

extent within the entire Municipality, so they could always, without the least difficulty, secure the required number of children of school age resident therein. In Upper Canada, the Catholic minority have no power of constituting their school districts; and therefore, there is no school within the school district as previously constituted by their enemies—the Protestant majority—the required number of heads of Catholic families, the latter cannot even elect Trustees, or take the first steps to secure exemption from taxation for Non-Catholic school purposes. What we demand therefore for Upper Canada is, that any number whatsoever of Catholics may elect their own School Trustees; and that the Catholic School Trustees, so elected, be at liberty to constitute their own school districts, as they please, as are the Protestant Trustees of Lower Canada. It will then, of course, always be in their power to enlarge the limits of their school districts so as to comprise any number of children of school age. More than this we ask not; with less we will never be content.

Finally the *Journal de Quebec* complains that we have treated him as a "hireling" and a "ministerial hack." We admit the soft impeachment. We have done so; and see no reason for retracting, or modifying our plainly expressed opinion of his treacherous conduct, and that of his masters—both upon the "School Question" and the "General Incorporation Bill."

Neither are we singular in our opinion of our ministerial cotemporary; and even the *Catholic Citizen*, a few weeks ago, and before, on terms best known to himself, be patched up an ignominious truce with the Ministry and their adherents—the givers of place—employed language, when speaking of the tergiversation, treachery, and venality of the *Journal de Quebec*, as strong as any since used by the TRUE WITNESS. As it is at once amusing and instructive to see what the *Catholic Citizen*—now a ministerial partizan—thought of his present allies, only a few months ago, we give below some extracts from an editorial of the 12th of June last, headed "Treachery?"

"For many years and up to a very late period, we—*Catholic Citizen*—regarded the *Journal* as one of the ablest, and certainly the most thoroughly Catholic paper published in the Lower Province. . . . Such was the *Journal* in 1854 and 1855, and such it also was up to a certain period of the present Session, when it became known that the late Ministry would not give their support to any measure which would improve our Separate Schools."—*Catholic Citizen*, 12th June.

Again, speaking of the opposition offered by Mr. Cauchon to Mr. Felton's motion to place the Catholic supporters of separate schools in Upper Canada in the same position as that held by the Protestant supporters of separate schools in the Lower Province, our cotemporary continues:—

"We should like to ask him—The *Journal*—if Mr. Felton's amendment does not contain all that we seek to attain in the matter of Separate Schools. . . . Mr. Felton's amendment exactly met that demand, and we were sneered at as fools (just as the *True Witness* is to-day)—because we received it with favor. Trusting in the good faith of Lower Canadian members, we had a right to expect that they would aid in carrying it through. But in this we were disappointed. The fate of a ministry hung on the vote, and our rights were offered up as an acceptable holocaust."—*Ibid.*

The *Catholic Citizen* then comes to the "Religious Incorporations Bill":—

"Our ultramontane cotemporary—the (*Journal de Quebec*)—has been silent as the grave for the past two weeks on the 'Religious Incorporation Bill.' We venture to say that a more infamous dereliction of duty, a more base desertion of principle was never perpetrated by a public journalist." The italics are our own.

Thus in June last, the *Catholic Citizen* held, and openly expressed the identical opinions respecting the *Journal de Quebec*, the ministry who voted for the "Religious Incorporations Bill" and who voted against of Mr. Felton's amendment—that the TRUE WITNESS does to-day; and as, by the testimony of the first named journal, our *Quebec* cotemporary was in June last, guilty of "infamous dereliction of duty"—and "base desertion of principle"—and as since then he has given no signs of repentance, or amendment of life—we who have not sold ourselves to the enemy still look upon him as did the *Catholic Citizen* before the latter subsided into a ministerial organ, and became the apologist of the men, whom in the article by us quoted above, he severely, but so truthfully condemned.

If the *Journal de Quebec* however will show how any honest conscientious Catholic can in October—defend the Bill which he himself, in his issue of the 20th of May last—"held up to the execration of society as derogatory to the civil and moral rights of man" and "denounced as a consecration of the most enormous injustice," (see *Catholic Citizen* June 12th)—or support any member of a Ministry which voted for that Bill—we will willingly acknowledge that we have been guilty of injustice towards the *Journal* and his masters and will cheerfully make the *amende honorable*. We pause for a reply.

