

of Davies versus Pratt, which our readers may remember, and other disclosures occasionally made in the law and arbitration courts, justify any strength of expression that can be used in warning the donors of the annual million and a half to look to the spending of their money, and to the character of the agents they employ to promote the spread of Christianity. We need not descend into the dirt of sectarian and philanthropic intrigue and scandal, to bring up specimens. The reports of the law-courts are doing that work for us. We need only point to facts open to general knowledge, registered already as material for history.

Such is "Exeter Hall" as described by Protestants; such the means at their command for carrying the blessings of the Protestant Faith to the Gentiles. Nor is this all. Their missions being for the most part to the islands of the Pacific, or other parts of the world, where the influence of Great Britain and the United States—the two Protestant proselytising nations—is paramount; and where in case of necessity the naval thunders of the man-of-war can be invoked to supplement the spiritual weapons of the Exeter Hall evangelist—brute force is resorted to by the latter, in order to secure to himself a monopoly in the missionary line, and to ward off the intrusion of the Romish interloper. Thus some years ago Catholic missionaries were sent to the natives of Tahiti, where Protestant missionaries had already obtained a footing. The latter, alarmed, first tried to prejudice the islanders against the new-comers by such discourses as the following, full of invective against the "wicked Wee-wees," as they designated the French priests:—

"A PROTESTANT MISSIONARY SERMON.—Wicked priests here: and wicked idols in women's clothes, and brass chains; good friends, no you speak or look at them—but I know you won't; they belong to a set of robbers—the wicked Wee-wees. . . . Good friends, this small island, but very wicked, and very poor: those two go together. Why Berekane (Britain) so great? Because that island good island, and send missionaries to poor Kanna (Polynesian). In Berekane, every man rich: plenty things to sell.—Houses bigger than Pomare's, and more grand. . . . Good friends, little to eat left at my house. Schooner from Sydney no bring bag of flour; and Kanna no bring pig and fruit enough. Missionaries do great deal for Kanna; Kanna do little for Missionaries. So, good friends, weave plenty of cocoa-nut baskets fill 'em, and bring 'em to-morrow."—*Melville Omoo*, p. 172.

In vain, however, were these touching admonitions against the "wicked Priests;" so the missionaries were obliged to resort to other, and to Protestants, more congenial, weapons. We still quote from *Melville's Omoo*:—

"But," says Mr. Melville (*Omoo*, p. 124), "invariably treated with contempt, they sometimes met with open violence; and in every case those directly concerned in the enterprise were ultimately forced to depart. In one instance, two priests, Lavel and Caset, after enduring a series of persecutions, were set upon by the natives, maltreated and finally carried aboard a small trading schooner, which eventually put them ashore at Wallis Island,—a savage place, some two thousand miles to the westward. Now, that the resident English missionaries authorised the banishment of these two priests is a fact undenied by themselves. I was also repeatedly informed that by their inflammatory harangues they instigated the riots which preceded the sailing of the schooner. At all events, it is certain that their unbounded influence with the natives would easily have enabled them to prevent everything that took place on this occasion, had they felt so inclined."

By these means were the Catholic missions for the time repressed, and the triumph of Protestantism assured. And this naturally leads us to our second enquiry—"What have hitherto been the fruits of these Protestant Missions?" The *Westminster Reviewer* shall tell us; but the answer we must postpone, for want of room, to our next issue.

We have received from the publishers, Messrs. Sadler & Co., the following recent publications:

THE ALTAR MANUAL, or Instructions and Devotions for Confession and Communion; including Visits to the Blessed Sacrament, and Devotion to the Sacred Heart. Edited by Edward Caswell, M. A.

This work supplies a want long felt by the faithful, viz.—a good manual of devotional exercises, almost exclusively relating to the Blessed Sacrament of the Altar. To the pious communicant it will be found a most useful companion, as also to the members of the Confraternity of the Sacred Heart. The prayers and devotions contained in it are all new and admirably arranged.

THE STEPPING STONES TO GEOGRAPHY, and STEPPING STONES TO GRAMMAR, will be found invaluable assistants to the parent or teacher in giving children the outlines of those two sciences. Some such books were much needed for our primary schools. The Geography has been carefully revised and corrected for the use of Catholic Schools.

