

not of the poorer or labouring classes. We commend it to the perusal of our readers:—

At St. Saviour's, Wellesboro Square, the admission was by ticket. A tumultuous mob collected and expressed their determination to stop the service. Five or six gentlemen inside the gates held them while the people tried to break them down. The mob spat in their faces, threw dirt at them, called them opprobrious names, and heaped all kinds of indignities upon them. At length, at about ten minutes to seven o'clock, Mr. Lowder made his way to the gate. His hat was knocked over his eyes, and he was violently hustled until the gate was opened to a small extent, and he was thrust down the steps into the churchyard. The chorists, who were also insulted and beaten, succeeded in making their way into the Church by a back gate. During the service Wellesboro Square became literally filled with people, and their conduct was of so violent a character that a large body of police had to be called out. When Mr. Lowder and his chorists came out, the mob set upon him, with the view apparently of beating him, but the Rev. gentleman managed to escape to the mission house, the road having been successfully cleared for him by the police. An attack upon the house was proposed, and it would no doubt have been carried out, had it not been for the police, who drew their staves and began to clear the place. A general battle ensued, and at length the police fixed upon one of the parties whom they supposed to be a ringleader, and whom they took to the station-house.

Our readers will naturally conclude that such a series of brutal and unprovoked assaults against Protestant clergymen—gentlemen of unblemished reputations, and prominent amongst Protestants for their zeal, their philanthropy, their incessant labors in the cause of the sick and needy—have provoked the indignant comments of the Protestant press; of that portion of it at all events, which arrogates to itself the title of "religious press," and which is most prominent in its assertion of the principles of civil and religious liberty. Yes, of course; the riots have been noticed, but not to be condemned by that portion of the press. The brutalities of a Protestant mob have been duly recorded in evangelical columns; not only without one syllable of reprobation, but accompanied with a strongly expressed wish for the success of the rioters. We copy, for instance, the following notice of the anti-High Church riots, from an article from the *Scottish Guardian*, which is reproduced by our highly evangelical friend, the *Montreal Witness*, without a word of comment, its issue of the 22d instant. It therefore may be presumed that the latter fully coincides in opinion, as to the proper mode of establishing freedom of worship by brute force, with its evangelical cotemporary the *Scottish Guardian*:—

"The cheap press is assisting to unite the middle classes in London, and these middle classes are determined to put an end to the abuses of the parish churches by Romish observances. If bishops or ecclesiastical courts cannot interfere, they will take the matter into their own hands. We cannot but say that we wish them hearty success. This movement may be but the beginning of the end. The people will not rest satisfied, if they obtain an advantage, till they have purged out the leaven of Popery still left in the Church of England at the time of the Reformation, by which she has always existed in a mongrel state—a strange mixture of truth and error."—*Scottish Guardian*, cited by *Montreal Witness*.

We would direct our readers' attention to the allies in whom evangelical Protestantism puts its trust; of whose hostility to Popery, and every thing savoring of Popery, it feels assured; and by means of whom it trusts to inaugurate a new and more "thorough" Protestant Reformation. These are; 1st, the Metropolitan "cheap press;" and in the second place, the London "middle classes."

Of the first of these allies of evangelical Protestantism, and inveterate enemies of Popery—the "cheap press"—few of our readers we trust have any personal knowledge; for it comprises everything that is filthy, beastly, and blackguardly in the republic of letters. The "cheap press" of the Metropolis is the literature of the brothel; the Bible of the bully and fighting man; the Gospel, or pleasant tidings, of burglars, foot-pads and of prostitutes. It has therefore been, we thank God for it, always notorious for its hostility to Popery, and to all Romish innovations; it was loudest and bitterest in its outcry against the re-establishment of a Catholic Hierarchy in England; and, we need scarcely add, has invariably approved itself the staunch champion of the Reformation against Rome, the consistent and uncompromising advocate of Protestantism and of Rowdism. This is the first ally, therefore, upon whom evangelicalism naturally relies for the suppression of Popery. It puts great trust also, and with good reason, in the London "middle classes."

