

affirms a lie unless it make this affirmation with a very large reservation. Men are not fit to govern themselves, by their own laws, unless at the same time, they are governed by the laws of God as revealed through His Church; men are not fit to govern themselves so long as they themselves are the slaves of their own passions, of ignorance, and of infidelity. Just in proportion as men recede from the Church, and throw off Catholicity, do they become unfit to govern themselves or others; and therefore is it, that the "very lowest political civilisation is that of a non-Catholic community, where men govern themselves by their own laws." In such a community there may be wealth and material progress—railroads, steamboats and electric telegraphs; but there will be neither true liberty, nor Christian civilisation.

Of the democratic tendencies of the age, and of what non-Catholic democracy would do every where, if it had the power, we had a remarkable example but the other day in democratic Mexico. An excommunicated governor attempted to profane the sacred rites of the Church by his unhallowed presence; the officiating Prelate, and his assistant Priests resisted this outrage; and for their fidelity to their God, were rewarded with robbery, exile and imprisonment. Thus, here, as in France—in the XIX as in the XVIII century—does democracy attempt to ride rough shod over the Church. Shall the Catholic then do homage to the tyrannical monster, and flatter its rank breath?—shall the children of the Church fawn upon, and lick the hand, upraised to smite their mother? God forbid.

As to whether an elective, or hereditary head of the executive be preferable—and after all this is the sole point of difference betwixt Monarchical Government, as it is in Great Britain, and a Republican form of Government—it is not worth while disputing. In a country like the United States, with no powerful neighbors, and consequently exempt from the necessity of keeping on foot a large military establishment, the elective principle is, perhaps, to be preferred. In Great Britain, on the other hand, which from its geographical position, and its political relations with other countries, must always maintain a large standing army, the elective principle would be, as the history of the world shows, an impossibility. The successful general, the head of the army, the holder of the sword, would always be Imperator, and the head of the State; and therefore, as a barrier against inevitable military despotism, we prefer the hereditary principle for ourselves. In other respects, Great Britain is no more monarchical than are the United States: "one man power" is as much unknown in England, as in the State of New York; the Queen has less political power than the President.

By maintaining however, the "monarchical element" in our Canadian constitution, we maintain our connection with Great Britain; and by maintaining our political connection with Great Britain, we avoid the misfortune and degradation of Annexation with the United States. Were it for no other reason than, than this of keeping Canada politically, and socially, distinct from the neighboring Republic, the Catholic should labor to maintain the "monarchical element" in our institutions; knowing this, that if ever our Church be robbed, our Bishops and Clergy ill-treated, or our Religious persecuted, it will be from the democracy that the blow will proceed; and that it is the same enemy that even now threatens to deprive us of all personal liberty, by incalculating the slavish maxim, that the will of a brute majority can make law, and that the child belongs to the State, rather than to the parent, and the Church.

POOR LAW v. CATHOLIC CHARITY.—An American paper, the Worcester (Mass) Transcript tells the following story of how the indigent sick are treated by Protestant Poor-Law Officials:—

"An old man named Markham was found by the roadside in Palmer, last Monday week, suffering intensely from the ravages of the small pox. The burning sun beat on his bloated and swollen features; he was unable to speak, and almost insensible to his hard condition. It was not till he had been taken over the hills to the hospital in Monson, and received the refreshing charities of that institution, that he was sufficiently restored to tell his mournful story. He lived in Wilbraham, and, as soon as the marks of his malignant disease appeared, he had been moved by order of the Overseer of the Poor to the limits of Palmer, and left by the roadside to perish."

