

6 FOREIGN INTELLIGENCE.

FRANCE.

In Paris a meeting was held condemning the recent riots and adopting resolutions for the preservation of order.

Eight hundred conscripts bearing a black flag marched to the office of La Marseillaise, where they sang Marseillaise and dispersed quietly. No attempt at arrests was made by the police.

PARIS, March 9.—The Police no longer permit the friends of Henri Rochefort to visit him at the prison. Another demonstration was made by the Conscript at Lyons yesterday. The disorder was quelled without any serious trouble.

It is reported that the small-pox has broken out in the jail where political prisoners are confined.

PARIS, March 10.—Rochefort is ill. The nature of his complaint has not transpired. His friends, who are not permitted to visit him, are apprehensive of the small pox.

An Imperial decree has been published ordering the High Court of Justice to meet at Tours on March 21st for the trial of Prince Pierre Bonaparte on a charge of homicide. It is asserted that the preliminary investigation has shown that the Prince received gross provocation before firing the fatal shot at Victor Noir.

Dr. Buisson, of Paris, is said to have saved the lives of eighty persons during his professional practice, who has been bitten by mad animals, simply by the use of the vapor bath, for seven consecutive days, heated to a temperature of from 130 to 140 degrees Fahrenheit.

Since the formation of the present French Cabinet frequent reference has been made in the Paris papers to the subject of the Cabinet Noir. I need hardly tell your readers that this is designated that mysterious and inquisitorial department of the Post office in which letters are said to be opened and examined prior to delivery at their addresses. Notwithstanding innumerable official contradictions, the existence of such an office, at any rate up to a recent date, is beyond a doubt, and there are plenty of persons in Paris who could prove that existence were they so minded. It is an old tradition of the French Post-office to have this secret bureau, whither letters to certain persons are taken immediately on arrival, to be unsealed or otherwise opened, and to be copied or extracted from by the rapid pen of confidential clerks. The number of letters thus tampered with has been extremely large under some Governments; others have made less of their opportunities, but the practice has always existed. I could name one or two persons who in former days, and under very peculiar circumstances, were admitted to the office where the work was carried on and were allowed to see some of the opened letters. At that time this dirty work was not done in the General Post-office itself, but in an adjacent house. A large number of clerks were employed, and hundreds of letters were daily opened. What the present arrangement is I am unable to say, but a well known French journalist, M. Sarcer, who rarely shrinks from plain speaking, declared less than a month ago, that the work is now carried on in the Post-office building. He had written an article, entitled the 'Black Cabinets,' which began with a declaration that he did not mean to speak of the real Cabinet Noir, since that had been declared by M. Vandal, the Postmaster General no longer to exist. Thereupon he received a letter, professing to proceed from a Post-office clerk, and full of curious details, which gave him the name of the Chief de Bureau (chief clerk of a department) in whose office the nefarious proceedings went on. The letter said that in its appearance it differed not at all from any other departments of the Post-office, and that a committee of the Chamber, appointed to investigate the matter, might pass through it without detecting the nature of the business there transacted. 'We laughed very much,' said the writer, 'at the effrontery of our chief, declaring, upon his honour, that never had his administration been sullied by so infamous a practice.' A Postmaster General might naturally seek to cloak a practice which would render his office, in England so high a one, little more honourable than that of a chief of secret police. Without bringing specific charges against individual officials, the abuse referred to is well known to have long existed. Many foreigners, diplomats and others, have had it clearly proved to them. It sometimes happens to many people in Paris that, after receiving a certain number of letters by the usual morning delivery, others, proceeding from the same places and which must have come by the same mails, are delivered to them several hours later. A person to whom this happened only once in a way, or now and then, at long intervals, would not heed it much. He would be likely to attribute it to neglect of the clerks or carriers; but if it occurred frequently his attention must be attracted and his suspicions aroused. I have known more than one person with whom this was the case, and who, holding positions which gave them ready access to members of the Government, have remonstrated on the delay, and politely intimated their conviction as to its cause. I will not name the French Minister, because he is still living, who, on once receiving such a complaint and intimation from a foreign personage then resident in Paris, replied, in a soothing manner, without attempting to repel the charge, that he would give directions that the complainant's correspondence should be 'the first despatched.' There is an old story, but I believe a true one, told of the Duke of Alava and Talleyrand. When the former was resident in Paris he one day received by the post a despatch bearing the large official seal of the Portuguese Ministry of Foreign Affairs. On opening it he found the letters it contained were dated from Madrid. Very much puzzled, he turned from the seal to the letters and from the letters to the seal, until at last comprehending what must have happened, he ordered his carriage and drove off to Talleyrand, who replied soothingly to his indignant complaint, 'Oui, mon General,' said the great

