

utterly worthless as a preventive; if not an actual cause, of juvenile criminality.

"The fruits," says our Protestant author—"the fruits of the system are the reverse of what was predicted. Juvenile crime keeps pace with the progress and duration of the secular school system, and the Chief Superintendent dreads to look at the fruits of his own handiwork."—p. 21.

This then is the judgment passed upon our U. Canada school system, by an enlightened Protestant; shall Catholics then be blamed for condemning it?—or is it fair to tax them with fanaticism for remonstrating against the injustice of a law which robs them of the means of giving their children an education of which they, as parents, do approve, by taxing them for the support of another educational system to which they are conscientiously averse; and which, even in the opinion of Protestants, is a cause of strife and ill will—is sustained by fraud and falsehood—and is strongly marked by a rapid increase of juvenile criminality amongst the community where it has taken root?

Nor is Mr. Dallas the only Protestant witness whom we can bring forward on our side; for though, through terror of the blatant demagogues of the Upper Provinces, few of our separated brethren dare speak their minds freely, yet numbers feel strongly, that the present system is a curse to society, a blot upon our civilisation, and a standing refutation of our hacknied vaunting about our "Civil and Religious Liberty." True! Protestants dare seldom utter what they think, for they are too much snubbed, subdued, and kept down by their slavish dread of popular opinion; rarely have they the independence to think for themselves; and still more rare is it to find one, who having dared to do his own thinking, and having arrived at conclusions opposed to those of the majority, can muster courage to proclaim those opinions in the face of day, and to set at defiance the clamors of ignorance, and prejudice. Protestants in short, are more anxious about what is popular, and what is likely to chime in with public opinion, than about what is true, and in accordance with the precepts of eternal, immutable justice.

However, from time to time, a voice will still make itself heard above the screechings of the many-headed, uttering its clear indignant protest against the "common" schools of Upper Canada, and their abuses. So in a late number of the *Toronto Colonist* we find a communication from a correspondent, which fully corroborates the charges of inefficiency, tyranny, and iniquitous interference with the rights of the family, which Catholics in Canada, and in the United States, have incessantly urged against "State-Schoolism."

"Of all people," says the *Colonist*—"that I have ever seen, the people of Canada seem to me the most easily deceived, and the most tolerant of impostures, otherwise this system would not have been allowed to go on so long."

"Is it not perfectly monstrous that those who would never contemplate sending their children to these schools, should be taxed for their support, and thus supply free education to the children of yeomen, mechanics, and others, who can afford to educate them in a manner suited to their station in life, as well as, and in many cases better than, those who are taxed for that of which they make no use. It is not every one who will send his children to a pauper, or I should rather say, Charity School; for let people call them by what name they will, the common schools are nothing else."

"Is the teaching given at these schools really of the quality that it professes to be? I should answer in the negative."

These are the opinions of the writer respecting the common school system: and the conclusion respecting it, at which he arrives, and in which we fully concur, is thus broadly stated:—

"In the case of this most expensive and most inefficient institution, no half steps must be taken: the whole thing ought to be swept away."

What is our object in citing these opinions of Protestants? Is it to convince our Catholic readers that the actual common school system of Upper Canada is monstrously unjust, most inefficient, most expensive, and most dangerous to faith and morals? Certainly such is not our object: for of these facts our Catholic readers are fully aware, and need not that we should remind them of them. No—our object is to encourage them to persevere, and to renewed activity, in their opposition to that system, by showing that they will not have to fight the battle of justice and morality, of "Freedom of Education," and of "Civil and Religious Liberty," single handed. That we are not left to fight that good fight alone, is the great fact that we wish to impress upon our readers. We have allies in the Protestant camp: more allies than we wot of; because from the causes cited above, from the dread universal amongst Protestants, of running counter to public opinion, numbers who in heart are with us, as yet make no sign. But thus it will not always be. The inefficiency of State-Schoolism, will every day become more apparent, its cost more heavy, and its tyranny more grinding. As their pockets are drained, and their jails are filled with juvenile criminals, graduates in the Rev. Mr. Ryerson's "common" schools, our Protestant fellow-citizens will grow restive under the yoke, and will give open utterance to those sentiments which as yet they dare hardly murmur in their dreams. Yes, the day must come when all that is most respectable in Protestantism will openly array itself on our side, and make common cause with us for "Freedom of Education." It is in this hope, and to show our Catholic friends that they have no cause to despond, that we have reverted so often, and will so often again revert, to the question of "State-Schoolism"—the great and most vitally important question of the day.

