

FIRST COMMUNION.—A sublime and touching spectacle was presented on Thursday 23rd inst., in the vast church of Notre Dame, in the morning by first communion of several hundreds of young children, of both sexes; and in the afternoon, by their confirmation by His Lordship, the Bishop of Bithra, after which the young soldiers of the cross renewed the promises made for them at their baptism by their sponsors. The total number who thus received the Sacraments of the Church to strengthen them to fight the good fight, and to live and die as becomes the soldiers of Jesus Christ, was about four hundred and thirty.

The *Montreal Herald* of the 23rd publishes the annexed communication which effectually disposes of the malicious charges brought against the parish priest of Lachine:—

POLITICS IN THE PULPIT.

To the Editor of the *Montreal Herald*.

Sir,—With reference to the paragraph, under the above heading, which appeared in your issue of yesterday, I request you to be kind enough to insert the following:—

The Cure said that in a Catholic county they ought to elect a good Catholic to represent their interests, and not one who would oppose the Church on religious matters, or belong to such as L'Institut Canadien, and that, of course, Protestants could not be supposed to vote against their co-religionists, nor could he blame them, when matters affecting them were brought up in Parliament, and he instanced a case. I did not, however, understand that the Cure said all this in compliance with instructions from his Bishop, but merely as his own opinion, for the advice from his Lordship given before parliamentary elections was invariably non-political.

One who was present.

Lachine, 22nd May, 1872.
N.B.—I enclose my card, which I presume will suffice.

The *Montreal Gazette* has the following remarks upon a fete that took place the other day at the Convent of Villa Maria, under the management of the Ladies of the Congregation of Notre Dame. All honest and intelligent Protestants take pleasure in admitting the excellence of the education given by these excellent and devoted ladies:—

VILLA MARIA.—House-keeping and the Culinary Art.—One of the complaints often alleged of late years against our present system of female education is that the useful is generally sacrificed to the ornamental, and that whilst nearly all other sciences have a fair share of attention paid them, the pre-eminently important one of house-keeping is almost ignored. Now this should not be. Domestic comfort and discomfort, we may go further and say domestic happiness and misery are too closely dependent on the degree of skill and experience a woman brings to the management of her household to allow of that question being so lightly overlooked. Many of us have heard and probably smiled over the story of the hapless school mistress, who, though able to converse fluently in four different languages, sing and perform brilliantly on various instruments, paint artistically in oil as well as in water colors, was yet unable on an occasion of great emergency to make for a sick father a bowl of gruel. We have been led to forming these remarks by a scene at which we had the pleasure of assisting on Thursday last at the Convent of Villa Maria, Monkslands.

Now, though rare proofs of musical and dramatic ability were given on the occasion, among which we will particularly cite the drama of "Jephtha's Daughter," we will not dwell further on that point, knowing that ample justice has often been rendered to the admirable proficiency which the young ladies of the Institution always exhibit in such accomplishments. What interested us equally we will frankly acknowledge, were the ample evidences of careful training in the science of house-keeping, in plain sewing of which admirable specimens were shown, and in the culinary art. A rigorous examination of these subjects elicited from the pupils clear, comprehensive answers, proving that they thoroughly understood the theory, whilst a table in the centre of the room laden with meats, jellies, cakes, salads, preserved fruits, all prepared, and well prepared, by the young ladies themselves, gave tangible and positive proof that they could put in practice what they knew so well in theory. There is a regular course of house-keeping and cookery taught, we understand, in the establishment, and followed by the senior pupils. The latter, twice a week, don calico wrappers, and descend to the kitchen, where, under the superintendence of one of the sisters, herself a competent mistress of the art, they learn to prepare not only ornamental desserts, but the more solid dishes that go to make up a substantial dinner. Never was such knowledge more necessary than at the present time, when domestic assistants are growing daily more and more rare, unreasonably exacting, and at the same time incompetent. Our grandmothers and great-grandmothers were in general notable housekeepers. Why should their female descendants, who have made such wonderful progress in other branches, degenerate in this truly womanly speciality? All honour then to a system that proves women may so easily unite the useful with the ornamental, and that a short time daily given by them to household duties, need in no manner interfere with the intellectual pursuits, or graceful accomplishments of which they may a few years later give brilliant proofs in our drawing-rooms.

