

IN MEMORIAM.

Rev. James J. Murphy.

December 4th, 1876.

A year has dragged its weary length of changeable hopes and fears, Since last we met within these walls to mourn in bitter tears The early death of one so loved—and oh! so early lost; Our "Soggarth" blest, the silver mouthed, our Nation's pride and boast. A year! full many a cherished friend, from midst us since is fled Whose voice then mingled with our own, in fond prayers for the dead. The cold white snows of winter fall on many an early tomb— Whose mouldering tenant then did build, the plans of years to come. But ah! amid the new made mounds, that dot the church yard's breath Among the many victims of cruel, heartless Death, Few, few deserve with stronger claim the tribute of a tear Than he whose honored memory to day unites us here. No marble marks the Priest's low grave, no stone the sacred spot, But in the hearts of thousands, he ne'er can be forgot; A monument more lasting still, than stone or marble rare, The memory of his goodness, has raised in fondness there. And long as throbs an Irish heart in dear old "Villie Marie" As oft as Irish exiles will bend a suppliant knee, So oft will "Father Murphy's" name be uttered in each prayer, So long will memory guard his fame, with reverential care, So long the echo of his words, his eloquence divine Will haunt with gentle murmur, affection's holy thrills, And orators more burning still, may tell of Erin's woes, May land her constant patience, whose depth God only know, May breathe the self-same maxims in words more grand and choice, But can they hush the echo, of that one dear wailing voice? That rose in by-gone days, from pulpit, and from hall, In its own peculiar sweetness the dearest of them all. Ah No! Tho' greater ones may come, and greater deeds fulfill, Yet, yet we'll think in kindness, of the noble heart that's still: His tomb thus needs no marble, no scroll to mark his lot, No plants to bloom above him save one "Forget me not" Implanted too, within our souls, by Religion's Holy power, It will live and blossom there, Mom's favorite flower.

FATHER STAFFORD'S TRIP TO THE OLD COUNTRY.

TEMPERANCE AND EDUCATION IN IRELAND AND ENGLAND.—THE CURSE OF DRUNKENNESS—WONDERFUL PROGRESS OF IRELAND.

Sunday morning, Nov. 19th, after mass, Rev. Father Stafford, Parish Priest of Lindsay, in his own church at that place gave a brief account of what he had seen during his recent holiday-visit to the old world—principally devoting himself to matters connected with Education and Temperance, to which he had decided before setting out to give particular attention. While on his way he said he had made enquiries at Quebec about the liquor question, and he was pleased to learn there had been a great reform in that respect among his Irish Roman Catholic brethren, and that at the present time there was very little drinking done amongst them. When he visited the College [Laval] he was glad to hear enquiries made about our young men, who had been down at their studies, and he was glad to hear good reports of their studies. Crossing the ocean he landed at Moville, sixteen miles from Londonderry. On the way up to Londonderry he noticed a new church in a good situation standing out alone, and he was told that it belonged to the Roman Catholics. The congregation occupied lands in the neighbourhood, which had been acquired mainly within the past few years. In Londonderry or Derry as it was generally called, he found about one half of the 28,000 inhabitants were Catholics. He found on enquiry that the quarrels between the two classes about which a great deal had been said were a kind of domestic quarrels, with which they thought foreigners had not much to do, and that they were just as friendly with each other after their sprees or rows as if they had no fighting at all, and that the malignity of former years was disappearing. Both parties were probably equally balanced in strength, and they were beginning to respect each other. The schools were making very considerable progress. He visited the Separate and Model Public Schools, and found they were ahead of anything he had ever seen in this country. In one of the schools with 1,500 children, he found teachers were clever, smart professional men, with more of the style of business or professional men than the teachers we meet in this country. The Catholic schools were doing a good work; the teachers were men who were determined to show some results from their work. The children were all attending school diligently, and according to the reports of the clergy and for than in former years. In the matter of drinking he found the Catholics had waked up and had said to themselves, "We have been talking Home Rule and other things while we have the means here at our own doors to better ourselves—let us abstain from drinking." Father Elliott one of the priests of the city, had in the course of three years, enrolled 3,000 of the Catholic working-men of Derry, and these men had deposited \$60,000 in the savings banks though they were penniless when they commenced. Father Elliott's motto was, "Total Abstinence is the best Home Rule." They had built about three years ago in Derry a church that cost \$120,000, and they were now building a beautiful bishop's palace at a cost of \$24,000, and they were both paid for. He then went to Portlough and found there a handsome new Catholic church, a priest's house, and a very nice new school house standing side by side, and well provided with everything—and all built within the past six years. Four miles further on towards the Giant's Causeway he found another Catholic Church. He then returned to Belfast and found the Catholics numbered about one-third of the whole population of that city, and had already six fine churches. They had a new hall for their public gatherings and entertainments of different kinds. It was the finest hall in the city and one of the most beautiful he had ever seen. They were now putting up a church that would cost £60,000, sterling or \$300,000. The Bishop brought him to see a very fine industrial school outside the city, where orphans received a common school education, and were taught trades. He was glad to learn that a good feeling was commencing to pervade all classes