FIRE AND LOSS OF LIFE.—On Saturday last about five o'clock in the afternoon, a fire broke out in Mr. Converse's rope walk, near the Canal. The flames spread with great rapidity, owing to the highly combustible nature of the materials upon which it had seized. Soon the whole building was in a blaze, and the workmen were to be seen rushing from the spot. Some leaped out of windows; others managed to rescue themselves by means of a rope which was hanging from one of the upper stories; but alas! three poor girls and one man, unable to escape, perished in the flames; whilst another workman on the premises, broke his back, in his attempting to leap out of a window on the fourth story of the building. It is feared that others also have perished, and an active search is being made amongst the ruins. The cause of the fire is not certain; but it is generally attributed to friction, as it is said that the machinery was running with more than the usual velocity at the time the fire occurred.

We have received several communications relative to our differences with the *Catholic Citizen* of Toronto; and whilst returning our warmest thanks to the writers, for their very flattering marks of approbation of the *True Witness*, we take the opportunity of explaining to them our motives for abandoning further controversy with our Upper Canada cotemporary.

1. Respect for the Hierarchy and Clergy of the Province, whom our cotemporary has most indecently endeavored to make parties to that controversy, forbids us to prolong it. The Prelates of the Church have principles, but belong to no party. They are here, as everywhere, the friends of order and liberty; but they are neither Ministerialist, nor Anti-Ministerialist, neither "Ins," nor "Outs," and their names should never be dragged into a newspaper discussion, nor should they be made to appear in the odious light of political partisans.

2. Respect for our readers induces us to abandon a topic now well nigh threadbare. They—all of them at least who have personal cognisance of the facts—must know whether it be true that within the last two years, the principles of the *Citizen* have changed from "independent," to "Ministerialist;" and whether that change has been productive of pecuniary profit to the proprietors of that journal, in the shape of government advertisements, and "Government Agencies," or "jobs" if the *Citizen* so pleases to term them. The facts of the case are patent to all men, and can neither be concealed by sophistry, nor made clearer by any amount of declamation. Our readers in short, by the simple process of comparing the *Citizen's* editorial and advertising columns of to-day, with the same columns in 1855—and by referring to the *Official Gazette*, 1856—can easily convince themselves of the truth or falsity of our several charges against that journal.

And lastly, respect for ourselves compels us to desist from a controversy with one, who, destitute of the feelings of the gentleman, can only rail in the style of an angry "fish-wife" at our "tarry breeches," and throw out dark hints about the perilous condition of our soul. Our "tarry breeches" we can send to the washerwoman; for our spiritual state we are responsible to Him, to Whom all hearts are open, and from Whom no secrets are hid. If true, the *Citizen's* accusations can make that state no worse; if false, they can do it no harm. Enough for us is the testimony of our own conscience, that in the course which we have consistently pursued, we have been actuated by no selfish motives; and content with this testimony, we think it beneath our dignity to take further notice of low personalities which reflect discredit upon him only who utters them, and of the truth of which our readers—who have known us now for many years—are surely competent judges. For these reasons, we decline replying, either by ourselves, or by others, to the scurrilities of the *Toronto Citizen*.

THE BOOKSELLERS OF TORONTO vs. THE REV. DR. RYERSON.—This keen and reverend speculator, who has discovered the secret of reconciling godliness with exorbitant profits, and whose ardent zeal for the moral welfare of his brethren, is only exceeded by his devout and unremitting love for dollars and cents, has, by the monopoly in the book business which by dint of jobbing he has contrived to obtain for himself, aroused the indignation of the Trade, and elicited a very indignant remonstrance against his malpractices, in the form of a petition to the Legislature from the Booksellers of the Upper Province. The petitioners demand a rigorous enquiry into the bookselling department of the educational office, over which, with much pecuniary advantage to himself, though with very doubtful profit to the community, the reverend Methodist preacher presides; and as the *Toronto Colonist* more than insinuates that the holy man is given to cooking his Reports, and otherwise defrauding the public, we trust that the prayer of the petitioners may be complied with. What a dreadful thing it would be for the Saints, if in virtue of the new Bill for punishing fraudulent

bankrupts," and other swindlers, a Methodist Chief Superintendent of Education were to be sent to hard labor for a term of years in the Penitentiary! Of course we venture no opinion as to the truth of the allegations of the *Toronto Colonist*; but this we do say, that no man of honor, conscious of his innocence, and spoken of in the terms that the *Toronto Colonist* employs against the Rev. Mr. Ryerson, would remain silent for twenty hours under such infamous imputations. He would be the first to demand an investigation; but this the Rev. Mr. Ryerson does not do—perhaps because he does not dare—because he is afraid of the result of a rigorous investigation into the state of his accounts.

