

It is not more than three months ago that the *Journal* held precisely the same language upon all these now-disputed points, that the *TRUE WITNESS* holds to-day; and as far forward in denouncing Mr. Drummond's amendments—which Mr. Cauchon and his ministerial colleagues supported—as we are in denouncing them, and the tenacity of our Lower Canadian office holders, at this moment. What influences—would we ask—have been brought to bear upon our cotemporary, to make him in August, the apologist and supporter of measures and men which only in the month of June last he eloquently condemned?

"We all descend from the Israelites—that is proved from the deluge,"—and the *Journal de Quebec*. But what is not proved by either the one or the other is, that a journal which openly supports a Ministry that voted for the amendments to Mr. Drummond's "General Corporations Bill"—amendments, be it remembered, which the *Journal de Quebec* once condemned as strongly as does the *TRUE WITNESS* now—is a competent judge of the conduct of the *TRUE WITNESS* or that of the *Toronto Mirror*, or of what is most conducive to the interests of the Catholic Church. The approval of such a journal would indeed pain us, and convince us that we were on the wrong road; but its disapproval and condemnation, is the highest, the only compliment, that we would condescend to accept from a "government lack."

"Our holy religion," *Notre sainte religion*, is a cant phrase, ever in the mouth of our Quebec cotemporary. We beg him to drop it; for it comes, not only with bad grace from him and his friends, but it is positively disgusting to the ears of the honest man. Only fancy the attachment that M. Cauchon and his friends must have had to their "*Sainte religion*," when they voted with Mr. G. Brown, and the other fanatics of Upper Canada, in support of Mr. Drummond's amendments—thereby endorsing the mendacious slanders of the worst enemies of our "*sainte religion*," and branding our Catholic Clergy as sordid legacy-hunters! Only conceive how ardent must be the attachment to our "*sainte religion*" of the journalist who undertakes the defence of those whom the Prelates of the Church have had to denounce publicly, as her worst and most dangerous enemies; "unworthy of absolution," and whose re-election would be a curse and disgrace to religion! The open, and savage hostility of such men as Gavazzi, Achilli, or George Brown, we can afford to despise; but we cannot contemplate without a shudder of ludicrous disgust, the spectacle of a *Journal de Quebec*, and his fellows, snivelling and canting about their "*sainte religion*." Even Moliere in his inimitable *Tartuffe* has nothing so absurd, nothing so monstrous, nothing so revolting to every honest mind.

One word in conclusion to the *Journal* and his patrons. Do spare us your hypocritical professions of attachment to the Church. Do not insult her and us with your nauseating cant about "*notre sainte religion*." Go and get reconciled to your Bishop; submit yourselves to him; and remember that the best, the only proof of attachment to the Church which she values, which she requires of you, or which is worth a straw in the eyes of God, angels, or men, consists in a prompt obedience to her commands, given by the mouths of her legitimate Pastors, the successors of the Apostles. Go, and meditate the meaning of the Scripture—"To obey is better than sacrifice, and to hearken than the fat of rams."

"Melior est enim obedientia quam victimæ; et eucultare magis quam offerre adipem arietum."—1. Regum xv., 22.

But whilst you remain as you are, remember that you impose on no one, no not even on the miserable hirelings whom you have purchased with the wages of corruption. We know, they know, and every one knows, what is meant by your cry of "*notre sainte religion*." You mean—"our Government situations—our quarterly salaries?" you mean—"place, pay, and office?" for these, and these only, are holy, or "*saintes*," in your eyes. "*Notre sainte religion*" is all very well to talk about, and to push yourselves on in the world by. An excellent thing to profess, so long as it leads to a Commissionership of Crown Lands, or a thousand a year—but gentlemen, a very different thing to practice; and if you practised it a little more, you would blather—Gallice "*blaguer*"—about it a good deal less. We trust that the *Journal de Quebec* will take these hints in good part; and that he, and his brother corruptionists, may long look upon the *TRUE WITNESS* and *Toronto Mirror* as very bad defenders of our "*sainte religion*"—that is M. Cauchon's official religion.

