

vate judgment against Episcopate, against learned men, and, consequently, against diocesan synods, and provincial councils, and general council. And what for no? Why should they submit themselves to any body of men, like themselves fallible, and therefore unworthy of confidence?

The complaint of the Bishop then is simply ludicrous, for it amounts to this: That as the church is Protestant, so its members are Protestant, and that therefore they will not recognise any authority: and that in consequence there exist no means of resisting the aggressive, and disintegrating tendencies of the age. Every man is now his own Pope, or supreme head; and as the Reformation had for its object the breaking up of the one Catholic Church into a lot of national churches, so in the progress of time the national churches crumble down, till all trace of organisation is lost. There is of course a remedy, which however, the Bishop does not contemplate, and which he would, if presented to him, refuse to take. That remedy consists in a return to Catholic unity, and in submission to the authority by God Himself appointed. Man made churches have been tried long enough, and have been found wanting.

PROTESTANT MISSIONS, AND MISSIONARY SOCIETIES.—A writer in the London Times over the signature *Vigilans* has lately been bringing forward some statistics which must surely have the effect of opening the eyes of those well meaning, but simple minded persons who allow themselves to be made the dupes of the several evangelical Protestant Missionary Societies, to those immense funds they lavishly contribute. He shows that these several Societies are in fact, no matter what they may be in name, gigantic swindling enterprises—got up for the especial benefit of a few overpaid and utterly useless officials connected therewith: that the funds contributed by a credulous though well meaning public, are devoted, not to the promotion of religion and morality, but to the maintaining in affluence and idleness, the officials of the different societies; to buying dresses and bonnets for their wives, and to the bringing up their large families. For instance, *Vigilans*, a Protestant witness be it remembered, and who takes his figures from the published records of the several Societies whom he criticises—shows us how in one instance a Tract Society expends annually about £80,000 upon distributors, who annually distribute Tracts to the value of about £185. In another instance we have the *Jewish Conversion Society*, with an average income of £36,750, and which expends in office expenses some £10,000, and on its Missionaries and their families £28,500. This intolerable quantity of sack is balanced by bread in the shape of work actually done, to the following extent—as given in the words of the Society's Report:—

"It is true that no accurate estimate can be formed as to the number of individuals who have been spiritually enlightened through the instrumentality of your Missionaries."

But we will let *Vigilans* himself show how the affairs of another, and that the chief of these Protestant Missions, are conducted:—

"Now, permit me to direct attention to the balance sheet of the Religious Tract Society. There are some remarkable confessions in the balance-sheet of that society for the year 1866, but I think I prefer to speak of the one for 1863. The volume in which it appears is curious in many ways—for instance the society appears to review its own tracts and publications, and, of course, pronounces them all good. The annotations on the little tracts are very amusing, and, as some would say 'touching.' For example, No. 22.—'Gone.' The death of a miser in a hospital, with a bag of money round his neck, teaches us to provide ourselves with bags which will not rot, &c. Again, No. 19.—'The Ladder of Safety.'—A fire-escape on a recent occasion broke when laid against the wall of a burning house in Dublin and all the inmates perished in consequence. The ladder set up from earth to Heaven in Christ never can fail! This is the style of the remarks on the minor tracts. The reviews and longer notices are much more pretentious, and as many tombstones often make us wonder where all the big people go after they die, so these reviews make us hold our hands in solemn wonder and exclaim, Is it possible that this society ever publishes an inferior book? Fancy, Sir, reviewing your own books. But, perhaps, the Religious Tract Society rarely gets a good notice of a book from any newspaper, magazine, periodical, or journal of high standing; and it is a very good maxim for the world through life that if another man will not blow your trumpet for you, rather than have it mute, you had better blow it yourself. It seems that the Religious Tract Society is like Mr. John Gil, very anxious about the Jews. At page 89 we read, 'Special efforts are made for the bringing Israel according to the flesh to acknowledge the King of the Jews. Your Committee furnished the Rev. P. E. Gottlieb of Osnabrück (is he a converted Jew of Germany?) with £30, to publish an edition of an able controversial work entitled *The Messiah*. I have no doubt the £30, granted will go a long way to convert the 'Seed of Israel.' But to come to the balance-sheet; after a grant deal about France and India, and Germany and China and Smyrna and Switzerland, and British North America (all seemingly in the dark, but for this society), we come to the balance-sheet at pp. 196, 197. I do not care in the least degree for the statement in italics at page 194, 'that whatever benefits the subscribers themselves obtain by the reduction made to subscribers of 25 per cent. on all sales, the subscription itself is appropriated to the Lord's work in distant lands, or the less favoured classes of our own; and this appropriation is without any deduction for salaries, or travelling, or any of the other necessary expenditure of the society.'