diplomatist, 'You have every right to complain. Ce sont des imbéciles qui ne savent pas leur affaire; they are clumsy fellows and shall be dismissed. You may depend it shall not happen again.' It was quite clear what had occurred. The clerk in the Cabinet Noir, bound to do his business quickly, had mistaken the seal and had used that of the Portuguese instead of the Spanish Foreign office. In the case of official persons whose letters are frequently opened the easiest and safest mode of proceeding is to have seals engraved identical with those by which their letters, or those they receive, are most commonly secured.—Times Cor.

PARIS, March 11th.—On Wednesday the cells of the prison of Sainte Pelagie were carefully searched. This is the prison where those are confined accused of the conspiracy against the nation and the life of the Emperor. One of the results of the search is the transfer of 74 prisoners to the Mazas prisons. Henri Rochefort, Groussset and Mourat are still detained in the prison of Sainte Pelagie, and are not allowed to see any visitors. Magistrates to day sentenced fourteen more persons to terms of imprisonment for participation in the disorders at Belleville last month.

PARIS, March 11th.—M. Louis Noir, a brother of Victor Noir who was killed by Prince Pierre Napoleon Bonaparte, publishes an interesting communication in the morning journals of this city to-day. He complains that he has not been permitted to know anything of the accusation against the Prince, that neither he nor any of his friends have been cited to appear as witnesses in the case, and that the prosecution seems to be directed against his dead brother and not against the Prince.

PARIS, March 11th.—In the Corps Legislatif to-day Mr. Olivier explained that the political prisoners had been transferred to Magas prison, because small pox had made its appearance in the prison of St. Pelagie.

Government has commenced a prosecution against the Gaulois newspaper for publishing that part only of the set of accusation against Prince Bonaparte, which appeared in the 'London Journal.'

ITALY.

ROME, March 10.—The reply of the Pontifical Court to the last despatch of Count Darnas has been forwarded to Paris. It contains in emphatic terms the demand of the French Government to be represented in the Ecumenical Council. The Apostolic Nuncio to the French Court is charged, at the same time, to give assurance that the representative of France will be received with all the consideration due to that power.

Since the year 1848 Spiritualism has become notorious. In 1852 there were already no less than 30,000 spiritualist mediums and more than 100,000 who professed to adhere to Spiritualism. Moreover, eight Spiritualistic periodicals appeared, the leading articles of which were said to have been communicated by spirits. As late as 1859 Mr. Huxton Tuttle who had been a medium since he was fifteen years old, published work at Boston, 'Arcana of nature or it's history and laws of creation,' which he is said to have written from spiritualist revelation. It may also be remarked that the influence of Spiritualism on the various religious denominations of the United States was different in proportion as they adhere more or less to positive Christianity. Few Episcopalians, turned spiritualists, and scarcely any Catholics. But many Methodists, Presbyterians, and Baptists became members of spiritualistic circles. The majority of the Baptist preachers in Wisconsin are said to be spiritualists. The Puritan New England states were the chief seat of Spiritualism, Boston being the centre thereof.—Star of Bethlehem.

THE JESUIT FATHERS IN HAMILTON.

To the Editor of the True Witness.

Sir,—According to promise, I send you a brief report of Father Dama's lecture 'The Catholic Church Established by Christ The Only True Church.' His lecture contained two and one-half hours, during which the most profound silence reigned among Catholics and Protestants numbering upwards of three thousand. His great power of delivery and argument commanded the marked respect of his most prejudiced hearers. The following gives but a faint idea of his great discourse.

"Go ye into the whole world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned."—St. Mark, xvi 15, 16.

