

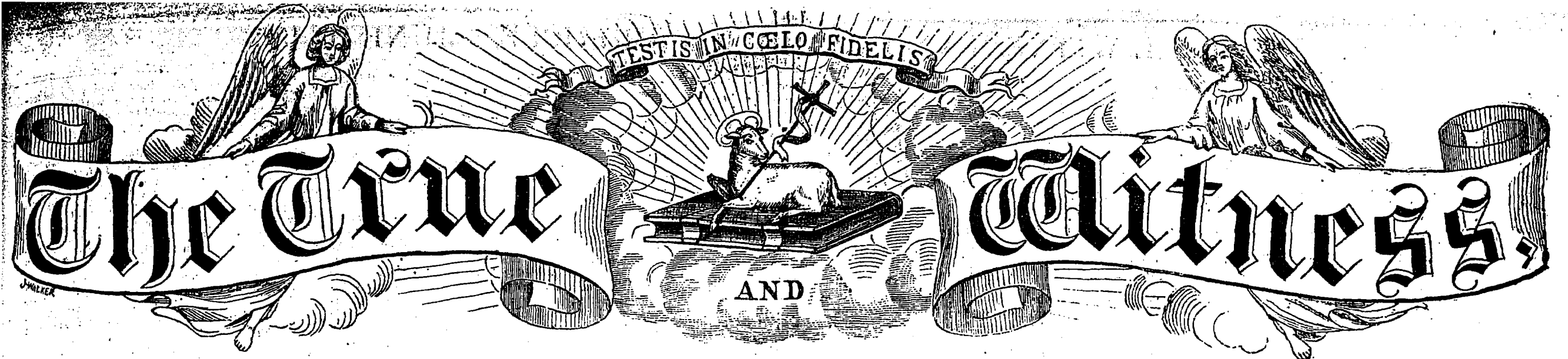
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CATHOLIC CHRONICLE.

VOL. XXIII.

MONTREAL, FRIDAY, JUNE 20, 1873.

NO. 44

- FOREIGN BOOKS. Sacred and Legendary Art. By Mrs. Jameson. 6 vols, cloth, illustrated. \$33 00. The Life and Labors of S. Thomas of Aquin. By the Very Rev. Roger Bede Vaughan, O. S. B. in 2 thick vols, cloth. 8 50. The Life and Times of Sixtus the Fifth. By Baron Hubner. Translated from the Original French. 2 vols, cloth. 7 20. The Evidence for the Papacy, as Derived from the Holy Scriptures, and from Primitive Antiquity. By the Hon. Colin Lindsay. 1 vol, cloth. 3 75. The Condition of Catholics Under James I. Father Gerard's Narrative of the Gunpowder Plot, Edited with his Life. By Rev. John Morris, S.J. 1 vol, cloth. 4 25. Peace Through the Truth; or, Essays on Subjects connected with Dr. Pusey's Eirenicon. By Rev. T. Harper, S.J. First series. 1 vol, cloth. 5 00. Essays on Religion and Literature. By Various Writers. Edited by H. E. Manning, D.D. First and Second Series. 2 vols, cloth. 7 00. The Formation of Christendom. By T. W. Allies. First and second series. 2 vols, cloth. 7 20. Petri Privilegium; Three Pastoral Letters to the Clergy of the Diocese. By Henry Edward, Archbishop of Westminster. 1 vol, cloth. 3 25. England and Christendom. By Henry Edward, Archbishop of Westminster. 1 vol, cloth. 3 25. The Priest on the Mission. A Course of Lectures on Missionary and Parochial Duties. By Canon Oakeley, M.A. 1 50. Any of the above sent free by mail on receipt of price. D. & J. SADDLER & CO., Montreal.

THE LIMERICK VETERAN; OR, THE FOSTER SISTERS. BY THE AUTHOR OF "FLORENCE O'NEILL."

CHAPTER V.—TURNED ADRIFT. "Puir bairn! puir bairn!" said a woman to herself, as she threaded with weary steps the high street of Edinburgh, "wha shall I do wi ye if the old carle will not see your winsome face?" Then, suddenly pausing before the door of a large house, she rang the bell with a trembling hand, and pulling her cloak on one side, pressed her lips on the brow of a baby a few months old, which lay nestled in her bosom. The summons was answered by a maid, who started with surprise at what she imagined must be the wraith of Jessy McLaren, whose pale face was just distinguishable from beneath her hood. "Eh! lack a day, Effie! lack a day! here's a change o' markets. I hae come frae my ain mountain hame, and must see the gudeman at once." "And wha's bairn is that, Jessy?" said the girl, still holding the door in her hand as if uncertain whether to give admission or not. "Eh, lack a day! it is puir Miss Margaret's bairn. She fell unco sick, Effie, and whin she waur about to die, wi mony tears in her bonny blue e'en she begged me sair to carry her wee bairn to Auld Reekie." "His honor winna care to see the puir biff lassie," was the reply. "I dare na tak ye to him, Jessy." "Then I'll gang to him by myself, lassie. Hout na! I ken his biding place," and somewhat wrathfully poor Jessy pulled up the folds of her old grey cloak and hurried through the hall to the room in which she knew her old master generally sat. Her timorous knock at the door was answered by a gruff "Come in," and with her heart beating wildly, the old woman gently opened the door and entered the room. Coming as she did out of the mist and darkness of a winter evening, the strong light of several wax candles which burned upon the table for a moment dazzled her eyes, whilst the warmth of the room turned the cold and weary woman faint. She speedily recovered, however, and without noticing the exclamation of surprise at the unwarrantable intrusion of an old beggar woman, for such at the first glance Graham and his wife believed her to be, she walked quickly up to the former, and without any preamble, she pulled aside the plaid which covered the face of the sleeping infant. "I hae brought a puir bit lassie to your honor," said Jessy, with a low curtsy. "The wee thing is the bairn o' your ain child, bonny Miss Margaret that was. Hech, sir—" "Woman, what brings you here? Begone, and take back the child to its mither!" "To its mither did your honor say? Alack! sir, the puir bairn hae nae mither. I hae brought it frae my mountain hame. Whisht! whisht!" she said trying to soothe the infant, who, awaking, began to make itself heard. "Tak her to my father, Jessy, when I am dead," said the winsome young leddy, "and ask

him to be kind to my child, and sae as soon as I had streakit her out and laid her in her grave I lift my ain bit cottage for Auld Reekie to bring your honor the bairn." "Gang awa, woman. I hae nothing to do with the bairn o' Robert Lindsay and my fause ohield," and David Graham turned with aversion from the unconscious infant. "Hech, sir, you hae muckle siller and gowd; winna you help the puir bairn?" "Woman!" roared the furious man, "gang awa frae my sight." "Whisht, my bairn, and dinna let me murmur at my cross. I'll shake the dust frae your door staines off my feet, David Graham, and lang and sair and dree'd penance will ye do for the sin o' this night. 'Tis a fearsome thing, mon, to drive out a puir auld body and a wee bairn, a child o' your ain ane might a' most say, on sic a night." As Jessy uttered these words she pressed the child to her bosom and hurried from the room. As she strode through the hall with the dignity of a queen, Effie, whose ear had been applied to the keyhole of the parlor door, caught her by the arm and whispered—"Jessy, guidewife, tell me where are ye gangin'?" "I canna say, Effie. The winsome bairn maun be cared for, and the wicked auld carle will hae nae o' her. I maun bide in Auld Reekie the night, and i' the mornin' dawn maun fit on my way to bonny Dundee. The bairn's father's aunt forbye may help me wi the child." "Here is siller for you, Jessy, for sake o' auld long syne, and do you go to the neighboring Close, off the Canongate, you ken where my sister the hosier's wife lives; say to her: 'Effie Craig will be unco glad if you will gie an auld cummer a bed and a mouth fu' o' food the night.'" "The thanks o' a puir body be wi you, lassie, and if ever ye come so far north, dinna forget thy auld kimmer Jessy bide among the Highlands o' Perthshire."

CHAPTER VI.—THE HUT IN THE GLEN. The short winter afternoon was wearing away. Though the day had been bright and clear, the weather was severely cold, and the dull sough of the wind as it swept in hollow dusts over the uplands seemed to sing a requiem over the blighted hopes of the Highlanders, who, after taking a sorrowful leave of their friends in Perth, crossed the frozen waters of the Tay and continued their march to Montrose. It was the day before the flight of the unfortunate Chevalier from that ancient land he had so much wished to behold. The battle of Sheriffmuir had been fought, his army had been defeated and surrendered at Preston, and news had arrived that the Duke of Argyll was in full march to give them battle. That dull torpor which is the result of disappointed hopes had fallen on the small band of ardent and enthusiastic men who had raised the standard of the Chevalier, and who in proportion as the chances of success seemed more fearfully against them, their number being small as well as undisciplined, thirsted to be led once more against the enemy. But the defeat at Preston, and the long list of executions which were sure to follow, and which brought to the block, or to banishment, or poverty, many a noble victim in the year 1715, had taught a lesson of prudence to those who were the leaders, and now, in the quiet evening hour, with the clear, cold rays of the moon lighting up the purple mountains in the distance, three gentlemen, attended by one faithful servant walking a little in the rear, have wandered and are holding secret converse as to future plans and safety for the time being. Foremost of the group is the Chevalier himself. His usually pale countenance may this night vie with the sickly pallor of the moon above his head. His eyes are clear, dark, and penetrating, and his tall figure a little bent as he inclines forward to catch more clearly the words that fall from the lips of his faithful friend, Marshal St. John, who walks by his right side. The Marshal is now a middle-aged man, erect as a dart, his hair just a little grey, his eye as bright as when in his youthful days he wooed the Lady Florence. On his person he bears many a scar, and his left arm is even now in a sling from a gunshot wound at Sheriffmuir. Beside the Marshal walks a young man but newly wedded, whom I introduced to you at the Hotel de Bretuel, and his girl-wife is passing the early days of her wedded life in the old chateau at St. Germain. Lord Mar makes up the fourth of the party, the nobleman who had led the Prince's troops at the battle of Sheriffmuir, and who had the good fortune to succeed in making good his retreat to France, and by so doing saving his head. "Let me retreat your Highness to embark in the French vessel which is now lying in the harbor. What if your enemies seize upon your person?" "I cannot think of such a step," was the reply. "I will not accede to such a proposal." "Allow me to explain," said Lord Mar; "that if you insist in remaining amongst the remnant of your troops their danger will be increased tenfold, as also your own." "At present the men can retreat amongst the mountains," observed St. John, "and their own safety will thus be secured; but if your Highness be with them, the loyalty and affection of his devoted followers, and their anxiety to ensure his safety will assuredly prevent them from being careful of themselves." Then there was a few moments silence; it was broken by the Chevalier himself, who said in a voice tremulous from emotion: "And these, gentlemen, are really the conscientious opinions you have formed. My fate is in your hands, be it so, I shall feel much my return to France with another enterprise unsuccessful. But you, my brave friends, would never counsel an ignominious flight, and it shall never be told to posterity that James the Third staid amidst his loyal and devoted people to become their ruin." "We have counselled your Highness to the best of our power," said the Earl of Mar and St. John both in the same breath, and as the latter turned towards the Prince to make an observation regarding the needful preparations for the meditated flight, he saw his eyes raised to heaven, and beheld a large tear fall down his cheek. Unwilling to disturb his sorrowful meditations, he was walking on, when the wailing cry of an infant struck upon their ears. "Whist, yer honor," said our old friend Denis of yore, the faithful servant of the brave Sarsfield, and who on his master's death had transferred his allegiance to that master's bosom friend and brother-in-arms, St. John. "Arrah, thin, where's the wee thing? Shure and its mesilf that must see after the craythur." A little to the right of the road they were traversing, the bright rays of the moon revealed a miserable hut, and from thence the wail of the infant had evidently proceeded; it was now followed by a dismal moan. "Ochone, my darlint, hould the noise till I see what I can do fer yiz," said honest Denis, as leaving the gentlemen he made for the hut in question. The door, if such it could be called, for it was shorn of any support in the shape of a hinge, and partially rested against the wall, was open sufficiently to give admission to Denis, and a bit of candle stuck in a piece of clay revealed the horrors of the scene. On a bench beside a few decaying embers, which, as there was no vent beyond the partially open door, had filled the hut with smoke, sat huddled up, body and knees together, an aged woman on a few rushes. On the earthen floor was the child whose cries had attracted the attention of Denis, with the extended form of an evidently dying woman. "The Blessed Virgin and the Holy Saints protect us, what have ye's there, a craythur living or dead?" "Hout mon, I ken naething," was the reply. "She came here the morn, and had ganged a' the way frae Auld Reekie. She hae grat a' the day about the bairn, and wha can I do, sae auld and sair pinched wi want mysel." Denis said not a word, but went out to his master. "Arrah, thin, shure if a man's heart is not made intirely of stone, yonder is a sight to break it quite, yer honor. An auld woman, a wee bit of a babe, and anither woman, wid the breath going clane out of her. Will yer honor spare me while I give her a sup of the rale craythur I have in my pouch; it may bring her to her susses." "By all means return, my good Denis, and give her all the help in your power," said the Marshal, "and in the morning you shall take them some money and remove the poor creatures from that dismal habitation." "If yer honor would but just step this way and see wid yer own eyes," said Denis, with a low bow, "and thin I will be after following you as soon as I have given them a drop of comfort." Denis then made his way back to the hut, and the Chevalier and his companions stepped forward, and looking through the partially open door beheld a scene of misery and un-speakable desolation. "We can leave the poor creatures in no better hands than those of my faithful Denis," said St. John, turning from the scene of suffering after a moment's survey. "I rejoice that the good fellow was with us," he added, as the party retraced their steps to their lodgings. We will remain awhile with Denis. "Dhrink a drap, my poor craythur; shure now if yez will only believe in me, and I'm not

