

we think, be clear to any one who knows how both men generally are to give judgment against themselves, or to espouse a cause opposed to their pecuniary interests, that there is a strong presumption in favor of the justice of the claims against the parish put forward by the Bishop of Montreal and the priest of Varennes; and we conclude therefore that, *pendente lite*, it is, to say the least, an outrage upon common sense and the ordinary principles of jurisprudence, to assume that the latter are, as the *Montreal Witness* pretends, guilty "of a fraud against the parish." The fact, we say, that of the parishioners of the said parish, a large number contend that they have not been defrauded, and take an open and active part in favor of him who is said to have defrauded them, must, to every reflecting mind, afford a strong presumption that the allegations of the *Avenir* and of the *Montreal Witness* are utterly destitute of any foundation in truth.

There is moreover another fact connected with this pretended "fraud," to which with characteristic honesty, our contemporaries above named are careful not to allude. Since the sale of the farm in question to the *Fabrique* of Varennes, the grasping and covetous priest of that parish has, at his own expense, and at a cost of about £3,000, built a handsome school-house upon the said farm; of which the "defrauded" parishioners of Varennes find themselves the proprietors without its having cost them one penny. To the unprejudiced mind this little fact will speak volumes as to the nature of the transaction which the *Avenir* and *Montreal Witness* stigmatise as an attempt upon the part of the Bishop of Montreal and the priest to defraud the parishioners of Varennes.

The *Quebec Gazette* tells the following capital story, from which it would appear that our French Canadian fellow-citizens are beginning to appreciate the noble exertions making by the "swaddlers" and "souters" of the French Canadian Missionary Society, for the spiritual welfare of the benighted Papists of the Lower Province. M. Papin, a noted "swaddler," who is famous in the annals of "souterism" for a trick he has of preaching the Gospel with marvellous effect upon obdurate sinners, and who is looked upon as having a wonderful gift of "pounding" the Scriptures, is himself the narrator; and he "assures us," says the *Quebec Gazette*, "that it is but one of a hundred cases that has occurred since he came here."

"On Wednesday evening last, two men came to M. Papin's house; after introducing themselves, they requested him to read out of the 'big book he had.' He inquired if it was the word of God they wanted to hear, and on being answered in the affirmative, he read the 5th chapter of Romans, and addressed them on the subject of that portion of Scripture. 'We are several times interrupted, by their saying—'We are ready, we are ready to change our religion.' And at last, the object of their visit was stated in as plain terms as these—'How much will you give, if we renounce our religion and become Protestants?' On being asked to explain, they stated that they were informed he would give them each one hundred dollars cash down, and allow them four dollars a week, on their signing a renunciation."—*Quebec Gazette*.

But alas! in the words of the bard who sang the fortunes of the "Dog's Meat Man," the "times is hard;" and such a sum as that demanded by the too exorbitant neophytes, M. Papin was not prepared to pay; whilst, on the other hand, the converts themselves insisted upon "cash down" as the only terms upon which they would consent to part with their souls to the F. C. M. Society. Consequently the bargain was broken off; and M. Papin—assuming a look of virtuous indignation, as if such transactions were not matters of daily occurrence both in Ireland and in Canada—boldly denied that it was the custom of the House for which he travelled to do business in the manner indicated by the demands of the "two men" who had just had the high privilege of listening to his—M. Papin's—reading and "pounding" of "the 5th chapter of Romans." With this assurance however, the "two men" aforesaid were by no means satisfied; and "heartily disappointed" at the stinginess of M. Papin, they took their departure, in the hopes no doubt of soon finding some more liberal proselytising establishment, where a higher price is given for "Katholic souls," and no questions asked.

What effect the history of the failure of these "two men" in their efforts to be "made new creatures of in the Lord" will have upon the fortunes of the "swaddlers" generally, it is not difficult to anticipate. Once let it be extensively known amongst the French Canadians that they have no prospects of improving their material condition by apostasy, and that a renunciation of the Catholic Faith, will not necessarily be followed by an increase of pork, and stirabout for the belly, or a new suit of clothes for the back, and the F. C. M. Society may as well close their store, and retire from business.