When our blessed Lord sent his Apostles to teach his Gospel, he gave them the two commissions, faith and baptism. Without faith there is no salvation; he that believeth not is damned. If a man has liberty to make any religion and profess any faith he choose, what was the use of Christ to establish a Church, or to give these commissions? Man is bound to receive the revelation of God and the truths that the Apostles have told him; he is not at his own will. If you say man is at liberty to reject the teaching of Jesus Christ, you are not a Christian; if you believe in Christianity, you must believe that Christ has taught all the truths we should believe, and that Christianity has been preached by the Apostles and their successors, the ministry of the Catholic Church. But because you are in a free country, you think you can believe and act as you please. Perhaps you are free to cut your throat, if you wish. Freedom is order; the observance of every thing tending to the prosperity of the people. True freedom makes the most prosperous countries. The laws of Canada are essential, and hence you are a happy and prosperous people. We are bound to believe God, whatever he teaches; yet we find among some people, a pretence that it matters not what a man professes, provided he be a sober, moral, and good man. But has not God a right to teach you and require your belief? No sensible man will deny it. As Christians, we must believe the revelation of God—the teaching of Christ and not any religion we choose. God requires us, and therefore gives the means to know it, and there can be no objection to his teaching or excuse for doubt or unbelief. As all have a right to salvation, all have a right to know the truths of the doctrine of God by which they can be saved.

Secondly, the means must be adapted to the capacities of all intellects, for all have a right to salvation. The man who uses the means must arrive at the truth of all God has taught. Now, has God given an infallible means, that we may be infallibly certain? Yes, the Church of the living God. Not 'the bible, the bible, and nothing but the bible.' Catholics say the Church, the Church, which is the true expounder of the bible.

Protestants, don't suffer prejudices to cloud your minds—hear me out and listen like men of reason, your souls—your salvation is at stake. You are probably as eager to save your souls as I am. Which did God give the bible or the Church as a teacher. If the Bible was to be our guide—our teacher, would Christ have left this earth without giving it to man; but he neither gave us the Bible nor wrote one line of it. I challenge all the preachers of the world to prove that he commanded his Apostles to write one line—one word of the Bible. "Go and teach all nations, and behold, I the God of truth, am with you all days, even to the consummation of the world." He did not say so and write the Bible and distribute it to every one, giving him liberty to interpret and believe it as he pleases. Seven of the Apostles never wrote a single line; only five of them have written anything at all. Paul was, as the Bible and his own writings testify, a persecutor before his conversion. St. Matthew wrote his Gospel seven years after Christ had left this earth; St. Mark wrote his ten years after

the death of Christ; St. Luke, 25 years after; St. John 63 years after and he wrote the Apocalypse 65 years after the death of Christ. Thousands died before a line of the New Testament was written. They were the best Christians—the first fruits and flower of Christianity though they never saw a Bible. They had the commissioned teachers of Christ to instruct them. The Church existed 65 years before the Bible, and Protestants admit that the best and most model Christians were without the Bible. The Apostles never saw a Bible, nor the cover of a Bible; they all died before it was completed and they were good Christians—not Protestants. St. John completed the Bible. The Bible is not the teacher; 300 years ago left the world without a Bible. In the Fourth Century, A. D. 325, after the period of the persecutions, when peace was given to the Church, the Pope called a general Council at Nice, and drew up the canon of the genuine books of the Bible. Did the Christians who lived before that period possess only a fragmentary, uncertain Rule of Faith, or none at all? You should then love the Pope—he is the author of the Bible—he gave you the word of God. St. Irenaeus, a disciple of St. Polycarp who had been a disciple of St. John the Apostle informs us that in his time there were whole nations who had never read a word of Holy Writ, and yet were excellent Christians.

