

when applied to the different Protestant sects. The relation which these bear to one another is not that of different regiments of one army, or different ships of one fleet; to those of the same army, or of the same fleet—but of regiments of one army to those of another—of the ships of one squadron, to those of another and hostile squadron. Betwixt the Protestant sects the sole bond of union is the hatred of Catholicity, and not love of truth. The differences betwixt one sect and another are as many, and as great, as betwixt any one sect and Catholicity. The Unitarian differs from the Trinitarian, the Arminian from the Calvinist, and on points of doctrine assumed to be essential, as much as does either from the Papist; and could we conceive as possible the utter overthrow of the latter, and the total extinction of Catholicity, the mutual hatred of the Protestant sects would find vent in as bitter contests as any recorded in the history of the XVI and XVII centuries, betwixt Catholics and Protestants.

Of this our cotemporary seems to be slightly conscious. "There are some obvious discrepancies," he says, in the illustration above alluded to. "In the first place, the various regiments of an army, or vessels of a fleet, are never in opposition to each other"—as are the Protestant sects continually—"they never waste their energies, or worse than waste them, in mutual conflicts"—as do the Protestant sects—"Would that we could say the same of the denominations. Secondly, regiments do not recruit from each other"—as do the different Protestant sects—"but from the population outside. A recruiting party from one regiment, with drums, and fife, and colors flying, never passes through a camp endeavoring to draw away the soldiers of other regiments; and in this respect, surely the children of this world are wiser than the children of light"—that is, of the conventicle.

Having thus effectually demolished his own absurd comparison, the poor man of the *Witness* falls into a fit of musing; and propounds to his readers, as "one of the most momentous questions that can occupy the attention of good men," this problem—"How to combine the particular love of our own church or denomination, with the general love of Christ's cause and people." This problem is evidently incapable of solution; because, as the interests of no one Protestant sect are identical with those of "Christ's people," i.e., the Church by Him established—but are always and inevitably antagonistic thereunto, it is impossible that the love of any sect, can co-exist with love of that Church. Hatred of Catholicity, and not love of Christ's people, is the vital principle of Protestantism; and the two, being incompatible, or rather mutually destructive, it is impossible that they should ever be combined.

For the member of every Protestant sect must believe—either that his particular *ism* holds the truth, the whole truth, and nothing but the truth as revealed by Christ to man—or that it does not. If he does so believe, he must also believe that every other sect has embraced error, or rejected a portion of revealed truth; and is therefore no longer a portion of that mystical body which the Holy Spirit of Truth guides into all truth.—St. John xvi, 13; and if he does not so believe, he cannot delude himself into the belief that he is a member of Christ's Church, so long as he remains a member of a denomination which does not hold the truth, the whole truth, and nothing but the truth as revealed by Christ. If therefore he loves his own sect, he cannot, unless religious truth and religious error be to him alike indifferent, love as a portion of Christ's Church any sect which differs from his own so widely as to justify a different church organization and mode of worship; nor can the member of a Trinitarian sect, which professes to hold the Constancy of the Son to the Father, combine his particular love for his own *ism*, with love for the *isms* of the numerous other Protestant sects which teach that the Son was but a creature, inferior to, and of a different substance from, the Father. The utmost that Protestants can look forward to, is, a complete indifference amongst the sects as to all revealed truth. But love of truth and indifference to error, are incompatible; and therefore the problem propounded by the *Montreal Witness* must ever remain insoluble—until love of truth can be combined with love of falsehood; or until indifference and affection be brought to signify, the same mental action.

* We may be permitted to doubt if there be amongst Protestants, any who do really hold the doctrine of the Trinity. At all events, they all refuse to Mary the title of "Mother of God," and it is clear that, if they are right in so doing, the One only Person of Whom She was the Mother, was not God; and if not God, then merely a creature.

FLAPDOODLE.—None of our readers who have read Captain Maryatt's amusing novel of *Peter Simple*, will need to ask us what *flapdoodle* is. But lest there be any unacquainted with the work in question, it may be as well to mention that, in the vernacular of the cockpit of a man-of-war, *flapdoodle* is the stuff that fools are fed on. This premise, it would seem that *flapdoodle* is a favorite article of diet amongst the Protestant saints of Canada.