For these too, have always been distinguished by their aversion to Romanism. Amongst the upper or aristocratic classes of society, converts to Catholicity are often made; so also amongst the very poorest and most wretched—amongst that class to which, in our Lord's days upon earth, belonged those who heard the "Word gladly." But in all times, and in all countries, the class intermediate, or Protestant middle class—wholly absorbed in the worship of Mammon, all its energies devoted to the accumulation, no matter by what means, of dollars and cents, with all the vices and these exaggerated, both of the class above it, and of that below it, but without a single one of the virtues of either—has always been distinguished for its stern Protestantism, and unmitigated aversion to the doctrines and discipline of the Catholic Church. What the moral worth of this class is, our readers may learn from the recent revelations upon the commercial integrity of the English trading classes. Suffice it to say that it is the class that lives by adulteration, and in whose nostrils lying, swindling, and cheating are as it were the breath of life. It is the stronghold of Protestantism, especially of evangelical Protestantism, on both sides of the Atlantic; and is a meet fellow-laborer with the "cheap press" in the cause of the Holy Protestant Faith.

Such are the combined forces, arrayed against Romanism, and striving after the more perfect reformation of the Anglican Church. The weapons they employ are worthy of the men and worthy of the cause—They beat, and spit upon their opponents; whilst the evangelical leaders of the allied host look on complacently, and "wish them hearty success." Thus by Protestants, are the principles of civil and religious liberty gloriously vindicated.

THE CONVENTION.—Our readers are probably aware that on the 9th of next month, there is to be held at Toronto a meeting of the friends of the "Outs" or Reform party; with the object, of course, of ousting the "Ins" from the places which the latter occupy. Elections of delegates to assist at this meeting or Convention, have already taken place in several districts; and we see by the *Toronto Colonist* of the 22d instant, that from London, C. W., a highly respectable and influential Catholic gentleman, Mr. P. G. Norris, has been appointed one of the delegates. Mr. Norris, so the *Colonist* tells us, was a supporter of the "Ins," or Ministerial party at the last general election; but has subsequently given in his adhesion to the "Outs," or Protestant Reform party, on the grounds that:—

"He has witnessed a desire on the part of Protestant Reformers to give to Catholics their rights as regarded separate schools."

This reason, assigned by a Catholic, has, we confess, taken us by surprise; for, judging the intentions of the Protestant Reform party by the language held by their avowed organs of the press, we had come to the very opposite conclusion, that that party were determined still to refuse all Catholic demands for reform upon the School Question; and that if there was any one question upon which the Protestant Reformers of Upper Canada were unanimous, it was that of maintaining intact a mixed or common School system. We have looked through the columns of the *Globe*, of the *Bowmansville Statesman*, and of all the most prominent organs of the Protestant Reformers; we have studied them carefully, comparing them with one another, and with their antecedents; and in no one single instance have we been able to detect the slightest symptom even of any design upon the part of Mr. Norris' new political friends to do us the slightest justice, or to surrender one iota of their tyrannical system of common schools. Still we may have been in error; Protestant Reformers may be more skillful hypocrites than we had supposed, and more accomplished in the art of concealing their real designs, than we had given them credit to be. It may be so; but we confess that we do not believe that it is so; and if it is, all we can say is—that the Protestant Reform party is composed of a set of consummate hypocrites and double-dealers. For years they have, to a man, been riding the "high Protestant horse" almost to death; with one heart and with one voice have they incessantly denounced the separate schools of Upper Canada; and their great weapon against the "Ins" has been to accuse the latter—most unjustly—of a "desire to give to Catholics their rights as regarded separate schools."

