

**REJECTED ADDRESSES.**—Our Anglican friends have furnished us with an addition to this well known and amusing publication; an addition both amusing and instructive, if perused together with the comments made thereupon by the *London Times*.

Our readers are we suppose aware that there is, and for some time has been, a party, influential in its position and the individual respectability of its members, rather than from its numbers, within the Establishment, exceedingly anxious to obtain a recognition of the ecclesiastical status of their sect from the Roman Catholic Church if possible; and if that be not possible, then from some of the Oriental schismatic communities, the validity of whose Orders has never been called in question. No shoddy parvenu in New York, no upstart millionaire to whom a profitable contract for furnishing Federal troops during the late war with salt horse, or the sudden striking of "ice" has brought untold wealth, can be more anxious to obtain from the higher ranks of society some recognition of his social standing, and admission within their charmed precincts, than is a section of the Anglican Church to obtain, on any terms, and from any body, no matter how far gone in heresy so that it can still boast of valid Orders and a valid priesthood—some acknowledgment that it also is a church; that it also is entitled to take its place together with the Greek, or Russian schismatic communities as one of the churches of Christendom; as a component part of what is facetiously termed the "Church Catholic," in contradistinction to the Catholic Church.

Inspired with a kindred ambition to that which prompts the aspiring but illiterate and coarse spouse of our upstart member of the shoddyocracy, to force admission into the society of real ladies and real gentlemen; and for the accomplishment of this end to fawn, and court, and put up with rebuffs innumerable, ridicule, with its shafts keen enough, one would think, to pierce the hide of the most callous and tough skinned pachydermata—do our Anglican friends, heedless of rebuffs, heedless of ridicule, hoping against hope, and with a perseverance worthy of a better cause, turn imploringly from one schismatical community to another, in the fond, but always frustrated expectation that their long cherished hopes are about to be fulfilled, their ambition gratified, and that the dreams in which from their earliest years they have fondly indulged themselves, are at last about to be realized. Alas! for the vanity of worldly expectations! Still are our Anglican friends doomed to be disappointed, and worst of all, they are laughed at by those who reject their addresses for union!

The *Times* publishes the particulars of one of these failures, of which the details were first given to the world by Prince N. Orloff in a letter to a friend, which the *Moscow Gazette* printed. From this letter it seems that on the 15th Nov. last an assembly of about 80 persons composed for the most part of Anglican clergymen of high church principles, amongst whom appeared several of the Bishops, met in consultation with the Rev. Father Yeogeni Popoff chaplain to the Russian embassy in London, Count Alexi Tolstoy, and the writer, Prince N. Orloff, to discuss the possibility, and the best means, of effecting a union of the Anglican and Russian churches. It appears also that "ten bishops, two Archbishops and some other gentlemen, among whom was Mr. Gladstone," sent letters to the meeting expressing sympathy with their effort. The narrative of the proceedings was taken by the Bishop of Oxford.

And what was the result? The Russian gentlemen present, with a good deal of sly humor, though of course with perfect good breeding, replied in substance:—"That the question was a very delicate one; that nothing should be precipitated; that we should trust to divine assistance; and that 'future generations, perhaps, would reap the harvest, if God willed it'—and so like the lady to whom the Laird of Cockpen paid ineffectual addresses—the representatives or proxies of the Russian church turned away from the amorous proposals of the Anglicans, leaving the suitor in a sadly embarrassed mental condition, at the bad success of his wooing.

The *Times*, a Job's comforter in its way, pokes fun at the entire proceedings. "Why this move," it asks, "in the direction of the Russian Church?" True, it, like the Anglican Church, is as the *Times* recognises, the mere "creature of the law;" a body which owes its origin and its dogmas to the Government;—which the breath of the State made, and can at any moment unmake. But with this sole exception there is no one point of resemblance between the two communities; nor is there any reason for the Anglican protest against Rome, which is not equally valid for its protest against the Russian Church. "Of course," says the *Times*, pursuing this strain of thought, "it is not uncommon for people to think that their own neighbors are the very worst in the whole world, and that they could find very much better neighbors by going a little further off, and beating up some new quarter. . . . Did we know a little more of the Russian Church we should not be so ready to share its gaberdiene."

At any rate, the gentlemen so anxious for wider intercommunion might take the trouble to inquire into the practice and condition of the Russian Church, and tell us why it is so hopeful and inviting."—*Times*.

