

"Dico autem vobis—Omnia quicquid confesseris fuerit in terra hominibus, et Filius hominis confitebitur illi in celis. Amen. Qui autem negaverit me coram hominibus, negabitur coram Angelis Dei."—*St. Lucas, xii. 8, 9.*

"I say unto you—Whosoever shall confess me before men, I will confess him before my Father who is in heaven. Amen. But he that denieth me before men, I will deny him before my Father who is in heaven."—*St. Matthew, x. 32, 33.*

The Pilot will please observe that there is no exception made in favor of a Canadian place-holder; and that even a royal invitation to apostasy is not admitted as a valid plea for denying Christ, or His Church, before men.

A WARNING.—The Upper Canada papers in the Orange interest have given our Catholic members fair warning; and so it is to be hoped that the latter will do their duty better next Session of Parliament, than they did the last. The warning to which we allude is a "Public Notice," over the date of the 4th inst., to the effect, that the Orange Society intends again to apply to the Legislature for an Act of Incorporation during the Session of 1859; and is signed by the Grand Master and other office-bearers of the ruffianly crew.

"Forewarned, forearmed," the proverb says; and our object in alluding to this subject, is to put our Catholic friends on their guard against the attempt that is about to be made by our Orange enemies to extort from the Legislature, as it already has from the Executive, an official sanction. Our duty then is to watch closely the votes of our representatives in Parliament, when again the subject comes up for discussion; and to mark all those who, upon any pretence whatsoever, assist to carry out the schemes of the "Purple" ruffians for our subjugation, and the establishment of "Protestant Ascendancy." The motion for the Incorporation of Orangemen will, we hope, be met next time by a motion for a Select Committee, to enquire into the objects and social effects of secret politico-religious societies; and the causes which in several instances of late have led in Upper Canada to a denial of justice, in cases where the complainants or sufferers were Papists, and the aggressors were Orangemen, and sworn "brethren" of the Attorney-General.—In Ireland, it will be seen that the attention of the Government has been forced to the evils inseparable from all secret societies, and that a proclamation from the Lord Lieutenant, denouncing them, has been issued. It would indeed be too absurd, too glaring a contradiction, if whilst in one portion of Her Majesty's dominions, such societies were being openly condemned, at the same time, but in another portion of the British Empire, they were to be fostered, and officially sanctioned by Acts of Parliament.

From the TRUE WITNESS of last week it will be seen that the Catholics of Guelph, convinced at last of the imminence of the peril with which Orangism threatens our fair country, have organised, but publicly, constitutionally, and in the face of day, with the express object of opposing a barrier to the danger. Their example is worthy of all imitation; and seeing that the Orangemen are again putting forward their insolent pretensions, it behoves us too also to bestir ourselves; and to give our representatives clearly to understand, that upon him who, upon any pretence whatsoever, votes for the Incorporation of Orangism, we will look as an enemy; as one guilty of an offence which we will never forgive and never forget. We should also prepare our petitions, urging upon the Legislature, as it values the peace and prosperity of the country, the duty of promptly and effectually discouraging all secret politico-religious organisations.

The Courts of Law in Toronto have given judgment in the suits instituted against Ministers for illegally retaining their seats in Parliament, in favor of the defendants. The Judges, having heard arguments on both sides, decided that the Ministers had kept within the letter of the law; but both Chief Justice Draper in the Court of Common Pleas, and Chief Justice Robinson in the Court of Queen's Bench, very intelligibly insinuated their opinions that defendants had violated the spirit of the law, though they had dexterously evaded all penal consequences. His Lordship Chief Justice Draper said:—

I am far from thinking that such a state of facts as this record asserts, was present to the mind of the framers of the Act, or the Legislature which passed it; that it was contemplated that on a given day all the heads of departments, being also all, or nearly all, Executive Councillors, should resign; that all their offices should be filled by a new set of men, nearly every one of whom was also made an Executive Councillor, who, in their turn, resign the next day after acceptance of office; and that the greater number of those who first resigned should return to office, and that they should again become Executive Councillors, and that some of them resigning the offices last taken, a day or two after accepting them, should be again appointed to the offices they held at their first resignation, and that all these changes should take place within about ten days; and I am still further from thinking that, with that state of facts before them, the language of the statute would be what it is.

