

resorted to by Protestant controversialists, in quest of notoriety, and one which we recommend to the Rev. Mr. Carden as worthy of his serious consideration. It is this: he should get a "man of straw," a *bogus* Catholic, to enter the lists against him; one who, for a "consideration," will consent to be knocked down, overthrown in argument, and utterly discomfited, at his opponent's pleasure. Such a person Mr. Carden can find, no doubt, if not in his congregation, at all events amongst some of the back slums of the City; and thus be able to obtain that which he evidently is hankering after, the reputation of being a sound and brilliant defender of the faith, as it was once committed by Parliament to the Anglican Establishment.

The reverend champion tells us in his challenge that his object is to explain to some of his own people "the very essential difference between some of the doctrines of the Church of England and that of Rome;" and he further adds that he "was the more anxious to do this, because more than one individual had informed him that they had doubts concerning some of the doctrines of the Protestant faith;" and because he "was aware that two persons with whom he was acquainted had lately joined the Roman Catholic Church. Hence his "controversial class-meetings," at which he says—we hope falsely—that "very many Roman Catholics" attend; hence too his challenge to the Catholic Clergy and laity to a controversial display in the school room attached to Trinity Church, or the "Temperance Hall," St. Francis Street.

Mr. Carden's ambition is we admit highly laudable, and it is a pity that he should be balked, or checked in his career of usefulness for want of an antagonist. Now what we would propose is this—Will he in print distinctly state—what are the doctrines of the Church of England and wherein these differ from those of the Roman Catholic Church—and define also what he means by "the doctrines of the Protestant faith." If he will do this, we have no objection with God's blessing to break a lance with him. Only this would we premise.

1. That that which he adduces as the doctrine of the Church of England, in particular, shall be some doctrine which is universally held and taught by all the members and ministers of the Anglican communion, but which is *not* held by the Roman Catholic Church.

2. That those doctrines which he proposes as "doctrines of the Protestant faith," be doctrines held and taught by all Protestants—that is by all persons professing Christianity, and who are not members of the Roman Catholic Church, or connected with any of the Oriental communions; and which doctrines are not held and taught, either in the Roman Catholic Church, or by non-Christians.

Upon these conditions we have the right to insist; for it is obvious that doctrines which are held in common by Anglicans and Catholics are not exclusively the property of the former; and that doctrines which are not held in common by all Protestants, or which the latter hold in common either with Catholics, or with any portion of the Non-Christian world, are not properly speaking "doctrines of the Protestant faith."

In fine, if the Rev. Mr. Carden wants to fight, if like Paddy at the fair he is "unsay for want of a bating;" let him produce his thesis, and we will do our best to accommodate him with that of which he is in search.

We would, however, remind the Rev. Mr. Carden, that he has already tried the "challenge dodge," and found it a failure. On the 8th of August, 1856, he published a challenge in the *Quebec Gazette*, to any Catholic priest or layman, in which he undertook to prove that the doctrine of the "Immaculate Conception" of the Blessed Virgin was contrary to reason and common sense. That challenge the *True Witness* at once accepted; but we need hardly add that, though since then nearly eighteen months have elapsed, we have not heard from the Rev. Mr. Carden, whose courage very quickly oozed out of his fingers' ends, and who was only too glad to back, or rather sneak out, of a controversy which he had himself provoked. So we fancy will be the case in the present instance.

In answer to a paragraph in the *Globe* in which Mr. Brown taxes the members of the Ministry with having refused or neglected to support the Orange Incorporation Bill, the *Colonist* asserts that no member of the Ministry has ever been applied to upon the subject; whilst the "Report" of the Orange Association positively affirms that the Attorney General for Canada West, has shown himself most anxious to press the passing of that measure. Upon the principle that of contraries one must be untrue, either the assertion of the *Colonist*, or that of the Orange "Report," must needs be a gross falsehood. We are inclined to think that the "Report" is the more worthy of credit; and that the *Colonist* whose occupation seems to be to tell fibs for the good of the Ministry, is merely quibbling upon words. There can be no doubt that the members of the late Ministry did support the Orange Bill; and there can be as little doubt that the present Ministry, which in so far as Upper Canada is concerned, is composed of the same men, will pursue a similar line of policy.

