

Report of the Registrar-General, as a source of information upon the social and moral condition of the people, to which no Protestant can object as being partial or prejudiced against Protestantism; and the most important facts brought to light in connection with that social and moral condition are these:—

1st. That in many parts of Scotland matrimony has fallen into almost complete desuetude; in the language of the registrar "the people neither marry nor are given in marriage."

2nd. That upwards of 50 per cent of the births are illegitimate; and that the "tide of illegitimacy" is flowing with a force that cannot be stemmed.

Nor are these hideous social and moral conditions peculiar to, or even prominently characteristic of, the large towns and centres of population where an Irish Catholic element obtains. On the contrary, it is in the rural parishes, where the Irish immigrant scarce ever sets his foot, and where the Papist is unknown, that immorality and bestiality of all kinds, do mostly prevail; it is precisely there, where the puritanic element is strongest, and Bible texts most frequently on the lips of the people, that the members of illegitimate births are greatest, and the laws of God most habitually trampled under foot.

This fact too is brought out by the London Times in its comments upon the statistics themselves, and the "Scriptural phraseology" in which those reports are couched. The great Protestant journalist thus alludes to the subject:—

"It is curious to notice the characteristic vein of Biblical reference in the reports of local registrars. The registrars of Birnie, lamenting naturally that there had not been a marriage in the parish for 10 months, declares that 'the Birniesians neither marry nor are given in marriage'; on the next page, a registrar, adding the ante-nuptial to the illegitimate births, laments that less than half the births in his district are, 'scripturally speaking,' legitimate; while on the following page a perfunctory exclaims—'The zeal of a Phinehas would seem to be required to stem the tide of illegitimacy, which for this quarter is 50 per cent. of the births registered.'—London Times.

These significant facts are attested to by most unwilling witnesses; by men who feel for the honor of their land and of their religion, and who therefore may be suspected rather of understating than of overrating those facts, of suppressing, rather than maliciously exaggerating, the immorality of their respective districts. Thus the London Times goes on with its comments:—

"The registrars do their best to vindicate the local honor, taking care, where it may be, to report specially that the parent was not resident in that parish last year, or that 'she had been South.'—*Id.* Still, that 50 per cent. and in some districts more than half of the births in the rural and most thoroughly puritanical districts of Scotland are illegitimate is a fact which no ingenuity on the part of local registrars can conceal; and it also a fact, in the words of the London Times, that:—

"Unhappily, these cases do not diminish; in one registered in January, the mother was only 13 years of age."

We respectfully commend these statistics of Protestant Scotland, emanating as they do, from exclusively Protestant sources, to the serious meditation of the Toronto *Christian Guardian* (Methodist.) Catholic testimony against the morality of Protestant Scotland would undoubtedly and not unnaturally, be rejected by our Methodist cotemporary, as open to suspicion of prejudice; but testimony such as we have advanced, cannot be gainsayed; and whilst unpunished must be accepted as conclusive to the truth of our thesis—that among Protestant communities those which have been the most consistently Protestant, and have in consequence, the most deviated from the Catholic type of morality and civilisation, are invariably the most immoral and the most depraved.

And we would also suggest to the *Christian Guardian*, should he again feel in the vein to attack the morality of Catholic communities, to appeal to statistics susceptible of official verification; to contrast the moral condition of Protestant England or of Protestant Scotland with that of Catholic Ireland, and not with that of France, only partially recovered from its Protestantism of '92, or with that of other continental countries, nominally Catholic perhaps, but virtually Protestant or anti-Catholic—such as Italy for instance. In the latter we are prepared to admit the existence of a vast amount of immorality because, as recent political events shew, the Italian population, especially in the large cities, and in the districts where the principles of Cavour are in vogue, are to a very considerable extent thoroughly Protestantised, and therefore demoralised. Ireland, however, is practically, as well as nominally, a Popish or Catholic country, its statistics are easy of access, and can be easily verified. To those statistics would we refer the *Christian Guardian*, and when from them he can shew that, in the most exclusively *Romish* districts of Ireland, the number of illegitimate births is 50 per cent. of the whole, then shall we be forced to admit that, morally, Catholicity is in no wise preferable to Protestantism. We shall require, however, officially authenticated figures, and not mere rapid declamation.

