

We have been requested to publish the annexed "Resolutions" of the St. Patrick's Association of Toronto; and the "Address" of that body to the "Catholic Laity of Canada." In complying with that request, we cannot but take the opportunity of returning our sincere thanks for the very flattering terms in which the TRUE WITNESS and its humble efforts in behalf of the good cause, have been noticed; and of assuring our friends that, by a rigid adherence to the policy which we have invariably hitherto pursued, we trust we may merit their confidence for the future:—

"ST. PATRICK'S ASSOCIATION OF TORONTO.
Pursuant to Public Notice, a Meeting of the St. Patrick's Association was held on Thursday evening, June 3rd—the President in the Chair—when, on the unanimous Report of the Committee of Management, the following Resolutions and Address were adopted:—

"Resolved—That this Association, representing the Irish Catholics of Toronto, views with the utmost disapprobation the course of conduct at present pursued by the two Journals in this City, usually supposed to represent the Catholics of Upper Canada, especially those of Toronto, believing such conduct to arise from corrupt motives and councils, and to be calculated to mislead the general public as to our true principles, to the manifest injury of our best interests, social and political."

"Resolved—That the following Address to the Catholic laity of Canada West, setting forth the wide departure from principle of the Journals referred to in the foregoing Resolution, and submitting our views upon the position in which we find ourselves in relation to them, be now adopted, and circulated throughout the country, in such manner as the Committee may deem most advantageous for the attainment of the object in view."

"ADDRESS OF THE ST. PATRICK'S ASSOCIATION OF TORONTO, TO THE CATHOLIC LAITY OF CANADA."

Fellow Catholics.—The St. Patrick's Association, as the embodiment of the Irish Catholic opinion of Toronto, take leave respectfully to address you regarding the reprehensible course of conduct at present pursued by the two Journals in this city receiving our support, and purporting to represent our views and express our sentiments. We refer to the "Toronto Mirror," and the "Catholic Citizen." No doubt, the conduct which we reprobate in these Journals, has already met your condemnation, as it has that of many of our ecclesiastical authorities; but we feel that an unanimous, public, and emphatic avowal of our displeasure is due not only to ourselves, but to you, in order that you may not be deceived as to our true sentiments, nor the public at large misled regarding our attitude on matters which are, to us, of grave social and political importance.

The former of these Journals—The Mirror—we disavow, not only on account of its misrepresentation of our political position, but also on account of the unwise and undignified manner in which it is conducted—its Editor having no apparent regard for consequences. His insinuations appear to us dangerous, and his aims mischievous. The misrepresentation of our given National Representative in Parliament, Thomas D'Arcy McGee, Esq., by the Mirror, we regard with special indignation, as we believe that any attempt to weaken his position is only calculated to strengthen that of our bitterest enemies; and this we believe the Journal in question has maliciously sought to do, in order to serve its own base purposes.

With regard to the Citizen, while we admit that its general conduct has not been quite so mendacious as that of the Mirror, we must declare that we cannot find words too expressive of our detestation of the scandalous language recently employed by it against the Editor of the Montreal True Witness, a gentleman who is entitled to our warmest gratitude for his powerful and manly advocacy of our best interests, in the columns of his truly Catholic paper. Such language, fellow-Catholics, as that to which we refer, we consider calculated not only to bring Catholic journalism into contempt, but to excite distrust in the moral stability of our whole community.

"We should not object totally to the Citizen's ultra partisanship, if it did not continue to retain the abused name of "Catholic Citizen." Of its particular stultification of itself, and misrepresentation of us, we need only enumerate the principal items:—

"1st. Its departure from the spirit of its Prospectus, and from the independent political position sustained by it at the commencement of its career.

"2nd. Its subsequent servile adherence to, and support of an administration which, regardless of its pledges, refused to comply with the just demands of the Catholics of Upper Canada, to redress the grievances under which they suffered from an unjust School enactment.

"3rd. Its unqualified support of an administration which has at its head a man who "admitted the fact," in his place in Parliament, of encouraging Orangism, in his position as head of the government.

