

them many of their brethren needing material assistance. They had not the time to withdraw from their duty of announcing the Gospel, the glad tidings of salvation, to the nations of the world, but they were the superintendents, the bishops, the heads of the Church, and calling to their assistance others whom they consecrated to the work; they gave them the special charge of looking after the poor and suffering members of the flock. This was a matter of record in the New Testament. They found in continuation of this work that scarcely had the ages of persecution passed than hospitals for the care of the sick and the relief of the suffering were established by the decrees of their councils. The faithful were taught to give of their goods to support these institutions, upon the principle that they were all brethren of Jesus Christ and bound by the law of love. Record of these hospitals might be found in the councils of Orleans and Lyons as early as the 5th and 6th centuries, and those councils spoke in the most severe language against any one daring to appropriate the goods and property set apart for the maintenance of these hospitals. At the same time that the Church commanded her bishops to establish such institutions of corporal mercy, she commanded them to provide for the education of the people, and thus by every Cathedral Church a bishop's school was founded—and in those earlier days Bishops and Sees were much more common than they were to-day. Every chief city had its bishop and its Cathedral see, and consequently its school, its college, its seminary, its hospital. The work thus begun had gone on from age to age to the present time. But one of the age works which the Christian Church had to accomplish was to set free the slave. Here was a complete work—not such a one as might be accomplished by the power of a strong army that in its might might decree universal freedom and turn over the slaves to parish without mercy, that the name of slavery pass away, but by going out among these slaves and gradually raising them from their degradation, giving them the thoughts and sentiments and habits of free men, bringing them to the side of their brethren, there to hold up their heads and to realize their equality with their former masters. This was the work which the Catholic Church had to do. She did not attempt to do it by compulsion in the State, by revolutions, by injustices of any kind to master or to slave, but in the beautiful way she knew well how to use. Privileges were given to the slave, and the lesson was heard in every Christian temple, sounded in the ear of ruler and slave alike, that to the one common God both must look, knowing their dependence upon Him and their accountability to Him, and that in the life to come their rank and honour would be decided not by their social condition on earth, but as their souls knew God and His law of universal love. Further, the Church in her wisdom, when she found a slave young, bright with intelligence, with great natural goodness of heart, whose ears had listened to words of divine truth, with pleasure, took him by the hand and brought him to the altar and made him stand there after the consecrating oils had gone upon his hand, and the Bishop had invoked the Holy Ghost upon his head, made him stand there, his back to the people, though a king should be among them, and his face to his God, anointed a minister to do what no emperor no monarch on earth could do unless through the same holy sacrament he too had become a humble minister of God's altar. There was nothing so sacred and so holy as the high rank to which the priest of God's altar was raised, and when the slave taken from amongst the proud Romans was assigned to such a high function, the darkness, the wickedness, and the disgrace which had gathered over the condition of the poor slave passed away without the shedding of blood, but by the power of God's love infused into His Church. The Church's work went on in other ways. Monasteries were established—and he could imagine some of his non-Catholic friends curling the lip and reflecting only on all the stories and misrepresentations that they had heard. No one denied that some monasteries fell from their high order of Christian morality. No one denied that in some of the holy sanctuaries had men found their way; but where could an institution, with men's natural qualities and inclinations, of which the same could not be said? As a rule the monasteries were homes of virtue and of learning, but, more still, they were centres around which the carrying out of this commandment of love found its best fulfilment. These monks were men who consecrated themselves to the love of God and the service of their neighbour. The went into the wild woods and clearing the forest and built their monastery and Church, and gathered rude people around them, civilized them, taught them habits of industry, the art of agriculture and other arts, and made them contented in their settled life. Around the monastery a town grew, and a door was always open for the passer-by, the stranger, and the hungry man. These monasteries became fountains of charity for the needy and the suffering, and civilizing centres. There was a charity which welled up from the heart in which were written the very words of the Gospel of St. John; and there was another charity—officially, salaried, and paid for charity, without soul, which gathered up by enforced laws money from a too often willing people, and doled it out through men whose heart was not in the work and whose law was the written law of the land, and not this law which Christ Jesus gave. In these old times, before the workhouse and the poorhouse and the county-houses were ever heard of, the monastery threw open its gates to all that were famishing, and bade them come and eat for the relief of the suffering body. His Lordship then proceeded to allude to the time when the Moors and the Saracens over-run southern Europe and led great numbers of Christians into captivity, and when holy men founded religious orders the members of which bound themselves to labour to the last hours of their lives for the ransoming of those captives, though they were strangers of another country, perhaps, but still their brethren. They collected money through Europe and sent to those countries, and even went themselves and took the place of those slaves that they might return to their families. Here was the fulfilment of the teaching of Christ. But, closer to our own times, let them take the lesson of St. Vincent de Paul, a humble priest with a big heart, filled with the love of God, whose chief work was the establishment of the sisters of charity. He took them as a type of the whole order of sisterhoods. Here were women leaving home, family, and friends, the comforts and pleasures of life, changing their names and their dress, and binding themselves together in one common family to live slaves for others, to toil by day and by night at the bedside of a dying man, nursing the most loathsome diseases, caring for the orphan, watching over the old—the cross and crabbled old people, fearful in their humors, ungrateful, impatient. The principle of this was simply and solely this teaching of Christ; which led them to give their all for their neighbour. The Sisters of Charity were but a mere handful of those mighty armies of devoted virgins who were thus labouring among the poor and suffering all over the world. They had an instance in the Province of New Brunswick, where there was a colony of miserable wretched lepers, to whom had gone these sisters, to dwell with them, knowing no other home, their eyes, resting upon this saddening sight day after day, the whole world dead to them. A few years ago in New York the authorities finding the hiring attendants on the small-pox patients unsatisfactory, appealed to the Catholic authorities for help. At once numerous volunteers left their dear convent homes and went and laboured till they