THE MANUAL OF ANCIENT HISTORY, and the MANUAL OF MODERN HISTORY, both compiled by Matthew Bridges, Esq., Professor in the Irish University.

The above are the titles of two very elegant volumes, lately given to the Catholic public, and no offering could be more acceptable or more necessary at the present time. It has been the object of Mr. Bridges to disencumber the path of history from the accumulated falsehood with which bigotry and prejudice have for ages sought to obstruct it. As a Christian scholar Mr. Bridges has approached his subject; and as such he has carried it out, patiently sifting the tares from the wheat, so as to present a faithful record, in an abridged form, of all the principal events that have taken place in this world of ours, from the earliest ages down to our own times. "The object of all sound history" says the learned Author,

"should be to set the simple truth before candid readers, that they may reason always from honest premises, and derive the largest amount of instruction in the most natural and agreeable manner." "He has looked," he tells us in one of his Prefaces, "upon the visible world as an arena provided by Providence, in which the Church of Almighty God, is to be erected; and as the narrative of events had necessarily to be compressed within the smallest possible compass, references and discussions are omitted, and summaries substituted for details. At the same time, the writer has endeavored to render his work interesting to general readers; aiming sometimes at panoramic sketches, with a variety of lights and shadows, so as to alike avoid the prolixity of annals and the dry dulness of an abridgement. He is thoroughly persuaded of the truthfulness of what he has asserted or described, after years of attention to the subject, and a laborious investigation of those matters which have been fairly controverted or intentionally misrepresented."

Such being the nature of this work, we have very great and unusual pleasure in recommending it to our various educational institutions; as also to families desirous of making their children acquainted with history in its most truthful form. This work is undoubtedly the best compendium of history yet offered to Catholic readers, and we hope to see it extensively circulated.

"*De Viris Illustribus Urbis Romae, A Romulo ad Augustum*" Auctore L. Homod, "Phedon Fabularum." New York, E. Dunigan & Brother. These little works are intended for the use of schools, and are well adapted for the purpose. We heartily recommend them to the young student of the Latin language.

We have much pleasure in copying from an Upper Canada journal, the *Toronto Times*, the following flattering testimony to the excellence of Mr. Devine's *Maps of Canada*:—

MR. DEVINE'S MAP.—We have had the pleasure of examining this elaborate work of Mr. Devine, the labor attendant upon which, and its utility, may be estimated by the fact that it contains every lot, duly numbered, concession road and side line in Upper Canada! The scale upon which it is drawn is four miles to the inch.

Mr. Devine is favorably known to every Surveyor and Municipal officer in this section of the Province, and from his long standing and connection with the Crown Land Department much reliance will be placed in his Map.

We sincerely hope the Government will give such aid and encouragement to Mr. Devine, that his Map may, as early as possible, be published in sections at such a price as will bring it within the means of those already settled here, and the humblest emigrant who may be seeking a home among us.

His Lordship, the Bishop of Toronto, was daily expected in London, at the date of the last advices. The following notice of that admirable Prelate, from the *Dublin Freeman*, will be read with pleasure by his attached flock in Upper Canada; and will serve to show that, though he may be the object of the dastardly insults of a mercenary crew in this country, he is appreciated at his proper value by the Catholics of Ireland; who have heard what His Lordship has done for their poor exiled countrymen in the far land of the West:—

