

ter would have been procured for her. This is the course which "the Mayor and good people of St. Andrews" should have adopted; but though we deplore their error of judgment, we at the same time hold them "guiltless of any intentional wrong doing."

PROTESTANT MISSIONS.—The vast sums of money expended on these sometimes ludicrous, sometimes tragic, but always mischievous expeditions; the boastings, and self glorification of the missionaries; their squabbles, their selfishness, and the ignoble termination of their labors—have been often pointed out and insisted upon, in the columns of the TRUE WITNESS. Of late years indeed, "Foreign Missions" have been at a discount in the Protestant market. Capitalists were naturally unwilling to take shares in speculations in which, if a few cunning knaves sometimes enriched themselves, the great mass of the persons engaged were invariably miserably swindled out of their money. For these and other reasons, "Home Missions" have of late been preferred by dealers in evangelical stock. The "field" is still a large one, and far more profitable, far more rich in ore, than is the Foreign Missions field. Hence Bible Readers, Tract Distributors, and innumerable other varieties and sub-varieties of the genus "Tub-Preacher" have been greatly in demand of late, and the "Swindlers" have driven a very considerable trade. Not in souls indeed, for it is only in famine years that they can do much business in that line; but they have been successful in gaining the ear of the public—and, of more value than its ear, a pretty strong hold of its purse. In fact, "Home Mission Shares" may be quoted as "looking up."

Yet has not the "Foreign Field" been altogether deserted; for in the London Times of the 9th inst., we find a most amusing Jeremiah over the collapse of another Foreign Missionary enterprise—not in this instance to carry blankets, and Tracts in words of two syllables, to the niggers of the West Indies, but—to convert to Christianity the benighted natives of Patagonia and Tierra del Fuego. Every thing connected with this mission was projected on the most magnificent scale. The liveliest interest was of course taken in the enterprise—just as we read in our Montreal papers day after day, along with advertisements of OYSTERS, and CHRISTMAS FANCY GOODS, that "increased interest is being felt in the Special Services at Bonaventure Hall"; and it was confidently expected that in a few years the success of the Tierra del Fuego Missionaries would be such as to enable the promoters of the speculation to exhibit before the frequenters of Exeter Hall, a first-rate specimen of a live "converted native."

"Tierra del Fuego had accordingly a missionary expedition directed against it," says the Times. "Graphic sketches of interviews with savages were to be sent home, of their manners, address, figure, and the first startling effects of the breaking in of new light upon them. . . . Everything was intended to go on smoothly, and only interesting pictures of savage life coming under missionary dominion, of subdued Patagonian Chieftains, and awakened barbarian consciences were to have been the result."

A Missionary yacht was provided, the duties of whose commander are thus described in the Times:

"It seems to have been part of the office of the captain of the Missionary yacht to 'write letters' home. 'Ladies' (the soft sex as the poets call them) 'liked letters.' A scene with troublesome Jenny or Cassimora would be invaluable as an instrument of appeal to the generous sympathies of home circles."

The "Saints" who it appears, are fully awake to the benefits of the "puffing system," and practise it as regularly and extensively as do the vendors of "Patent Medicines," accordingly invested largely in the Tierra del Fuego Mission; and under the most favorable auspices the expedition for the wholesale conversion of the Patagonians, put to sea. The results are now before the public.

These consist in—first the capture of a most interesting native rejoicing in the name of Billy Button, "but of whose pretensions temporal or spiritual," adds the Times, "we are not informed." However, we may credit the mission with Billy Button; and we will accept him as a genuine convert, and a new creature in the Lord; for alas! it seems that Billy Button is the sole item that can be put down on the credit side of its account.

But the other side looks gloomy indeed. The Missionaries fell out with one another. The captain of the Missionary yacht, who had been engaged to write letters home for the "Ladies," naturally objected to being obliged to find accommodation in his vessel, only 63 feet long, for the crew, 80 tons of goods, the missionaries, and "20 Falcland wild bulls with horns five feet wide." A row, and a break-up of the Mission was the consequence; and ultimately the captain was dismissed to find his passage home, with a mattress and 14 shillings worth of pork. Arrived in England, he instituted legal proceedings against his evangelical employers; and, says the Times, with the faintest indication of a sneer—"one would suppose from the way in which he calls Heaven to witness against them, that his employers were Turks and monsters, instead of being enthusiastic and devoted Missionaries burning with the love of human souls."

