claimed by the Trappists has been paid for in hard cash, and at its full value; and the Monks ask of government only this, that they be allowed to hold and retain that which they have bought and honestly acquired.

We owe an apology to the *Quarier du Canada*, for the mistake in our office which has caused the neglect of which we complain. We trust that it may not occur again.

ST. PATRICK'S ORPHAN ASYLUM.—We were fortunate enough to be amongst those who had the pleasure of assisting at the very instructive and entertaining microscopic view, prepared by Edward Murphy, Esq., for the benefit of the children in the St. Patrick's Orphan Asylum on the evening of Thursday, the 27th ult. The *fete* commenced at about half-past six o'clock, in the large Hall generally used as a dormitory—the children, boys and girls, presented an admirable appearance, and their cheerful, clean and healthy looks, spoke volumes for the kind care and attention they received, at the hands of the devoted Sisters of Charity, who are in charge of the institution. The Rev. Sister Devins opened the entertainment by the exquisite performance of a few sweet Irish airs on the harp, after which Mr. Murphy proceeded to state that "in organizing the little *fete* he had in view not only the amusement, but also the instruction of the little orphans he saw around him; it was not his intention to make any very scientific or technical remarks he was addressing himself, more particularly, to the children, and would endeavor to adopt his explanation to their understanding; he hoped, therefore, the ladies and gentlemen present would excuse any imperfection they might discover in his remarks."

The learned gentleman then made some comments on the power and utility of the Microscope and displayed several very beautiful specimens of insects, etc.; he also gave some very interesting details concerning the nature of insects generally and though the style of his remarks was so simple as to be understood by the youngest child present we feel certain that every one profited by the able clear and lucid manner in which the gentleman dealt with his interesting subject. Mr. Murphy, before resuming his seat, produced some comic magic lantern views, to the intense delight of the juvenile portion of the audience.

During the course of the evening the orphans sang a few pieces in very good style, indeed; we have seldom heard sweeter voices. At the close of the entertainment, Mr. P. Brennan, on behalf of the ladies and gentlemen present, moved, that a vote of thanks be tendered to Mr. Murphy, which it is needless to say, was unanimously resolved. We were just about to withdraw, when we perceived that all was not yet over, and we were agreeably surprised, to see one of the little orphans advance and deliver, in a very creditable manner, an address prepared for the occasion, in which she thanked Mr. Murphy for his kindness, and expressed the hope that it would not be the last time, as it was not the first occasion, on which he had displayed his solicitude for the welfare of the orphans of St. Patrick's Asylum. Mr. Murphy who appeared very much affected by this unexpected compliment replied in a few appropriate remarks.

OLD AND NEW, OR TASTE VERSUS FASHION.—This is the title of a new work from the pen of our talented friend Mrs. Sadler, whose contributions to Catholic literature are known, and admired throughout this Continent. The following observations on the habits of the Yankee Irish—that is to say of the second generation of Irish Catholics in the United States, or the children of Irish Catholic parents who emigrated to this Continent—are highly suggestive as to the denationalising, demoralising and de-Catholicising influences of Yankeeism, and Yankee "Common Schools":—

"If there be one class of persons for whom I, individually, entertain a thorough contempt, it is those—and unfortunately they are here, neither few nor

far between—who, with Irish blood in their veins, and Irish names for appellatives, take special delight on all occasions, public and private, in ridiculing the Irish, and sneering at everything Irish, as though it were highly offensive to their olfactory nerves.—The 'Pa and Me's Irish, but I can't help that,' is disgustingly prevalent in this country."

And the amiable and talented writer, who next to her Church loves old Ireland, complains, and justly complains, that "it is reserved for American Catholics—too often the children of Irish parents—to look coldly and jealously on Ireland and frown down her claims." For these men the writer entertains the most profound contempt, and most heartily do we sympathise with her; but at the same time it should be remembered that the moral atmosphere of Yankeeedom is surcharged with poisonous matter, and fetid exhalations; that Mammon is the only Deity whose absolute sovereignty is recognised in the United States; and that therefore the Irish Catholic, who is poor because of his fidelity to his Church, is looked upon by the devotees of Mammon, as an unpropitious and sacrilegious person, who will not worship the God whom alone all Yankees adore.

"BLACKWOOD'S EDINBURGH MAGAZINE."—

November 1862.—Dawson Bros., Great St. James Street, Montreal.

The present number of old *Elony* is as usual, rich in good things. The *Chronicles of Carlingford* are continued; the *Caxtoniana* are full of wise sentences; and an interesting notice of Thiers', Waterloo, followed by the inevitable article on the American War, conclude as amusing a number of *Blackwood* as any that has appeared for a long time.

A MILITARY READY RECKONER.—By W. Cooke, Drill Sergeant, 1st Battalion Grenadier Regiment of Foot Guards.

We would recommend this unpretending, but most useful little work to the notice of our Volunteer Companies.

LE DEPRICHEUR.—We have received the first number of a journal published in the French language under the above title. Its object is to promote colonisation; and if it shall succeed in persuading French Canadians to remain in their native land, instead of emigrating to the United States where they are speedily ruined, soiled, and badly, our new contemporary will have accomplished a good work.

