

denouncing that accursed system of "Poor Laws" which has frustrated the benevolent intentions of a generous public; but which Protestantism has imposed as a sad and disgraceful necessity upon the British nation as the consequence of its hostility to Catholic Conventual institutions. These furnished, and can alone furnish, the machinery necessary for wisely and economically distributing relief amongst the poor; and as every one conversant with the statistics of pauperism is aware, it is far more difficult to distribute properly, than it is to collect abundantly. To raise a subscription for the relief of any given form of distress is, comparatively speaking, an easy matter; to administer the funds so raised, in such a manner as to carry out the objects of the subscribers is impossible without a regular organisation, animated by the principles, not of political economy, but of Christian charity. Natural motives will prompt men to put their hands in their pockets, and subscribe liberally towards alleviating the wants of their neighbors—and certainly no men are more generous in this respect than are the Protestant people of England; but to make a proper and economical use of the funds so collected, it requires a supernatural factor or agent, and thus the Catholic Church alone can supply.

There is nothing degrading, nothing humiliating in the reception of alms given in the name of Christ, and from the supernatural motives which Catholicity inspires. The inmate of a Convent, on Catholic charitable asylum, is watched over and ministered unto by the Sister of Charity, who sees in the object of those tender ministrations the person of Him Whose sacred feet a loving woman of old, washed with her tears, and wiped with the hairs of her head. Such ministrations are therefore doubly blessed; they bless the giver and the receiver; and in a word, they are the bright consummate flowers of that divine love which has its roots in Christ, and which brings forth fruit meet for heaven.

But to be the recipient of Poor Law relief, to eat the bread reluctantly doled out by Parochial Guardians—but to be an inmate of the loathed Poor House *Bastille*, are things which do degrade, which do humiliate, which brutalize, and imprint an indelible stigma of disgrace upon the unhappy wretches whose hard lot it is to be compelled to submit thereunto. The victim of poverty who has once received these degrading alms, eaten of that bitter bread, and breathed the fetid atmosphere of the Protestant Poor House, can never again raise his head amongst his fellow-creatures; and no wonder that his heart overflows with hate towards a system under which poverty is dealt with as a crime, and the pauper is treated with asperity and an insolence not allowed to be displayed towards the doubly convicted felon in the Penitentiary. "Not one" of the applicants for relief to the Poor Law Boards, says the writer in the *London Times*, "was treated with the decent civility that is shown to Government convicts in Wakefield or Portland."

That this is so, we can readily believe; but we blame not the men, not the officials, not Boards of Guardians, but the degrading, brutalising, because anti-Christian system which they are forced to administer. This system is the fatal legacy which the Protestant Reformation has bequeathed to Great Britain, and of which, without a return to the Catholic Church, and the substitution of the principles of Christian charity for the rules and regulations of Poor Law officials, it is impossible for the people of Great Britain to free themselves. It will stick to them and to their flesh, till it poison the blood within their veins, and sting them to madness—till it provoke a *Jaquerie*, or social insurrection of the poor against the rich, of the have-nots against those that have. What must be the feelings of the poor towards the Poor Law system of Protestant England, judge from the reply of the pauper mother to the proposal that she should become an inmate of the Protestant Poor House: "She stood up and turning to the wretched crib where her children lay asleep, said slowly in a very quiet and calm tone—'You see these children, Sir? They are all I have, and rather than go into the workhouse and be parted from them, I would let a man take a knife and open my bosom, and pluck my heart out. Aye, sooner than have them taken from me, I would carry them out upon the hills yonder, and we would lie down there and die together.'—*London Times*."

And these feelings are not confined to the mothers of England we may be sure: their husbands, it cannot be doubted, fully participate therein, and we may therein see good reasons for apprehending that the bitter and burning words of the agonised mother, shall yet find their counterpart in bitter and angry deeds. Men will not be mocked forever. Knowing that it is iniquitous law that deprives them of the consolations of Christian charity—because that law in its hatred of Popery has destroyed, and still operates to obstruct the restoration of, those institutions in, and by which alone true charity can be administered—the poor of Great Britain feel that they have just cause of complaint against the State. By its iniquitous and artificial restrictions upon private charity, they are doomed to the inhuman

and degrading infliction of Poor Laws, to submit to the insolence of Boards of Guardians; and are left no alternative between the slow agonies of starvation, and the unutterable horrors of the moral charnel house, or Workhouse, which has supplanted the Catholic Convent, whose gates stood ever open wide to every form of human suffering.