the boy to desave you, only a wee sup will do you good." But the cold hand of the dying woman faintly motioned away the flask which the honest and well-intentioned Denis would have placed to her lips, and then she lay perfectly still and motionless. For awhile there was no sound save the wail of the infant, the low muttering of the old crone crouched on the hearthstone, and the sighing of the wind as it swept down the desolate glen. Denis was a brave soldier, but he averred afterwards that his flesh crept as the hours passed wearily by. All the old stories he had heard in his boyhood thronged thick upon him, and he was quite prepared to her the wail of the Banshee or to see some of the "good people" peeping in at the door of the ruined hut. At last the dying woman moved and uttered a deep sigh, and Denis poured a little whiskey into the palm of his hand and watted her lips, after a vain endeavor to force the flask between her teeth. "Gie it till me, mon," exclaimed the old woman in the corner, "deil knows it canna save sic a body as that, but it'll do muckle good to me." It was almost a relief to Denis to hear a human voice, and handing his flask to the woman he made her drink, and nothing loth would she have been to empty it of its contents, for she only removed it from her lips on his exclaiming—"Arrah, thin, hould a bit, lave some for the poor craythur; she may drink a wee sup yet." At last a low faint whisper fell from her lips. The good man bent down his head to listen. "The bairn," was all he could distinguish. "Thru fer yez, the wee thing must not be left alone intirely. Denis is not the man to let it starve. Be it a boy or a pretty colleen?" "A girl." "Arrah, thin, more's the pity. If it was a boy I'd rear it to fight for King James, but as it is a colleen, well, thin, she shall be a daughter to me, and I'll stand by her intirely. So die in peace and His holy Mother be wid yez." "Margaret Lindsay—a—a cavalier—her father." Then there was silence in the hut, save for the gasping breath which told the end was at hand. "The poor craythur, what will I do for her?" burst forth from the lips of honest Denis. "Ye maun e'en let her dee. I mind me ance when my gudeman died, six years syne Martinmas," responded the old woman.—"Siccan a fright as I got for twal hours, and then he waur ca'd hame at last, and a suir weird I hae dree'd broken down wi age and heart-reek." "Shure and I'll bring yez help from his honor. But, whisht now, the life's going out o' the poor sowl anyhow." Poor Jessy, for she it indeed was, made an effort to raise her hand. The rustle of paper struck on the ear of Denis, and putting his hand across her bed of rushes, he perceived a folded paper, crumpled and worn, which the dying woman evidently wished him to have in his keeping. "I'll give it to his honor, mistress, and die in peace, because your wee bit of a colleen shall never be forsaken. I wish though you could make me aisy and say its not dyin o' hunger yez are." "No, good man—no—ganging awa wi the bairn—to a freend in Montrose—fell sick—God—have mercy—" "Ah, shure, I see it all intirely. You fell ill on the road, and thin, the Lord presarve us, its here yez come to die." And the babe had whined itself to sleep in its cold and its hunger, and the withered old crone, still crouching over the smouldering peat, had sunk into a restless sleep, and poor Denis shivered with cold and trembled with the awfulness of the solitude; the dark, lone glen without—within, the woman writhing in the agonies of death. "Its a purty position, to be shure," said he to himself. "But faix and I'll be after saying my beads, for the poor sowl is in her agony." And closing his eyes, to shut out if possible the ghastly sight, none the less vividly present however to his mental vision, he recited the Rosary with all due fervor. Suddenly the long, low gasp ceased. The spirit of poor, faithful Jessy, had passed away. "Now, Denis, my boy, what will yez do? I say the best thing intirely is to get out of this place, and take the wee thing wid yez. Thin, later, ye'll be able to take it aisy and maybe give a decent burial to the poor sowl, God rest her. So good night, or rather good mornin to yez, mother," he added, apostrophizing the

sleeping woman, "I lave yez in very quiet company." Then, tenderly as a woman, he raised the baby in his strong arms, and with a fervent "the Holy Virgin be praised," he passed swiftly out into the gloom and darkness of the night, or rather morning, for it was nearly four o'clock before he reached his master's. He was sore distressed, however, as to what to do with the unfortunate little waif of which he had become so strangely possessed, for the child began to set up a piteous shriek before he arrived at the place of his destination. "Arrah, thin, what will I do wid yez? Its after wakin up his honor ye'll; and I cannot get yez a wee sup of milk till six o'clock; its a rale pity." Fortunately, however, for Denis, the child again whined itself to sleep, and resting it gently on one arm whilst he admitted himself with a pass-key, he stepped quietly up stairs and most valiantly discharged his new duties of nurse until the Marshal's bell summoned him as usual at seven in the morning. "Shure and there's nothin to be done but to take yez along wid me," said he, rising with his sleeping burthen. "Ye'll be a purty colleen, but how I'll get yez to France, is a question I can't answer intirely. Faix, his honor must settle that." Denis presented himself then in his master's chamber, bearing what at first sight appeared to be a bundle in his arms; but, ere he reached the bedside, a loud squall from the hapless little waif made known that it was a small specimen of babyhood, in the full possession of very good lungs, which he had brought with him into the room. "Why, Denis," exclaimed the Marshal, in no small surprise, "what in the name of fortune have you brought a child here for? Are you out of your senses, man?" "Pias year honor, I've got a wee colleen here which I mane to be a father to, if yer honor has no objections. I thought the wits would clane lave me after ye wint away last night. The poor sowl never died till nearly four this mornin, and I tould her I would take care of her child." "My good fellow," said the Marshal, rising, "your feelings do you credit, but you know, Denis, you cannot take care of it. What's to be done?" "Ah, what's to be done? Shure and its yer honor must be after answerin that question yerself. Denis is not the boy that can do it. But she's a swate purty thing, isn't she yer honor?" And here Denis gently opened the plaid in which the babe was swathed, and displayed its well-formed limbs and sweet face. "When she's awake, yer honor," he added, "she has eyes as black as a coal and as bright, as a sunbeam. She's as pretty a girleen as ever lived, at all, at all." "She is indeed a beautiful child, Denis. But this is a serious business, my man. Situated as we are, we must think what had best be done with the child." "I must take her to France; yer honour; that is, supposing yez are agreeable. And a thought strikes me," continued Denis. "The child of Mrs Fitzgerald, the wife of the captain who yer honor knows was shot at Preston, is been nursed by Widow Regan. Whisht, thin, Wouldn't it be a rale good thing intirely to give her two babies to fade from her breast and never say anither word about it? There's a power of things harder to do than for a pretty colleen like Widow Regan to give suck to two babies at once, and Denis O'Sullivan's the boy that will make the matter straight and clane intirely." But the Marshal made no reply. He was counting in his own mind the great difficulties attendant on conveying two tender infants to France in the same vessel in which the prince was to sail that night, over and above the serious increase of work to Mrs. Regan, who had been engaged by himself solely to nurse the baby of the widow of a brother officer who died in giving it birth, and which the good Marshal had resolved to adopt in place of the daughter whom death had reft from her parents in early youth. This he had considered a most hazardous undertaking on account of the tremendous difficulties attendant on their journey to France; but the request of honest Denis, which he was unwilling to refuse and yet felt it imprudent to grant, made the attempt yet more troublesome. Suddenly the infant opened its large, dark eyes, and held out its tiny hands towards the Marshal, as though to second her rough, honest-hearted protector's request. "You will find it a very difficult task to accommodate Mrs. Regan to your ideas, Denis. I expect she will give you a flat refusal. However, you have gained your point, as far as I am concerned. I will not take it on myself to cast that innocent helpless child on the charity of others." "Thin may the heavens be yer honor's bed. Shure its the happy, boy that I am. But, yer

honor, I have a secret very heavy at my heart, and I can never rest till I let it out."

"Be quiet, my good fellow. I will hear your secret while I dress. You must, however, dispose of that ranting at once. You cannot act as my valet with a child in your arms, and you will expose me to the ridicule of the whole household, should it chance to cry."

"Whist, then, about Mrs. Regan I want to speak. Saying with I am in attendance on your honor I lead an awful lonesome life, and I—"

"Well, out with it at once, Denis," said the Marshal, who began to entertain a glimmering idea as to why his man was beating about the bush, as soon as he spoke of the loneliness of his life.

"Will, thin, Marshal, if Mrs. Regan, the purty colleen thought convenient, entirely convenient, a dale of comfort would come to me if she would consent to let the priest make us two, one, in holy wedlock."

"Are you crazed, Denis? Why, Mrs. Regan is not yet twenty-five years old and you are on the shady side of fifty."

"And a dale better fer her, Marshal, than I should be so old. The blessed St. Paul says that the husband is the head of the wife. This isn't it the nate and proper thing intirely for him to be older than the waker party; and arrah, Marshal dear, isn't it Denis that's the proper boy for a colleen. It's tall and well made that I am; barrin my age, what's amiss in me?" and he surveyed himself with evident complacency as he spoke.

"Has Mrs. Regan ever given you reason for supposing she will accept you, Denis?"

"Oh no, thin, it wanted a power of thought before I could consent to put the question. So, wi' yer honor's lave, I'll go now and ask her to be Mrs. O'Sullivan, and as soon as she says, 'Yes, I will, Denis,' thin I shall tell her she must snuckle this wee thing, for Denis is the boy that'll not be afeer asking a favor, whin he knows he has a rale right to command."

"You are a monster of conceit, Denis. However, get back as soon as possible, and try and remember while you are making love, that I am waiting for my valet; mind, if you are absent more than a quarter of an hour I shall send for you."