As we know nothing about the St. Roch's Savings' Bank, to which in his last issue the *Montreal Witness* makes allusion, our cotemporary must wait till next week; when, we trust, that we shall be in possession of all the particulars, and shall be happy to give him all the information in our power. If it be true that the managers of the above named institution have acted as he asserts, they must be almost as great scoundrels as the Managers of the Montreal Provident and Savings' Bank have already been proved to be, by the Official Report upon the affairs of that notorious swindling establishment.

SPECIAL MEETING OF THE COLONIZATION SOCIETY.

A special meeting of the Colonization Society was called on Monday evening last at Odd Fellows Hall; to meet Mr. D'Arcy M'Gee of New York, who was on a flying visit to our city. Though the notice was necessarily short, the attendance was large, filling the Hall from end to end.

At eight o'clock, Mr. M'Gee, in the absence of the President of the Society, was introduced to the meeting, and was very warmly greeted. He expressed his surprise to find so many present; he had expected only to meet the members of the Society, to exchange experiences with them, to hear of their progress, and to inform them of what had been done, and was doing in the same direction in the United States. As, however, so many of the public were present, who had not joined the Society, he would, with their permission, at the request of his friends, offer a few reflections on the general subject.

Mr. M'Gee continued his remarks nearly as follows. He said:—

The subject of Colonization, which has given name to your Society, and has called out this numerous assembly, has of late been discussed, one would suppose, more than enough. A simple recapitulation of the views of its most active advocates, will fully suffice for this occasion. And firstly permit me to remark that this is a common cause, though we live under different forms of government; though there may be proprieties of speech and varieties of means, proper to our different states of society; though some persons, of a more excitable than enquiring turn of mind, have seen nothing but a local political plot, or a shabby scramble for popularity in all we have attempted. It is still to me, as I believe it is to all engaged in it, simply and purely, a social and benevolent design, for the instruction, direction and protection of our emigrant brethren, strangers and wanderers on the shores of the New World. The voice of nature crying within us called us on to undertake it; the voice of religion justified and blessed our well-meaning efforts. In constant meditation on the general danger and the general good, I, for my part, wholly lost sight of the diplomatic boundary which divides us; it vanished from the plan of brotherly aid and assistance for which I have been an humble advocate. In coming here the other day across Lake Ontario, I could not detect on the surface of the lake the boundary described in international treaties; the waves mingled freely together, and blended into each other, obeying the order of nature; the sun shone impartially down on both sides; there was no dividing line drawn across his beneficent countenance; and I said to myself, as there is not in nature's works anything in Heaven or on earth uncially to divide us from our Canadian brethren, neither is there any impassable barrier to our pursuing in common, a large and liberal plan of mutual benevolence. (Applause.) The similarity of some of our circumstances in the United States and Canada, would suggest a parallel if not an identical movement. Our Irish immigrants—I speak as one of them—bring labor as their chief capital into your ports as into ours; the north cries aloud for more workmen as well as the west; labor is not, cannot be, a drug in any corner of this continent; and this labor, which the New World wants, the Irish have—numbers, hardihood and vigor. The interpreter's part, therefore, only remains to be performed. To bring the laborer and the land together: this is the simple and single object, of your Colonization Societies and of ours.