Though these facts, and others still more ludicrous, have long been well known to the Catholic public, and have been laid before the world by Mr. Marshall in his great work on "*Christian Missions*," they are new to Protestants; and even if we may judge from the language of the *Times*, have caused amongst them no little astonishment and disgust. The great London

Journal devoted an editorial to the subject, from which we make some extracts:—

"We need scarcely say that in this startling disproportion between the cost of machinery and the amount of work which it is wanted to produce, the Religious Tract Society does not stand alone. Indeed, a religious or charitable society economically administered seems altogether the exception, instead of the rule. The older the institution and the more extended its operations, the more liable does it become, not unnaturally, to this abuse; but even the smallest societies, in which one would think, there could be no margin wide enough to admit decorously of superfluous outlay, are not exempt from it. Our correspondent has an instance in which it is considered impossible to make proper charitable and religious use of so small a sum as £301 at less cost than £105, or 34 1/2 per cent. But perhaps the most singular instance we ever remember to have met with is furnished by a Society for the Conversion of the Jews. The report of its proceedings for 1866 showed that while it spent £5,398 on missionaries and £156 on secretaries, clerks, and messengers, it actually spent only £1 12s. 3d. on Bibles and New Testaments. What makes this fact all the more significant is, that about the first thing which a missionary does, if he can get within arms' length of a Jew, is to put a Testament into his hand. The Jew, being usually a polite and shrewd man of the world, with a thoroughly well grounded confidence in his own inconquerable anything short of the thumbscrew or slow fire, takes the book at once—a concession of which the missionary wisely makes the most in his next report, knowing very well that in 99 cases out of 100 the conversion will never get virtually beyond this point. It is, of course, only fair to admit that the Jews are exceptionally and proverbially very difficult subjects to convert. But, still, five thousand pounds' worth of missionaries to eight pounds' worth of Bibles offers rather an embarrassing problem."

We trust, therefore, that 'Vigilans' will be given a fair hearing by most of the members even of those Societies which he most vigorously attacks. He has evidently been at considerable pains to go carefully into the subject which he has undertaken to treat, and nearly all he says merits consideration. In the letter, for instance, which we publish to-day there are facts mentioned about the Religious Tract Society which certainly appear to us to require explanation. We take it that the object of this society as its name imports is to diffuse as widely as possible literature of a kind calculated to make a religious impression upon those into whose hands it may fall. How far the literature thus diffused is properly adapted to this end may, perhaps, be matter of question. If we may judge from the two specimens of it given by our correspondent, we should ourselves be inclined to fear that, unless its circulation is strictly confined to people of little education and less taste, the impression made must be of an anything but favourable kind. But still, even if it be a difficult matter always to select exactly the right kind of religious literature to diffuse, there cannot, one would think, be much difficulty in diffusing a given amount, representing so much value, in hard cash at any rate, if not in literary worth. This would appear to be a very simple, thoroughly practicable object attainable by very ordinary means. It is therefore decidedly startling to find that it costs the Religious Tract Society no less a sum than £14,806, to devote to the religious purposes for which it was instituted, and for which we presume, it still exists, the sum of £13,467. The salaries alone amount to £6,282, so that, whatever the Society may accomplish in the diffusion of religious tracts, it must at least be able to claim the credit of supporting a goodly number of secretaries and assistants, many of them probably with happy Christian wives and families, and all, let us hope, deserving and even pious men. This use of the £6,000, will probably be admitted by all but cold-blooded Malthusians to be in itself perfectly harmless, not to say laudable; but still it is exactly the use for which the Society first undertook to collect, and still collects, subscriptions from all classes of men, without any inquiries as to their views on Malthus? Is there not a positively ludicrous disproportion between the sum paid away in grants of money, or in the diffusion of books, and the sum found necessary for supplying the machinery to pay it? We take the figures on trust from our correspondent, who has himself taken them from the balance-sheet of the Society, and we should be glad enough to find that he had committed some wholesale inaccuracy. But, as none of his antagonists have yet challenged the correctness of his figures, even where they have disputed the inferences which he has drawn from them, we fear that he is right in this instance also, though we trust to receive some sort of explanation from the representative of the Religious Tract Society of the statement which he has put forward."