Mister George Brown, now servilely courting the votes of the Orangemen in Canada, was, as the *Colonist* reminds them, but a short time ago one of the warmest denouncers of Orangism in the Province. The following quotations from back numbers of the *Globe* contrast oddly enough with the present political professions of the very honorable, very consistent, and staunchly Protestant editor of the same journal in December 1857:—

Writing in the *Globe*, on the 14th April, 1847, Mr. Brown characterised the Orangemen of Upper Canada as a malignant, baneful faction. Here are the terms in which his hostility was couched:—

"Can it be possible that Lord Elgin is consulting this man [Mr. Ogle R. Gowan] and not his responsible advisers, as to the filling up of his Cabinet? It is probably an intimation to Lord Elgin that all the Orangemen will, in that event, oppose his Government. And is the Canadian Government sunk so low, that it must lean for existence on a faction which it has always been the policy of a British Whig Ministry to discourage and suppress? If it was only justice to the peaceable and well-disposed of Ireland, that Orange Associations and processions should be suppressed, because they were a chosen means of stirring up strife, and producing breaches of the peace: can the duty be less in Canada? Have these baneful societies lost any of their malignity by being wafted to this side of the Atlantic? Take off Sir Allan MacNab's vote, and others who will go with him, with the change on the Leeds representation, and the majority is at an end. No, no, this will not do. If you are to keep the Ministry together, Sir Allan must swallow Ogle R. Gowan, although he may make wry faces at such a dose, and Ogle R. Gowan must tell his Orangemen to be contented with Sir Allan, for otherwise he who expects to mount into office on their backs will never reach the place of ambition. Their days as a party are, however, numbered. Bounded at the very farthest by the duration of the present Parliament, this miserable combination, which lives and reigns by subverting the rights of the people, may smother their quarrels for a short time from a sense of common danger, but they cannot retain their ill-acquired power. Every day the country acquires more political knowledge, and they will utterly cast from their confidence the race of venal and selfish politicians, who never look beyond the advancement of their own interest, and who will sell their country any day for a mess of pottage."

BROWN DEMANDS THE SUPPRESSION OF ORANGE SOCIETIES.

(From a Letter by Brown to Isaac Buchanan.) The Government is now strong; let them act boldly and fearlessly, for the benefit of the whole people—ABOVE ALL OTHER ACTS, LET THEM DEVISE SOME MEANS TO PUT DOWN ORANGISM.

BROWN DEMANDS LORD CLARENDON FOR HOLDING ANY CORRESPONDENCE WITH THE ORANGEMEN.

From the *Globe*, Jan. 18th, 1850.

The latest papers bring long extracts from a publication by the Orangemen, intended to implicate the Lord Lieutenant as having given them countenance in the Spring of 1848, and having afterwards broken faith with them by the dismissal of Lord Roden from the magistracy. Although the publication is one-sided it carries strong internal evidence that the Government had actually opened up an indirect communication with the Dublin Orangemen.

It must be matter of regret that Government should ever be under the necessity of carrying on negotiations with associations whose existence maintains invidious distinctions, in civil matters, among subjects of different religious persuasions. Negotiations with a power which has no legal existence, is always dangerous as a precedent, acknowledging an *imperium in imperio*, and weakening the bonds of legal authority. But the time when this negotiation commenced was immediately after the French Revolution in Feb., 1848, which was followed by the falling of Governments in every direction. Ireland was convulsed before that even, and it was natural for Lord Clarendon to expect it would be more so afterwards. He was bound to look for aid wherever he could find it on the principle of *salus populi, suprema lex*. The publication bears strong testimony that he had no intention of employing Orangemen in any other capacity than in concert with other loyal subjects. He asked the Orangemen of Belfast if they had any objections to act with loyal Roman Catholics, but they denied that there were any such. The same reply was given from another quarter.

BROWN ON THE "WICKEDNESS" OF ORANGE ORGANIZATIONS.

(From the *Globe*, July 29, 1848.)