But for our Popish Convents, our Sisters of Charity, and Ladies of Loretto, against whom poor George Brown does rage so furiously—similar scenes of disgusting brutality would be common in Canada. One of the two—Poor Laws, or Popish Nunneries—we must have; and of what the latter are worthy, the story of the poor old man given above is a fair specimen. In England indeed, we believe that similar, and even worse acts of atrocity are perpetrated every day of the year, and with the sanction of the laws; we have therefore no intention, by giving insertion to it in our columns, of attacking the Protestant institutions of the United States in particular. This, no British subject if he is wise will attempt, for the cry "look at home," and the unspeakably miserable condition of the poor in Protestant England, should never fail to call the blush of shame to the cheek of every honest

man, and to check any contemptuous allusions on his part to the treatment of paupers or criminals in other lands. At its worst, a Neapolitan dungeon—even allowing the truth of all the diatribes of the Protestant press against King Bomba, as they call him—cannot be worse than a Protestant Poor-house; neither is there any Catholic country on the face of the earth, where the vilest criminals are so harshly dealt with, as are the paupers of Protestant England.

We have received the first number of the New York Tablet published by Messrs. D. & J. Sadlier & Co., and cannot speak too highly in its praise. It professes to be a Family Journal; and as such will, we have no doubt, be a welcome visitor in every Catholic family, which can appreciate the many advantages to be derived from the perusal of a well conducted journal. The present number contains the commencement of a tale from the pen of Mrs. Sadlier, our talented townswoman.

The Treasurer of the St. Patrick's Orphan Asylum begs to acknowledge, with many thanks, the liberal donation of ten pounds, from the 1st Company V. M. Rifles, through their Secretary and Treasurer, F. F. Blackwood, Esq. The value of this generous gift is much enhanced by the fact that the company unanimously resolved to forego their annual dinner, in order to devote twenty pounds of their funds, in two equal donations, to the relief of the orphans.

The Treasurer of the "Montreal Protestant" Orphan Asylum acknowledges, with many thanks, the receipt of the handsome donation of forty dollars from the 1st Company of Volunteer Rifles, by the hands of Mr. J. T. Blackwood, being a part of the funds usually appropriated to the annual dinner of the Company.

NOT CREDITABLE.—The Quebec Gazette of the 6th instant, cites as "not creditable" to the Upper Province, "that besides the large quantities imported, about 3 gallons of proof whiskey on an average were consumed in 1856 by every man, woman, and child in Canada West." The Hamilton Banner, a violent anti-Catholic paper, thus moralises on the rapidly increasing immorality of the Upper Province:—

"Is it possible that during the year 1856, the quantity of proof whiskey manufactured in Canada increased from 2,679,200 gallons in 1855, to 3,267,381 gallons in 1856, besides inferior spirits which were manufactured, and that 2,448,613 gallons were made in Upper Canada, giving an average, in addition to large quantities imported, of about three gallons of proof whiskey for every man, woman and child in Canada West!!! So it appears from a return presented to the Legislature on Tuesday last. And we fear the proportion for the city of Hamilton will be still greater than that indicated for the whole of the Province. The progress of crime and bloodshed still holds on with unmitigated and startling audacity, as our columns this morning give too good evidence."

Who after this, will dare to call in question the efficacy of "Common Schools" and secular education, to repress crime, and promote the cause of virtue and morality?

RATHER EXPENSIVE.—From a statement given by the New York Freeman, it appears that the annual expenditure of Protestant Societies in New York amounted for 1857, to the sum of \$1,971,808. In the State of Massachusetts the jail expenses during the five last years have amounted to the sum of \$1,383,379.

LETTER FROM DR NICHOLS.

The following communication from Dr. Nichols, whose conversion to Catholicity has attracted so much attention of late, will be read with interest, and we are sure, with pleasure, by Catholics;—because of the truly Catholic sentiment of submission to the Church which breathes throughout. We offer no comments this week, but shall venture upon a few remarks in our next. Meantime, we would beg of our correspondent to acquit us of any want of clarity towards him; and to believe us when we assure him, that our constant prayer is, that he may henceforward remain steadfast in the profession of the Faith which he has embraced, and may continue to employ the talents with which God has blessed him, in the cause, and for the honor, of our holy mother the Church:

To the Editor of the True Witness.