Very similar in substance were the comments of Chief Justice Robinson upon the same subject; and whilst recognising that the defendants had kept to the letter of the law—with which alone the Court had to deal—he added significantly:—

"Whether the sustaining what was done in this case as being literally sanctioned by the act be or be not incompatible with the due and fair working of what is called Responsible Government, is not a

question for us; but points rather to a re-consideration of the statute by those who can alter its provisions, if they find that it has been perverted to a purpose not foreseen, and therefore not duly guarded against."

These views coincide perfectly with those held by the TRUE WITNESS upon the transaction known amongst the profane as the "Shuffle."—We never contested the legality of that act; but of its morality we entertained and entertain the very worst opinion; as an irreverent tampering with the Name of the Most High God, and as calculated to generate a disregard for the solemn obligations of an oath amongst the humblest classes of society, who are but too apt to imitate their superiors—in the worldly acceptance of the term—in those matters, precisely, in which the conduct of the latter is most worthy of condemnation. Unfortunately the moral standard of Canada is, in so far as politics are concerned, not very exalted; and we greatly fear that the late transactions, will not have the effect of elevating it. Indeed, to quote the words of the London Times:—"The whole affair gives but a poor specimen of the state of public morality and the feelings which actuate public men in Canada."

The *Courier du Canada* will we hope pardon us for our apparent neglect of him this week; but owing to the press upon our columns we have been compelled to postpone our reply to him until our next. In the mean time we would again urge upon him the duty, in justice to the TRUE WITNESS, of laying before his readers the "Orange Manifesto" published in our last.

ORDINATIONS.—On Saturday last, in the chapel of the *Grand Seminaire*, His Lordship, Mgr. J. Larocque, Bishop of Cydonia, conferred the following orders:—

Priests—M. M. A. Gravel, O. Blanchard, Celestin Martin, Fabien Malo, and Marcel Mirault—all of the Diocese of Montreal.

Sub-Deacons—M. M. A. Dequoy, Alphonse Tasse, A. Vinet, J. O. Remillard, of the Diocese of Montreal; and A. Savard of the Diocese of Toronto. The following at the same time received Minor Orders:—

M. M. A. L. Valois, F. Barnebe, and O. Bonan. M. F. X. Laberge received Tonsure.

On the same day, at the Church of Sault au Recollet, His Lordship the Bishop of Montreal, conferred the Order of Priest upon M. Thomas Dagenais.

On Sunday, in the parish of St. Henri de Mascouche, His Lordship the Bishop of Montreal, conferred the Order of Priest upon M. Jos. Ed. Dussiet, and of Deacon upon M. Oct. Lasalle.

CANADIAN BALLADS, AND OCCASIONAL VERSES. By Thomas D'Arcy McGee. Montreal: John Lovell.

Mr. McGee's talents as a ballad writer have extracted a graceful compliment from a writer in *Blackwood* for October, which the Canadian readers of the little volume before us will, we are sure, cheerfully endorse. Of Mr. Lovell's share in the work, we need only add that it has been very neatly executed, and that the *Canadian Ballads* makes its appearance very opportunely at this season of the year, when Christmas and New Year's Gifts are in request.

DUNIGAN'S "AMERICAN CATHOLIC ALMANAC, 1859."—New York: E. Dunigan & Brother.

Another excellent almanac, well printed, and commodiously arranged. In addition to the religious statistics of the United States, it gives a full list of the Catholic Clergy in Canada, together with the several Dioceses and Parishes in which they are stationed. It is in fact almost as much a Canadian as a United States' Directory; and as such is well deserving of the support of the Canadian public.

THE "METROPOLITAN CATHOLIC ALMANAC, AND LAITY'S DIRECTORY," 1859.—Baltimore: John Murphy, & Co.

A most useful, and exceedingly well arranged little work, in which we have the ecclesiastical, and educational statistics of the neighboring Republic, given in a concise, and convenient form. We can heartily recommend it to our friends.

ST. PATRICK'S LITERARY ASSOCIATION. The regular weekly meeting of this Association was held in their Hall, 87 McGill Street, on Thursday evening, 16th December.

The Director, the Rev. M. O'Brien, was present.—George E. Clerk, Esq., First Vice-President, occupied the Chair.

The minutes of the last meeting were read and adopted, and new members enrolled. Edward Feron read an essay on the merits of the question discussed at the last meeting—viz., "Whether Literary Societies or Private Studies are more conducive to the diffusion of knowledge."

John Ivers read a miscellaneous paper. Notices of motion for the admission of members, &c., having been disposed of, the meeting adjourned. THOS. J. WALSH, Sec. Secretary.