The situation in Lancashire is evidently becoming serious. Poor Laws, even when supplemented by as noble an outburst of private liberality as the world ever witnessed, are impotent for good; they do but aggravate the evil, and generate discontent, and hatred of the rich amongst the poor. Honest men are treated with a harshness and an amount of brutal insolence which would not be tolerated towards felons, by Poor Law officials; weak mothers, clapping their starving children to their bosoms, deliberately prefer death for themselves and little ones, to the relief and shelter which Poor Laws propose to them. "Such," says Dr. Bridges, "is the system on which the people of Lancashire will have to depend for life, unless unforeseen events occur across the Atlantic, or unless the Government can be awakened to the simplest sense of its responsibilities."

"Government?" again, always "Government!" as if it were the legitimate function, as if it were in the power even, of any Government to alleviate the burdens of poverty! Powerful for evil, all secular Governments are, in this matter, impotent for good; and they have done their utmost, then when they remain passive, and oppose no artificial obstacles to the free exercise of private charity. It is not their function, it is not in their power, to feed the hungry, to clothe the naked, to dry the tears of the mourners and the wounded in spirit. These are the functions not of the State official, but of the good Samaritan—of the Church, and not of secular authorities. The latter do but pollute all they touch; and the bread which they grudgingly dole out is as poison to the eater. All that as Catholics we ask from Government is strict neutrality, and that it interfere not to impede the flow of the stream of charity by means of those artificial dams with which, under the pretence of discouraging Popery, it has blocked up the channel through which that stream was wont to flow. Allow us to build the Convent, and there will be no more need of the Poor House; give free and unfettered scope to the ministrations of the Sister of Charity, and the world will be delivered from the official insolence of "Boards of Guardians." This Government could do, and this is the utmost for good of which it is capable. So long as it refuses to do this, the poor and hungry have the right to reproach Government with being the author of the sufferings and humiliations that poverty imposes upon them; and that Government which is justly obnoxious to such a reproach—as are all Governments which legislate against Popery—is, despite its material wealth and military force, in a most precarious condition.

How IRISH SOLDIERS ARE TREATED IN THE NORTHERN STATES.—The *Irish American* complains bitterly of the unjust treatment to which the soldiers of the Irish Brigade are subjected by the Yankee government; especially does the above named journal insist "that an unjust discrimination has been made in practically refusing the Irish Brigade a chance to recruit their shattered ranks, or even a relaxation of the severe duties which they were obliged to perform with reduced numbers, in front of the enemy; while Eastern regiments, that had not suffered half as much in proportion, have been sent home upon the shallowest pretences."

The "Eastern regiments" are Yankee—not Irish, and therefore are entitled to higher consideration than any which mere Irish Papists can lay claim to. It seems as if the latter labored under the strange delusion, that, having fought the battles of the Northern States, or rather that having done all the fighting, they were entitled to be treated as if they were on a footing of equality with genuine Yankees. This superstition has been exploded by the recent action of the Washington authorities towards the remnant of the Irish Brigade; whose members now feel, as the *Irish American* tells us "that their loyalty has been scorned, and their importance, as a component part of the community, slightly treated, through prejudice and hostile political feeling." It is to be hoped that the unfortunate Irish in the U. States may shortly see the egregious folly of which they have been guilty, in fighting the battles of men who hate and despise them, and of mixing themselves up in quarrels, in which they have no interest: quarrels in which they get all the hard blows, the astute Yankees in whose cause they have been so foolish as to fight, reserving to themselves all the spoils.

MORE ON THE SAME SUBJECT.—We clip the following from the *Irish American* as another warning to Irishmen against emigration to the U. States, and as a fair average specimen of the manner in which their fellow-countrymen are abused and fleeced by the dwellers in the happy land of wooden nutmegs, and universal philanthropy:—

To the Editors of the *Irish American*. I beg to call the attention of the fathers and mothers of this city to the following distressing, inhuman and outrageous case of kidnapping perpetrated by that contemptible wretch, Boyd Adams. Fathers and mothers of Philadelphia, read the mother's statement, which follows, and say how long will you permit this. Fathers and mothers, it is this poor woman's turn to-day—it may be yours to-morrow.—What action will you take in the matter?