Be now all the time in good humour, while I prove you have no Bible at all. Why was the world left without a Bible 1400 years? Printing was invented in 1450. Bibles before that period were rare and costly articles; they were sold so dear that it took a fortune to buy one, and the life of a man to write or copy one. They had to be copied with immense labor; only ecclesiastics and rich people could procure them; but Christ came to instruct the poor as the rich. If the Bible was to be the teacher, hardly a single poor man for nearly fifteen centuries could have been a Christian. Allow a man to work at a copy during twenty years at a dollar a day, the price would be about \$8000. A Protestant says I must have a Bible, what is the cost of it? \$8000. If you cannot get to heaven for less, I fear many from Hamilton must remain outside. You could not go there less than \$8000, but we can go there without any money; yet you will not join us. Before the art of printing, 999 out of every thousand were left without a Bible. If every person from the beginning had one, it would be useless, for the immense majority could not read. Did God in his infinite wisdom give a rule of faith which is yet unavailable to a vast portion of mankind? All men can hear the faith preached; but all cannot read the Bible. Now, say one half the population of the world can read it, have they a correct one? The Bible was written in the Hebrew and Greek, how can you ascertain that yours is a correct translation. The original one was lost, hundreds of years ago. Your own Ministers tell you that your Bible is not a faithful one—full of errors, that is, King James'. The Baptists say it is no Bible at all. At the St. Louis Convention, twenty seven years ago, the object of which was to give the world a new translation, a learned Minister said there were 38,000 errors in their Bible. Lord save us. Another Baptist preacher said "the world is without the word of God, for the Bible we have is not the Bible at all."

There are 350 Protestant denominations, all drawing contrary doctrines from it; and Chicago manufactured two new ones last year, making 352. Who among them reads it right? The ministers of the Church of England say the Catholic Church is the true Church; the Presbyterians say the Church of England is half papist. Now comes the Baptist who says to the Episcopalian and others, were you ever baptiz'd? Yes. Well, you must be dipped in the river anyhow, or there is no salvation for you. Now comes the Methodist who says you are fighting and quarrelling over so and so; have you ever been converted? Did you ever get religion? Have you felt the Spirit? Mind your own business say the others; and so among the various wranglers after truth. The Unitarian says to the Catholic, you are idolators, Christ is not God at all. The Universalist says, you fret about damnation—there is no hell—all will be saved—even Lucifer, if he is lost, shall yet become a bright angel. The trials and difficulties of this life are quite punishment enough for me. Joe Smith says: you allow a man but one wife—you should allow as many as 10, or as many as a man can support, though it is sometimes hard enough to get along with one. Who will decide between them in their senseless and conflicting opinions? The poor Bible is silent—it never speaks a word. Is it the teacher given by God to guide you? It contains the language of God; but your interpretation of it is erroneous. The laws of a nation may be good, but every man cannot read and be directed by them as he thinks proper. There is a Church of the State in every country—a Supreme Court to give us the meaning of the law. Jesus Christ has established a Supreme Court for the interpretation of his Divine Law; he has appointed a body of teachers. "Go, says he and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. And behold, I the God of truth, am with you all days, even to the consummation of the world." All must admit that Christ established a Church. It is a fact of history. Which Church is it? Some say he has not. Then you may pitch your Church overboard. He has established but one. He speaks of the Church in the singular number. He compares his Church to a Kingdom, to a family, to a sheepfold, to a tree from which all its branches receive food and nourishment; the lopped off branches are withering away, and only fit to be cast into the fire. That there is but one true Church and which is that Church is a question of vital importance. Reason proclaims aloud that it must be the Church established by Jesus Christ; he never established another after leaving this world, 1837 years ago. Every Church that has not existed during 1837 years is spurious—not the Church of God. Where is the true Church? There is but one and that is the Holy Catholic Church. History bears testimony of it—the history of all people and of all nations tells us the Catholic religion is the oldest—the first Church. The answer will not be the Methodist, the Presbyterian, &c. &c. No one will dare say it is his; the nations of the earth would point to him with the finger of scorn. You all admit it is the Catholic—why not join us? The Protestants tell us that our Church has fallen into error. Here the Rev. Father's attitude became terrible beyond description. With hands and eyes directed towards heaven, he solemnly cried out, Oh! Jesus, bear what they say; that you have made false promises to your Church; that you have deceived her; that the Gates of Hell have prevailed against her; that the Holy Ghost the Spirit of Truth has forsaken her; that Christianity is now a humbug and you an impostor. Oh! Jesus, you who came on earth to establish a Church, and spill your precious blood for the redemption of us all, if I am the teacher of a false doctrine; if our Church is not the true Church, strike me dead. Oh! do good Jesus, strike me dead before this audience as an example to the world. Oh! Jesus, for the salvation of souls, I beseech you to strike me dead, if our Church has fallen into error. We are sure that our religion is true as we are of our existence,—that the Catholic Church is the true Church of God, and shall never fall into error. "Thou art Peter, and upon this Rock I will build my Church and the gates of Hell shall never prevail against her." Christ did not deceive us, and therefore it is the true Church and shall be to the end of time. "Go and teach all nations, and behold I am with you, &c. &c." If Jesus has remained with his Church, she could never have committed a single error. "I will send you another Comforter, even the Spirit of Truth; He shall abide with you for ever." Where there is all truth, there can be no error. "I will send the Holy Ghost." He commands all to hear and believe the Church under pain of eternal damnation. What Church? Is the Methodist, the Baptist,