Denis hurried out of the room with his burthen, which sent up a pitiful cry before he reached the bottom of the staircase; and the Marshal remained in bed amusing himself at the fellow's ideas on the subject of marital authority, and wondered if the pretty widow of the late Sergeant would consent to take his man for better or for worse, or bide her time for a more eligible offer.

(To be Continued.)

THE REAL PRESENCE.

LECTURE ON TRANSUBSTANTIATION BY FATHER DAMEN.

DOCTRINE OF THE CATHOLIC CHURCH.

THE BODY AND BLOOD, SOUL AND DIVINITY, OF JESUS CHRIST ARE REALLY PRESENT IN THE BLESSED EUCHARIST.

THE TEACHINGS OF PROTESTANTISM.

LOOSE AND SHIFTING OPINIONS HELD BY THE SECTS.

All Nature is but a Mystery!

To Say that One Cannot Understand a Truth, is No Reason for Denying it.

The Positive Language of the Bible

HE WHO DENIES THE REAL PRESENCE, GIVES THE LIE TO JESUS CHRIST.

(From the Irish World.)

On Thursday evening, May 23rd, the Rev. Father Damen, the eminent Jesuit and missionary, delivered the following impressive discourse at St. John's Church, South Brooklyn, N. Y. Father Damen read his text from Matthew, XXVI. ch., 26th, 27th, and 28th verses:—

26. "And whilst they were at supper, Jesus took bread, and blessed, and broke, and gave to his disciples; and said: Take ye and eat: This is my body."

27. "And taking the chalice, he gave thanks; and gave to them, saying: Drink ye all of this."

28. "For this is my blood of the new testament, which shall be shed for many for the remission of sins."

DEARLY BELOVED CHRISTIANS:

I announced to you on last Monday night that on this evening I would lecture on Transubstantiation, that is to say, the doctrine of the Real Presence of our Blessed Lord in the adorable Sacrament of the altar—and that I would prove this from the Bible, and from the Bible alone. For, our separated brethren believe nothing but the Bible, so we will give them the Bible to-night. And, in order that you may understand my reasoning the better, I will first state the doctrine of our holy religion, and then state the doctrine of some of our separated brethren. The Catholic Church teaches that, by the power of God and the words of Jesus Christ spoken by the priest during Mass, the bread and the wine are changed into the body and blood of our Lord and Saviour, Jesus Christ, and are truly received by the faithful in the Holy Communion. This is

THE DOCTRINE OF THE CATHOLIC CHURCH.

Now, the doctrine of most of our separated brethren is this, that in the communion there is, not the real body and blood of Christ, but only bread and wine, taken as a remembrance of Christ; or bread and wine as a figure of Christ. I have said most of our separated brethren, because it is very hard to say what Protestants do believe. What one believes, another denies; what one accepts another rejects; and, therefore, I say most of our separated brethren. The High Church Episcopalians and the Ritualists, admit the real body and blood of Christ. The old School Lutherans in like manner, admit that it is the real body and blood of Christ, but not Transubstantiation. The Methodist Christians and the Presbyterians, and the Congregationalists say: "It is bread and wine signifying the body and the blood of Jesus Christ." And so I say, my dearly beloved Christians,

THEY ALL DIFFER

from one another. Having understood what is the doctrine of the Catholic Church, and the doctrine of leading bodies of Protestants, I shall now prove the doctrine of our Church, and for this purpose I will

read to you from the 6th chapter of Gospel of St. John, commencing with the 45th verse of that chapter. "It is written in the prophets," says Christ: "And they shall be all taught of God. Every one that hath heard of the Father and hath learned, cometh to Me." Christ says that the prophets have foretold that a time would come when the people would be taught, not merely of men as the prophets were, but would be

TAUGHT BY GOD HIMSELF.

Christ being God, He teaches them, and thus this prophecy is fulfilled. "Every one that hath heard of the Father, and hath learned, cometh to Me. Not that any man hath seen the Father, but he who is of God, he hath seen the Father. Amen, Amen, I say unto you: he that believeth in Me, hath everlasting life." You see our Divine Saviour prepares the minds and hearts of his hearers. Before he enters upon the doctrine He takes a solemn oath—for these words of Christ, "Amen, Amen, I say unto you," were equivalent to a solemn affirmation or oath. It is therefore the same as if Christ had said: "I swear by Almighty God, he that believeth in Me hath everlasting life." Why does our Divine Saviour commence his instruction on this important subject in this solemn manner? In order

TO TEACH THEM THE GRAVITY,

the solemnity of the doctrine He is about teaching them; and He adds: "he that believeth in Me hath everlasting life." He promises them eternal life if they will believe what he is about to teach them, thus preparing their hearts to be inclined to receive and admit the doctrine which he is about teaching them. And immediately after that He commences the doctrine, and says: "I am the bread of life. Your fathers did eat manna in the desert; and they died. This is the bread which cometh down from heaven, that if any one eat of it, he may not die. I am the living bread." Not the dead bread, not the dead figure, not the dead remembrance—"I am," says Christ, "I am the bread that cometh from heaven."

I AM THE LIVING BREAD,

and if any man eat of this bread, (which he says is Himself), he shall live forever, he shall have eternal life. And the bread that I will give to you is my flesh, for the life of the world." My dearly beloved, separated brethren, first of all our Lord says that this bread of the New Testament is more than manna. Your fathers ate manna in the wilderness, says He, and they died, and he that eateth this bread shall live forever; therefore the bread our Divine Saviour intends to give them is more than manna. But the manna was a miraculous bread that fell down from heaven. If, therefore, the Holy Communion was merely ordinary bread, as the Baptist, the Universalist, the Presbyterian, and the Methodist say—that it is mere ordinary bread,—well then it would be less than the manna, for the manna came from heaven. What they take in the Communion themselves they say is nothing but ordinary bread. That was not the teaching of Jesus Christ, for He said it was more than the manna. "I am," says He, "the living bread," therefore the manna with life and soul, "and the bread" He says "I will give to you, is my own flesh." Is not this queer language, that it is the flesh of God? Do you, my Protestant friend, believe in the Bible? "Why Yes, Sir," says my Protestant friend, "the Bible is my guide, the Bible is my teacher, I believe in the Bible." Do you believe that the Bible says, that it is the flesh of Jesus? "Why no," says my Protestant friend, "I do not." Well then you do not believe in the Bible. The Bible says it is

THE FLESH OF JESUS.

"Why," said my Protestant friend, "how in the world can I believe a thing I don't understand?" I cannot see that, but yet I believe in it. "That is all good enough," says my Protestant friend, "for you simple minded ignorant Catholics, who pin your faith at the sleeve of your priests, but we Protestants, we are an intelligent set of people and we don't believe a thing we can't understand. No, no," says he, "We don't believe a thing we can't understand; we go by reason, sir, and we don't believe things that are beyond our comprehension." Do you believe that you see? Why, what a question that is! (Laughter) Do I believe that I see? Why, sir, I know that I see. Will you be kind enough, my dear Protestant friend, explain me your sight? How do you understand when you address a congregation of two or three or four or five thousand people, that all of those people are presented on the little ball of

YOUR EYE,

with their shape, with their form, with their members, with their colors, and so on—it is all upon the little ball of your eye, and this material picture bring to my soul, which is a spiritual thing, a thing that cannot be seen, a thing that cannot be touched or felt,—brings to my soul thoughts, ideas, conceptions of size, of members, of color and so on—can you explain to me how this material picture can make on my soul, which is a spiritual thing, these impressions, and give these thoughts and ideas? There is a mystery. Do you understand it? No, the greatest philosopher or occultist that has been in the world has not been able to explain the operation of the eye.

You don't believe things that you don't understand, my dear Protestant friend? "No I don't." Then do you believe that you hear? "Why, sir, I know I hear." And will you be kind enough to explain to me your hearing?—how do you understand that the little air that comes from the lungs, the vibration of that air brings to my ear a sound, and that sound brings to my ear thoughts, your conceptions? Here is

A MYSTERY.

You don't believe in mystery! Do you believe that here is a mystery—your hearing and your sight is a mystery—which you cannot explain? Do you believe that I move my hand? "Why," says my Protestant friend, "and don't every one see that?" How do you know I move my hand? "Why," you said by your will." And what is my will? My will is a spiritual thing, a thing that cannot be felt or touched or seen, and yet by that simple act of my will, I set into motion my hands, my feet, my eyes, my lips, my lungs, in a word, the whole of man is set into motion and into action, by this simple act of the will, which is a thing that cannot be seen or felt or touched. Here is a mystery! No man has ever been able to explain: how matter can act upon spirit, and how spirit can act upon matter. That is a mystery. You don't believe in mysteries? And what is all

NATURE BUT A MYSTERY?

All nature is a combination of mystery upon mystery. How do you understand this simple fact: I throw a seed into the earth; that seed decays, and from it there springs up a mighty tree that towers into the very clouds of heaven. Upon that tree is rich foliage, beautiful flowers, beautiful color and shade. That flower decays, and from it there comes a fruit a delicious fruit; and from that fruit again, thousands of other seeds. Can you understand it—can you explain it? You know that it is so—can you understand how that seed extracts out of the earth all the material that forms the tree, that gives the rich foliage, that shapes and forms the glorious flower, and changes it into the delicious fruit, and that fruit again into thousands of seeds?

DO YOU UNDERSTAND?

You do not, you can't explain it, but you know that it is so. You don't believe in mystery; do you believe in light? "Why, of course, says my Protestant friend, I believe in light." Well, light is a mystery. Do you believe in darkness? Darkness is a mystery. Do you believe in air? Air is a mystery. Do you believe in wind? Wind is a

mystery. Where does it originate? Where does it go? All of these are mysteries—the whole world, my dear people, the whole universe, is full of mysteries upon mysteries. This very globe, the earth, on which we live, we all know, is suspended in the air; it does not rest on anything at all; it is constantly turning around, but what is it that moves it? You will say it is the centre of gravity and so on. What is the Centre of Gravity? A mystery! So is Electricity a mystery; and so is most everything in the world likewise. Say not then: I don't believe in mysteries; for surely you must be a very ignorant man if you dare to assert that. The wisest of men,

ST. AUGUSTINE AND ST. THOMAS AQUINAS.

and the greatest men that have ever lived, have freely acknowledged that there were thousands of things in nature which they could not understand. From the very fact that man's nature is limited, is circumscribed, and that God's mind or intellect is infinite, it follows that there must be mysteries to the mind of man. For, in the mind of God, there are thousands and thousands of truths, that limited, that narrow, that circumscribed mind of man cannot fathom, cannot understand. You can't put all of Brooklyn in a Church. Why not? Because either Brooklyn is too big of the Church is too small. So, in like manner, all truths that are in the mind of God cannot be comprehended by the little mind of man. Now, those truths which the little mind of man cannot fathom, cannot understand, these are truths above the comprehension of man, yet to the mind of God they are very clear and very plain. But, is it reasonable to believe in a thing which we do not understand, which we do not comprehend, which we cannot fathom? It is reasonable when we believe it on

THE AUTHORITY OF INFINITE WISDOM

and Infinite Veracity. Now, God is infinite wisdom, and cannot be deceived, and he is infinite veracity and cannot deceive. Therefore, to believe what God teaches is reasonable. Reason tells us that finite intellect should be submissive to infinite intellect and infinite veracity. In other words, it is reasonable to believe whatever God teaches. Where is the man that will call this principle into question? Where is the man—I care not whether he denies all religion, and believes in no God, or whether he is a Christian of any denomination—I am sure there is not a Protestant listening to me but will say, it is reasonable that man should believe what God teaches. Now, then when there is a question of belief, a truth which we don't understand, we must examine, and if God has said it, my reason tells me I must believe it, for God is infinite wisdom, and cannot be deceived, and is infinite veracity, and cannot deceive. Now, with regard to the doctrine on which I am speaking to-night, namely, that in the Communion we take the