DEAR SIR—A friend has had the kindness to send me a copy of your paper of May 23, containing a criticism of the "Letter to our Friends and Co-Workers, and a censure of the Boston Pilot for its publication." I do not wish to question the justice of your criticism or censure. The letter has, doubtless, grave faults of expression; for which my only excuse is ignorance. You, born and educated in the bosom of the Church, may well be charitable to the imperfect utterances of a new convert, or one who only hopes and believes himself to be such.

In the exercise of this charity, I beg you to allow me a few words of explanation, which may prevent injurious misconceptions. And, first, I send you herewith a copy of our letter, as originally printed, with the permission of the eminent Archbishop of Cincinnati, who has been personally cognizant of all the circumstances connected with our baptism. Mrs. Nichols has never been a public medium, nor acted as one, but in the circle of our family and intimate friends. No "incantations," or "diabolic rites," were ever made use of. The members of the circle, at their meetings, came into a state of silent, humble, and prayerful contemplation; and after the appearance of Catholic Spirits, the sign of the Cross was made upon each member of the circle, and a humble interior prayer offered, that no evil spirit or teaching might be permitted to come to us. The Spirits—good or evil—who instructed us, while we were in profound ignorance in the dogmas of the Catholic Faith, were, so far as we can see, the direct, and, under God, the only means of our conversion. In my ignorance, I know not by what

authority any pronouncement them to be evil spirits; have not been pointed to any such decision. The Encyclical Letter on the abuses of Magnetism does not appear to touch our case in any particular. We believe, with entire confidence, that the care of the Church respecting magnetism, necromancy, and modern Spiritualism, is a holy care. We acquiesce in all her requirements, in humble obedience. Still, your difficulty with regard to the Devil teaching Catholicity, is our's also; and therefore, we wish to be lieve in the judgment of a Reverend Father, to whom we submitted a careful transcript of the doctrines taught us, and who told us, when we had, as yet, no means of information, that "every item was of Catholic Faith." His words to us were—"I by no means think or believe them (the teachings) to be from an evil principle." He also stated to us his belief that the Lord, seeing our desires for the truth, might have thus vouchsafed to lead us into His Church. Did not the real Samuel appear once at the bidding of a witch, to the King of Israel? Is the Lord's arm shortened, that He cannot save those who honestly desire His salvation? Are there not persons in every nation, who belong to the soul of the true Church, but who are in ignominious ignorance?—Cannot the same God who caused the true Samuel to appear anciently, also cause a true Saint to appear to persons most earnestly desiring the best good, though in great darkness?

As to the doctrines taught us, commending themselves to our reason and highest sense of right, we state a simple fact; and we humbly thank Almighty God, that His Church is Catholic enough to reach men by Faith and their reason, or by reason and their Faith. The constitution of our minds, and all our habits of thinking and feeling, were different from those of Catholics, who have had the blessed privilege of being born and nurtured in the Church. Our forms of expression may seem to such un-Catholics; but we trust that the matter expressed is not anti-Catholic.

We know well the disorders and diabolism in modern Spiritualism; and we rejoice in the care and discipline of the Church in this, and all that concerns us. We do not need to renounce necromancy; for we have never practised it. We have only been willing to receive truth and good, in what seemed the best way open to us, until we were brought into the Holy Catholic Church. Now, we seek our salvation in holy obedience to her requirements.

You have "painful doubts" of the reality of our conversion. There may come times of temptation, when the same doubts may assail us; but what can we do, but to leave the whole matter to Our Lord and His Church, striving to live to the end in holy obedience.

That there are many honest persons, sincere seekers after truth, having earnest desires for the highest good, among those with whom we were lately connected, we fully believe. We hope and pray that many of them will be brought into the Church; and it is hard for me to believe that those who have had the unspeakable privilege of being born in that Church, and who have corresponded to its graces, will hastily conclude that humble, earnest seekers after truth are diabolically led, or hallucinated, when brought within its pale, even though the means may appear extraordinary, or even miraculous.