BEAUTIES OF STATE-SCHOOLISM.—In our last, we gave an illustration of the process by which, availing themselves of the provisions of the School Law, the wealthy Protestant majority of Upper Canada compel their poorer Catholic neighbors to build and keep in repair their meeting houses. We admire the ingenuity, if we cannot commend the honesty, of the proceeding.

The plan is a very simple one, thanks to the wording of the School Law, and the interpretation put thereon by a Methodist Chief Superintendent. As Protestants, as a general rule, have no occasion for a church, or meeting house except on Sundays, it is enough for them if they can procure the exclusive use of a good sized building for that day; on the other days of the week, it may serve as a barn, a grog shop, or anything else. When therefore they want a church built, and desire at the same time to erect it as economically as possible, they avail themselves of the provisions of the School Law; and impose a rate—to which their Catholic neighbors are sub-

jected—for building or enlarging the district school-house. Having thus got a convenient building, in part erected out of funds contributed by their "Popish" neighbors, their next step is to vote that on Sundays it shall be used as their church or place of worship; and if the unfortunate Romish minority object to this treatment, "Jack-in-Office," in the shape of a Protestant Chief Superintendent of Education, descends—like the heathen deities of old from their cloud-capped Olympus—and bids the impertinent remonstrants hold their peace. Such are the practical results of the present Upper Canada school system; such the religious liberty that obtains where Protestantism is in the ascendant.

As a specimen of the cavalier manner in which the representations of a Catholic minority, complaining of being taxed for Protestant Church purposes by their wealthier neighbors, are treated by our Methodist Chief Superintendent, we give below a copy of a correspondence which has lately passed betwixt the Catholics of Mountain, No. 1. School District, on the one hand—and Dr. Egerton Ryerson, on the other. On the third of September last the former wrote to the Superintendent, complaining of having been heavily taxed, nominally for building a school house, virtually for erecting and keeping in repair a Protestant place of worship. The following is a copy of their letter:—

"Sir—I, an inhabitant of School Section No. 1, Township of Mountain, beg leave to inquire whether preachers of any denomination have a right to appoint and hold prayer meetings in our school-house on the Sabbath day, contrary to the wishes of a large portion of the inhabitants of said section?"

"You will also please inform me, if it is consistent with the law of the country, or the Common School Law, if not, I wish you, at your earliest convenience, to remove from our school-house such impertinent intruders, who, on one occasion, forced their way through the windows, and broke the lock which had been put on for security."

"We consider it an infringement on our rights as tax-payers, and detrimental to our books, desks, &c."

"I remain, Sir,
Your very humble and obedient servant,
"EDWARD MORROW."

"South Mountain, 3rd Sept., 1856."

To this reasonable request for redress against the tyranny of the Protestant majority, Mr. Morrow—as the spokesman of the Catholics of the district—received the following reply. See with what an air of majesty our Methodist Jove hurls his official thunderbolts at the heads of the impertinent intruders upon his sublime repose:—

"Department of Public Education for Upper Canada, Education Office,
"No. 3352—S.)
"Toronto, 17th September, 1856."

"(4475.)
"Sir—I have the honor to state, in reply to your letter of the 3rd instant, that there is no other law than custom for the holding of religious meetings in school houses. Trustees have always exercised their own discretion on this subject, according to common opinion and usage in their neighborhood."

"In regard to the case to which you refer, I can offer no opinion until I hear the statements of both sides, as intimated in the printed instructions on the 4th page of this letter."

"I have the honor to be, Sir,
Your obedient servant,
"E. RYERSON."

"Mr. Edward Morrow, No. 1 Mountain,
"South Mountain."

From the above it is evident that, according to the Upper Canada School Law as interpreted and administered by Dr. Ryerson—Protestants, being in the majority, have the power to tax their Catholic neighbors for Protestant church purposes; and that, for the Catholics so robbed, cheated and insulted, there is no redress. The latter must be more than angels, or less than men, if they tamely submit to such treatment.