On a matter of such vital importance, doubts as to the intentions of either of the two great parties now engaged in a life and death contest for place and salary, should not be allowed to exist. Of all the great public questions of the day, that which to Catholics is incontestably the most important of all; compared with which all mere secular questions, concerning Repeal of the Union, Federation, Responsible Government, and Written Constitutions, are matters not worthy of a moment's serious consideration—is the School Question of Upper Canada. On that question, and on its satisfactory solution depends the fate of thousands and tens of thousands, of immortal souls; on its solution depends the question whether generations yet unborn shall be children of God, or children of the devil, heirs of the kingdom of Heaven, or heirs of hell. Even the question whether Mr. G. Brown or Mr. G. Cartier shall be the head of the Ministry, sinks into insignificance by the side of the School Question; which is, and must be, *par excellence*, the great question of the day, to which everything should be kept subordinate.

We hope, therefore, may we are confident, that to that great Question, a proper, that is to say, a prominent place will be assigned in the debates of the coming Convention, by the Catholic members of that body. We are sure we say, that no Catholic delegate will allow that Question to be shirked, or hurried over as one of secondary importance. If the "Protestant Reformers" do, as a body, really "desire," as Mr. Norris says they do, "to give the Catholics their rights as regards separate schools," the fact should be brought out strongly and clearly at the approaching Convention; as no other question to be brought before that body can possibly be of so much interest in the eyes of the Catholic community. If "Protestant Reformers" have indeed, as Mr. Norris says they have, discovered the error of their policy hitherto, towards Catholics; if they are determined to change that policy, and henceforward to do us justice; if Mr. George Brown is indeed a truly penitent convert to the cause of Freedom of Education for Catholics—the change, the conversion should be proclaimed from the house-tops. This is a duty which the Catholic delegates owe to themselves, and to their co-religionists throughout the Province; this is a duty which the "Protestant Reformers" owe to their constituents, and to the entire community which has hitherto looked upon them as the determined opponents of all further concessions to Catholics on the School Question. We shall look anxiously in the *Globe*, and to the report of the proceedings of the Convention, for a confirmation of Mr. Norris' most unexpected declaration respecting the new light that, after so many weary years, has at length broken in upon, and disturbed the sound Protestant slumbers of, the "Outs," or Protestant Reformers of Upper Canada.

And of this we may be certain. That, if Mr. Norris' anticipations as to the favorable intentions of the "Protestant Reformers" with regard to Separate Schools, be not, by the Reformers themselves, fully and openly corroborated, through their organs of the press, and above all at the Convention—no such desires, no such designs, as those attributed to them, exist; and that, therefore, it is still the duty of Catholics to treat them as their enemies, and as members of a party with whom it is impossible for any Catholics—without abandoning their dearest interests, without making sacrifice of their honor, and shipwreck of their faith—to act in concert, or to hold any kind of political communion whatsoever. Let then the mystery be cleared up; let all doubts up-

on so grave a matter be at once and for ever put an end to. There will be, as we now see, Catholics, in the coming Convention. These gentlemen, if worthy of the name of Catholics, will force the "School Question" on the Convention; will compel all its members to declare, in the face of day, what are their intentions with regard to Catholic separate schools; and whether they intend to make justice to Catholics on the School Question, a prominent and integral plank of their future political platform. "Protestant Reformers" must, we say, upon this question, be made to speak out, and without ambiguity. There must be no room left for mistakes in the future; and as he amongst them who should refuse to speak out plainly, would most justly be put down by Catholics as their political enemy; so should the Catholic member of the Convention who shall allow the School Question to be shirked, slurred over, or thrust on one side, by the Convention, be branded by Catholics as a coward, and a place-hunter—as a traitor to his Church, and a disgrace to the name he bears.