"Dr. Charbonnel is a native of France, is intimately connected with some of the most aristocratic and distinguished families of that country, is himself a count of the French empire, and his brother held a commission of general in the French army, and was shot at the head of his regiment in the service of his country in some of the recent French wars. His parent originally intended that he, too, should have entered the army, but he aspired to the dignity of the Priesthood, and devoted himself from an early age to the study and acquisition of the knowledge requisite to enable him to discharge worthily its exalted functions. He left his native country, and immediately after his ordination he devoted himself to the duties of a Missionary amongst his fellow countrymen, the French subjects in Montreal, in Canada; but the vast tide of Irish emigrants that incessantly flowed into that city at this time, their lively faith, their ardent attachment to their holy religion, and their forlorn and destitute condition, soon attracted the attention of the zealous young Missionary. He anxiously desired to devote himself entirely to their service; but one obstacle interposed a difficulty to mar his wishes and impede the accomplishment of his fondest desires, and that was his difficulty in speaking the English language. To remove this obstacle he labored with the most heroic and unceasing assiduity, and so signally triumphed that he acquired a perfect knowledge of that language, so difficult to foreigners, and could soon speak the English language not only with grammatical accuracy, but even with fluency and elegance. Thereafter all the efforts of his charity and zeal were almost exclusively devoted, and his lively sympathies enlisted in alleviating the distresses, and ministering to the spiritual wants of our poor forlorn Irish exiles. He received in that forlorn land those friendless outcasts from their native country with the most fraternal affection—he cheered their drooping spirits—poured the cordial balm of consolation into their afflicted souls—often supplied what was necessary for their pecuniary wants—and, during the direful calamities of cholera, typhus, and ship fever, by which the poor Irish emigrants were struck down in such overwhelming numbers that the ordinary hospitals were inadequate to afford them accommodation, their indefatigable Missioner and benefactor visited them in their sheds and under the open air, was constantly by their side whispering into their ears the promises of salvation and a better life, raised the cooling draught to their parched lip, administered the last consolations of religion to their departing souls, and closed their eyes in peace to their life of sorrow. Thus did he spend many years in comparative obscurity, devoid of worldly gain or celebrity—these poor people, the objects of his charity, having nothing to give, and his distinguished zeal expecting nothing more than their gratitude and their prayers, and the hopes of the rewards of heaven, when, behold! in the mysterious dispensations of Divine Providence, they became indirectly instrumental to his exaltation. His zealous labors amongst the poor Irish emigrants attracted the attention and esteem of his ecclesiastical superiors, and the Rev. Count de Charbonnel was soon after elevated to the vacant Episcopal See of Toronto. In this exalted position new labors awaited him; and many obstacles impeded the progress of religion in his Diocese; but his energetic zeal surmount-

ed them all. Amongst others, he found his cathedral lumbered with an overwhelming debt. He appealed to his admiring and revering people, and such was the enthusiastic generosity, with which people of every country, and language, and politics, and complexion, and creed, pressed forward to present their contributions, that the entire debt was soon liquidated. But no matter how untiring his individual exertions, he found them incapable of supplying all the spiritual wants of an extensive and populous Diocese; 'tis therefore that he journeys to Ireland, in the service of whose exiled poor he has labored so long, in anticipation that it will supply the many Missionaries he requires, not to alleviate his own labours, but to afford increased facilities to his Irish Catholic subjects, dispersed through such vast districts, to partake of the blessings and consolations of their holy religion, which they esteem as their most inestimable treasure, both at home and in the most distant regions of the globe. We cordially wish him the most triumphant success, and feel assured that the recollection of all he has done for those that are dear to us in a distant land will secure for him in grateful Ireland a welcome reception wherever he turns, and the respect and veneration due to his exalted character."

We cannot too strongly express our approbation of the following sound principles laid down by the *Tablet*, on the subject of Education, and State interference therewith. We transfer them to our columns; earnestly begging of our Catholic readers to adopt, and whensoever the occasion present itself, to act upon them. "Parents have duties of obedience to the Church," and "rights of resistance against the State;" rights which it is their duty to assert, if the State presumes to arrogate to itself functions to which it is not entitled. Now Education is not a legitimate function of the State:—

SOUND PRINCIPLES.—Before the Catholic University of Ireland was born or thought of, the *Tablet* had adopted with entire conviction certain principles on the subject of education, which were enforced so strongly and so frequently in its columns that they have become identified with the journal, and with the memory of its founder; to this extent, that no one with any pretensions to remember the history of the *Tablet* or of Frederick Lucas, during the last sixteen years, can think of them without remembering their championship of these principles. That the education of youth is under the jurisdiction of the Church, and part of the Church's mission; that, in matters of education, it belongs to the Church to hear and to decide; that, with regard to the education of their children, parents have duties of obedience to the Church, and rights of resistance against the State; that they are bound to obey the mandates of the former, and are entitled to resist as an encroachment on parental authority the interference of the latter, are among the principles alluded to. Further consequences are, that whatever the case may be in Catholic countries and under Catholic governments, where the State lends its aid and concurrence to the Church in the great task of educating the people—in countries where the government is either heretical or infidel, it is not merely the right, but the duty of Catholics to resist as far as is practical, to limit narrowly, and to watch jealously, all State interference or control over education; and only to permit it under such conditions, and with such safeguards, as the Church may deem satisfactory as a present provision against danger.—*Tablet*.