And so the Mission broke up. "Billy Button" has, we fear, returned to his ancient practices, and discarded both his faith, and the use of those garments to which buttons are an indispensable adjunct. The "Ladies" have received no "letters;" Exeter Hall has nothing interesting to produce from the Patagonian market; and the result of the expedition is thus summed up by the irreverent Times, with again, we fear, traces of a sneer quite perceptible on its countenance:—

"As it is, the Patagonian Mission has ended very ill, and can show a list, not of heathens converted, but of a number of excellent Christians quarrelling and abusing one another."

BLUE LAWS.—Thursday the 22d inst. being the anniversary of the landing of the first settlers of New England, was celebrated by the members of the New England Society; and a sermon appropriate to the occasion was preached by the Rev. Mr. Bonnar, wherein the virtues of the Pilgrim Fathers were extolled, the wisdom

and justice of their Blue Laws were vindicated, and the energy and fidelity wherewith their descendants have followed in their footsteps, "carrying with them knowledge, liberty," and wood-nutmegs—(which last the preacher forgot to enumerate)—were all duly acknowledged and enumerated. The remarks, however, which fell from the reverend gentleman *apropos* of New England "Blue Laws" are that to which we would more especially direct the attention of our readers; as they confirm a suspicion we have always entertained as to the real designs of the advocates of Sabbath Legislation; and are amusingly illustrative of that peculiar form of civil and religious liberty that would obtain in the world, were the principles of the Pilgrim Fathers to be universally reduced to practice.

Our readers are we suppose for the most part acquainted with the nature of the cruel code of laws established by the first Puritans of New England, and handed down to the ridicule and execration of succeeding generations under the name of "Blue Laws." We have contended that the real object of the Sabbatarians in their agitation for legislation upon the subject of the due observance of the Lord's Day, was not so much to procure for themselves perfect freedom to worship God as they pleased, as to impose their absurd superstitions upon others, and to enforce by legal penalties universal compliance with their views of religion, and religious duties. This our position was fully confirmed by the Rev. Mr. Bonnar in his discourse above alluded to. Speaking of the "Blue Laws" he thus delivered himself, and thereby exposed the real designs of the Sabbatarians on this Continent. We copy from the *Montreal Herald*:

"Much ridicule had been cast on the founders of the New England colony on account of what had been called the Blue Laws of Connecticut. . . . Yet the wisest and best men in Philadelphia and New York were, even now, attempting to enforce just such Sabbath Laws."

The phrase in every body's mouth—"wisest and best men"—means of course, those who hold the same opinions upon any particular subject, as does their eulogist. In this sense therefore we may accept the Reverend Mr. Bonnar's assertion respecting the "wisest and best men;" and should therefore be constantly on our guard against the designs of the Sabbatarians, as they are styled; seeing that it is their avowed design to reimpose the old "Blue Laws" of the Yankee Puritans.

Their legislation on Sabbath observances, that legislation which a large party on this Continent would desire to rescind, and apply to the people of Canada, and the United States, is we suppose known to most of our readers; but lest however any should be in ignorance thereof, we lay before their eyes a few specimens, in the hopes that they may excite them to vigilance, and to take all salutary precautions against the designs of the "wisest and best men."

By the Laws of the Plymouth Colony it was enacted that any person neglecting the public worship of God on the Lord's Day, approved of by the government, should be fined. In other of the New England Colonies the law enjoined that:—

"No one shall run on the Sabbath day, or walk in his garden, or elsewhere, except reverently to and from meeting; no one shall travel, cook victuals, make beds, sweep house, cut hair or shave on the Sabbath day; no woman shall kiss her children on the Sabbath or fasting day. If any man shall kiss his wife, or wife her husband on the Lord's Day, the party in fault shall be punished at the discretion of the Court of Magistrates."

Nor were these laws allowed to remain idle; for it is related that a gentleman of New Haven after a prolonged absence reached his home on the Sabbath day, and meeting his wife at the door, "kissed her with an appetite," and was for this offence tried, convicted, and fined. Whilst at the same time it was strictly prohibited:—

"To read Common Prayer, keep Christmas, or Saints' days, make minced pies, dance, play cards, or play any instrument of music except the drum, trumpet, and Jewsharp."