But what of M. Papin? He will have to give up reading and "pounding" and take to breaking stones, sawing wood, or some other honest mode of livelihood for which he is physically, morally, and intellectually better adapted than he is for clearing up the metaphysical difficulties of the most difficult and most obscure of all ancient writers—2nd St. Peter, iii. 16. Ignorant of Greek and Hebrew—a thorough knowledge of

both which languages is indispensable to the right understanding of the sacred text—M. Papin may, no doubt, be a first rate hand with a shovel or a broad axe; and though we are very sure that he has never mastered the various philosophic systems of the Greek and Oriental schools—without which it is absurd for a man to suppose that he can understand the obscure metaphysics, or follow the abstruse reasonings of the great Doctor of the Gentiles—we dare say that the good man is well qualified to take charge of a horse, or to lead a drove of pigs to their daily pasture. For these pursuits nature designed the man, and education has fitted him; and he would be both a happier man, and a more useful member of society, were he to confine himself to the performance of those duties for which Providence has designed him, and take to chopping wood, or breaking stones, instead of chopping Scripture, and "pounding" Paul.

"CANADA DIRECTORY." 1857-58. By John Lovell, Montreal.

This splendid work which would do honor to any city in the world, is now complete, and is offered to a public which we hope will show itself able to appreciate the labor and expense which have been engaged in its preparation.

It is not easy to give a fair idea of the value of such a work, in a short newspaper notice; but it is no exaggeration to say that it is one which no merchant, or man of business in the country should be without. It contains upwards of Fifteen hundred pages, replete with the most useful information, together with an excellent map of the Province, especially prepared for the Directory by T. C. Keefer, Esq. We have in alphabetical order, the names and residences of all the professional and business men in Canada; a list of all the Post Offices, of all the clergy of the different denominations, full statistics of all the railways and canals of the Province, and in short everything that can be required for giving a full and concise view of the wealth and prospects of the country. We need scarcely add that the preparation of so vast a work has been attended with a great outlay of money to its enterprising publishers; but we trust that they may be well remunerated for their expense and trouble by the patronage of a discriminating public. Should they meet with the encouragement which they deserve, and which they have the right to expect, the next edition of the Directory will be issued in September 1859.

A Proclamation has been issued by the Governor General to all Her Majesty's loving subjects—who acknowledge the Royal Supremacy in things spiritual—to observe Friday next, the 27th inst., as a day of fasting and humiliation. Orders have also been issued from head quarters for doing an extra lot of praying upon the same occasion; which orders will of course be very punctually complied with.

A Protestant "Fast Day" is, it must be confessed, somewhat of an anomaly. If observed, it would be a practical condemnation of Protestantism, which denies all merit to corporeal austerities, or works of mortification. Either the wrath of heaven can be averted by these, or it cannot. If it can, then is the Lutheran doctrine of "justification by faith" alone, a lie; if it cannot, then is a day of fasting and humiliation to avert the wrath of heaven, a humbug—a great Protestant sham.

But a Protestant "Fast Day" is not observed; unless drunkenness, debauchery, and idleness amongst the working classes, and the addition of a course of salt fish to the ordinary dinner amongst their wealthier neighbors, can be called "fasting" and accepted as a substitute for "humiliation." On the great national Fast Day in London, Mr. Spurgeon and his congregation, as we are informed by the London papers, mortified themselves on sandwiches and pale ale, betwixt forenoon and afternoon services; but it is not every congregation, nor every Protestant minister that will put up with such a curtailment of his and their bodily enjoyments. Protestants must have their bellies filled, and they like to get their victuals warm, though it be a fast day; and to eat "cold meat," even as part of a religious service, is as repulsive to their feelings, as it was to those of the magnificent gentleman in plush, whose resignation caused such tremendous excitement in the footman's "swartry" commemorated by the biographer of the illustrious Pickwick.

What then is a Fast Day amongst Protestants? It is, as we said before, a day for the most part of unusual drunkenness and debauchery. It is a Sunday, with all the pot houses and grog-shops open; and without the clean shave, and the clean shirt, which upon regular Sundays inspire some feeble sentiments of self-respect in the breast of him who is conscious of a smooth chin, and whose back rejoices in the luxury of clean linen. It is a day, in short, in which a more than ordinary quantity of liquor is consumed, of oaths are sworn, and of business is neglected. Whether the Lord delights in such observances, it is not for us to say; neither will we venture an opinion upon their efficacy in turning away the wrath

which our iniquities have provoked, seeing that we, as Catholics, have nothing to do with them. We fast when, and as, the Church pleases to appoint. With State prayers, and acts of Governmental devotion, we have no concern; we cannot mourn by Act of Parliament, neither can we do penance for our sins by Order in Council. All we can do is to look on, and marvel at the strange inconsistency, not to say the monstrous humbug, of a "Day of Fasting, Humiliation, and Prayer" kept by Protestants, and in virtue of a Royal Proclamation.