There is a class of men who should have good memories, and in this class are included the Protestant Reformers. But a few years ago it was in the following terms that the *Globe*, their organ, spoke of an alliance between Catholics and the Reform party of Upper Canada:—

"There can be no co-operation between Catholics and the Reform party."—*Toronto Globe*, of 2nd Dec., 1851.

True for you, Mister George Brown—and this we hope that you and yours will learn to your cost. This however we may safely assert—on the authority of the *Globe*, and as the corollary of its proposition that there can be no co-operation between Catholics and the Reform party—that he who co-operates with the Reform party is not a Catholic. Thus at all events argueth the *Globe*.

**THE TWELFTH.**—This anniversary has, we are happy to say, passed over without any row, or bloodshed. The Orangemen had their usual processions; but, for a wonder, committed no outrage upon their Catholic neighbors: they did not even insult a Sister of Charity! It is to be hoped that this marvellous change for the better may last. So long as the "low Orangemen" restrict themselves to annually making fools of themselves with public displays in the streets, and beasts of themselves in the neighboring taverns—so long as they confine their orgies within the precincts of the grog-shop, Catholics would act foolishly, and indeed in a manner unbecoming Christians, were they to vouchsafe the slightest notice. It is only when the Orangemen, madened by inflammatory tirades against Popery, and excited by vile fanaticisms, and worse liquor, proceed to acts of outrage upon our churches, our Priests and Religious, that we have any valid reasons for interfering at all in the matter.

**ORANGE LOYALTY.**—That this is only conditional, as asserted by the opponents of Orangeism, and that the "condition" exacted as the price of their allegiance is the right to insult Catholics by the display of offensive party emblems, will, we think, be evident from the annexed, which the Orange *Herald* of Toronto copies from the *Downshire Protestant*, a "low" Orange organ published in Ireland. What would Protestants say were Catholics to insist upon being allowed to have their public processions, and upon the permission to their Clergy to wear the insignia of their profession publicly, as the conditions *sine qua non*, of turning out to repel a foreign invasion!

"If the day should ever come when the Government of England, threatened from abroad, and distrusting traitors at home, should whine a piteous appeal for aid to those whose 'loyalty' it was convenient, then, to remember, the Orangemen of Ireland would proudly say,—

"What guarantee do you give us that we may not hereafter be put in prison for helping you to-day?"

"Then, perhaps, there might come some whisper, as in 1848—'Just trust us; don't call yourselves Orangemen; come out simply as loyal subjects of the Queen; and we shall gratefully remember the assistance you gave, in all time to come.'"

"The answer to this would be—'Go to your loyal Papists! Arm those you have petted, and pampered and paid! Guard Dublin Castle with your O'Hagans; and enlist the Pope's Brigade! We Orangemen, are not the mean, pitiful, sneaking slaves you take us for! If we help you, we shall do it only as Orangemen; we shall go forth in our strength, officered by those we can trust, wearing our Orange insignia—or not at all!—*Downshire Protestant*.

**PROTESTANT POOR LAWS.**—We recommend the following extract from the evidence lately delivered before the House of Commons upon the working of the English Poor Laws, to the attention of the friends of the young Mortaras. It will be seen that the law in England authorises the incarceration of Popish children; and that if it does not expressly enjoin their being brought up Protestants, it effectually provides for the attainment of that end by its tyrannical provisions. It does not enact that Catholics are to be forced into apostasy; but it carefully provides that unless the godfather or the godmother of the Catholic orphan be personally present to protest, the said Catholic child shall be treated as a Protestant—though the fact that its parents were Romanists be undoubted, and though its sponsors be in America or Australia. Here is an item from the evidence, showing how Protestant law works:—