REAL BODY AND BLOOD

of Jesus Christ—has God said it? He has, my dear people. Christ says: "and the bread that I will give to you is my flesh, for the life of the world. And the Jews murmured at this: "You must eat His flesh and drink His blood"—the Jews murmured among themselves and said, "How can this man give us his flesh to eat?" The Jews said precisely what a Protestant says—"How can that be the flesh of Jesus Christ?" How can this man," said the Jews "give to us his flesh to eat?" The Jews understood our Divine Saviour in the literal sense of the word that they must really eat His flesh and drink His blood. Now, if Christ was not to be understood in this manner surely He could have said to the Jews: "You don't understand me, that is not my meaning, that you should really eat my flesh and drink my blood; for I only meant that you were to take a bit of bread and take a sup of wine in remembrance of me." "Ah," said the bold Jews, "that is an easy job, to take a bit of bread and take a drink of wine; we all comprehend that." But the blessed Saviour said: "Except ye eat the flesh of the Son of Man, and drink His blood, ye shall not have life in you. Christ threatens them with eternal damnation, to be deprived of eternal life, if they will not believe and do what He says. "Except ye eat

THE FLESH OF THE SON OF MAN

and drink his blood, ye shall not have life in you." And again to encourage them to believe what He wishes, and to receive what He offers to them, He says: "He that eateth my flesh and drinketh my blood, hath everlasting life." He promises them eternal life if they will believe, and if they will eat his flesh and drink his blood. "And I will raise him up upon the last day," says Jesus. "My flesh is meat indeed, and my blood is drink indeed." Christ foresaw this, that in 1600 years Protestantism would come into the world, would deny his doctrines, and would say it was only bread and wine taken in remembrance of Him, bread and wine taken as a figure of Him. Christ foresaw this, and therefore in anticipation, He refuted their error saying; "My flesh is meat indeed, (in truth and reality) and my blood is drink indeed,—(in truth and reality); as if he had said: "After 1600 years

NEW RELIGIONS WILL COME INTO THE WORLD,

and they will tell you that my flesh is not meat indeed and that my blood is not drink indeed—only in figure. No," says Christ, "but my flesh is meat indeed, and my blood is drink indeed," in truth and reality. "He that eateth my flesh and drinketh my blood, abideth in me and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth, the same also shall live by me."—Now, then, my dear people, when we wish to derive Catholic doctrine from the Bible, what must we do? Read the Bible, and take it as it reads. Add nothing to it, take nothing away from it, and then you have the Catholic doctrine. Christ says: It is my flesh, it is my blood. The Catholic says: "My Lord and my God, I believe in it." There is the simple faith of the Catholic—"I believe, my Lord and my God, upon thy word." To derive

PROTESTANT DOCTRINE

from the Bible, you must change that Bible; you must add to it or take away from it. Christ says:—"The bread that I will give to you is my flesh." In order to meet the Protestant doctrine, you must say "the bread that I will give to you is not my flesh," just the contrary of what Jesus Christ says. Again, Jesus Christ declares: "My flesh is meat indeed, and my blood is drink indeed," and the Protestant says: "My Lord, allow me to differ with you. You say that it is your flesh, indeed. No, Lord, you are mistaken; it is bread, indeed." "And my blood is drink, indeed," says Christ. "Not so," says the Protestant, "allow me to differ with you—not blood, only wine." You see, my dear Protestant friends, you are in possession of the Bible, but you don't believe the Bible, for if you did believe it you would believe in this doctrine of the Catholic Church.—Rejecting this doctrine, you reject the Bible. "Say no more: "The Bible is my guide, the Bible is my teacher," for you stand in direct opposition to God's holy book, the Bible. "This is the bread that came down from heaven, not as your fathers did eat manna and are dead; this bread shall live forever." These things he said, teaching in the synagogue. Many, therefore, of his disciples, hearing it, said: "This saying is hard; who can hear it?" Some of the disciples said: "This is a hard doctrine and who can believe it?" Now my dear people, remember that the disciples were chosen by our Lord to be the teachers of all the world. They were afterwards to go and teach all nations. If, therefore, the disciples did not understand Him correctly, then Christ was bound to explain Himself to them. If He left them in error, then He has caused the whole world to fall into an error by the teaching of the disciples. Now, you see from the text that the disciples understood Him in the literal sense of the word, that they were really to eat His flesh and to drink His blood, and

therefore they said: This is a hard saying, this is a hard truth, and who can believe it? Now, if

THE DISCIPLES

had understood Him as our Protestant friends understand Him, that they were merely to take a piece of bread and a glass of wine, why the disciples would never have said: This is a hard thing and who can do it? They would have said, on the contrary: Is not that a very nice and easy thing, that we are going to get a piece of bread after a long journey and after our fatigue, when we are hungry. See the kindness of Jesus, who has said he is going to give us a piece of bread and a glass of wine; is not that very good? Never would they have said: This is a hard saying, who can hear it, who can believe it? I say, therefore, that the disciples understood our Saviour in the literal sense of the word; they were really to eat His flesh and to drink His blood. When Jesus saw that His disciples understood Him in this way, did He recall it, did he contradict it, did he set them right? No, my dear people, but he insisted upon it more and more, that it is His flesh and that it is His blood, and He rebuked them, "for Jesus knowing in himself that His disciples murmured at this, said unto them: "Doth this scandalize you?" As if He had said: Do you think this is beyond my power? You have seen me give sight to the blind, and hearing to the deaf, and speech to the dumb, causing the lame to walk, and raising the dead to life. You know that I can do all these things. Cannot I also give to you my flesh to eat and my blood to drink? If, then, says Christ, you shall see the Son of God ascend up where he was before, what then, when you shall have seen me die upon the cross, and be buried in the bowels of the earth, when by my own power I shall raise myself again from the dead and shall ascend up where I was before? If I can do all these things, why can I not also give you my flesh to eat and my blood to drink? And you see how reasonable all this is, my dear Protestant friends. You believe, as

EVERY CHRISTIAN BELIEVES,

that God has created Adam of the dust of the earth, and that God took a bone out of Adam's side and turned it into a woman. Now, if God can change the dust of the earth into a living man, why can he not also change bread and wine into His body and into His blood? Is not God all powerful; is not He Almighty? And what means that word "all powerful" or that word "almighty"? Is there anything which he cannot do? How will your circumscribed power of God. It is the spirit that quickeneth; the flesh profiteth nothing." The words that I have spoken unto you are spirit and life; they are realities. It is the spirit of the divine faith that quickeneth; the flesh profiteth nothing. Christ commended His disciples because they were carnal men, because they measured the power of God by the arm of the flesh. The words that I have spoken unto you, says Christ, are spirit and life; they are realities, not dead figures, and not dead remembrances. There are some among you, says Christ, that do not believe; for Jesus knew from the beginning who they were that did not believe, and who he was that would betray Him. And He said: "Therefore do I say unto you that no man can come into me unless it were given unto him by the Father."

DIVINE FAITH,

my dear people, is a gift of God; you must beg earnestly of God for that divine faith. "After this, many of His disciples went back and walked no more with him. Then Jesus said unto the twelve: Will you also go away, will you also leave me, because I teach a doctrine you don't understand?" And Simon Peter, the head of the Apostles and the first Pope of the Church of God, answered him: "Lord, to whom shall we go? As if he had said: If we cannot take Thy words, whose word shall we take? Lord to whom shall we go? Thou hast the words of eternal life, said Peter, and we have believed them, for we have known that Thou art Christ, the Son of the Living God, and therefore Thou can't not deceive nor be deceived. And so says every Catholic: We believe it, O Lord, because Thou hast said it. Thou art the eternal Truth and eternal Wisdom. Thou can't not deceive nor be deceived. Therefore, says every Catholic: "I believe it because Jesus Christ, the Son of the Living God, has said it." And is not that reasonable, my dear Christian friends, that we should believe what God says? But did the apostles really believe that it was the body and blood of Jesus Christ that they received in the Holy Communion? They did; and the Bible is before everything else, the Bible is my authority. I will refer you now to the epistle of St. Paul to the Corinthians, the 10th chapter. There we see that St. Paul exhorts the Christians to lead holy lives because they were daily permitted to receive the body and blood of Jesus Christ. "Therefore, my dearly beloved," said St. Paul, "fly from the service of idols. I speak as unto wise men; judge you yourselves what I say." Now—says St. Paul—I leave it to your own judgment; you are wise men; you are reasonable men; I leave it to your own judgment; whether it is not right and reasonable that you should fly from the service of idols and from everything that is sinful, because

THE CHALICE OF BRENEDICTION

which we bless—is not it the communion of the blood of Christ, and the bread which we break, is not it the partaking of the body of the Lord? You see, St. Paul takes it for granted that they all believe that it is the body and blood of Jesus Christ. Therefore they should lead good holy Christian lives. And in the 11th Chapter, St. Paul says: For I have received of the Lord, which I have also delivered unto you. The Lord Jesus, on the same night in which He was betrayed, took bread, and giving thanks, he broke and said: "Take ye and eat; for this is my body which shall be delivered for you. Do this in commemoration of me." "Ah!" says my Protestant friend, "that is the thing, sir, that settles all. That is the end of all now. Do this in remembrance of me; do this in commemoration of me. Do what?" "Take and eat," says Jesus: "This is my body. Take and drink, this is my blood—and do this eating of my body and this drinking of my blood in remembrance of me. You see what sophists the reformers were; how they have blindfolded the people. Christ did not say: Eat bread and drink wine and remember me; but he said: Take and eat; this is my body. Take and drink; this is my blood, and do this eating of my body and this drinking of my blood in remembrance of me. Really eating my flesh, really drinking my blood, remember me. Remember all that I have done for you, all that I have suffered for you, remember my life and my death upon the cross. And this is precisely the explanation St. Paul the Apostle gives you. Martin Luther knew this to be the true meaning of the text, and hence he said: I wish, to spite the Pope, that I could deny the real presence of Jesus Christ in the Sacrament. I wish that I could deny it, to spite the Pope; but, says he, again, when denying it, the Bible stares me in the face, and I stand condemned.

MARTIN LUTHER.

acknowledged that the doctrine of the Catholic Church, that it is the real body and blood of Jesus Christ, is so plainly shown in the Scriptures that he dare not deny it; for he has said: Let us take the Bible for our guide. Now do that, my dear Protestant friends, do take the Bible for your guide, for your teacher. And if you do take the Bible for your guide and teacher, you will be a Catholic. You can never be anything else but a Catholic; for all of the doctrines of the Catholic Church are so plainly, so explicitly, so clearly contained in God's Holy book, that you can't believe in the Bible without believing in the Catholic doctrines. But here is your misfortune. When you read the Bible, you don't understand it. Your intellect is clouded by prejudice and

by early education; and prejudice and early education, my dear people, have a very powerful influence over the mind, they blindfold the intellect of man, and he does not see even the clearest and plainest truths that he reads.

In my own country, Holland, for you all know I am a Dutchman, (laughter)—in my own country, the Catholics have been persecuted for about three hundred years and longer, for Holland is ruled by the family of Orange, and wd all know what kind of things they are—the Orangemen (Laughter). For three hundred years the Catholic religion has suffered a fearful persecution; but as the good Irish have been persecuted in their country for three hundred years for their religion. In a country like Holland, the pastors and parents take great care to instruct their children well, for fear they might be led astray. On one occasion a little boy was coming home from church, and

THE DIALOGUE,

that is the name given to the Protestant preachers there—met him. "My dear little fellow," says the preacher, "where have you come from?" "I come from Church, sir." "And what have you been doing in church?" "I have received my first communion, Dominie." "Your first communion and what is that, my child?" "That is receiving the body and blood of Jesus Christ," says the boy. "Why," says the Dominie, "my child, that is a very solemn thing, to receive the body and blood of Jesus Christ." "Yes, sir," says the boy, "that is what our pastor has been telling us for the last three months. We have been going to him every day to be prepared for the first communion, and on every day our pastor tells us we shall have to be very good boys and very good girls, indeed, because it is a very solemn thing to receive the body and blood of Jesus Christ." "And how many of you little boys were there?" says the preacher. "We were sixty boys and sixty girls," was the answer. "Why," says the Dominie, "that is one hundred and twenty; and did all of you receive the body and blood of Jesus Christ?" "We did," replied the boy. "And how many Jesus Christs are there?" asked the preacher.