died among the sufferers. In the most distant missions of the world, in the frozen regions of British America, in the heart of China, in the South Sea Islands, if a good work was to be done for strangers of another race or complexion or tongue, the Catholic religion furnished in abundance men and women to do it. There was a difference between national benevolence, and the charity he spoke of. He did not want to say that outside the Catholic Church there was no natural benevolence, but it was one thing to give bread to a man who came hungry to their door, or to give money that they could well spare, and another to give themselves to the stranger because he was a brother in Christ. This was the fulfilment of the teaching of the Gospel of Christ, and the other result of natural goodness of heart, bettered by the civilization under which they lived. There was also the charity which raised the mind and heart of men, which was shown in those devoted priests, sisters, and brothers who engaged in the great work of education. Though not many were chosen to these high vocations, yet the Gospel made no distinction, but gave this command to the whole human family. The Catholic people were ready at the call of charity. They placed the means in the hands of the priests and sisters, and by good words and kind deeds among their neighbours, in their families, they fulfilled, in their sphere the command of Christ. He invited his hearers to apply the test of which he had spoken to the Church of Jesus Christ. He did not deny the amounts contributed by non-Catholic denominations for hospitals and charitable institutions, but he asserted that no other Church produced personal sacrifices to all compare with those rendered by members of the Holy Catholic Church to which they belonged. He said this not in the spirit of boasting, but of justice and truth, for it was their duty to give honour to the Church which was God's own work, so that men might see and know and honour and love her.—Globe.

IRISH HOME RULE LEAGUE.

ANNUAL MEETING.

The Annual Meeting of the Montreal Branch of the Irish Home Rule League was held on the 2nd inst., in St. Patrick's Hall, the attendance was large and the proceedings were of a very interesting character. The President, Edward Murphy, Esq., occupied the Chair. The minutes of last meeting were read and approved.