Suppose the facts of the case reversed—that in Lower Canada a Catholic majority had the power to compel the Protestant minority to pay for the erection, and keeping in repair, of buildings used on Sundays and holidays for Catholic religious purposes exclusively—that the said Protestant minority had indignantly remonstrated against being taxed for such purposes, and had received from a Catholic official such a reply as Dr. Ryerson vouchsafed to the Catholics of Mountain—what, we ask, would be the language, what the conduct, of Protestants under such circumstances? We may safely assert that they would never rest until they had wrested from the hands of the majority of a hostile faith, the power of taxing them, under any pretence whatsoever, for Catholic religious purposes.

We trust therefore that the *Toronto Mirror*, and every other Catholic journal in the Province, will give the aid of their columns to the Catholics of Mountain; and will do their utmost to arouse the indignation of their readers against our present infamous system of "State-Schoolism," by means of which, a tyrannical Protestant majority, backed by a dishonest and grossly partial public official, are enabled to tax a Catholic minority for the support of Protestant meeting-houses. It is time that Catholics should declare, and in plain unmistakable language, that they will not any longer submit to such an injustice, to such a degrading servitude.

✂ We beg leave to correct a gross misrepresentation of the *Commercial Advertiser* of Wednesday last. The Rev. M. Chiniquy has not been excommunicated by the Bishop of Chicago because of his "refusal to surrender to the Bishop the control of property belonging to his congregation" but because he, in open violation of the rules of the Church whose minister he professed himself to be, and to whose Bishops he had vowed obedience—praised to exercise the functions of his sacred office, to celebrate Mass, and to administer the Sacraments, after having been suspended from his sacerdotal functions by his legitimate ecclesiastical superior. Of the reasons for that suspension, we know nothing; but the grounds upon which the excommunication was issued have been made public.

The *Journal de Quebec* complains that we have done him an injustice in not publishing that in his issue of the 27th ult., he corrected an error in his previous issue of the 25th, respecting the obligation imposed upon Trustees of Dissident Schools in Lower Canada, of verifying certain statements upon oath—an obligation repealed by the Act of 1856. Upon referring to our files, we see that the *Journal* did correct this error in his paper of the 25th; and we therefore regret that, through inadvertence, we neglected to do our cotemporary justice in this matter sooner.

The *Cleveland Plaindealer* publishes the affidavit of an American seaman, John James Wood, taken before George S. Patterson, J.P., Erie Co., State of Ohio, on the 18th ult., to the effect that, he, deponent, was serving on board the United States frigate *Congress*, Commodore Stockton, in 1846; that he was in attendance upon Col. Fremont during a fit of severe illness, when the latter was visited and administered by a Catholic priest, from whose hands the said Col. Fremont received the Sacraments of the Church; and that said deponent is certain that Col. Fremont professed himself a Catholic in 1846.

A soldier of the 39th has had sentence of death recorded against him, and been condemned to the Penitentiary for life, for attempting to poison. It seems that he gave a dose of croton oil in beer, to a young woman with whom he had been on terms of intimacy. No very serious results followed; and the general opinion is that the criminal has been very severely dealt with. That he intended to poison, or inflict any serious injury upon the girl, to whom he gave the afore-said active purgative, does not appear; and, on the contrary, it is pretty certain that his object was merely to play off a stupid, and very reprehensible, because very dangerous joke upon his victim. For this he deserves to be punished as a warning to others; but imprisonment for life in the Penitentiary is too severe a sentence for such an offence, which implies no moral depravity.—As a soldier, the man has always borne a very excellent character.

Great preparations are being made here, and a large sum of money has been subscribed, for duly celebrating the opening of the Grand Trunk Railway, on the 12th and 13th of next month.—There will be processions, banquets, illuminations, and a ball. A large influx of strangers is anticipated.