of society and that the old feeling of bigotry was dying out very rapidly. He visited the gaol in Belfast, the governor of which occupied that position for eighteen years, and had been shown the number of persons who had been brought in during that time. He asked the governor to tell him what was the cause of those 5,000 persons being brought to the gaol yearly, and the governor told him the cause was liquor drinking. And the governor added,—"I want you to understand I am not a fanatic, but I would be glad if the Legislature would abolish the whole traffic, and I would give up my office even if I had to lie by the roadside and die." He had looked at the heads of crimes in the report, and though liquor did not appear to cover everything, he knew if the liquor business was abolished that magnificent gaol, one of the largest and finest in the British Empire, could be converted into a linen manufactory, for there would then be no use whatever for it as a gaol, for liquor was at the root of all the crimes for which people were brought there. Then he saw both the chaplains and they both agreed that the root of all the crimes was whiskey—liquor drinking, beer drinking. He then went on to Armagh, to see the cathedral and the Primate of Ireland. The cathedral was the finest church he had seen up to that time. It was on a fine eminence on the edge of the town; and was a magnificent pile—the most majestic church he had ever seen. It had cost an immense amount and was now clear of debt. The whole world had contributed more or less to the expense of building it; but the cost had been borne chiefly by Irishmen at home. Here, as at Belfast, they had the finest school houses. He had thought that Ontario had the best school houses, but he had changed his mind; the schools both in Ireland and England were much ahead of ours. At Armagh he found by the report of the clergy that drinking was the great curse of the people; and perhaps did more harm amongst the poor than the rich. He then went on to Dublin and called on Cardinal Cullen, who inquired about our school laws and the drinking habit of the people here. His Eminence told him that the most terrible curse that could afflict any people in the world was that afflicting the people of Ireland, and particularly of Dublin; that it would be impossible to walk in the streets without being pained by seeing people drunk; and His Eminence also said that drinking was frightfully on the increase, and particularly among the young women of Dublin. He asked His Eminence if it could not be stopped, and if they were opposed to the Government interfering. It was said that there was a whole army of 60,000 persons killed every year in England, Ireland and Scotland by the liquor traffic; but he now believed 100,000 would be more like the number, and this was known to the authorities. But His Eminence said that when the Government derived nearly one-half of its annual revenue from that source they would be very slow in interfering with it. He was determined to do all he could to stop the traffic, so that he could say before his God that he had done his duty. Father Stafford next described his visit to Clonelliff, when the new church there had been blessed by Cardinal Franchi in the presence of an assemblage of five hundred of the leading ecclesiastics of Ireland. He might say that he had never seen such a brilliant intelligent body as the young priests of Dublin. The new church was a copy of a church in Rome and was a perfect jewel—a perfect beauty. The altar in it would build a very fine cathedral. He noticed that in Ireland they lavished a great deal of money on the altars. In Dublin, which was one of the most beautiful and dirty cities in the world, all parties appeared to be alive to education. The Christian Brothers had acquired a very fine place on the outskirts of the city and had a college attached; and there were also the colleges at Maynooth and All-Hallows making additions latterly to their