Since writing the above, we have read in the *Globe*, the leading organ of the "Protestant Reform" party in Upper Canada, the following explicit repudiation of any design on the part of the "Protestant Reformers" to do us the slightest justice on the School Question. If, after this, there be any amongst Catholics vile enough to give any semblance even of countenance, or political support to that party, our opponents will have henceforward too good reason for looking upon, and treating us as "an inferior race." The following is what the *Globe* says on the School Question:—

"The ministerial journals are endeavoring to build a great edifice on the statement of Mr. P. G. Norris at the London meeting that he thought he saw a willingness on the part of Reformers to concede separate schools. The organs twist his language in the most dishonest way, and endeavor to prove from it that Reformers have in fact agreed with the Catholics to abandon their resistance to separate schools. We need hardly say that this is a ministerial invention, made out of whole cloth; that the Reform party now holds exactly the same views in regard to sectarian education that it has always done; and never will, hesitate to declare them whenever called upon."—*Globe*.

The month of November upon which we are about to enter, is, as our Catholic readers know, in an especial manner devoted to prayers for the repose of the souls of our departed brethren; and this year the usual religious exercises for this pious purpose, will take place at the Cathedral, the *Recollet* Church, the Chapel of the St. Joseph Asylum, that of the Providence Convent, and at Bonsecours Church.

Every evening at eight o'clock, the sound of the bell will remind the faithful living, of the duty of praying for their brethren who have gone before them. At the sound of the bell the psalm "De Profundis" should be repeated—or in lieu thereof, a "Pater" and an "Ave" with the versicle "Requiem eternam;" by these simple acts of devotion, many and precious indulgences may be gained, and our Catholic citizens are earnestly requested not to be unmindful of them.

"There is no doubt," says the *Pilot*, "that Sir Edmund Head has tendered his resignation, which has been accepted, and his successor will shortly be appointed." From the same authority we learn that His Royal Highness the Prince of Wales, together with the Colonial Secretary and other persons of distinction, will visit Canada next season, to assist at the formal opening of the Victoria Bridge. It is expected that this great work will be completed next month, and opened for general traffic, though there will be no public demonstration until next season.

TO CORRESPONDENTS.—"Junius" ought to know by this time that it is our invariable rule never to give insertion to anonymous communications, that is to communications sent to us unaccompanied by the writer's name.

(To the Editor of the True Witness.)

Prescott, October 22d, 1859.

Sir,—Having been, I may say, personally attacked through the columns of the *Canadian Freeman*, I wrote a reply, but the editor of that paper had not a sufficient amount of impartiality to publish it. I shall not request of the editor of the *True Witness* to publish that reply, as it is rather lengthy, and as he did not publish the attack; but will you be so kind as to publish these few lines in defence of my private character, which has been so unscrupulously and unjustly assailed. I believe I know the source from which the assault was made; and therefore motives of charity, combined with a religious respect for him, induce me to say nothing, but take what I get, and bear it patiently. I shall not now give any satisfaction as to whether I did, or did not, send to the *True Witness*, the article signed "Caius;" because I feel that I still am, what I always have been, in principle, an independent man. I am now twelve years in America; I have spent six of them at Perth, and four at Farmersville, eccentric though I be; and I flatter myself with the belief that the generous inhabitants of these localities would reach me the right hand of friendship again, should I think proper to return.

Your most humble servant,
JOHN MARGAN.

FALSE IMPRESSIONS.—We notice that some of our Lower Canadian contemporaries look upon the *Canadian Freeman* as the exponent of the political views of the Irish Catholics of Upper Canada. Our contemporaries are in error. The *Freeman* never was, and is not now, what they seem to regard it. It, no doubt, reflects to a certain extent the views of the Catholics of the Western or Torontonian section; but its principles are as antagonistic as possible to those of the Catholics of Central Canada. We have no desire to be set down as admirers of Gritism; and the *Freeman* inclines too much to that party to admit of its being a fair exponent of public opinion here.

A few marks of hypocritical repentance, to subserve his own selfish desires, are not quite sufficient to make us clasp George Brown to our bosoms, and accept and adopt every principle which he and his Grit adherents choose to say must or should enter into the political platform of every patriotic Statesman. Experience has long ago taught us the little faith to be placed by Catholics in any platform which George Brown or his Western colleagues have been parties in constructing. They never originated any measure which did not spring from extreme sectional selfishness. Into all their schemes there must invariably, as the history of their past career evidences, enter too much of the high Protestant ascendancy element for Catholics, whose views are not warped

by too close a contact with them, to regard with favor any movement set on foot by them.