When we read, for instance, the reports of the *Colporteurs* of the French Canadian Missionary Society, or listen with attentive ear to the enthusiastic eloquence of the speakers at the Anniver-

sary Celebrations, to what conclusion, can we come but this?—that, amongst almost all classes in the evangelical world, *flapdoodle* must be consumed to an alarming extent. Or, when we read in the *Hamilton Banner*, how, at a great Protestant *soiree* a Rev. Dr. Irvine, amidst the applause of his hearers, gravely announced, as an undoubted historical fact, that the Apostles distributed Bibles, and thereby overthrew the strongholds of Paganism, and built up the Christian Church—can we doubt that the Rev. speaker, applauding audience, and talented journalist, are, one and all, addicted to the use of "*flapdoodle*?"

"The Fishermen of Galilee, with their Bibles in their hands," were, according to the Rev. R. Irvine, D.D., as reported in the *Hamilton Banner*, the chief agents in the destruction of Imperial Rome. This picture of the Apostles, "with their Bibles in their hands" is indeed most impressive; and reminds us forcibly of those quaint shows wherewith in the days of our youth, we were wont to be regaled by the Merry-Andrew travelling caravan. There, for a penny, might be seen "Daniel in the lion's den, seated on a three-legged stool reading of the New Testament"—(the same edition, no doubt, as that used by the "Fishermen of Galilee")—or the "Queen of Sheba in a second-class railway carriage going up to Jerusalem to call upon King Solomon,"—events, to say the least, as probable as that the Apostles went about the world with "their Bibles in their hands."

The Bible is indeed a marvellous book. Marvellous in its beauty, in its wisdom, and its sublime morality; marvellous in its power of resistance to all the sophistries of infidels, and the assaults of the enemies of Godliness; but most marvellous of all, in that it can resist the ludicrous panegyrics bestowed upon it by its Protestant friends. That—in spite of the amount of sickening trash, and unmitigated cant, yearly, hebdomadally, nay daily and hourly, vented upon it, from pulpit and platform by evangelical men in white chokers—that, in spite of all that Exeter Hall, and itinerant swaddlers known as Bible Readers, have done to make it ridiculous, it should still retain its hold upon our affections and veneration—is indeed a marvel, inexplicable except upon the hypothesis of its divine origin. That in spite of the Reverend R. Irvine's anile twaddle about "*the Fishermen of Galilee with their Bibles in their hands*," we can still look upon the book without being moved to laughter, and still distinguish betwixt its sacred contents, and the platitudes of the conventicle, is almost a conclusive proof of its being, in very deed, the "Word of God."

THE MONTREAL WITNESS AND "JUVENILE CRIMINALS."—We would again call the attention of the *Montreal Witness* to the contradiction given by us in our last, to his positive assertion that "88 per cent" of the juvenile vagrants and criminals committed to jail in this city during the past year were "*pupils*" of the nuns and friars." This statement we unhesitatingly pronounce to be a falsehood, and its author an unprincipled liar.

We will not, as yet, accuse the editor of the *Montreal Witness* of being the author of this vile calumny against our educational institutions; for, be it observed, the writer in the *Montreal Witness* is not content with making the bold assertion that 88 per cent of the juvenile criminals of Montreal are the "*pupils*" of the nuns and friars; but he expressly attributes their criminality to their peculiar education. "*Such are the fruits*" he says "*of an education entrusted exclusively to nuns and friars*." Again, therefore we call upon the *Montreal Witness* to produce his authority for his astounding assertion; or to retract it, as unsupported by any evidence and without foundation.

From enquiries that we have made, we can state positively that the *Montreal Witness* did not derive his information from our Police Courts; or from any of the Magistrates, or other officials therewith connected. And as it is impossible that he can have had any direct means of becoming acquainted with our criminal statistics, as he must either have received his information through some official channel—or which is of course incredible of so evangelical a man—concocted it himself—he is bound to let the public know from whom he received the information, that—88 per cent of the criminals and vagrants of the jail were "*pupils*" of the nuns and friars; and that their criminality and vagrancy were the fruits of such an education. Was it—we ask—Mr. McGinn the Chief Jailor? for Mr. McGinn, from his situation would be the most likely person from whom to obtain information upon such a subject. But Mr. McGinn is, we believe, a truly honorable man; honest and impartial in the execution of his duty; and therefore incapable of being the originator of such an atrocious calumny against our "*nuns and friars*." Should this meet his eyes, we trust he will at once come forward with a disclaimer; and in the mean time, we again call upon the *Montreal Witness* to give up his authority for the accusation preferred by him against our Catholic educational institutions. We will return to the charge in our next.