We have marked a few lines in Italics, as therein the pith of the matter lies, and as by them is the cosiness, the uselessness, and we may add, the main object of "*Protestant Missions*" laid bare. In one word, those Missions are costly because they are charged with the support of married missionaries, with wives and families; they are useless, except of course to the said missionaries, their wives, and little ones, because married men cannot travel amongst the heathen, in the fashion of a St. Francis Xavier, or a celibate Catholic priest; and they are set on foot, preached up as a Christian duty, and recommended by every artifice to an easily gulled public, because they furnish the means of living in ease and idleness to hundreds, who but for them would be obliged to earn their daily bread by honest labor, and the sweat of their brow. This is true of most of these Missions, but most especially of those which, like the Irish Missions to Papists, and the French Canadian Missionary Society, are more particularly devoted to the conversion of Catholics."

EVANGELICAL MISSIONARIES.—The London Times draws an amusing picture of these gentry:—

"Missionaries are people who are always proving to men of the world. We occasionally meet them at home, and find them very commonplace persons, not very well educated, not quite gentlemen very much given to tell long stories, the gist of which is that some native of somewhere said 'Oh, Sir, how happy I feel! How much I am indebted to you and 'Mrs. Brown!' Graphic anecdotes of ex-cannibals who know by heart more texts than the most experienced Sunday-School teacher form an interesting part of their annual Reports; and while these duty extracts the guineas of their habitual patrons, they are apt to be received with unbelief and contempt by those who give the ear to political discussions. Paraphrase is not found of Missionaries, nor is the Press, nor is general society. Some recent occurrences in China have tended to revive the prejudice against them. They did not appear in a very favourable light when they excited what is called the literary class of a Chinese town to turn them out, and instantly called on a spirited naval officer with his gunboats to demand an apology and reparation. The upshot of the affair was that the reparation was conceded, and an inscription given on some solid material records the humiliation of the heathen and the watlike triumph of the envoys of the Gospel. It was a very disagreeable story, and we cannot be surprised that it has brought out the anti-Missionary feeling in the highest assembly in the land. The Duke of Somerset was just the man to give it utterance. He has been First Lord of the Admiralty, and contemplates the affair from its naval rather than its theological side. He has naturally considered the uses of gunboats on distant stations, and does not rank among them the being held in reserve as an ultimate ratio for the agents of the London Missionary Society. In all that his Grace says we are compelled to agree. It is rigidly, positively true. The Missionaries are certainly the most imprudent, perhaps the most wrong-headed, of men. They have got out with not much learning, and still less knowledge of mankind. They probably have a vague notion that the Chinese believe in the doctrine of Confucius, which, whatever their merits, do not lead to salvation. With some eminent exceptions, they do not even seek to understand the religious system they would supplant. The commonplaces of the Chapel and the Prayer Meeting form the controversial armoury they have prepared before leaving home; a poor vernacular acquaintance with the language of the people they would convert is the amount of their later acquisition."

TORONTO MORALS.—The *Globe* quoted some time ago, from the Report of the City Mission Committee, some moral statistics which are not calculated to leave a very favorable impression of the Common Schools of that city.

"Toronto may be said to have fifty-five thousand inhabitants," says this Report: in 1866 the population was fifty thousand. During the course of the last named year, there were apprehended of persons over ten years of age, and for various crimes, three thousand, nine hundred, and nineteen, or nearly a number representing one twelfth of the entire population—showing an increase in crime of five hundred and eight over the previous year—or 1865. But for the year 1863, the number of arrests amount to four thousand, nine hundred, or something considerably more than one twelfth of the population. Thus criminality in Toronto increases in a greater ratio than does the population."