"4th. Its efforts to engender a spirit of bitter hatred between ourselves and our fellow-citizens of Scottish origin, with whom we desire, as with all other men, to live on terms of conciliation and friendship.

"5th. The last crowning act of its Editor and Proprietor, Mr. Michael Hayes, who, on a recent occasion, attempted to obtain Catholic votes, in the Counties of Leeds and Grenville, to effect the return to Parliament of a man who, from his antecedents, we, and all Canada, have cause to abhor, as the chief agent in establishing in this Province that base and curse of our native land—Orangism.

"Fellow-Catholics, while we have all these causes of complaint against the Citizen and Mirror, we behold not one single sign of improvement, from which their return to an honest and honorable course can be any longer expected. Having stated these facts, and adopted this attitude with regard to the two Journals in question, there now only remains for us to ask you to join us in withdrawing from them that patronage which (apart from the bribes of government patronage) sustains them, and that trust and confidence which they have betrayed and bartered.

"In conclusion, we beg to suggest that until such time as a Journal may be established in Toronto which will faithfully represent our views, and independently advocate our interests, we strongly recommend the True Witness, of Montreal, as every way entitled to our support."

"JOHN O'DONOHUE, President.
"Patrick Treahy, Secretary."

OGLE GOWAN.—The following extract from the Montreal Herald of the 27th of April last, wherein our cotemporary quotes the "Report of the House of Commons on Orangism," 1835, vol. 12, p. 250, will, we hope, satisfy the minds of our readers as to the real character of the man whom the Legislative Assembly delighted to honor, and whom the Catholic members of the Ministry—(whom we all so respect!!!)—received with loud applause, and welcomed as an ally; whilst the sweet strains of the Orange melody, "Croppies Lie Down," swept o'er the House, and almost brought tears into the eyes of the Speaker and the Attorney General for Canada West, as they rushed to embrace their "Dear Brothers" of infamous character, but staunch Protestant principles. The subjoined is from the Report of the Committee of the House of Commons, with the Herald's notes thereupon:—

"Before that Committee there was called Hugh Rives Baker, the Deputy Grand Treasurer, we think, of the Orange Order in Ireland, who, in answer to question 9495 of the report, stated that the Orangemen 'had established a Grand Lodge of their own in America, and had appointed a person of the name of Gowan, who had been an Irish Orangeman, as their Deputy Grand Master, and they applied to the Duke of Cumberland to become their Grand Master; but he communicated with the Grand Lodge of Ireland upon the subject, and by them he was recommended not to have anything to do with it, as Mr. Gowan had been expelled from the institution in Ireland.'"

Question 9497 is—"And the only reason why he (the Duke of Cumberland) did not become Grand Master of the Lodge in Canada was that the Deputy Grand Master was a man of bad character?" Mr. Baker replied: "That was the reason suggested by the Grand Lodge in Ireland." However, this man of bad character, expelled from the Society in Ireland, came to Canada, and succeeding, notwithstanding the stain upon him, in securing the position of Grand Master of the Orangemen here, he made a successful trade of his influence, and obtained a seat in Parliament."

ORANGISM RAMPANT.—London, C. W. must be a nice place for Catholics to live in—if we may judge by the arrogance of the Orange gentry in that quarter. From an advertisement in one of our Upper Canada papers, we learn, for instance, that the City Council "have kindly granted" the use of the City Hall for a week, to the Grand Lodge of Orangemen of British North America. We wonder what kind of an outcry the Protestants of the Upper Province would make, if it were to be announced in the public journals that the City Council of Quebec, or of Montreal, "had kindly granted" the City Hall of Quebec or Montreal, to the Ribbonmen of Lower Canada. We suspect there would be a pretty row about giving the use of public property to a "Secret Political Society" obnoxious to many of those who by law were compelled to pay for and keep in repair the said City Hall. We almost fancy that we hear the loud denunciations of Popish Mayors, and Romish City Councillors, to which our Upper Canada friends would give vent; and their indignant, but perfectly just and reasonable remonstrances against the insult and outrage offered to their Protestant fellow-citizens of Lower Canada, by such a scandalous appropriation of public property for party purposes. How then comes it to pass that the rascally conduct of the City Council of London, in making over the public property of the City, to a secret society justly obnoxious to a large body of rate-payers, is allowed to pass unnoticed by our Protestant cotemporaries? Is it not because they have two sets of weights and measures? one for themselves, and the other for Catholics? Woe unto you knaves and hypocrites!