Friday, 24th, was observed generally as a holiday in honor of the Queen's Birthday. There was no public celebration; and the most prominent feature of the day was the discharge of fire crackers in the streets, which, in spite of the law, and the Mayor's Proclamation, and without any hindrance from the Police, went on merrily till a late hour. Luckily everything was wet from the effect of the late rains, or we should probably have had some serious calamity to record. The *Gazette* of Saturday morning has the following:—

FIRE.—Shortly after one this morning a fire broke out in the hay loft of a stable in German street, owned by Mr. Scanlin. Four horses in the stable were taken out. The fire was prevented from communicating with the lower portion. The contents of the loft and the roof were severely damaged. We believe there is insurance in the London and Lancashire. Fire crackers were, we learn, used in the yard up to a late hour last night, by a lot of boys, in spite of the proclamation of the Mayor.—*Gazette*, 25th inst.

This about the fire crackers should be enquired into; and if proved, the Insurance Company should refuse to pay damage.

Remittances in our next.

The *Montreal Witness* of the 21st ult., brings a very serious charge against the Roman Catholic Church. "She," so our contemporary says, "has fomented rebellion, compassed the death of a Protestant and got 1,400,000 acres of land for distribution amongst the *metis*." We wonder whilst the *Witness* was at it, he did not enumerate amongst the crimes of which the "Church of Rome" has been guilty in Canada, the present epidemic of small-pox, and the disaster that has occurred to the SS. St. Patrick. The Church of Rome has just as much to do with these, as with the troubles in the Red River district, or the shooting of the Protestant Scott by Riel.

FURTHER REMARKS ON THE "LITTLE BOOK." PAGE 66.—TEN PROOFS THAT THE BIBLE IS THE WORD OF GOD.

1. "How do you know that the Bible is the Word of God?" "Just as I know that you, and not another person, have asked me this question. . . . As I know that thunder is the voice of God in nature, &c. This is convincing. Long, long time ago, in Mullingar, when I was a little fellow, a custom was among children to answer the question 'How do you know?' by looking up at you, and innocently replying 'Every how.' 'Why did you do it?' 'Every why'—similar arguments to the Doctor's.

PAGE 68.—2. "Because, as I do not know your mind and will unless you make it known to me, so we cannot know the mind and will of God unless he communicate it to us." I ask, in all candor, is this a reason for believing the Bible to be the word of God? Is there a child ten years of age—is there one uneducated person in the country—that cannot see the absurdity of giving such a statement as a reason for believing the Bible to be the word of God.

3. "Because He who made man can communicate with him as He pleases." Does this again prove the Bible to be the Word of God?

4. "Because the Holy Prophets and Apostles who wrote the Bible professed to have been taught to do so by the Holy Spirit of God." This statement is untrue, as any one may see who will take the trouble to read the Bible just once, and a little attentively.

5. A gratuitous assertion.

6. Another assertion.

7. Unsatisfactory to those who do not already believe.

8. Another assertion.

9. A fragment of a sermon; something in it in favor, not of the Bible, but of the Catholic Church being the only true guide to Heaven.

10. Reason for believing the Bible to be the word of God.

The best and strongest arguments, when you have several, are generally placed at the opening and close of your discourse. The first reason was "Every why," and was very clear, logical and convincing. The tenth and last is a *nucleus* reason—unco guid in every respect, logically, metaphysically, morally, historically, grammatically, and any other you may choose. I give it word for word—here it is. The page is 69. Read:—

"Tenthly.—We know that those who pretend to reject the Bible have no certain standard of faith and morals, if they have any of either; having nothing but the shifting sands of expediency, and that blown about by every wind of passion, as the rule of their practice; are irregular in life, and miserable in death, as their greatest modern apostle, Voltaire, said in his dying hours, 'I am abandoned by God and by man.' There it is—the 10th reason for believing the Bible to be the word of God—there is sense—there is grammar Mr. Editor. When you get a sentence to come anything near up to that will you please swap.