DOUTRE AND GAVAZZI.

To the Editor of the *True Witness*.

DEAR SIR—Will you permit me to ask you a simple question, which you can, I think, answer? Is the *Doutre* who comes forward as a candidate for the District of De Salaberry the same individual who attended a meeting of the friends of Gavazzi—the Italian fire-brand and mountebank—held at Jones's Tavern, in Great St. James Street, immediately after the unfortunate riot of the 9th of June, 1853? If he be the wretched, poor, contemptible creature who cut such a pitiful figure on that occasion, by making a speech condemnatory of Irish Catholics; how has he the impudence to present himself for the votes of a Catholic constituency? Let him go and solicit the suffrages of the friends of Gavazzi. If he be not the same person, it will be well to let your readers know, so that they may not use their influence against the man, under a wrong impression. If he be the same person, we trust the Irish Catholics of De Salaberry will send him packing after Gavazzi, instead of placing him in the Legislative Council to misrepresent and disgrace them.

I am, Sir, yours, &c.

A FRIEND OF TRUTH.

There was, we believe, a petty-fogging attorney of the name of *Doutre*, who on the occasion alluded to by our correspondent, endeavored to ingratiate himself with the friends of Gavazzi in Montreal, by an impudent trade against Irish Catholics, with whom he professed to have no sympathy. Very probably it was the same person who is now candidate in the De Salaberry district. We can assure him that, if our conjecture is correct, Irish Catholics will have but little "sympathy" with him. Into the merits of the electioneering contest now pending, we have no intention of entering, as it is not in our line.

ST. MARY'S COLLEGE, MONROE, C.E.

To the Editor of the *True Witness*.

MR. EDITOR.—This flourishing institution was opened on the 10th inst.; and being conducted by able Professors, it affords every opportunity to the student of acquiring a sound Catholic and literary training. It was lately incorporated by the Provincial Legislature, and bids fair, when completed, to cope with the first institutions in this country. The government is kind and parental, yet such as on all occasions to sustain a strict and impartial discipline. It is under the Presidency of the Rev. Edward Crevier, Grand Vicar of this Diocese; in whom all can see a good Superior, an excellent Priest, and a benevolent, affectionate Father.

The Presentation Convent in this place opened its fourth scholastic term on the 1st inst.; and, judging from the success of the past, and its present great advantages, we can truly say that it acknowledges no institution of the kind superior to it, on the American Continent. This institution is conducted by highly accomplished Ladies, who have said farewell to France, to devote all their time to the instruction of youth in this country, and to instill into the minds of the rising generation of Canada, the precepts of the Christian religion, and the elegant refinements of their own country. And with what indefatigable zeal do not these Nuns pursue their avocations—as did their Sisters, when they crossed the sea to relieve the wounded soldier, and to cheer the last hours of the dying, who fell fighting for France and the liberty of the Christian Church. This admirable institution needs but to be known to the intelligent Canadian Catholic public to be appreciated, as it enjoys all those educational advantages which have always characterised the Conventual Academy. Like the disciples of Ignatius, its directors study youth before they attempt to train it; and master it, before they endeavor to mould it to the high purposes which it is their object to promote. The pupils are taught here, not only those accomplishments which are necessary

in polite society; but the virtues of the Christian; and hence in after life, when left to themselves, they will be none the less fit to perform all the ordinary duties of their state, because possessing all the brilliant accomplishments of the daughters of France.

I have the honor to be, Mr. Editor, Yours respectfully,
AN ADMIRER OF CANADIAN INSTITUTIONS.

ST. PATRICK'S SOCIETIES.—A friend writes to us from Aylmer, giving the most encouraging accounts of the progress making by the St. Patrick's Societies of that City and district; and of the good that they are doing:—

"The St. Patrick's Societies"—says our correspondent—"are progressing most favorably in this neighborhood. Our people, residents of Chelsea, and the Allumette Island, intend organising themselves into kindred Societies in their respective districts; and already flourishing branches have been established in Onslow, Fitzroy, Portage du Fort, Bristol and Buckingham. The Aylmer St. Patrick's Society is in an excellent condition; and the proficiency of its band, under the direction of Mr. T. Devlin, excites general admiration."