At these specimens of what Protestants understand by "civil and religious liberty," we might afford to laugh, as the superstition of past generations, as follies which, thanks to the wearing out of Puritanism, could never be revived. But when we are gravely assured by Protestant preachers that the restoration of these absurd and cruel edicts is the object of "the best and wisest men;" and when we see the strenuous exertions of our evangelical fellow-citizens to rescind the barbarous code of the Pilgrim Fathers, we should certainly be on our guard; and should certainly regard with extreme jealousy every attempt to compel our Legislature to pass laws on the subject of Sabbath observances.

AN IMPORTANT APPOINTMENT.—The Council of Public Instruction for Lower Canada is at last appointed, and nothing could show better the condition we are in politically than a list of the names: The Church of England has the Bishop of Montreal; the Church of Scotland Dr. Cook; all other Protestants, Christopher Dunkin and Timothy Lee Terrell; the latter, we believe, very ill. The Church of Rome has: Bishop Larocque, L. V. Sicotte, T. J. J. Larocque, Rev. E. V. Tachereau, Rev. Patrick Dowd, C. S. Cherrier, A. Polette, F. X. Garneau, J. Cremazie and P. J. O. Chauveau, being 10 Roman Catholics to four Protestants. We cannot see how any one can consider this to be a fair proportion. The Secretary of the Board is Mr. Girard, another French Canadian.

Thus comments the *Montreal Witness* upon the composition of the Council of Public Instruction for Lower Canada. Only 4 Protestants to 10 Catholics! this is what stirs the bile of our cotemporary.

What would the man have? By the last Census it appears that the Catholics of Lower Canada are to the Protestants in the same section of the Province, in the ratio of about five to one; whilst in the Council of Public Instruction their representatives are, to the representatives of their Protestant fellow-citizens, only in the ratio of five to two. In other words, Protestants have twice as many representatives in the Council, as they would have had had the principle of Representation by Population been adhered to—and yet the *Witness* is not content!

We do not say that injustice has been done in the above appointments; but if any section of the community has the right to complain of them

it is the Catholic portion. The truth is that the vision of "Protestant Ascendancy" has so completely mastered the brain, and confused the vision of our evangelical cotemporary, that the slightest approach towards equality as betwixt Catholics and Protestants, strikes him with horror; and thus while he ought to feel grateful for the liberal treatment that he and his non-Catholic brethren have always received from the hands of a Catholic community—treatment far more liberal than ever Catholics received, or ever will receive from a Protestant community—the good man complains of the wrong done him, because of the shock given to his pleasant slumbers, and sweet dreams of "Protestant Ascendancy." But this, please God, and if we are but true to ourselves, shall never be established in Lower Canada.

ORDINATIONS.—The following Orders were conferred on Saturday by His Lordship the Bishop of Cydonia, in the Chapel of the Seminary. Priests.—M.M. Martin, and Boissonneault. Deacons.—M.M. Ed. Glowinski of Hamilton, G. Jeannotte and P. Deguire of Montreal.

Sub-Deacons.—M.M. J. O. Bonneau of Montreal, and J. F. Laboureau of Toronto. Minor Orders.—M.M. J. Renaud, A. Peladeu, A. Germain, J. Lauve of Montreal, T. Poulin and Beaul of Boston, Barry, of Albany and T. Daly, Halifax. M.M. A. Coutu, and P. A. Laporte, received the tonsure.

On the same day, the Rev. M. T. Pepin was ordained Priest by His Lordship the Bishop of Montreal at Long Point. On Sunday His Lordship of Cydonia conferred the Order of Priesthood upon the Rev. M. Vinet at Lachenaie; and on Monday the following received the tonsure at the College Joliette, from the hands of the Bishop of Montreal—M.M. Woods, Belanger, Seguen, Beaudry of Montreal, and M.M. Belanger and Hudon of Quebec.

The Bishop of Toronto has been in town for some days, actively engaged in preaching in aid of the funds for the "Propagation of the Faith," with all that zeal and energy for which that illustrious Prelate has been so long distinguished.

The collection on Christmas Day, taken up for the poor, amongst the Irish congregations of this city, amounted to Seventy-six pounds, three shillings, and nine-pence half-penny. In the face of such a fact eulogium upon the liberality of the children of St. Patrick, would be superfluous.

TO CORRESPONDENTS.—The complaint of our friends at St. Joseph de Chambly, has been laid before the proper authorities; the whole matter will be investigated, and, we doubt not, substantial justice done to all parties.