We are happy to learn that the health of His Grace the Archbishop of Quebec has much improved of late. A correspondent writes to us that on New Year's Day, His Grace was well enough to assist at the Holy Sacrifice, and to give his Benediction to the congregation to the great delight of the Catholics of Quebec.

THE BISHOP OF TORONTO.—Our readers in Upper Canada will be glad to hear of their esteemed Pastor—His Lordship the Bishop of Toronto. The *Univers* announces that His Lordship had just left Paris, on his way to the Southern districts of France, where he trusts to find laborers to assist him in the great work of evangelizing the people of Upper Canada, and spreading a knowledge of the truth amongst the people of that benighted country. We are sure that his faithful flock will pray earnestly to the Lord of the harvest that their Pastor's labors may be crowned with success; and that he may be speedily restored to them, surrounded by a chosen band of zealous Missionaries, eager to carry the "Word," and the glad tidings of salvation, into every part of the vast, but poor Diocese over which Mgr. De Charbonnel has been appointed to bear rule.

ST. PATRICK'S SOIREE.—We would remind our readers that this grand celebration takes place on the evening of Tuesday the 13th inst., at the City Concert Hall; and that a full attendance of the fair daughters and stalwart sons of the Emerald Isle is expected. Great preparations have been made to promote the enjoyment of the evening; and we risk little in predicting for it the greatest success of the season.

METROPOLITAN CATHOLIC ALMANAC AND LITANY DIRECTORY, 1857. Baltimore, Lucas Brothers—J. Sadler, Montreal.

We have to return thanks to the publishers for a copy of their carefully compiled, and valuable Almanac; which contains full and interesting details of the progress that religion is making amongst our republican neighbors.

We copy from the *Middlesex Prototype* of the 3rd inst. The *Prototype* is, we may add, a Protestant journal published in London, Canada West:—

"DEAN KIRWAN.—The *Globe* has been treating its readers to a piece of scandal perpetrated in Sarnia, at the expense of the Reverend Dean Kirwan, late of this city. Even those who do not know the unblemished character which that gentleman bore in London, can, after reading the evidence afforded in the case, only arrive at one conclusion,—and that is—that the Protestant magistrates of Sarnia treated the case as it deserved."

The above refers to an accusation preferred against the Reverend Dean Kirwan, by a woman and her husband, before a Bench of Protestant magistrates, charging the reverend gentleman with an indecent and criminal assault. The evidence in favor of the accused, which went to show that the complainants were unworthy of credit, and upon the strength of which the majority of the magistrates decided upon dismissing the case, has been, as the *Montreal Herald* recognises, carefully suppressed by the *Globe*; who, following the usual tactics of his party, publishes at full length every word of the evidence which would seem to bear heavily upon the accused. Such conduct, abhorrent to every honorable mind, needs no comment from us; and is not, we have to say, approved of by any portion of the respectable Protestant press. In illustration of this very agreeable fact, we need only refer to the tone of the *Montreal Herald* of this city, and the notice of the scandal alluded to by the *Middlesex Prototype*.

The impression produced upon the minds of the Protestant magistrates by the evidence in the case, may be judged of from the fact that the majority at once dismissed it; thus declaring that, in their opinion, neither the woman nor her husband were worthy of credit, even upon oath. In the mean time, it is said that the case will be referred to another tribunal; therefore, *pendente lite*, we shall abstain from offering any comments thereupon. We would only take this opportunity to remind our readers that nothing is of more frequent occurrence in the Police Courts of the Old Country than accusations such as that preferred against Dean Kirwan; and that in the great majority of cases, they have been proved, after having been subjected to a strict scrutiny, to have originated in a conspiracy to extort money from the accused. The "*dodge*" is one well known in London, and may very likely have been attempted with Dean Kirwan in Canada.—Coupling this with the fact, that the Magistrates who dismissed the case, were all Protestants, we may be able to estimate at their proper value the startling disclosures of the *Globe*. At the same time, we would remark that the Catholic Church cannot be affected by, or held accountable for, the conduct of any of her ministers, or members, unless it can be shown that that conduct was the direct result of obedience to her commands, and of a faithful observance of her precepts. He who, in any instance, violates or despises these, is *ipso facto* a Protestant; and his conduct, if reprehensible, must be put down to the account of Protestantism—i.e., the Denial of the Authority of the Catholic Church. The Church, however, is accountable only for those acts of her children done in obedience to her commands, or in compliance with her recommendations.