In the United States, we have, as you may have seen in the newspapers, a General Directory, meeting at New York, co-operating with local Societies at the east and the west. Those means were decided on as the best in our power, at the Convention held last February in Buffalo, where your delegates also were present. I can never refer to that Convention without a feeling of gratitude and pride. It was an assembly of excellent elements. Many leading men of business and of the professions had left their clients and their customers, to come there and frame a scheme of action for the benefit of persons they never saw, and from whom they never expected any return; many venerable missionary priests, with hair white as the snow through which they daily waded to the hall of meeting, but with hearts full of zeal and devotion, graced that gathering, and threw a controlling solemnity over its discussions. We were not all Irishmen by birth. Some generous and intellectual Scotchmen sat with us, and tempered our native ardor by their proverbial discretion. (Applause.) Of the Canadian delegates generally, I only repeat, the universal verdict of their American associates, when I say that their conduct was marked with a dignity, a moderation, an inviolable good taste and temper, which mainly contributed to the happy result. None present were more esteemed or more influential than the Rev. gentlemen, the delegates from Quebec—your own representatives from Montreal, and the numerous delegations from Canada West. (Applause.) On that occasion, we agreed on an outline of operations for the United States, and the Canadian delegates adopted a somewhat similar one for this country. One hundred gentlemen—two-thirds laymen and one-third clergymen—pledged themselves to carry out, when they returned to their homes, the details of the plan agreed upon. They are, I am satisfied, men of honor, who will redeem that pledge. It is well said that "Many hands make light work;" and without the co-operation of all the friends of the immigrant, our success can be but partial and inadequate. On the local Societies, as your Directory well observed in their address of June last, everything primarily depends. They furnish local information; they contribute to the necessary general expenses—through them only can the settlers be distributed or directed on certain lines. There is spirit enough, I am certain, among our friends—all they want is system. Voluntary associations are particularly subject to death from "derangement of the system."

When not held together by the bonds of selfish interest, they can only be preserved by a lively sense of patriotic or religious obligation. It was therefore we invoked the high sanction of the Episcopal order, and the invaluable assistance of the Rev. Clergy. To a very great extent we have been favored with both in the United States; and I rejoice to hear you have been equally favored in Canada. Your experience and ours demonstrates anew (for the thousandth time) that the Catholic Clergy belong to the people; that they are not insensible to anything which can advance their material condition, or promote their social happiness. (Applause.) Their approbation is to Catholics themselves a guarantee of success; and all that seems now to be wanting is a little more energy, a little more courage, and a little more perseverance, on the part of the local societies. (Applause.)

For myself, gentlemen, I do not believe a more natural or less venerable cause for voluntary association ever existed than this. All other emigrations have been conducted by association. The German emigrants associate together in their native villages, proceed to Hamburg or Bremen, embark, disembark, and advance to their destination, with military exactness. The New England emigrants form into companies, and follow some local celebrity from the Merrimack to the Missouri. The Scottish emigrants rise in clouds from their historic hill-sides and settle down in groups on the remotest lands. No people have shown more conspicuously the talent for organization, than the French Canadians. Consider their original stock—a few thousands at the capitulation of Quebec; consider the coldness or aversion of the first years of a government imposed on the field of battle; consider the soil and climate of the lower Saint Lawrence country; consider that the Colonial veins have not been habitually replenished by tapping the mother blood; consider all these things, and it seems to me no man can deny the possession of great talents for social organization, great tenacity, and indomitable courage by the French Canadian population. (Repeated applause.)

The Irish emigration to North America has been without a chart, without a bead, without order, and threatens to be left without a visible posterity. Where is our Glengarry? Where are our Eastern Townships? or our "Western Reserves"? Whole counties of Pennsylvania, Indiana, and Wisconsin reproduce a social Germany. For it is no less strange than instructive that this people, many of whom go far beyond the most advanced Americans in democratic theories, are withal the most tenacious of their native tongue and olden habits. Wisely or unwisely they maintain a jealous social independence; they will not bow to the Sabbath nor the sumptuary laws of the children of the Puritans; they sing their German songs, and celebrate their German feasts as freely by the Ohio and the Hudson as they or their fathers did, by the Neckar, or the Rhine. I confess I cannot but sympathize, in many respects, with their intrepid self-assertion. To exact uniformity from a people of various origins, is despotism, and ought to be resisted, whether it comes from a Russian conqueror in Poland, a Norman conqueror in Ireland, or an omnivorous Republic in North America. (Loud applause.) Without a social plan, without the firm foundation of real property, without a protective language, I do not see how my fellow-emigrants from Ireland, are to withstand—how their posterity can escape—the insatiable demands of uniformity? Those demands are not alone confined to exact similarity in habits, in language and in politics, but also extend to educational and religious duties. The common objection against Catholicity is, that it is a foreign and not an American religion; the chief argument for State-Schoolism is, that it originated in Massachusetts, and is "one of our institutions." Observing these republican signs of the times, I confess to you, that I do look forward with melancholy apprehension, to the extinction of the best remaining qualities of the Irish Catholics in the vortex of our very enterprising but most materialistic state of society. You run less danger of such moral degeneration in Canada, because it is a half-Catholic country; because the Colonial conditions still exist; because you have not yet set up offensively the social standards of the new world against the social standards of the old. But even here, there must be urgent reasons for converting the city surplus into country cultivators; for enlarging the basis of your yeomanry—the defence and strength of every country; and for making the most of the various resources with which Heaven has endowed this magnificent Province. How these ends can best be advanced, you are yourselves the best, the only judges; but I think I may say that there is no instrumentality more suitable than such Societies as this—at least I have known or heard of no other.

