come paramount. We write this upon the authority of several gentlemen who were present and took part in the discussion, and who are ready to substantiate it in any manner that may be deemed necessary; and if Mr. M'Gee has *forgotten* the conversation, he should at least be more sparing in his insinuations against a journal which has ever shewn itself the most honest and unflinching defender of the Catholic cause in Canada. Had Mr. M'Gee contented himself with denying the *fact*, we should have let it pass for exactly what it is worth in face of the evidence; but when, in his desire to injure the TRUE WITNESS with his fellow-countrymen, he has the hardihood ("*quem Deus vult perdere prius dementit*") to accuse that journal of doing what, in his heart, *he must have known* it did not do, it becomes our duty as in possession of the true facts of the case to speak out, and defend the right. Let Mr. M'Gee deny these statements *if he dare*. We have no desire of injuring Mr. M'Gee; but we have less to see an innocent journal accused wrongfully, to serve a party purpose.

SACERDOS.

"They have gone—gone with a vengeance."—*Times.*

Each successive mail brings news of fresh accessions to the Papal army; and from no part of the Catholic world are they received in greater numbers than from Ireland. When the *Times* wrote its resentful epitaph upon the gravestones of the departed Irish yeomanry, the haughty Thunderer little thought that it would again have to chronicle 'a departure with a vengeance,' such as the Christian world now beholds. When the tomb of our Blessed Saviour was to be won and defended against the turbaned Moslem, it was at the voice of the Hermit that all Christendom sprang to arms. Then the blast of iron war sounded over the smiling plains of Europe, and vibrated in every nook and corner of the land. No hamlet—however high it might be nestled in mountains—no village, however deep it might be hid in the recesses of the forest, but heard the tocsin of alarm. Where before nought was heard but the song of the herdsman, or the lulling creak of the cumbrous wain, was heard the snort of the war-horse, and the calling of the captains. The gaudy pennon flaunted to the winds. The stalwart knight donned his casquet, and rode forth in his shining panoply of steel, amidst the tears and sighs of those who loved him. Innumerable barges, with their snowy sails bellying in the wind, and a thousand streamers cracking in the breeze, left the shores of Europe, carrying to the wars the flower of Europe's chivalry. But then it was the voice of "The Hermit"—now it is the voice of the successor of the fisherman that calls. Then it was the tomb of the Saviour, and the land made holy by His footsteps—now it is the Chair of Peter, that claims protection. And are the results different? In their essential features—*No;* although the details in their adaptation to the circumstances of the present age, may slightly differ. Men and money are the offerings, now as then, of the faithful made to the Successor of St. Peter;—and he who was ignorantly called "the weak man of the Vatican," is found to be strong beyond human strength in men and money. Strong men and true are hastening to raise the Tiara triumphant over the bloody dagger of Red Republicanism, and the malice of bigotry, or pour out their hearts' blood in the holy cause, and MAY GOD DEFEND THE RIGHT! It is a bright day for Catholic Ireland now, for she is to reap at last the blessing of her centuries of superhuman suffering, in having accorded to her the post of danger and of honor in the defence of the Chair of the Fisherman. "Now is the winter of her discontent made glorious summer by the sun of"—Rome. And let it not be supposed that it is the poor peasant alone that is going—(though God knows that his simple heart and powerful arm are meet enough "defenders of the Faith;') but already men of position in the world—men of learning—men of influence—are hastening "to visit Italy." The writer remembers with affectionate remembrance a schoolfellow of his Collegiate days. Educated at St-Cuthbert's College in the County of Durham, England, (the cradle of a Wiseman's and a Lingard's genius) Myles Wilham O'Reilly, of Knock Abbey Castle, County Louth, Ireland, was the most distinguished, in a distinguished class, for his piety, learning, and unflinching courage. And why goes he "to visit Italy?" as late Irish papers tell us. Have the haunts of his boyhood lost their charms to please, and goes he to seek new scenes for pleasure? Goes he to study Rome's antiquities, and to add another store to his already teeming reminiscences? No! rest assured on the authority of one that knows him thoroughly, that ere long, if God spare him, he will leave his mark upon the brow of Red Republicanism. Rest assured that ere long he will be heard of in valiant deeds for the holy cause; for his is a heart of lion courage; already has he braved death a thousand times from contagion and disease, as a simple member of the Society of St. Vincent of Paul, in his daily visits to nurse the sick in the Hospitals of the City of Dublin, until at last he fell stricken by the insidious poison of the small pox. But God raised him up, again to nurse his little ones.—And it is with spirits such as these that the Papal army is being recruited—by the *elite* of the piety and learning and unflinching courage of the world. And it is not to positions of trust and emolument that they are hastening—for we have the unusual spectacle to Protestant eyes at least, of nobles serving in the ranks under officers immeasurably beneath them in worldly position. It is not therefore as office-seekers, or fortune-hunters that they enlist, but as simple members of the Church militant on earth, bound in duty to defend her rights. There is a large amount of sympathy and any amount of "fustian" poured out upon the sainted head of the brave but misguided Garibaldi; but we hear of no Grand Masters of the Royal Orange Lodge going to take service under Protestant England's petted *protege;*—we hear of none of our valiant Clear Grits with their eternal vituperation and denunciation of Popery going "*to visit Italy,*" as the phrase goes; and what a field is open for the Methodist Brother of Sarnia, and his 23 Methodist Indians, to take commissions under the redoubtable guerilla chief, to cut down the Popish weeds that are choking them up. No; it is all talk, talk, talk. Go into any of the bar-rooms of our taverns—sit down at any of the public tables of our first-class hotels in Upper Canada, and the redoubtable "Gawrybauldeye," as they call him, with wonderful disregard for their Italian, is the theme of every one's conversation and praise. Truly the morals and taste of Upper Canadian society must be at a low ebb indeed, when the doings of a modern Jack Sheppard are the object of their laudation.