A meeting of the Clear Grits, or ultra-Protestant party was held at Peterboro' on the 20th ult.; at which a confession of political faith was agreed to, comprising, amongst others, the following articles.—Representation by Population—abolition of the Separate or Denominational School System—restrictions upon the right of individuals to dispose of their property, for religious, charitable, or educational purposes—a "Maine Liquor Law"—and the permanent establishment of the Seat of Government in the Upper Province.

TO CORRESPONDENTS.—"P." received just as we were going to press; and must therefore stand over till next week.

DEATH OF THE "ANGEL GABRIEL."—Many of our readers will remember the Rev. Mr. Orr, an itinerant Protestant minister, who with his horn, and loud denunciations of Popery, used to make no little stir in most of the cities of this Continent. We learn from the *Demerara Royal Gazette* that the reverend gentleman died in the month of November of an attack of dysentery. He had been sentenced to imprisonment, for inciting the negroes to insurrection; and was undergoing his sentence at the time of his death.

M. CAUCHON AT QUEBEC.—The *Quebec Colonist* says that M. Cauchon's "ideas about the Docks are altogether too absurd to allow us to refrain from exposing the shallowness of this terribly overrated politician, whose ignorance is only surpassed by his impudence, and worse than all, his base ingratitude—witness his conduct on the School Question." They are beginning to find M. Cauchon out at Quebec.

REMITTANCES RECEIVED.—Frampont, P. Brennan, 10s; St. Mathias, C. Duane, 6s 3d; St. Hyacinthe, Dr. De Boucherville, 12s 6d; Pictou, J. Power, 5s; Cornwall, C. Gallagher, £1 5s; Metcalfe, Mechanics Institute, 12s 6d; Longueuil, J. McCoy, 12s 6d; St. Sylvester, E. Donohoe, 10s; Clarencelle, W. Laughran, 15s; Sumnerstown, A. McDonald, 12s 6d; Tighuash, Rev. P. McIntyre, £2 10; Trenton, A. Lafferty, 15s; Bury, T. Murray, 15s; Pictou, D. O'Donnell, 5s; St. Johns, J. T. Hazen, 12s 6d; Gananogue, N. Webster, 3s 1d; Cumberland, J. Merriman, 10s; St. Sylvester, J. Doyle, 6s 3d; South Mountain, J. Gavin, 15s; St. John Chrysostome, V. Barbeau, 6s 3d.

Per M. O'Leary, Quebec—J. Kennedy, 12s 6d; P. Farrell, 6s 3d; J. Cowan, £1 11s 3d; Rev. L. A. Bois, 12s 6d; B. Maguire, 12s 6d; J. Enright 15s; Capt. M. McGrath, 12s 6d; J. McNulty, 15s.

Per T. Fitzpatrick, Mossa—H. McLeary, £1 5s; J. McGee, £1 5s.

Per M. Heaphy, Kempsville—H. Loughlin, 10s; D. Deighan, 10s.

Per M. McEvoy, West Osgood—Self, 10s; J. McEvoy, 5s.

Per T. Dunn, St. Athanasie—Self, 12s 6d; E. Dunn 12s 6d.

Per A. Lamond, York Grand River—Self, 6s 3d; J. Lamond, 6s 3d; J. Gostin, 6s 3d; T. Murray, 6s 3d.

Per Rev. G. A. Hay, St. Andrews—D. McDonnell, 12s 6d; M. Malloney, 6s 3d; F. McRae, 5s; J. McPhail, 12s 6d.

Per Rev. C. Wardy, Niagara—J. Kearney, 10s; T. Green, 10s.

Per P. Doyle, Toronto—Self, 12s 6d; M. Ennis, 12s 6d.

Per J. Walsh, Railton—Estate, J. Carey, 18s 9d. Per A. McDonald, Alexandria—Self, 12s 6d; G. O'Brien, 12s 6d.

ORDINATIONS FOR THE DIOCESE OF TORONTO.—There were twenty ordinations at the Cathedral of Montreal on Saturday, the 20th of December, two of which belonged to the Diocese of Toronto. Mr. James O'Donohoe received the Tonsure, and Mr. Eugene O'Keefe Minor Orders. Jas. O'Donohoe is a young gentleman of much promise, who gained the elements of a classical education in the Nelson street seminary, in this city, under the superintendence of the Hon. John Elmsley, Mr. Lee being principal of the school. About the time that our present Bishop came here, he was removed with some others to the College of St. Hyacinthe, where, we believe, he has remained up to this period. His friends in Toronto, as also those of Mr. O'Keefe, will hear of this ordination with unfeigned satisfaction.—*Toronto Mirror*.