You have not got in Canada your full share of the European emigration; while in some of the States (the New England States for example) they complain they have got too much. Of more than 100,000 persons arrived at New York, between September 1855, and July 1856, not one family, not one person, was entered as bound for Canada; while Wisconsin got alone 10,000 of them, with an acknowledged cash capital of one million three hundred thousand dollars. Why did not Canada get through that port, one solitary soul? How is this? It arises in part from your own inertia, perhaps I should say your too great modesty. (Laughter.) It is not popularly known in Germany or Ireland that Canada has a local self-government, full liberty of speech and conscience, an excellent municipal system, an entire control of her own resources. It is not known that many parts of your unsettled country are not farther north than parts of Wisconsin and Minnesota; it is not generally known that the average longevity of Canada is 30 per cent greater than the average in the Republic. You do not cultivate, gentlemen, the art of legitimate pulling. (Laughter.) With us, every new territory, as soon as surveyed, is trumpeted as the very finest spot in the whole continent. I remember when Ohio was the Eden of the west; then it was Illinois, then Iowa, and now it is Minnesota or Kansas. "Like David's Daughters"—as [the homely proverb used to say—"The last of them is the best of them." (Great laughter.) Now this I call legitimate pulling; if it be founded on fact, if the prospect be not exaggerated, if the resources of the new country really justify such representations. Gentlemen, I have said quite enough. If there be any man who does not see that these are the critical years of North America, for you and for us, it would be absurd for me to show him the significance of facts so patent. If there be any man who does not know that to steady the Irish mind, to give a purpose to the Irish will, and a safeguard to the Irish family, colonization is necessary, all further argument would be only words wasted. I have recited for you a few facts and instances, which I hope you may have found interesting. I now want to ask the Montreal Society will they adhere to the promise of their name? Will they fulfil the declarations of their early meetings? I hope and trust they will hold steadily on their way, out-living the perils of caprice, as they did the dar-

gers of enthusiasm. (Applause.) We could not, gentlemen, be engaged in a better cause, a more patriotic or a more moral undertaking, than endeavoring to extend the ranks of an independent yeomanry. The agricultural classes are the hope of every state; from them the army and the Church militant alike are recruited; the slaves of the mill and the loom could never stand against the firm limbed and broad-chested cultivator of the soil. (Applause.) In the fields of the open country, courage and piety grow as well as corn and flowers; and there is true nobleness to be found. "A plough proper in a field arable is the noblest escutcheon."

"In ancient days the sacred plough employed, The kings and awful fathers of mankind." Old Egypt and young Europe worshipped Teuth, and Saturn and Ceres, who taught their remote fathers to break the earth, to reap and sow, to let light in to the dark recesses of primitive woodlands, and to foster great communities out of the spoils and conquest of old barrenness. (Applause.) We are in our first ages in many parts of this continent; we have our foundations to lay down—foundations on which countless generations must stand or fall. (Applause.) For one, I am willing to do my share; I know men here and elsewhere who are equally willing; and I shall not now add another word, but that I sincerely trust the Montreal Society will prove true to the purpose of its first institution. (Loud applause.)