SETTLED AT LAST.—After the lapse of about three hundred years, and controversies innumerable, it must be with intense delight that the Protestant world will receive the unexpected news that the age of controversy and enquiry is over, and that all is settled at last. Great news this—if true; and that it is true we have the assurance of no less an authority than the Aylmer Times—who tells us in his issue of the 2nd inst. that:—

"Christianity is no longer a matter of conjecture. Its doctrines, and morality are fixed, defined, and settled."

This we say is strange news, but we will accept it as true. Will our cotemporary then have the goodness to let us know what is "fixed, defined, and settled" amongst all Protestants, as to the person, nature and office of Christ—the personality of the Holy Spirit—the eternity of future punishments, and the long contested doctrines of the Trinity, and the Vicarious Atonement? And again with regard to morals—what has been "defined, fixed, and settled" respecting the indissolubility of marriage—the causes for which it may be annulled—the right of divorced persons to contract fresh sexual unions—and the propriety of polygamy? On the latter point we admit that there never was any important difference of opinion between Luther, or the more modern Protestant Reformer, Joe Smith. Both asserted the legality of polygamy amongst Christians; though the former seemed inclined to restrict the privilege of two wives at a time, to the rich and noble, whilst the other great Protestant Reformer extended it to all. But hitherto the opinions of neither Luther, nor of Joe Smith, have found general acceptance with the more respectable portion of the Protestant world; and we are curious to know how, and by what authority, the important moral questions arising out of the unions of the sexes have been "fixed, defined, and settled" amongst Protestants. Do tell.

The Progres and the Iroquois Chief are the names of two new Upper Canadian Journals, one in the French, and the other in the English language.

We have received also the first number of a new weekly paper published in this city—The Irishman. This is to appear every Saturday; "in politics and literature it will be Irish, devoted to the interests of the race in the City and Province," and will endeavor to be a national newspaper, "irrespective of party or creed."

This we think our new cotemporary will find a difficult task to accomplish. As Irishmen in Canada, the Irish have no interests, no policy, distinguishable from the interests and policy of their fellow-citizens of English or Scotch origin. As Catholics, they may have particular interests; and as Papists it may be that in some respects their policy will differ from that of their Protestant neighbors; but there is, there can be, in Canada, no policy peculiar to all Irishmen—whether Catholics or Orangemen—but distinct from the policy which it behooves men of other races to adopt. In a word, Irish Catholics may have interests and a policy in common with the interests and policy of French Canadian Catholics, of English and Scotch Catholics, but they can have no interests, no policy, in common with the interests and policy of their Orange fellow-countrymen, but distinct from the interests, and policy of the rest of the community. An Irish policy therefore in Canada, "irrespective of creed," is an absurdity.

Of this, the prospectus of another new paper about to be started in Toronto, under the name of the Orange Warbler, and with the motto "No Popery, No Surrender," affords us a striking proof. This paper avows as its policy, the strenuous advocacy of "representation by population," the "repeal of the separate school Act," and the "assimilation of the laws for Eastern and Western Canada." Now we ask, how can there be any identity of interests or policy betwixt the Catholic Irishman and the Orangeman?

There is but one mode by which the Irish on this Continent can maintain their distinctive nationality, or preserve it from becoming merged in that of the other races by whom they are often outnumbered and surrounded; and that is by preserving carefully their distinctive creed, and by adhering rigidly to their distinctive Popery. It is by this policy—if policy it may be called—that the Irish, in the midst of persecution and poverty, and suffering, have earned for their native land the glorious designation of the "Isle of Saints," and for themselves the respect and love of every Catholic heart in the civilized world; and it is by this policy alone that they will make the name of Irishman to be honored in this land of their adoption.