"As an illustration of the way in which the law is strained against the Catholic, I have the particulars of a case in which a woman named Power, whose husband had gone to Australia to get work, had four children in the Limehouse workhouse, who were brought up as Protestants. Mrs. Power applied to the Bermondsey guardians to have the children brought up as Catholics, and she was told that her request could not be complied with, unless she produced a written application from her husband, they well knowing that he was in Australia. There is another case in which a railway labourer at work in Spain wrote to the Priest in London, requesting that he would visit and instruct his children in the workhouse. The Priest applied, sending a copy of the father's letter to him to the guardians, and the reply which he received was that he could not be allowed to visit the children for the purpose of instructing them unless on the production of a written application to the guardians signed by the father. That they would send him (the Priest) a form to send to Spain for the signature of the father (laughter). This was, of course, a practical denial, and the Priest was unable to see the children.

"By Mr. Ayrton: The man did not desert his children. He went to Spain to earn money, and being anxious about his children he writes to him on the subject, and the Priest makes the necessary inquiry respecting them with a view to their instruction, and I have stated the result. This case shows the difficulty which a father had to deal with in his desire to have his children who were inmates of a workhouse brought up in his religion. No inquiry was made at the workhouse of persons who bring orphans or deserted children as to the religion of the parents of the children. At the Limehouse union they require the personal attendance of the godfather and godmother of an orphan or deserted child to make application that it be brought up in the religion of the parents, and these godfathers and godmothers are probably either in Ireland, America, or Australia.

"Sir George Bowyer: And do you really tell the committee that personal attendance is required, although the godfather or godmother are in America or Australia?"

"Witness: It is at the Limehouse workhouse (sensation). As I have said before, wherever the law can be strained against a Catholic it is done. In cases where the Priest has succeeded in getting permission to instruct Catholic children, he has found that the children are looked upon as black sheep in the school, and that the guardians fix the time for religious instruction during their only half holiday in order to give them a distaste for their catechism. The witness related a case in which a Catholic clergyman used to instruct three Catholic children in a workhouse, where not only the Protestant children—but the Catholic children booted at him.—

Such was the effect of the Protestant children upon them. The bullying amongst the children in work-houses is very great, and the Catholic children are subject to terrorism by the Protestant children, until they are compelled to become Protestants also."

**THE "LIE WITH A CIRCUMSTANCE."**—Some of our Catholic readers may have been, or may yet be, scandalized at a report, going the rounds of the Protestant press, of the trial and condemnation of a certain Abbe Bernier, a Jesuit, and professor of the Jesuit College at Foix—(Ariege)—for indecent offences, and corrupting the morals of the pupils. To this scandalous story the *Bien Public* replies in a very conclusive manner, as follows:—

"1st. The Order of Jesuits have no College at Foix.

"2nd. No such name as Bernier is to be found in any of the catalogues of the three Provinces of the Order in France."

Thus again we see how imprudent it is for Protestants to attempt the "Lie with a Circumstance." They are sure to be exposed if they do, and to have lie thrust down their throats, as in the present instance.

The Transcript of yesterday thus speaks of the

Pic-Nic of the ST. PATRICK'S TOTAL ABSTINENCE SOCIETY.—Last Wednesday was indeed a joyous day for the above Society, whose *site* at Gailbault's Gardens may justly be pronounced to have been the Prince of Pic-Nics. The weather was all that could be wished, and the company far more numerous than upon any similar occasion, being beyond the most confident anticipations of those most interested. It may be pronounced to have been a triumph; the receipts, we have reason to know, exceeding by at least \$100 the usual maximum.

In our next we will give the particulars of this grand demonstration.

(To the Editor of the True Witness.)  
Trenton, July 22, 1861.

DEAR SIR—In an editorial, the *Globe* of the 22nd instant gave vent to its indignation at the meeting that was held here on Sunday the 14th inst., an account of which you published in your issue of Friday the 19th inst.