It may be well to lift up a warning voice against the disorders of Spiritualism; well to try new converts with the imputation of diabolism, or the scourge of doubt; but they will remember their Blessed Lord was scourged, and of whom it was said, "He hath a Devil, and is mad;" and they will only take deeper root in His Divine Life, and have more of the sympathy of charity, for those who are being led in like manner to the foot of the Cross.

We were not hasty in accepting, or professing the doctrines so miraculously propounded to us. They were first written out, and submitted to a learned Father of the Society of Jesus, who pronounced them, in every item, of Catholic Faith. Later we read the books recommended to us by our Jesuit Fathers and Directors; and although the modes of expression chosen for our instruction differed somewhat from those of the books, we saw no difference in doctrine; and these forms and illustrations seem to have been chosen in the blessed wisdom of Catholic adaptation to the state of our understandings at that period. Humbly and joyfully we have accepted this Faith. We have asked, and received admission into the visible Church of God; and we hope, by His grace, to live ever in obedience to its requirements.

We devoutly believe that it was the Blessed Saint FRANCIS XAVIER, whose name we took in baptism, who instructed us in our ignorance, and led our trembling footsteps to the Cross of our Blessed Saviour. But if it has pleased Almighty God to compel a malignant demon to assume the guise of His holy Saints, and teach the truths of His Holy Church, then so much the greater miracle, so much the more an exercise of His Almighty power. I confess that this thought is repugnant to me. I wish to believe that he who has instructed us in the way of salvation, is the Saint whose prayers I invoke; but if the Church should be guided to a contrary decision, I shall bow in obedience to its authority.

But, may I ask—where do you find the authority that makes you decide that it is impossible that St. Francis Xavier, who gave his whole life to the instruction and conversion of infidels, should appear to us, and teach us the way of salvation? Has he less love for infidels now, than in his life on earth? Has he less power to work miracles, or are we so much more unworthy, or less in need than the thousands whom he converted to the truth? Has he any less burning love for sinners?—Is he less the Apostle to infidels? I assert, as a fact, that a supernatural intelligence, purporting to be the Spirit of St. Francis Xavier, while we were all in entire ignorance, did instruct and lead us to the belief of doctrines pronounced to be "every item of Catholic Faith." Having so instructed us, he directed us to seek baptism, and the oral direction of the Church; and to that direction he has left us. We had been instructed in purity of life, temperance, and chastity, and we believed, in God and immortality. These were what I may have improperly called the goods and truths of our former state. I believe that these instructions, and a corresponding discipline, were given us, as a preparation for the reception of higher truths.

Dear Sir, we wish to be in unity with, and in utter obedience to, the Church of God. We love its Divine ordinances—its holy Sacraments. We give ourselves, and the poor remnant of our lives, wholly to this Faith, to which we have been brought in the infinite mercy of God, without thought or wish of our own; because out of that dense ignorance which envelops all Protestant and infidel minds. We have abandoned every other idea. May we not crave the charity of those who, by the Grace of God, have had no need of such means as seem to have been necessary for our salvation; who were born in a Church, to which a merciful Providence has brought us, and to which we look as the only source of consolation and hope.

Yours, in obedience, T. L. NICHOLS.

DEPARTURE OF HIS WORSHIP THE MAYOR FOR ENGLAND.—Our worthy Mayor left on Monday morning en route for England. He sailed in the Arabia, from New York, on Wednesday. Mr. Starnes' visit is strictly on private business, but it happens opportunely for the interests of his constituents and fellow-citizens, as we understand, he has been charged with the memorial to the Colonial Minister from our City Council, in reference to the selection, by Her Majesty, of a Provincial Seat of Government. While he will be in London to afford Her Majesty's advisers personally any information they may desire on the subject of the claims of Montreal to that much coveted distinction.—Herald.