SACERDOS.

PRISON INSPECTION.—It is stated that the Provincial Government has it in contemplation to appoint a Board of Prison Inspectors for Upper Canada. Should such be the case we hope that the claims of Catholics to be represented in those appointments may not be forgotten. It is of the highest importance that in a mixed community like that of Upper Canada, there should be no appearance even of a design to tamper with the faith of the prisoners, or to convert the jail or Reformatory Prison into a proselytising establishment. Justice to Catholics demands, therefore, that in any such appointments as those referred to, one at least should be an Upper Canadian Catholic, a gentleman of high social position in that section of the Province.

ECCLESIASTICAL.—We learn from the *Pittsburg Catholic* of the 23d inst., that the Right Rev. Dr. O'Connor has tendered his resignation of the Diocess of Pittsburg to the Holy Father, by whom that resignation has been accepted.

The Very Rev. Peter McIntyre, long known for his zealous labors at Tignish, has been appointed to the See of Charleston, vacant by the death of the late Right Rev. Dr. Macdonald.

ORDINATION.—On Sunday last, His Lordship the Right Rev. Dr. Guigues held an Ordination in St. Joseph's Church, at eight o'clock Mass, when he conferred the Order of Priesthood on the Rev. John O'Brien, Rev. Marie Alphonse Chaine, Rev. Onesime Boucher, Rev. A. Brunet; the Order of Deacon on Rev. Cammille Gay, Rev. C. P. Mancipe; Subdeaconship on Mr. Rene Lebret; Tonsure and Minor Orders on Mr. Pamphile Lemay: and the second Minor Order on Mr. Thomas Duhamel.—*Ottawa Tribune.*

SUBSCRIPTIONS FOR THE POPE.—The *Courier du Canada* announces that the subscriptions for the Pope, in the diocese of Quebec, already reach $16,900. There are several parishes still to be heard from; and it is expected that the total will reach $18,000. Quebec alone has given within a fraction of $6,000; the exact amount being $5,955.