The Almoner of the Irish poor has pleasure in acknowledging the sum of one hundred and seventy four dollars (\$174), from the "St. Patrick's Day" collection; also the sum of two hundred and eighty three dollars (\$283), at the Easter collection from the Irish congregation, viz:—

St. Patrick's Church.....	\$198 50
St. Ann's ".....	62 25
St. Bridget's ".....	23 25

TRICHINIA.—We learn that a family in College street, are now suffering from serious symptoms, supposed to be those of trichina. A portion of the ham eaten by them has been procured, and is now under microscopic examination by Dr. Baker Edwards, the result of which we await with interest. In the meantime Drs. Howard and Bessy have the patients under their care, and there is no doubt but that they will receive the most careful treatment."

SEPARATE SCHOOL.—The quarterly examination of this School took place on Wednesday last, the Trustees, the Rev. Father Timin, and a number of the parents of the scholars, being present. The organization and discipline of the several classes under the new teacher, Mr. F. J. Lynch, elicited the warmest approbation of those present, whilst the progress of the pupils was very marked and effective. During the quarter just completed the attendance has been unusually large, the average being about 100, and the great necessity of more extended accommodation for the scholars was strikingly apparent. An effort should be made without delay to place the School in a better state of efficiency, either by the establishment of a female school, so long talked of, or an extension of the present inadequate accommodation. At the conclusion of the examination which was extended to 4 o'clock, p.m., the Easter recess was announced.—[O'Connell's Sentinel.]

A stranger who has, any time within the last six months, been staying at the Russell House Ottawa and been in the habit of loitering out of the office which we cannot fail to have noticed a round faced woman with a rather sad expression, seated in a gorgeously painted carriage, driving past regularly every morning, between nine and ten o'clock. She is some other than Mrs. Buckley, wife of Patrick Buckley, now incarcerated on a charge of complicity in the McGee tragedy. In fine and boisterous weather, this faithful woman makes daily visits to her husband, supplying him with clothes, clean linen and food of a kind more choice than that usually given in prisons. The thirteenth of April is the date fixed for the holding of the Assizes here, and as the time draws near, speculation is rife as to who will defend Buckley and Doyle. The Hon. M. O. Cameron was here last week, and rumour had it that he was here with a view to warring up the defence."

THE GLOBE GIVES THE FOLLOWING ACCOUNT OF A NEW PROTESTANT SECT IN TORONTO.—A *CHURCH* SECT.—Perhaps it may interest some of our readers to learn a few of the peculiarities of a rather singular sect assembling weekly in the Mechanics' Institute in this city, and known among themselves by the name of "Christadelphians." They deny the eternity of Hell torments. They reject the immortality of the soul as a fable, and assert that the bible teaches the mortality of the entire man, but that death is not therefore "an eternal sleep," because there is "to be a 'Resurrection of the Dead.' They reject the general belief in a personal Devil, asserting that the bible doctrine of the Devil is 'sin in the flesh.' They believe that the righteous are to be rewarded in the earth, and the sinners punished in the earth likewise. The doctrine of the Trinity they deny, and reject also the Unitarian theory. They teach that the kingdom of God is to be established upon this earth, when Jesus Christ, the son of God comes again to reign on David's Throne in the Land of Palestine, in fulfillment of the promise made to Abraham and David, and that to believe the Gospel it is absolutely necessary to understand these covenants of promise. The Israelitish kingdom they believe is God's Kingdom of the Heavens—the Kingdom which the God of Heaven will set up in the days of the existing kingdoms of the Roman and Papal earth and which shall establish in that territory 'Glory to God in the highest places over the earth, peace and good will among men.' They hold that the Gospel invites men to become the immortal possessors of this kingdom of the Holy Land, which shall never be destroyed or left to successors with all the honour, glory, power and dominion that pertain to it, on condition of believing the truth concerning it and its king, of being immersed into the name of the Father, Son and Holy Spirit, and of a patient continuance in well-doing; being, they say, fully assured that as this kingdom is a righteous administration of Israel and the nations in the age to come, none but the righteous can possess it, hence assuring to them salvation is of the Jews. They further refuse to recognize the distinction subsisting between clergy and laity. They look for the fulfilment of these

wonders in a very few years hence; some of them say sooner."