But the *Times* fears also that its Anglican friends have compromised and humiliated themselves, by their addresses to the Russian Church which the latter has rejected:—

"We cannot say that we have read the Prince's letter with pleasure, for it appears to us that a number of good men, some occupying important situations in the Church, compromised themselves to a certain extent, and gained absolutely nothing by it. That they gained nothing is obvious. Indeed, the Prince's version of the matter suggests the unpleasant thought that, finding he had himself gone too far by conferring with heretics upon a Church question, and by actually joining in devotions, which, however, he says were 'only spiritual,' nothing more, he consults his reputation and safety by exhibiting the other side in an unfavourable and ridiculous light."—*Times*.

This is the plain state of the matter; for to a conscientious member of the Russian or Greek Church, the idea of union or intercommunion with the Anglican community must appear as preposterous, as to the Roman Catholic. There is an essential difference, a difference not of degree merely, but of kind, betwixt the religion or worship of the Russian and that of the Anglican. With the former, as with the Roman Catholic, the centre of his entire religious system, around which all revolves, on which all depends, is sacrifice; the real sacrifice of the real, not the mystical, but the real Body of Jesus Christ in the holy Mass. This idea is unknown to the Anglican, or known only to be protested against, repudiated, and abhorred as a device of Satan—or, in the words of the 31st article of the Church of England, as "blasphemous fables and dangerous deceits." Herein, not in ritual, not in vestments, not in discipline, not in rubrics or liturgical ceremonies, consists the material, and radical differences betwixt Anglicanism, and all those still existing religious bodies which broke off from the Western Church long prior to the great apostasy of the XVI. century; and which still retain a regular priesthood, a real, as distinguished from a figurative, altar, and the daily sacrifice—and this difference is irreconcilable by the arts of the logician or the diplomatist. There is no affinity, can be none, betwixt Anglican worship, and the worship of the Russian Church. To the latter, the Anglican is simply a heretic; one who by his rejection of the one great essential act of Christian worship, i.e., the sacrifice of the Mass, has cut himself off from the entire Christian community. To the Anglican who accepts the 39 articles, the Russian is an idolater, since he adores, with *latria*, the consecrated Host; and an upholder of "blasphemous fables and dangerous deceits," since he insists upon, as the great central fact of all Christian worship, "the sacrifice of the Mass in which the Priest offers the very Body and very Blood of Christ for the quick and the dead."—*Vide 39 Articles*.

**YANKEE NEUTRALITY.**—The *Chicago Tribune* under the caption "Manifest Destiny," describes the various processes—purchase and conquest—through which the United States have become possessed of the greater portion of the North American Continent. From this it appears that that portion of the American territory which the United States wrested from Mexico was acquired by the following means. The Italics are our own:—

"We have stated our acquisitions from Mexico by conquest at 649,763 square miles; but Texas should properly be considered also as a conquest. She was taken from Mexico by American filibusters under Sam Houston and David Crockett, with the consent and connivance of our Government, and active assistance of our citizens, and annexed to the United States before Mexico conceded her independence, together with a large strip of Mexico, extending betwixt the Neusees, and Rio Grande which the filibusters never had conquered or occupied."—*Chicago Tribune*.

This is not the reckless assertion of a foe, but the boast of a friend, and may therefore be well accepted as the truth. That a Government which by means such as those described above; which by countenancing filibusters, and consenting to their depredations upon the territory of its neighbors, has acquired a large portion of its present possessions, should complain of the conduct of the British Government in the matter of the *Alabama*, and of a breach of the laws of nations in the affair of the *St. Alban* raiders, must, to every intelligent and unprejudiced person, appear as the very miracle of cant, and the sublime of impudence. The explanation of the marvel is this: That the idea has never yet entered into the Yankee mind that its Government is bound by the same laws as those whose rigid observance it insists upon by all others.

Spurious half dollar and other pieces have lately been passed off in Ottawa.

The *Miramichi*, N. B., *Gleaner* reports that gold has been discovered in the *Miramichi* river, three miles above Boistown, and thinks there is a prospect of the precious metal being obtained in paying quantities.

**Presentation to Mr. Anglin.**—Mr. Anglin, of St. John's, N. B., was recently presented with a gold watch and chain by a number of his admirers, as a token of their approval of his course as a legislator and journalist.