Being the annual meeting, the President reviewed the position and progress of the Home Rule movement in Ireland, England and this City for the year just passed. He remarked that they had much to congratulate themselves upon as the cause, under the able leadership of Mr. Butt, M.P., A. M. Sullivan, Mitchell Henry, Rev. Mr. Galbraith, and others, had made during the past year great progress. Large and influential meetings had been held in Dublin, and in other parts of Ireland, all of which were very largely and enthusiastically attended, proving that the people were fully alive to the importance of the movement. The meetings held in the North of Ireland were peculiarly significant, showing that the cause is making satisfactory progress in the Province of Ulster. He said it was gratifying to note that the Irish people exhibited an unanimity of thought and action in the Home Rule cause, never before witnessed, that gives us sanguine hopes of its ultimate success, and that at no very distant day. The two words, Home Rule, have gone straight to the hearts of the Irish people; these words are simple, yet so expressive, that they strike the intelligences of the simplest, and raise the hopes of Irishmen, whether in Ireland or in England, and even here, where your presence to-night proves that you do not forget the old Land. During 1875 they had to mourn the loss, by death, of several of Ireland's best sons, amongst whom were honest John Martin, Lawrence Waldron, Sir John Gray, and the great Nationalist, John Mitchell. He next referred to the progress the Cause was making in England and said that the Home Rule Confederation of Great Britain had done a vast amount of very important work, under the able leadership of Dr. Cummins and Captain Kirwan of Liverpool, Mr. Barry of Manchester, Mr. Ferguson of Glasgow, and others. These gentlemen have formed in England and Scotland over 100 Home Rule societies and marshalled them under one grand organization called the "Home Rule Confederation of Great Britain." All of these are in active working order. The result has been most satisfactory, as very favourable impressions are being made on the English people, many of their prejudices are being dispelled and there is good reason to hope that before the next general elections a large English party will be found to support candidates favourable to the Irish Cause. There is proof that even now the power and influence of the Irish Home Rulers is felt in England and Scotland as in the election lately of a member of Parliament for the borough of Burnley and in that of Mr. Bright for Manchester, both of whom pledged themselves to support Mr. Butt's motion for a Parliamentary enquiry into the demand of the Irish people for Home Rule, this result is acknowledged to be entirely due to the united action of the Irish Home Rulers of these places. Besides those victories the Home Rulers in various parts of England have elected Town Councillors, School Commissioners, and Poor Law Guardians. In Leeds the President of the Leeds Home Rule Society was lately elected a Poor Law Guardian, and stood at the head of the poll. In Dundee, Mr. Clancy was elected to the School Board of that place as a Home Ruler. Mr. Connolly's case in Liverpool is a remarkable instance of their unanimity on this question, he having defeated by a large majority the opposing candidate, although the Liberal and Conservative Clubs united against him on the ground that as a Home Ruler he went for dismemberment of the Empire. (Cheers.) It is most gratifying to report that St. Patrick's Day was this year celebrated in England and Scotland with an unanimity and enthusiasm never before witnessed. Splendid Home Rule demonstrations were held in every city and town where any number of our people are to be found, and in these celebrations religion and patriotism went hand in hand. In Ireland the day was celebrated with the religious devotion befitting on such a day the Island of Saints, but Home Rule entered largely into the demonstrations. (Applause.) As they were aware, in last session of the British Parliament, Disraeli's majority voted down every measure for the benefit of Ireland, and reposed on her the infamous coercion code—a code that would disgrace even despotic Russia. This year he regretted to say, that the same policy is adopted, Parliament having already rejected Mr. Butt's Municipal Franchise Bill, Mr. Ward's Fisheries Bill, the Borough Franchise Bill, and others. Mr. Butt's important measure, the Land Bill is postponed till no one knows when. And so the work of ruling Ireland according to "English ideas," goes on, the only cure for which is Home Rule. (Cheers.) He said he was very sorry to see that the proclamation of the Queen's title of Empress of India had not brought with it the expected amnesty to the poor political prisoners still incarcerated in the English dungeons (groans). In referring to their own organization, he said that circumstances over which they had no control, the principal of which was the great depression of trade, prevented them doing as much as they could have wished during the past year, but still the spirit of "Home Rule for Ireland" was kept alive, and their meetings, with a few exceptions were spiritedly attended; during 1875, they remitted £50 sterling to the parent association, and he hoped a like amount would be remitted for 1876. He referred with regret to the deaths during the year of two of their members, good patriotic Irish-