accommodation, and pushing on in education as fast as they possibly could. They find there what we find here, those who had no education had no chance. A greater number of those confined in the gaol were for offences arising out of drunkenness than at any time in the past. The authorities are all awake and active and determined to put an end to this curse and remove so great a disgrace. He went down to the college at Carlow and found a body of very intelligent men studying for the professions and the priesthood, under the distinguished presidency of Dr. Cavanagh. He then went on to Wexford, and described the great work of a man named Devereux. This man was now eighty-two years of age; but he heard mass four times daily, and attended to his large business as regularly as he did forty years ago, and spent immense sums for the benefit of the poor. At the time of the famine he was in ordinary circumstances and had a small mill which he ran free day and night for the benefit of the starving people. His fortune had since then gone on accumulating in a very astonishing manner; and he had devoted immense sums to the good of his fellow-countrymen. He first spent \$60,000 on a fine school house for poor children, and a residence for the Christian Brothers. He then built another school for poor children at a cost of \$7,000, and expended \$11,000 in additions and extensions thereto. He next built an industrial school and endowed it with \$100,000. He handed the Bishop \$15,000 to carry on his work with. Then having done all that was necessary there he removed to another town and went on to another town and spent as much more. And he still goes on devoting the profits of his ships and mills to the amelioration of the condition of his fellow-men, and particularly to providing an education for the poor. They say there is not perhaps in the whole world his equal to be found. In other parts of the country men are imitating his example; to a limited extent. In Cork one man who has made his money out of making smoking pipes has spent \$6,000 in placing a suitable altar in a church there. He [Father Stafford] had gone into King's County and was around among the men and never heard an angry word spoken; and was told that as regards liquor traffic Tipperary was one of the counties least afflicted with that curse. He visited Fermoy, the magnificent buildings of which were described at some length, and was glad to see that good work was done in the convents there. The convent there was the one from which the Lindsay convent has been founded, and he found that the Loretto nuns ranked foremost among the first and the best as teachers. At Cork he found churches, schools and convents going up on every side. They were building at a cost of \$700,000 and had nearly completed one of the largest churches in Ireland, and they had just finished a very magnificent church. In every part of Ireland he had found a state of things that would make one think Ireland was just after being converted or was only recently settled. Everywhere there was progress the like of which no country in the world had ever seen. The material progress of the country was something wonderful. The agricultural interest was, however, diminishing, and the country was going into grass largely. This was to be regretted, for he would sooner see agricultural laborers than fat oxen. In that respect Ireland was going back. During the last twelve months 100,000 acres of land had passed from tillage into pasture, and that, strictly speaking, was looked upon as a misfortune. From Cork he proceeded to Liverpool, and there he found the liquor curse in all its glory. He stayed with Father Nugent quite near the gaol so that he could see the prisoners coming out of it in the morning. He would see sixty or seventy young women coming out of that gaol on the delivery day, generally speaking on Monday; and he would see loads of prisoners brought there drunk every night. Of the 400,000 population of