After the conclusion of Mr. M'Gee's address, the meeting separated.

Our correspondent from Alexandria writes to us under date the 1st inst., giving an interesting and cheering account of the prospects of Catholic education in his district.

On Saturday last, His Lordship the Administrator of the Diocese of Kingston—the Rt. Rev. Dr. Phelan—blessed the new Convent of St. Joseph which is now completed; and then celebrated Mass in the chapel annexed thereto. This chapel—which is described as a perfect gem in its way—is named after, and is placed under the special patronage of, St. Margaret, Queen and Patron of Scotland; and is a pleasing proof that neither time nor absence can in ought obliterate in the heart of the true Scotchman that ardent affection with which he ever clings to the memories of his dear native land.

On Sunday the 31st ult., His Lordship administered the Sacrament of Confirmation to a large number of young persons, and preached, both in the forenoon and in the afternoon, to a crowded audience. A collection was taken up at the door of the Church, in aid of the funds of the newly established Convent of the Sisters of St. Joseph; and in a short time the very handsome sum of £54 was contributed by the congregation. This clearly shows how zealous the Scotch Catholics of Alexandria are in the cause of education; and how well they appreciate the labors of the good Sisters, who have abandoned all things to follow Christ, and to serve their brethren.

A new house, our correspondent informs us, must soon be commenced for the Brothers of St. Joseph, whose schools are destined to be of incalculable service to the cause of religion and morality. "As yet," our correspondent adds—"there is not a furthing in hand for that purpose. But God is good, and He will provide. It is to be hoped that many Catholics throughout Canada will also send us in their small contributions."

On the 27th of July last, the Catholic Congregation of Cornwall contributed £10; a great part of this sum was made up by the poor Irish, who compose about a twelfth part of that congregation. The Rev. Mr. McLachlan has also to acknowledge with many thanks, the receipt of £3 10s, from the young men of Glengarry who are working in the vicinity of Kingston. Long may this generous emulation between Scotch and Irish Catholics, as to who shall do the more for their spiritual Mother the Church, continue; and may this be the only rivalry between them.

LEGISLATIVE COUNCIL.—The writs for the Election of members to serve in the Legislative Council were issued on Monday last, and will be returnable upon Tuesday the 4th of November.

On Wednesday, there was a general turn-out and inspection of the different Volunteer companies of Montreal. They went through a series of complicated manœuvres, and acquitted themselves in such a manner as to elicit the approbation of all spectators.

Le *Canadien* of Quebec announces the death of the Rev. P. Villeneuve, Cure of St. Charles, after a long and painful sickness.—R. I. P.

The *Metropolitan* for September has come to hand, with as usual an abundant supply of good things.

THE MONTREAL LITERARY MAGAZINE.—This is the first number of a new monthly serial, to be published in this city, which, judging from the specimen before us, deserves to be encouraged by the public. Its articles are interesting and judiciously selected; and we heartily wish the *Literary Magazine* a long and prosperous career.

To the Editor of the *True Witness*.

CORONBY, Sept. 1st, 1856.

DEAR SIR—We had a glorious day yesterday (Sunday). Our beautiful new Church being completed, the adorable Sacrifice was therein offered up to the Most High God, by our beloved and revered Pastor, the Rev. Mr. Timlin. To add to the solemnity of the occasion, our newly formed choir, consisting of twenty three voices delivered the music with great ease and effect; considering the tender years of the performers—from 9 to 13—their splendid execution does great credit to them and the Catholics of Corobury. To Messrs. Thomas McCarthy and McKenny of this town belong the honor of training our band of young chorists. The instrumental department is also presided over by the last named gentleman; whose performance on a five octave melodeon gave general satisfaction to all who had the pleasure of bearing him.

