

policy of the same members of the Ministry, whom he now supports; and therefore, to cite his condemnation in May last of the said Bill, is virtually to refute his articles of November, in which he holds up M. Cauchon and Co., to our respect and admiration as men who surround our Clergy and religious institutions with their "respect and veneration." If the "Ecclesiastical Corporations' Bill" were a measure insulting to the Church, and an infringement upon the rights of the individual, then is every man who supported that measure, utterly, and for ever, undeserving of the support of any honest Catholic.

The TRUE WITNESS did say, and repeats its assertion, that M. Cauchon was, and is, as much responsible for that measure as was Mr. Drummond; for the latter openly, and without contradiction from any one of his colleagues, asserted in his place in the House, that he introduced it with their sanction. Every member therefore of the Cauchon Ministry was, and is, *solidairement*, and individually, responsible for it. Besides M. Cauchon voted for it, and thereby made it his own.

But, says the *Journal* "this unfortunate Bill—*malencontreux*—is dead and buried." False again we reply. "The evil that men do lives after them;" and more especially does this hold true of statesmen and their public acts. The vote of M. Cauchon and his colleagues—the brave defenders, according to the *Journal's* *blague*, of "notre sainte religion," will yet be cited as a precedent for a similar, and perhaps a worse Bill—just as the anti-Catholic legislation of the French Bourbons was cited by the defenders of the "Ecclesiastical Corporation's Bill" as a precedent for their infamous measure. And if Canadian Catholics are foolish enough, or vile enough, to sustain in power the men who by their votes attempted to impose that measure upon them—how—we ask can they at any future period expect to evade the force of that precedent, and of the argument which will of course be based thereon?

Here then is our final answer to the *Journal*. The *soi-disant* Catholic who defends to-day the Ministry whose conduct he blamed in May last, until silence was imposed upon him by his official masters, is guilty of gross inconsistency; and all inconsistency involves, either a great dereliction of principle, or a great amount of folly.

THE MONTREAL WITNESS AND THE TORONTO CATHOLIC CITIZEN.—If we cannot congratulate our Upper Canada cotemporary upon, we may be permitted to express our surprise at, this singular conjunction of "editorial bodies." The *Catholic Citizen* is applauded by the Protestant *Witness* because the former gravely informs its readers that, as a body, the Catholic population is very far inferior to the Protestant, in point of intelligence, and enterprise; and that this inferiority will inevitably become still more striking, unless efforts are immediately made to sustain a vigorous Catholic press. Of course by a vigorous Catholic press, the *Citizen* understands a press in the enjoyment of Government patronage; and sold, soul and body, to the Ministry of the day.

How the Catholics of Upper Canada will receive these compliments from one who professes to advocate their interests, it is not for us to say; but by the Protestants of this section of the Province, they have been hailed with delight. The *Montreal Witness* is in ecstasies with his dear brother of Toronto; recognising in him, though under a different name, a fellow laborer in the Lord's vineyard, and an invaluable auxiliary in the struggle against Popery, and ultra-montane principles.

The *Toronto Citizen* has, it must be confessed, rendered good service to the Protestant cause, and in the critical moment; nor, if rumors speak true, have his new friends proved ungrateful. It would however be in better taste, were he to content himself with the wages of his corruption, and to cease from insulting and maligning his old companions, and former friends; whose only fault is, that they have remained faithful to their old principles, and have refused to accompany him in his downward march. Inferior in intelligence, and unenterprising we may be; but at all events, these taunts might be spared us from one, who, but six months ago, and ere his eyes had been opened by the magical imposition of M. Cauchon's official fingers, was, to say the least, as blind and unintelligent as the rankest Papist in the whole Province. It is to a miracle only that the *Toronto Catholic Citizen* owes his present clear sightedness; and he should not therefore be too severe upon those to whom the same advantages have been denied; and whose superior he, in virtue only of his venality and tergiversation, and the thaumaturgic skill of a Commissioner of Crown Lands.