Among the many citizens who yesterday waited upon the Rev. gentlemen of the Seminary of St. Sulpice, was a venerable man, whose visit on that occasion made his seventy fifth New Year's complimentary call at that establishment. His first visit was at the age of ten in the company of his father. This gentleman is a member of the Church of England, and belongs to the first rank in the community.—*Pilot*, 2nd inst.

AWFULLY SUDDEN DEATH BY ACCIDENT.—It is our painful duty this week to chronicle the most fearful sudden death by accident that we ever recollect to have heard of. The name of the unfortunate deceased is Wm. Thompson. On Monday morning last, the deceased with three other men, two of whom were respectively named Chas. Flood, and Harvey H. Rannels, together with a Dutchman employed as engineer, went to work in a steam saw mill, in West Oxford. The saw used is a large circular one—and makes 500 revolutions in a minute. The duties of the deceased consisted in carrying away the boards as they were sawed off. If the boards were not perfect, but wanted "edging," his duty was then to carry it to another smaller circular saw. At about four o'clock on the morning in question, one of the last named part of boards had just been sawed off, and the log carriage run back to have the log adjusted ready to saw another. While doing this, and while Mr. Rannels was waiting for the board just sawed, without as much as a moan, there was something thrown violently down, a few feet from the men, which by the dim light of the lamp, they discovered to be the mangled and ghastly remains of their fellow workman, sawn completely in two across the body from a little below his right shoulder to the left thigh. The horrible casualty was caused by the unfortunate man's attempting to lift the board over the huge saw in order to carry it to the smaller one, which was made mention of, as by so doing, he would save himself a few steps round. In doing so the board touched the teeth of the large saw, which suddenly jerked the poor man forward, flung him across it in the manner we have described.—*Montreal Herald*.

The Hon. Commissioner is in no longer on a bed of roses. To add to his perplexities, the project of which we spoke some time since, of establishing a new journal in the French language, of *violet bleu*—that is, hitting the medium between the *bleu* and *rouge* doctrines—to counteract the influence of *Le Journal de Quebec*, has assumed a degree of consistency; considerable sums having been subscribed towards it, and a whole staff of editors, reporters, etc., being provisionally engaged. The weather is equally, and portends a storm in the Ministerial stronghold. Mr. Cauchon's bark is no longer snugly moored "in port;" there is cause for fear that it may drift to sea, and founder in the gale.—*Argus*.

A WOMAN FROZEN TO DEATH.—The dead body of a woman having been found in a field in the Parish of Saint Raphael, the Coroner has left town to hold an inquest. Decayed was insane, and it is supposed fled from her residence into the woods, and being unable to return, froze to death, during the very cold weather last week.—*Quebec Gazette*.

FIRE.—About 6 o'clock last evening a fire broke out in the shipyard of W. G. Russell, Esq., Point Levi, which consumed a splendid vessel in course of construction, together with the workshops connected with the shipyard. We have not as yet learned the origin of the disaster.—*Quebec Gazette*, 6th inst.

Tibbitt's Foundry, at Point Levi, was totally destroyed between six and seven o'clock on Monday evening.

Last night a meeting of the inhabitants was convened to take into consideration the report of the Committee heretofore appointed to collect Statistics relative to the fire on the 15th November, with a view to petition Parliament for a loan, to enable the sufferers to rebuild the houses that were destroyed. The report was adopted, and our member Mr. Polette requested to take the application into his charge, and present it to the Legislature.—*Three Rivers Enquirer*.

NEW YEAR'S GIFT TO THE BISHOP OF HAMILTON.—The Catholics of Hamilton have determined to present their zealous and beloved Bishop with a tangible mark of their love and veneration on the approach of the New Year. Determined also that it shall mark the sacred relation between the donors and recipient, we observe from a Hamilton journal that it is to be a superb Episcopal Throne, to be placed in the usual position in the Church of St. Mary's. The Chair is manufactured in the Cabinet Establishment of Monro & Morton, and is of the finest oak, richly carved and decorated according to the most approved style of ecclesiastical architecture.—*Toronto Mirror*.