Liverpool about 200,000 are Catholic, mostly Irish Catholic, either born in Ireland or the children of Irish parents. Father Nugent was working amongst them for temperance with all his might, and others were working with him. Still, the amount of harm that was done them by liquor was perfectly appalling. If the boys of Lindsay could see the terrible things he had seen it would save him the trouble of asking them to abstain from liquor, for they would never forget these terrible sights. He then proceeded to describe two large treadmills kept in these prisons, and which the prisoners were made to keep in motion, the men taking ten minute turns as a punishment. While he was there some sixty men were at work. It was a disgrace to modern civilization; Bulgarian atrocities paled before it; but what brought those men into that work? Liquor drinking. He next described the arrangements for allowing friends and relatives to see parties in prison. The prisoners were caged in like savage beasts by a row of stout iron bars, and some six feet distant was another row, up to which people were allowed to advance to talk with their friends in gaol. Between the two marched guards. Sometimes you would hear men cursing the day they were born and cursing their mothers—and all the time speaking through these iron bars. Thousands and thousands of men are put in gaol in order that men may continue to sell liquor. In Liverpool he saw an assembly of 4,000 Catholic men and women—all total abstinents—in Father Nugent's great temperance hall, and they had fine clear bright faces, as was the case with coldwater drinkers everywhere. They assembled every Monday night for readings, singing, music, dancing and various other amusements in order to draw them away from and out of the gin palaces. Still unfortunately many were suffering in that city from the liquor curse. He then went to Manchester on the invitation of that prince of Bishops, the Bishop of Salford, and was there present at a convention of priests and laymen from all parts of England and Scotland to report upon what had been done last year, and to deliberate upon the best means to be adopted next year to promote the temperance cause. They reported that temperance was progressing. They operated with the United Kingdom Alliance, founded in the time of Father Mathew, and worked with great power and will. He happened to attend their meeting and heard the report of the delegates who conducted the work at this convention. A resolution was adopted in favour of the Sunday closing of the liquor houses, and opposing any Government that refused to comply with their petition. They had a large assembly in the Free Trade Hall, and they asked him to speak and he did so. He explained the liquor law in Ontario, showing that it was passed by British subjects in a British Province, under the British flag and observed faithfully by all classes. He then went on to London, and visited Cardinal Manning, and His Eminence asked him to remain a week longer, and speak in the churches in London. As they had 59 Catholic churches there it would have been impossible for him to speak in all of them, but he spoke in as many as he could. He was rather glad he remained for it gave him an opportunity to see how our people were doing in that great city—the most wonderful city on the earth. He found things were worse than in Liverpool. He went out nights into the lanes and alleys and he saw sights that he did not wish to say anything about. The number and size of the gaols, prisons and poorhouses showed the prosperity of the liquor houses. However, now that there were 16,000 intelligent abstinents co-operating the clergy under the lead of the Great Cardinal who did not preach moderate use, with the vigorous co-operation of such men as Canon Lockhart, and Dr. Richardson—in the same direction, he hoped the day was dawning there for those still in misery. He observed about the Irish Catholics in the old country as in the new that one of the worst consequences of the liquor business affected their religion—it burned the faith out of them. A large number of them had lost all faith, and all morality; they were degraded, brutalized, and reduced to the level of brutes and by that curse alone. Wherever that curse did not lie upon them there was no better people, no more industrious people in the world; and there was none who could ahead of them. How was it then that a people so virtuous, so noble, a people that had fought against all kinds of oppression and tyranny, and had maintained themselves and their faith, and had done so much not only for themselves but for England,—how was it that no nation furnished worse people than these when supplied with drink. The reason was simple. A bad woman is much worse than a bad man because the woman is the best and most precious portion of man and when she becomes bad she becomes far the worse. It was this way with the Irish people. When they were good no people equal to them; when they became bad no people equal them either—they went lower down than any other people on the earth. This is what he had seen with his own eyes—everywhere—it was not exaggerated. The Irish were free from crimes of cool deliberate villainy. He had evidence of this in a visit he had paid to the Old Bailey, where he had seen a record of 78 criminals for various offences; and had asked the keeper the reason they did not have any more Irishmen there. He had not asked that question as another "Irish grievance." The governor replied—"You see we only put men who commit big crimes here, Irishmen simply get drunk and sometimes kill a man in their liquor, but they generally don't commit big crimes." He noticed that a very large number of the medical profession were beginning to work against liquor, and to condemn its use medicinally. He had found latterly in Lindsay that certain doctors who had assured him six or seven years ago that they never prescribed anything stronger than beer had been prescribing strong liquor to members of his own congregation, and he wished to warn those doctors that if they continued that course he would prevent them getting any practice in Catholic houses. So long as God left him here he intended to work harder and harder every day of his life against this curse of our race and people—this disgrace of our country. All the time he was away, every night he came home from addressing audiences sometimes of five or six thousand persons, and from everything he had seen and could gather, he had always come home, feeling that there was no place like home, no place like Lindsay, not one spot so free from crime; not one place where the truth with regard to the liquor curse, was so well taken in, and known and acted on; no place where the men were so faithful as they were; no place where all the young men and boys and girls were pledged to live and die fighting against liquor; no place where there was such a hatred of liquor and opposition to its use as here. He did not say this to flatter them. It was not for him to exaggerate; he would not tell them they were better than they were. But he believed there was not another congregation to be compared with them on the face of the earth. He had been requested always to tell the audiences in the old country all about them and had done so, not to sound his own trumpet or glorify them, but that God might be glorified and that the cause of total abstinence might be promoted, and men and women saved from the curse of drunkenness. There was another thing he had always given them credit for in the old country, and that was the happy terms on which they lived with their Protestant fellow-countrymen. When he saw people over there showing malice to each other, for the love of God he had told them that we had nothing like that in Canada. In some places in Ireland the old feeling was still very strong. A Catholic would not go into a Protestant school house and a Protestant would