The Rev. Dr. Ryerson has published a circular to the "Heads of City, Township and Village Municipalities in Upper Canada," calling upon them to appropriate their respective shares accruing from the "Clergy Reserves" Fund, to educational purposes—that is to purposes from which Catholics can receive no possible advantage.—The Reverend gentleman's recommendation is, that the Municipalities devote the afore-mentioned sums to the purchase of Common School li-

braries, maps, globes, and school apparatus generally. And, strongly argues our Methodist clergyman, as the Legislative Grant for school apparatus is apportioned to each Municipality, not according to population—but according to the amount provided in each Municipality for the same purpose—it follows that the more of its funds a Municipality expends for Common or Anti-Catholic school purposes, the more assistance will it receive for the same purpose from the General funds of the Province. "The voice of the people," says the Chief Superintendent—"has long been lifted up in favor of appropriating the proceeds of the sales of the Clergy Reserves to educational purposes"—and the plan by him recommended seems well adapted to secure that object—if by education we are to understand, "State-Schoolism, and Protestant Ascendancy."

The Reverend gentleman has also had the kindness to furnish each Municipality with a copy of the books of which he approves, as containing sound doctrine and fitted for the wants of the Protestant community. How far a library selected by a Methodist preacher, is likely to suit the intellectual appetite of the Catholic portion of our community, we leave our readers to judge.

BEAUTIES OF "STATE-SCHOOLISM."—Under the Caption—"Corruption of Boston Public Schools"—the American papers fill their columns with a series of startling revelations as to the morals of the "Common Schools" in Massachusetts. These revelations are altogether too beastly for us to transfer to our columns. Suffice it to say, that they establish the fact that the boasted "Common Schools" of our republican neighbors, especially the "Girls Schools" are—we do not say but little better, but—a good deal worse than the ordinary places of debauch which abound in all large cities.

Though decency forbids us to give the details, we may mention that the discovery—if that may be called a discovery, of which every one of ordinary discrimination was always well aware—has excited a great deal of discussion in the American papers; and it is to be hoped that one effect may be to break up the Massachusetts' or Common School system; or at all events, to disgust the people of Canada with it, and thereby prevent its adoption in this country.

YANKEE IMPORTS.—The *St. Catherine's Journal* complains that Canada is inundated with counterfeit ten dollar notes on the Commercial Bank. For these, as for the blessings of Common, or "State-Schoolism," the country is indebted to the neighboring moral republic.

"L'ALMANACH DES FAMILLES."—Pour l'annee 1857. Louis T. Racine, Montreal.

Our French Canadian friends are here presented with a very neatly printed Almanack for the ensuing year containing much useful information, and a collection of interesting anecdotes.

Our friend the "Bushman" arrived too late this week, but shall appear in our next.

MORAL OF THE RECENT ELECTIONS—VERDICT OF THE PEOPLE AGAINST THE STATE-SCHOOL SYSTEM.

To the Editor of the True Witness.

Toronto, Nov. 25, 1856.

MR. EDITOR.—O'Connell laid it down as an axiom in political science, that "An ounce of fact is worth more than a pound of argument." Now, it may be contended that argument is merely the collation and mention of past occurrences, in which case the great agitator would have been guilty of an evident tautology. On close criticism, however, it will appear, that this expression really asserts the power of experience; present, incontrovertible, individual experience, as opposed to doubtful deductions from the distant experience of others, with a view to prophecy on the consequences of passing events. In this sense, O'Connell gave utterance to a solid rule; and I propose to take advantage of it, to lay aside theories for this present time, and to give my compatriots, through your columns, the benefit of "an ounce of fact."

During the recent election of Members to the Legislative Council, one-fourth of the people of Upper Canada have spoken out in Electoral Divisions widely scattered, and boasting the average quota of intelligence and honesty. These therefore are a fair criterion of the state of the public mind; they furnish true data from which to decide on the popularity of State Schools amongst the people. And it is from the result of these elections I intend to establish their unpopularity; and I shall contend that it is absurd for any man to exhibit consideration for them (much less Catholics), when they have therein so signally "gone to the wall."

The most significant contest was that in Kent and Essex. Now, Kent and Essex is one of the most western of all the Upper Canadian constituencies; and it is doubly important because of the judgment which it has pronounced on the State School question.