CITY STATISTICS.—The total number of deaths entered in the Register for the Parish of Notre Dame de Quebec, during the year 1856, was 620; baptisms, 1091; and marriages, 201. Of these,—at the Parish Church, there were 352 deaths, 631 baptisms, and 96 marriages registered; and in St. Patrick's Church, 227 deaths, 460 baptisms, and 105 marriages. In the Parish of St. Roch, the total number of deaths was 688, baptisms, 1183, and marriages 154,—being an increase of 34 in the number of deaths, and a decrease of 34 marriages and 82 baptisms, as compared with 1855. These statistics, of course, have reference only to persons of the Catholic religion.—*Quebec Chronicle*.

A gentleman who calls himself the "veritable" editor of the *Oakville Sentinel*, speaking of the editor of the *Hamilton Banner*, says, "and if the viper again raises his poisonous head, the veritable editor of the *Sentinel* will be found ready to deal with him according to his deserts." This, we presume, is a gentle insinuation that argument will be abandoned for physical force.—*Toronto Colonist*.

The final decision in regard to Dennis Sullivan, says the *Hamilton Banner*, still remains in abeyance and no act is expected to be taken in the matter till Hilary Term, which commences in February. It is said that judgment will be given on the second Monday in the Term, and it is expected that a capital sentence will be inflicted. Imprisonment for life in the Provincial Penitentiary will probably be his doom.

POLICE STATISTICS FOR 1856.—The number of arrests made by the Police of Toronto, during the year 1856, was 5,250; in 1855, the number was 3,295.—The amount of fines and fees received in Court, during the year, was £2,045 11s 0d; paid to Mr. Gurnett, at his own house, for warrants, £61 7s 11d; paid to Mr. Allen, at the gaol, (up to September), £78 5s 7d; unreturned warrants, £6 11s 0d. Total paid over by the Police Clerk to the City Chamberlain, £2,101 15s 7d. During 1855, the Police fines and fees amounted to a little over £700.—*Toronto Globe*.

A BRIEF WARNING.—WHO KNOWS THE DECEASED?—A correspondent at Thorold informs us that on Tuesday a man, whose name is not known, was found near the station of G. W. R., in a state of insensibility. He was carried into the waiting-room by the two men who first found him. There he gave indications of recovery, but he did not, unless so far as to answer, in an almost unintelligible manner, (in reply to questions put to him) that his name was Robert Watler or Wotter. There was found on his person a large sum of money, chiefly in bank-bills, (the amount was \$916.65), and a promissory note bearing the imprint of the Peterborough Bank, made by one Alexander Anderson on the 20th March, and endorsed by one John Anderson. The note was for 23 months.

Medical aid was instantly procured, and the patient was bled and otherwise treated, but consciousness returned not, and stertorous breathing which had commenced soon after his removal to the waiting-room increased alarmingly. He was then removed to an adjoining tavern (Mr. Gilmour's) where he lay for a few hours, and then died, far (probably) from home, and in the midst of strangers. There were no papers to indicate his name, occupation or locality. Medical men say that death was caused by apoplexy, and that an inquest is unnecessary.—*Colonist*.

Births.

At St. Liguori, County Montcalm, on the 24th ult., Mrs. Octave G. Belsie, of a daughter.

In this city, on the 4th inst., Mrs. John Lovell, of a son.

Died.

At Hawkesbury Mills, on the 17th ultimo, after a long and painful sickness, which she bore with Christian fortitude, patience and resignation, Martha O'Toole, the beloved wife of William Lawler, aged 41 years.

At the village of Waterloo, (Templeton), on Saturday, the 29th ultimo, Catherine O., wife of James Hagao, Esq., aged 35 years, leaving her husband and five children to lament her death.

P. J. FOGARTY,
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GRAND SOIREE.



A GRAND SOIREE,
UNDER THE AUSPICES OF
THE ST. PATRICK'S SOCIETY,
WILL BE HELD AT
THE CITY CONCERT HALL,
ON
TUESDAY EVENING, 13th JANUARY NEXT.

Refreshments will be furnished by Complain in his usual superior style.
LITTON'S full QUADRILLE BAND, and a splendid BRASS BAND, have been engaged for the occasion.

Tickets of Admission—Gentlemen's 6s 3d; Ladies' 3s 9d—including Refreshments; can be had at Messrs. Sadler & Co's; Prince's Music Store; J. Phelan's, Dalhousie Square; E. Gorman's, Notre Dame Street; Patton & Co's, McGill Street; N. Shannon's, opposite St. Ann's Market; A. McManis, Prince Street; T. McCready, Mountain Street; of the Committee, and at the door on the Evening of the Soiree.

Chair to be taken at Eight o'clock.
N.B.—Proceeds to be devoted to charitable purposes.
Dec. 24, 1856.