PROTESTANT RIOTS AT TORONTO.—A Protestant minister of the name of John Williams has been creating no little stir at Toronto by his open air preachings on Sundays, which have provoked the hostility of Protestants of other sects. On Sunday last a local Methodist preacher of the name of Bolton commenced holding forth in opposition to the Rev Mr. Williams, and a very serious riot occurred; the friends of the former pitching furiously into the friends of the other preacher, and the latter returning the compliment with hearty good will. The Police however interfered, and peace was restored; but we learn from the Toronto *Globe*, that a large number of the friends of civil and religious liberty have openly expressed their determination not to allow the Rev. Mr. Williams to preach in the Avenue next Sunday. This mutual hostility of the several Protestant sects is very amusing, and very edifying.

OGLE R. GOWAN.—This Orange worthy has lately figured before the Police Court of Toronto upon a charge, too beastly to give at length, urged against him by two young girls, living in the immediate neighborhood of the accused. With the administration of the law, confided as it is in Upper Canada to Orange officials, it is not probable that justice will be done in the premises, or that means will not be found for delivering a brother Orangeman from his unpleasantly conspicuous position. Law, as administered by Orangemen and their creatures, is but the mockery of justice, and an instrument of wrong doing and oppression, a scourge for the innocent, but a shield for the guilty.

DR. RYERSON'S DARK AGES.

"The resurrection of the human mind from the lethargy and enslavement in which it had been buried during the Dark Ages."—*Dr. Ryerson.*

(*Continued.*)

As an exemplification however of the Methodist Doctor's "resurrection of the human mind," as far as religion is concerned, it will not be entirely out of place, nor void of instruction, to cast a hurried glance at the state of affairs since "the lethargy and enslavement of the Dark Ages." That there has been a "great awakening" no one will deny; and that Lutheran and Calvinistic Protestantism have given to the world the utmost freedom as to religious opinions, is beyond doubt; but whether that "awakening" is not the awakening of the mill-dam, bursting its banks and carrying destruction and ruin along its path;—whether that freedom, so much boasted of, be other than the *utmost licentiousness*, is a question which some "old fashioned folks" have been rash enough to moot. Be it as it may, it is a remarkable fact, and one which we would commend to the worthy Doctor's most "*earnest and prayerful consideration*," that a vast majority of the Christian world (the whole Catholic Church in fact) are decidedly against his so-called resurrection. The majority of the Christian world may be wrong, it is true, and the Methodist Doctor may be right; still it is a fact, and as long as the voice of the majority continues to have any weight, and until the old saw "major pars trahit minorem" is declared obsolete, it will, unfortunately for the Doctor, continue to have its due weight with unprejudiced minds.—"Geniuses are ever proud," so says the fable; and it would certainly appear that the 'Genius' who presides over the Educational Department is not exempt from the ordinary feelings of his class, when he presumes to lecture the majority of the Christian world upon its "lethargy and enslavement." But this is digressing. Let us analyze this "resurrection of the human mind, that we may see whether it be begotten of heaven or of—that other abode which polished minds deem nameless. It would however be a somewhat curious preliminary investigation to determine whether that last Sect—"the Soul Sleepers," as they style themselves, which has even now sprung up under our feet at Fairfield, Iowa—be a manifestation of this "resurrection from lethargy and enslavement." Their doctrine certainly is "*progressive*," if it be not "*decidedly fast.*" Lest the Methodist Doctor be not as yet officially informed of this last birth into the world, begotten of Religious Licentiousness and Individual Inspiration—this last awakening doubtless from "lethargy and enslavement"—we will inform him of their peculiar tenets, as expounded by their five apostles (four men and one woman by the way, a rather unfair division.) They are, it appears, opposed to churches—deny the divinity of Our Saviour—teach that the soul is a material substance, and that it sleeps with the body until the resurrection.—Truly religion, like the human mind, is most decidedly progressive.