STATEMENT OF MRS. MARGARET POWERS.

On the 17th of March last, my little boy, five and a half years old, was playing with his little playmates in front of my house, when, as the neighboring children say, he was accosted by a policeman, and told that if he (my boy) would go with him (a policeman) a square, that he would give him a new pair of shoes. When I returned home at night from my work (for I have to work to support my children and myself), I was told that my boy had been taken away by a policeman, I started and ran, almost frantically, from Station House to Station House, till after midnight, but got no tidings of my boy. I started again in search of my boy after daylight, but there was no account of him at the Station Houses. A policeman told me that Boyd Adams arrested my boy, and had him committed to the 'Union Home', and also told me where Adams lived. I repaired to his house and saw him. I asked him if it was he who took my child away, telling him that at the same time my name and where I lived. He said, 'Yes, that is my business; your child is in the Home, corner of 12th and Fitzwater streets.' I asked him why he brought my child there? He replied, 'That is none of your business.' I said, you must get back my child for me at once. He told me to clear away from his house. I said, no; that I wanted my child. He then arrested me and took me before an Alderman, where he swore an assault and battery against me. I never touched him, the creature, in my life. The Alderman (Wedding) ordered me to prison. I begged him (the Alderman), and Adams, to let me go. I begged Adams again to come a few squares to see the man I worked for, and that I could get him to go my bail. He refused, and dragged me off to prison, where I remained two nights and nearly two days. My sick baby was brought to me while in the cell by a neighboring woman. We both caught a severe cold from the dampness of the prison walls, from the effects of which my darling baby died. A few days after I was bailed out by my good and kind employer, Mr. O'Neill, cor. of 2d and Gold streets. My boy is still in the 'Home,' corner of 12th and Fitzwater streets, but thanks—a hundred thanks—and thanks over—to a few friends, particularly John P. O'Neill, Esq., attorney-at-law, Sixth and Walnut streets, I hope to get him back to me early next week.

MARGARET POWERS,
"406 Pennsylvania st., between Pine and Philadelphia streets."

SWINDLING OUR PEOPLE.
There is no other class of people so often duped and swindled out of their hard-earned money as our country people are. A few weeks ago I was in the office of Alderman Dougherty, and listened to the story of a poor girl who, nearly two years ago, deposited \$60 in one of those bogus saving funds which advertised that money deposited therein would be paid back on demand. The poor friendless girl deposited her hard earned money here until she could add a few more dollars to it, for the purpose of paying the passage of her brother and sister in Ireland out to this country. Alderman Dougherty gave judgment for the amount mentioned in the deposit books, but when the police officer went to levy upon the stock he found nearly one hundred judgments, previously obtained, had precedence of his. The capital stock consists of two counters, two desks, a small safe, four chairs, an old stove and some matting, which is to satisfy all those claims. This concern still advertises that 'money deposited with them will be paid back on demand.' Beware of the snare, my friends, and keep your money in your own possession if you have any to spare. At the beginning of this war there were about twelve of those bubble concerns doing business, every one of which, except St. John's, The Philadelphia, and another at Tenth and Walnut sts., cheated the depositors. The number of depositors, thus swindled, numbered more than ten thousand, and the amount out of which they were swindled exceeds twenty million dollars.

We have been requested to publish, and call attention to the subjoined warning against emigration to the United States. This warning, though applicable to French Canadians, is especially addressed to Irishmen, who would do well to take it to heart. Nothing can be more false than the inducements held out to Irishmen and French Canadians to come to the United States. Labor is there but scantily remunerated; and the sole object of the crimps is to procure, if possible, recruits for the Yankee army. The fighting qualities of the Irishmen are well appreciated by the cunning Northerners who greatly prefer fighting by proxy, to fighting in person.—Irishmen, so they guess and calculate, are excellent food for powder; and as their services are not required in time of peace, as they compete injuriously with those of the thrifty Yankee, and bring down prices, the more of them expended on the battle field, the better. Upon this principle the post of danger is always confided to the Irish Brigade.