Let us be serious.—Is it not too bad to hear such silly absurdities given as reasons for believing a book to be the word of God. Poor Protestants—God help them. If those are their reasons for believing in the Bible, they are to be pitied. But we know there are Protestants—we know there have been Protestants, with brains to conceive, and with words to express correctly and grammatically, something very closely bordering on the truth. Let us take the great Edmund Burke. He was a Protestant; he was an educated man. Listen to him on this question of the Bible—"Tyson's only infallible guide to heaven—so plain that a child cannot miss his way." Listen to Burke:—"Gentlemen so acute have not that I have heard, ever thought of answering a plain obvious question—What is that Scripture, to which they are content to subscribe? They do not think that a book becomes of divine authority, because it is bound in blue morocco, and is printed by John Basket and his assigns. The Bible is a vast collection of different treatises; a man who holds the divine authority of one may consider the other as nearly human. What is his canon? The Jewish—St. Jerome's? That of the Thirty-nine Articles—Luther's? There are some who reject the scriptures; others, six of the epistles. The apocalypse has been suspected even as heretical, and was doubted of for many ages and by many great men. As these narrow the canon, others have enlarged it by admitting St. Barnabas's epistles, the apostolic constitutions, to say nothing of many other gospels. Therefore, to ascertain Scripture, you must have one article more: you must define what that Scripture is which you mean to teach. There are, I believe, very few who, when Scripture is so ascertained, do not see the absolute necessity of knowing what a man draws from it, before he is sent down authorized by the State to teach it as pious doctrine, and receive a tenth of the produce of our lands.

"The Scripture is no one summary of doctrines regularly digested, in which a man could not mistake his way; it is a most venerable, but most multifarious collection of the records of the divine economy; a collection of an infinite variety, of cosmogony, theology, history, prophecy, psalmody, morality, apologetics, allegory, legislation, ethics, carried through different books, by different authors, at different ages, for different ends and purposes.

"It is necessary to sort out what is intended for example, what only as narrative, what to be understood literally, what figuratively, where one precept is to be controllable and modified by another; what

is used directly, and what only as an argument *ad hominem*; what is temporary, and what of perpetual obligation; what appropriated to one set of men, and what the general duty of all Christians. . . . We owe the best we can (not infallibility, but prudence) to the subject; first, sound doctrine; then ability to use it."—*Speech in the House of Commons on the Acts of Uniformity.*

How refreshing to read the truth well worded; but then the great Protestant Burke was a scholar, and not a pretentious charlatan.—*Com.*

INVITATION TO THE ENGLISH-SPEAKING CATHOLICS OF MONTREAL TO BECOME MEMBERS OF ST. JOSEPH'S SOCIETY OF THE SACRED HEART, FOR FOREIGN MISSIONS.

This is an Association of Clergymen and of zealous men and women, who are united together by a determination to carry out, so far as they can, the work of the Apostles and to spread Christianity among the yet unconverted races of the earth.

Men, women, and children can become Members—and thus piously unite themselves with the Missionary Priests and Sisters who spend their lives for souls on foreign Missions. Each Member shares in all the Masses, prayers, labors and good works of the entire Society.

The duties of the lay-members are very simple:—1.—To be enrolled on the books of the Society. For this purpose a list will be kept open for a short time, in Montreal, at the Pastoral residences of St. Patrick's and St. Ann's; at the Parloir of the Seminary of the French Church, and at the Jesuits' College.

2.—To "pray to the Lord of the Harvest" that he would send laborers into his Harvest; and to pray for the conversion of souls.

3.—To give an alms, annually if possible towards the works of the Society. These alms may be inscribed upon the books on which the members are enrolled, or they may be given direct to the *Very Rev. Herbert Vaughan, D.D.*, Superior of the Society, at St. Patrick's Church; or to the *Rev. F. Figneron*, a Missioner of the Society, at the Seminary of St. Sulpice, near the French Church.