It is futile to endeavor to lead us into the belief that the Grits are now the most moderate party. We know rather well what is meant by Grit moderation, to be hoodwinked by any such plea. For the time being, if they could cajole us into helping them into power, they would, no doubt, be brilliant example of moderation; but give them the reins of Government, and pass their pet measures into law, does any Catholic, who has studied George Brown's course since his entrance into the Hall of the Legislature, imagine that he would not again attempt to ride his fierce "high Protestant ascendancy" horse? We think not. The man or party who or which has acted for years a political weathercock, is not likely to become of a sudden a personification of all that is desirable by Catholics.

It may suit some of the Catholics of the Toronto section of the Upper Province to rally around the standard of Gritism—of this they are, of course, the best judges themselves. This may be all very well as far as they are concerned; but we do not desire that our Lower Canadian Catholic journalists should lead the people of Eastern Canada to believe that what the Catholics of the extreme West deem—reasonably we should say, unless in a material view—their interest must be, or is, the interest of the Catholics of Central Canada, not to speak of the Province generally; or that the *Freeman* is the grand mirror of the Catholic mind in Western Canada. We now say, positively, in order that our contemporaries may disabuse their readers of the erroneous impression they may have left on their minds, that the *Freeman* does not, by any means, reflect this public opinion. The sympathies of Central Canada are altogether with Lower Canada. We have scarcely anything in common with the West. "Representation by Population," in any shape or form, we repudiate; a dissolution of the Union, we regard, would be a fatal blow to Catholic interests, we may say, in fact, to all interested—except those of the West where Gritism so impregnates the atmosphere—that it would be useless to look for any measure except one founded upon the most extreme selfishness. Our object, however, now, is not to discuss this or that platform, but merely to set our Lower Canadian contemporaries right on the question of the political tendencies of the Catholics of Western Canada. We hope, therefore, that, in future, our contemporaries will not attribute to the Catholics of Central Canada, at any rate, views which they repudiate, and which they condemn as thoroughly as the Lower Canadians do.

To the great majority of Catholics in Upper Canada, the assumption of the Lower Canadian journals, that Mr. McGee represents their views, or that his organ the *Toronto Freeman* expresses their sentiments will appear strange and incomprehensible. Even in Toronto, the political speculations of Mr. McGee find opposition among the thinking and reasoning members of the Catholic community. And his journal, the *Freeman* possesses but a divided influence for the Toronto *Herald* condemns the McGee policy in no unmeasured terms, and flourishes upon it. In the diocese of Kingston, Mr. McGee, or the *Freeman* have little influence, and prudently claim little. In the diocese of London, we are given to understand a like feeling prevails. In Central Canada, the *Freeman* is scarcely known, and where it is known it is regarded as a Toronto journal, local in its character, and like all Western journals, knowing little and caring less about any policy which has not for its object the benefit of the Western country.

When in future our Lower Canadian friends seek for the views of their co-religionists and political friends in Upper Canada, they should be careful as to the character of the sources from whence their information is drawn.—Had they been thus guarded in the past they would never have accepted the absurd idea that Mr. McGee's course is approved by the Catholics of Upper Canada, or that the *Toronto Freeman* is the organ of that class of the population. —*Ottawa Tribune* 22nd inst.

BELLS.—One of the leading features of the recent State Fair, was the splendid display of Bells made by Messrs. Menely's Sons, of West Troy, N. Y. The sizes varied from that producing the low "church going sound" to the shrill tone of the locomotive bell. We are pleased to learn that the Committee awarded to the Messrs. Menely a first premium on the beautiful Church Bell exhibited weighing 2112 pounds, (sold to Trinity Church, Geneva,) as also the first premium upon their Steamboat, Factory and Locomotive Bells.—*West Troy Advocate*.