The Hamilton *Times* of a recent date announces that a great Religious 'Revival' is in full blast in that city. Some white-chokered mountebank, whom silly people have raised to the rank of an evangelist, appears to have succeeded in gathering around him a crowd of drunken cabmen and other profligates, whom he addresses in the usual sniffling style. We have no faith in such self-ordained characters. Their religion is simply cant; and such preachers are invariably rascals, too lazy to work, and too dishonest to be trusted. Such unmitigated humbugs would be much better engaged in the occupation of breaking stones in a jail yard than in bringing the Christian Ministry into contempt.—*British Standard* (Protestant).

We respectfully commend the above to the notice of the Montreal *Witness*.

THE CORNWALL SCHOOL TRUSTEES. (To the Editor of the *Globe*.)

Sir,—In the daily *Globe* of the 13th instant, we notice a communication signed by Mr. Andrew Hodge, as chairman, and three members of the Cornwall Board of Common School Trustees. As the communication referred to contains statements which are contrary to fact, and expressed in a manner calculated to mislead the public, we deem it our duty to offer a few remarks by way of correction. Had the letter been confined to this locality—where the facts are fully known—there would have been no necessity for this reply; but as the discussion has assumed a provincial character, the case is entirely different.

Passing over the impropriety of Mr. Hodge signing any document officially which had not been sanctioned at a meeting of the Board, and the consequent false impression conveyed by such an act, we proceed to deal with the letter.

Mr. Hodge's competency, as a teacher, has never been doubted; and it was only when he was charged with and convicted of seduction, that his moral delinquency became apparent. The fact of his visiting a magistrate and making affidavit of his innocence, amounted to nothing more in law than a mere denial, and was accepted by the community as a desperate effort to maintain his position and character. With the injured girl it was very different. Her ruin was already completed. She had nothing to gain by placing the parentage on Mr. Hodge in preference to any other young man in the neighborhood; consequently, her affidavit was received as genuine by a sworn jury of twelve disinterested men, while they rejected Mr. Hodge's, although it was pressed on their attention by his counsel.

Notwithstanding the assertion that there was "no keeping company or mutual visiting at each other's houses as suitors," we are in a position to state positively, that Mr. Hodge had frequently visited at the young woman's residence, in addition to continued attentions in escorting her home from classes and meetings. It is nothing extraordinary if she did not return those visits, as Mr. Hodge's domicile was, during the time, at a public boarding house.

It is further stated, that "when the verdict was rendered the Judge expressed his disapproval of it, saying, that if the defendant moved for a new trial on the ground that the verdict was against the evidence, it would be granted. To this we answer that no such expression was made use of by the learned Judge.

The letter also states that 'the nature of the evidence against the young woman at the trial, led the Judge to comment very forcibly upon the improbabilities of her statements,' &c. The principal evidence against the young woman, who had hitherto borne an irreproachable character, was that of Mr. Hodge's cousin, which was of so disgusting a nature, and a portion of it so improbable, that it had little or no weight with the Judge, and was entirely set aside by the jury; and as evidence of the manner in which the cousin's share in the business is received at home, it may not be amiss to state, that he has since been suspended from membership in the church to which he formerly belonged.

It is further stated, that the jury "gave a verdict for a small fraction of the damages claimed." This was the result of the address of the plaintiff's counsel to the jury. He said that the mother of the unfortunate girl did not bring the suit so much with a view to obtain damages, as to establish the correctness of her daughter's statements, and to afford the defendant an opportunity of proving, if he could, the vile slanders he and his friends had promulgated to her detriment.

The following is a copy of the memorial to the Trustees, which is stated to have been signed by the parents and guardians of every pupil (we suppose attending Mr. Hodge's school) with the single excep-

tion of Mr. Oliver, and in which they were said to have expressed 'their full belief in his (Mr. Hodge's) innocence, and their confidence in his moral rectitude.'

Cory—"To the Trustees of the School of the town of Cornwall. We, the Parents and Guardians, whose names are hereto attached, having learned with regret that Mr. Hodge sent in his resignation to the Trustees, we, having full confidence in him as a teacher, do wish you not to accept his resignation—Cornwall, Oct. 14, 1862."

32 Signatures.
Your readers will observe that nothing is said in the foregoing memorial concerning Mr. Hodge's "innocence" or "their confidence in his moral rectitude." The facts are, out of the thirty-two names attached to the memorial, five are not rate payers in this municipality; some signed to prevent the school from being broken up; others did not understand the true object of the memorial, and have since expressed their regret at having signed it; and a number of the parents and guardians of the pupils who attend Mr. Hodge's school, in addition to Mr. Oliver, did not sign the memorial. These statements are capable of proof and afford a sad commentary on the truthfulness of the communication.

With regard to the insinuation that the Trustees acted through political feeling, we can only say for ourselves, that the undersigned, during the past fifteen or twenty years, have never held the same political views.