We expect a visit from His Lordship, Bishop Phelan, towards the latter part of this month, to assist at the solemn dedication of our new church.

A CORONBY CATHOLIC.

The *Herald*, in answer to the charge of the *Toronto Globe*, it and other papers publishing news received by Telegraph upon Sundays, says:—

"Look at the *Toronto Globe*. Is it not notorious that it has been clamoring for the suppression of Sunday mails, and the closing of the canals on Sunday, ever since the agitation of the question began? Yet no sooner does a steamer's news arrive on Sunday morning than this pretended pious print calls: all hands to set type. Why does not the *Globe* figure with the *Herald* in the columns of the *Witness*? Why? Because the *Globe* believes right according to the *Witness*; talks right, according to the *Witness*; and shows how it contemns right, by notoriously and publicly doing what it has declared to be wrong. While the *Herald*, when it does sin in the estimation of our charitable cotemporary, does so in accordance with the conscience of its conductors, and in conformity with the views of the best doctors of the Church—Catholic and Protestant. We hope some day to see our religious cotemporary promoted to the honors of a daily journal, and we have no doubt it will then follow the example of the *Globe*."

The Rev. Thomas Marsh, of Hamilton, C. W., a clergyman of the Established Church, who, with his lady, was coming on a visit to his friends in Europe, was accidentally poisoned, on board the Canadian screw steamer, which has arrived at Liverpool from Quebec and Montreal. On Saturday, the 9th ult., the reverend gentleman took a disinfecting fluid in mistake for mineral water; and, though the medical officer was prompt and unremitting in his attentions, the unfortunate gentleman died from the effects of the dose on Tuesday night. An inquest was held on Thursday by the Liverpool coroner. It was stated in evidence that the deceased asked the bedroom steward for "Plantagenet Water;" that the steward did not seem to understand what was meant, that Mr. Marsh then asked for mineral water, and that the steward upon this handed him a bottle of the disinfecting fluid, of which the unfortunate gentleman drank, and which caused his death in a few days. A verdict was returned "that the deceased died from the effects of a certain poisonous fluid taken by mistake."

THE BENCH.—The Hon. Mr. Chabot is appointed to the seat on the Bench vacated by the death of the late Mr. Vanflesser.

THE WEATHER.—The temperature out of the sun-shine is more like October than September in this neighborhood. The foliage exhibits distinctly the action of frost, the soft maple in many places showing its deepest autumnal tints. In the vicinity of the mountain the potatoe fields exposed to a northern and western aspect have suffered severely, the vines being entirely killed. The prospect of anything like a crop of Potatoes in this neighborhood is very poor on this account.—Commercial Advertiser.

The Great Comet of 1556 is announced as having been seen at 9 o'clock on the night of Sunday last, in the east, south eastern horizon. The discovery was made in Maple Township of Vaughan, C. W.—Commercial Advertiser.

A CAUTION TO CITY SCAMPS.

The *Toronto Mirror* publishes the following:—

To the Editor of the *Mirror*.

MR. EDITOR.—I am sure it will amuse yourself and readers to hear of the following incident:—

As one of our City Clergymen was going along Queen Street this morning, near Knox's Church, he was met by a man with a wheel-barrow, containing, among other varieties, a basket of eggs, and giving his attention to the Rev. Mr. —, saying, as he passed, "Damn the Priest." Just as the word was spoken, over goes the barrow, smashing eggs and all!!! Could you have sympathy for the fellow's loss? For my part, I enjoyed a hearty laugh.

A PADOY CLOSE BY.

Toronto, August 25, 1856.

This is not the first man that has met with similar treatment at the hands of fortune. At the present moment there are a good many of our politicians who are upsetting their baskets of eggs, and who will be minus their merchandise before they know where they are. When we see politicians abusing the Priests and the Catholics without mercy, and reflect upon the fact that these latter possess a certain influence which cannot be conveniently ignored, we shall henceforth think of the above, and regret that he should be so wantonly "upsetting his basket of eggs."

REMITTANCES RECEIVED.