There were three candidates before the electors of Kent and Essex. One—Colonel Prince—was disgusted with a law which caused so much religious bickering, and which, after all, compelled the man with no offspring, and the opponents of national schools, to pay for the education of their neighbors' children—so he said. He proclaimed, therefore, a total reversion of the present system. He would leave every man free to educate his child as he pleased.

Another—Colonel Rankin—was in favor of a National system. He acknowledged the right of Catholics to separate schools. He went therefore for the present system with separate schools.

A third—Mr. Dougall—would have a National, Ir-

religious system; he supported the present system, without separate schools.

On these three well defined platforms, the three candidates fought at the polling booths—and mark the result! Colonel Rankin, the supporter of Separate Schools, and one of the Catholic nominees, gained 1,443 votes. Mr. Dougall, the supporter of the present system, pure and intact, minus Dissident Schools of any kind, polled 1,444 votes. While Colonel Prince, who advocated the total abolition of Communism in the matter of education, stood at the head of the poll with near 2,000 suffrages. So much for the verdict of Kent and Essex against State Schoolism.

In the Queen's Division, which consists of one of the Ridings of Northumberland—one of the Ridings of Ontario—and in the County of Victoria, the result was similar. Mr. Simpson, the candidate elect, is opposed to the present system, and an advocate of Educational Voluntarism. He refused to pledge himself to the present law with the Separate School Clause in it, and refused also to maintain it with the same clause out of it. He declared his determination to support only such a system as would suit both Catholics and Protestants; intimating that he thought it would be necessary to fall back, if such a thing were possible, on pure Voluntarism.

Sheriff Britten entered the field after Mr. Simpson had given an exposition of his views, and solicited the support of the Catholics especially, by promising to maintain the present State School Law with the Separate School Clause in it.

The result was that the Catholic Clergy and people chose to support Mr. Simpson, as the advocate of Educational Freedom; preferring the total change of the system, to the maintenance of a beggarly Separate School Act. Thus Sheriff Britten virtually retired; and Mr. Simpson, on the Voluntary platform, gained his seat by 3,000 majority.

In the Division of Saugreen, Mr. Patton came forward against the repeal of the Separate School Act, and on this understanding polled the majority of the French Canadian votes. Mr. Murrice sustained the present system, *pure et simple*, without any Dissident Clause. Mr. Beatty came forward as the Anti-State School candidate. Unfortunately for the latter, the Grand Trunk movement got mixed up with the election; and the consequence was that he did not receive the full benefit of his principles on the question of "Educational Freedom." As it was however, he polled 1,400 votes; and Mr. Murrice, the real supporter of the "Common School" question, was ignominiously beaten. In Trent, Mr. Short, one of the chief mainstays of State-Schoolism in the Division was also defeated. While in Rideau, the member elect advocated the maintenance of Separate Schools, even if they should break up the National system.

On summing up, as one of our jurists would say, we find that the people of Upper Canada have voted on the question as to whether the State has the right to enforce education *in any case*, and as to whether the State has a right to tax Catholics for the present system—as follows:—

1. For the present State-School system, with Catholic Separate Schools. 8343
2. For the State-School system, without Catholic Separate Schools. 7844
3. Against the principle of State-Schoolism, altogether. 9183

This vote decides the majority against the Nyer-sorian or Massachusetts School system; as it is a well known fact that those electors who voted for candidates of the first class would rally on a fitting occasion against the whole system, being only restrained from such a course at present by prudential considerations. The list of members returned does not exactly agree with the total of votes cast. The members of the first class are—Messrs. Simpson and Prince; of the second—Messrs. Vankoughnet, Murray, Smith, and Patton. Thus showing that the advocates of the Massachusetts' system have not returned one real and decided friend.

Let me now ask you, Mr. Editor, what excuse the Lower Canadian Catholic members can have for not proceeding to give the amplest rights and privileges to our schools? The supporters of the "Common" School system—the Brownites, whom they so much fear—have not returned one member to the Council. We, the friends and supporters of Educational Freedom, have returned two, to smash up and remodel the whole system, and at least three more in favor of the Separate School Act. Let Ministers now act in accordance with the well understood wishes of the people of Upper Canada, as made known at the recent elections, since the result has proved that the Separate School system is far more popular in the West, than Ministers themselves. While six candidates declared themselves in favor of the Separate School Act, there was only one to be found, and that one himself a Minister, who came out openly as a supporter of the Government! If Ministers refuse to move on this question at the next Session, it will be because they, and not the people of Upper Canada, are opposed to conceding Catholics their just rights in the matter of Separate Schools. These are facts, Mr. Editor, which cannot be gainsaid.