St. Patrick's Literary Association.—The second Lecture of the Course will be delivered by the President—T. Darcy McGee Esquire M.P.P.—in the Bonaventure Hall on next Thursday evening the 30th inst. Doors open at half-past seven o'clock.—The Lecture will commence at eight o'clock precisely. Tickets of admission 25 cents each (members free.)

The Director of the St. Patrick's Literary Association begs to return his most sincere thanks to Wm. Hales Hingston, Esq., M.D., James Donnelly Esq., and to Revs. Messrs. Toupin and O'Farrell for their very handsome contributions to the Library of the Association.

Our Alexandria correspondent is respectfully informed that his Report of the proceedings of the Alexandria Separate School Committee shall appear in our next.

We learn with deep regret, the death of Mr. John H. Brownson, son of the illustrious Dr. Brownson, and who promised to march worthily in his father's footsteps. The particulars of this sad event we give below:—

APPALLING CASE OF SUPPOSED SONNAMBULISM.—A FEARFUL LEAP AND DEATH.—We are pained to announce the death of John H. Brownson, Esq., who for the last two years has resided in this city, and followed the practice of law. He was found dead at an early hour yesterday morning, his head cut in the most horrible manner, and his face bathed in gore, with his left shoulder crushed in and his body otherwise shockingly mutilated. In his death we are called upon to record one of the most appalling cases of sonnambulism which has ever come to our knowledge; no less than a fatal leap from a window down a steep between eighty and ninety feet, to the spot where the unconscious man first struck the ground. Looking from the window of Mr. Brownson's office, the distance to the base of the bluff, on a level with the river, is not far from one hundred and fifty feet, and perhaps more.

Mr. Brownson has long been subject to attacks of sonnambulism; frequently arising in his sleep and wandering about the room, and even venturing into the street unknown to himself, until aroused to consciousness. About six weeks ago he met with an accident from this cause, in which he sustained a severe cut on the head by falling down the flight of stairs leading to his office; he having arisen in his sleep, lighted a candle, and was proceeding to the lower front door, under the impression that some person was there who desired admittance.

He leaves a wife, who, having been absent on a visit East, was about expected to return. He had no family. He was about 35 years of age.

Mr. Brownson was a son of O. A. Brownson, Esq., Editor of Brownson's Review, and had a wide range of scholastic attainments, speaking French, Italian, and other languages, with fluency, ease and accuracy. Many able and excellent articles which have appeared in his father's publication have been from his pen. He had been an extensive traveller, having made a tour of Europe and gathered much valuable information. As a lawyer, we believe he ranked well at the bar.—*St. Paul's Times.*

We are requested to state that His Lordship the Bishop of Montreal will bless the Church of *L'Enfant Jesus*, Cote St. Louis, at nine o'clock to-morrow, (Saturday.)

MR. FERGUSON'S CONCERT.—We take great pleasure in acquainting our readers with the fact that this famous blind performer will give two of his interesting entertainments on the 27th and 28th of this month. Those of our readers who have heard Mr. Ferguson will hear him again, and those who have not had better prepare themselves, and give him what he always deserves, a bumper house. As it will be probably the last opportunity the public may have of listening to the Irish Union Harmonic Pipes, we trust his reception will be a cordial one.

Frs. Mullins, Esq., a gentleman long and favorably known in this city, has consented to become a candidate for the representation of the St. Ann's Ward at the approaching Municipal Election.

We advise any of our friends, who wish to supply themselves with books for Christmas, or New Year's presents, to pay a visit to the Store of Messrs. Sadlier & Co.

To the Editor of the True Witness.

Alexandria, Dec. 15, 1858.
"Tis the sunset of life gives me mystical lore,
For coming events cast their shadows before."
Campbell.

DEAR SIR—You will be pleased to have the following extracts, taken from the *Weekly Globe* of Dec. 10th, inserted in your newspaper, for the great edification of your readers throughout Canada:—

"As we have stated, there is only one part of these returns that we regard with other feelings than pleasure. We regret to find that the number of Roman Catholic separate schools in 1857 was 100, being an increase of 19 on the preceding year. In 1852 there were only 21 Roman Catholic schools in Upper Canada. The number has gone on increasing yearly in an enormous ratio. Were the system to continue unaltered, even with the disadvantages under which it is at present worked, the number of separate schools would soon materially interfere with the national system; and were the demands of the Roman Catholic clergy complied with, the ratio of increase would be much greater."