"What Orangemen were sixty years ago, that they are now"—says the *Belleville Intelligencer*, a rabid Orange organ. "We thank thee Jew, for teaching us that word."

For "what Orangemen were sixty years ago" is so well understood, that the members of the Orange Association of the present day, are ever laboring to persuade us that they have naught in common, but the name, with the blood stained, traitorous societies which once maintained "Protestant Ascendancy" in Ireland; and whose members at their orgies, nightly invoked curses on the head of the Pope, and piously consigned their Catholic fellow-citizens to hell fire. Now what they were in Ireland sixty years ago, that are the Orangemen of Canada to-day.

And who so proper to give us a likeness of the Orangemen of sixty years ago, as one who was an Orangeman himself? privity to all their secrets, and who cannot be suspected of prejudice against his "Dear Brothers," or of painting them in too dark colors? The testimony of such a witness cannot be impugned by Orangemen at all events; and therefore in order to show our readers what the "Orangemen were sixty years ago," and therefore what their sentiments are at the present moment towards their Catholic fellow-subjects, we copy from the *Memoirs of Sir Jonath Barrington*—himself an Irish Orangeman—the following beautiful and truly Christian toast which he assures us, was the "Charter Toast" at their public meetings some "sixty years ago;" and which, if it was a faithful exponent of Orangemanship, and Orange Christianity then, must—seeing that Orangemen are now what they were sixty years ago—be a faithful exponent of the sentiments towards the Catholics of Canada wherewith our "Dear Brother" the Hon. Attorney-General West, and his Orange colleagues, are animated at the present day. In fact it is in vain for these to repudiate the sentiments of their "Toast." If they do so, we know that they do but lie: for does not their own Orange organ, the *Belleville Intelligencer*, tell us that "what Orangemen were sixty years ago, that they are now?" and sixty years ago this was their "Charter Toast":—

"ORANGE TOAST."

"The glorious—pious—and immortal memory of the great and good King William: not forgetting Oliver Cromwell, who assisted in redeeming us from popery, slavery, arbitrary power, brass-money, and wooden shoes. May we never want a Williamite to kick the . . . of a Jacobite!—and a . . . for the bishop of Cork! And he that won't drink this, whether he be priest, bishop, deacon, bellows-blower, or any other of the fraternity of the clergy; may a north wind blow him to the south, and a west wind blow him to the east! May he have a dark night—a lee shore, a rank storm, and a leaky vessel to carry him over the river Styx! May the dog Cerberus make a meal of his rump, and Pluto a snuff-box of his skull; and may the devil jump down his throat with a red-hot harrow, with every pin tear out a gut, and blow him with a clean carcase to hell! Amen.—*Barrington's Memoirs*, p. 157.

The Reverend M. Langevin, formerly of Beauport, has succeeded His Lordship the present Bishop of Kingston at the Laval Normal School of Quebec. The parishioners of Beauport presented the following address to their deeply respected pastor upon his departure:—

"REVEREND SIR—Having learned that an unforeseen but imperative circumstance compels you to leave this parish, to occupy elsewhere a position whereunto you are called to render fresh services to society, your parishioners avail themselves of the occasion to express to you the legitimate feelings of regret that your unexpected departure has provoked. During the three years that we have had you as our pastor, we have remarked with satisfaction the prudence that has characterised all your actions, the spirit of uprightness and peace which has so much contributed to restore harmony where it had ceased to exist, and above all, that charity towards the poor, and the entire parish, of which you have given so many examples, and which has made you to impose upon yourself so many and great sacrifices. Were it our object to make your eulogy, we should not limit ourselves to these few and short expressions; but as a body we do but recall the chief claims that you have upon the affectionate remembrances of the parishioners of Beauport; and it remains only for us, Reverend Sir, to offer you the sincere and profound expression of our prayers for your success and happiness in the career which will henceforward be the field of your labors."