not look into a convent; the two classes regarded each other in some cases like two cats with their backs up and ready to jump at each other's throats; but he was glad to be able to state that in Canada they lived on the most friendly terms. The rev. gentleman concluded by informing his congregation that they could rely upon his most intense hatred of the liquor traffic, and that he would continue to work against it in every legal and proper way to the last moment of his life, and to denounce it with his last expiring breath. Father Stafford speaks highly of the hospitality of the Irish people, both lay and cleric, and of the great being work done for education by the Bishop of Salford.—Lindsay Post.

TO INTENDING EMIGRANTS.

A REPLY TO THE SLANDERS OF HENRY DENNIS. To the Editor of the True Witness.

Dear Sir,—Knowing your desire to promote the spiritual and temporal welfare of your readers, and presuming that you would not wittingly through prejudice or otherwise—misrepresent facts, and lead your readers into error, I ask permission to correct the many discrepancies which occur in your article under the above heading in your issue of the 17th ult.

You say that a certain Mr. Henry Dennis from Lindsay, "was induced by the glowing accounts given by pamphlets and land agents of the country in South West Missouri," to go there in search of a home.

You claim that Mr. Dennis is "a shrewd practical man," that "he returned home thoroughly disgusted," and that "his description of Missouri can be relied on as correct."

This "reliable description" of Mo., by the "shrewd practical" Mr. Dennis, is as follows:—"The country is a high table land, all rock, the water is very pure, because there is no soil to sully its purity." It cannot, however, be got by digging, and many who have sunk wells have been forced to abandon the "dry holes," and return to the hill-side springs for their supply."

Will your readers believe, Mr. Editor, that this description of the great state of Missouri—the wealthiest of all the Western States in minerals and agricultural products—is reliable. Will they believe the statement of this flying disconsolate "seeker of fortune" and reject the reports of hundreds of truly practical farmers who have made independent homes for themselves in this supposed barren rocky desert.

Mr. Dennis may be "a shrewd practical man" but as a pioneer settler, he will not be a success, neither in the 'garden of the West,' nor in Muskoka in Canada.

What Mr. Dennis says about the Iron Mountain R.R. South East Mo., or North East Arkansas, may be true, and it may be that what you give for his description of South West Mo., may have been intended to apply to that country, but if it is intended as a reliable description of Lawrence, Newton, Barry, and Jasper counties in South West Mo. I can procure statements from five or ten thousand settlers there that will denounce it as a

SLANDEROUS MALICIOUS FALESHOOD.

Instead of "a wishing to return home," the "numbers of Canadians" which he says he saw, are continually sending for and receiving their friends and former neighbors from Canada, which shows that they are well pleased with our country and that they intend to make it their future home.

A gentleman owning and operating a \$15,000 farm within three miles of Lindsay, and a near neighbour of Mr. Dennis, spent several weeks among the farmers of South West Mo., last spring, and when it is considered that this same gentleman, Mr. Thos. Tevin, hewed out of a wild wilderness with his own hands his present comfortable and valuable home, his practical experience and sound judgment may be found to be just as reliable, (if not a little more so) than that of a less successful farmer like Mr. Dennis.