We give some further extracts from our friend's communication:—

"It is the duty of all Catholics, unnumbered of national distinctions, to unite in one common bond of brotherhood, in order the better to be able to make head against the combined attacks of the common enemy of our Catholic institutions. Protestantism and Infidelity are leagued together, and make common cause; the Orangemen lie down with the Bogue, and both heartily join in drinking 'To Hell with the Pope'—Why should Catholics alone be dismissed?"

"French and Irish Catholics are bound together by no ordinary ties. Professors of the same faith, they should also be mutually attached to one another by the glorious recollections of the past, when French and Irish soldiers fought gallantly side by side beneath the lilies of France. In the darkest days of Ireland's sad history, the soil of France ever offered an inviolable asylum to the persecuted Irishman, and the Exile of Erin never failed to find a happy home on the shores of 'La Belle France.' Again, in recent days have the chivalrous sons of the two countries fought side by side, and shown to an admiring world that the best and most faithful Christians are always the best and boldest soldiers. The ties of religion are stronger than those of country or of kindred; and it is our interest, our duty as Catholics, mutually to assist one another in this our common cause, threatened as we are by one common foe. 'Union amongst all Catholics' without distinction of national origin, should therefore be our watchword; thus only shall we be able to foil the malice of our enemies."

ORDINATION.

To the Editor of the *True Witness*.

Kingston, September 22, 1856.

SIR—On Wednesday the 17th instant, Mr. Henry Byrnes, of the Seminary of Regensburg, received in the Cathedral from the Rev. Dr. Phelan, Administrator Apostolic of the Diocese, the Holy Order of Subdeaconship; was promoted on Friday to the Order of Deaconship; and elevated on Saturday to the dignity of Priesthood, in the Seminary, and in the presence of the Rev. Professors and students thereof. The same Rev. gentleman celebrated the High Mass on Sunday the 21st instant, assisted by the Very Rev. Mr. Dollard, V.G., who acted as Archdeacon, the Rev. Mr. O'Brien, A.B., as Deacon, and Mr. McCarty as Subdeacon.

I am, Sir, yours, &c.

CATHOLIC.

A correspondent sends us the following communication for publication. We offer no opinion thereupon, trusting that an enquiry may be instituted into the conduct of the magistrates complained of. We do not guarantee the accuracy of our correspondent's assertions; but this we may be permitted to say—that he is not one who would knowingly make a false or exaggerated statement. With these remarks we give insertion to the following from "A Friend to Justice":—

To the Editor of the *True Witness*.

SIR—As a lover of peace, justice, and good order, I beg to be allowed a small space in the columns of the *True Witness*, in order that I may make known what is going on in this township.

The township of Rawdon has often before to day obtained through the press an unenviable notoriety because of the riotous conduct of some of its residents. And now that its name is again about to appear in the records of the Criminal Court—to be held on the fourth of October next—in justice to the great bulk of the residents of Rawdon, I think it proper to warn the public that the conduct of those whose names will figure upon that occasion is no sample whereby to judge of the conduct of the Rawdon people in general.

The population of this township is composed of men of all characters, and of all conditions; from the honest, high minded and industrious farmer, to the escaped felon; and embraces individuals of various origins, and of innumerable creeds. It is not therefore to be wondered at, however much it is to be deplored, that it contains some half-dozen or more of "rowdies" of the worst description; who, though few in number, are yet quite numerous enough to disturb the peace of any community; particularly when, as in the case of the worthies referred to, they are urged on by the Orange Societies of the district; and countenanced and protected by a newly created batch of Magistrates, whose only idea of administering justice is, apparently, to stir up party strife, and to array man against man.

There are no less than eighteen cases pending for trial at the approaching term. Of these nine are criminal, and the other nine, civil actions. Of the former, all have been instigated, and called into being by the aforesaid partisan magistrates, and their abettors. In most of these criminal cases the defendant, or rather the victim of Orange persecution, is a harmless and most respectable old man of upwards of sixty years of age; who, like too many of his Irish countrymen, has been brought to poverty by the misfortunes of his native land, and has indulged the hope of retrieving his fortunes by emigrating to Canada. His crime, his solitary crime is—I need scarcely tell you Mr. Editor—that he is a Papist, and that after the way of his fathers, and the fathers of his persecutors (which men call Popery) he worships the Lord his God. Being old and too infirm for hard work, he opened a little store in the village, and commenced a small general business; trusting that the law of the land would protect him, and secure to him the same privileges that it secures to all other industrious and well disposed citizens.