I remain yours, &c.,

"We hate the cant of their Covenant,
And their 'Union Jack' we spit on;
Who'd rather not die a rebel Scot,
Than live as a mongrel Briton?"

Scotch Ballad.

To the Editor of the True Witness.

Montreal, Dec. 2, 1856.

DEAR SIR—Having had the chance yesterday to stumble upon the annual procession of the so-called Scotch societies of this City, I incontinently fell into a strange fit of musing upon the incongruity of such a display, by such men, and on such a day.

St. Andrew's Day! forsooth. What, Sir, in the name of all that is incongruous, can Protestant Scotchmen have to do with a Popish Saint like him? I could understand a procession by those men in honor of St. Calvin, of St. John Knox, or St. Titus Oates; and I can see many good reasons why such an event as the Massacre of Glencoe by St. William of Orange, should be piously and patriotically commemorated by modern Scotch Protestants. But a Protestant procession, in honor of a Saint whose name is inscribed on the Romish Calendar, and who was invoked by our Popish ancestors at Bannockburn, and on many a hard-fought field, as Scotland's Patron Saint, does I must confess, pass my comprehension! As good Protestants, the men who yesterday walked with the banner of that Saint displayed, repudiate his intercession, and scout the idea of his Patronage as a vain thing—a remnant of Popery—a rag of the "Scarlet Woman," with the expansive hinder end.—There is, there can be, no meaning in a Protestant procession in honor of a Saint. The whole thing is a sham—if I may be pardoned the expression. It is cant; and cant is of the devil.

Alas too for the independence, as well as for the religion of "Auld Scotland!" If a St. Andrew's banner was an incongruity, the other emblems—particularly the "Union Jack," so ostentatiously paraded at the head of the procession—were nearly as much so; and if the Society, calling itself by the name of St. Andrew, were truly national, it would have been more careful to display our old royal Scottish emblems—those emblems to which, spite of a century and a half of suspended nationality, the heart of the true Scotman must always warm. It would almost seem however as if it were the intention of the Montreal Societies to disclaim, as openly as possible, their distinctive Scotch nationality; and to keep in the shade, as much as possible, the old lustre of the Scottish name. In this perhaps they were right; for with the historic glories of Scotland, these men have nothing whatever to do. The laurels of Scotland were won al-

most exclusively by Scotch Catholics; by Papists; by men who loathed heresy in all its forms as intensely as they loved their country, and scorned to see her prostrate at the foot of the southern enemy. No history is more full of glorious memories than that of our common country; but these belong chiefly to our Popish ancestors. At the mention of the deeds of the degenerate Protestant descendants of the old Scottish Worthies—of their tame acquiescence in the murder of their lovely Queen, and of their Judas-like sale of their royal guest, who, confiding in their honor, had rashly entrusted himself to their hospitality—the true-hearted Scotman must hang his head with shame, and confess the justice of the aspersions which in modern times have been cast upon the character of Scotchmen. Yes, Sir. Though often overcome in battle, and sometimes apparently prostrate at the feet of her enemy, Scotland was never degraded until she became Protestant. Alas! when I saw the procession of yesterday, my eyes grew dim with tears as I thought of the departed glory—"Ishabod—Ishabod!" I mentally exclaimed, as I recalled the days of Wallace and of Bruce, and the Douglas—and contrasted the heroes of old with the "Paisley weaver" of the nineteenth century—the glories of ancient Melrose, with the back-slums of modern Glasgow!

Pardon me, Sir, if I love to dwell upon the fact that the men who in past ages made the name of Scotland honorable, and caused her alliance to be courted by the most powerful nations of Europe, were Papists; wholly given to Maryolatry, and the invocation of Saints; men who bent the knee before the crucifix as it passed through their serried ranks on the field of Bannockburn—but who would have scorned to bow down before the vile golden calf which their degenerate descendants have set up as the one object to be adored.