Again:—"It matters not whether the schools are new or old: the important fact is, that they are constantly increasing in numbers."

This much in one article on Upper Canada schools. In another article headed—"Dr. Ryerson on Separate Schools"—we are treated to the following:—

"No one knows better than Dr. Ryerson that the present separate school arrangements make no adequate provision for the education of Roman Catholics."

Again:—"The Catholics, or rather the Catholic clergy, who control these matters, are taking the course which will best serve their ends. They are extending the separate system with their own means, as the Report shows, and are watching their opportunity to strike for further privileges, which if not checked by a well devised solution of the whole question, will ultimately lead to that destruction of the school system of which Dr. Ryerson speaks."

Further on:—"As we have before stated, all separate schools are injurious to the national system; one denomination cannot have them, and others be refused; the sectarian element will destroy any institution in which it is permitted to exist. There might be, however, some little excuse for Dr. Ryerson saying 'no harm' if the separate schools were stationary or on the decrease. . . . From Dr. Ryerson's own figures, we prove that the separate schools, in spite of the small support they receive from the State, are gaining in number, and in the very localities in which they do injury, and yet he speaks of their influence as of the most trifling character."

Again:—"Dr. Ryerson knows well that the people both in town and country are dissatisfied; and he knows also that the interests of education have suffered by the establishment of separate schools. . . . The very provisions for the existence of separate schools make the national schools appear Protestant in this aspect, and in time they would, perhaps, become so in reality."

This is the gem of the whole production:—"Lower Canada is Catholic, and Lower Canada is dominant, and therefore Dr. Ryerson worships." Better still:—"It (the Irish system) was distinctly referred to in the negotiations which took place on the formation of the Brown-Dorion Administration, in the confident hope that by the adoption of some portion of that system the national schools of Upper Canada might be rendered acceptable to men of all creeds, and separatism be entirely abolished. . . . The undertaking will be an arduous one, and were Dr. Ryerson as much a friend of national education as he pretends to be, he would not be the first to throw obstacles in the way of a settlement."

Let us now take what McDonald, the Legislative Councillor, said at Goderich:

"If the separate school party were determined to persist in their demand, the question would be forced upon the people, which was of the most importance—the education of the people, or religion itself. As has been the case in England, so it would be found in Canada; the enemies of national education would bring this question prominently into the discussion, and the cause of education would suffer in consequence; for most assuredly the Legislature would not foster sectarianism by supporting denominationalism out of the public funds. For his part, he would be prepared to try any fair, reasonable and rational proposal that might be suggested, rather than sanction separate schools, and the consequent withdrawal of the Government grant; for they might depend upon it, the question to be decided was mixed schools with the grant, or separate schools without it. He was decidedly opposed to denominational schools; and should the people be so unfortunate as to have the principle attempted to be forced upon them, rather than support it, he would vote for the withdrawal of the Legislative grant altogether, believing that the public money could be better employed than in fostering and supporting sectarianism." In a part of his speech he says:—"Thousands of enlightened Catholics are prepared to make some honorable compromise, in order to remove the difficulty."

What does the fellow mean by an honorable compromise? Is it in the abandonment of principle?—Brown has the hardihood to tell us that the Catholic schools are worked under "disadvantages," and that they are, nevertheless, "increasing in numbers;" that they ought to be "checked by a well-devised solution of the whole question;" that there would be "no harm if the separate schools were stationary, or on the decrease;" but "it is not so, however;" they are increasing with extraordinary rapidity; and that "it is certainly an extraordinary piece of assurance on the part of the superintendent to say that the cities and towns are well satisfied with the present arrangement;" also that the interests of education have suffered by the establishment of separate schools; that the "national schools would become Protestant in the end;" that "the Brown-Dorion Government had the confident hope of abolishing, entirely, separatism;" that Dr. Ryerson has changed his views, because he is under "the influence of that power which has ruined the reputation of so many of our public men;" that is, the Catholicity of Lower Canada.