The action we have taken in this matter has been exclusively for the benefit of the school and for the credit of the town. Since the first action of the Board of Trustees on Mr. Hodge's resignation, we have neither seen nor learned anything to induce us to change our views, and we still believe that his resignation should have been accepted.

We hope you will favor us with a space in your columns for these remarks, and having then seen both sides, that you and a discerning public will decide who has adopted the proper course.

We are, Sir, your obedient servants,
JAMES CLINT,
JOHN SKRITTI,
Cornwall, Nov. 20, 1862.

MONTREAL WHOLESALE MARKETS.

Montreal, December 3rd, 1862.
Flour—Pollards, \$2.25 to \$2.50; Middlings, \$2.65 to \$2.80; Fine, \$3.75 to \$4; Super, No. 2, \$4.25 to \$4.35; Superfine, \$4.30 to \$4.35; Fancy, \$4.60 to \$4.70; Extra, \$4.85 to \$4.90; Superior Extra, \$5.15 to \$5.30. Bag Flour, per 112 lbs., \$2.40 to \$2.45; Scotch Wheat, \$2.45 to \$2.50. Small sales of Super Flour at \$4.30 to \$4.35.

Outward per brl. of 200 lbs., about \$4.50.
Wheat—Canada Spring, 91c. to 93c. ex-cars; U.C. White Winter, nominal, \$1.00 to \$1.05; Canada Red Winter, \$1.02 to \$1.04. Nominal.
Asbes per 112 lbs., Poir \$6.75; Inferior Poir \$6.80 to \$6.82; Pearls \$6.35 to \$6.40; Inferior Pearls \$6.35 to \$6.40.

Butter—There is good demand, and quotations are fully maintained, viz.:—Inferior, 10c. to 10½c. medium 11c. to 12c.; fine, 12½c. to 13½c. choice, 14c. to 15½c. Lard per lb. dull at 7½c. to 8½c.

Tallow per lb. good demand at 8½c. to 9c.
Hams per lb. canvassed, 8c. to 10c.; smoked, 6c. to 8c.

Pork per brl. Mess \$10.50 to \$11.00; Thin Mess \$9.00 to \$9.50; Prime Mess, \$8 to \$8.50; Prime, \$8 to \$8.50.
Beef per brl. Prime Mess, \$8 to \$8.50. Nominal.

"A Subscriber," and perhaps well wishing friend, writes us to inquire "why we advertise patent medicines." We will here and now answer him that we do not. Our readers are aware that we have for years excluded everything of the sort, and the only seeming exception that we know of is the advertisement of Dr. J. C. Ayer & Co's remedies, which now stands in our columns. If our friend does not know we will inform him that these are not 'patent,' or even secret medicines. Their composition has been made as publicly known as any other scientific fact, and has moreover had the approval of the highest medical authority in the land. But what affords us perhaps still greater confidence in their worth is our personal knowledge of the man who makes them and the results that have followed from their use; results as familiar to our readers and to the whole community as they are to ourselves.

It has been our privilege to know Dr. Ayer ever since he graduated from the Penn. University in the same class with one of our personal friends, nor have we ever ceased to watch with interest his singular success in and untiring devotion to the noble profession he has chosen. If anybody will tell us what we can advertise of more interest to our patrons than remedies that will cure them when they are sick, we shall cheerfully give it the benefit of our circulation.—*Tamarac* (Ill.) Baptist.

You HEED IT.—A cold is thought to be a too trifling matter to claim quick or serious attention, from some people; but, when 25 cents can go so far to cure a cold, cough, sore throat or hoarseness, hesitate not to invest that in a box of Bryan's Pulmonic Wafers.

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

Birth

In this city, on the 28th ultimo, the wife of Michael Cloran, of a daughter.

Married.

In Quebec, on the 25th inst., by the Rev. Mr. Clarke, Mr. H. J. Brady, to Miss Martha Lundy, second daughter of Mr. J. H. Cahill.

Died.

At Quebec, on the 23rd ult., Annie Farquhar, wife of Mr. Kearns Temple, aged 41 years.

On the 1st inst., in Quebec, after a few days illness, Laure Drolet, wife of Isidore Thibaudau, Esq., merchant, aged 32 years. Whilst a numerous family have been plunged into the deepest anguish, the poor have lost a good friend.—*R.I.P.*

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.

INFORMATION WANTED,

OF CHARLES KILLEBER, otherwise CHARLES CAMP, Tinsmith. He is about twenty-three years of age, five feet eight inches in height, fair complexion, stoops a little when walking, and exhibits a medal said to have been received by one of his ancestors for distinguished service in the British army. Any information of the above-named person will be thankfully received by the Peterboro St. Patrick's Society.

Peterboro, Nov. 24th, 1862.

NOTICE TO CONTRACTORS.

TENDERS will be received to the 20th of DECEMBER NEXT, by the Local Council of the PARISH OF CHATEAUGUAY, for the CONSTRUCTION of a BRIDGE, at the Village of that District. All Tenders must be accompanied by a plan. Address to

LOUIS BOURASSA Esq., Mayor,
LOUIS DESPARVIS, Secretary-Treasurer.