Beauport, 22nd April, 1858.

To this address the Rev. M. Langevin replied in the following terms:—
"GENTLEMEN, AND MUCH-DELOVED PARISHIONERS—I avow that this touching manifestation of your kind feelings towards me has taken me altogether unawares. Scarce could I expect such a tribute of sympathy and of gratitude; for if I have accomplished aught of good amongst you, it is, after the Grace of God, due entirely to your zealous co-operation, to your generosity and hearty good will. It would be superfluous to tell you that I leave you with regret, so many are the ties which bind me to your parish! Those improvements in the interior of your church, which I should have rejoiced to have been permitted to complete—those congregations for the young of both sexes, over which I flattered myself I might still preside—that perfect harmony which is now

completely, and I trust permanently, established amongst you! But gentlemen, Providence had other views for me, and I must submit. Yet at least I can assure you that, whithersoever it may lead me, never shall I forget the kind sentiments expressed towards me by the parish of Beauport, and that I shall always take a lively interest in the prosperity and happiness of every one of you. And thus earnestly recommending myself to your prayers, Gentlemen, I wish you farewell."

THOMAS D'ARCY M'GEE, ESQ., M.P.P.

To the Editor of the *True Witness*.

Cobourg, May 3rd, 1858.

DEAR SIR—At the invitation of the St. Patrick's Society of this town, we have been honored with a visit from this distinguished gentleman, who delivered an interesting and eloquent lecture in the Globe Hotel on Saturday evening, the 1st inst., to a crowded and respectable audience, composed of Catholics, and Protestants of various denominations. It is not my intention in this short letter to trespass upon your columns by giving particulars—(the gentlemen of the St. Patrick's Society will no doubt furnish a correct account of the interesting occasion); but I wish merely to record my own impressions regarding your talented representative; because I am aware that many people in this Province, not only Protestants but Catholics also, appear to me to entertain an opinion founded upon one sided, and consequently not impartial statements regarding his principles. We are all well aware that Mr. McGee has of late years been subjected to very severe remarks, and I may say rather harshly treated by distinguished American writers belonging to the same Church of which he is a member. In consequence of these high authorities arrayed against him, many well meaning Catholics have been induced to look upon him as a dangerous man—a man of extreme and erroneous views, inconsistent with the well being of society, and the principles of our holy religion. Notwithstanding the opinion of these excellent American gentlemen, I have always had a regard for that man who has been wasting the best part of his life in pleading hard for his unfortunate countrymen.

To make the story short, I have been long desirous to meet Mr. McGee, when I had the good fortune to be introduced to him on Sunday evening last; and it gives me the greatest pleasure to say that my previous opinion of the man has been fully confirmed. He has done well in leaving the neighboring Republic, and fixing his permanent residence in Canada; he is too much a man of Conservative principles to be satisfied with the wild theories of democracy; and I think he is too independent to accept any privileges from State, when accompanied with degrading conditions; and unless my judgment deceives me, he is not the man to be wilfully rebellious against the authorities of his Church, as many of us have been led to suppose from various representations.

The Irish Catholics of Montreal have every reason to be proud of their representative; and so long as Mr. McGee continues to adhere to that independent honorable policy which he has adopted—a policy so well becoming a Catholic gentleman of his talents, education, and position—he cannot fail to secure to himself respect and confidence, even from his opponents. In a word, I believe Mr. McGee to be a man of large liberal views, a faithful son of the Church—as I am quite sure he is a scholar, a gentleman, and a sound politician, of whom we, Catholics, should be proud.

I am, Dear Sir, yours very truly,
NOT AN IRISHMAN.