No doubt you have read the "cannie" Scotchman's invective. I do not blame poor George Brown, after all, for feeling indignant at the "McCabe's, McGuire's, O'Rourke's, and Redmonds, and their priest-ridden brethren of Trenton"—as their co-religionists and fellow-countrymen, "the Father Lynches, Moylans, O'Neils, and their priest-ridden brethren" of Toronto taught him a lesson that will last him his life time. They should not have opposed him at the late election, forsooth; it was base ingratitude after all he did for them, after pledging himself to grant them the right of educating their children as they thought proper, after promising them that he would cease his trades on Pope and Popery. And those "Political Priests!" they are bad boys; they have no business to lead those under their charge "by the nose," and compel them to vote against George Brown and his followers as they did at the late electoral contest. I am afraid, "Political Priests!" that George Brown will hurl his withering maledictions on your guilty heads; and what will you do then? Why did you not abandon your flocks, and allow the wolf to carry off his prey with impunity? Why did you not ape the cur, and lick the foot of him that kicked you and trampled upon you, and insulted everything that you hold most dear?

There is an old saying, and I think a true one too, that "there is no use in throwing water on a drowned rat;" and another one, that "there is no use in making bad worse." Yes, George! I must be moderate. Poor fellow! I pity you, now that you are away from the buzz of the political world, and retired to private life; console yourself, there may be a brighter future in store for you, if you only behave yourself. Then "cheer up," George, "and don't let your spirits go down." Where now are your faithful followers? Why do they not hold meetings (not "Sunday" ones, which you took the trouble to denounce so emphatically) all over this great and glorious Province, and sympathise and condole with you in your present catastrophe, lest perchance in your delirium, you may look to Washington for redress. Poor deluded being! when you said that the "McCabes, McGuire's, O'Rourke's, and the priest-ridden brethren of Trenton" were led by the nose, and that they "sold their country to please their priests." Were you laboring under insanity, or were you dreaming, or did you not feel that you were uttering a falsehood?—did you forget that Irishmen fought, and bled, and died, in defence of Canada, the home of their adoption, in '37? Did you not know that wherever danger was to be confronted, Irishmen were in the van? Did you not know that from the field of desperate daring, when defeat darkened gloomily over the snowy plume of Montcalm, to that when its shadow fell upon the dusky legions of Delhi, Irish swords have won the laurels of British victory? Did you not know that in all those sanguinary wars which endowed England with the riches of the world—the men who have borne her flag amid the brunt of battle have been Irish, fellow-countrymen of the "McCabes, McGuire's, O'Rourke's, and their priest-ridden brethren of Trenton, who," if the *Globe* be right, "sold their country to please their priests."

Begging excuse for this lengthy communication, and hoping you will give it publicity in your invaluable journal,

I am yours, &c.,  
ONE THAT TOOK PART IN THE MEETING.

**MONTREAL WHOLESALE MARKET.**  
Flour.—Holders are firm, but there is rather less demand; No. 1 Super., \$4.70 to \$4.80. Some coarse unsifted sold for \$2.75. Fancy, \$5.05 to \$5.10, and we hear of a sale at \$5.12.  
Bag-Flour.—Scarce and inquired for, \$2.70 to \$2.80 per 112 lbs.  
Wheat.—Not much doing; U. C. Spring, 95c to \$1.01.  
Peas.—In fair demand and steady, at 65c to 70c per 56 lbs.  
Ashes.—Pots, \$5.60 to \$5.70; Pearls, very dull.—*Montreal Witness*.

## THE KINGSTON AND FRONTENAC ELECTIONS.

To the Editor of the True Witness.

SIR—Now that all the excitement of the elections are over, and people once more begin to breathe freely, and to resume those friendly relations so rudely severed during the heat and strife of the contest, it would no doubt interest your readers to learn how the defeat of the Clear-Grits was brought about in this locality. The City of Kingston appeared from the onset to be the ground chosen by the Clear-Grits for their first great battle. The Hon. Oliver Mowat (the *sic* Achate of George Brown) was the chosen champion to do battle against the Honorable the Attorney-General West; and great was the rejoicing in the Clear-Grit camp at the selection of so stout a champion. It was well known that Mr. Oliver Mowat was the very strongest man that could be brought against the Attorney-General, having the advantage of a large family connection in the city, where his influence was acknowledged to be great; and, in addition, he being a native of Kingston very much improved his chances of success.