His Lordship the Bishop of Toronto has been lately addressing a congregation at Kilkenny, and is said to have earnestly exhorted his hearers not to emigrate, if by any means they could work out a living in their native land. "It is impossible," said His Lordship, "to exaggerate the suffering of the Irish immigrant in America."

We see by the Quebec papers that Mr. McGee is lecturing with great success, and to crowded audiences, in the ancient capital of Canada. The subject of his lectures is the Williamite Wars, and the conquest of Ireland by the Anglo-Dutch in the XVII century.

We would direct attention to an advertisement from the St. Patrick's Society, calling a meeting of the members of that truly national institution to consider the subject of Orangeism, Ribbonism and political Secret Societies generally. The interests of the Irish Catholics of Montreal cannot be in better hands than in those of the St. Patrick's Society, which is both Irish and Catholic, and which is a truly Religious as well as a National Society.

We are happy in being able to announce that the St. Patrick's Society have resolved on holding their annual Soiree and Ball on the 13th of January next. The Committee appointed to make the necessary arrangements have already commenced their work, and are determined to make this surpass anything of the kind ever held in the city. Therefore we would advise every one to be present on that occasion.

"THE CATHOLIC WEEKLY NEWSPAPER."—This is the title of a new Catholic paper published at Hamilton in the German language. We heartily wish our contemporary all manner of good luck, and that he may be of use to his fellow-countrymen who form a very valuable portion of the Catholic population of the American Continent.

"L'ALMANACH DES FAMILLES," pour l'annee 1858. Published by Louis Joseph Racine. Montreal: J. Chapeleau.

A neat little Almanac in the French language which seems to be carefully compiled.

"THE CANADIAN ALMANAC," for 1858: Maclear & Co., Toronto.

A very useful and neatly printed little work, giving a vast amount of miscellaneous information.

EASTERN TOWNSHIPS. INAUGURATION OF THE NEW CONVENT AND COLLEGE OF SHEBROOKE.

Their Lordships the Bishop of St. Hyacinthe and Bishop Demers, of the Island of Vancouver, and five nuns of the congregation of our Lady, from Montreal arrived here on Saturday last, by the two o'clock train. They were received at the railroad station by a large crowd who had assembled in order to witness their Lordships' arrival, and that of the long-expected and long desired ladies, three of whom will remain here and open the Convent in a few days. Several carriages conveyed those welcome visitors to the Catholic Church, while the people who covered the hill, and the ringing bell, attested the joy occasioned by such an event. A hymn was sung in the church. The nuns were then escorted by all present to their abode.

On Sunday, at ten o'clock, mass was celebrated by his Lordship Bishop of Vancouver. Although the rain fell in torrents the congregation was very numerous. The church was splendidly decorated, which added very much to the solemnity of the occasion. After mass his Lordship Bishop Prince addressed the congregation with the feelings of an excellent father who has good tidings for his children, after which a very eloquent sermon was preached by the Rev. Mr. O'Donnell of Sorel, on the excellence of an education given under the vigilant care of the church. His text was, "Go ye, therefore, teach all nations." St. Matthew 28—19.

Two addresses, in English and French, were then presented to his Lordship. The following is the one in English:—