BAZAAR OF THE SISTERS OF PROVIDENCE.—On Monday next, the 14th inst., a Bazaar in aid of the funds of these kind friends of the poor will be opened, and will continue for several days. In bringing this noble work before the eyes of our readers, we feel assured that it requires no eulogy from us, and stands in no need of our recommendations. There is not in Montreal a Catholic who is ignorant of the claims of the Sisters of Providence upon the support of the public, or who does not recognise the blessings conferred upon society by the Asylum which they conduct, and for whose sake they are about to make an appeal to Catholic generosity and Catholic charity. This appeal, we feel confident, will not be made in vain.

We have to acknowledge with thanks the receipt of the Report of the Chief Superintendent of Education for Lower Canada; as also that on the Separate Schools of the Upper Province, by the Rev Mr. Ryerson.

To the Editor of the True Witness.
Port Hope, June 7th, 1858.

DEAR SIR—Knowing that the columns of your popular and truly Catholic journal are ever open to everything calculated in the most remote degree, to enhance the interests of our holy religion; and believing that the subjoined facts will prove interesting to your readers—affording as they do abundant evidence of the steady progress of Catholicity, notwithstanding the odds which it has to encounter—I venture to request of you to give insertion in your next issue, to the following particulars connected with the visit of the newly consecrated Bishop of Kingston to this town, on Sunday the 30th ult.

His Lordship, who was accompanied by the Very Reverend Doctor McDonnell, Vicar-General, officiated Pontifically at High Mass, and at the close delivered a sermon for eloquence and argumentative power, it has rarely been my good fortune to hear equalled, never to hear surpassed. I need scarcely remark that His Lordship was listened to throughout with breathless attention by the dense multitude who thronged the interior of the spacious church, many of whom had come from the remotest corners of this extensive mission.

I noticed several of our dissenting brethren present during the celebration of the Holy Sacrifice; and to their credit be it recorded, they conducted themselves with becoming decorum. After His Lordship had been divested of his sacerdotal garments, a deputation waited upon him with the following Address:—

TO HIS LORDSHIP THE RIGHT REVEREND DOCTOR BORN, BISHOP OF KINGSTON.

MR LORD—We, the undersigned Catholics, on behalf of this congregation, embrace the opportunity of your Lordship's arrival in our midst of tendering to you our allegiance and reverence.

Whilst we have reason to deplore the inscrutable decrees of Divine Providence in summoning your pious and holy predecessor from the scene of his usefulness, we cannot without ingratitude ever cease from thanking Almighty God for sending us a Prelate in every respect so worthy of filling the Episcopal Chair.

Accept, Right Reverend Father, our heartfelt wishes for your spiritual and temporal welfare.
(Signed)

J. J. Graham, R. D. O'Brien,
P. Mungovan, W. F. Harper,
D. Martin, Thomas W. Barry,
F. E. Gaudrie, James Birmingham,
James O'Neill, James McMahon,
James Walsh, Andrew O'Neill.

His Lordship replied verbally to the following effect:—
"GENTLEMEN—I accept this unexpected mark of your kindness with pleasure; and I trust by diligent attention to the duties of my station to be always able to merit your good wishes. When I cease to be useful in the service of Almighty God, I hope to be called away out of this world."

Notwithstanding the unavoidable length of this communication, I cannot close without referring to another subject, which I am persuaded will be equally gratifying to the many readers of the TRUE WITNESS—a circumstance which is hailed by every Catholic in this town as the harbinger of brighter and better days—a circumstance which will prove more effectual in soothing religious animosities than any event which has occurred in the annals of Port Hope—just as much as it cannot fail to convey to the Protestant mind that the terms "ignorant" and "benighted" cannot in justice be applied to Catholics; whilst it will call up in the minds of the latter, feelings of national and religious pride.

I allude, Sir, to the able and eloquent lecture delivered by your distinguished Parliamentary representative—T. D. McGee, Esq.—in the Town Hall of Port Hope, on Saturday evening, May 29th. Immediately after Mr. McGee's lecture in Cobourg (a month ago) a numerous and respectfully signed requisition was forwarded to him by the President and Directors of the Mechanics' Institute, inviting him to deliver one of his popular and instructive lectures in this town.