We are pleased to hear, that in accordance with the invitation tendered by the Executive Committee for the Celebration of the Grand Trunk Railway, the St. Patrick's Society will turn out in procession on that day with the rest of their fellow-citizens. This is as it should be; and we hope that every member of the society will be at his post. As this is the time that Mr. McGee lectures, for this Society, in the Mechanic's Institute engaged for that purpose, we consider that the St. Patrick's Society will do much towards the celebration of the opening of the Grand Trunk Railway, many persons, no matter where they come from, will be anxious to hear the well known Lecturer, Thomas D'Arcy McGee, Esq.—*Communicated.*

The members of No. 4 Rifle Company are requested to meet at No. 4 Place d'Armes, this evening, (Friday), at half-past seven o'clock, for business purposes. All are requested to attend.

"AILEY MOORE: A TALE OF THE TIMES."
By Father Baptist. 2 Vols. New York: Dunigan & Brother.

This is one of the few modern tales of fiction which the Catholic journalist can heartily and conscientiously recommend to the attention of his readers. As a work of art, it is possessed of a high order of merit; and as a Catholic, and a truly Catholic, tale, it has still stronger claims upon a Catholic public. The object of the author is to give a faithful picture of the social and religious condition of Ireland at present, and during the last few years; and this object he has well and faithfully accomplished. He gives also some excellent illustrations of the real tendencies of modern liberalism, or infidel demagoguism, holding up the principles of the Revolutionists of the XIX. century to deserved execration. The Messrs. Dunigan of New York have brought out a very excellent reprint of the above work in two handsome volumes; and we sincerely trust that it may meet with an extensive circulation amongst our Catholic public.

We have received several letters from our Prescott subscribers, complaining of not receiving their papers. We take therefore this opportunity of assuring them that the fault is not here, nor in the Montreal Post Office. Their papers are invariably regularly forwarded from here; and if the subscribers do not receive them, it is because they have been abstracted *en route*, or at the Prescott Post Office. We have taken steps to detect the perpetrators of the fraud, and trust that our friends will write to us immediately, every time that their paper does not come duly to hand.

NOTICE TO CORRESPONDENTS.—"Bytown," and other correspondents, unavoidably crowded out. Shall appear in our next.

To the Editor of the True Witness.
Cobourg, October 15, 1856.

Sir—With reference to your able article of the 10th instant, in reply to the misrepresentations of the *Journal de Quebec* on the subject of the School Question—permit me to state that you are perfectly right in stigmatising the impudent assertion of that paper—as to the indifference of the Catholics in Upper Canada to separate schools—as "a gross calumny." No, Sir; the Catholics of Upper Canada are not indifferent to the establishment of separate schools; even those who appear desirous of postponing the settlement of that question, for the sake of upholding the present Ministry, are not insensible to the importance and necessity of separate schools; though I s. d. may be powerful enough to serve as choke-bar for the time being in their quarters. It is therefore a foul calumny to say that the Catholics of Canada West don't wish to have separate schools; and

they are not likely to allow themselves to be misrepresented by a brazen-faced ministerial partizan, whose delightful occupation at present, it would appear, is to insult the Bishops of Upper Canada by endeavoring to make it appear that the grievances complained of by them in the matter of education are merely fanciful, and do not exist at all. This flippant mode of attempting to ignore existing grievances is not new. There was a time when the opponents of the great O'Connell, in his struggles to liberate his countrymen from thralldom, used to tell the world, that the people of Ireland had nothing to complain of; but that the Irish were so stupid, they believed that they were aggrieved only because O'Connell told them they were so; that they loudly complained of the imaginary grievances, taking them not from reality, but from his word! A similar attempt is now being made by the champions of "Saddism" in Canada, to ignore the existence of School grievances to which the Catholic minority in the Upper Province are still left exposed in consequence of the dishonesty of "Parliamentary speculators." But it is not true that the grievances complained of by the Catholics of Upper Canada are merely fictitious grievances; they are well-established by ample proof. It appears to be the ardent wish of the Irverson party to drive the Catholics to a state of despair by worrying them with vexatious formalities; and by imposing upon the tax-payers additional burdens for common school purposes, they hope to be able to keep the minority always in their debt. Thus, under the pretext of promoting education, they manage to create new difficulties; their object, in fact, is to render impossible the establishment of separate schools in those localities where the Catholics are not sufficiently numerous or wealthy to afford to pay a double tax—viz., one for common school purposes, the other for the support of separate schools. They wish to entrap the unsuspecting and the illiterate by the quibbles with which they encumber the School Laws. They seem to be acting upon the plan pursued by the tyrannical and the avaricious of the Roman aristocracy of old, who were in the habit of lending money to the plebeians at a usurious rate; and who by a rigorous enforcement of the law of debt, succeeded in driving their unfortunate debtors to despair, and finally in reducing them to slavery.