My Lord,—Permit me on behalf of the Catholics of Sherbrooke and of the vicinity, to express to your Lordship our gratitude for the many favors bestowed upon us in this remote section of your Diocese, tending to the advancement of religion and education in this mixed population, where we have not hitherto enjoyed advantages of institutions for imparting superior education in our society. This feeling is enhanced by reflection on pecuniary difficulties which beset your Lordship in other parts of your Diocese.—Through your untiring zeal and energy you have succeeded in carrying out the great work of constructing this edifice and our beautiful convent, thus supplying the want we so long labored under. An institution for female education has long been desired by us, and we look upon the opening of the convent as one of the greatest blessings that could be conferred upon us, one which will cause present and future generations gratefully to remember your Lordship's exertions. After having enjoyed for some time the advantages of a College education for our male youth, we witnessed with extreme regret, and almost with despair, the destruction of the College building by fire. But thanks to the energy and zeal of your Lordship and of our worthy Priest, Rev. Mr. Dufréne, we were stimulated to renewed exertions; and, aided by the liberality and sympathy of our Protestant fellow-Christians, who came forward to assist us, we have erected another and better building, which, though incomplete, we now present to your Lordship, with the hope that in a few days it will be fit for occupation.

In conclusion we pray the Almighty to prolong your life and grant you health and strength to carry out all the good works which your Lordship has hitherto so ably and zealously encouraged and advanced.

JOHN GRIFFITH.  
To which His Lordship made the following reply;—I thank you, my dear friends, for this expression

of your feelings towards me. I rejoice sincerely in the progress religious, intellectual and material, which gives daily to Sherbrooke that importance which the good-will of its inhabitants and its position deserve. I am happy to see that peace and union exist in this town, as it is manifested by the generous contributions to the erection of the new College, of those who separated from you in religious belief, unite with you in order to insure to this place high and solid education. I offer to all my most lively sentiments of gratitude. I am resolved to enable, as much as it is in my power, those institutions to spread sound instruction among the rising generation. I am confident that the same institutions will prove to be as useful as we desire them to be, and my most ardent wish is, that all who frequent those schools will find therein the seed of future happiness and prosperity.

In the afternoon His Lordship, Bishop Demers, spoke in a very interesting manner of his mission among the Indians of his vast diocese, which includes Vancouver, the neighboring islands, and along the shores of the Continent, as far as the Russian possessions in North America. He and his few companions have to announce the gospel to no less than 100,000 Indians, through dangers which may easily be conceived by those who have read the history of the early settlements of Canada.

The usual service of the evening being ended, then followed the imposing ceremony of consecrating the Convent and new College, which many were deprived the pleasure of witnessing, owing to the inclemency of the weather.

Thus passed a day which will long be remembered by all who have participated in the proceedings. Their Lordships, and those who accompanied them returned on Monday by railroad to St. Hyacinthe.—*Sherbrooke Gazette*.

The *British Standard* has the following description of the Catholic church at Perth, which would seem to be a credit to our Catholic brethren in that district:—

"This Church is situated a short distance back from Wilson Street, at the bottom of Brock Street, with the front entrances looking eastward along the latter street. The building stands in one of the best positions in the town, being seen from nearly every direction, and is built of stone, in the pointed Gothic style of architecture. The front consists of a neat tower and belfry, (at present surmounted by a cross,) and flanked on either side by towers of smaller dimensions. The side walls are supported by buttresses surmounted by minarets. The three towers in front will, at some not very distant period, be surmounted by spires. The length from the main tower to the Oriel window is one hundred and fifteen feet, by sixty feet in breadth. There are three entrance doors, one in each tower. The interior is divided into nave, side aisles and chancel. The roof is supported by two rows of massive fluted columns. The ceiling is richly stuccoed. The whole of the ornamental work is purely Gothic. The high and side altars, which face the entrances, present a rich collection of vases and other costly articles of vertu. The pulpit is considered by many to be a gem of art. The pews will seat about five hundred persons and the nave, gallery and side aisles will accommodate nearly as many more. The building may be considered, as a whole, a neat and beautiful ecclesiastical edifice.

As far as we have been able to ascertain, the following may be considered the origin and progress of this church: The first priest that resided in Perth, was the Rev. Abbe De la Motte. He had been chaplain to the DeWattville regiment, and after that regiment had been disbanded, he continued to minister to the disbanded soldiers and others who were scattered over this portion of the country. The next priest was the Rev. McSweeney, who was succeeded by Rev. John McDonald, at present Vicar-General of St. Raphaels. On his departure, in the year 1838, the present incumbent, the Very Rev. J. H. McDonagh, was appointed his successor by Bishop McDonnell, and was also created Vicar-General in the year 1851 by Bishop Gaulin.