"One," says the boy.

"Well, then, my child," says he, "don't you see that this is impossible? How could all of you receive the body and blood of Jesus Christ?"

"Please, sir," says the boy, "What is Pentecost?"

"Pentecost," says the preacher, "is the great and solemn day when the Holy Ghost came down upon the apostles, and they were all filled with the Holy Ghost."

"And how many apostles were there?" asked the boy.

"There were," said the preacher, "eleven apostles. Judas had gone off to hell. There were eleven apostles and one hundred and nine disciples."

"Why," says the boy, "that is one hundred and twenty, ain't it?"

"Yes," answered the preacher.

"And did all of them receive the Holy Ghost?" says the boy.

"That's a fact," replied he. "The Bible tells us that they were all filled with the Holy Ghost."

"And how many Holy Ghosts are there?" asked the boy. (Great laughter.)

"Go," says the preacher, "Go, you impudent little fellow. Do you mean to teach me?"

"No," says the boy, "I was only asking you a question or two." (Renewed laughter.)

Here, you see, my dear people, that the preacher had no difficulty at all in believing that all of the one hundred and twenty apostles and disciples had received and were filled with the Holy Ghost; and yet there was but one Holy Ghost. But he could not believe, for the life of him, that all the communicants had received the body and blood of Jesus Christ. Yet to anyone that believes the Bible, the one instance is as clear as the other. It is prejudice, early education, that blindfolded the heart and the intellect of that preacher; and that is the case with men of the Protestant faith.

And again St. Paul says: "For as often as ye shall eat this bread and drink this chalice, ye shall show the death of the Lord until he cometh." Thus St. Paul explains these words: "Do this in remembrance of me," as a duty, whenever you receive the Holy Communion, that you shall remember the death and the sufferings of Jesus Christ. Therefore, whoever shall eat this bread and drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord. "If ye drink it or eat unworthily," says St. Paul, "you shall be guilty of a

PROFANATION

of the body and blood of Jesus Christ." But how can I profane the body and blood of Jesus Christ, if it is not there at all? Therefore the body and blood of Christ is there. "But," says St. Paul, "let a man prove himself, and so let him eat of this bread and drink of this chalice, for whoever eateth and drinketh unworthily, eateth and drinketh judgment that is damnation, to himself, not discerning the body of the Lord. Ye eat and drink (says St. Paul) judgment and damnation on yourselves, because you do not discern with the eyes of faith the body and blood of Jesus Christ. How can you see the body of Jesus Christ, even with the eyes of faith, if the body and blood be not there? Therefore the body and blood of Jesus Christ is there.

I will call your attention only to three more texts, namely, these recorded in St. Matthew, the 26th, 27th, and 28th verses:

"And while they were at supper, (says the Bible) Jesus took bread, blessed, and broke it, and gave it to his disciples, and said: Take and eat this—what I have in my hand—take and eat it (says Christ); this is my body; take and drink it; this is my blood." Did Christ speak the truth at that time? Why, of course, Christ always spoke the truth. He never spoke anything else but

THE TRUTH.

Now, then, my dear Protestant friends, do you believe in Jesus? "Why," answers the Protestant, "Of course, I believe." Do you believe what He says—take and eat; this is my body—take and drink: this is my blood? Do you believe what Jesus says? "No," says the Protestant, "I don't." Well then, if you don't believe in Jesus Christ, then you are not a Christian, for a Christian believes in Jesus Christ and in the Bible. If you do not believe what He says, then you are no Christian. Would you give the lie to Jesus? Christ says: "Take and eat; this is my body." If you say it is not the body of Christ, then you make Jesus Christ a liar. What a blasphemy you are! What a horrible blasphemy it is to call the Son of God a liar! and that is, my Protestant friends, exactly what you do when you say it is not the body and blood of Jesus Christ. Christ asserts it so positively. He said it on the night before He died. He said it to His disciples for the last time in the supper chamber. "This is my body; take and eat. This is my blood; take and drink. It is that very same identical blood which shall be shed for many for the remission of sins."

You see very clearly then it is the body and blood of Jesus Christ; and do not my dearly beloved separated brethren, in the name of God, do not be opposed to the Bible, and don't give the lie to Jesus Christ. Believe in Jesus,

BELIEVE IN THE BIBLE;

and if you do, you believe in the Catholic Church. Do, now, all of you, my dear Protestant friends, when you go home, to-night, or to-morrow or next Sunday, take your own Protestant Bible and kneel down and say some prayers, that God may enlighten you, and then read the texts that I have read to you to-night. Read the Gospel of St. John, the 6th chapter, commencing at the 45th verse. Read it attentively. Then, read St. Paul's Epistle to the Corinthians, the 10th and the 11th chapters. Then



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MONTREAL, FRIDAY, JUNE 20, 1873.

ECCLESIASTICAL CALENDAR.

JUNE—1873.

Friday, 20—Sacred Heart of Jesus.  
Saturday, 21—St. Aloysius Gonzaga, C.  
Sunday, 22—Third after Pentecost.  
Monday, 23—Vigil. St. Francis Caracciolo, C. (June 4.)  
Tuesday, 24—St. John Baptist.  
Wednesday, 25—St. William, Ab.  
Thursday, 26—SS. John and Paul, MM.

NEWS OF THE WEEK.

It is now announced that the health of the Sovereign Pontiff is perfectly re-established.—Of course in the case of one so advanced in life, we can only hope and pray that his days so precious to the Church, may yet be preserved many years.

On the other hand, tidings reach us that the German Emperor is very seriously ill indeed, and that grave apprehensions for the result are entertained. There is no sign of relaxation in the war of persecution that both in Germany and in Switzerland is being waged against the Church.

A rapprochement of M. Thiers with M. Gambetta is spoken of, and an alliance between the political supporters of the ex-President, and the ultra-Radicals is announced. This is probable, if not certain; but if Marshall MacMahon have the Army on his side, he will be able to hold his own against all coalitions.

From Spain we have reports of Carlist victories and of Carlist defeats; but all these must be received with caution. What is most certain is, that the Revolutionary party at Madrid is in a state of thorough disorganisation, and that, unless a miracle interpose, a sanguinary outbreak is inevitable.

From Great Britain the political news is of little interest. The Tichborne case still attracts much interest, and the general conviction is that the Crown has clearly established the identity of the defendant with Arthur Orton. It is expected that a new trial in the case of O'Keefe ver. Cullen will be moved for, and granted on the grounds of misdirection by the presiding Judge in his charge to the Jury.

Stokes, it will be seen, is to have a new trial, so difficult is it to bring a murderer in the United States, who is rich, and who has rich friends, to the gallows. In the meantime the work of blood goes merrily on amongst our neighbors; sons shoot their fathers and are exalted into heroes and martyrs; and not a day passes but what the hideous murder roll receives new names. God only knows where all this will stop.

PROCESSION SUNDAY.—The Catholics of Montreal had beautiful weather for the great Procession of the Blessed Sacrament which according to time honored practise, took place on the 15th inst., being the Sunday within the Octave of the Feast of Corpus Christi. The route we indicated in our last; suffice it then to say that everything passed off with that magnificence with which the Church knows so well how to celebrate her great festivals. St. Patrick's Church, in front of the main entrance of which a handsome *repositor* had been prepared, was the Church honored with a visit this year. The streets were not so well decorated as we have seen them on other occasions; but there were several handsome arches thrown across the route, at Dr. Leprohon's, and at other places which the Procession passed. All went off in good order.

At Ottawa the festival was also well celebrated by the usual Procession.

FUNERAL OF SIR GEORGE E. CARTIER.—In our last we announced the arrival of the SS. Prussian with the body of this deceased statesman. At Quebec all honors were paid, and the rites of the Church were celebrated with magnificence. The coffin was then placed on board the Steamer *Druid* on board of which a small *chapelle ardente* had been fitted up for the occasion, and was carried to Three Rivers where it was received by the citizens with every mark of respect; and as the *Druid* passed up the river, at Sorel, and all the chief sites along

the St. Lawrence, appropriate tribute was paid to the memory of the illustrious departed.

At about 10 a.m. on Wednesday, the 11th inst., the *Druid* arrived at Montreal. A large concourse of citizens were assembled, and amidst the booming of the guns on St. Helen's island—the steambot made fast alongside the pier. Accompanying the corpse from Quebec were the Hon. M. Langevin, the Very Rev. M. Cazeau, Vicar General of Quebec, Cosme Cartier, brother of the deceased, J. Cartier, M. M. J. and H. Desrosiers, E. Lusignan and H. Fabre, relatives of the deceased; MM. Cuivillier, Hubert, Col. Strange, Adjt.-Gen. Ross, Mr. Gregory, and representatives of the City Press. An escort of artillery under the orders of Capt. Larue was also on board the *Druid*.

As soon as she was made fast to the wharf, a large body of the Catholic Clergy, as also the members of the Bar and of the Corporation went on board; and in the meantime the coffin was removed from the vessel, and placed on the bier which was in attendance.

The sad procession then formed, preceded by the Bands of the G. T. R. Artillery and of the B. Battery, and amidst the tolling of the bells of the several churches of the City, and the firing of minute guns from St. Helen's Island, moved slowly through a dense crowd of spectators towards the Court House where a chapel had been fitted up for its reception. Herein the coffin was placed, and the body lying in state during the remainder of the day was visited by thousands. In the evening the lid of the coffin was finally closed down.

On Friday, the 13th inst., the Funeral decreed by the Government took place. From an early hour dense crowds of citizens, and of visitors from all parts of the country, had assembled on the Champ de Mars. About 9 a.m. the Chariot, or hearse, expressly built for the mournful occasion, made its appearance in front of the Court House, where the body was lying, and in a short time the coffin was placed thereon. The following are the names of the Pall Bearers:—

Sir Francis Hincks,	His Honor Judge Sicotte,
Hon. M. Archambault,	Sir Alex. T. Galt,
Lieut.-Gov. Howland,	Sir N. F. Belleau,
His Honor Judge Meredith,	His Honor Judge Polette,
Hon. Thomas Ryan,	Hon. A. A. Dorion,
Hon. Letellier de St. Just.	Hon. J. Ferrier.

Immediately after the body, came the members of the family of the deceased. Next in order the Members of the Privy Council, and of the Cabinet.

The Representative of His Excellency the Governor General.

The Lieut.-Governor of Quebec, who, by a sad accident, was prevented from attending, was represented by Lieut.-Col. Amyot, A.D.C.

Then came the Executive Council of the Provinces, followed by the Dominion Senate headed by its Speaker, the Hon. M. Chauveau; these in turn were followed by the Judiciary.

Next in order came the body of the Clergy, Catholic and Protestant.

Then appeared the Dominion House of Commons preceded by its Officers; the Foreign Consuls; the Bar; the Medical Profession; the Professors of the several Universities; and the Pupils of the Colleges of the Montreal, of St. Mary, and of the Normal School.

The Chariot was guarded by a body of City Police to keep the streets clear, and to prevent confusion in the dense crowd. The Cavalry Troop was in attendance as was also the Fire Brigade. The Militia, the High School Cadets formed also part of the cortege.