Proselytism is undoubtedly the grand object of those who wish to abolish separate schools, so as to prevent Catholics being instructed in the principles of their religion. The bitterest opponents of separate schools are the members of the Conventicle. They are the same who hold so-called bazaars, &c., throughout Upper Canada, annually, to raise money for foreign missions—Lower Canada being of course one of the dark regions yet to be enlightened and evangelized by them. Year after year special messengers are sent out from the Calvinistic camp to collect funds from Protestants indiscriminately, in aid of the French Canadian Missionary Society, who are said to be engaged in the meritorious work of converting the poor, benighted, priest-ridden habitants to a pure Christianity. Surely, the polite and grateful French population in Lower Canada will not neglect to return a suitable compliment to their evangelical benefactors, by exercising their constitutional rights at the hustings in behalf of Catholic education in Upper Canada. The "Israelite-French" will, no doubt, hesitate in the matter; but we have confidence in those who have the honor to be descended from that great, glorious and heroic nation, who have demolished the Crimean Malakoff of the Russian Czar, and whose gallant legions have shed their blood freely in defence of the infidel and persecuting Turk.

As to the alleged, or rather insinuated, want of unanimity among the Catholic Bishops of Upper Canada, in reference to the school question, I would beg leave to remark that it was my good fortune to be present on the occasion of the dedication of the new Catholic church here on the 28th of last month, and to have heard the observations made by the Right Rev. Dr. Phelan, on the subject of education, in his afternoon discourse. His Lordship dwelt with great force upon the obligation imposed upon parents of bringing up their children in the fear and love of God, and the fearful responsibility incurred by those who neglect that duty. He told his hearers that their Bishops, in the discharge of their sacred duties, had been laboring for years to lay the foundation of a system of education in accordance with the principles of their holy religion; that it was for the purpose of conferring the blessing of a sound religious education upon Catholic children, and to guard them against the curse of indifference—the prevailing vice of the present day—that the chief shepherds were so anxious to procure separate schools for their flocks; but that, notwithstanding their incessant labors, the Bishops had not hitherto been successful in their endeavors to obtain a full measure of justice in the matter of education, owing to the opposition of bigots, and to the dishonesty of politicians and "Parliamentary speculators." He advised them not to be discouraged; but to persevere in asserting their just rights as citizens of the State, and to use their constitutional privileges, and every lawful means to induce the legislature to do them justice.—He particularly cautioned his audience not to have recourse to violent or unlawful proceedings in seeking to enforce the recognition of their just demands; not to allow themselves to be roused by Orangemen, or other wicked societies, or by itinerant firebrands, who go about endeavoring to fire the people's minds against each other; but to live peaceably with their neighbors, to whatever denomination they might happen to belong, and to respect the constituted authorities, who were appointed to vindicate law and preserve order in the country.

The above is an imperfect sketch of His Lordship's eloquent discourse; but it is valuable as a full refutation of the impudent assertion put forward some short time since by a so-called Catholic editor—to the effect, that the minds of the Catholic Bishops of Upper Canada were better known to him, than to any one else. Had will be the day, when it can be credited that our Prelates would say one thing from the altar, and another in private; and it is to be hoped that the impertinent pretensions, to which, Mr. Editor, I have made allusion above, will meet with the rebuke that they richly deserve. Is it not intolerable that any lay editor of a ministerial paper should have the impudence to boast of his intimate acquaintance with the minds of our Bishops!

In my humble opinion, it would be well for the *Journal de Quebec* to desist from the undutiful task of treating with insolence the solemn convictions of the venerable Prelates, who have sacrificed their health and comfort, and subjected themselves to every sort of annoyance and odium from the outside of the Church, merely because they have been fearless in the performance of their sacred duties. Some of them are now far advanced in years; and it would be almost impossible for any one, unless he be dead to all generous feeling, to remain long in their presence without being moved to a profound sense of respect and gratitude for their eminent services to religion, and their noble exertions in behalf of religious education.