THE WORK OF THE SOCIETY

Is to utilize the vocations, which are going to waste in the old country; to educate Apostolic men in St. Joseph's Missionary College, Mill Hill, near London; and to send them on any mission out of Europe, the Holy Father may appoint. Your alms will therefore help to multiply Priests. Sisters are also prepared for the same good work.

WHO AUTHORIZED IT?

The Sovereign Pontiff himself. He has blessed it, and he sends his Blessing to all of you who help it. At his command the Cardinal Prefect of Propaganda wrote in a circular letter the following words:—

"We beg of the bishops and of the faithful whom the Rev. Dr. Herbert Vaughan may visit, to receive him with kindness, and to assist him by all means in their power to attain the proposed end." To the approbation of Bishops in various parts of the world, we can now add the approbation of the Venerable Bishop of Montreal and his encouragement of this work among the zealous Catholics in his Diocese.

WHAT CLAIM HAS IT ON ME?

It has many claims. The command of our Lord to "teach all nations," presses upon each one of us. *Gratitude*, for the light of faith which we received freely in times past through the generous sufferings of St. Patrick and others, bids us, in like manner, freely make sacrifice to carry it on to those who are still in darkness. *Charity*, to the hundreds of millions—at least 600,000,000—who know not even the name of our Blessed Redeemer, constrains us. Our Providential position of power and influence among the nations—for good, if we will so use it—demands our co-operation. Were the English-speaking races united in the Missionary work of God's Church, under His grace they would convert the world. The prodigious efforts of error stimulate our zeal. Millions of souls are miserably perishing, while we abound in every grace and blessing. "The Precious Blood of Christ pleads with us—the millions in darkness plead—our own best interest plead.

Good! you reply, but

CHARITY BEGINS AT HOME.

You are right! But when the Holy Father heard that this pretext was used as an excuse for shutting up the purse, he forthwith took his pen and wrote in Latin the following answer: "Do your works of charity at home, but do not neglect this other work of charity in favor of Foreign Missions."

THE FIRST MISSION CONFIDED TO ST. JOSEPH'S SOCIETY By the Sovereign Pontiff has been to the 5,000,000 colored people in North America. We have begun among 38,000 colored people in Baltimore. The success of this first Mission has already exceeded all expectations. The late Archbishop Spalding writing of these Missions said:—

"The harvest is already ripe for reaping." The Archbishop of New Orleans speaks of the people in the South as ruined, and of the absolute necessity of obtaining help abroad to establish Missions and Schools for the poor colored people in those parts. Dr. Quinlan, Bishop of Mobile, writes that

"No more favorable time to begin the conversion of the non-Catholic colored people of the Southern States could in God's good Providence be afforded than the present."

We need therefore your alms for the education of Missionary Priests, many of whom will be of Irish parentage; for carrying on the Mission confided to our Society; and also for the completion of St. Joseph's Memorial Church, attached to the Missionary College where our Priests are educated.

"Blessed is the man who understandeth concerning the poor and the needy." "Give and it shall be given back to you again." Children of the Apostle Patrick, remember your tradition and your noble titles as "the Apostolic people" and be inscribed in this Apostolic Society.

SUBSCRIPTIONS AND DONATIONS.

1.—The smallest donations will be thankfully received, as well as annual subscriptions.

2.—The donors of £50 (\$250) or upwards, are enrolled as *special benefactors*. Masses are celebrated every year, according to their intention.

3.—The donor of a purse (£1,000 or \$5,000) for the perpetual education of Missionary Priests thereby becomes a Founder of the Society and of the College. In order to perpetuate of memory of an act so pleasing to God, and to secure for the Founders constant and daily prayers, their names are inscribed on a Tablet placed within the College Church, and during their life, and after their death, the Holy Sacrifice is, and will continue to be, offered twice a week for their intention.

4.—Gifts and Legacies may be bequeathed to the Rev. Herbert Vaughan, D.D., Superior of St. Joseph's College, Mill Hill, London, N.W.; or to *Trustees of St. Joseph's Missionary Fund*, London Joint Stock Bank, 69 Pall Mall, London.