The *Herald*, Toronto despatch says:—Gen. Sweeney's address, promising hostages for the Fenians convicted in Ireland, has renewed the fears of a Fenian invasion of Canada. The *Toronto Leader* promises Sweeney a halter if he comes within Canadian jurisdiction.

**HIS GRACE THE ARCHBISHOP OF HALIFAX, ON ANNEXATION, AND THE DUTY OF CATHOLICS IN THE BRITISH N. A. PROVINCES.**

We feel that we are rendering an important service to the cause of the Church in these Colonies, and to Irish Catholics in particular, by giving increased circulation to the following eloquent, and we may say authoritative exposition by His Grace the Archbishop of Halifax of the interests and the duties of Her Majesty's Catholic subjects in British North America. We bespeak for it, from all our readers, a careful perusal, and attentive consideration. God grant, for their own sakes, and the sake of Catholicity on this Continent, that they may lay to heart and reduce to practise the valuable and important truths which it enunciates.

The occasion that called forth this letter seems to have been given by His Excellency the Lieutenant-Governor of Nova Scotia, to whom it is addressed:—

HALIFAX, 18th Dec., 1865.

Sir—Allow me, on the part of Her Majesty's loyal Roman Catholic subjects in these Lower Provinces, emphatically to thank Your Excellency for your recent speech, and the fearless and outspoken manner in which you have so effectively expressed the bare truth on our behalf.

From all the sources of information at my command, I am convinced, if the crisis comes, that the whole Roman Catholic population in this country will yield to no other class in unwavering loyalty and the unflinching performance of duty in the day of trial. Apart from the allegiance which, as Churchmen, we owe to the constituted authorities, we have everything to lose and nothing whatever to gain by a change, be it ever so trivial in the distance. What can any Government give that we have not got? We have prosperity, law, order, peace, unmeasured liberty, the country secured against the foreign foe, trade and commerce protected all over the world at an expense one sixth less per head than in the neighbouring republic, and a mere fraction as compared with the expenditure of any other country we know of. To exchange this condition with any other, would be suicidal madness, and the thinking, leading portion of our people, the portion that have anything to lose, are aware of the fact. They, like myself, have visited the United States from time to time, and have had ample data to guide them to the same conclusion. Catholics, no doubt, enjoy many advantages in that country (and it is a blessing for millions they have such a country as a refuge), but after the experience of twenty-four years in British America, it is my deep conviction that Catholics, taking into account their numbers and opportunities, are wealthier and happier—better Christians—and socially and politically more elevated here than there.

In New York, Maryland and Louisiana, there are many Catholics in the higher walks of life, but few are Irish or of Irish descent, and they owe their position to anything rather than to the political institutions of the country. For over eighty years, I have yet to learn that one President, Vice-President, or any member of the General Government at Washington, was a Catholic; and not more than two or three of that faith (as I could ascertain) have reached the Senatorial dignity, since the days of Charles Carroll, of Carrollton.

Catholics have now no share in the Executive, no seat in the Senate, and but very few members in the House of Representatives. Wherever a few Catholics appear in their State Legislatures, it is admitted that our people according to numbers, are but feebly and inadequately represented. These numbers are variously estimated at from three to five millions;—deducting the cosmopolitan city of New York with its foreign population and foreign vote—deduct the Catholic cities of Baltimore, St. Louis and New Orleans, where the mass of the people have belonged to that faith from the beginning, and what progress have they made, what position do they now occupy as contrasted with ours in British America?