We have said that Protestantism is Centrifugal Christianity, or that whose atoms are continually flying off from each other and themselves. That this is a fact, its history abundantly proves. No sooner has Lutheran Protestantism forced itself beyond the gravitating influence of Catholic unity, than we see it throwing off by its centrifugal force innumerable sects, each in its turn throwing off innumerable others. In spite of Luther's threat and warning, "that he would fairly" (*unfairly* he should have said) "tack around and recall all that he had writ or said, and leave them in the lurch—take this as a warning—pray what harm would the Popish Mass do you?"—we find Carlostadius—during Luther's ignominious flight from the Emperor Charles V., which he complimentarily calls his "Patmos"—destroying the images in the church of Wirtemburg, mutilating the Holy Sacrifice of the Mass, and restoring communion under both kinds. This, as having been done without the sanction of this Protestant Pope, brought down upon him the unmitigated ire of Luther; until the quarrel that took place between both these Reforming (!) worthies at Luther's lodgings at the Black Bear Inn in Jena, laid the first foundation of the Sacramentarian dissent from Lutheranism. Here was the first effect of centrifugal Christianity, or the "resurrection of the human mind from lethargy and enslavement. This Carlostadius, flying from Luther's anger, took refuge in Switzerland, where he found Zuinglius and Œcolampadius ready to espouse his quarrel. Zuinglius was one of a number of Priests who, in 1522, presented a petition to the Commonwealth of the Switzers for wives to solace their bachelordom, declaring that "he and his had not the gift of continency; and that the deeds of the flesh had rendered them infamous to the great scandal of the faithful;" thereby affording doubtless example of No 2 of the Methodist Doctor's "resurrection of the human mind from lethargy and enslavement." Œcolampadius was a Brigitine monk of Basle in Switzerland, who exchanged his religious habit and vows for a young wife and the post of chief preacher of the Reformation (of morals?) in that city. Example No. 3 of "resurrection from enslavement!" This accession to the ranks of his enemies brought down the anathemas of Luther upon their devoted heads. As a specimen of absence from "lethargy and enslavement" in language at least, his epistles are worth preserving, and should find a place in the glass cases of the Normal school museum. He calls them fanatics—heretics—blasphemers—persons possessed by the devil, and sinning against the Holy Ghost—a freedom of language which may be *Reformatory*, but is certainly neither *polite* nor *charitable*. His denunciations also are certainly unique, and may be looked up to as splendid specimens of Reformation rhetoric and pot-house brawling. In his (Lesser) Confessions, after having showered upon Zuinglius, Œcolampadius, Carlostadius, and all their adherents, the choice epithets, already quoted, he protests he will not so much as admit of the company of any of these wine-drinkers, and bread-eaters, as he calls them; nor receive letters, books, salutations, or writings from them: nor so much as admit their very names into the closet of his soul; or even vouchsafe to hear or see them. He adds that no one can pray for them, because they sin unto death; that he would carry his testimony along with him to the judgment seat of Christ; that, with his whole soul, he had condemned and avoided them.

To the Editor of the True Witness.

Lacolle, June 25th, 1860.

SIR—Referring to a communication which appeared in the TRUE WITNESS of the 22nd instant, signed "G. L. Masten," I beg leave to intrude once more on your invaluable space. That gentleman only mentions having invited his friend, the Priest, to the examination; thereby insinuating that Mr. Harty came there uninvited, which is not the case. Mr. Harty was invited by Mr. Masten; but the latter has not had the honesty to affirm, or deny it, as he did in the case of the Rev. Mr. Rochette, by which you may see oozing out a little of that "anything but good feeling," which he attributes to Mr. Harty. That our good priest is his friend, I make not the slightest doubt, as that gentleman is friendly and kindly to all. But how has Mr. Masten returned that friendship, by allowing a malicious slander against him—among others, to circulate for thirteen days, without contradicting it, or apologising to him, though he passed by his door every day during the time? I do not say he was the writer of the article published in the *Montreal Witness*, though it looks very much like it. I dare say he would not have come out with his apology now either, had it not appeared in the TRUE WITNESS.

He says "he is sorry to see it brought in as it was." What does he mean? Is it that he is sorry for its appearance in the columns of the TRUE WITNESS? I suppose so; for as long as it was confined to the columns of the *Montreal Witness*, his mind was at ease; knowing that the editor of that paper makes it a point never to contradict any calumnies or misrepresentations against Catholics, or their religion—no matter how false.