The Missioners of St. Joseph's Society will remain but a short time in Montreal to collect. The Rev. Father Dowd has kindly consented to take charge of any gifts which may be made after their departure.

HERBERT VAUGHAN, D.D., Superior of St. Joseph's Society, St. Patrick's, Montreal.

CHARLES VIGNERON, Missioner of the same Society, Seminaire de St. Sulpice, Montreal.

May, 10th, 1872.

TOTAL ABSTINENCE IN GLENGARY.

To the Editor of the *True Witness*.

Sir.—As the Total Abstinence movement is getting very common in this country, I presume to say that Glengary is not behind. The first regular society was started some months ago by Rev. Father O'Connor, the worthy and energetic pastor of St. Finnan's Church, Alexandria, and though only a few months in existence, it is gratifying to know that its members exceed 500. Next to God we owe this grand success to Father O'Connor, who has overcome that fearful demon, Intemperance. To think of all the evils which have followed it, poverty, vice, crimes of all shades and colours, every man in his own experience has seen some time or other the fearful ravages caused by this demon. Many a man who is to-day a disgrace to his family, to society, and to mankind, was once a man but he is not so now. He has disgraced his manhood by gratifying his gluttonous desires. And to-day, he defiles the image of God which his body once represented. But to return to our society, several other priests, followed the example of Father O'Connor; and now, Father Masterson, of St. Raphael's, and Father MacDonell, of Lochiel, have established Total Abstinence Societies.

Father O'Connor is worthy of great praise for the pains he took to have this society established. We can indeed say with the Prophet, "He walked with me in peace and equity, and turned many away from iniquity. It is gratifying to see in this far western land an Irish Priest, an ornament to the Church, and an able preacher, possessed of very high oratorical powers.

In Glengary, I think, the only Irish Priests, are Fathers Masterson, McCarthy, and O'Connor. These Rev. gentlemen.

Remind me of brave Father Boyle in the country of Tyrone.

His name will still be dear to me wherever I may roam; Though absent now and far away, I always bear in mind, His holy words, his good advice, so generous brave and kind.

Dear Mr. Editor, excuse me for trespassing so much on your valuable space.

I remain, dear Sir, Yours, &c.,

PROGRESSION.

ST. PATRICK'S BENEVOLENT SOCIETY.

At the semi-annual meeting of the above Society held on Thursday, 2nd May.

The Treasurer submitted his semi-annual report as follows:—

Total receipts for the past six months, . . . \$1,142 61
The expenditure for the same period is as follows:
Widows and orphans, . . . \$250 20
Sick members, . . . 154 06
Sundry expenses, . . . 110 28

Making a total of, . . . \$738 13

Leaving \$28.13 to the credit of the Society over and above expenses for six months ending 2nd May. Amount deposited in Bank, . . . \$1,916 45
Amount in Treasurer's hands, . . . 50 08

Total to the credit of the Society, . . . \$1,966 53

The following gentlemen were elected officers for the ensuing six months:—

R. P. Burke, President; John Whitty, 1st. Vice-President; Thos. Grangle, 2nd. Vice-President; Charles Shea, Secretary; Thos. Quinn, Assistant Secretary; B. Connaughton, Treasurer; J. Claffey, Collecting Treasurer; J. Power, Assistant Collecting Treasurer; Patrick Murphy, Grand Marshal, Samuel Geary, and M. Foley, Assistant Marshals.

Committee of Enquiry.—P. Galvin, P. Brazeau, J. C. Sullivan, P. Enright, John Mullins, P. Lyman, M. Flood, J. Corcoran, T. Aultimas, M. Quinn, T. McAdams, J. C. Doyle, J. Fitzgerald, M. Fitzgibbon.

OBITUARY.