A GANG IN TORONTO.—Following up its revelations by a range of the gaol discipline and management in Toronto, the *Globe* has a long account of certain attempts at burglary in which the detective force of the city did not shine. A party of professional thieves from Buffalo came to Toronto on the look out for business. By mistake they communicated their designs to a respectable man who had moved into a house formerly occupied by a 'fence.' This man humoured the thieves, gave the police information, and kept the ball rolling till the Buffalo men could be securely trapped. The first place they were to attack was Phipps' Exchange Bank, but from various causes the operation was delayed. In the interval two others had joined the first gang and St. Patrick's Day was finally fixed on as the time for the robbery to be accomplished. Every thing was favourable, but by the stupidity of the detectives they allowed the thieves to see them who, in consequence fled. On the 25th another attempt was made and with a like result. The *Globe* correspondent says they have other plans. One to rob the office of the ticket agent of the Great Western, another to rob a merchant who carries home every night what they believe to be a cash box; the latter to be tried some Saturday night. If the story is correct Toronto must be a pleasant place to live in, and particularly desirable for merchants."

THE RECENT FAILURES.—The *N. Y. Evening Express* of Thursday last contains the following remarks respecting the recent failures there, and the operation of Canadian speculators on Wall street: "The past ten days have been productive of many large failures among the banking and produce fraternity in the Canada, all more or less traceable to the heavy losses in gold operations in this market of a speculative character, involving margins of enormous amounts, ranging all the way up from \$35,000 to \$150,000, and in the aggregate amounting to one million. Affording, as this does, some idea of the extent to which the speculators of the Dominion are the real feeders to the bull and bear fraternity of Wall street, the question arises how far responsible for such disasters are the fortunate brokers here, the total value of transactions which these final losses indicate being immense. It is possible that a long operation of purchase of gold might be encouraged with these outside men, and heavy short sales indulged in by themselves? If so it needs no magician to account for the apparently uniform losses that these unfortunate Canucks have met with; losses which appear almost daily to be involving some of the weak-headed managers and agents in Canada, of the Dominion Banks, the recent case of the Bank of Toronto against the Guaranty Society furnishing clear evidence of the disastrous results of the gold fever. 'We are led to these remarks by the recent failure and absconding of a well known Montreal banker and 'Barley King' of Toronto, the Royal Canadian Bank, and some of our bankers here, we regret to learn, being sufferers by it."

A BALAKLAVA HORSE.—As the period for the sale of the horses belonging to the 13th Hussars has been fixed, the members of the regiment commence to ask, 'What will become of Balaklava?' The only equine survivor of 'the Charge.' It is proposed that a number of them club together, buy the hero, and shoot him (if they can't do better) rather than that he should be reduced to a cart-horse, or some equally degraded position, in which he might receive ill treatment. Is there not some person in this city who would feel it an honour to be the possessor of such an historical animal who would purchase him, and place him where he could end his days in peace."

REMITTANCES RECEIVED.

St. Columban, M. Healy, £2; Kingsbridge, C. McCarthy, £1; Masconche, H. Lyons, £2; Port Daniel, Rev. N. Levesque, £2; Shamrock, P. Fitzgerald, £2; Egerton, J. Buckley, £1; Markham, P. Callaghan, £2; Buckingham, J. M. O'Neill, £4; St. Andrews, D. McMillan, £2; Cornwall, D. McKeever, £2.50; Wakefield J. Landras, £2; Lloydstown, J. Doyle, £2; Per J. Clancy, Hemmingford, £1.50; H. White, £1.50.
Per W. Hartly, L. Colles, £1; E. Dowling, £1.
Per W. Chisholm, Dalhousie Mills, F. McLeod, Glasgow, £2.
Per F. Ford, Prescott, P. Moran, £2; F. Feeney, £2; J. Buckley, £4.

MONTREAL RETAIL MARKET PRICES.