The following Commercial Review has been taken from the *Montreal Witness* of Wednesday last.

The weather since our last has been generally overcast with sharp frosts.

Wheat.—There is very little arriving, and \$1.10 has been offered by a country miller for Fyfe Wheat to arrive. \$1.05 would be readily paid for good ordinary Spring Wheat. Whether these prices would be realised if a large quantity were to arrive is, however doubtful. There is no White Wheat coming to this market. It is bringing at Toronto and other favorable points for shipment to the States, \$1.20 to \$1.25.

Flour.—The market was swept bare, at the close of last week, of all that could be obtained at anything near old prices. Good No. 1 rose gradually from \$4.80 to \$4.85, and even \$4.87, at which everything was taken. Buyers would not, however, pay \$4.90. On Monday the news of a considerable rise in New York coming upon a bare market, has induced holders to ask \$5 to \$5.10. Fancies and Extras are also scarce, and held at \$5.25, and \$6 respectively.

Barley has been in very active demand, and the price has gone up to 70c per 50 lbs.

Oats have also been brisk at about a cent a pound. Several cargoes both of Barley and Oats have recently been shipped for New York or at near these rates.

Peas have rather declined on account of the rise in freight and 72½ per 60 lbs is the price offered by shippers.

Ashe fell off immediately after the filling up of last week's steamer from 28s 7½d for Pots to 28s 2½d for less affected. The prices to-day are 28s to 28s 3d for Pots, and 27s 6d for Pearls.

Pork continues quiet, with only retail transactions at \$17.50 to \$18 for Mess, and \$14 to \$14.50 for Prime Mess.

Dressed Hogs have begun to arrive from places within a day's distance of Montreal, and bring \$6½ to 67c per 100 lbs. Should the weather become warm again, it will be exceedingly dangerous to send Hogs in this way.

Butter continues in good demand for the Lower Ports. Several sales have been reported of straggling parcels at 14, 14½ and 15 cents, but the regular price may be quoted at 15½ to 16½ cents for good to best store-packed, and 16 to 17 cents for good dairy.

Nonseconcs and St. Ann's Markets.

Wheat.—None brought to market.

Oats may be quoted at from 2s to 2s 1d per minot, weighing 35 to 42 lbs. Good supply.

Barley—3s 3d to 3s 4d per minot of 50 to 52 lbs. Supply very fair.

Peas—3s 8d to 3s 9d per minot of 66 to 70 lbs.—Meets with ready sale.

Flax Seed.—5s 9d to 6s. Supply moderate.

Timothy Seed.—May be quoted at 9s 6d to 10s.

Bug Flour.—13s 6d to 15s per quintal.

Oatmeal 11s 3d to 11s 6d per quintal of 112 lbs.

Eggs.—8d to 9d for good fresh.

Potatoes.—From 2s 6d to 3s 9d according to quality.

Apples.—Supply large; may be quoted at 12s 6d to 20s per barrel.

Hay and Straw.—Hay \$7 to \$10; Straw \$3 to \$5.

Remarks.—The attendance very good, and the supply of grain large.

AN EVANGELICAL ADVERTISEMENT.—The *Derbyshire Advertiser* copies an advertisement from "a young man, a member of an evangelical church, who is desirous of obtaining board in a pious family, where his Christian example would be considered a compensation." The modesty of the young man is worthy of all praise; as we doubt not his "Christian example" would be an ample "compensation," or remuneration, for the victuals by him consumed. Perhaps the *Montreal Witness*, as doing business in the "pious line" himself, will kindly lend the use of his advertising columns to the "young man, a member of an evangelical church."

BAN COIN.—There are a great number of bad sixpenny pieces at present in circulation. They are all stamped "1858," and by any sort of close inspection are easily discernible from the good coin. The impression is quite dull and blurred, and the color is muddy, very different from the clear impression and the bright appearance of the genuine coin.—*Leader*.