But, now listen to the reason which he gives for the "bitter attack." Mr. Harty "differed with the Grammar class, and had to acknowledge himself in error at the time. This at least shows Mr. Harty a man of sense; for it is not every man that can see his error, or, seeing it, has the candor to acknowledge it. What a grave reason, Mr. Editor, must not this be for accusing the Catholics of this locality in general, and Mr. Caron, the Rev. Mr. Rochette, and Mr. Harty, in particular, of "Popish aggression," "Jesuitical imposition," circulating "Popish novels," "cunningly devised fables," &c. I wonder what his next reason will be. Why, it reminds one of the fable of the wolf and the lamb, and of its moral—"Those who are bent upon a quarrel are seldom at a loss for a pretence." Mr. Harty did differ with a boy in the Grammar class, by his not comprehending his explanation of the sentence then under consideration, and requested the boy to write it on the black board, which he did; Mr. Harty acknowledging that the boy was right. This then is the *error*, Mr Editor, into which Mr. Harty fell, or the wee little mouse creeping out from the "mountain in labor," and which it has been said, "he *had* to acknowledge." There was no *had* at all about it.—Here again, Mr. Editor, may be seen oozing out a *leetle* of that "anything but good feeling" with which the honorable (!) gentleman charges Mr. Harty.

Mr. Masten states that the Inspector gave three Catholic books. Why does he not name them, that Protestants may be on their guard against such *dangerous* and *naughty* books. He says my statements were erroneous, and that he has rectified them; but, for the life of me, I cannot see anything erroneous that he has pointed out or rectified. The only thing to be seen, in his otherwise able letter, is the silly charge brought against Mr. Harty. I am very sorry that anything of this nature should have occurred to mar the friendly feelings which, up to the present time, seemed to exist between our village Teachers, of whom Lacolle may justly be proud; but they are both men of sense, and will very soon forget this trifling affair, and exhibit towards each other the same kindly feelings which they have hitherto shewn.

Excuse me, Dear Sir, for troubling you with this rather lengthy communication, which, for the present, will exclude more interesting matter; and believe me,

Yours sincerely,

A CATHOLIC.

L'Ordere is informed that a great many counterfeit twenty-five cent pieces are in circulation; a warning to shope keepers.

SMALL POX AT GROSSE ISLE.—The ship *Arabian* from Liverpool, with 9 officers and 161 men, (drafts for the 17th and Royal Canadian Rifle regiments,) arrived here yesterday, also the bark *Nordlysel*, from Christiana, with 201 passengers. The brig *Normand* from Bergen, with 236 passengers, arrived at Grosse Isle on Wednesday, where she now remains in Quarantine. All on board the two first named vessels were in good health, but from the *Normand* fourteen cases of small pox were sent to the hospital, the remainder of the passengers being landed, in compliance with the regulations, with all their effects for the purpose of purification. When the required period of detention has elapsed, they will be forwarded by steamer instead of returning on board of the ship which brought them out. The *Normand* is the second vessel this season placed in Quarantine for Small Pox.—*Quebec Gazette of 22nd ult.*

EMIGRATION FROM CANADA.—Although few, unfortunately, are coming into Canada, many are leaving it. Amongst others whom the province is about to lose, we regret to hear is Captain Twohy, well known to our travelling community as one of the most skilful and attentive navigators of Ontario. Captain Twohy, with his family, proceeds in the "George Laidlaw" to England, and thence in the same vessel to New Zealand, where he proposes to make his home.—*Hamilton Times.*

THE CROPS.—One of our subscribers, a farmer who has been thirty years a resident of the Ottawa country, informs us that never has he observed such striking indications of an abundant harvest as are this year apparent on every hand, and nothing thus far in the season has militated against the realization of the most glowing hopes amongst the farmers.—*Ottawa Citizen.*

The wheat is heading beautifully. Mr. Edwards brought us a stock yesterday, where the head is already changing colour. We shall have an early and abundant harvest.—*Peterboro' Review.*

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

The weather continues dry, and the temperature of some days has been very high; yet vegetation does not seem to suffer so much as might be expected from so long a drought. At Quebec they are suffering much from drought also, but in many parts of Canada West and New Brunswick there have been abundant rains.