In Canada, New Brunswick, Nova Scotia, Newfoundland and Prince Edward Island, there has been no period since the days of emancipation, at which Catholics have not possessed that influence in the community to which their numbers and position fairly entitled them. The Legislature, the Executive Council, and the Bench are as accessible to the Catholic as the Protestant, whilst men of vast wealth and the highest business and social standing in every city, from Montreal to St. John's, Newfoundland, are to be found among our ranks. In all these particulars, according to our numbers, we stand as a hundred to one when compared with our fellow religionists in the neighboring republic. The mechanic, the laborer and the servant may receive higher wages there than here, (of which, however, I have grave doubts), but taxes, costs, and charges, are as three to one. Besides the tax on the raw material, they pay five per cent on the cloth in their coats, and the leather in their boots. They pay five per cent more for them as they pass from the hands of the tailor and boot maker, and one per cent on the sale of each article. Tea, coffee, cotton and silk, tobacco, liquors, match boxes, writing paper, and manufactured articles of every description follow the same category, so that they are now beyond all comparison, the most heavily taxed people in the world. Another war (and who can say how soon it may come) will make taxation still more oppressive. It is true, indeed, that at present wages, the poor with prudence and economy, can meet these accumulated charges. (And they will be fortunate if they continue in the same happy position,) but it cannot be pretended for a moment that they have the same substantial comforts and as much to spend at the end of the year as the same classes in every part of British America. I have seen thousands migrate from here and not one ever return with a fortune made, or even an humble competency secured for their declining years. I do not know half a dozen among seventy thousand of an Irish Catholic population in the city of Boston, whose business position is half as good or respectable as that of hundreds in Montreal or Quebec, or even in this small city.

Our people, therefore, have nothing to expect from change of any kind but increased taxation, diminished incomes, a decided fall in the social scale, the scathing contempt of their new rulers, as was ever the case in New England, and with these, perhaps, the horrors of a devastating war. The great Government of the United States has nothing more tempting to offer: and what have we to expect from the so-called Fenians, that pitiable knot of knaves and fools, who, unable to degrade themselves, are doing all in their power to add another Ballynagarry to the history of Ireland, and to make the condition of our poor country more deplorable than before.

On the occasion of my recent visit to the United States, many of these poor deluded people talked as flippantly and confidently of taking all British America in the course of this winter, and holding it as if they already had the title deeds in their pockets. If they come on the strength of their own resources, it will be indeed a laughable scare; and from what is now occurring at New York, we may easily foresee the glorious denouement. Two millions of Protestants and eighteen hundred thousand Catholics, who have mothers, wives, and daughters—happy homes and free altars, and a government of their own choice—will meet them as they would the freebooter and assassin, with knife in hand on the trail of his victim. From their success we have nothing to expect but bloodshed, rapine, and anarchy, and the overthrow of God's religion—for all this is inscribed

on their banners. Table turning and rhapsodies, the rhapsodies and extravagances of a moon-struck brain, are to take the place of the religion in Ireland, and the priests of the land are to be exterminated under the fostering eagle of the new Republic. All British America is to be occupied and declared a neutral territory, wherein Fenian armies and navies are to be recruited and built up. The power of England is to be crushed. Protestants, Catholic Priests, and the upper classes of Catholics in Ireland are to be exterminated, and a new republic is to be inaugurated with an ex-lunatic, Mr. O'Mahony at its head! With such a programme, the Catholics of this country will assuredly accord to the Fenians, if they come, the warm reception they so richly deserve. And, with prayer to the Prince of Peace, at this holy Christmas Season, and the earnest hope that they and we may be spared the trouble, I thank you again and again for your speech, and have the honor to remain,

With sincerest respect and gratitude,  
Your obedient servant,  
(Signed) THOMAS L. CONNOLLY,  
Archbishop of Halifax.  
To His Excellency the Lieutenant-Governor of Nova Scotia.

**THE "IRISH PEOPLE."**—This is the title of a new paper just published at New York, and officially recognised as the Fenian organ by Mr. John O'Mahony. It is handsomely printed, and its editors seem to be smart writers. One thing, much to its credit, we must notice, and that is that there are in it no pretensions to be a Catholic paper. It does not, thank God, treat us to any whining cant about our "holy religion," or to any of those snivelling hypocries in which most other Fenian organs are wont to deal, to the intense disgust of all honest men, to the ineffable injury and dishonor of the Catholic Church. As professed non-Catholics, and as our avowed enemies, Fenians would be to us but as Italian *Carbonari*, or the excommunicated members of any other odious secret and Church condemned society; it is only when they ostentatiously profess themselves Catholics, and make the above alluded to lying profession of faith in, and attachment to, "our holy religion," which they outrage and dishonor, that we feel called upon to bestow any particular notice upon them, and to renounce all fellowship, all communion with them.