Then appeared the several societies represented by their Officers and Members; amongst which were the St. Patrick's Temperance Society, the St. Bridget's, and the St. Anne's Temperance Societies; then came the Members of the Civil Service, the Mayors and Members of the several Municipal Corporations, followed by the Grand Trunk Band; in rear of whom marched the Corporation of the City of Montreal, represented by Acting Mayor Brunet, because of the severe indisposition of His Honor Mr. Cassidy. The members of other associations came next, the St. Jean Baptiste Society, of which Sir George was a member, bringing up the rear. Last of all followed the large body of citizens of all creeds, and of all origins.

Slowly and in good order, amidst the tolling of the City Church bells, and the booming of the minute guns, the Procession moved along the route indicated in our last, till it reached the portals of the Parish Church of Notre Dame, where it was received by the Very Reverend the Superior of the Seminary, M. Bayle, and others of the Clergy; and by them was escorted into the Church, the interior of which had been magnificently and at great cost prepared for its reception.

Here Solemn Requiem, Mass was sung by His Lordship Mgr. Fabre, Bishop of Gratianopolis and Coadjutor of the Diocese of Montreal, assisted by the Very M. Cazeau, Vicar General of the Diocese of Quebec, and the Rev. M. Lenoir of the Seminary. The Diocese of Kingston was represented by its venerable Bishop Mgr. Horan; and the several dioceses of the Province of Quebec, by their respective

Grand Vicars, the Very RR. MM. Cazeau of Quebec, Langevin of Rimouski, Caron of Three Rivers, and Raymond of St. Hyacinthe. The RR. P. Jesuits, and Oblats were also represented in the sanctuary by several of their members.

It was about 11 a.m. when the Solemn services of the Church commenced, whose majesty must have deeply impressed all who were in attendance. The grand music of the Church was rendered with great effect with an organ accompaniment.

All the prescribed religious rites having been duly performed the Procession reformed, and took the route to the Catholic cemetery, the Battery of the Montreal Artillery still firing its minute guns from the mountain. On arrival at the cemetery the usual religious ceremonies were performed, and the body was consigned to the grave, which had been prepared for it on the crest of an elevation a short distance from the chapel. The Montreal Gazette states that the Government has secured a lot on the recently acquired property in connection with the cemetery, situated at the top of the Mountain, where the remains of the late Sir George E. Cartier will find their lasting resting place; and over which an appropriate monument will be erected to the memory of one to whom cannot be denied the praise of having sincerely loved Canada, his native country, of having devoted to her service his entire life, and whom it will certainly be no easy matter to replace. During his lifetime he filled a large place in Canadian history; to his countrymen he in many respects stood in the position that the great O'Connell stood during his lifetime towards the Irish; and though no one pretends that either O'Connell or Cartier was free from faults, now that they are in the grave, we should remember the great and good qualities that distinguished them amongst their contemporaries, and draw the veil of charitable oblivion over the failings to which in common with all of Adam born they were liable.—R.I.P.

DEATH OF THE MAYOR.—Death has been busy of late amongst our public men. Hardly had the grave closed over the remains of Sir George E. Cartier, than another of our leading Canadians, one much esteemed for his public and private virtues was stricken down. On Saturday last about 6 p.m., after a long illness, His Honor Francis Cassidy, Mayor of Montreal, and M. P. P. for the Western Division of the City fell a victim, universally and most deservedly lamented by our citizens of all classes. Mr. Cassidy is the first Mayor of this City who has died in office since Mr. Mills, who was carried off in the memorable year of the Famine Fever, a victim to his attention to the wants of the suffering immigrants from Ireland.

The late Mr. Cassidy was a native of Canada, but of Irish descent. He was born in Rawdon in 1827, and pursued his studies at the Assumption College, where he quickly distinguished himself by his application and his great talents. In 1848 he was called to the Bar, and entered into partnership with Mr. Leblanc our present Sheriff. His career as a lawyer was prosperous and honorable, and in 1863 the deceased was named Queen's Counsel; and about the same time he was offered a seat in the Canadian Cabinet, with the office of Solicitor General. This offer Mr. Cassidy declined; nor did he come forward as an aspirant for political honors till 1871, when he was returned by acclamation by the Western Division of this City to the Quebec Legislature. At the beginning of the present year, yielding to the solicitations of his friends Mr. Cassidy appeared as a candidate for the Mayoralty, to which honorable post he was elected by acclamation.

At the time of his election his health was not good, and soon after his assumption of office his disease assumed serious proportions, so that he was unable to devote much of his time to the duties of the Mayoralty. With the setting in of the warm weather his health rapidly declined, and on the 14th inst., in the afternoon, having received all the consolations of religion, which he professed during health, he departed this life.—R.I.P. His Funeral, attended by men of all classes, took place on Wednesday last.

Mr. Cassidy's successor as Mayor is not yet named, but Mr. Bernard is spoken of. The Gazette hints at Dr. Hingston as likely to come forward for the representation of the seat in the Quebec Legislature which Mr. Cassidy's death has left vacant.

ST. HELEN'S ISLAND.—We see by the Gazette that in reply to a deputation, the Hon. M. Langevin acting Minister of Militia, has accorded the use of this island for a Picnic on Dominion Day next. The only conditions insisted upon are that good order be observed, that no injuries be inflicted on the trees, and that no intoxicating liquors be introduced on the island. The visitors to the island must also leave at sunset, and must not approach closely to the magazines.

ORSGENE PROTESTANT LECTURERS AND LECTURES.—His Grace the Archbishop of Toronto has written and caused to be published, a letter addressed to the "Protestant Clergy and Associations of Toronto," rebuking them in dignified, but most charitable language, for the active encouragement which from their pulpits, and otherwise, they give to every unclean creature, male or female no matter, that comes along to deliver an obscene tirade against the clergy and nuns of the Catholic Church.—This letter was provoked by the advent at Toronto of the notorious woman to whom we alluded the other day, one whose peculiar antecedents were no secret, having been published long ago in papers of all denominations in the United States, where she has been carrying on the role of itinerant lecturers in company with a person of the other sex: but who, in spite of these well known facts, and solely because she advertised herself to deliver a lecture on Nuns, was at once taken in hand by the evangelical Protestant clergy, and loudly recommended to the public from their pulpits. What this woman, this unclean pet of the conventicle, this sweet lily of the Protestant tabernacle, really is, we may easily infer from the following short notice of her, and her lecture, given by the Toronto Globe.

It must be premised that on her arrival in Toronto, she obtained the use of the Shaftesbury Hall, a building—*we are open to correction if in error*—the property, in whole or in part, of the Young Men's Christian Association; and in this building—an appropriate theatre no doubt—she distinguished herself in the following manner. We quote from the Globe:—"Miss O'Gorman"—(the Protestant lecturer in question)—"appeared on the platform under shameful circumstances, and her lecture, which both in manner and matter was, so far as it went, objectionable in the highest degree, collapsed after twenty minutes' heroic contest with superinduced mental asphyxia."—Globe. (Brave words these "mental asphyxia." We recommend them to the notice of the authorities of the Police Court.)

In other words, our Protestant lecturers on the abominations of Popery, was not only offensively obscene, which is just what her clerical patrons expected her to be—but she was also far-advanced in a state of—well we will not say of beer exactly, but of "superinduced mental asphyxia," a condition in which they hardly expected her to be until after the close of her lecture, or otherwise they would perhaps not have ventured upon recommending her to the favorable notice of a Protestant public from their pulpits.

Upon this His Grace the Archbishop of Toronto published the annexed letter, the effect of which we hope may be to inspire evangelical ministers with a little prudence, and make Young Men's Christian Associations cautious as to the letting of their Halls or public rooms. Not that the woman in question is, morally, a bit worse or viler than are any others of her type, of whom we have seen so many in Lower Canada, both male and female, but who have not as yet had the misfortune of making themselves conspicuous in public, whilst suffering under an attack of "superinduced mental asphyxia." Here is His Grace's letter:—

To the Protestant Clergy and Associations of Toronto:—

For a long time I have thought of addressing you on a subject which interests common morality, which should be dear to us all. It is very well known that there are unworthy members even in the best organized societies, and the Catholic Church is not an exception in this. It is obliged from time to time to rid itself of some of its unworthy members; yet, alas, these members are taken to the bosom of some Protestant denominations and made heroes of. They are paraded from town to town, and from pulpits to pulpits uttering the most filthy tales and inventing the most extravagant stories against the Catholic Church, its institutions, convents, schools, etc. This sort of tactics does not prove the high moral standing of the libeller, or the religious prudence or high tone of the rev. gentlemen who provide such itinerant lecturers with pulpits, or of the Association under whose patronage they lecture. Though we have received a great many converts who have held distinguished places in various Protestant denominations, yet we do not parade them or use their service to vilify the denominations they left. We are much pleased to see that the respectable English Church ministers hold in no favour those "weeds," as Dean Swift calls them, "thrown from the Pope's garden." That abuses have crept in amongst the members of our Church we must confess; but indeed, were the Church as wicked as those degraded and often self-condemned individuals represent it, it should fall to pieces by its own innate corruption; and yet it flourishes. Calumnies and lies have been employed against it from its beginning, and wonderful to relate, converts have been numerous even in our time, both in England and America, especially amongst the ardent seekers after truth.

Catholic doctrines and practices have been assailed by most filthy lectures and publications, emanating from notably fallen women and men, who have more than once appeared on the stage in a state of semi-intoxication; and yet, strange to say, their books are bought, and lectures attended, even by females, otherwise noted for their intelligence and modesty. Does this look like true Christianity? Money appears to be the grand object of all these lectures and publications. I should indeed be very sorry to belong to a Church, if I were obliged to believe all the insane doctrines or tolerate the abuses imputed to it. Does it look like the action of legitimate children to insult and distort the doctrines of the Church instituted by Christ? or to say that Church, founded on a rock, and having the promise of Christ that the gates of Hell or error should not prevail against it, has, notwithstanding this infallible promise, taught false and damnable doctrine? Such assertions impugn the truth of the words of Christ. It is sad to think that the doctrines of the Church are so distorted, and that well-meaning people have all their knowledge of it, not from its own teaching, but from the misrepresentations of its avowed enemies. In politics we must read the journals in favour of both parties to judge fairly of the true state of questions. In courts of law the

same course is followed; should not a similar fairness be manifested in religious matters?

We view the members of the various religious denominations, who may be in good faith, at present in a far different light from that in which those who first broke from the Church through their own perversity were viewed. The first-named may be in good faith, owing to their education and surroundings, whilst their predecessors could not shelter themselves under the charitable plea of ignorance. There are a vast number of religious denominations in the world at present, and it would be presumption to expect that all will be again united in the one fold and under the one shepherd, though this is ardently to be prayed for. Yet might we not hope that charity—that thinketh not evil, that rejoiceth not in iniquity, but rejoiceth with the truth—would discourage those foolish declamations and calumnies against the Catholic Church?

We write not in a spirit of hostility, but in that of sadness and charity.

With much respect,  
I am, your humble servant,  
John JOSEPH LYNE,  
Archbishop of Toronto.

In spite of all this, however, we doubt not that the abandoned woman alluded to would be well received in Montreal to-morrow, were she to announce a series of "Lectures on Conventional Life;" that the Montreal Witness would sing her praises; and that the F.C.M. Society would clasp her with rapture to its chaste bosom.