A respected correspondent sends us the following with regard to a statement which we allowed to appear in our last issue, but whose appearance, now that our attention has been called to it, we regret, and which we desire at once to retract. Our correspondent's letter will explain the matter at issue. He says:—

"DEAR SIR.—In your notice of the lecture to be delivered by Dr. Ives on Wednesday evening in the Bonaventure Hall, you remark:—

"It is very common to hear converts boast of the sacrifices they have made, when we are often at a loss to know in what they consist."

Sir, I trust you will pardon me if I feel some surprise at this remark. The more so as you omit to particularise those converts to Catholicity who thus querulously "boast," or proudly intimate to the world the amount of sacrifices they have made, or sufferings they have endured for their soul's sake. Who are they who thus impudently boast, I am indeed anxious to know; although, to be plain with you, I doubt the truth of your statement, and look upon it as a "slip of the pen."

It is consoling to see recorded in our Catholic journals the names of learned and devout persons who, from time to time have sought, or are actually preparing to seek, for admission to the true Church; but I am not aware that their conversions have been followed by "boastings," or that converts to Catholicity are justly liable to the reproach that you have, I think most uncharitably, urged against them.

Yours, A CATHOLIC CONVERT."

We can only say in reference to the above, that the remark which has elicited the well merited rebuke of our correspondent, found its way into our columns through one of those errors from which no man, not even an editor, is exempt. The article was not editorial; and as coming from an accomplished and most amiable correspondent should have been marked "communicated;" and though of course the editor is morally responsible for every word that appears in his columns, we trust that *A Catholic Convert* will accept our excuse, and pardon us our error. In so far as our own personal knowledge extends, we never heard of a single case of "boasting" on the part of "Romish converts."

On the contrary, their conversion is constantly being cast in their teeth by Protestants, and indeed, sometimes by Catholics, as something of which they, the converts to Catholicity, should be ashamed rather than proud. Under these circumstances, it is but natural that Catholic converts should keep the fact of their previous Protestantism and conversion as much in the background as possible, and as is consistent with a rigid adherence to truth. And this, in so far as our own personal knowledge extends, is the course invariably pursued by converts to Catholicity. They remember Him Who as at this time designed to become man for their salvation; Who laying down the glory which he had with the Father from all eternity, humbled himself to the death of the Cross; and remembering these things—the manger-cradle, the life of toil and humiliations, the scourge, the crown of thorns, and the cross, which were the portion of the Holy One—they could not, even were they tempted so to do, they could not dare to "boast" of their paltry sacrifices for His sake. No; we admit that the remarks which have provoked the comments of our correspondent were unjustifiable, and we sincerely regret their appearance in the TRUE WITNESS. With this expression of contrition for our negligence, we trust our correspondent will be satisfied.

DR. IVES' LECTURE.

Our readers will observe that, owing to disappointment in the arrival of the trains, Dr. Ives' first Lecture has been postponed to this evening, (Friday). Dr. Ives' high abilities as a Lecturer are so well known that it is unnecessary to say that a great treat is in store for all those who may intend to be present on that occasion. The importance and interest of the subject to be treated, as well as the position and character of the Lecturer, will, no doubt, attract a large audience. Among the large numbers assembled on Wednesday evening last to greet the distinguished Lecturer were, we understand, His Lordship the Coadjutor Bishop of Montreal, accompanied by several of his priests, several gentlemen of the Seminary and a number of Jesuit Fathers. We are happy, however, to learn that all these gentlemen have intimated their intention of being present at the Lecture this evening; as also His Lordship of Toronto.

THE METROPOLITAN CATHOLIC ALMANAC AND LITANY DIRECTORY, for the United States, with an Appendix containing the Canadian Directory, 1860. Baltimore, John Murphy.

We can commend this to our readers as a complete and carefully compiled work.

DUNIGAN'S AMERICAN CATHOLIC ALMANAC, 1860. New York, Ed. Dunigan and Brothers.

To one desirous of obtaining full and reliable statistics of the Catholic Church in the United States, we know of no better Almanac than this.

AMUSING.—The *Herald* of Saturday last, Christmas Eve, gravely informed its readers that the next day was the "anniversary of Our Saviour's Nativity and Resurrection,"—an error for which he was taken to task in the following terms by the *Montreal Pilot*:—

"Our cotemporary the *Herald* make an extraordinary blunder in this morning's issue, in telling us that to-morrow is the anniversary of our Saviour's Nativity and Resurrection. The subject is too serious to joke about; but the *Herald* will at once see the absurdity of making the two great festivals of the Christian Church fall on the same day."