MILITARY.—The Quebec Military Gazette says that the 30th Regiment are under orders to proceed from Gibraltar to this garrison, and may be expected here very shortly.

RATHER RICH.—The following reply of the Earl of Oxford to a deputation of "Swaddlers"—Norwich Bible Society, requesting him to stand President to their annual meetings, is too good to be lost. His Lordship sent the subjoined reply to their Secretary:—

"Sir,—I am surprised and annoyed at the contents of your letter; surprised, because my well known character should have exempted me from such an application—and annoyed, because it obliges me to have this communication with you. I have long been addicted to the gaming table, I have lately taken to the turf, I fear I frequently blaspheme, and I have never distributed religious tracts. All this was well known to you and to your society; notwithstanding which you think me a fit person for your President. May your hypocrisy be forgiven, but I would rather live in the land of sinners, than with such saints. I am &c., OXFORD."

Hardly a day passes over but we are pained by one or more applications from respectable young men newly arrived in the Province, vainly seeking for situations. In some cases their funds are exhausted, and they know not where to turn for food and shelter; and men of education would gladly turn to any labour which would give them bread. Some who had the means have returned to England, and many less fortunate would be glad to follow their example. Hundreds of clerks and shopmen have been induced by the falsehoods published in the "Canadian News" and other organs of the Grand Trunk to try their fortune in a country which does not furnish sufficient employment for those now here; and the result has been ruinous to them. We know instances in which such young men landing with from £20 to £30 in their pocket, have gone the round of the cities in Upper and Lower Canada, finding in all of them more applicants than situations to be filled; and finally returned here broken in spirit and exhausted in purse to contemplate the certainty of want in a strange land, or to accept the alternative of crime.—Commercial Advertiser.

RECORBER'S COURT, GENTLEMANLY AMUSEMENT.—John Hussey, 22, and Samuel Tyson, 21, Ensigns in the 39th Regt., were brought up this morning charged with having wrenched knockers from doors in Craig and Sanguinet Streets, on Friday night. From the evidence of Constable McCall, it appears that the police received instructions to keep a sharp look-out for parties who have for some time disturbed the peaceable inhabitants of this city by their midnight depredations. Accordingly, whilst walking along St. Denis Street, between one and two on Saturday morning, the Constable observed two suspicious looking gentlemen, with window-blinds in their hands, walking from St. Louis Street in the direction of Craig Street. Shortly after he heard them say "Let us go up this street" (meaning Sanguinet Street). Before doing so, however, they left the blinds against a fence. The Constable followed them at a distance, and observed that they made for a house belonging to Mr. Leblanc, the lawyer; but as some person was standing at the window with a lighted candle, they retreated—left in front—as far as Dubord Street, and thence to St. Denis Street, where they made a sortie, and broke a bell handle, after which they retreated in a zig-zag manner to Craig Street, in which they commenced examining the different houses, previous to the grand assault. Having arranged their plans, and cast a "longing lingering look" in all directions to see if there was any sign of the enemy in sight, they commenced operations with a blank movement on to a house belonging to Mr. Prevost, the knocker of which they quickly wrenched off. Having performed this movement in a most gallant manner, and to their own satisfaction, they hastily made a retreat to the tune of "We won't go home till morning," in the direction of Sanguinet and Craig Streets. At this crisis the enemy first showed himself, and threw them into a complete state of disorganization. Police Constable McCall immediately challenged them, and inquired the object of their visit at such an unseasonable hour, when they laughed heartily, and said, "Do you know who we are?" The Constable replied that he did not, but requested them in the Queen's name, to accompany him to the station house, to which they consented. Having arrived there, they were searched, when two well-handled and two knockers were found in the possession of Ensign Tyson, with his companion, locked up for the remainder of the night. The Court considered the charge proved, and regretted that two gentlemen holding Her Majesty's Commission, and who should therefore protect and defend the property of the citizens,—should be the first to destroy it. As an example to others, the sentence of the Court was, that they pay a fine of 25 each. The fine was immediately paid, when the two gallant gentlemen hastily beat a retreat, and disappeared.—Montreal Herald.