It is a very melancholy duty we have to discharge this week, in announcing the death of Mrs. Joseph Kidd, of Carleton Place. The sad event took place on Thursday last week, and though there was plenty of time for the reception of all the rites of the Church, still the death was very sudden. At church, in her usual health, on Sunday, she was taken ill on the evening of the same day, and in spite of the skill and assiduous attentions of the physicians, she sank gradually, till on Thursday evening about five o'clock, in the full possession of all her faculties, she passed into the presence of God.

The funeral took place on Saturday at 10 a.m., and was the largest, by far, we have ever seen. Mrs. Kidd was widely known, and esteemed by all who knew her, for her kindly, genial, motherly heart—her characteristic—for her hospitality and generous charities; and hence thousands thronged to pay her memory this last tribute of affection.

The procession, nearly three miles in length, contained friends from Toronto, Brantford, Stratford, London, Goderich, and many other distant places, besides almost the entire population, Catholic and Protestant, of the district in which she lived.

The Mass of Requiem was sung by the parish priest—the Very Rev. Father Murphy—who all through her illness, had been unremitting in his attentions, and neglected no means of showing his respect for the virtues of the deceased lady. The sermon, shortened by the emotions of the audience, and chiefly of the speaker himself, was delivered by Father Ferguson, of Toronto, an attached friend of the family.

We offer Mr. Kidd our sincere condolence in his distressing bereavement, and pray the good God to sustain him and his amiable family in the deep affliction that has so suddenly fallen upon them.—*Toronto Freeman*, May 23rd.

MARGARET POWER.

Another land mark of Ottawa has been removed from our midst. Death quietly, but surely, gathers the old residents to their long homes until now their number remaining can be easily counted. On Thursday, the 9th instant, about midnight, Margaret Power, relict of the late Daniel O'Connor, Esq., departed this life. She had been sick for about three weeks and bore her illness in the spirit of a true Christian. In life she made to herself during her long residence here many and warm friends. To know her was to esteem and respect her. The poor, the widow and the orphan will especially miss her for she was always to them kind hearted, charitable and generous. To her family she was a most loving and affectionate mother, and God blessed her by seeing them all around her in her last moments. She has passed away sincerely regretted by all who knew her and deeply mourned by her respected family. Her reward with her Creator, let us hope, is great for she was one of those good and faithful servants to whom God has promised the reward of glory and eternal life. The deceased came to this city on the 8th May, 1827. The funeral took place on Sunday last from the residence of her son, D. O'Connor, Esq. As might naturally be expected an exceedingly large number of persons participated in paying the last tribute of respect to the deceased lady. In fact the largest funeral seen in Ottawa for a long time.—*Ottawa Times*.

THE LATE MAJOR RALPH R. JOHNSON.

Though some time has elapsed since the death of this fine old gentleman, we cannot allow his death to go by unnoticed. Major Johnson died on the 14th of last February in his quiet home, on the shores of Lake Memphremagog. He had not yet quite completed his 89th year. His was a varied existence. At the age of fifteen Ralph Bretiller Johnson received his commission in the 10th Hussars as a gift from the Prince of Wales, who then commanded the gallant 10th. After three years' service in this regiment, Mr. Johnson got his troop in the 16th Lancers,

and afterwards served on his uncle's (General Gordon) staff in Jersey. The Peninsular War breaking out, Captain Johnson joined his regiment in Spain. He was there for over two years, but having been twice wounded at Talavera while acting on Sir Arthur Wellesley's staff, he was invalided. His health was so much shattered that he had to retire on half-pay, and entered the diplomatic service.

He was attached to the Embassy in Paris, and was there for two years. Shortly afterwards he became Queen's messenger, owing to the emancipation of the slaves in the West Indies. Major Johnson found himself about this time almost completely ruined—he came to Canada about 1826, and has resided here ever since—for over forty years he served under this Government in various positions of importance, and earned the affection and esteem of all who came in contact with him. He had been superannuated about eighteen months before his death. During all that time he was a great sufferer, but bore his troubles calmly. His gentlemanly bearing, refinement of manner, were things which cannot be forgotten, and there are many in the community who must remember the tall handsome figure of the gallant old Major.