The editor of the *British Whig* is a cantankerous old wretch who deserves to be crushed to death betwixt hoops, for his monstrous libels upon the fair sex. Listen to the crusty old bachelor:—

"I alluded in my first letter to the abominable nuisance of well dressed women crowding into the galleries of the House of Assembly, and shoving men who go there on business out of their seats. I find this nasty sort of thing very generally complained of, but the Press does not feel disposed to write it down. I only wish, Mr. Whig, that your broad sheet could be read here for a single week—it would soon cause a scattering of crinolines and hoops. A modest woman ought to be taught that her presence within the halls of the Legislature is often a hindrance to public business; that her sex's attention should be wholly directed to domestic duties; that two thirds of the insanity now so prevalent on this continent arises from the improper action of the brain on matters and things foreign to the mandate of the Almighty; and that their giddy chattering and sly ogling too often distract the younger members of the House and make them neglect duties for which the public pay them. In Europe, the presence of women in these places is barely tolerated—here in Canada, it seems encouraged, for otherwise the evil would not be so universal. By the way, the dear creatures are not so fond of exhibiting themselves inside the Council Chamber, except when the Governor General and his many Aides attend! But there, the members are old men, and there is little or no fun going on there. Let them alone for knowing which place to show at.—*Ed. British Whig*.

The *Bunyan Tableaux* will open in Quebec next Monday week; and we would bespeak for it a warm reception.

Mr. P. J. Sweeney will call on our city subscribers in a few days, and we hope they will be prepared to receive him.

CORONER.—We learn from Saturday's Gazette that P. E. McKee, Esq., M. D., formerly of this city, has been appointed one of the Coroners for the Counties of Peterborough and Victoria.

The frequency of fires, of late, induces me to ask, is there any truth or not in the rumors which have been in active circulation that they are the results of incendiarism? Is anything or nothing to be done? What is the corporation doing, and what are the police about? If the police force is not sufficient to cope with the evil and secure property, and it may be, life, will the citizens do nothing to protect themselves? Why not have at once a sufficiently numerous body of special constables appointed, all over the city, to keep watch, if it be but one hour per night per man?—*Cor. of Toronto Colonist*.

Birth.

In this city, on the 1st instant, at 6 Pres de Ville Place, the wife of Dr. Howard, of a son.

Married.

At the Parish Church, by the Rev. Mr. Connolly, on Tuesday, 4th May, Mr. Peter Muldoon, to Miss Alice Dawson.

Died.

At St. John's, C. E., on Wednesday, the 28th ult., Margaret Keating, of Castlecomer, Ireland, aged 58 years, wife of Mr. John Brennan, Collector of Canal Tolls. May her soul rest in peace.

On the 1st instant, Peter, infant son of Mr. P. S. Murphy. In this city, on Sunday morning, the 2nd inst., Mr. William Scholes, aged 61 years.

Dr. J. C. Ayer, the world renowned Chemist of New England, is now stopping at the Burnet House in this city. He has been making a tour of the Western States, with his scientific associates, to investigate their remedial productions, or such as he can make remedial. We notice he has been received with marked distinction by our leading citizens of the West and are rejoiced to find they have shown a proper estimate of the man who has perhaps done more for the relief of human ills than any other American.—*Daily Journal Cincinnati, O.*

The PERSIAN BALM possesses all the qualities for permanently extracting grease, tar, paint, &c. from cloths of all kinds, without injury to their texture.—Wet the garment with rain water upon the spots to be removed, pour on a few drops of the Balm, and clean well with cold water.

Chilblains.—This painful affliction may be easily cured by a few applications of Perry Davis' Vegetable Pain Killer. It is equally effectual in curing scalds, burns, &c. No family should be without it.

MONTREAL MARKET PRICES.

		April 4, 1858.		
Flour,	per quintal	12 0 @ 12 6		
Oatmeal,		10 0 @ 10 6		
Wheat,	per minot	6 0 @ 6 3		
Oats,		2 0 @ 2 1		
Barley,		2 6 @ 2 9		
Peas,		4 0 @ 4 3		
Beans,		8 0 @ 8 6		
Buckwheat,		2 3 @ 2 6		
Potatoes,	per bag	4 0 @ 4 6		
Mutton,	per qr.	5 0 @ 5 6		
Lamb,		3 3 @ 3 5		
Veal,		5 0 @ 12 6		
Beef,	per lb.	0 4 @ 0 5		
Lard,		0 6 @ 0 7		
Pork,		6 5 @ 0 6		
Butter, Fresh		1 0 @ 1 2		
Butter, Salt		0 7 @ 0 8		
Eggs,	per dozen	0 6 @ 0 7		
Fresh Pork,	per 100 lbs.	27 6 @ 32 6		
Ashes—Pots,		37 6 @ 38 0		
Pearls,		37 3 @ 28 3		