The plain state of the case is this: The Yankees want recruits for their army, but they deem themselves far too valuable for the rough work of the soldier. They are ready to do the talking, and the contracting part of the business; but they intend that the coarser or fighting part of the business be done if possible by niggers, by Irishmen, and other foreigners, whom they—the Yankees—look upon as a kind of inferior "critters," and treat accordingly. The niggers have also their particular objections to hard blows, and entertain some peculiar opinions respecting that same villainous saltpetre. Nothing remains therefore but to decoy foreigners into the Northern States, upon the lying pretence that there wages are high, food cheap and abundant; and then by means of the Conscription Act, the poor unwary immigrant is quietly drafted off to swell the numbers of the Army of the Potomac, and to perish miserably amongst the swamps of the South. If there be any true patriotism still left amongst the conductors of the press in Ireland, and in Lower Canada, they will emphatically warn their fellow-countrymen against allowing themselves to be seduced by the crimps, and recruiting agents of the Northern States. Nothing but misery awaits the Irishmen and French Canadians who are fools enough to trust to the lying promises of those Yankee emissaries; and this point is well brought out by our respected correspondent, whose letter of warning we give below:—

To the Editor of the *True Witness*.
Sault-au-Recollet, April 16, 1863.
DEAR SIR—I think you would do a deal of good by putting in your paper a word of caution against

any present emigration to the "States" under the deceiving pretext that there high wages are given to labor. That inducement on the part of the Yankees, is a "mockery, a delusion and a snare." In reality no higher wages are given now than formerly; for the laborer is paid with *Treasury Greenbacks*, that are woefully depreciated, and whose depreciation, together with the high prices of almost everything, (on account of the money expected in exchange) reduce even the rate of wages given to the laboring classes. The whole is a pious Puritan swindle to get recruits for Lincoln's army. This caution well put would serve not only for Canada, but for Ireland also, whence many are flocking to the 'States' lured by the glitter of the nominally high wages.

The true nature of these high wages should be shown up. The word of alarm could thus be given to the Irish journals. To them also a word of invitation might be added to turn the tide of emigration from the States or certain death, to Upper Canada; as there the Catholic population need some accessions to their number in order to make head against Orangism.

I believe you will add to your many other services in the cause of our Holy Religion, by taking due note of the above.

Believe me, &c.

ONE WHO KNOWS.

Mr. Gillies of this office has returned from his collecting and canvassing tour in the West. He returns his thanks to the many friends, from whose hands he received so much assistance during his tour; and would request those indebted to this paper to whom he had not time to make a personal visit, to remit the amount of their several accounts to this office without delay.

THE SEPARATE SCHOOL BILL.—This Bill has passed through the Legislative Council without amendments, and with a large majority in its favor. It may therefore we trust now be considered out of danger, and part of the law of the land. As such, we sincerely hope that it may give full satisfaction to the people of Upper Canada, and that henceforward the School agitation in so far as Catholics are concerned, is at rest.

To Mr. Scott the thanks of the Catholic community of Upper Canada are justly due; for to him more than to any other man in the Legislature are they indebted for that reform in their School system for which they have long been seeking. He has established a claim on their gratitude; and by his unwearied exertions in their behalf, he has proved that there is in the Canadian Parliament one man on whom they can rely, one man to whom they can safely entrust the defence and advocacy of their dearest rights. We do not, of course, forget the assistance that we have received from our French Canadian fellow-citizens and coreligionists, nor are we unmindful of their gallant and able advocacy of the cause of freedom of education; but to Mr. Scott, as the representative *par excellence* of the English speaking portion of the Catholic community, our thanks are in an especial manner due.

The *Globe* and other representatives of the Protestant Reform party are, of course very indignant, and but at many terrible things; they will, however, have to digest the venom of their spleen, though it do split them.

CATHOLIC MEETING AT STRATFORD.

To the Editor of the *True Witness*.