Mr. Mowat's entry into Kingston was a perfect ovation; his friends received him at the Railway Station, and bore him in triumph, accompanied by several thousand persons in procession to the city, headed by bands of music, and flags and banners in profusion; triumphal arches were also erected across the route taken by the processionists, and everything indicated an easy victory for the Clear-Grit champion. The friends of Mr. Macdonald became alarmed, more particularly as they noticed a number of the leading Orangemen of the city in the ranks of his opponent, led by the notorious "Tom Robinson," who headed the Orangemen during the Prince of Wales's stay in the city in September last. A telegraph at once summoned Mr. Macdonald from Quebec, and his friends went to work in his absence, organized themselves into a General Committee, and commenced the work of the campaign. Meetings were called, speeches made, Sub-Committees struck, and a canvass of the city made in less than a week; and the result proved that the majority of the Protestant vote of the city was pledged to support the Clear-Grit candidate. It became apparent that the election was in the hands of the Roman Catholics, who formed a third of the vote of the city. Both parties then went vigorously to work to secure the Catholic vote, and the influence of Mr. Thos. D'Arcy McGee was invoked to secure them for Mowat and Reform! Letters were written by Mr. McGee to the prominent Catholics of the city, beseeching of them to stand by him in the contest, for it was his! and vote against his personal and political enemy—John A. Macdonald—the enemy of the Church, and the sworn friend of the Orangemen. Printed circulars were also published, and placarded on the walls, with the name of *Thomas D'Arcy McGee, the friend of Mowat*, emblazoned in large type, calling upon the Irish Roman Catholics to stand true to themselves and their progenitors (!) and vote against Macdonald. Mass meetings were called in the City Park, attended by bands of music, at which the Catholic electors were endeavored to be wooed into the Clear-Grit ranks, but all to no avail. The Catholics of Kingston proved true to themselves, and true to their co-religionists of Lower Canada; and on the day of the election, voted *en masse* for Macdonald, and on the side of their French allies. The result is well known; the Clear-Grits were utterly routed, and the "Flag of the Union," on the second day of the polling, was given to the breeze in the good old loyal city of Kingston.

In the County of Frontenac, the elections were equally disastrous to the Grits; and there also the Catholics nobly did their duty, and voted almost to a man against Sir Henry Smith. The change in this county was the most remarkable; for years the Catholics had voted for Sir Henry, in opposition to the Orange candidate, Mr. Maxwell Strange.—But his address to the electors killed him.—In it he avowed hostility to Lower Canada, and proclaimed that the Ministry were under French domination, and that John A. Macdonald, the Upper Canada leader of the Government, had sold himself to the French! This was enough for us; and I am proud to say that, owing to the Catholics, Sir Henry, the Clear-Grit Knight, was placed at the foot of the poll on the second day.—Great was the rejoicing at his fall. The burly Knight was supposed to be invincible; but in an unguarded moment, he deserted his former allies and friends, and went over to the enemy; and now he lies prostrate at the feet of the man to whom he owes all his honors, and whom he basely betrayed, the redoubtable and invincible John A. Facts, they say, are stubborn things; and those which I have so hastily thrown together will be sufficient to illustrate to your readers that the Catholics of Upper Canada on this occasion at least have stood true to their co-religionists and friends in Lower Canada. It is also fully and clearly evinces the weakness of Mr. D'Arcy McGee in Upper Canada, where he was supposed to be all powerful! I hope we have heard the last of that boast of his of having three hundred thousand followers. They are certainly not to be found in Upper Canada; and if the Catholics were only true to themselves, and voted measures, not men, he would have fewer than he has in Lower Canada.

Yours, &c.,  
A FRIEND TO THE FRENCH.  
Kingston, 22d July, 1861.