Morrisburgh, P. Gormley, 5s 3d; St. Laurent, Rev. Mr. St. Germain, £1 3s; Hamilton, Rt. Rev. Dr. Farrell, £2 10s; Elizabethville, P. McCabe, 12s 6d; Trenton, J. Sullivan, 5s; Yankleek Hill, P. Hickey, 21; Saccarapa, U. S. J. Hay, 5s; Toronto, W. J. Macdonald, 12s 6d; St. Hyacinthe, Rev. J. J. Prince, 12s 6d; New Durham, J. Secord, 3s 9d; St. Michel, P. Ryan, £1 15s; Millbrook, P. Maguire, 10s; St. Rose, Dr. Forbes, 12s 6d; St. Hyacinthe, Rev. Mr. LeFrance, 12s 6d; Burlington, Rev. Mr. Coompan, 10s; Cornwall, Rev. Mr. McDonald, 5s; Ste. Juliette, Rev. C. A. Loranger, 12s 6d; Ste. Chaslaine, J. Cleary, 6s 3d; St. Johns, J. Rossiter, 12s 6d; Cobourg, F. Assikinack, 12s 6d; Brockville, R. McSweeney, 10s; St. Athanasie, M. McNulty, 6s 3d; Ste. Martine, Rev. S. Blythe, £1; Emily, A. Benton 10s; St. Johns, J. Brennan, 12s 6d; Three Rivers, W. T. Bald, £1 5s; Hamilton, St. Mary's Association, 6s 3d; Finch, T. Kennedy, 15s 3d.

Per D. F. McDonald, St. Bay-d'Ac—Major D. E. McDonald, 10s.

Per J. Meagher—Kingston, J. Hickey, 12s 6d; D. Gleason, 15s.

Per Rev. G. A. Hay—St. Andrews—Self, 12s 6d; C. McRae, 12s 6d; A. Grant, 12s 6d; A. McDonald, 6s 3d; Mrs. A. McDonald 6s 3d.

Per Rev. E. J. Higgins—Centre-ville, W. Cassidy, 18s 9d.

Per Rev. Mr. Timlin, Cobourg—Self 15s J. Hutton, 10s; W. Kennedy 10s.

Per Hon. J. Davidson, Miramichi—J. Reid, 12s 6d. Per T. Fitzgerald, Frampton—Self, 12s 6d; M. Fitzgerald, 12s 6d.

Per P. Farlong, Trenton—E. P. Ford, 5s; J. Devlin, 10s; J. O'Brien, 10s; Rev. H. Brettargh, 10s; J. White, 10s.

Per T. Rail, Railton—L. O'Reilly, 10s.

Per M. O'Dempsey, Belleville—P. Cox, 12s 6d; J. McCarthy, 12s 6d.

Per M. Treacy, Prescott—Self, 10s; W. Treacy, 10s.

Per Rev. Mr. Taschereau, Quebec—Madame J. T. Taschereau, 15s.

Per J. O'Sullivan, Prescott—D. Crowley, 12s 6d; H. Murphy, 6s 3d; J. Ford, 6s 3d.

Per M. Sheaphy, Kempsville—B. McCahill, 5s; J. M'Sweeney 5s.

Per M. O'Leary, Quebec—E. Quinn, 15s; P. Dorion, 15s; R. M'Donogh, 15s; T. Dunn, 15s; L. Madden, 15s; J. Lilly, 15s; P. Jones, 15s; W. Quinn, 15s; J. T. Taschereau, 15s; Rev. Mr. Neilligan, 15s; J. Stanton, 12s 6d.

Per J. Hackett, Kingston—Self, 10s; T. Keenan, 5s.

Per M. McKenny, Cobourg—M. Burke, 10s; Mr. Car, 5s.

Per D. J. MacRae, Dundee—S. Long, 6s 3d; A. San-tif, 1s 3d.

Birth.

In this city, on the 1st inst., the wife of Mr. Frederick Dalton, of a daughter.