men, Messrs. Rowland and Myles Murphy, the latter was one of the Council, and one of the best and most patriotic Irishmen. As their President, he said he had been invited by the Irish National and Benevolent Societies to all their concerts, lectures and other gatherings, and attended whenever possible, and he now acknowledged in their name these courtesies so warmly and freely extended to him. He also thanked the St. Patrick's Society for the use of their rooms, generously granted rent free, to the Home Rule League, and said it would be their duty to pass a vote of thanks to that Society therefor. He concluded his very interesting address by announcing that the annual subscriptions were due, and hoped that a generous response would enable their Council to make a handsome remittance to the parent association. (Loud cheers.) The President then read a very important and interesting letter from the Rev. Mr. Galbraith, F.T.C.D., and one from Mr. McAlister, Assistant-Secretary Irish Home Rule League, suggesting that the Irish Home Rule Branches already formed and to be formed in Canada affiliate with the Montreal Association, and requesting the latter to take charge of the work. Action on this matter was deferred till next meeting. He also read a letter from Mr. Wm. Hart, of Kingston, on the same subject, and his reply thereto. The Treasurer, Mr. Brogan, then submitted his report duly audited which on motion was adopted. It was then announced that the annual subscription list for 1876 was open, when the following subscriptions were handed in:—Edward Murphy \$10.00; Robert McCready, \$10.00; Rev. Dr. O'Reilly, \$5.00; James O'Neill, \$5.00; Richard O'Neill, \$5.00; John Hatcher, \$5.00; Alexander Shannon, \$5.00; Professor McKay, \$5.00; William Doran, \$5.00; M. McNamara, \$5.00; J. J. Curran, Q. C., \$5.00; Thos. Buchanan, \$5.00; A. Brogan, N. P., \$5.00; Bernard Emerson, \$5.00; Ann Walsh, \$2.00; Sarah Kane, \$1.00; John Lyons, \$1.00; Cornelius Shanahan \$1.00; Lawrence Quinlan, \$1.00; John McKay, \$1.00; Denis Barron, \$1.00. A Resolution thanking the St. Patrick's Society for the use of their hall, Rent free during the year, was moved and seconded and passed by acclamation. The election of Officers was then proceeded with and resulted as follows:— President.—Mr. Edward Murphy; 1st Vice-President Mr. J. J. Curran, Q. C.; 2nd Vice-President, Mr. John Hatcher; Treasurer, Mr. A. Brogan, N. P.; Corresponding Secretary, Professor William McKay; Recording Secretary, Mr. M. McNamara. COUNCIL. Rev. Dr. O'Reilly, Messrs. M. P. Ryan, James McCready, Richard O'Neill, F. H. McKenna, M. C. Mullarky, Thomas Buchanan, William Wilson, William Doran, Alexander Shannon, Richard McShane, Bernard Tansey, James Kehoe, Michael Feron, and B. Emerson. Eloquent speeches were made by Dr. O'Reilly, Mr. Curran, Q. C., Mr. Hatcher and others in returning thanks for the honours conferred upon them by their election to office, the President also returned thanks for their renewed confidence in again re-electing him. After the transaction of some routine business, on motion of Mr. Curran, Q. C., the meeting adjourned until Tuesday, the 16th inst., when the subscription list will be again opened, and it is hoped that a sufficient sum will be received to enable the Council to make a handsome remittance to the parent association. The recommendations contained in the letters from the Secretary of the League, Dublin, will be then considered and other important business transacted. After three cheers for Home Rule, the meeting separated.

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COUNCIL.

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LIFE OF REV. MOTHER ST. JOSEPH.

We were perfectly charmed with the work. It is just such a work to warm the innocent hearts of the young with the love and admiration of virtue and therefore comes in season for the annual commencement of our educational establishments. Many a bright-eyed little girl who is wondering what may be the character of her prize, when handed the beautiful work now on our table, exquisitely bound and comprising 360 pages, will indeed have reason to rejoice at her good fortune; but she may not at the moment recognize the unseen arrangement of loving Providence thus attracting the little heart to himself, with the burning and beautiful example of his great and sainted servants. The lives of the Saints make saints. Who has not heard of Ignatius in the Castle of Loyola. The only volume at hand during his illness was an ancient collection of the lives of the servants of God. Their example filled his noble heart with a burning love of God, and he bravely resolved to seek that glory that no cloud could ever dim—no defeat could ever tarnish; he became the founder of the great Society of Jesus, which is in latter times the great bulwark of the church of God.

A short time ago we met in the eternal city a young German Baron who was wounded in the Franco Prussian War. During his illness for a bullet passed through part of his neck, he asked himself would it be possible, if he took to reading the life of the Saints would they have the same effect as they had on St. Ignatius, and lo! when recovered the young Baron threw up his commission and all the brilliant prospects of a glorious future, and went to Rome to put on the soutan in the humble Society of Jesus.

Hence we recommend this new and valuable addition to our Catholic literature to our readers; those who love anecdote and sensational little stories will not leave the book down until they finish it. To our Religious Communities it will be specially welcome. It will be read in the novitiate, read in the Refectory, and zealous Reverend Mothers will place it in the hands of the timid and the wavering girl to confirm her vocation to the religious life. The spirit of prayer and confidence in God, that characterizes Jane Chanay—afterwards Mother St. Joseph, is the most striking feature in this beautiful life.

One short anecdote out of hundreds will give our readers how simple and how beautiful is this virtue of confidence. A little girl eleven or twelve years of age, deaf and dumb from its birth, was brought to her being, a sister of one of the religious who asked her to obtain speech and hearing for it. She promised prayers and had the community join in a Novena. Some days after a lady seeing the child, pitied her on account of her hopeless condition. Mother St. Joseph said "Yes, the child is to be pitied just now but on the feast of St. Antheime she will be cured." "If person heard you," said the lady, "they would believe you deranged." "Why, said the superior," all the community are praying and is not God kind and powerful enough to cure the child? It is more extraordinary you should doubt his goodness."