No medical preparation has ever been introduced to the public, which has realized such marked success as Perry Davis' Vegetable Pain Killer. Where the Pain Killer has been offered for sale during a long term of years, and where its virtues are known and appreciated, it will be sure to retain its enviable popularity; and that its sale will continue to increase as it finds its way to new markets, no intelligent person can doubt.

Birth.
In this city, on the 22nd inst., the wife of W. P. Bartley, Bsq., of a daughter.

Married.
In Montreal, at St. Patrick's Church, on the 25th instant, by the Rev. Mr. O'Dowd, Mr. Timothy Kennan, of Chicago, Ill., to Miss Mary Elizabeth, daughter of the late Mr. Patrick Farrell, of this city.

Died.
In this city, on the 24th inst., Annie Teresa, youngest daughter of Mr. James Sheridan, aged 1 year and 6 months.
In this city, on the 27th inst., Mr. James Donnelly, aged 60 years, a native of the County Tyrone, Ireland.

ST. PATRICK'S LITERARY ASSOCIATION.



THE SPECIAL ANNUAL MEETING of the ST. PATRICK'S LITERARY ASSOCIATION will be held at their HALL, 87 MCGILL STREET, on THURSDAY EVENING next, 3rd NOV., at EIGHT o'clock, for the ELECTION of OFFICERS, RECEPTION of REPORT, &c.

A full attendance is requested.
By Order,
T. J. WALSH, Sec.

DRY GOODS.
St. Lawrence House, 93 McGill Street,
Second Door from Notre Dame Street.

JOHN PAPE & CO.
HAVE just OPENED one Case of LADIES' CHENILLE HAIR NETS, all colors.
Montreal, Oct. 27, 1859.

VALUABLE BUILDING LOTS,
BY PRIVATE SALE,
On St. Gabriel Farm,
On Priest's Farm, near the Mountain,
On Woodland or Gregory Farm.

APPLY AT THE SEMINARY.
J. H. COMPTON, PRINCIPAL,
Procur. du Seminaire.
Montreal, Oct. 27, 1859.

WHERE IS PATRICK LYONS?
INFORMATION WANTED OF PATRICK LYONS, who left Montreal for New York about nine years ago, and has not since been heard of. Any information of his whereabouts will be thankfully received by his sister, Eliza Lyons, at this office.
£3 United States papers will confer a favor by copying the above.

CUT THIS OUT AND SAVE IT.
THE subscribers has in course of construction a number of FAMILY SEWING MACHINES, the same as Wheeler & Wilson's patent, which he intends to sell cheaper than any that have been sold heretofore in Canada. All who intend to supply themselves with a good cheap Machine, will find it to their advantage to defer their purchases for a few weeks until these Machines are completed. In price and quality they will have no parallel, as the subscriber intends to be governed by quick sales and light profits.

WAIT FOR THE BARGAINS.
E. J. NAGLE,
Sewing Machine Manufacturer,
265 Notre Dame Street.
Oct. 20, 1859.

BRITISH AMERICA ASSURANCE COMPANY.

FIRE RISKS taken for this Old Established Office, on terms equally as favorable as other First-Class Companies.

M. H. GAULT,
Agent.
October 13.

COLLEGE OF REGIOPOLIS
KINGSTON, C.W.;

Under the Immediate Supervision of the Right Rev. E. J. Horan, Bishop of Kingston.

THE above Institution, situated in one of the most agreeable and healthful parts of Kingston, is now completely organized. Able Teachers have been provided for the various departments. The object of the Institution is to impart a good and solid education in the fullest sense of the word. The health, morals, and manners of the pupils will be an object of constant attention. The Course of instruction will include a complete Classical and Commercial Education. Particular attention will be given to the French and English languages.
A large and well selected Library will be open to the Pupils.

TERMS:
Board and Tuition, \$100 per Annum (payable half yearly in Advance).
Use of Library during stay, \$2.
The Annual Session commences on the 1st September, and ends on the First Thursday of July, July 21st, 1858.