If the French Roman Catholics of Lower Canada have a spark of the fire of the Frank in them, or one drop of the Gullie blood of their forefathers in their hearts, they will make George Brown feel what they made him feel before—the whole weight of their indignation. As for Irishmen, and the descendants of Irishmen, we need not appeal to them. A few of them were for a moment led to believe that confidence might be placed in the persecutor, but he gave no signs of a Paul's conversion; and now he returns to his disgusting vomit with a canine voracity. Behold him again in his true colors—the rabid enemy of Catholicity. Behold his associates advocating infidelity, openly preferring education without religion, to religion without education. And those fellows pretend to have received the original enlightenment of Christianity, through ignorant fishermen who had never seen Normal Schools, nor Colleges, nor Universities; and still they were the "light of the world," and the "salt of the earth." However, George Brown did not happen to live in their days; if he had Simon Magus would have had an associate. I never placed confidence in Brown. I would never allow myself to be fooled for a moment, into the delusion of relying upon him. I now beseech of the Roman Catholics of Canada to withdraw from him, and let him come down. If there is as yet any Irishman who, in opposition to the self-condemnation which he utters from his own mouth, stands by him, let that man look out; for he will be treated with rigour ten-fold greater than Brown can deserve. He will be associated with Brown in all, or he must abandon him in all; for it is now the duty of Irishmen to abandon any man that supports the enemy of our faith and of our Catholic education. Even Dr. Ryerson, who was so long the adversary of Catholic education, shows that he has a mind open to conviction; that he is not so imprudent as to place himself in an embarrassing position by opposing Freedom of Education at the present time. If the administration, bad as it is, under which he acts, improve upon his views, much will be done thereby to enable them to retain power; but if they will not go somewhat further than he does, they must walk the plank; and if George Brown be called to Government House, he may pray to be excused, for it is better for him to do so, than again to become the laughing-stock of the Province by another tumble.

Yours, &c., CORRESPONDENT.

The *British Whig* says, that the cause of the late fires in Kingston "is a parcel of blackguard, idle rowdy boys who have nothing better to do, than to amuse themselves with setting fire to uninhabited dwellings. The incendiaries who have destroyed much valuable property of late, are not men—no green or orange factionists, but boys mere boys hardly in their teens. Of this fact, there is no doubt." Rather a bad state of things, certainly.—*Picton Times.*

ACCIDENTAL DEATHS BY DROWNING.—We regret to learn that a telegraphic despatch was yesterday received from L'Islet announcing the occurrence of a sad calamity, which happened on Sunday, 12th inst., in that vicinity. The two sons of Mr. Thomas Roche, keeper of the Pillars Light House, (John Roche, aged 23, and Thomas Roche 13 years,) in attempting to cross the river from the Pillars to L'Islet were both drowned.—*Quebec Chronicle.*

Died.

In this city, on the 22nd inst., Alice Eleanor, youngest daughter of W. F. Cronin, Esq., of the Grand Trunk R. Co., aged 6 years and 6 months.

Friends and acquaintances are respectfully invited to attend the funeral from her father's residence, No. 1, Cadieux Street, to the Catholic Cemetery, at 2 o'clock, this day (Friday) without further notice, as no Cards will be issued.

In New York, on the 20th inst., after a short illness, Ellen Coulahan, relict of the late John Pierce, and formerly of this city, aged 65 years. By her death her children have to mourn the irreparable loss of an affectionate and truly Christian mother. May her soul rest in peace.

MONTREAL MARKET PRICES.

	December 21, 1858.
Flour, per quintal.	\$2.80 to \$3.70
Oatmeal, per do.	2.50 .. 2.60
Wheat, per minot.	90 .. 95
Oats, do.	42 .. 44
Barley, do.	70 .. 75
Peas, do.	75 .. 80
Beans, do.	1.60 .. 1.70
Buckwheat, do.	50 .. 55
Onions, per minot.	67 .. 80
Potatoes, per bag.	75 .. 80
Beef, per lb.	7 .. 15
Mutton, per quarter.	1.00 .. 1.15
Pork per 100 lbs. (in the carcass).	5.00 .. 6.50
Butter, Fresh, per lb.	25 .. 26
" Salt, per lb.	15 .. 16
Eggs, per doz.	20 .. 25
Cheese, per lb.	10 .. 15
Turkeys, per couple.	1.25 .. 1.50
Geese, do.	1.00 .. 1.20
Fowls, do.	50 .. 60
Hay, per 100 bds.	6.00 .. 8.00
Straw, do.	4.00 .. 5.50
Ashes—Fots, per cwt.	5.70 .. 6.75
" Pearls, per do.	6.00 .. 6.50

This certifies that I have for several years used David's Pain Killer in my family in several of those cases for which it is recommended, and find it a very useful family medicine. Rev. ASA BRONSON.