With deep regret we observe, by an article from the *Kingston Whig*, that the Irish Minister of the (Free) Presbyterian Church in that city has given his countenance and aid to an open violation of the law of the country, by preaching to bands of Orangemen, who set the authorities of that city at defiance, by parading in the streets, after being warned to desist from doing so. If the Church Courts do not take this erring brother to task, they will not do their duty, and must suffer in public estimation.

The praiseworthy forbearance exhibited by the Roman Catholic population, and the contempt of all classes of the community, except the Orangemen themselves, would very soon set these processions forever to rest. It is by opposition and martyrdom alone that they can ever become formidable. It is distressing to think that while all is peace and harmony, and while everything runs in the direction of equal rights and privileges being enjoyed without regard to national or religious distinctions, there still exist in the Province men who would fan the dying embers of strife and animosity. We observed in a contemporary paper that a person has left Belleville FOR THE PURPOSE OF ORGANIZING ALL THE ORANGEMEN OF BRITISH AMERICA IN ONE BODY. CAN ANYTHING BE CONCEIVED MORE WICKED THAN SUCH CONDUCT? They require no protection, but what the law of the country will readily afford them, and no other conclusion can be drawn but that the new organization is intended as a means of annoying, and perhaps of oppressing those who differ from them.

Perhaps, after all, we do Mr. Brown injustice in taxing him with inconsistency in his conduct towards Orangemen. When he abused them, Orangism was in its infancy, weak and without influence. To-day it has arrived at its full stature, and has become a power in the State; and therefore Mr. Brown courts it. In this there is nothing inconsistent; for it is the constant policy of men of his stamp, to bully the weak, and to crouch and cringe before the strong; the most sneaking and abject of cowards towards those who are able and prepared to resist them, they are invariably the loudest of swaggerers in the presence of the helpless and meek. "Hit him hard, he's got no friends," is, and has been, the once fixed principle of Mr. Brown's entire public career, from which he has never swerved.

In order to avoid all misapprehension as to our motives in cautioning our readers in our issue of the 6th ult. against paying any monies on our account to Mr. P. H. McCawley, we would observe that it was not because we had any reasons to attribute to him, either whilst acting as our agent, or subsequently, any dishonest or improper conduct.

The following extracts are from the published addresses of Candidates for Parliamentary honours to the Constituencies of Upper Canada. It will be seen that the Ministerialists are all pledged to refuse justice to Catholics. Mr. Gowan says:—

"To Scriptural education I say YEA. I do not advocate the inculcation of sectarian creeds in our Common Schools; but the BIBLE, the inheritance of all Christian men, should be the basis of all Christian instruction. It is the gift of him that made all, and who rules all—it was given for our 'instruction in learning,' and should be in the library of every school, and in the hands of every scholar."

Mr. Boulton states:— "I am a warm advocate of our Common School system, and believing that much practical benefit may be derived under it by our youth, in its present form, I shall resist any attempt to interfere with its present sphere of usefulness."

Mr. Carling, the ministerial candidate in the City of London, tells the Electors:—

"I am opposed to any further extension of the Sectarian clause in the Common School Act. The present National system I believe to have conferred such advantages upon the youth of the Province, that I am prepared to sustain it, and maintain its harmonious working."

Mr. Talbot, the ministerial candidate in East Middlesex, for his part assures the people of that county that he is an opponent of Separate Schools.

Mr. Duggan writes:— "To preserve to this country the National School System of Upper Canada, which has been gradually brought to its present state of efficiency by the unwearied exertions of our able superintendent, shall be the object of my best endeavors."

And last, but not least, we have the Inspector General's opinion:—

The aid granted by the Legislature to our Common Schools, which are working well under the admirable management of the Township Trustees, and which should not be interfered with has gradually increased from £50,000 to £90,000 a year, and I may express a hope that the limit has not yet been reached, as I know no object on which the public aid can be dispensed more worthy of the care of Government, than the moral and religious training of our youth."

And yet this same Mr. Cayley voted for the principle "that it is desirable to abolish all semblance even of connection between Church and State." Now if this be the case what, in the name of all that is absurd, has the State to do with the "moral and religious training of our youth?"