		March 29, 1869.
Flour, country, per quintal.	13	3 to 14 0
Oatmeal, do	00	0 to 60 0
Indian Meal, do	10	0 to 10 6
Rye-Flour, do	00	0 to 00 0
GRAIN		
Wheat, per minot	00	0 to 00 0
Barley, do (new)	5	6 to 6 0
Pears, do	5	0 to 5 6
Oats, do	2	9 to 2 0
Buckwheat, do	3	6 to 3 6
Indian Corn, do	0	0 to 0 0
Rye, do	0	0 to 0 0
Flax Seed, do	8	0 to 8 6
Timothy, do	11	6 to 11 6
POULTRY AND GAME		
Turkeys (all), per couple	19	0 to 19 0
Do (young), do	0	8 to 00 0
Geese, do	4	0 to 4 0
Ducks, do	3	3 to 4 0
Do (wild), do	5	0 to 6 0
Fowls, do	2	0 to 5 0
Chickens, do	0	0 to 0 0
Pigeons (tame), do	1	0 to 1 0
Pardalotes, do	4	6 to 5 3
Hares, do	2	0 to 0 0
Rabbits (live), do	0	0 to 0 0
Woodcock, do	0	0 to 0 0
Sparrows, do	0	0 to 0 0
Plover, do	0	0 to 0 0
MEATS		
Beef, per lb	0	4 to 0 9
Pork, do	0	7 to 0 7 1/2
Mutton, do	0	5 to 0 6
Lamb, do	0	5 to 0 6
Veal, per lb	0	6 to 0 7
Beef, per 100 lbs	\$6.00	to 8.00
Pork, fresh do	\$10.00	to 10.50
DAIRY PRODUCTS		
Butter, fresh, per l	1	8 to 2 0
Do, salt do (inferior)	1	2 to 1 3
Cheese, do	0	3 to 0 0
MISCELLANEOUS		
Potatoes per bag	2	6 to 2 0
Turnips do	0	0 to 0 0
Onions, per minot	0	0 to 0 0
Maple Syrup per gallon	0	0 to 0 0
Maple Sugar, per lb	0	5 to 0 0
Honey, do	0	8 to 0 0
Lard, per lb	0	0 to 1 0
Eggs, fresh, per dozen	1	8 to 2 0
Haddock, do	0	3 to 0 0
Apples, per barrel	\$4.00	to \$5.00
Hay, per 100 bundles	\$3.00	to \$12.50
Straw, do	\$2.00	to \$7.50

THE REV. FATHER BAKEWELL'S SERMON, ON THE MISSION OF IRELAND, GIVEN by him, in St. Patrick's Church, Montreal, on St. Patrick's Day, 1869, published in pamphlet form, by J. Lovell. Enormous numbers have been sold in Montreal, and as only a certain number have been printed, persons residing in other parts of the Dominion, should procure copies immediately. Price, 12c. cents, and postage one cent. Ten copies sent to one address for \$1 00. Address, M. P. KIELY, 38, St. Alexander Street, Montreal.

GIVEN by him, in St. Patrick's Church, Montreal, on St. Patrick's Day, 1869, published in pamphlet form, by J. Lovell. Enormous numbers have been sold in Montreal, and as only a certain number have been printed, persons residing in other parts of the Dominion, should procure copies immediately. Price, 12c. cents, and postage one cent. Ten copies sent to one address for \$1 00. Address, M. P. KIELY, 38, St. Alexander Street, Montreal.

Died,
At St. John's, Q., on the 29th inst., Frederick W. Llam, John, youngest child of Henry Howard, M.D., at the age of 10 years, 10 months, and 29 days. May his soul rest in peace.

MONTREAL WHOLESALE MARKETS.
Montreal, March 29, 1869.
Flour—Pollards, \$0.00 to \$0.00; Middlings \$3.80 to \$4.00; Fine, \$3.90 to \$4.00; Super., No. 2 \$4.25 to \$4.50; Superfine \$4.50 to \$4.60; Fancy \$4.70 to \$4.75; Extra, \$5.00 to \$5.00; Superior Extra \$0 to \$0.00; Bag Flour, \$2.20 to \$2.25 per 100 lbs.
Oatmeal per brl. of 200 lbs.—\$6.00 to 6.20.
Wheat per bush, of 60 lbs.—U. O. Spring, \$1.06 to \$1.08.
Asbes per 100 lbs.—First Pois \$5.53 to \$5.55 Seconds, \$4.80 to \$4.85; Third, \$4.25 to 4.30.—First Pearls, 5.55 to 5.60.
Pork per brl. of 200 lbs.—Meas, 27.75 to 28.00.—Prime Meas \$00.00; Prime, \$00.00 to 00.00.
Butter, per lb.—More inquiry, with latest sales of common to medium at 19c to 21c,—good per choice Western bringing 21c. to 23c.
Cheese, per lb.—14 to 14c.
Lard, per lb.—17c.
Barley per 48 lbs.—Prices nominal,—worth about \$1.10 to \$1.15.
Peas, per 60 lbs.—90c to 92c.