SABBATH BILL.—As was to be expected Mr. Brown's paper the Globe, is "sorely exercised" at the result, and "improves the occasion" by venting his malice and uncharitableness against the Protestants, who voted in favor of Mr. Ferris' "hoist"—publishing their names, in large capitals and "compounding" them to his (the Globe's) "Broad-Protestant" friends among their constituents. The Globe thus clearly demonstrates how false and insincere were all Mr. Brown's reiterated statements in the House, that it was not on religious, but upon moral, political, and social grounds that he sought to coerce the conduct and actions of others. The falsehood and hypocrisy of such statements are very effectually exposed by the simple fact of his, this, picking out the Protestant opponents of his bill, for the especial condemnation of his supporters, in and out of the House. If Mr. Brown's motive was not, essentially, a religious one, why allude to the religion of his opponents?—Why hold them up to the condemnation of their co-religionists?—Commercial Advertiser.

The existence of the state of affairs which has been exhibited by the disclosures before the Railway Committees, joined to a widespread and fairly grounded belief, that these are the common incidents of every chapter of our Railway history; and to the impression which is strongly rooted in the minds of the people at large that the Halls of Parliament are the great arenas of rascality, and the members of them as a mass utterly unprincipled, corrupt, and contemptible, is dangerous to the safety of society, to the permanency of our system of Government, and to the hope of our future nationality.

The corruption which originated in the highest, descends to the lowest ranks of society, and we cannot be surprised to find the constituencies selling their votes to the highest bidder, when they know that the purchaser calculates to coin the position he pays for into gold at the earliest opportunity. The country wants an entire change of representatives; all the railway politicians, the mob of directors, promoters, contractors and the like should be discarded, now and for ever.—Commercial Advertiser.

NO CONNECTION BETWIXT CHURCH AND STATE.—At the meeting of the Synod of the United Presbyterian Church, which has for some days past been sitting at Toronto, the Rev. Dr. Taylor, of this city, moved that a petition be presented to the Governor General, praying that he would appoint a day of Thanksgiving, to be observed annually sometime in the fall of the year. The motion was made in order that the members of all Christian denominations should have, at one and the same time, the opportunity of shewing forth their praise for mercies vouchsafed. But it was objected to on the ground that Government had nothing to do in Church matters, and that its interference in this respect should neither be solicited or encouraged. The majority of the Synod seemed to think that this was the proper view to take of the matter.

and an amendment, negating the motion, was carried, after a reverend gentleman had capped the climax by suggesting that instead of a day of thanksgiving, the Governor should be requested to appoint a day of humiliation and prayer, on account of the sins of His Ministry. The latter motion, if it would do any good, is certainly as necessary, if not far more so, than the former.—Transcript.

The Montreal Herald asks "What must men think of the self sufficient editor of the Witness, who refusing all right of free judgment to those who differ from him, and do not believe they are "making light" of any Divine command in performing any necessary secular duty, or indulging in any innocent recreation on Sunday—who do not believe that the Lord's Day of the Christian is like the Sabbath of the Jew, founded on a Divine command, but upon a time-honored—and which time has proved to be a most useful and most judicious—rule of the Christian Church Catholic—condemns them as not only "ungodly" and "iniquitous," but, because they will not trim their conscience at his dictation, holds them up to his readers as being men who are "never safe from falling into the grossest wickedness," and who, if not so now, "will become regardless of character and principle." Can His Holiness the Pope make any higher claims to infallibility, in matters spiritual, than this Protestant Editor?—whose views in reference to the Sabbatharian, and consequently the Divine character of the Christian festival of the Lord's Day, although they may possibly be correct, and by those who hold them should be conscientiously acted upon, are, nevertheless, in direct opposition to the opinions and teachings of such men as Luther and Calvin, and Paley, and Arnold. But it is vain to appeal to the reason of those who hold all men to be "ungodly," "iniquitous," and "grossly wicked," who differ from them in their interpretation of their common rule and guide in all matters spiritual—the Holy Scriptures. Well may we ask such modern pharisees, in the words of the Apostle to the Gentiles, "Who art thou that judgest another man's servant?"