It may be proved by the deluge that we are all descended from the Israelites; and the abolition of holidays in Upper Canada may be offered as evidence to prove that the stream of indifference is overflowing its banks, and committing ravages in the vineyard.

I am, Sir, yours truly,
ANTONIUS.

Mr. G. H. Simard has accepted a requisition to become a candidate for the representation of the City of Quebec. He avows himself in favor of the North Shore Railroad from Quebec to Montreal at least, and the grant of a million acres of wild lands towards it; Tidal Docks; the Seat of Government at Quebec; Improvements in the Lower St. Lawrence; Tug Steamers; Separate Schools, and Administrations generally. The particular shade of politics, we presume, is that called—*Railroads*.—*Commercial Advertiser.*

Mr. Benjamin has been elected for Hastings, in room of Mr. Murray, resigned to run for the Council.

Mr. Edouard Masson has been returned for Mills Isles by a large majority.

At a meeting of the Aylmer St. Patrick's Association held at their rooms on Saturday the 4th of October, the following gentlemen were elected officers for the ensuing term:—Micheil, Foran, President; Dennis Mooney, 1st Vice President; Martin O'Keefe, 2nd do.; James Murphy, Recording Secretary; John Sluiter, Corresponding Secretary; Martin Cullin, Treasurer.

Committee of Management—J. J. Roney, Esq., George Rainboth, Thomas Mooney, James Murphy, Henry Greely, John Brannan, James Whelan, Michael Dunn.

On Sunday morning the Aylmer Band proceeded to Chelsea Catholic Church, accompanied by a number of the members of the St. Patrick's Society. The band played some beautiful tunes during the time of Mass. After the celebration of High Mass, the Band and those that accompanied them were most hospitably received by the Reverend Father Huse, Michael Shea, Mr. Weish, and others.—*Ottawa Tribune.*

La Patrie informs us that the result of a violent discussion between two Quebec papers, *Le Journal de Quebec* and *Le National*, was a duel between the Editors, Messrs. Fournier and Vidal. The police prevented the affair coming off at Quebec. The combatants, not satisfied, were proceeding to Island Pond to have their fight, but news by telegraph proceeded faster than the train, and they were stopped at Sherbrook. Still not satisfied they proceeded to Moorc's Junction, accompanied by seconds and a doctor; and on line 45 measured off twelve paces, to shoot at each other with pistols. Mr. Vidal fired, but Mr. Fournier could not make his pistol go off, until he was instructed in some particularity respecting it, when he fired in the air. Mr. Vidal, not satisfied, desired another shot, but this the seconds would not agree to, and peace was restored. (This has been subsequently contradicted on authority.) Such are the facts of the case as we glean them from our evening cotemporary. If they are correctly stated, we must say we consider the whole affair at once ridiculous and reprehensible. In any view of the case we do not see how leaden bullets could cure wounds made by paper ones.—*Gazette.*

THE WATER WORKS AT THE CELEBRATION.—We hear that it is contemplated by the Water Committee to erect a jet d'eau in the Hay Market Square for the purpose of showing our expected visitors the effect of this new improvement, at a point where it will tell with the best effect.—*Commercial Advertiser.*