Not so however. This poor old man has been the object of a persecution of the most cruel description. His house has been frequently assailed at dead of night, as well as in open day; he has himself been barbarously beaten, and has had to witness the wanton destruction of his property. Repeatedly has he been obliged to flee to his neighbors for refuge; and as a climax to his misfortunes, he has just had all his little crop destroyed, and his potatoes pulled up by the roots, and thrown away.

Not satisfied with this, his indefatigable tormentors have induced some bad characters of the neighborhood to come forward and swear an assault against the old man, because upon one occasion he had the audacity to attempt to defend himself. A warrant was easily obtained; and he was dragged before one of the partisan magistrates of whom I have already

told you, but who refused to try the case. Notwithstanding that bail to the amount of One Hundred Pounds was tendered, the Magistrate refused to accept it, and finally committed the poor old man to gaol.

The people, Mr. Editor, in this district look at one another anxiously, and ask "where will these things end?" It is, I fear, but too easy to guess where they will end, and what will be the result, if the strong arm of the law is not interposed to protect the weak and innocent, and to repress the outrages of the guilty.

A FRIEND TO JUSTICE.

Rawdon, 20th September, 1856.

The nomination of candidates to serve in the Legislative Council for the De Salaberry Division took place on Tuesday; M. M. Renaud and Droure being presented to the constituency by their respective friends. M. Renaud is in favor of "Freedom of Education." Mr. Droure avows Yankee annexationist principles; and is said to be supported by the loyal British and Protestant electors of the district. The issue of the contest is very doubtful; but there can be no doubt of the loyalty of, and high sense of honor amongst, the supporters of an avowed "Annexationist." To reduce Protestant honor and Protestant loyalty into terms of £ s. d. is a very simple arithmetical problem.

WHERE ARE THE MISSIONARIES WANTED?—The *Toronto Colonist* of the 19th inst., gives a sad account of the overcrowded state of the Gaol of that city. Originally intended to hold 80 prisoners only, it is now crowded with no less than 175, of whom 50 are women, and 11 mere boys. The cry then in Upper Canada, is for more "gaol accommodation," so rapidly does the number of criminals increase in that section of the Province; whilst here—amongst those whom His Excellency calls the "inferior race," and to whom evangelical Protestants, unnumbered of the wants of their coreligionists rotting in the gaols of Upper Canada, send missionaries and tract distributors—the demand is loud and constant for more "church accommodation." We throw the above out as a hint to the French Canadian Missionary Society; whose members would do well to bear in mind Our Lord's saying—"they that be whole need not a physician, but they that are sick."—*St. MATT., ix., 12.*

REMITTANCES RECEIVED.

Longueuil, Rev. Mr. Thibault, 12s 6d; Maitland, M. Tumeay, £1 8s; Windsor, D. Langlois, £1 5s; Chatham, J. B. Williams, £1 5s; La Rive, Rev. Mr. Carrier, 12s 6d; St. John N. B., A. McTavish, £1 5s; Westport, P. Shovlin, 5s; Belleville, J. P. McDougal, 6s 3d; Cornwall, J. S. McDougal, 12s 6d; Pike River, Rev. J. Leclair, 12s 6d; Sault-au-Rouge, Rev. Mr. Vinet, £1 5s; Russellville, E. McGill, 12s 6d; Brandon, W. McManamy, 12s 6d; Kamouraska, W. Wilson, 5s; L'Orignal, Rev. Mr. O'Mally, 12s 6d; Ottawa City, J. Warnock, 12s 6d; Grand Isle, Vt. U. S., J. L. Leffevre, 10s; Prescott, T. Buckley, 12s 6d; St. Fidele, Rev. Mr. Morisset, 12s 6d; Quebec, Rev. Mr. Bédard, 15s.