In consequence of engagements which he had contracted to lecture in various sections of the Province, Mr. McGee was unable to respond to the call of the requisitionists, until the evening above alluded to.

The subject—"The Historical Connection of Ireland and Scotland"—was treated in that masterly style of eloquence which the well known abilities of the distinguished speaker would warrant the public to expect.

Seldom has it been the lot of public lecturers to address such a large, respectable, and appreciative audience as heard Mr. McGee on that occasion. Rarely have public men been so fortunate as to make such favorable impressions on the minds of an audience, the vast majority of whom were his antipodes in politics as well as in religion. The enthusiastic rounds of applause with which Mr. McGee was frequently greeted, even by the "Dear Brothers" of the Canadian Premier, told unmistakably how well his eloquence had been appreciated.

The Chair was occupied by D. Smart, Esq., President of the Mechanics' Institute, whose indefatigable exertions for the social and intellectual improvement of this town, are worthy of the highest meed of praise. Mr. McGee having resumed his seat, and the vociferous applause having subsided, a vote of thanks, on the motion of D. McGee, Esq., Mayor of Port Hope, and seconded by John Ward, Esq., was amidst repeated cheering, tendered to the lecturer. And thus terminated a few incidents of the most pleasing character in the history of this flourishing town—the reminiscence of which cannot be easily obliterated.

By giving insertion to the foregoing in the columns of your valuable journal, you will confer a favor on Yours respectfully,

CATHOLICS.

OBITUARY.

Peterboro deplores her lost pastor; the good and zealous Father Farrelly has just been struck down at the early age of 43, in the full vigor of brain and apparently of body, by a sudden and severe attack of Hepatitis, or inflammation of the liver, contracted whilst in the discharge of his priestly duty. There was an enlargement of the organ for years back, growing out of a very bad attack of typhus, caught during a wasting attendance upon the poor dying emigrants of his country, who strewn the waysides of the world almost, in their flight from unhappy Ireland, in 1847. Thus do we trace the remote cause of his deplorable death to national calamity, like many of the illustrious ones we might adduce. And thus do we recognise in Father Farrelly another martyr to piety and patriotism. How severely doth the Catholic Church share continually in the miseries of the poor. Our diocese had hardly time to rejoice at the advent of her new chief pastor, ere her joy was chequered by the tears of the Church of Peterboro.

On the very first day of June this anxious town was startled by the melancholy tolling of the church bell, which announced the departure of a priestly spirit for a better world. Father James Farrelly, brother to the deceased, and Fathers McKay and Coyle were present at the time, and doubtless their sorrow was not unmixed with gratitude to God for allowing a brother missionary rest from his heavy labors. For, not 'mid the happy, holy homes of the old and well-ordered societies of Europe need men search for such; nor may, even, our saintly regulars of serene lives and undisturbed, though life-wasting meditations, ever attempt at realising to themselves the severe toils and trials of a poor isolated lonely missionary, wearied night and day and never rested, but soiled and sorrowful, 'mid pathless woods and over broken pathways, plunging in and out of stagnant swamps, and morasses and ravines, which eternally generate the most deadly miasmata, in solitary search of the dying emigrant.

Who would doubt it, but that God must regard with peculiar compassion the sorrows and the shortcomings of many, of such poor pastors, living, as they for the greater part do, almost all the year, far, far away from all spiritual aid and consolation save that drawn from wearied spirits, in still more wearied bodies, from broken communings with their ever present Master, or from the oft repeated offices of their warm old breviaries.

Nervous and right manful, and generous, and most caressing were the weekly exhortations of our good pastor.

We owe it, I apprehend, to the undue influence of a sentimental religion of modern formation, alien to the spirit of piety and belief, that the tastes and tempers of us have grown so very fastidious in the matter of elocution, or euphonious preaching by our priests; but far, very far, be the time from us, ere our beloved pastors are found so far departing from the Cross, as to make a God of their congregations by setting the inequities of man, and the Decalogue itself, to music. Not in Father Farrelly could any vanity or compromise of this sort be detected; for he chafed summarily, and very severely, the offences of his flock; and now those whom he so chastised are the sincerest amongst the many mourners by his grave. Yes, and for many a day will the weeping penitent be seen seeking his aid, whilst praying above his early tomb, (which is very appropriately placed beneath the image of the "Dead Christ," close by the parish altar) in making there the pious "Stations of the Cross."