More incongruous than even a "Union Jack" at the head of a Scotch national procession, was the strange, and I may be permitted to say, the disgraceful admixture of Orangemen in their ranks; as if there could be aught in common between the Orange Lily, and the Thistle of Scotland with its proud boast—"Nemo me impune lacessit!" betwixt the countrymen of Wallace, Bruce and Montrose, and the cold blooded reptile who planned the Massacre of Glencoe! If a St. Andrew's Banner was an absurdity in a Scotch Protestant procession, the admission of Orangemen into the ranks of a national procession was an insult against which as a Scotman, I cannot but protest, loudly and indignantly, even if in vain.

In conclusion I would just recommend to my countrymen through your indulgence, Mr. Editor—to study a little better the history of their native country; and it may be that, this time next year, they will manifest a little better taste in the display of their insignia, than they did this last St. Andrew's Day. They may even then perceive that a St. Andrew's Day celebration must be either Popish or a sham; that the "Union Jack" is not an emblem to evoke many pleasant memories in the bosom of the countryman of those brave men whose hearts' best blood was shed for Scottish independence; and that the presence of an Orangeman in a Scotch national celebration is as the dead fly in the ointment of the apothecary. I have dwelt on these topics somewhat at length; but I request the memory of "old" Scotland too deeply to allow to pass unnoticed incongruities such as those which I have pointed out; and which must have struck you I am sure, Sir, as well as your obedient servant, "A SCOTSMAN OF THE AULD COUNTRY."

The subjoined communication upon the subject of the unhappy dispute betwixt the Rev. M. Chiquiquy and his Bishop, appeared in the *Montreal Herald* of Saturday last, we reproduce it without comment, as it speaks for itself:—

To the Editor of the Montreal Herald.

MR. EDITOR.—The pains which you have taken to register in your columns all the documents relating to the revolt of M. L'Abbe Chiquiquy against his Bishop, makes me presume that you will be happy to publish the important letter which I have just received from Monsiegnor of Chicago, and of which I have the honor to transmit you a copy.

I do not accompany this document with any commentary. It recommends itself sufficiently by itself to the respect of its readers. It is sufficiently clothed with the character of credibility by its clearness and frankness. Lastly, it contrasts sufficiently with certain other documents in respect to the tone of calmness and politeness with which it is written, to satisfy the public of all the importance of a simple personal. Trusting that you will have the kindness to insert this letter in your next issue, I have selected your journal, in order, through it, to transmit to your readers the valuable information which it contains.

I have the honor to be, with esteem, your very humble and very obedient servant,

† JOS. EV. DE CYDONIA.
Coadjutor of Montreal.

St. Hyacinthe, November 26, 1856.

Chicago, Illinois, United States,
Nov. 20th, 1856.

My Dear Lord Bishop—Some person has kindly sent me a number of the *Toronto Globe* of the 10th inst., from which I transcribe the following sentences:—

"L'Avenir has some correspondence on this subject, from the scene of action. The editor states that the reason which has led to the excommunication of the reverend gentleman is, that the Parishioners of Mr. Chiquiquy have constructed a Church, a Presbytery and School House, of which they desired to retain the property; giving the enjoyment to their pastor as is practiced in the United States and elsewhere, where they know how to respect the sacred rights of property well and duly acquired. Many persons are flattered at seeing that Mr. Chiquiquy who did so much good in Canada in the cause of temperance, has been sufficiently firm to resist the attempts made by the Irish Bishop of Chicago, who wished to deprive the Canadians of Kanakkee of their property."

These statements are altogether untrue. The question of Church property has had nothing whatever to do, with Mr. Chiquiquy's removal from St. Anne's, with his disobedience and schism, and subsequent excommunication.

I am not aware that, at any previous time, the matter of Church property caused any trouble in that mission; but assuredly, there was none on this account, since my arrival in the Diocese of Chicago. Nor could this be, for the Church, School House and Presbytery (at least the one in which the Pastor resided, when I visited St. Anne's) all these, with the land upon which they are built, are the property of the Bishop of Chicago, for the use and interest of the Congregation.

At the time the Mission was established, this property was conveyed by deed to my predecessor, as Bishop of Chicago and his successors in office. This deed I found in Chicago and still retain, and thus was all occasion of dispute removed from the beginning.