**Birth.**  
In this city, on the 19th inst., Mrs. Edward Coyle jun., of a son.

## NOTICE.

AS it is now nearly three years since the demise of the late, Charles Donlevy, proprietor of the *Mirror*, Notice is hereby given that unless payment of all accounts due to Mr. Donlevy be paid immediately, they will be handed to a solicitor for collection. The undersigned must do so reluctantly.

MARY DONLEVY,  
Administratrix.  
Office, 95 George Street, Toronto.  
Post-Office, box 160.

## COALS.

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NEWCASTLE NUT SMITH'S COALS,  
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**THE "GREAT EASTERN"**  
WILL BE OPEN TO  
MECHANICS AND OTHERS,  
ON  
FRIDAY AND SATURDAY,  
THE 26TH AND 27TH JULY, AND ON  
WEDNESDAY, the 31st current,  
AT 25 CENTS.  
ALLAN GILMOUR & CO.,  
Quebec, July 23, 1861.



GRAND  
**MILITARY EXCURSION**  
TO  
QUEBEC,  
TO VISIT THE  
"GREAT EASTERN,"  
ON  
FRIDAY, 26th INSTANT,  
UNDER THE AUSPICES OF THE  
MONTREAL PRINCE OF WALES' REGIMENT  
OF VOLUNTEER RIFLES.

THE RIFLES beg to announce that they have chartered the first-class Upper Cabin Steamer "JENNY LIND," for a  
CHEAP TRIP TO QUEBEC,  
Leaving JACQUES CARTIER WHARF, at EIGHT o'clock, on FRIDAY EVENING, the 26th instant, remaining in Quebec all the following day, thus giving Excursionists the opportunity of seeing the "GREAT EASTERN" and of viewing the different places of interest in and about the Ancient Capital. The steamer will start for Montreal on Saturday evening.

Volunteers of other bodies invited,  
37-TICKETS \$2 each. Staterooms for the trip \$1 extra. Children half price.  
Meals supplied on board at very low rates.  
A SPLENDID BAND will be in attendance.  
Tickets to be had at  
Messrs. McDONALD & CO'S.,  
Canal Wharf,  
Or St. Francis Xavier Street;  
Or at  
Messrs. HILL & CO'S.  
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Messrs. McLENNAN & CO  
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July 23

## SHORT HAND.

PHONOGRAPHY can be LEARNED in THREE easy LESSONS from a person now in this City, formerly a Reporter to the Press. This method of writing enables us to write as fast as speech by a little practice.  
Enquire, and please leave address at this Office.

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THE "GREAT EASTERN" JAS. KENNEDY, Commander, will sail from QUEBEC for LIVERPOOL, weather permitting, on TUESDAY, the 6th of AUGUST, proximo.—Passengers to be on board on the evening of the 5th.  
RATES OF PASSAGE.  
Cabin.....Sixty-five Dollars.  
Steage.....Thirty Dollars.  
Passengers occupying the Grand Saloon Berths will be charged FIFTY DOLLARS EXTRA.  
Berths not secured until paid for.  
Two experienced Surgeons are on board.  
Steage passengers are required to provide Bedding and Eating and Drinking Utensils.  
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The Great Ship will be exhibited from WEDNESDAY, 17th until WEDNESDAY, the 31st instant, both days inclusive.  
Tickets of Admission, 50 cents each; Children under 12 years and Schools half-price; to be procured from the Consignees in Quebec, and at the office of the Grand Trunk Railway Company, Point Levi.  
Montreal, July 11, 1861.

**WANTED,**  
FOR the Parish of St. Patrick of Sherrington, TWO SCHOOL TEACHERS, competent to teach French and English. Should male Teachers apply, it would be necessary, if not married, to have permission to teach from the Roman Catholic Bishop of Montreal.  
Apply to JOHN HALPIN, Secretary-Treasurer, School Commission.  
St. Patrick of Sherrington, Canada East.

**WANTED.**  
WANTED—For the RAWDON VILLAGE MODEL SCHOOL—a TEACHER, who can procure a Model School Diploma. Salary £80 per annum. Apply to  
R. E. CORCORAN,  
S. T. S. C. Rawdon.  
Rawdon, July 8, 1861.