We learn with pleasure from the *Irish People* that it is not at present intended to swallow up Canada. The Fenian editor is right in supposing that his friends would meet with a sorry reception in this country. Some *Rouges* there may be in the Lower Province, some low demagogues in the Upper, who might give them a friendly welcome; but from the mass of the people they would meet but strenuous opposition, and, if captured, a felon's doom on the gallows. We speak not in the name of our Protestant, but of our Catholic fellow-citizens; of those of the latter at least who are Catholics in more than name, and who are not ashamed to learn their duties from their priests and Bishops. Does the *Irish People* desire to know the state of Catholic sentiment in British N. America, he has but to read the Pastorals, the Addresses of the Catholic Hierarchy. But one voice, from Sandwich in the extreme West, through Toronto, Hamilton, Kingston, Ottawa, Montreal, Quebec, St. John's, N.B., Halifax, N.S., Charlottetown, P. E. Island in the extreme East, is heard. In every diocese in British North America, without a single exception, one and the same doctrine is taught. We know too by experience that here, and under British rule, the Catholic Church is freer than in any country in Europe; far more free than in many countries nominally Catholic, and professing allegiance to the Holy See. At the same time we have before our eyes the spectacle of priests in the United States, bailed to prison and treated like felons for preaching the Gospel of Christ, whilst the Nun and tender Sister of Charity is doomed to share the same fate. These teachings, these sights have produced their natural results; and convinced us that loyalty to the Government under which we enjoy these blessings—[freedom of religion, and, to an extent unknown in the United States, freedom of education]—is no less our interest than it is our duty.

**BANIM'S COMPLETE WORKS—TALES OF THE O'HARA FAMILY.** D. & J. Sadler & Co., Montreal.

The Messrs Sadlers are bringing out a complete edition of the works of this popular Irish writer in numbers, price 25 cts. They are admirably got up, and will no doubt meet with general patronage.

**COMING TO CANADA.**—There are quite a number of business men in the frontier cities of the United States who, in consequence of the great advance in the cost of living, the heavy taxes of every description, and the certainty of no diminution in expenditure for some years to come, intend to remove to Canada the ensuing spring, and they find it totally beyond their ability to make "ends meet," the cost of living exceeding the income in many instances, and in others being fully up to receipts. Dwelling houses which rent here for from \$100 to \$150 per year are there worth from \$400 to \$500; servant girls receive from \$10 to \$12 per month, and so many discharged soldiers are seeking helpmates that it is impossible to keep one beyond a few weeks if she has any claims to "good looks." Beef and mutton sell at from 20 cents per pound; turkeys at 25 to 30 cents per pound; geese at \$1 to \$1.50 apiece, and other articles at proportionately high rates. Those men whose business will permit are determined that they will not pay those exorbitant rates, because the result must be ruin and decay, and therefore have concluded to change their base of operations, and come to a country where liberty and cheap living are accessible to all, no distinction being made either as to intellect, size, color or age, but who has the least generally succeeds the best, if he is sober and industrious. We suppose our American friends of the extreme radical school will assert that these men are unpatriotic for skedaddling from high taxes and high prices, but we can't see it.—*St. Catharines Journal*.

**Remittances in our next.**

**MURDER AT WOLFE ISLAND.**—An inquest was held on Wednesday at Wolfe Island by Mr. Cresswell Allen, on view of the body of the young man Sada who was shot by private Savage, Royal Canadian Rifles, one of the lookout party. The investigation opened about noon, and the jury sat until a late hour in the evening, a number of witnesses being examined in the meantime; at the close, the jury returned a verdict of murder against Savage, who was brought over and committed to goal on the warrant of the Coroner, to await his trial at the Spring assizes.

**La Minerne** learns with pleasure that the emigration from Canada into the United States is decreasing, and many of its compatriots returning *désillusionnés*. Sooner or later we know this must be the case.

**Births.**

In this city, on the 23d inst., the wife of Mr. M. J. McAndrew, of a daughter.

At Grand River Gaspe, on the 9th inst., the wife of Thomas Garbery, Esq., Merchant, of the fourth son.

**Married.**

On the 10th ult., in St. Mary's Church, by the Rev. Father Sherry, P. T. McManus, of Bath, O. W., to Miss Joanna Brennan, of Olney, State of New York.

**Died.**

At Chambly, on the 10th inst., Ann McDermott, the beloved wife of Victorin Fryre, a native of Kinalack, Co. Cavan, Ireland, aged 53 years.—*Requiescat in pace.*

#### MONTREAL WHOLESALE MARKETS

Montreal, Jan. 23, 1866.