Ralph Bretiller Grueschal Johnson was the youngest son of Grueschal Johnson, Esq., the Hon. Eliza Hodges, his wife, and brother of Grueschal Johnson, late Consul General at Antwerp, uncle of the Hon. Justice W. Johnson, now in Manitoba; the deceased was also first cousin of the late Lord Palmerston.

ST. PATRICK'S CHURCH.—At a meeting of the members of St. Patrick's Church held immediately after Mass yesterday at the St. Patrick's Institute, it was unanimously resolved to present an address accompanied by a testimonial to the Reverend B. Mottram, whose health necessitates a trip to Europe. The Rev. Mr. McGarran has been connected with the Church for nearly twenty years and has now the respect and esteem not only of his congregation but of other sects. We hope he may return with renewed health and vigor to resume his pastoral duties.—*Quebec Mercury*, of Monday 26th inst.

BREAKFAST—EPIS'S COCOA.—GRATEFUL AND COMFORTING.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Episs has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills.—*Civil Service Gazette*. Made simply with Boiling Water or Milk. Each packet is labelled—JAMES EPIS & CO., Homoeopathic Chemists, London. Also, makers of Episs's Milky Cocoa (Cocoa and Condensed Milk.)

The extraordinary effect of Fehlow's Compound Syrup of Hypophosphites is due to its power of imparting the vital principle to all constitutions impaired by wasting or debilitating maladies. It is acceptable to the palate, and suitable for all ages and all constitutions. The blood is restored to purity and health, the nerves and muscles are strengthened, while tuberculous or consumptive deposit is retarded.

PARSONS' PURGATIVE PILLS.—First family physic; Sheridan's Cavalry Condition Powder, for horses.



THE REGULAR MONTHLY MEETING OF THE ST. PATRICK'S SOCIETY, will be held in the ST. PATRICK'S HALL, on MONDAY Evening 3rd of JUNE. Chair to be taken at 8 P.M.

By Order

D. GORMAN, Sec. Sec.

WANTED.—A TEACHER for Roman Catholic Separate School, Napanee. Duties to commence on May 13th. Salary liberal. Address—JAMES CULHANE, Chairman, Napanee, Ont.

POETRY.

Come bither, poets!—come one and all,
And leave your dreary climes;
Come cast your lot in Kansas, where
The sun forever shines!
You'll have no need of overcoats,
Nor ever fear the snow;
You'll want no scarf around your throat,
No matter where you go!

Reader, send twenty-five cents and receive by return mail a large forty-column paper, containing Market Reports, prices of Stock, Horses, prices of wares for all trades, laborers, saloons, &c.; prices of board; also a large map, showing every city, town and village, every railroad, river and stream.

It will guide you to the best homes;
It will save you money when traveling;
It will keep you posted on the Kansas markets.
It will save you time, trouble and expense.

Send what paper you see this in, and address
W. F. HAZELTON, Land Agent,
Silver Lake, Kansas.

INSOLVENT ACT OF 1869.

IN the matter of GEO. H. HENSHAW, formerly in partnership with JNO. NELSON, Jr., doing business in Montreal, under the name of JOHN NELSON, Jr., & CO.

Insolvent.

I, the undersigned L. Jos. Lajoie, Official Assignee of Montreal have been appointed Assignee in this matter.

Creditors are requested to file their claims before me within one month.

L. JOS. LAJOIE,

Assignee.

MONTREAL, 27th day of May, 1872.

INSOLVENT ACT OF 1869.

IN the matter of PIERRE POTRAS, Jr., Tinsmith and Hooper, of the City of Montreal, as well individually as having done business with FRANCIS BEAUCHAMP, Hooper, of the City of Montreal, under the name and style of POTRAS & BEAUCHAMP.

Insolvent.

The Insolvent has made an assignment of his estate and effects to me, and the Creditors are notified to meet at the Court House, in the Insolvency Room in Montreal, on Tuesday, the 11th day of June next, at 11 o'clock, a.m., to receive statements of his affairs and to appoint an Assignee.

L. JOS. LAJOIE,

Interim Assignee.

MONTREAL, 23rd May, 1872.