(the Mormon, &c. &c., the Church of 1837 years old? Picture a Protestant before the seat of God and asked; why did you do so and so? Because I thought I found authority for it in the Bible. "Some read the Bible to their own damnation." Again Jesus says to His Apostles, and consequently to their legitimate successors, the Catholic Priesthood. He that beareth you beareth me, be that despiseth me, despiseth him that sent me." St. Paul says: "If I or an angel from heaven should preach any other doctrine unto you than that we have received, let him be accursed." "Hear him not." Protestants, how does your private judgment explain this? St. Paul was no Gentileman; he should not have placed such an obstacle in our way. All other denunciations are the inventions of man. Where was Protestantism 360 years ago? Travel the world over, and look in vain for a Protestant. Ask for one, and you could not be understood. Luther fell in 1520. Suppose you heard to-morrow that Father Dama who preached the mission to you, broke his solemn vows to God, and ran away with a nun, what would you say? Oh! the vile Scoundrel! The wretch! the impious blackguard—the disgrace of religion &c. These would naturally be your expressions; but such a man was the founder, the father of the Protestant Church. The second founder was John Calvin, the greatest despot of his time; he condemned Servetus to the flames for claiming his right to interpret the bible according to his understanding and the dictates of his conscience. Next came Henry VIII, saying, I will make a church of my own. [Here the Rev. Father gave a true picture of this impious wretch and human monster.] "If a man puts away his lawful wife and marries another, he commits adultery." But Henry should have the second, and the third, and the fourth, and so on, as the more beautiful flowers sprang up. Was he the man to commence a new religion? If St. Paul says: "If I or an angel from heaven, preach any other doctrine, let him be condemned," why do you believe in and follow the doctrine of an adulterous King? Next comes John Wesley, who established his religion; Alexander Campbell, his, 45 years ago. The real character of these men, the rev. speaker graphically described. If, 50 years ago, you asked, are there any Campbellites here? What! Is that a beast or a man, would be the answer. In the State of Indiana, there are twelve farmers, belonging to the Presbyterian church, who have now established one of their own, calling themselves the Twelve Apostles, and their religion that of the Twelve Apostles. They are still living. To enumerate the various sects that are now opposing one another and quarrelling over the bible, all of opposite opinions, all claiming the truth, as if God could teach contradiction, is fearful to contemplate. Your church had no existence before the founder of your church. Out of the Catholic Church there is no divine faith; there is human faith which is but opinion. Divine faith is to believe a thing on the authority of God; human faith is to believe a thing on the authority of man. Private interpretation rests on human understanding. Protestants believe that the bible is their teacher; Catholics believe all the Church teaches, because she is commissioned by Jesus Christ to be our guide in matters of faith. God alone has a right to dictate religion, and not man. Come, my Protestant friends to see me; I will be happy to clear your doubts—I would lose my life to save your souls.

I remain, yours truly, A. D.

Hamilton February 13, 1870.

[We are always happy to receive from our friends reports of matters interesting to Catholics; but we would respectfully beg of them to try and condense as much as possible.]

FATHER OUILLEARD TO THE TOLEDO, OHIO, COMMERCIAL.

'THE FORGIVENESS OF SINS.'

Editor Commercial.—A correspondent who needed information asked, a few days ago, about the infallibility of the Pope several questions; which were sooner propounded than answered. We thought that we might also be permitted to avail ourselves of the advantage of your Journal to propose questions. Not to abuse the privilege, however, we contented ourselves with proposing one, viz:

What is the Protestant interpretation of the following text of Scripture?