P. K.

We have but little confidence in the trumpet-tongued statements of the proprietors of advertised medicines generally, but we are forced to concur in the opinion, uniformly expressed by all who have used Perry Davis' Pain Killer, that it is a very valuable article, and one that it would be well for every household to have at hand, in case of bruises, scalds, burns, diarrhoea, dysentery, cholera, fever and ague, and the host of diseases, external and internal, which it is adapted to cure or alleviate. No article of medicine ever attained to such unbounded popularity and extensive diffusion. Invented only sixteen years since, its curative powers have been experienced by many, many thousands in every section of the United States and Canada. It has penetrated to every part, even the most remote of the known world, bearing with it its healing influences more potent than those of the spices of "Aran" the blessed. We are informed by our principal druggists, that they sell more of this article for exportation than of any or all others, and that the demand is constantly increasing.—*Salem Observer*.

Lyman, Savage & Co., and Carter, Kerry & Co., Montreal, Wholesale Agents. Sold by Druggists everywhere.

DISEASE OF THE LIVER.

By this disease we understand an inflammation either in the membrane or substance of the liver, known by dull pains in the right side, the stomach always disordered, the yellow tinge of the skin, dry cough, tongue coated, costiveness, high-colored urine, and of a thick nature; severe weakness and severe pains in the head.

The quantity of corrupted humors in the region of the liver, causes a defective secretion of the bile. The liver when healthy, serves as a filter to the blood, to separate all impurity from it, or to refine it. When diseased, it cannot purify the blood, which, when sent to the lungs, brain, and other parts in a morbid condition, may cause Jaundice, Consumption, Insanity, &c., and withholding the natural stimulus to the intestines, causes Dyspepsia, Piles, and other complaints, as you perceive the direct way to unravel and tear the whole system to pieces.

A patient, suffering from this complaint, should resort to speedy relief. Yet there are very few medicines worth a cent in curing diseases. What then shall be done? We say, use Dr. Morse's Indian Root Pills, as they are composed of plants and roots; they will be found a sure cure for this painful disease, because they purge from the body those corrupt and stagnant humors, and so cleanse and renew the blood, which is the cause not only of the disease of the liver, and the inflammation of the kidney and bladder, but of every description of disease. From 3 to 4 of the above pills, taken every night on going to bed, will in a few days, entirely relieve the body of everything that is opposed to health.

Dr. Morse's Indian Root Pills are sold by all dealers in Medicines.

MONTREAL CATHOLIC MODEL SCHOOL,

No. 19 & 21 Cole Street.

OWING to the great number of young men who have gone to business this Spring, from the above Establishment there are vacancies for more pupils.

Great Care is taken to select efficient and well qualified Teachers as assistants in this institution. The French department is conducted by Professor Garnot, a gentleman of long experience in Montreal, and of surpassing abilities. The terms, which are very low, compared to the instruction imparted, vary from one dollar to three per month, in proportion to the pupil's advancement.

Superior facilities are afforded to children desirous of learning French or English, or both, as nearly all the pupils speak both languages. For further particulars apply to the principal, at the School, the best time is between four and five o'clock, P. M.

W. DORAN, Principal.

Montreal, May 7.

REMOVAL.

JOHN PHELAN, GROCER,

HAS REMOVED to 43 NOTRE DAME STREET, the Store lately occupied by Mr. Berthelot, and opposite to Dr. Picault, where he will keep a Stock of the best Tea, Coffee, Sugar, Wines, Brandy, &c., and all other articles [required] at the lowest prices.

JOHN PHELAN.

A LUXURY FOR HOME.

IF our readers would have a positive Luxury for the Toilet, purchase a Bottle of the "Persian Balm" for Cleansing the Teeth, Shaving, Chamfouling, Bathing; Removing Tan, Pimples, Freckles, Sun-marks, and all disagreeable appearances of the skin. It is unequalled.

No Traveller should be without this beautiful preparation; as it soothes the Burning sensation of the Skin while Travelling, and renders it soft. No person can have Sore or Chapped Hands, or Face, and use the "Persian Balm" at their Toilet.

Try this great "Home Luxury."

S. S. BLODGETT & Co., Proprietors,

Ogdensburg, N. Y.

LAMPLAGH & CAMPBELL,

(Wholesale Agents), Montreal.