Business is very quiet at this season of the year all over Canada, but steady, and, upon the whole, we think, in a healthy state. The prospects for the coming crop continue, generally speaking, excellent over this entire continent.

Wheat.—A considerable quality of Wheat injured by frost is arriving and selling at about $1,08. Good Wheat to mix with it is in demand, and, since the rise in Flour, would probably bring $1,20 to $1,22.

Oatmeal.—Sale of a shipping parcel at $4,50 for very superior. Ordinary quality would not bring over $4,40. Great fears are entertained by the shippers of Oats to Europe, lest their cargoes heat. The demand for Oats is, consequently, very languid.

Peas are quite dull, and sales have been made at 70 to 75 cents, according to quantity, quality, &c.

Flour.—The market was quite excited on Monday by the news from England, and holders advanced their pretensions to about $5,75 for No. 1. On reflection, however, some were willing to accept a little less, and sales were made to some extent at from $5,55 to $5,60. The quotation to-day is $5,55 to $5,65. No. 2 is scarce and in demand at $5,25 to $5,40. The lower grades are wanted. Bag Flour from Fyfe Wheat is worth $3,05 to $3,15. Fancy has not participated in the rise, and is held at $5,90 to $6. Extras continue at $6,25 to $6,50, and Double Extras at $6,75 to $7,50.

Butter.—Some shipping parcels, which would probably average about No. 3, have been sold at 13 cents. For inspected No. 2 14 cents is offered. The weather having been hot, has caused the supply to fall off, but it is now cool enough to forward by speedy conveyances. There is no demand yet from the Lower Ports, but there is a fair prospect of demand for shipment to Britain. There is, however, no avidity in purchasing, even at the above prices. There is little demand for Dairy Butter, the market being fully supplied by the farmers at low prices.

Ashes.—The quantity coming in is fair, though short of last year. The price of Pots continues at 29s for firsts, but for inferior grades, separately, 20 to 25 cents more may be obtained, less the deductions established by law.

REMITTANCES RECEIVED.

Kenyon, J Cameron, 6s 3d; Stanford, Mrs Hall, £1 5s; Durham, Rev G V Bardeau, £1 5s; New York, U. S., Rev J T Hecker, £1; Antigonish, N S, Rev J Cameron, £1; Saint Hyacinthe, G J Nagle, 10s; Cedars, J Broderick, 5s; Almira, P Synnott, 5s; Hemmingford, Rev W Leclaire, 10s; St Louis, U S., J Withnell, 5s; Roxborough, A R M'Donell, 5s; Baleyville, S Brown, 5s; Bayfield, F L Egan, 15s; Medonte, D O'Brien, £2 3s 9d; Tyendinago, J Sweeney, 10s; Beaverton, W M'Rae, 10s; St Hyacinthe, Dr. W French, £1 5s; St Johns, T Sheridan, 9s 4½d; Richmond, P Flynn, 10s; Martintown, D Campbell, £1 5s; Orangeville, C A Rankine, 10s; St Davids, Rev Mr Griffin, 5s; Rawdon, T Matthews, 15s; L'avenir, Rev J O Prince, 10s; Leeds, Rev F Dumontier, 10s; Huntley, J White, 6s; East Hawkesbury, D Hurley, 10s; Lindsay, C M'Carthy, £2 10s.

Per J Ford, Prescott—F Culhane, 10s.

Per J Rowland, Ottawa City—N M'Caw, 12 6d; Mrs Murphy, 12s 6d; E J O'Neill, 12s 6d; J Goodwin, 10s.