1. St. Matthew, XVIII 18: 'Amen, I say to you, whatsoever you shall bind upon earth, shall be bound also in Heaven; and whatsoever you shall loose upon earth, shall be loosed also in Heaven.'

2. St. John, XX, 22 and 23: 'Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them, and whose (sins) you shall retain, they are retained.'

We observed that, as we wished for reliable information, and as Protestants alone had a right to assert what is their own belief, so we addressed this question to one but competent and responsible Protestant, whose interpretation would not be disowned by their own Co-religionists.

You have kindly published the above in your issue of the 28th ult.; but none of the gentlemen to whom it was addressed have condescended to notice it. Can we yet expect an answer, or shall we have to let it down as unanswerable? We will wait.

Respectfully, Mr. Editor, will you please to publish the enclosed communication.

J. B. OUILLEARD.

WHERE IS THE TRUE CHURCH?

Eighteen centuries ago an extraordinary person appeared in the world; His name was Jesus, He claimed, and by His works proved Himself, to be the Son of God made man. He announced a divine doctrine, and had a great many followers. He founded a new religious society which He called the Church; and to govern it, He appointed His Apostles. Under the leadership of one of them whose name was Peter, Cephas or in English (Rock); giving them the promise that He would be with them to the end of time, and that consequently the gates of hell should never prevail against His Church. He commanded all to obey His Church under the penalty of being reckoned with heathens and publicans. He likened Himself to the good shepherd, and declared His intention to gather all His sheep into one fold. He was crucified. After His death, His disciples went forth, as they had been commissioned, to preach His doctrine to all nations, and, in a short time, established the new Church in almost every part of the known universe.

The establishment and progress to the present day, of the society known in history as the Catholic Church is assuredly, the grandest, as well as the most public, the most universal, the most visible, and consequently the most authentic and unmistakable fact, recorded in the annals of humanity.

Yet, the questions: "Does the true Church, that is, does that religious society founded by Christ Himself still exist? and if so where is She to be found?" we asked. Strange question, indeed! For our part we sincerely and honestly confess that we do not conceive the possibility of a serious and reasonable doubt about facts of such a nature. Is there, or can there be such a doubt with regard to the existence or identity of any other public society of men? Should a person undertake to prove, for instance: that the 'American Republic,' founded by the great Washington and his contemporaries existed no longer; or that, not the people of the U States, but some other people, who had by chance, found out and adopted the true and primitive constitution of the United States now formed the 'American Republic'; or that the said republic was, indeed, somewhere: but not to be found, because invisible; should such a person, we say, thus argue because since the war the American People have altered their Constitution in some of its most essential points, would he not be set down as a fit subject for an insane asylum. Would you

stop a moment to refute such foolish assertions. And what would you say, if the Southerners had been successful in their late attempt, and contended that, against the North, not they, but the Northerners, had seceded from the Confederation; and that they themselves alone composed the glorious American Republic, whilst you, Northerners, had no longer belonged to it. Would not the pretension be most ridiculous? even supposing their plea, that you had violated the Constitution, to be well grounded. In that case, do you say, they would have had a right to secede? Admitted for the sake of argument; but fact and not yours; and they never could have seriously pretended that they had become the original American Republic by seceding from it.

But strange as may be the questions—"Is there a Church? and where is that true Church?" they are asked, and then must be answered. Will, then, some competent and responsible Protestant, whose doctrine will not be disowned or contradicted by his own Co-religionists, be kind enough to tell us in clear and plain terms, if there be a true Church, and where the true Church is? We need hardly observe that we do not want to be referred to an invisible Church for such a Church is useless for all teaching purposes; neither do we want to be told where She is; but that which we wish to know is precisely where She is, in order that we may learn "what is truth." Quid Est Veritas.

Toledo, Ohio, Feb. 23d.

J. B. OUILLEARD.

THE MOST GENIAL OF TONICS.—The reputation acquired by Bristol's Sarsaparilla, in all parts of the world, as a specific for external diseases, is a just tribute to its matchless efficacy as a blood purifier. But it has other merits, which should also be kept in view. It is the finest tonic that the vegetable kingdom has yet yielded for the benefit of the weak and feeble. It invigorates and restores. In fever and ague, biliousness, and cases of nervous debility, it sustains the strength of the patient while it acts specifically on the seat of the disease. In short, it is a cordial as well as a disinfectant, and enriches the blood as well as purifies it.