The day of the feast arrived: she prayed with fervor during the Mass to Him who cured the deaf and dumb, man spoketh of in the Gospel and def a renewal of the miracle in favor of this little child. At the consecration, the sound of the bell was heard by the child, and so frightened her, that she was about to run away, and on the Sister speaking to her she manifested still more fear. She was cured. This work is sold at Messrs. Sadiers for \$2—free by mail.

We have received Chisholm's International and Steam Navigation Guide for May.

CANADIAN ITEMS.

Only one shop license for the sale of liquor in Oshawa. At Chatham potatoes are a drug on the market at twenty cents per bushel. The fall wheat in the vicinity of Ottawa has nearly all been killed with the frost. Mr. Dunbar, Q. C., has been elected Batonnier of the Bar of the District of Quebec. A halibut, measuring seven feet in length, and weighing 400lbs., was offered for sale at the St. John, N. B. fish market the other day. The Guelph post-office is to be moved, and arrangements to that end are now going on. It was hoped that the first removal from the present location would be into the new Government buildings to be erected in that town; but as the owner of the building in which the office is at present wished to raise the rent, and could not make terms with the postmaster, that gentleman concludes that removal is the most economical course.

We have received the Statutes of the Province of Quebec, passed in the thirty-ninth year of the reign of Her Majesty, Queen Victoria; and in the First Session of the third Parliament.

LA CREME DE LA CREME.—A collection of music for advanced players. Contents of the May number:—Forest Birding, Bluettes, by Swindler; He Loves Me! Romance, by Eggbard; Nocturne, in D, by Ravina; Les Bords Du Ganges, Caprice, by Lebach. Terms: \$4 per annum; single numbers, 50 cents. J. L. Peters, 343 Broadway, New York.

NEW AGENTS.

Mr. John Brennan, of Perth and Mr. S. Kelly, of Almonte, have kindly consented to act as agents for the True Witness in their respective localities. Mr. Richard Devlin has kindly consented to act as Agent for the True Witness in the City of Ottawa.

NOTES AND CORRESPONDENCE.

All communications for insertion in the True Witness, or relating in any way to the news columns, must be addressed to THE EDITOR, True Witness, Montreal, and must be authenticated with the name and address of the writer, not necessarily for publication, but as a guarantee of good faith. The Editor reserves to himself the right of expunging from all such communications whatever matter he may consider objectionable, nor will he be in any way responsible for the opinions of Correspondents. Anonymous communications, or those written on both sides of the paper, will be consigned unread to the waste paper basket. If writers attach any value to their manuscripts they should keep copies of them, for in no case can rejected MSS. be returned.

BUSINESS NOTICE.

All Business Letters, relating to Advertisements Subscriptions, Supply of Copies, Back Numbers, &c. &c., should be addressed to the Proprietor, Mr. JOHN GUILLES, True Witness, MONTREAL, to whom Post-office Orders, Cheques, &c., should be made payable. Persons asking for receipts should enclose a postage stamp for same.

MICROSCOPE FOR SALE.—We have entrusted to us for disposal, a large binocular Microscope, one of the most powerful imported into this country, made to order by Cassida, London, England, with all modern improvements and necessary appliance for concentration and polarization of light. The owner leaving for Europe prefers to let the instrument go at a sacrifice rather than expose it to the danger of travel. Further particulars can be had from the Editor of the True Witness.

REMITTANCES RECEIVED.

Dixie, Rev. J. J. McE, \$2; St. Agatha, F. D., 1 50; N. W. Market, J. E. 2; Godrich, W. S. & Co., 4; Wau-bausme, M. I. S. 1; St. Joseph d'Elly, Rev. A. D., 1; Richibucto, N. B. Rev. S. D., 4; Tracadie, N. B., Rev. J. A. B., 4; Kempville, L. L., 2. Per H. McK, Kempville, Self, 4; J. C. 2. Per S. K. Almonte.—J. G., 50 cts; M. D., 50 cts. Per F. L. E., Kingsbridge.—O. McC., 2; T. G., 1.

Married.

GLENNON.—REMBER.—On the 5th inst., by the Rev. W. Williams, Isaac Glennon, Printer, to Jane, fifth daughter of Robt. Rember, Esq., Ormstown, P. Q.