On Monday morning following the *Herald* having had time to reflect over the matter, made a correction as under:—

"A GREAT ERROR.—We should have said 'Festival,' not 'Anniversary.' In the hurry of writing for a daily paper such solecisms will occur."

To the Editor of the True Witness.

Belleville, Dec. 22, 1859.

DEAR SIR—I suppose, no doubt, that you were perfectly annihilated with the long array of "Esquires" which graced the report of a meeting lately held in Belleville, for the purpose of expressing concurrence in the policy pursued by the Editor of the *Toronto Freeman*, in reference to the present action entered into by the Orange Grand Master of British North America. So far so good; but when, at the same time, they spoke in terms of censure of the course of the *True Witness*, it is time to say a few words in explanation, for fear it should lead others into the belief that theirs was the unanimous voice of the Catholics of Belleville. So long as they kept within proper bounds, nothing would have been said; but when they overstepped the object for which the meeting was intended, it is due to the respectable Catholics of Belleville to repudiate the sentiments therein contained, in reference to the *True Witness*.

A few would-be leaders of the Catholic party conceived in their sapient noddles the design of calling a meeting, but without inviting such insignificant persons as John O'Hare, Esq., our County Attorney, or James Powers, M.D., Coroner of the County of Hastings, or other acknowledged leaders of the party or their supporters; but inviting only such of the extreme end of the tail as would be subservient to their wishes; taking it for granted, I suppose, that when the tail made a move, the head would be sure to follow. But in this they were mistaken. Instead of eliciting the sympathies of the leaders in the cause of the *Freeman*, some of those who were hitherto lukewarm in the cause of the *True Witness*, are now stirring themselves, and a voice will shortly be heard from Belleville, of which the originators of this "hole-and-corner meeting," little dream. In looking over the list of "Esquires" present, I find the names of those who were the most active in opposing the establishment of our separate school, and who, in fact, carried their opposition so far as to be denounced from the Altar; and not on this question alone, but on almost every other question affecting the interests of the Catholics here, they have been found working in opposition to their *Pastor*, and those who supported him. In fact the only man whose name I find in the list, who has the least influence, is that of the Chairman.

Hoping that we have heard the end of this ridiculous farce,

I remain yours truly, BONA FIDE

On Saturday, 17th inst., His Lordship, the Bishop of this Diocese, held an Ordination in the Chapel of St. Joseph's College, when he conferred the Order of Deacon on the Rev. J. A. M. Chaine, Rev. J. O'Brien Rev. O. J. Boucher; the Order of Sub-Deacon on Mr. G. Brunet and Mr. C. Gay; and Tonsure and Minor Orders on Mr. P. S. Mansiepe.—*Ottawa Tribune*.

INCUNATION OF PART OF GRIFFINTOWN.—We regret to have to notice, another season, that, in consequence of the rising of the river, several streets in Griffintown have been inundated, and also that the same may be said of a great number of the cellars in McGill and St. Paul streets. The thoroughfares which have been inundated are Eleanor, William, Murray, and Kempt streets. Several lots, in the streets adjacent to the river, are also covered with water. Of course a great amount of inconvenience is thus caused, and it will seem strange that those most interested in the matter have not as yet effected any plan of obviating this very serious grievance.—*Herald*.

A NOVEL ELECTION BET.—It appears from a rumor which was current in the city yesterday, that Toronto is not to be out done by New York or any Yankee city in the way of novel bets at elections. It is reported that two of our grave City Fathers—one of whom is in favor of the return of Mr. Wilson as Mayor, and the other in favor of Mr. Cameron—have entered into an agreement that, in the event of Mr. Wilson being elected Mayor, Alderman—will wheel a barrow, loaded with a barrel of apples from the Rossin House to the St. Lawrence Hall in open day. If Mr. Cameron is the lucky man which from present appearances, is not very likely to be the case—then Councilman—will take charge of the wheel-barrow, and show his agility to the citizens of Toronto. The bet is expected to come off on the 4th of January.—*Globe*.

A great number of the inhabitants on the north shore of the St. Lawrence, taking advantage of the trains through the Victoria Bridge to Point St. Charles, daily await the arrival of the train from Island Pond, due at St. Lambert at half-past 11, to bring them into town. One day last week over 500 took the cars for that purpose. The Grand Trunk Company charge 25 cents to go and return.—*Transcript*.