Agents for Montreal—Devins & Bolton, Lamplough & Campbell, Davidson & Co., K. Campbell & Co., J. Gardner, J. A. Harte, H. R. Gray, Picault & Son, J. Goulden, R. S. Latham, and all dealers in medicine.

The Passages of the body must be unobstructed if the animal fabric is to be kept in a pure and wholesome condition. The health of a human being, like the health of a city, depends in a great degree upon the state of those waste-pipes of the system—the channels of discharge. One of the uses of Bristol's Sugar coated Pills is to keep these outlets free. This object is accomplished without pain or diminution of physical strength, and at the same time the stomach and liver are toned and brought into perfect working order. If the blood is corrupt, as well as the internal viscera disordered, purify the venous system with Bristol's Sarsaparilla.

Agents for Montreal—Devins & Bolton, Lamplough & Campbell, Davidson & Co., K. Campbell & Co., J. Gardner, J. A. Harte, Picault & Son, H. R. Gray, J. Goulden, R. S. Latham, and all Dealers in Medicine.

HAVE FLOWERS SOULS?—Of course they have. The odors they exhale are their spiritual essence, and Christianity can preserve them long after the petals to which they once belonged have perished. The fragrant blooms of the 'sweet South,' if left on their parent stems, wither and die; but gathered in their perfumed prime, their odors live on fresh, delicate and delicious as ever, in the famous Florida Water of Murray & Lanman. Unscrupulous imitators endeavor to simulate this peerless toilet luxury. As well might they attempt to produce a light that should rival the sun as to manufacture from oils and extracts aught resembling in purity of odor this fragrant preparation. As there are counterfeiters, always ask for the Florida Water prepared by Lanman & Kemp New York.

J. F. Henry & Co Montreal, General Agents for Canada. For sale in Montreal by Devins & Bolton, Lamplough & Campbell, Davidson & Co., K. Campbell & Co., J. Gardner, J. A. Harte, Picault & Son, J. Goulden, R. S. Latham and all Dealers in Medicine.

Beware of counterfeiters; always ask for the legitimate Murray & Lanman's Florida Water, prepared only by Lanman & Kemp, New York. All others are worthless.

ALASKA. Where on this globe can we go beyond the omnipresent Yankee? Landing at Sitka, we had walked out a short distance into the town when we reached the northern depot of Dr. Ayer's medicines in full display among the huts, shanties and courts of these boreal tribes. There the familiar, homelike names of his Cherry Peccoral, Pills, &c., salute us from the exterior and the interior of a store which shows more business than its neighbors, and proves that these simple but sure remedies are even more necessary to savage life than to ourselves where they visit every fire-side.—Correspondent Alexand. Journal.

Have You a Cough, Cold, Pain in the Chest, or Bronchitis? In fact, have you the premonitory symptoms of the 'insatiable archer,' Consumption? If so, know that relief is within your reach in the shape of Dr. Wieta's Balsam of Wild Cherry, which in many cases where hope had fled, has scatched the victim from the yawning grave.

WANTED, A good Male Teacher, with First-Class Certificate, for School Section No. 10, in the Township of Lancaster. A Catholic preferred. Must be well recommended. Salary liberal. Apply, enclosing Testimonials, to D. J. McLachlan, or John O'Kavanagh, Trustees North Lancaster, via Glennevis Post Office, Glengarry, Ont.

INFORMATION WANTED. OF John Graham, or any of his sons, Peter, Michael, or Patrick, who emigrated from County Wicklow, Ireland, in 1851, and when last heard of as being at Montreal. Any information will be thankfully received at this office, by the daughter of the said John Graham—Dolly G. Hamrow Mrs. John Ferguson, Galveston, Texas, U.S.

TEACHER WANTED. Wanted a First or Second Class Teacher, for Roman Catholic Separate School, Picton, Ont. Applicants to address to JOSEPH REDMOND, Sec.

WANTED. A person of steady habits, well acquainted with business, about to travel in Europe, offers his services to any one desiring Collecting, Conveyancing, Paraphrasing, or other business done there. References furnished. Address, F. O., Box 304, Quebec, P.Q.