In all my transactions with Mr. Chiquiquy, there was no reference to Church property, except the instances which I will now state.

At one time he talked of erecting a new Presbytery. I then recommended that it should be built on the parochial property, or secured by deed for the use of the mission. Mr. Chiquiquy, with his usual consistency, did not do either, and thus the matter ended. At another time, he dissuaded a person at Maintenance from giving to the Bishop of the Diocese, a deed of a small lot on which a church was being erected. On this account, the people of Maintenance have had since no Church.

I found it necessary to remind him of the impropriety of his conduct; but it is at least fifteen months since the latter occurrence took place, and the former happened some months before that.

But, as I said, these matters have had no connec-

tion whatever, with this removal from St. Anne's. I removed him for very necessary reasons, which, at the time, I made known to himself, and which he is at liberty to make public.

His obstinate disobedience, and most violent language and conduct, obliged me to suspend him; his subsequent schism caused his excommunication.

I have considered it right to make these few facts known to your Lordship. Should you deem it expedient for the interest of truth and religion, to make this note public, I would feel obliged by your doing so.

I have not contradicted the extravagant letters of Mr. Chiquiquy, nor the similar statements of his friends, in reference to this difficulty. I felt that all these carried with them their own refutation. Those publications profess to be a reply to a letter of mine in the *Chicago Tribune*, though neither I, nor any one for me, except the astute Mr. Chiquiquy, wrote or published any such letter.

In conclusion, allow me to express my respect and gratitude for your kind and charitable admonition to the people of St. Anne's, which I find in the same newspaper.

I have the honor to be my Dear Lord, most respectfully your Brother in Christ,

† ANTHONY, Bishop of Chicago
and Administrator of Quincy.
To the Right Rev. Joseph,
Bp. of Cydonia and
Coadjutor of Montreal.

REMITTANCES RECEIVED.

Hamilton, M. Hill, 6s 3d; Pakenham, J. Levy, 15s; Vankleek Hill, J. A. McDonald, 10s; Sherrington, H. Blake, 12s 6d; Perth, A. Leslie, 15s; Culmet Island, P. Duggan, 12s 6d; Lachine, H. Campbell, 3s 1d; St. Louis, U.S., J. Withnell, 15s; Longueuil, Rev. Mr. Caron, 3s 9d; Douglastown, Rev. Mr. Far-fall, 21 5s; Wellington, P. Macceasey, 21; Burritts Rapids, J. Gorman, 10s; Orillia, Rev. J. Synnot, 21 5s; Kingston, P. O'Reilly, 21 5s; Bedford, P. Dornan, 6s 3d; Dixon's Corners, C. Driscoll, 10s; St. Sylvester, P. Scallan, 12s 6d; West Osogood, T. Hartill, 6s 3d.

Per M. O'Leary, Quebec—Dr. Blanchet, 21 10s; J. Archer, 21 2s 6d; C. McCallum, 21 2s 6d; J. Giblin, 21 2s 6d; J. Lynch, 7s 6d; P. Boylan, 7s 6d; T. McLaughlin, 15s; C. Langevin, 18s 9d; B. Mahony, 15s; J. Leonard, 15s; J. Doid, 7s 6d; J. Lee, 15s; M. Power, 6s 3d; J. Lannon, 6s 3d; J. Farrell, 12s 6d.

Per J. O'Sullivan, Prescott—Self, 1s 3d; E. McGannon, 3s 3d; T. McMahon, 12s 6d; J. Whalen, 12s 6d; J. McCarthy, 12s 6d; J. Mead, 12s 6d; P. O'Hanne, 7s 6d.

Per Rev. L. A. Bourret, St. Anne de la Pocatiere—Self, 7s 6d; D. Malone, 5s; Rev. Mr. Doucet, 12s 6d; Colledge, 12s 6d; Rev. C. Gauthier, 12s 6d.

Per Rev. Mr. Gings, St. Raphael—Self, 4s; N. Walsh, 12s 6d.

Per J. Doran, Perth—T. Devlin, 12s 6d; J. McKinnon, 12s 6d; J. D. Murphy, 15s.