The following Commercial Review has been taken from the *Montreal Witness* of Wednesday last.

The weather since our last has been cold and seasonable. The river has now taken, and there will be a better supply in our retail markets.

Flour.—There have been but few transactions, owing to the holidays. Sales of No. 1 have been made at \$5.10 to \$5.15, and No. 2 at \$4.90. For very choice brands of strong Spring Wheat Flour \$5.20 is asked to-day. There is very little fancy in the market,—it is held nominally at \$5.35 to \$5.40; Extras may be quoted at \$5.75 to \$6; Double Extras, \$6.25 to \$6.50 but there is nothing doing in the higher grades. Fine Flour is quiet at 14s to 14s 6d.

Spring Wheat continues in moderate demand at \$1.15 for good samples. There is very little in market.

Ashe are coming in freely for this stage of the season, and meet with ready sale at 27s 6d for Pots and 27s 3d for Pearls.

Pork.—Dressed Hogs continue in active demand at previous prices. For hogs weighing about 200 lbs we quote \$6 to \$6.25, according to quality; for heavy weights, averaging about 300 lbs, \$6.75 could be got. The prices of packed meat are quoted as before,—Mess \$17 to \$17.50; Prime Mess \$12 to \$12.50; Prime \$10 to \$10.50, but holders are mostly unwilling to sell at these prices.

Beef.—Prime Mess has been sold at \$9 and Primo at \$6.50, but there is very little demand at this season. Butter.—There is only a retail demand for really choice parcels, at about 17c to 19c per lb, for rolls or small tins fit for family use.

DONNECOUR AND ST. ANN'S MARKETS.

Wheat—None; Oats 2s to 2s 1d; Indian Corn 3s 9d to 4s; Peas 3s 9d to 4s; Timothy Seed 9s 6d to 10s; Oatmeal 10s to 11s; Butter fresh, 1s 3d; Salt 10d to 11d; Eggs 1s to 1s 3d; Potatoes 2s 9d to 4s

Died.

In this city, on the 15th instant, Mary Elizabeth, youngest daughter of B. Devlin, Esq., Advocate, aged 7 months.

Oxygenated Bitters.—The cures effected by this remedy are truly astonishing. The confirmed Dyspeptic regains his pristine vigor, the Asthmatic breathes freer, Indigestion disappears. These Bitters produce these wonders. Let all who suffer try them.

ST. PATRICK'S LITERARY ASSOCIATION.



DR. IVES,

(WHO IS NOW IN TOWN) WILL GIVE HIS

FIRST LECTURE

THIS EVENING, (FRIDAY, DEC. 30)

AT THE
BONAVENTURE HALL.

SUBJECT:

"Christian Rome, the Patroness of Learning."

Admission, 1s 3d. Lecture to commence at Eight o'clock.

By Order,
JOHN P. KELLY,
Sec. Secretary.

December 30, 1859.



THE

GRAND ANNUAL SOIREE

OF THE

ST. PATRICK'S SOCIETY,

WILL TAKE PLACE AT THE

CITY CONCERT HALL,

ON

WEDNESDAY EVENING, 11th JAN, 1860.

REFRESHMENTS,

Of the Choicest description, will be supplied by

O M P A I N.

PRINCE'S splendid BRASS and QUADRILLE BANDS have been engaged for the occasion.

The Chair will be taken at Eight o'clock.

Tickets of Admission—Gentlemen's, 6s 3d; Ladies' 3s 9d—including Refreshments; can be obtained from Members of the Committee, at the principal Music Stores, Hotels, and at the door.

THE REGULAR MONTHLY MEETING of the ST. PATRICK'S SOCIETY will take place in the St. PATRICK'S HALL, on MONDAY EVENING the 2nd January, at EIGHT o'clock.

December 30.

By Order,
EDWARD WOODS, Rec. Sec.

ERINA SNOW-SHOE CLUB.

THE MEMBERS of the above CLUB will meet at the Corner of Dorchester and DeBoulay Streets, on the EVENINGS of TUESDAY and FRIDAY of each week, at HALF-PAST SEVEN, precisely.

By order,
JOHN COX,
Secretary.

Montreal, Dec. 19, 1859.

COLLECT YOUR ACCOUNTS
IN DUE SEASON.

THE undersigned gives Solvent Security and respectable reference.

P. TUOKER,
Collector of Accounts,
53 Prince Street.