THE "TIMES" ON THE O'KEEFE VERDICT.—The London Times editorially expresses its opinion that the verdict for the plaintiff in this case will be contested on the grounds of the Judge's charge to the Jury being of doubtful law. The Judge, Chief Justice Whiteside, who, it must be remembered, is a staunch Protestant, in his charge to the Jury told them that the only question that they were at liberty to discuss was that as to the amount of damages; but that the questions whether the publication by His Eminence the Cardinal Archbishop of Dublin of the sentence of suspension against the Rev. Mr. O'Keefe was a libel, and whether the pleas of justification urged by His Eminence were valid, were matters with which they had nothing to do. He from the Bench laid down the law. He charged the Jury that the publication was a libel; that the pleas urged by the Cardinal in justification were naught; and that therefore their verdict must be for the plaintiff—their sole duty being limited to the determining of the amount of damages.

Thus hampered the Jury retired to consider their verdict. Returning into Court they declared that they thought it would be impossible for them ever to agree. The Judge again sent them back to their room, insisting that they were bound to find a verdict for the plaintiff, but were at liberty to determine the amount of damages, and nothing more. Thus adjured, and thus coerced the Jury again retired, and returned into Court a second time with a verdict for the plaintiff—damages One Farthing.

This verdict, so the Times says, will be appealed against, and probably set aside on the grounds of misdirection by the Judge. "The Jury," says the Times, "gave their verdict upon the express and repeated declaration of the Chief Justice that they were bound to give damages to the plaintiff; nor from their reluctance to give such a verdict can it be doubted that, but for the pressure put upon them by the Bench, they would have found for the defendant; and the Times anticipates that on appeal, the law as laid down by Chief Justice Whiteside will be pronounced bad, in which case there must be another trial. Of the verdict itself the Times thus gives its opinion:—"The result has been a verdict of a Farthing damages, which ought to be set aside as insufficient if the Cardinal has failed to prove his pleas, and as against evidence if he has succeeded in establishing them."

We are given to understand that at a meeting of the leading statesmen and publicists of the Province of Quebec, it was determined to tender to the Hon. M. Langevin the leadership of the Lower Canadian Conservative body which post the death of Sir George E. Cartier has left vacant. We suppose there is no man in the ranks of the party better fitted for that post than is the Hon. M. Langevin; and remembering how closely the interests of Catholicity throughout the Dominion, are connected with the maintenance of the power and political influence of Lower Canada—we can but express an earnest hope, that the French Canadians may be united—and therefore strong. With mere party questions it is not our business to deal; but Lower Canadian autonomy, as the safeguard of her laws, her language and her religion, is not a party, but a Catholic question.

Reports of deaths from Cholera at Memphis still reach us. The disease is however said to be amenable to treatment. Perhaps the best treatment is to abstain from brandy and all intoxicating liquors. More sick men are killed by the doctors, with their opiates and stimulants, than by the disease.

It is reported that many of the Religious who have been despoiled of all they possessed by the Piedmontese invaders of Rome, and cast penniless on the world, propose to emigrate to South America.

It is thought that the evidence for the prosecution in the Tichborne case will close this week.

**PULPIT BUFFONERY.**—In the Montreal Herald of the 12th inst., we read of a new dodge for getting people to attend Protestant churches. Not a new dodge altogether perhaps; for the buffonery dodge has been practised for many years past by Mr. Spurgeon. But hitherto the Giant and Dwarf Dodge has not been resorted to outside of the Circus, neither has it been the custom to herald the coming Sunday performances of a new preacher with the startling caption of "A Fat Man of God."

It seems however that the Dwarf has been introduced into the Protestant pulpit, and that the dodge takes with the public, who are invited to attend his ministrations. It is to Manchester, England, that belongs the honor of the invention of this trick for making Sunday services attractive, and for outbidding the Ritualists and "man-millinery" branch of the Establishment. Here is what the Montreal Herald tells us of this latest evangelical dodge for the dissemination of the word, amongst a godless and carnal-minded generation:—

"At all events, the dwarf business has been introduced, and has, so far as we can judge from the accounts in the newspapers, done well. The Rev. T. Noble has been extensively advertised to preach at the Mission Hall, Grosvenor street, with the additional announcement that he is 'the supposed smallest preacher in the world.' It appears in fact that the little divine had to be raised upon an extra platform placed within the pulpit in order that the congregation might be able to judge either of his stature or of his doctrine. As to the last we have little information from our local contemporaries; but, as became a man of his inches, we gather that absence of corporeal bulk was made up by considerable grandiloquence of address, and that his sentences were constructed with much more than the usual allowance of adjectives."

After this we may expect to see, as announced to preach on Sabbath next, the Rev. Goliath Maul Text, the tallest preacher in the world; or Dr. Bigguts the fattest Man of God in England, and weighing upwards of three hundred weight. How the Ritualists will meet these dodges, and what steps they will take to keep up the attractiveness of their services we have not yet heard.

Mr. Bellow who lectured with much success in Montreal and other cities of this Continent during the course of Spring and Winter has on his return to England given an address to a large number of the working classes in the League Hall, Liverpool, in which he warmly asserted the advantages in many respects of Canada over the United States, as the country for emigrants from the British islands, and especially for Catholics. He insisted that if in the United States the immigrant made more money, his living cost more, and his increased expenses fully counterbalanced the higher rate of wages. But leaving out of sight the material side of the question, it was on the moral advantages of Canada that Mr. Bellow insisted, and on the religious liberty that there obtained in striking contrast with the United States, with their infamous system of State-Schoolism. As long as this tyrannical system, this outrage on the rights of parents is upheld, it is idle to talk about liberty in the United States. Ireland's State Church, now disestablished, was not in its most palmy days a more conspicuous insult to civil and religious liberty, than are the Common Schools of the United States; to which by a shameful law Catholic parents are compelled to contribute. In the Dominion, with the exception of New Brunswick which Province is the opprobrium and curse of the Dominion, no such rascally tyranny obtains.

**LONDON QUARTERLY REVIEW**—April, 1873. Leonard Scott Publishing Co., New York; Messrs. Dawson Bros., Montreal. The reader will find the following articles:—1. The State of English Painting; 2. Mid-dlemarch: a Study of Provincial Life; 3. Railways and the State; 4. Autumns on the Spey; 5. Charles, Comte de Montalembert; 6. Greek at the Universities; 7. Lord Lytton; Central Asia; 9. The Irish University Bill and the Defeat of the Ministry.

**BLACKWOOD'S EDINBURGH MAGAZINE**—May, 1873.—Leonard Scott Publishing Company, New York; Messrs. Dawson Bros., Montreal.

The current number contains no political article and omits its usual onslaught on Mr. Gladstone and his colleagues. On the other hand the lighter articles are all excellent, and make up a very interesting number. Here are the contents:—1. A True Reformer, part. xv.; 2. The Doctor Abroad, part 1; 3. The Members for Muirshire; 4. The Parisians, book vi.; 5. Two Acts of Self-Devotion; 6. To Lina O.; 7. Some One Pays; 8. Home-Spun Songs; 9. Kenelm Chillingly.

Toronto, June 13.—A man named Timothy Murphy, who was working on the Grand Trunk Railway, committed such injuries upon his wife that she died this evening at five o'clock. The woman's head was shockingly beaten; he had tramped on her, but as the woman never recovered her consciousness, there is no certainty yet of how the injuries were inflicted. The miscraent left home early this morning, fastening the door of the room where the woman was lying on the floor dying. One of the family burst in the door, and medical aid was had, but it was useless. The murderer was arrested where he was at work with perfect indifference; he was committed to goal by the police magistrates, waiting some change in the victim's condition. The change has come which stamps him as a murderer. An inquest was held to-night; but no evidence can be taken until a post mortem has been held.

**WRITING FOR THE TRUE WITNESS. SHORT SERMONS FOR SINCERE SOULS. No. XXXVI.**

"THOU SHALT NOT COMMIT ADULTERY."  
One of the greatest causes of impurity is a un-guarded eye. Chastity, unlike the other virtues, resides not only in the soul but in the body. Now, as the body has five senses—the sight, the hearing, the taste, the smell and the touch,—chastity, says St. Bernard, must appear in them all, and shine in them all; nor can he be deemed chaste, who does not repress them all, or who has not them all under subjection. The Prophet Jeremiah laments that death is come up through our windows, and is entered into our houses to destroy the children from without, the young men from the streets. That "death" is the death of impurity; the windows are the five senses of the soul.

But of all the senses, says St. Gregory of Nazianzen, the eye is the quickest and the most prompt to action. Hence Ecclesiasticus warns us to remember that a wicked eye is evil; and he challenges the whole world to produce a more wicked thing. What is created more wicked than an eye? And to the fact of its being the most wicked, he attributes its duty of weeping. Therefore shall it weep all over the face when it shall see (Ecc. XXXI.) Yes, Christian soul, remember always I pray you, that the terrible waters of the deluge swept over the whole earth to destroy, because as the Sacred Scripture tells us, "the sons of God seeing the daughters of men, that they were fair took to themselves wives of all whom they chose." Gen. VI. 2. Yes, Christian soul, remember always I pray you, the origin of the whole negro race upon the earth—that terrible curse which has rendered a third of the human race black in colour, and degraded in intellect amongst the sons of men. One un-guarded glance of Cham the son of Noah. Yes, Christian soul, remember I pray you, the destruction of the city of Schem with all its inhabitants; the unbridled glances Hemoir the Hevite cast on Lia the daughter of Dina, wrought its destruction.

So fully aware were the Saints of God of the importance of a strict watch over the eye, that many of them never allowed themselves to look even upon innocent objects. St. Louis, son of the King of Naples, who became a Franciscan and afterwards Bishop of Toulouse, had kept such a strict watch over his eyes, that he did not know even the features of his mother the Queen. St. Peter of Alcantara could not tell the form of his cell in which he had lived for years, and recognised his fellow monks only by their voices. St. Thomas of Aquinas the greatest theologian the Church has ever produced, was equally reserved, and defended his conduct by reminding his opponents, that if we do all on our part to avoid sin, God will support us by His graces, but that He allows those to fall into grave crimes, who are so foolhardy as to expose themselves to danger. St. Philip Neri being expostulated with for carrying this custom of guarding his eyes even to extreme age, answered, that as death had not yet shut his eyes, they could still be the gate through which impurity might ascend to his soul.

Alas! Christian soul, how different is all this from the conduct of the worldling! His eye must feast itself upon all things. Not only must it glance; it must rest; it must gloat; it must drink in death anxiously, deliberately. And herein, Christian soul, is the sinfulness of decking out the body with all that finery which the world calls fashion. It appeals to the animal passions through the eye, and carries death up through the windows to destroy the children from without, the young men from the streets. Tell me not, that you do not dress with that intention. If you foresee the effect and cause it, then virtually you have the intention. Ask yourself calmly and dispassionately as before the judgement seat of God, ask yourself as you will one day be asked by an all-seeing Judge—ask yourself: Why do you deck out your bodies in all this bravery? Is it not in order to render yourself acceptable to the eyes of the world? And in thus rendering yourself acceptable, you know that you are thus bringing death up through the windows to destroy the children from without, the young men from the streets. Are you not at heart a murderer? The Saints had learnt this holy reserve of the eye from Job. I made a covenant with my eyes, that I would not so much as think upon a virgin (Job. XXXI.). But what does the holy man mean? how can the eyes think? Ah! cries out St. Jerome, let him say it, for he speaks like a wise and enlightened man. In order that he might preserve the thoughts of his heart pure, "he made a covenant with his eyes lest first having incautiously looked, he might afterwards unwillingly love." Oh! Christian soul, if you would be pure engrave those words of this holy doctor deeply upon your heart. He made a covenant with his eyes, lest having incautiously looked, he should afterwards unwillingly love. Experience confirms what philosophy teaches, that every object that passes before the eye imprints an image upon the brain. This becomes engraved there so deeply by the memory that often it is never effaced. The old Catholic poet, Claude of Morene, tells us in one of his poems, that he had read certain poems in his youth, which had done an injury to his imagination and to his heart, which nothing could repair. And the Protestant Fuller says of himself: "Almost twenty years ago I heard a profane jest and still remember it." And what is true of hearing and reading, is true in a still greater degree of seeing, in as much as the images of the eye are more vivid than those imprinted by the other senses. Our wandering eye has caught an indecent object. At first that very indecency, perhaps, causes the eye as it were by a holy intuition, to shrink away and to seek refuge under cover of its eyelids. But, alas! too late! too late! The object has already imprinted its image; that image has been engraved upon the memory; there it must ever remain. In our rooms, in our walks, in our dreams, that image is ever there. It has lost its first repulsiveness, because it has called up our animal passions to its rescue; together they take the soul by storm, or if repulsed to-day, they resume the attack to-morrow, and to-morrow, and next year, nay! perhaps even on our dying bed.