Finding the old church (which was built of frame, and is still standing on Harvey Street, near the corner of Drummond Street,) to be too small for the accommodation of his increasing congregation, he (Mr. McD.) directed all his energy to the construction of the present edifice, which bears the name of his tutelary Saint, St. John. The building was erected on a beautiful site, given gratuitously by the late Alexander Thom, Esq., and was commenced in the spring of 1847, and consecrated on the fifteenth of August 1849. The funds for its erection (with the exception of a few pounds given by some generous Protestants) were contributed by the members of his congregation.

For the accommodation and convenience of the people of the town, the big bell of the church is rung every day to mark the hours, 6 and 7 a.m., 12 at noon, and at 6 p.m., or, in case of fire, as an alarm bell.

In connection with this church is a Catholic separate day school, and a very good cemetery adjoining that belonging to the Episcopalian body.

The new organ.—On Sunday, October 4, a new and excellent organ was played upon for the first time, at Divine Service. The instrument is enclosed in a neat oak case, and consists of about sixteen hundred pipes, (those in the front being highly ornamented, crimson and gold,) twenty-one stops, two rows of keys and an octave and a half of pedals. One stop alone is worthy of being particularly mentioned and is called the "Tremulant." This stop gives a peculiar tremulous expression to the piece of music that may be playing and adds much to the effect. The pedal pipes are also very powerful. Miss Daly presides at the organ with very creditable skill. The front of the gallery in which the instrument is erected, is very highly ornamented with images of saints, &c. &c. A choir of singers is in the course of formation.

The vicarage is a very handsome stone residence, adjoining the church, and is the property of the Vicar himself.

THE VICTORIA BRIDGE.—The Transcript of Tuesday morning says, that the first tube between the abutment and pier No. 1, on the Montreal side of the river, has at length been fixed, and attracts the admiration of thousands of curious visitors. When the supports were removed, and the immense weight of iron was left to support itself on its own bottom, a depression of about an inch and a half took place.—The calculation was made, however, for four inches so that the work has succeeded better than was anticipated. During the winter another tube will be laid on the Longueuil side. We understand the work on the piers will be discontinued for the season, when two more tiers of stone have been laid. The wooden frame work and machinery will then be removed, until another spring enables the contractors to commence operations anew.

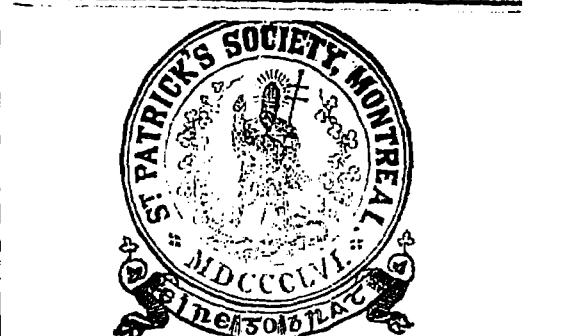
PROBABLE MURDER.—On Monday night about ten o'clock, Mrs. Coyne, who lives at the corner of Campeau and Dorchester Street, was aroused from her sleep by knocks at the door. She arose and opened it, when her husband, named John Coyne, and a man named John English, entered and asked for something to eat. Almost immediately after this request was made, Mrs. Coyne was seized by the hair of her head by her husband, who knocked her down, and beat her brutally with a stick with a brass knob on it. John English also struck and beat her in a brutal manner. A son of Mrs. Coyne, who was in the house, having heard cries of "murder," immediately ran to her assistance, and succeeded in getting them off. Information of the affair was given to the police, and about midnight Coyne and English were arrested. On Tuesday morning, Mrs. Coyne was admitted to the Montreal General Hospital, where she now lies in a very precarious condition. O. J. Coursol, Esq., Police Magistrate, has committed the two prisoners to gaol, to await the result of the injuries they inflicted.

ANOTHER JOURNAL DISCONTINUED.—The *Quebec Colonist* says:—Having closed the fourth year of the *Colonist* it becomes a question with us whether it will be continued. The writer has other occupations, which take up all his time, and however much he is anxious to continue the publication of a liberal, independent journal in Quebec present appearances will he fears compel him to desist—at all events for a time.