To the Editor of the *True Witness*.

Montreal, Dec. 9, 1857.

DEAR SIR—Some people on both sides may be anxious to know why it is our duty to oppose the Ministry at the coming election. It may be well then to show "the head and front of their offending." I. The Hon. JOHN MACDONALD and the Hon. Mr. CAYLEY are formally thanked in a printed Orange Report which I have recently seen, and are gratefully mentioned as BROTHERS WHO MAY BE DEPENDENT UPON IN OBTAINING A CHARTER NEXT SESSION FOR THE ORDER.

II. Mr. GEORGE CARTIER, the Lower Canadian head of the Government, was publicly denounced from the pulpit by the Bishop of Toronto for voting against the just demands of the Catholics of Upper Canada, in regard to separate schools.

III. Mr. CARTIER, and his colleagues in office, voted for the infamous Religious Incorporations' Act, which branded priests as death-bed robbers and plotters.

IV. The same Mr. George Cartier is still a member of the semi-Orange Cabinet, which numbers the sworn brethren above mentioned amongst its chiefs.

V. Messrs. Cartier, and Starnes are supported by all the Orangemen in the city; a convincing proof that they are utterly unworthy the support of any Catholic.

VI. The Orange Gazette, the Orange Transcript, the Orange Advertiser, and the Liberal (1st) Pilot, are all abusing Mr. McGee, and supporting the Orange Ministry, two of whose members are pledged to charter the Orange Society, a stretch of audacity on their part which no one ever dared to attempt even during the Reign of Terror in Orange-cursed Ireland.

Let no liberal-minded man, no lover of fair play, or of even-handed justice, whether Protestant or Catholic, give one of these Ministerial candidates a vote; they are all in the same boat, and must be swamped together.

I am, Mr. Editor, yours, &c., A LIBERAL ELECTOR.

The first number of the *Quebec Vindictor* is before us. It promises to oppose "State-Schoolism" and Orangism; an object in which we hope that it may be successful, but which can only be obtained by unremitting constitutional opposition to every Ministry which opposes itself to our demands. It is impossible to serve God and Mammon; it is impossible to be a "Government hack" or to run in harness with J. A. McDonald and Cartier, and, at the same time, to be an honest independent Catholic.

In the case of the explosion, and consequent loss of life on the Messrs. Paige's premises, the Coroner's Jury, after a protracted enquiry, returned the following verdict:—

We the undersigned Jurors, sworn on behalf of Our Sovereign Lady the Queen, to enquire into the causes touching the death of Patrick Handrihan and Joseph Deegan, who were killed on the twentieth day of November last past,

Find as follows:— That the said Patrick Handrihan and Joseph Deegan, deceased, came to their death by the explosion of a steam boiler, there and then being on the premises of Bard Plumer Paige & Co., founders and machine makers, situated in the St. Ann's Suburbs, in the City of Montreal; and the Jurors further find that the said explosion was caused by a deficiency or want of water in the said boiler at the time of the explosion in question, and being attributable to the neglect, or want of knowledge of the danger likely to accrue therefrom, on the part of Felix McCormick, the engine-driver, being then and there in charge of the said boiler and engine.

The Jurors find also from the evidence adduced, that the boiler in question was in a dilapidated and dangerous condition for some time previous to the explosion. They also find that Bard Plumer Paige & Co., are highly censurable, for permitting said boiler to be used, and for having neglected to cause it to be carefully examined by a competent person since it was first constructed, as they must have had, or ought to have had, a personal knowledge of the insufficiency of said boiler to fulfil the purposes for which it was intended, thereby placing in peril their own lives, as well as the lives of those persons in their employment.

Montreal, fourth day of December, 1857.

REMITTANCES RECEIVED.