THE REGULAR ANNUAL MEETING of the ST. PATRICK'S SOCIETY, will be held in the ST. PATRICK'S HALL, on Monday, 5th April, for the election of Officers for the ensuing year. Every member is requested to attend.

By Order
P. J. COYLE, Sec-Sec.

ST. PATRICK'S HALL ASSOCIATION.

Notice is hereby given that the Second Issue of original Stock in the above Association will become due and payable at the office of the Treasurer, Mr. Luke Moore, 128 McGill street, in the following order:

1st Instalment—10 per cent.....	1st April, 1869
2nd do —10 do	15th do, "
3rd do —10 do	1st May, "
4th do —10 do	15th do, "

By Order.
J. D. KENNEDY, Secretary.
Montreal, March, 12th,

TO THE GENTLEMEN OF THE CLERGY RELIGIOUS COMMUNITIES.

THE Testamentary Executors of the late JOSEPH BEAUDRY, desiring to close the business of the Estate on the first of May, 1870, take the liberty to inform the Gentlemen of the Clergy, and the Religious Communities, that they have still on hand, a large assortment of ARTICLES for the CHURCHES and the CLERGY, on which a great reduction has been made. They invite the Gentlemen of the Clergy, and Reverend Sisters in general, to avail themselves of this rare opportunity of procuring such articles as they may require in that line.
Montreal, 2nd April, 1868. 2m34

INSOLVENT ACT OF 1864.

In the matter of John F. McGuais, An Insolvent. THE undersigned has been appointed assignee in this matter and requires claims to be filed within two months from this date.
A. B. STEWART, Assignee.
Montreal, March 13th., 1869. 2w33

INSOLVENT ACT OF 1864.

In the matter of Louis Ledoux, Trader of the parish of Belœil, District of Montreal. An Insolvent. The Creditors of the Insolvent are hereby notified that he has made an assignment of his estate and effects under the above Act, to me, the undersigned assignee, and they are required to furnish me, within two months from this date, with their claims, specifying the security they hold, if any, and the value of it, if none, stating the fact, the whole attested under oath with the vouchers in support of such claims.
T. SAUVAGEAU, Official Assignee.
St. Sacrament Street No. 13.
Montreal, 13 March 1869 2w34

INSOLVENT ACT OF 1864.

In the matter of George Lafayette Perry, Trader of the City of Montreal. An Insolvent. The Creditors of the Insolvent are hereby notified that he has made an assignment of his estate and effects under the above Act, to me, the undersigned assignee, and they are required to furnish me, within two months from this date, with their claims, specifying the security they hold, if any, and the value of it, if none, stating the fact, the whole attested under oath with the vouchers in support of such claims.
T. SAUVAGEAU, Official Assignee.
St. Sacrament Street, No. 18.
Montreal, 23 March 1869 2w34

INSOLVENT ACT OF 1864.

In the matter of P. Jules Godin, Trader, of the Parish of St. Eustache, District of Terrebonne. An Insolvent. The Creditors of the Insolvent are hereby notified that he has made an assignment of his estate and effects under the above Act, to me, the undersigned assignee, and they are required to furnish me, within two months from this date, with their claims, specifying the security they hold, if any, and the value of it, if none, stating the fact, the whole attested under oath with the vouchers in support of such claims.
T. SAUVAGEAU, Official Assignee.
No. 18, St. Sacrament Street.
Montreal, 17 March 1869. 2w34

INSOLVENT ACT OF 1864.

In the matter of Moise Paquette, of Montreal. An Insolvent. The Creditors of the insolvent are notified to meet at the office of the undersigned Assignee, No 18, St. Sacrament Street, in the City of Montreal, on Wednesday the fourteenth day of April next at three o'clock P.M. for the public examination of the said insolvent and for the ordering of the estate of the said insolvent and for the ordering of the estate of the said insolvent.
T. SAUVAGEAU, Official Assignee.
Montreal, 22 March 1869. 2w34