Father Roche, of Prescott, preached the funeral sermon with his usual eloquence, and with more than common grief; for, as he said, the deceased priest was his foremost friend for many years; and he alone knew his priestly worth the best—the many conversions he had caused, and the cross-crowned spires he had reared deep within the forest, and the voice of prayer there raised, where savage silence reigned before. We here know what beautiful improvements he has added, and what sacrifices he has made in, doing so, to the church and presbytery, &c., of Peterboro. We know too that within a few short years

he has tamed a turbulent spirit, and impressed his restless will thereon to an extent unknown before in this community. He was esteemed by all classes, and his remains were accompanied to their last resting place by them. Foremost amongst the mourning clergy who walked before his bier by the side of his amiable brother, the priest of Lindsay, was Father Doherty, Vicar-General for Kingston; and then in succession the following clergymen:—Rev. E. P. Roche, Rev. O. Kelly, Rev. M. Lalor, Rev. M. Brennan, Rev. M. Timlin, Rev. M. McKay, Rev. H. Harley, Rev. B. Coyle, Rev. H. Brettargh, and Rev. H. Byrns; the last named Rev. gentleman sung Grand Mass with charming effect, and the Vicar-General performed the funeral service with peculiar piety and pathos.—Yours,

A FRIEND.

REMITANCES RECEIVED.

Osgood, Mechanics' Institute, 103; Quebec, Z. Bouille, 6s 3d; Three Rivers, Rev. T. Tourpin, 6s 3d; Pembroke, T. Lee, £1 5s; Kingston, D. O'Gorman, 12s 6d; Berthier, J. Dignan, 12s 6d; Milton, T. Hackett, 6s 3d; Halifax, N. S., Rev. J. Wood, 12s 6d; Kamouraska, W. Wilson, 5s; Rev. J. Octave de Metis, Rev. J. B. Blanchette, 12s 6d; St. Pauls, Rev. C. E. Fortin, 5s; Peterboro, Dr. McKee, 5s.

Per M. O'Leary, Quebec—G. E. E. 7s 6d; T. M. Laughlin, 15s; L. A. Cannon, 15s; C. McDonald, 15s; P. McGee, 7s 6d; J. Delaney, 7s 6d; St. Rochs Catholic Institute, 13s; Mrs. J. Murphy, 15s; The Est. of J. Lee, 7s 6d; J. Maher, 12s 6d; W. Corrigan, £1 5s; Rev. Mr. Lemoine, 12s 6d; Stoneham, Rev. Mr. Donnelly, 15s.

Per Rev. Mr. Proulx, Oshawa—Self, 2s 6d; D. Riordan, 10s; Uxbridge, M. O'Neill, 21.

Per Rev. Mr. Lalor, Victoria—A. Moore, 12s 6d; J. O'Donnell, 2s 6d; Clonsilla, G. Delany, 10s.

Per J. McIvor, Ormsiston—E. Murphy, 12s 6d; M. Smith, 12s 6d.

Per J. Kearney, Thorold—Self, 5s; M. Hennessy, £1 5s.

Per M. Hooper, Kemptonville—B. McCahill, 5s.

Per Rev. G. A. Hay, St. Andrews—D. McDonald, 12s 6d; A. A. McDonald, 21.

Per J. Hackett, Chambly—L. Connors, £1 2s 6d.

Per J. McElhearn, Joliet, Ill., D. McElhearn, 5s.

Per W. F. Monagan, London—Rev. Mr. Musnar, 2s 6d; J. G. Harper, £1 10s; J. Egan, £3 9s 6d.

Per M. McNamara, Kingston—J. Bejus, 12s 6d; C. McLennan, 12s 6d; J. Cosgrove, 5s; W. O'Reilly, 6s 3d; Rev. Mr. Murphy, 10s; Wolf Island, T. O'Shea, 12s 6d; T. Connolly, 15s.