Durham, B. Brady, 9s 4d; St. Columban, B. Sexton, 5s; Adolphustown, R. Davenport, 10s; Nicolet, Rev. C. O. Caron, £1 5s; St. Laurent, P. King, 12s 6d; Newark, New Jersey, U.S., Rev. B. J. McQuaid, 12s 6d; St. John's, C.E., D. O'Brien, 15s; Compton, Rev. J. Daly, 10s; Iberville, W. McNulty, 12s 6d; Mount St. Patrick, T. P. French, 10s; Norton Creek, T. Gorman, 12s 6d; North Lancaster, L. O'Neill, 10s; Longueuil, P. H. McKenny, 5s; St. Jerome, J. Clary, 6s 3d; Fond du Lac, Rev. L. Daal, £1 5s; St. Sylvester, P. Scallan, 12s 6d; Bowmansville, A. O'Loughlin, 6s 3d; Plattsburgh, U.S., Rev. A. M. Garin, 10s; Guelph, P. Spence, 6s 3d; Thurso, M. Dougher, 5s.
Per J. Ford, Prescott—J. McCarthy, £1.
Per J. Doyle, Aylmer—J. Foran, 12s 6d; W. Dermody, 12s 6d; G. Maguire, 12s 6d; D. Mooney, 12s 6d; M. O'Keefe, 12s 6d; J. Doyle, 12s 6d; Oslow, J. Beehan, 10s.
Per J. Doran, Perth—J. McKinnon, 12s 6d.
Per Rev. J. Hughes, Chelsea—Self, 10s; E. Farrell, 10s.
Per M. O'Leary, Quebec—T. J. Murphy, 15s; T. McElroy, 15s; J. Shanley, 7s 6d; J. Lilly, 15s; P. Kennedy, 15s; P. O'Connor, £1 5s; St. Nicholas, Rev. Mr. Baillargeon, 12s 6d; St. Foy, J. French, 12s 6d; Beaumont, Rev. Mr. Campeau, 12s 6d; St. George, T. McIntyre, 12s 6d; M. Noonan, 12s 6d.
Per J. Farrell, Kingston—D. Driscoll, 5s; P. Henry, 12s 6d; D. F. Mahony, 12s 6d; T. Nicholson, 10s.
Per D. O'Shea, Cherry Valley—H. Goodwin, 5s.
Per J. Farlow, Wellington—T. Kenny, 5s; P. Lamon, 5s.

TO THE PARLIAMENTARY ELECTORS OF THE CITY OF MONTREAL.

GENTLEMEN,— The dissolution of Parliament has devolved upon you the choice of three representatives from this city. It is matter of notoriety that I have received the nomination of a portion of the constituency, and that the requisition embodying their wishes is the most numerous signed document of that description which has yet appeared in the canvass. The circumstances attending this nomination would seem to demand, on my part, a departure from the usual summary style of election addresses; and I must presume on your interest in the issue for your patient attention to a rather lengthy statement.

When I removed into this Province gentlemen, after visiting it at all points, several years in succession, I came as an unaccustomed British subject, who could not reconcile it with his sense of duty to become an adopted citizen of the United States, in the present temper of the American democracy. I own that I came to that conclusion slowly and reluctantly, since the name of Republic had a captivating charm for my imagination. But as I could not be a citizen on sufferance, petted one day and proscribed the next, I came among you to reclaim my Birthright, and to resume all the duties attaching to that condition.

I was previously no stranger to the inhabitants of Canada of Irish birth or descent. Fifteen years of such literary service as it was in my power to render my fellow-emigrants, had familiarized my name and opinions to most of them. Those of Montreal have not regarded me, even for one hour as a stranger amongst them. And, if their right to nominate any man to represent them in Parliament be admitted—if their numbers in the City justify their present assertion of that right—if they decided to pitch upon myself as the person so to do—I cannot see why they should be censured for their selection, or why I should be thought to have offended, if after several years of voluntary abdication of civil rights, rather than purchase political position at the sacrifice of ancient nationality, I now accept their nomination as the best proof of being restored to the enjoyment of perfect equality on the soil of Canada.

Gentlemen, I know that I labor under a serious disadvantage in not being better known to the majority of my fellow-citizens. At the same time, I would respectfully suggest for their consideration whether personal acquaintance or length of residence are higher guarantees for steadfastness to principle, than a course of consistent devotion to my fellow-emigrants, and their unanimous endorsement already supplies? Is the man who proves true to his race, under every change and every adversity, less likely to prove worthy of a wider confidence, than the devotee of party, whose faith is in intrigue and whose expectation is in office?