Per P. Purcell, Kingston—C Caroline, 12s 6d; J Doyle, 7s 6d; H Bonman, £1 5s; D Hallinan, 15s; J Green, 12s 6d; J Simpson, 12s 6d; P Sewell, 12s 6d; P Crimmins, 15s; P Clint, £1 5s; Portsmouth, C M'Manus, 10s; Waterloo, P M'Cawley, 12s 6d; W O'Reilly, 12s 6d; Stonington, P Kennedy, 12s 6d.

Per Rev Mr Lalor, Picton—W H Gray, 12s 6d; P Farrell, 6s 3d; J Power, 6s 3d.

Per P Murray, Brockville—J M'Hugh, 12s 6d; C M'Henry, 12s 6d; J Burke, 5s.

Per Rev Mr. Quinn, Rawdon—J Kelly, £1; E Corcoran, 10s; W Whittaker, 5s.

Per J Caughlin Jr, St Cath de Foss.—W Donovan, 5s; M Carroll, 5s.

Per P Doyle, Toronto—Self, £5; M Ennis, 5s.

Per J Nugent, Sandusky—Self, 10s; Venice, W M'Kervay, £1 5s.

Per J M'Iver, Dewittville—H Mulholland, £1 5s.

DAVIS' PAIN KILLER.—It is a real pleasure to us to speak favourably of this article known almost universally to be a good and safe remedy for burns and other pains of the body. It is valuable not only for colds in the winter, but for various summer complaints, and should be in every family.—*Ch. Advocate.*

Dyspepsia is known as one of the most distressing complaints which afflict humanity; and until the advent of the Oxygenated Bitters, had been considered incurable, or when curable, requiring years to accomplish it. The Oxygenated Bitters perform in a few days, cures, which other medicines take years to alleviate.

Birth.

At Richmond Hill, C. W., on the 11th inst., the wife of M. Teefy, Esq., J. P., of a son.

Died.

In Montreal, on Thursday, June 21, Ellen Jane, youngest child of Mr. F. B. M'Namee, aged 18 months.

In this city, on Sunday, the 24th instant, at his Father's residence, 28 St. Charles Borromee Street, Patrick Scanlan, aged 24 years.

In Montreal, on the 25th inst., Bridget Devany, wife of James Shannon aged 33 years.

In this city, on the 27th inst., Margaret Quinlan, widow of William Cash, a native of the Kings County, Ireland. Friends and acquaintances are requested to attend her funeral, from her son-in-laws residence, F. M'Nulty, 36 Hermine St., this day, (Friday), at two o'clock.

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June 28, 1860.

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ST. PATRICK'S SOCIETY.

ANNUAL GRAND PIC-NIC.

THE Officers of the Society have much pleasure in announcing that their ANNUAL PIC-NIC will take place at

VAUDREUIL,

On WEDNESDAY, the 18th of July;

And in order to afford an opportunity to the *Working Classes* to participate in the festivities of the day, arrangements have been entered into with the Grand Trunk Rail Road Company, for the conveyance of visitors, at an extremely moderate charge.

It is in contemplation to introduce a variety of Games of a novel and pleasing description, a synopsis of which will be advertised upon the completion of arrangements.

The strictest care will be exercised by the Employes of the Company; and it is almost superfluous to observe, that every attention will be directed by the Committee of Management to the entertainment of those who countenance the proceedings.

The Cars will START from the Depot at POINT ST. CHARLES, at HALF-PAST SEVEN *A.M.*, arriving at Vaudreuil about Nine; leaving there in the Evening at half-past Six o'clock.

☞ There will also be a TRAIN at THREE o'clock *P.M.*, for the accommodation of parties unable to leave in the morning.

TICKETS, 2s 6d each; Children under 12 years *half-price.*

WM. BOOTH, Rec. Sec:

THE REGULAR MONTHLY MEETING OF THE ST. PATRICK'S SOCIETY will take place at the ST. PATRICK'S HALL, on MONDAY EVENING next, the 2nd July.

As business of importance will be discussed, a large attendance is solicited.

The Chair will be taken at Eight o'clock precisely.

By Order.

WM. BOOTH, Rec Sec.

June 28, 1860.