Flour—Pollards, \$3.00 to \$3.20; Middling, \$3.30 to \$3.40; Fine, \$4.25 to \$4.35; Super., No. 2 \$4.35 to \$4.50; Superfine \$5.40 to \$5.50; Fancy \$5.25 to \$5.50 Extra, \$6.75 to \$7.00; Superior Extra \$7.00 to \$7.50; Bag Flour, \$2.95 to \$3.00 per 115 lbs. Eggs per doz, 20c to 22c. Tallow per lb, 90c to 90c. Pork—Quiet; New Mess, \$23.50 to \$24.50; Prime Mess, \$20 to \$20.00; Prime, \$20.00 to \$20.00. Oatmeal per bbl of 200 lbs, \$4.50 to \$5.10; Wheat—U. O. Spring ex cars \$1.16. Ashes per 100 lbs, First Pot, at \$7.00 to \$7.35; Seconds, \$6.00 to \$7.75; First Pearls, \$7.50 to \$8.00. Dressed Hogs, per 100 lbs. .. \$5.00 to \$5.00 Beef, live, per 100 lbs .. 5.50 to 7.00 Sheep, each .. \$4.00 to \$5.50 Lamb, .. 3.50 to 4.50 Calves, each .. \$3.00 to \$3.00

#### MONTREAL RETAIL MARKET PRICES.

January 23, 1866.

	q.	d.	q.	d.
Flour, country, per quintal,	15	6	17	6
Oatmeal,	12	3	13	6
Indian Meal,	8	0	8	0
Wheat, per min.,	0	0	0	0
Barley, do, per 50 lbs	2	6	3	0
Fenn, do,	4	0	4	6
Oats, do,	0	0	2	0
Batter, fresh, per lb.	1	3	1	8
Do, salt	1	0	0	0
Beans, small white, per min	0	0	0	0
Potatoes, per bag	2	6	2	0
Onions, per minot,	4	2	0	0
Beef, per lb	0	4	0	0
Pork, do	0	7	0	0
Mutton do	0	0	0	0
Lamb, per quarter	4	0	6	0
Lard, per lb	1	0	1	3
Eggs, fresh, per dozen	0	0	1	0
Apples, per bbl	\$3.00	to	\$5.00	
Hay, per 100 bundles,	\$5.00	to	\$7.00	
Straw	\$2.50	to	\$4.50	
Flax Seed	8	6	9	0
Timothy Seed,	5	6	9	0
Turkeys, per couple	10	0	17	0
Geese,	5	0	8	0
Ducks, d.o....	4	0	5	0
Fowls	3	0	4	0
Chickens	3	0	5	0



#### ST. ANN'S HALL.

#### WINTER COURSE OF LECTURES.

THE Second Lecture of the Course will be given by

MR. J. J. CURRAN, B.C.L.,

ON

THIS [THURSDAY] EVENING.

SUBJECT:

"RICHARD LALOR SHIEL."

The St. Ann's BAND, directed by Mr. BARRINGTON, will be in attendance, and Solos on the Oboe and Cornet will be played by Mr. BARRINGTON himself, and Master Wilson, a Member of the Band.

Lecture to begin precisely at 8 o'clock, P.M.

Tickets for the Course, .... \$1.00

Single Tickets, .... 0.25

#### A GRAND

#### DRAWING OF PRIZES,

#### IN AID OF ST. PATRICK'S CHURCH,

#### OTTAWA,

WILL TAKE PLACE IN ST. PATRICK'S HALL,

OTTAWA, O.W.,

ON WEDNESDAY & THURSDAY,

7th and 8th of FEB., 1866.

Many articles of great value are to be disposed of. Lists of the WINNING Numbers will be published in the *True Witness* of the 10th of February.

TICKETS, 12 1/2 cents each; to be had on application to the Committee, or to the Rev. J. M. GEAR, Ottawa, C.W.

#### WANTED,

A CATHOLIC GOVERNESS, for a private family. None but a Lady with good reference need apply. Applications to be made to the Rev. Father Dawd, St. Patrick's Church, if by letter, post paid.

#### WILLIAM CHISHOLM,

Attorney-at-Law, Solicitor-in-Chancery,

CONVEYANCER, &c.,

PITT STREET, CORNWALL, C. W.