Died.

MULLIGAN.—On the Feast of the Annunciation of the B.V.M. 25th March, at her residence Fermoy, Co. Cork, Ireland, Ellen (Lillis) relict of the late John Mulligan, M.S. Her Majesty's 73rd Regt. and beloved Mother of Michael P. Mulligan.—Requiescat in pace.

MURPHY.—At St. Caute, P. Q., on the 14th of April, 1876, James Murphy, Esq., a native of the County Tipperary, Ireland, aged 85 years. The deceased emigrated to Canada over fifty years ago and first settled in Bytown, where he had to do with Government Contracts; he afterwards removed to St. Caute where he lived up to the time of his death a period of forty years. He was noted among his neighbors for the piety of his life and his good example bore the most wonderful effects. He was father of Brother Patrick, Assistant Superior General of the Brothers of the Christian Schools, now resident at Paris. He leaves a wife and family of three sons and two daughters to mourn his loss. Of your charity pray for the repose of his soul.

OPEN STOCK EXCHANGE REPORTS.

(CORRECTED FROM THE MONTREAL "GAZETTE.")

Table with columns: STOCKS, Sellers, Buyers. Rows include Montreal, British North America, Ontario, City, People's, Molson's, Toronto, Jacques Cartier, Merchants', Hochelaga, Eastern Townships, Quebec, St. Lawrence, Nationale, St. Hyacinthe, Union, Villa Maria, Mechanical, Royal Canadian, Commerce, Metropolitan, Dominion, Hamilton, Exchange.

Greenbacks bought at 11 1/2 dis. American Silver bought at 0 to 10 dis.

MONTREAL WHOLESALE MARKETS.—(Gazette)

Table with columns: Flour, Superfine, Extra, Fancy, Spring Extra. Prices listed in dollars and cents.

Table with columns: Superfine, Extra Superfine, Fine, Strong Bakers', Middlings, U. C. bag flour, City bags, Wheat, Oatmeal, Pease, Corn, Lard, Cheese, Pork, Beef, Ashes, Dressed Hogs, Butter, Eggs, Apples, Geese, Turkeys, Cabbage, Onions, Turnips, Potatoes, Hay, Straw.

TORONTO FARMERS' MARKET.—(Globe.)

Table with columns: Wheat, Barley, Oats, Peas, Beans, Dressed hogs, Beef, Mutton, Butter, Eggs, Apples, Geese, Turkeys, Cabbage, Onions, Turnips, Potatoes, Hay, Straw.

THE KINGSTON MARKET.—(British Whig.)

Table with columns: Flour, Grain, Rye, Peas, Oats, Wheat, Fat, Bacon, Pork, Hides, Calf Skins, Lambskins, Poultry, Ducks, Eggs, Cheese, Hay.

J. H. SEMPLE, IMPORTER AND WHOLESALE GROCER, 53 ST. PETER STREET, MONTREAL.

WANTED Immediately, for School Class No. 15, St. Raphael's, a Second or Third class MALE TEACHER. Salary liberal. Address either of the Trustees, ALEX. BAIN, or ANGUUS McRAE, St. Raphael's, P.O., Glangarry, Ont.

MONTREAL BRANCH OF THE IRISH HOME RULE LEAGUE.

THE ADJOURNED ANNUAL MEETING of the above Association will be held in St. Patrick's Hall, on TUESDAY EVENING, the 16th inst., at 8 o'clock, sharp. The Subscription List will be open at this meeting, and it is hoped that members and the friends of Ireland will avail themselves of this opportunity of subscribing to the funds of the League, and thus enable the Council at an early day to make a good remittance to the parent Association in Dublin. A full attendance of the members and the friends of Ireland generally is requested, as important business will be brought before the meeting, and some interesting Home Rule publications, expected from Dublin, will be distributed at the same time. By Order, M. McNAMARA, Sec. Sec'y.

May 10th, 1876.

CALLAHAN & CO., GENERAL JOB PRINTERS,

No. 195 FORTIFICATION LANE, (Under "True Witness" Office),

All orders promptly attended to.

TREASURE OF PIOUS SOULS; Different Methods of Obtaining Christian Perfection. BY A PRIEST OF THE DIOCESE OF MONTREAL. Price, One Dollar. For sale at the Seminary.

COSTELLO BROTHERS, GROCERIES AND LIQUORS, WHOLESALE, (Nun's Buildings), 49 St. Peter Street, Montreal, Jan. 15, 1875.