Per J. Doyle, Aylmer—Rev. Dr. Madden, 10s.

No change in the markets.
MAN KILLED.—On Saturday afternoon, as the 5 o'clock train from Montreal was entering Lachine, a man, named Joseph Filtrault dit Laurin, was unfortunately run over, and so severely injured that he has since died. An inquest was held yesterday, before Mr. Coroner Jones, when the jury gave a verdict, in which, while they exonerated the Conductor, Engineer and Drunken-man from all blame, they recorded their opinion that, "had there been a watchman on guard at the said crossing, in the village of Lachine aforesaid, at the time of the said accident according to the eighth clause of the Act of Incorporation of the Montreal and Lachine Railroad Company, the said accident might not have occurred."

Died.

In this city, on the 9th inst., Mr. John Loughrey, aged 75 years.

At Lachine, on the 7th inst., Joseph Francis, only child of Mr. James McElhearn, aged 11 months and 2 days.

ST. BRIDGET'S CHURCH.

THE Gentlemen appointed to form a deputation to wait upon His Lordship the Bishop of Montreal, in connection with the erection of this Church, will please attend at the St. Patrick's Hall, on Sunday next, at 12 o'clock precisely, and proceed from thence to the Bishop's Palace.

H. KAVANAGH, Chairman,

P. J. FOGARTY, Secretary.

THE COMMITTEE of the ST. PATRICK'S SOCIETY are requested to meet on MONDAY EVENING next, the 14th inst., at EIGHT O'CLOCK, at ST. PATRICK'S HALL, to make ARRANGEMENTS for the Annual PIC-NIC.

By order,
RICHARD M'SHANE,
Rec. Sec.
Montreal, June 10th, 1858.

IMPORTANT TO SHIPMASTERS AND CREWS.

Some twenty years since, I was very seriously injured in one of my hips, by coming in contact with the anchor of the ship of which I was second mate. The bruise was so bad that my hip has given me great trouble most of the time since, until a year ago last April, when I heard of Davis' Pain Killer, and immediately procured a bottle, and by using it according to the directions, was entirely cured in about ten days, and have not experienced the least trouble from my complaint since.

Feeling the importance of having this valuable medicine constantly by me, before starting for Europe in March last, in the ship Louvre from New York, I purchased two large bottles to take with me. While at Antwerp, one of my crew was attacked with a very severe dysentery; I gave him the Pain Killer, and it cured him in a hurry.

On my passage home, with one hundred and sixty four passengers, I administered this valuable remedy to all who were sick, and none took it without getting relief. One lady passenger in particular was troubled with a bad headache, for which she said there was no cure, having been troubled with it most of the time for years. I told her I had a sure remedy, and gave her the Pain Killer, which, to her surprise, did effect the cure she had long sought in vain for. I had as good a medicine chest as ever was put on board a ship, but did not open it, there being no necessity for it—the Pain Killer answering all purposes. And I do most sincerely recommend to every shipmaster always to take a good supply of this valuable medicine with him on going to sea, as it is so valuable and convenient to use in case of wounds or bruises, which are liable to, and frequently do happen to crews on shipboard.

CHRISTOPHER ALLYN,

Late Master of the Ship Louvre.

Lyman, Savage, & Co.; and Carter, Kerry, & Co., Montreal; Wholesale Agents.

A LUXURY FOR HOME.

IF our readers would have a positive Luxury for the Toilet, purchase a Bottle of the "Persian Balm" for Cleansing the Teeth, Shaving, Champooing, Bathing, Removing Tan, Pimples, Freckles, Sun-marks, and all disagreeable appearances of the skin. It is unequalled.

No Traveller should be without this beautiful preparation; as it soothes the Burning sensation of the Skin while Travelling, and renders it soft. No person can have Sore or Chapped Hands, or Face, and use the "Persian Balm" at their Toilet.

Try this great "Home Luxury."
S. S. BLODGETT & Co., Proprietors,
Osgood, 103; Osgoodburg, N. Y.
LANGLASH & CAMPBELL,
(Wholesale Agents),
Montreal.