Mr. Tevin did not rush home after a day or two's examination, but spent several weeks carefully examining the lands of the counties above referred to, and concluded by purchasing several tracts, and determining to make South West Missouri his future home. Mr. Dennis may go to Muskoka, Manitoba, or the North pole, but while he is wasting his money and his manhood in clearing a few acres in those northern forests away from society and civilization, and while he is plodding through snow drifts with the thermometer 20 to 30 degrees below zero, Mr. Tevin, Mr. Taylor and the hundreds of Irish Catholic friends will be rapidly gaining independence, and continually enjoying the blessing and happiness which they have already found by settling in South West Missouri.

Mr. Dennis cannot, and dare not, contradict one single statement in my pamphlet or Rev. Father O'Reilly's letter describing South West Mo., a copy of which is mailed free to all.

Very truly yours, M. O'Dowd.

St. Louis, Mo.

ASTHMA AND CATARRH.—See Dr. Langell's advt.

BIRTH. MURRAY.—At Sherbrooke, P. Q., on the 2nd inst, the wife of Wm. Murray, merchant, of a son.

OPEN STOCK-EXCHANGE REPORTS. (CORRECTED FROM THE MONTREAL "GAZETTE.")

STOCKS.	Sellers.	Buyers.
Montreal	191 1/2	191
British North America	.....	.....
Ontario	.....	.....
City	.....	.....
People's	94	92
Molson's	.....	.....
Toronto	.....	.....
Jacques Cartier	31	30
Merchants	93	92 1/2
Hochelaga	82 1/2	80
Eastern Townships	105	102 1/2
Quebec	108	.....
St. Lawrence	.....	.....
Nationale	.....	.....
St. Hyacinthe	100	90
Union	.....	.....
Villa Maria	70	60
Mechanics	.....	43
Royal Canadian	.....	.....
Commerce	124	.....
Metropolitan	.....	.....
Dominion	.....	.....
Hamilton	98	.....
Exchange	00	100

Greenbacks bought at 8 dis. American Silver bought at 12 to 15 dis.

MONTREAL WHOLESALE MARKETS.—(Gazette.)

Flour of 1st 1/2 lb. — Follards	\$6.00 to \$6.00
"Superior Extra	5.65 to 5.75
"Superior	5.30 to 5.35
"Spring Extra	5.15 to 5.20
"Superior	4.75 to 4.80
"Extra Superior	4.35 to 4.40
"Flour	4.35 to 4.40
"Sifted Bakers'	4.45 to 4.55
"Middlings	3.45 to 3.75

U. C. bag flour, per 100 lbs.	2.30	2.32
City bags, [delivered]	2.35	2.40
Wheat—Spring	1.13	1.18
do White Winter	0.00	0.00
Oatmeal	4.70	4.90
Corn, per bushel of 32 lbs.	0.53	0.53
Oats	0.37	0.38
Pense, per 66 lbs.	0.90	0.91
do do do	0.00	0.00
Barley, per bushel of 48 lbs L. Canada	0.65	0.70
do do do U. Canada	0.00	0.00
Lard, per lbs.	0.12	0.12 1/2
do do do	0.00	0.00
Cheese, per lbs.	0.10	0.12
do Fall makes	0.00	0.00
Port—New Mess.	21.50	22.00
Thin Mess.	20.50	21.00
Dressed Hogs	0.00	0.00
Beef—Prime Mess, per barrel	00.00	00.00
Ashe—Fats	4.25	4.30
First	0.90	0.90
Second	0.80	0.80
Seeds—Timothy, per 45 lbs	0.00	0.00
Clover	0.00	0.00
Butter—Quiet; 18c to 25c, according to quality		

TORONTO FARMERS' MARKET.—(Globe.)