Newness to the city is alleged as my main deficiency; yet those who declare they know nothing whatever of me, are the most confident delineators of my future intentions. Their confidence is equal to their want of knowledge, and their injustice proportionate to both. I declare myself non-sectarianist, and no bigot, while they clamorously insist that I am both. I am resolved, however, to reverse the judgment of all the honest men among them if I live, and I now appeal to every lover of fair play in the city, against special pleading, who absurdly make, of the very absence of evidence, a groundwork of condemnation.

To pass from the personal to the public topics proper to this Address: I have most anxiously sought to learn in what the best interests of this country consist, and how far intelligent legislation may promote and protect them. We are a composite people, and must practise mutual conciliation; we are a growing people, and need the more of legislative care; we are a Northern people, and our most profitable employments must be found in manufacturing and commercial pursuits; we are a Colonial people, and our local interests must be carefully guarded against the imperious necessities of international negotiation; we are inextricably wound up with the commerce of the Americans, and will need all our vigilance, all our energy and all our unity, if we are to get our fair share of the common profits. I hold, as to our policy of trade, that these propositions are irrefutable:—

I. That the Lake Trade—the tonnage of which on the American side much exceeds their entire sea-going tonnage—may be divided between the Saint Lawrence route on the one hand, and all the other Northern routes on the other.

II. That our Gulf Fisheries may be made, by judicious encouragement, to supply a valuable article of very large consumption, in the Western (U.S.) markets.

III. That the Shipbuilding interests of the Province may be greatly benefited by proper legislations in relation to the fisheries, as well as by a thorough overhaul of the regulations which now govern both the Lake Trade and the "Coasting Trade."

IV. That a real reciprocity of advantages was not, in many most important particulars, secured by the Reciprocity Treaty, and that speedy legislation towards the equalization of the tariffs of Canada and the United States is imperatively called for.

To these four propositions, which refer mainly to the American trade, let me add two others, on which my mind is equally clear—*viz*—

I. That ad valorem duties on imports should be more generally substituted for specific duties.

II. That the whole subject of Emigration should be taken into the serious consideration of the next Parliament, with a view to the establishment of an improved and more complete system than at present obtains.

As for party politics, gentlemen, I am prepared at the hustings, or at any other suitable time and place, to state the principles which will govern my conduct. But I must here declare in advance, that one of my objects in going in Parliament will be to oppose, on every occasion, the recognition by law of every secret association, organized for political or sectarian purposes. One such society (not of Canadian origin) is known to have attained a formidable degree of strength throughout the Upper Province, and has lately attempted even here to demonstrate its force by a most offensive commemoration of a civil war, in which the ancestors of various classes of our population were arrayed on opposite sides. This secret society has become a vast political machine, menacing the freedom of election, thrusting its agents and apologists into Parliament, overawing successive Ministries, dictating the composition of Cabinets, and coercing the representative of the Sovereign, into an official recognition of its essentially illegal demonstrations. It has also retarded the settlement of the country by exciting religious animosities, and by giving us abroad a character for turbulence which every lover of Canada must deplore.

The existing Ministry, I am sorry to be compelled to say, are acting, in a great degree, under the dictation of the Orange confederacy. The new Prime Minister has been officially gazetted by the Grand Lodge as a *habitué* of their convulse, a legal adviser of their courses, and a warm advocate of the Incorporation by Act of Parliament. I shall, therefore, if elected, place myself in opposition to this Ministry, and by all justifiable means endeavor to abridge the tenure of office, which the Orange brotherhood, for their own sinister purposes, have graciously granted them.

In making this direct issue with Orangism, I beg most explicitly to add, that I never did, and never shall confound that conspiracy with the principles of any denomination of Christians. I do not believe that the Protestants of this country will place their freedom of action and opinion in pawn with those brokers of bigotry, and I am equally certain that it is the common interest of us all to live in peace and good neighborhood, irrespective of all religious distinctions.