DEAR SIR, Pursuant to notice, a meeting of Catholic gentlemen from various parts of the County of Perth, was held at Stratford this day, for the purpose of eliciting an expression of opinion on a subject all important to that body throughout this province, viz: The Separate School Bill of Mr. Scott. The meeting was composed almost exclusively of Reeves and Magistrates of the County, men who occupy useful and honorable positions and their action at this meeting may fairly be presumed to be in accordance with the wishes of the seven thousand Catholic inhabitants of the County in relation to this question. The meeting was called to order at two o'clock. John Carroll, Esq., Reeve of Hibernia, was called to the chair, and Mr. James O'Loane appointed Secretary. The Chairman explained in a lucid and forcible manner the object of the meeting, speaking of the patient struggles of the Catholic body for a number of years back, to secure the right whenever they should think proper to use it, of giving their children a religious education with a secular education. He expressed his belief, that in event of Mr. Scott's Bill becoming law it would not be availed of to the extent contemplated by many persons favourable as well as by many unfavourable to its passage; nor at all to an extent to impair the working of the Common School Law. He regarded the proposed amendment more in the light of a shield to Catholic children, or in other words, as the means of escape should an attempt be made in the Common Schools, as is too often the case, to tamper with their religious faith. The Chairman then contrasted the truly Christian and liberal conduct of the Catholic majority of Lower Canada in this respect, as compared with the course pursued by the Protestant majority of Upper Canada. He did not despair, however, of the final triumph of the cause, for although Catholics were moderate and unostentatious in their demands, it is nevertheless a fact that the whole Catholic body of Canada are united as one man in demanding this right, and so long as it may be denied them, agitation on the subject will not cease. It was also his opinion that until the question was satisfactorily settled, that Catholics would hesitate in yielding political support to any party that may be so deficient in honest liberality as to refuse a measure so manifestly just.

The following resolutions were then put to the meeting and unanimously adopted:—

1st, Moved by Joseph Neigh, Esq., and seconded by M. Heshon, Esq.—That, as parents, we claim the exclusive right of controlling the education of our children free from all State interference, and that we regard it as a sacred duty to watch carefully over such education, and that in no other way can this duty be conscientiously fulfilled than by coupling sound religious training with secular instruction.

2nd, Moved by J. Stinson, Esq., and seconded by P. Collins, Esq.—That, in claiming the right of separate education for our children, we have no desire to trench on the rights of others, nor to claim any privilege to which we are not justly entitled, nor to claim a right which under similar circumstances we would deny to others.

3rd, Moved by John Fitzgerald, Esq., Reeve of the Township of South Easthope, and seconded by J. Mahoney, Esq.—That, in exercising our undoubted right of educating our children as we ourselves think best, we confer an invaluable service on society, as by coupling their religious with their secular education they become better members of society, more obedient to the laws of the country, and more loyal subjects.

4th, Moved by J. Prindible, Esq., and seconded by Mr. J. O'Connell—That we regret exceedingly to find that an attempt is being made, by gross misrepresentations, to work a hostile feeling against the Separate School Bill now before Parliament. Believing as we do, that journalists and others, who who are endeavoring to create this ill-feeling, are

not actuated by a desire to do justice and to promote the public welfare, so much as by a desire to serve certain political ends.

5th, Moved by J. Kidd, Esq., and seconded by J. Corcoran, Esq.—That the present Administration, in endeavoring to settle in a satisfactory manner the Separate School question, and by that means terminate once for all a subject which until finally and satisfactorily settled, must ever in this province continue to be a source of discord and heart burning, deserve, in the opinion of this meeting, the thanks of the Catholic body of Canada.

6th, Moved by Wm. Whaling, Esq., and seconded by Wm. McGinigan, Esq.—Therefore it is resolved, that we as Catholics, will not aid or support in any way whatsoever, any person offering himself as a candidate to represent us either in the Legislative Assembly, or in the Legislative Council of Canada, unless such person be prepared to do us justice in this most important (to us) of all matters, and extend to the Catholic minority of Upper Canada the same privileges regarding education as the Protestant minority of Lower Canada at present enjoy.

7th, Moved by P. Whelan, Esq., and seconded by Mr. A. Harrison—That in the opinion of this meeting, the grateful thanks of the Catholic body of this province is due to the members of our Legislative Assembly, who generously supported the School Bill introduced at the late session, and that Mr. Scott, the originator of the Bill in question is entitled to our heartfelt gratitude for his indefatigable exertions to get this bill passed into law.

8th, Moved by Mr. J. O'Higgins, and seconded by Mr. Wm. Payton—That J. Corcoran Esq., the mover, and Mr. J. O'Loane, be a committee to draw up a petition to obtain signatures thereto, to present to the Legislative Council, praying that the present Separate School Bill, now before that honorable body may become law.

JOHN CARROLL, Chairman.

JAMES O'LOANE, Secretary.