Wheat fall, per bush	\$1 00	1 21
do spring	1 10	1 11
Barley	0 75	0 85
Oats	0 00	0 37
Pens	0 00	0 09
Bye	0 00	0 00
Dressed hogs per 100 lbs.	0 00	0 00
Beef, hind-qrs. per lb.	0 00	0 00
"fore-quarters	0 00	0 00
Mutton, by carcass, per lb.	0 00	0 00
Butter, lb. rolls	0 22	0 28
"large rolls	0 20	0 22
tub dairy	0 20	0 22
Eggs, fresh, per doz.	0 17	0 18
"packed	0 13	0 14
Apples, per brl.	1 50	1 75
Onions, per bush.	0 89	1 00
Turnips, per bush.	0 25	0 30
Potatoes, per bus.	0 95	1 00
Hay	12 00	15 00
Straw	11 50	14 00
Geese, each	0 50	0 90
Turkeys	0 50	1 00
Cabbage, per doz.	0 50	0 60

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

WANTED.—For the Roman Catholic Separate School, Brantford, A Male Teacher holding a first or Second Class Provincial Certificate.—Apply to the undersigned, stating salary. JOHN COMERFORD, Sec. 17-3

TEACHERS WANTED.—Wanted for School Section (No. 2) Chapcan Village, a first or second class Male Teacher, to whom a liberal Salary will be given; for further particulars Apply to DANIEL COUGHLIN, Esq., Chairman, or the undersigned. TERENCE SMITH, Secretary and Treasurer. Allumette Island, Nov. 8, 1876. 14-3

WANTED For Public School, Penetanguishene, Ont. Teacher, Catholic, male or female, with second or third class certificate. Duties to commence in January. Apply stating salary expected, experience, etc., with testimonials to M. J. Mundy, Esq. Trustee, Penetanguishene, Ont. Knowledge of French desirable, but not required. 16-

MALE Teacher Wanted. (Holder of second or third class certificate). For Roman Catholic Separate School in the town of Amherstburg. Must be capable of teaching French. Apply stating salary expected to W. B. Quarry, M.D. Chairman S.B. Bd.T. 6-18

TO CONSUMPTIVES.

The advertiser, a retired physician, having providentially discovered, while a Medical Missionary in Southern Asia, a very simple vegetable remedy for the speedy cure of Consumption, Asthma, Bronchitis, Catarrh, and all throat and lung affections,—also, a positive and radical specific for Nervous Debility, Promote Decay, and all Nervous Complaints, feels it his duty to make it known to his suffering fellows. Actuated by this motive, he will cheerfully send (free of charge) to all who desire it, the recipe for preparing, and full directions for successfully using, this providentially discovered remedy. Those who wish to avail themselves of the benefits of this discovery without cost, can do so by return mail, by addressing, with stamp, and naming paper, Dr. CHARLES P. MARSHALL, 33 Niagara Street, Buffalo, N. Y. 9-13

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LATE MOORE, SEMPLE & HATCHETTE, (SUCCESSORS TO FITZPATRICK & MOORE.) IMPORTERS AND GENERAL WHOLESALE GROCERS,

WINE AND SPIRIT MERCHANTS, 54 & 56 COLLEGE STREET, MAY 1, '74] MONTREAL. [37-52

DORION, CURRAN & COYLE, ADVOCATES,

No. 10 St. James Street, Montreal.

P. A. A. DORION, B.C.L.; J. J. CURRAN, B.C.L.; P. J. COYLE, B.C.L.

GRAY'S CASTOR-FLUID,

A most pleasant and agreeable Hair-Dressing—cooling, stimulating, and cleansing.

Promotes the growth of the Hair, keeps the roots in a healthy condition, prevents dandruff, and leaves the Hair soft and glossy.

Price 25c per bottle. For sale at all Druggists. HENRY R. GRAY, Chemist, 144 St. Lawrence, Main Street (Established 1859.)

PROVINCE OF QUEBEC. CIRCUIT COURT, District of Montreal. No. 4036.

William N. Bourdon, Plaintiff, versus William N. Bourdon, Defendant. On the 11th day of December, instant, at 9 o'clock in the forenoon, at the domicile of the said Defendant, in the City of Montreal, will be sold by authority of justice, all the goods, and chattels of said Defendant, seized in this case, consisting of horses, carriages, and furniture, house, &c., &c. P. AROHAMBAULT, B. S. G. Montreal, 2 December 1876.