On the subject of Education we have no cause of complaint in this part of the Province. In Upper Canada it is otherwise. The Roman Catholics there entertain, what I believe to be, unanswerable objections to the existing Common School System. They are a minority—and there is the greater need we should support them, in the maintenance of their just demands. The principle by which I would test all legislation on this subject is, that the same rights and privileges be granted to the Catholic minority of Upper Canada, as are now enjoyed by the Protestant minority in Lower Canada. When this equality is once established by law, let such legislation be declared a finality; and the Parliament of Canada will find time to attend to other interests less conflicting and less controversial but hardly less important. I have no desire, I beg you to believe me, gentlemen, to see the great council of the country turned into a *conciliabulum* of wrangling zealots, in whose unnatural strife the very existence of society must be endangered. Quite the reverse is my hope for the future of British North America.

The Canadian Constitution, as it is, must be upheld, since all the reforms and ameliorations required can be obtained under it, from a responsible Executive, acted on by a liberal, tolerant, and powerful representation of the People.

With my heartfelt thanks to those of your number whose names are affixed to the Requisition I have had the honor to receive, and the invitation contained in which I hereby gratefully accept,

I beg leave to subscribe myself, Gentlemen, Your obedient humble servant,

THOMAS D'ARCY MCGEE.

Montreal, December 7, 1857.

EXTENSIVE ROBBERY at GIBB & CO'S, GREAT ST. JAMES STREET.—Yesterday forenoon a warrant, signed by Mr. Courso, was placed in the hands of Head Constable M'Bride and Detective O'Leary, with directions to proceed to the store of Gibb & Co., Great St. James Street, and execute it, the person against whom it was issued being a storeman in that establishment, named George Hunter. The officers, on arriving at the premises, at once secured Hunter, and then began a search in a lower part of the house, where Hunter had accommodation assigned him, and found in his bed-room, concealed in trunks, property of his employers, chiefly soft goods, which amounted in value to about £400. Hunter acknowledged that the property discovered belonged to the firm. He was taken in the custody of Head Constable M'Bride and O'Leary to the Police Station, where he awaits his examination this (Thursday) morning.—*Montreal Herald*.

BATHING.—The "Persian Balm" is a most delightful accompaniment in bathing. No person using it once will willingly be without it. Pour a few drops of the Balm upon a sponge or towel, and rub the body previous to applying the water. The water assumes a most delicious feeling, becoming richly perfumed. It removes from the body all offensive odor, purifies the skin from all blemishes, and gives a healthy tone to the whole system.

Birth.

At Quebec, on the 3rd instant, Mrs. Daniel Carey, of a son.

Died.

In this city, on the 5th instant, at the age of 58, Catherine Mullins, a native of County Tyrone, Ireland, wife of Mr. Christopher McCormack, 26 St. Maurice Street.

IF MR. THOMAS DUGGAN, of Mapletown, near St. Thomas, in the London district, Canada West, will put himself in communication with this office, he will hear of something to his advantage. Upper Canada papers are respectfully requested to copy.

Montreal, Dec. 10, 1857.

From the Clergy.

Rev. J. G. Stearns writes: I consider it the best remedy I ever knew for Dyspepsia.

The late Rev. Dr. Granger repeatedly expressed his belief that he owed his life to the timely use of Perry Davis's Pain Killer. During his recent visit to the Missions in Barnhill, he had a severe attack of the cholera, and was immediately relieved by its use.

Rev. A. Webster, Editor of the Christian Era, writes: "I have used your Pain Killer for many years, in my family, with much satisfaction."

Rev. J. Phillips, formerly of the Orissa Mission, India, writes: "My wife is using your celebrated Pain Killer for a rheumatic affection from which she has suffered for years, and with better effect than any other of the various remedies she has tried; I am using it for dyspepsia and kidney complaints, with good success." Sold by medicine dealers.

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, Champaning, 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, Odgensburg, N. Y. LANPLAGH & CAMPBELL, (Wholesale Agents), Montreal.

FOUND, in Notre Dame Street, Montreal, in September last, a PORTFOLIO, containing some MONEY. Apply at this Office.