FATAL ACCIDENT.—Sergeant William Eiden and Private Garrett Whelan of the 5th Regiment, were drowned by the upsetting of a boat between Kingston and Wolfe Island on Friday afternoon, while proceeding to net out station. Both were good soldiers, the former bearing the French Emperor's decoration received on the Queen's birthday for distinguished conduct in the Crimea. The latter was also in the Crimea. Both served in India and were present at the battles of Moolker, Perozashah and Sohran, in the campaign of the Sutledge. The bodies have not yet been found.—Commercial Advertiser.

RAILWAY ACCIDENTS.—A gentleman named G. B. Pascoe was killed on Thursday evening while walking on the track of the Great Western Railway near London. He was lately from England, and came from Montreal to London. At the time of the accident he was returning from a shooting excursion, and was supposed to be in liquor. Deceased was only 21 years of age, and supposed to be respectably connected.—H.

A man by the name of Robt. Miller was run over by the up train, at Woodstock, on the same evening. His legs and one arm were cut off by the train passing over his body. He lived but a short time after.—H.

\$4,252 STOLEN FROM A BANK CLERK.—A reward is offered by the Bank of British North America for the restoration of a parcel containing bank notes and cheques to the value of £1063, which was lost or stolen Thursday morning, under the following circumstances. Between 10 and 11 o'clock, Mr. Robinson, clerk, left the British Bank, as usual, to exchange at the other city banking institutions their notes and securities. When he went from the building he had a parcel in his hand for the Bank of Upper Canada. He proceeded along St. Peter Street which was thronged with persons at the time, and arriving opposite the Quebec Bank, thinking he felt a hand in his pocket, he turned round, and discovered that the parcel for the Bank of Upper Canada was gone. No one was seen near him at the moment and it is supposed his pocket was picked before he reached the spot where he first missed the money. Mr. Robinson has been in the service of the British Bank for many years, and is a highly respectable citizen, with whom the public sympathize on account of his heavy loss. Payment of the cheques has been stopped; the notes are principally \$1 and \$2 bills, the total amount of which is £266,150.—Quebec Chronicle of Tuesday.

Births. On the 8th inst, the wife of Henry Starnes, Esq., of a daughter.

Died. At Carlton, on the 19th ult., of liver complaint, Sarah Carrigan, the beloved wife of James Farrelly, aged 67 years, a native of the County Monaghan, Ireland, deeply and deservedly regretted by a large number of friends and acquaintances.—May her soul rest in peace.

JOHN COLLINS, Auctioneer, LAND AGENT and COMMISSION MERCHANT, 245 Notre Dame Street, 245.

STRICT personal attention to OUT-DOOR SALES of all kinds of MERCHANDISE, HOUSEHOLD FURNITURE, FARMING STOCK and REAL ESTATE. Montreal June 11.



A SPECIAL GENERAL MEETING of the ST. PATRICK'S SOCIETY will take place in the St. PATRICK'S HALL this EVENING, (Friday), the 12th inst., at 8 o'clock precisely, for the purpose of electing new members, to receive a report from the Library Committee, and to make arrangements for the procession on the following Sunday.

By order, WM. WALLACE O'BRIEN, Recording Secretary.

Emigrant Agency for St. Patrick's Society, 35 Common Street, DR. M'KEON'S OFFICE, WHERE EMIGRANTS on arriving will receive gratuitously all information concerning Lands open for Settlement, wages of labor in Montreal, &c., and where Employers in search of hands may apply with advantage. STEPHEN FURLONG, Sub-Agent. June 12.