Per J. Comerford, Kingston—P. Crammings, 6s 3d.

Per A. McDonnell, Charlottenburgh—Self, 12s 6d;

M. Arthur, 12s 6d.

Per M. O'Dempsey, Belleville—J. Spence, 12s 6d;

D. Mahony, 15s.

Per Rev. J. Rosseter, Gananoque—M. Kane, 6s 3d;

B. Johnston, 3s 9d.

The Lachine Canal navigation downwards, closed for the season on Saturday.

A GRIMEAN HERO.—It is with great pleasure that we announce to our readers the fact that one of our fellow-citizens, formerly in the army, has just received, through the untiring zeal of our gallant and much respected friend, Town Major Macdonald, his Crimean Medal, with four clasps. Michael Byrne, the recipient of this distinguished mark of favor from Her Majesty, is now one of our city police force; he was formerly a Private in the 20th Regiment, in which corps he served for about seven years. It was with no small degree of pride that the gallant fellow had his medal placed upon his breast by so distinguished a veteran as Town Major Macdonald, to whose recommendation he owes so speedily a recognition of his claims. Byrne although a young man, and also a young soldier, now carries upon his breast a medal which shows that he was present at Alma, Inkermann and Sebastopol; in the trenches before which latter place he received three wounds, after escaping, unscathed, the fearful slaughter at the three former engagements. We trust he may long be spared to enjoy his honors, and that he may soon earn his promotion in the force to which he now belongs.—*Herald*.

MORE LIGHT BREAD.—On Friday and Saturday last, Sergeant Maher, Sergeant McBride, and Sub-Constable John O'Leary, of the City Police, seized the following number of loaves from the undermentioned bakers:

From William Waugh, No. 63 St. Charles

Boromee Street. 113 loaves.

From Robert Watson, No. 142 St. Lawrence Street. 70 loaves.

Total. 183 loaves.

—*Id.*

FIRE.—On Thursday night 27th ult., about 12 o'clock, a fire broke out in the workshop of Mr. Tait, at the Dry Docks, Lachine Canal. Mr. Tait has no insurance, and his loss will be very heavy, as all his tools and a large quantity of lumber are destroyed. As no fire was used in the building, its origin is unknown. There is some suspicion of incendiarism.—*Commercial Advertiser*.

HEAVY ROBBERY OF MERCHANDISE.—The dry goods store of Mr. Morel, in Crown street, St. Roch, was burglariously entered on Friday night, and goods to the amount of £300 stolen therefrom. The thieves are still at large.—*Quebec Morning Chronicle*.

THE RECENT BURGLARY.—A Proclamation appeared in the *Canada Gazette* of Saturday, offering a reward of £50, to any person or persons, not being the actual offender or offenders, who will give such information as will lead to the discovery, apprehension and conviction of the perpetrator or perpetrators of the recent burglary at the City Bank.—*Id.*

The nomination went off yesterday the 1st instant, as pleasantly and peacefully as could have been expected. Joseph Morin, Esq., M. D., was elected Mayor, with the greatest unanimity.—*Id.*

OTTAWA COUNTRY.—Our Ottawa exchanges mention as a rumor, but at present as only a rumor, that Mr. Cook, M. P. for Ottawa, has resigned, or is about to resign, and that Mr. Rose of this city is likely to offer himself to the electors.—*Montreal Herald*.

BURN STONE IN CANADA.—Sir Wm. Logan announces the discovery of a large quarry of true Burr Stone, in the township of Chatham, on the Ottawa. Should this deposit prove to be of a good quality for grinding purposes, its value will be enormous. We believe at the present time, France enjoys a monopoly of this stone, of which no quarries of good quality have been hitherto found to exist elsewhere, and supplies the whole world.

Died.
At Rawdon, on the 21st ultimo, of Consumption, aged 16 years, Elizabeth Daly, daughter to Luke Daly, Esq., P. M.—*R.P.*

WANTED,
A SITUATION, AS TEACHER of a CATHOLIC SEPARATE SCHOOL, by a person who holds a FIRST-CLASS CERTIFICATE of QUALIFICATION.

Any letter, addressed to this Office, (post-paid) relative thereto, shall meet with due attention.
Dec. 3, 1856.