To those requiring the very best and cheapest Ready-Made Clothing, we can confidently recommend M. L. D. Gareau's Provincial Clothing House, 271 Notre Dame Street, as the place where they are certain to be satisfied in every respect. The custom work of that establishment is also of the highest order of workmanship.—*Montreal, 17th Nov., 1858.*

BOOKS! BOOKS!!
SUITABLE FOR CHRISTMAS' & NEW YEAR'S PRESENTS.

THE SUBSCRIBERS have on hand a very large assortment of Catholic and Miscellaneous Books, in fine bindings, suitable for Gifts. Amongst our Stock will be found Douay Bibles; Life of the B. Virgin; Life of Christ; Lives of the Saints; Griffin's Works, 10 vols.; the Poetical Works of various Authors; Annals of every description; Albums; Catholic Prayer Books, in a variety of bindings, &c., &c.

D. & J. SADLER & Co.,
Corner of Notre Dame and St. Francis Xavier Streets.
Montreal, Dec. 23, 1858.

JUST RECEIVED.

THE United States CATHOLIC ALMANAC, &c. d. for 1859, Price. 1 3
CANADIAN BALLADS & occasional verses by THOMAS D'ARCY MCGEE. 2 6
For sale by D. & J. SADLER & CO.,
Cor. Notre Dame & St. Francis Xavier Sts.
Montreal Dec. 23.

A BOOK FOR THE PEOPLE.

Will be published on Friday next,
CANADIAN HOMES;
OR, THE MYSTERY SOLVED.
A CHRISTMAS TALE,
BY THE AUTHOR OF "SIMON SKEK."

THIS work is of vital interest to every Canadian.—The narrative is calculated to excite the attention and arouse the feelings of the reader, while the scenes portrayed are of daily occurrence. The writer holds up to view in its true light the bane of Canada, and every man in the Province is interested in the elucidation of it.

The publisher is issuing an edition of 20,000. The work is now being translated into the French language, of which an edition of 20,000 will be printed, in order that the entire population of Canada may be led to take a determined interest in the important matters of which the work treats.

The working Man, the Capitalist, the Young and the Old, every class and every individual in the community, should read this Tale.

For sale at the Bookstores throughout Canada.—Price 25 cents.

The Trade and Country Merchants supplied on reasonable terms by Wm. C. F. CAYNTHILL, Bookseller and Stationer, Yonge St., Toronto, or by

JOHN LOVELL, Publisher.
CANADA DIRECTORY OFFICE,
Montreal, 22nd December, 1858.

CARD.

THE Undersigned has this day commenced Business as COMMISSION MERCHANT AND INSURANCE AGENT; and will pay prompt attention to the Sale of Merchandise and Produce consigned to him, on which he will make Liberal Cash Advances.
THOMAS SIMPSON, JR.,
19 St. Francois Xavier Street.

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Jas. B. Greenshields, Esq., George Moffatt, Jr., Esq.
Messrs. D. Torrance & Co., J. Haviland, Routh & Co.
Ryan, Brothers & Co., Brewster & Mulholland.
Montreal, Dec. 17, 1858.

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THOMAS SIMPSON, JR.
Montreal, Dec. 17, 1858.

INFORMATION WANTED,

OF GEORGE JAMES, and PETER MAQUIRE, (brothers) by their Sister SARAH, who arrived in Montreal, in 1852. George left Belleek, Co. Fermanagh, Ireland, 13 or 14 years ago, and is supposed to be in Canada; James left New York eight or nine years ago for the Western States. By addressing a letter to her, in care of Joseph M'Cauley, True Witness Office, Montreal, C.B., she will feel thankful.

OF JOHN and FRANCIS WATERS, (brothers of MURTAGH WATERS), natives of Castlebar, County Mayo, Ireland, who are supposed to be in Montreal. By writing to the Rev. MICHAEL FLAN, Hawley, Wayne Co., Pa., they shall hear of Murtagh Waters.

LEANDER SMITH.

ANY INTELLIGENCE of the fate of LEANDER SMITH, who left Buckingham for Quebec in the Summer of 1832, and has not been heard of since, will be thankfully received by his daughter, Henrietta Smith, of Buckingham, Ottawa, who was then an infant.

WANTED,

A FIRST-CLASS TEACHER, for the PRESOOTT ROMAN CATHOLIC SEPARATE SCHOOL, to whom a liberal salary will be given, if approved of Application to be made to the Rev. EDMUND P. ROCHE, personally; or by letter, post-paid. Prescott, 4th December, 1858.