DEMONSTRATION BY THE UNEMPLOYED.—On Monday afternoon, in accordance with a resolution adopted in St. Rochs, on Sunday last, after Mass, between two and three thousand unemployed persons, principally ship-carpenters from that suburb, assembled at the City Hall, and presented a petition to the Mayor praying him and the City Council to afford them relief. The petitioners represented they did not want alms, but work at any price, and besought the Mayor to obtain it for them either from the Government, the Corporation or the citizens. The meeting passed off quietly, all present being, apparently, peaceable, well-disposed men whose destitution and trouble result from the effect of "the crisis" upon the ship-building interest. The Mayor assured the crowd that the city would do everything that could be legally and judiciously done to help them—also that the Committee of the Corporation appointed to consider their wants were giving the subject the best consideration, and would report without delay. Messrs. Rousseau, Plamondon, Huot, Hall, Langervin, and others, addressed the meeting, advising the maintenance of law and order. The unemployed then returned to St. Rochs in an orderly manner, proceeding through the principal streets of the Lower Town.—*Quebec Morning Chronicle*.

Have you used the Persian Balm? if not, you have missed the great luxury of life.—For chapped hands or face, healthy mouth, sweet breath, there is nothing equal to it.

MONTREAL MARKET PRICES.			
November 17, 1857.			
	s.	d.	s. d.
Flour, . . . . .	12	6	13 0
Oatmeal, . . . . .	5	0	5 6
Wheat, . . . . .	1	8	1 10 1/2
Oats, . . . . .	3	4	3 6
Barley, . . . . .	2	0	2 3
Buckwheat, . . . . .	3	6	3 9
Peas, . . . . .	7	4	8 0
Beans, . . . . .	3	6	4 0
Potatoes, . . . . .	5	0	8 0
Mutton, . . . . .	5	0	7 0
Lamb, . . . . .	5	0	12 0
Veal, . . . . .	0	4	0 9
Beef, . . . . .	0	10	0 11
Pork, . . . . .	0	6	0 7
Butter, Fresh . . . . .	1	2	1 3
Butter, Salt . . . . .	0	9	0 10
Eggs, . . . . .	0	9	0 9 1/2
Fresh Pork, . . . . .	38	0	48 0
Ashe—Pots, . . . . .	37	0	37 3
Pearls, . . . . .	35	0	35 6



A SPECIAL GENERAL MEETING of the St. Patrick's Society will take place in the St. Patrick's Hall, on Monday evening next, the 23rd inst., at 8 o'clock precisely, to consider the subject of ORANGEISM, RIBBONISM, and all Secret Political Societies in Canada.

A full and punctual attendance is requested. By Order, WM. WALLACE O'BRIEN, Rec. Sec.

INFORMATION WANTED OF PATRICK, THOMAS, and MARGARET KINNAN, formerly of the Parish of Kildare, County Clare, Ireland; but now supposed to be residing in New York. Any communication respecting them, addressed to their sister, MARY KINNAN, care of the True Witness Office, Montreal, C. B., will be thankfully received.

GREAT SALE OF CATHOLIC AND MISCELLANEOUS BOOKS, AT AUCTION.

MESSRS. SADLER & CO., HAVING received a very large Stock of BOOKS, from the FALL TRADE SALES, and being desirous of reducing their STOCK, have instructed the Subscriber to SELL, by AUCTION, at their STORE, Corner of Notre Dame and St. Francois Xavier Streets, Commencing on Thursday Evening, November 12th, AND TO BE CONTINUED EVERY EVENING DURING THE MONTH.

The Stock of BOOKS is the Largest and Best Assorted in the Province. Having been manufactured by themselves, or purchased at Trade Sales, it can be sold at unusually low prices. BOOKS at PRIVATE SALE during the DAY, at REDUCED PRICES, as long as the EVENING AUCTION SALES are continued.

JOHN CLARKE, Auctioneer. Nov. 12, 1857.

M. MORLEY, St. Mary Street, Quebec Suburbs, (SIGN OF THE GOLDEN FLEECER),

RETURNS his sincere thanks to the Public for the support which he has received for the last twenty-three years; and as he intends to RETIRE from business, he begs to inform them that he is SELLING OFF his large and well assorted STOCK of DRY GOODS, without Reserve, at Cost price for CASH. Montreal, Nov. 5, 1857.

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, Champeering, 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. LAMPLUGH & CAMPBELL, (Wholesale Agents), Montreal.