Per P. Kelly, Buckingham—Self, 6s 3d; D. Dunigan, 6s 3d.
Per M. Kelly, Merrickville—Self 5s; J. Brislin, 5s; J. Roche, 5s; T. Blake, 5s; J. Loughran, 5s.
Per M. McKenry, Cobourg—J. Craig, 5s.
Per C. McGill, St. Urbain—Self 5s; J. McGill, £1 5s.

Per J. Knowlson, Cayman—Self 5s 3d; H. McLaughlin, 6s 3d; R. Smith, 5s.
Per P. Furlong, Kingston—M. O'Leary, 6s 3d; P. Purcell, 12s 6d; N. Brown, 6s 3d; J. King, 12s 6d; R. Godey, 12s 6d; T. Spencer, £1 10s; J. Brannagan, 15s; T. Jordan, 12s 6d; M. Farrell, 12s 6d; J. Hoves, 12s 6d; T. Briceland, 15s; T. Lovitt, 6s 3d; M. Quinn, £1 5s; M. Baker, 12s 6d; F. Parly, 12s 6d; J. Murphy, 12s 6d; J. McGarvey, 10s; Brown & Hartly, 12s 6d; T. Connolly, 10s; J. Quinn, 12s 6d; P. Smith, 12s 6d; T. Ahern, 12s 6d; D. Keenan, 15s.

Per M. O'Leary, Quebec—J. Quinn, £1 10s; L. & C. Tetu, £1 7s 6d; B. Bennett, 12s 6d; Rev. Mr. Lemoine, 12s 6d; Rev. M. Lafrance, 12s 6d; Rev. Mr. Chauvin, 12s 6d; Rev. L. Grenier, 12s 6d; P. Moran, 6s 3d.

Per Rev. E. J. Dunphy, Carleton, N. B.—Rev. J. McDevitte, 12s 6d; Rev. W. McManus, 12s 6d; Rev. J. Quinn, 12s 6d.

Per M. Heaphy, Kemptville—P. O'Keeffe, 5s; P. Long, 10s.

Per Rev. G. A. Hay, St. Andrews—D. J. McDonald, 12s 6d; S. McIntosh, 6s 3d; A. Chisholm, 6s 3d; E. Forrester, 6s 3d.

THE FOURTH VOLUNTEER RIFLE COMPANY, are requested to meet for BATTALION DRILL, in the HONSCOURS HALL, THIS EVENING, (Friday), at Half-past SEVEN o'clock. A punctual attendance is desired.

THE GOVERNOR GENERAL.—We understand that His Excellency is expected to arrive at Montreal on the 6th of October, and to review the Volunteer Militia companies the following day.

A CONVICT ESCAPED.—That notorious criminal, Dr. Dill, succeeded in making his escape from the Kingston Penitentiary, on Saturday night. He was under sentence of imprisonment for life for a rape committed on a female patient; but this formed but a small portion of his catalogue of crimes. While resident in Quebec, he was more than suspected of murdering his wife and burning his house to conceal it; and in Upper Canada was believed to have poisoned several persons. One hundred dollars is offered for his apprehension. The following is his description, he is about 46 or 47 years of age—very high forehead, is somewhat bald, about six feet in height, grey eyes, rather clear complexion, grey hair, rather prominent cheek bones, thin face, lips rather compressed—altogether a very marked countenance. Supposed to have on an overcoat of one of the keepers, made of grey satinet cloth, single breasted, one row of horn buttons, a blue cloth cap with leather peak, a leather strap across the front of the cap with two buttons having an anchor on them.—*Commercial Advertiser*.

Married.

On Tuesday, 23d instant, at the residence of the bride's father, Cromwell Park, East Oxford, by the Rev. W. S. Hall, of Woodstock, George MacLennan Rose, of London, C. W., to Margaret Catherine Joanna Leveck Manson, second daughter of Mr. Wm. Manson, farmer, formerly of Vaudreuil, C. E.

MRS. UNSWORTH

HAS the honor to inform her Friends and the Public generally, that she still continues to receive a limited number of Pupils, on MODERATE TERMS, for

Singing and Piano-forte.

or for PIANO-FORTE alone, at her RESIDENCE, 128 St. Antoine Street.

Mrs. Unsworth, while returning her sincere thanks to her numerous Friends and Patrons, begs to assure them, and others who may favor her with a trial, that she will endeavor to secure their continued approbation by her unremitting attention to the duties of her profession.
Montreal, September 25, 1856.