MURDER BY A BOY.—On Saturday last, one of the most villainous and cold blooded murders that has ever disgraced this section of the country, was perpetrated in the vicinity of Fergus. A boy about 10 years old, a son of Mr. Harvey Cull, a farmer near Fergus, was returning from the village to his father's house, accompanied by a lad 13 or 14 years of age, named James McGarrig, who had formerly been an errand boy at the "North American" Hotel, Fergus. When in a very lonesome spot, a short distance from the village, it would appear that young McGarrig struck his companion with a bottle on the forehead, and afterwards cut his throat from ear to ear with a piece of the glass. He then rifled his victim's pockets, took off part of his clothes and tied them up in a bundle with some of his own, which he took to the "Fergus Arms" Hotel, where he wished to leave it till Monday morning, when, he said, he intended to take the stage for Guelph. He afterwards went and played about the streets with some other boys till a late hour. As the night wore on the parents of the murdered boy becoming anxious about their son began to make enquiry concerning him, and having ascertained that he had been seen with young McGarrig, they enquired of him concerning his companion, when he readily volunteered to go with them in search of the missing boy. The young villain of course led them in every direction but the right one, and after coolly occupying himself in leading the fruitless search for some hours, managed before daylight to slip away from the party.—On Sunday morning the body of the murdered boy was found, when search was immediately made for McGarrig, but which has hitherto proved fruitless. The extreme youth of the ruffian, his perfect coolness and unconcern when questioned about his victim, while his blood was yet almost hot on his hands, his ready offer to aid in the search, and the apparent zeal with which he engaged in the task, afforded no ground of suspicion that he had been guilty of so fiendish a deed; while these circumstances furnish an exhibition of moral turpitude that would appal in a condition of society the most savage and brutal. It is said McGarrig was seen in Bramosa on Sunday; he will doubtless soon be in custody.—On Monday an inquest was held on the body of William Cull, by Dr. Finlayson, when the jury by their foreman, A. L. Argo, Esq., returned a verdict of "Willful Murder" against James McGarrig.—*Guelph Herald*, Oct. 14.

REMITTANCES RECEIVED.

Williamstown, R. McDonald, £1; Peterboro, J. Boyd, 10s; Norton Creek, A. Cullum, 12s 6d; Cornwall, Rev. J. S. O'Connor, 15s; Lachine, Mrs. Henigan, 12s 6d; St. Julien, Mr. Gannon, 12s 6d; Wolf Island, J. Cassidy, £1 5s; Kingston J. Baker, 12s 2d; Coteau du Lac, J. Phelan, 5s; City of Ottawa, J. McKeon, 7s 6d; A. Duff, 12s 6d; Moncton, Rev. G. A. Rhoads, 5s; St. Rose, Rev. Mr. Brunet, 12s 6d; St. Michel, Rev. N. C. Fortier, 12s 6d; Industrie, Rev. Mr. Manseau, 12s 6d; St. Regis, Rev. Mr. Marcout, 12s 6d; Hatley, T. Daley, 12s 6d; Stanstead, J. Boyle, 12s 6d; Point Levi, Z. Bouille, 6s 3d; Caran, M. Cooney, 6s 3d; Adamston, T. P. French, 10s; Toronto, G. A. Muir, 15s.
Per M. Heaphy, Kemptville—T. Doyle 5s; O'Murphy, 10s.
Per P. Hackett, Granby—Self, 12s 6d; Rev Mr. Kerton, 12s 6d.
Per J. Morrow, S. Mountain—Self 5s; W. M'Intyre, 12s 6d.
Per Rev. F. McDonough, Williamstown—W. Hay, 10s.
Per Rev. M. Lalor, Picton—Self, 2s 6d; M. Wheeler, 12s 6d.
Per D. Phelan, Cornwall—Self, 12s 6d; D. A. McDonald, 12s 6d.
Per Rev. J. Quinn, Rawdon—Self, £1; T. Coffey, 5s.
Per M. O'Leary, Quebec—Hon. J. Chabot, 15s; Hamel Bros. 15s; A. Merrill, 11s 3d; S. Roy, 15s; W. Hanley, 15s; W. Scanlan, 15s; J. Nolan 15s; Hon. L. Massue, 15s; Mr. Hallee, 15s; H. Martin, £1 2s 6d.
Per Rev. J. J. Chisholm, Lindsay—J. Maguire, £1.

BIRTHS.

In this city, on the 16th instant, the wife of Mr. John Redmond, of a daughter.
At Chicago, on the 9th instant, Mrs. John Collins, (formerly of Montreal,) of a daughter.

MARRIED.
At St. Raphaels, on the 14th instant, by the Very Rev. John McDonald, Allen McDonnell to Miss Mary McDonnell, both of Charlottenburgh.

NOTICE.
AN Experienced Book-keeper is desirous of obtaining a Situation as Book-keeper or Clerk. The most satisfactory references given. Address "J. G. G." *True Witness* office.