April 7th, 1863.

DEATH OF A NON.—We regret to have to record the death of a Sister of Charity in this city. Sister Francis Xavier, after a lingering illness, expired on Tuesday evening. She was one of the first Sisters of the Order who came to this city in 1845 and founded the establishment here. Ever since she laboured in the service of the poor; devoting her life to their interest. She has now passed away, we hope, to meet the reward of the meek and humble followers of their Divine Master. *Requiescat in pace.*—*Ottawa Tribune*

ST. PATRICK'S TEMPERANCE SOCIETY, OTTAWA.—The election of officers of the above Society took place on Sunday evening last, in the Hall of the St. Patrick's Literary Association, when the following gentlemen were elected to conduct the business of the Society for the ensuing year:—

President—Rev. M. Mulloy.
1st Vice President—Mr. J. H. Heney.
2nd do.—Mr. T. F. O'Brien.
Treasurer—M. Thomas Kishen.
Rev. Secretary—Mr. John O'Reilly.
Cor. do.—Mr. P. V. Flynn.
Committee of Management—Messrs. Thomas Hanley, John Conway, John L. O'Brien, Robert O'Reilly, P. Shattery, Charles O'Connell, James Greene, John Quinn, William Kington, Philip Brady, James O'Reilly, John Buckley, Robert Smith, Laura O'Connor, and Michael McGrath.—*Ottawa Tribune*.

ST. PATRICK'S SOCIETY, PETERBORO.—The annual meeting of the St. Patrick's Society, Peterboro, for the election of officers, was held on the 13th inst. After preliminaries the meeting proceeded to business. The first thing to be done was to elect a President, and as soon as the matter was mentioned the Rev. Dean Kelly was chosen by acclamation. The reverend gentleman however tendered his resignation in writing, urging that the delicate state of his health, and the many calls pressing upon him from his extensive and laborious mission would leave him unable to fulfil the duties of that office. He stated however that he would be very happy to act as Chaplain, and to do all in his power to promote the interests of the society. His resignation was accepted with regret, and Mr. Edward Lawder, late Vice President, was chosen President for the current year. The following officers were then duly elected:—

P. Sherrin, Esq.—1st Vice-President.
Patk. Fitzgerald—2nd do.
T. G. McAniff—Recording Secretary.
Michael Healy—Cor. Secretary and Librarian.
John Hart—Treasurer.
Rev. Dean Kelly—Chaplain.
John Molony—Chief Marshal.
Christopher Bayl,
William O'Donnell,
Michael Redmond,
John Sullivan,
Assistant Marshals.

Committee of Management—Messrs. R. Trenwith, E. Lane, Michael Molony, Peter Burns, John Doherty, Florence McAniff, John McCullough, Cornelius McGrath, J. B. Dunn, C. McCormack, Jas. Duignan, James Narin.—*Com.*

SAVE YOUR LUNGS.—We often feel shocked at the terrible manner of some people's coughing in church, in the lecture room, street, home and abroad—when by a 25 cent box of Bryan's Pulmonic Wafers they can save your lungs, cure their coughs, colds, sore throat, &c.

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

Married.

At St. Andrews, near Cornwall, on the 21st inst., by the Rev. J. J. Chisholm, A. R. Chisholm, Esq., of Alexandria, to Miss Janet McDonnell, of the former place.

M. KEARNEY & BROS.,
PRACTICAL PLUMBERS & GAS FITTERS,
AND
TIN SMITHS,

ZINC, GALVANISED AND SHEET IRON
MAKERS,

WILL REMOVE
TO
LITTLE WILLIAM STREET,

(One Door from Notre Dame Street, Opposite the
Recollet Church)

On the First of May next.

THEY have much pleasure in offering their sincere thanks to their friends and the public for the very liberal patronage they have received since they have commenced business; and hope, by strict attention and moderate charges, to merit a continuance of same.

N.B.—K. & Bros. would respectfully intimate that they keep constantly on hand a general assortment of PLAIN and JAPANESE WARES, and materials of ALL KINDS connected with the Trade; and with more spacious PREMISES, they hope to be able to meet the demands of all who may bestow their patronage on them.

Jobbing punctually attended to. ✂

WANTED,

A MALE COOK. He must produce testimonials as to character. Apply at this office.
Montreal, April 23.