That saying of St. Bernard is undoubtedly true; that modesty of the eyes is the truest safeguard of chastity; and that the purity of those may with reason be suspected who allow their eyes unrestrained liberty. For how, I ask you, does the book of Ecclesiasticus teach you to judge of the incontinency of a woman? Listen. "The fornication of a woman shall be known by the haughtiness of her eyes and by her eyelids (XXVII. 12)."

But you say "these glances do not reach my soul; therefore I do not sin." It is well if they do not; but St. Austin tells you that you are liar for "you cannot say with truth that you have pure souls, whilst you have impure eyes." No, Christian soul, the eye is the door of the heart. How can the house be clean whilst the door is filthy? Read the history of Potiphars wife. As long as she was modest and reserved—as long as she was mistress of her eyes—as long as she allowed them not to rest with pleasure upon the young stranger Joseph, who the Scripture tells us, was beautiful of countenance and comely in form, she preserved her conjugal chastity; but when, after a few years sojourn in this handsome stranger in her husband's palace, she had unguardedly allowed herself to look upon his handsome face and comely form, she fell in desire at least, and falling lost forever that brightest jewel of a woman's crown, the virtue of chastity. But why do I offer the history of Joseph? Has not Jesus Christ the divine legislator—has not Jesus Christ the eternal God—has not Jesus Christ your Redeemer affirmed indubitably this truth. Speaking to the multitude from the Mount did he not send forth to the whole world, and to all ages of the world, this irrevocable decree. You have heard that it was said to them of old: "Thou shalt not commit adultery. But I say to

you, that whosoever shall look upon a woman (or a man) to lust after her (or him), hath already committed adultery with her (or him) in his (or her) heart. Mat. V. And so great is the horror he would inspire of this vice, that he tells you, "it were better far for you to pluck out your eye, and cast it from you, than to allow it to be an occasion of sin. And if thy right eye scandalize thee, pluck it out and cast it from thee. For it were expedient for thee that one of thy members should perish, rather than thy whole body be cast into hell."

**WILLIAMSTOWN.**—The glorious Festival of Corpus Christi was celebrated here on Sunday, the 15th inst., with all possible splendor. St. Mary's was gorgeously decorated; from the ceiling hung brilliant draperies, and the principal windows were shaded with scarlet and white cloth.

The Sanctuary, richly carpeted and filled with white-robed chorists; the grand side Altars—beautiful in themselves—covered with costly candles, and vases of choicest flowers; the lovely paintings in massive gilt frames, all combined presented an appearance extremely beautiful. At 10 A.M., the Rev. Parish Priest began the Solemn High Mass, having previously exposed the Most Holy Sacrament and placed it upon its throne. The musical portion of the Service—performed by the young ladies of Notre Dame, aided by the ordinary choir—was excellent, seldom, we fancy, surpassed in rural parish church.

At the conclusion of the Mass, a procession, headed by the cross-bearer and acolytes, was formed and left the Church, following the route leading to the Convent, which was tastefully decorated with arches and evergreens in profusion. Immediately after the Cross walked the ladies of the parish and the pupils of the Nunnery, with the magnificent banner of the Blessed Virgin, its golden cords held by four of the young ladies. Eighteen little creatures in white and flowing veils, strewed the way with flowers. Here appeared the Papal Standard—the triple crown, cross, crozier and keys—in gold on a white ground; and then the children of the Sanctuary, in black and scarlet cassocks and surplices, bearing lights and swinging censers, immediately preceded the Blessed Sacrament, which was borne by the Celebrant, and over which, as usual, was held the canopy of cloth of gold by six gentlemen, six others carrying torches. Within the Convent gate a repository was constructed. We will not attempt to describe it; we could not—it was the work of the "Sisters of the Congregation." Here benediction was given to the kneeling multitude, and a hymn being sung, the procession returned to the Church, where a short instruction was given on the mystery of the day.

Until seven p.m., the "Holy of Holies" was exposed to the adoration of the people, who, during the whole afternoon, visited our dear Lord in the Sacrament of His love. Solemn Vespers and Benediction terminated this thrice happy day, which, for years, it has been the desire of the good people of St. Mary's to honor as far as in their power. May He who dwells in the Eucharist be their reward exceeding great; and may He grant that, having kept His feast on earth so often and so well, they may hereafter celebrate it before His throne in Heaven.

A SPECTATOR.

**ST. PATRICK'S SOCIETY.**

A special meeting of this society was held on Monday evening last, at St. Patrick's Hall, Toupin's Building, Michael Donovan, Esq., 1st Vice-President, in the chair. The attendance was unusually large. The chairman explained that the meeting had been called owing to the death of the President of the society, the late Francis Cassidy, Esq., Q.C. The following motions were then proposed and carried:—

Moved by J. P. Kelly, seconded by James Howley and Resolved—That it is with profound regret that the St. Patrick's Society has been apprized of the death of its late President, Francis Cassidy, Esq., Q.C., and hereby records its deep sense of the great loss it has sustained, by being so suddenly deprived of an able officer, a worthy magistrate and a distinguished Irishman.

Moved by P. J. Kearney, seconded by George Murphy, and Resolved—That the members of the St. Patrick's Society do, in a body, attend the funeral of their late President, Francis Cassidy, Esq., Q.C., and that as a mark of respect they do wear crapes for a month.

Moved by J. J. Curran, seconded by P. O'Meara, and Resolved—That this society, as the Irish National Representative Body, calls upon all Irishmen and descendants of Irishmen in the City of Montreal to attend the funeral of our late President, who deservedly earned and possessed the respect of all.

Moved by R. P. Burke, seconded by B. Tansey, and Resolved—That the secretary be ordered to forward a copy of the foregoing resolutions to the bereaved brother and near relatives of the late President, Francis Cassidy, Esq.

After some routine business relative to the funeral, the meeting adjourned.

**EDUCATION.**—Last week I had the pleasure of visiting the Longueil Commercial and Industrial College which is conducted by the Christian Brothers. The Rector, Rev. Brother Cyprion, a gentleman of engaging manners and varied knowledge, conducted me through the various classes, all of which were furnished with the latest school apparatus and filled with intelligent and interesting pupils. The commercial department, in which there were two teachers, one French and the other English, particularly interested me. The young men, some twenty in number, evinced a thorough knowledge of book-keeping and arithmetic, answering some very difficult questions with an ease quite astonishing. I was also favoured with a selection on the violin, and several pieces on the piano, the rendition of which was most creditable. Before leaving I was informed by the Rev. Rector that the closing exercises would take place on the 1st prox. From what could be seen in a cursory visit, I can vouch that a rare treat is in reserve for the many friends and encouragers of this flourishing educational establishment.—Com.

**HAMILTON, June 12.**—The most frightful murder that ever took place in this city occurred yesterday morning at half-past six o'clock, resulting in the death of two children and very nearly that of the mother. The facts of the case are as follows:—Thos. Fields, an Englishman, employed as a labourer on the G. W. Railway, and residing with his wife and two children in a small house in rear of 161 James-street north, entered the house this morning at half-past six and went up to his wife and struck her on the head with an axe. She made her escape but not before she had received a cut which may prove fatal, and went to Dr. Mullens to get her head dressed. During her absence the brutal husband went up stairs where the children were in bed asleep and cut their throats with a large knife liberally from ear to ear, mutilating them in a horrible manner. One of the victims is a little boy 14 months and the other a girl 4 years and a half old, daughter of the mother by her first husband. After committing the deed he immediately went to the police station and gave himself up, saying to the officer in charge that he had murdered his wife not knowing that she had escaped. The poor woman is quite delirious with grief, crying most piteously for her children. She was removed to the hospital this morning. Fields was perfectly sober at the time of the murder, but had been drinking heavily since pay day up to last night. A quarrel arose between

the pair about six dollars, while the wife had been keeping for him, and it appears that when he asked her for it she refused to give it up, which resulted in the murder. When the sad news first became known, the hue and cry went forth, "Lynch him, lynch him!" and one man appeared on the scene with a rope; and had the murderer not been taken into the cells and locked up, there is no saying how far the excited onlookers would have gone. The sight of the poor innocent little children lying with their throats cut from ear to ear, and the frantic grief of their mother, who fortunately did not receive as much injury as was at first supposed, was sufficient to move the hardest heart to sorrow.

**BODIES FOUND.**—The bodies of two persons were found floating in the river opposite the Parish of La 1, on Monday. One on Friday last, a man, evidently drowned some months past; the other on Saturday, a boy about 14 years of age, who appeared to have been in the water some four or five weeks. It was found necessary to immediately inhume the body of the man; that of the boy has been placed by the Coroner in the Mount Royal Cemetery vault for a few days to await identification.

**A COURTLYAN DUFFED.**—On Friday an alleged professional gambler was arrested by Detective Lafon under the following circumstances. A courtlyan who came into town attracted by the Cartier funeral, put up at the Bytown Hotel, St. Paul street, and while there was accosted by a genteel young man. The courtlyan was only too happy to accompany his new-made companion—Mr. Chateaufort—for a walk; this ended at the Richelieu Hotel, St. Vincent street, where the habitant was prevailed upon to go to Chateaufort's room and take a drink. Soon an accomplice of Mr. Chateaufort made his appearance, and bowing to the latter as if they were perfect strangers, introduced a pack of cards and showed the courtlyan a very puzzling trick with three of them. An exciting game soon after commenced between Chateaufort and his accomplished friend, during which the former won rapidly. The habitant swallowed the bait, sat down, and in five minutes they had relieved him of about \$50. To keep up appearances, Chateaufort played until, exclaiming, "I'm dead broke," the professional player departed. A conversation then ensued between the victim and his decoy, "you've cheated me," said the courtlyan. "You had better keep cool," Chateaufort replied, and added hypocritically, that they had learned a lesson; that gambling was at the best unlawful, and if they made a fuss they would be arrested." Chateaufort then gave him \$4 with some good advice and left. Shortly after the habitant told his story to Detective Lafon, who forthwith arrested Chateaufort, in whose pockets were found loaded dice, a magic box, a deck of cards, and some money which looked like that of complainants. His accomplice is said to be a notorious gambler, known by the name of "Kero," who travels by rail and water to ply his trade. He is said to reside in Ottawa. On Saturday Chateaufort was committed for trial at the Quarter Sessions.—Mont. Herald.

The weather and the crops, subjects of paramount importance to the country at large, are at present receiving considerable attention throughout the Province, and reports are various as to the prospects. The Chatham Planet, in the West, says the prospects for anything like average crops are rather gloomy. The cold, late, and wet Spring did much injury to the Fall wheat, and retarded its growth; the sowing of the Spring crops was kept back by the same cause. Then, since we fairly entered upon summer, and were favoured with warmer weather, the genial rains held back, so that the ground is caked hard and the growing crops never looked well, except in a very few favoured situations. This is according to our own observations, and information derived from all parts of the country. Even should favourable rains come now, the general opinion is that an average crop of grain is impossible; and the same may be said of the hay crop, which is exceedingly backward.—Toronto Globe.

The *Coaticook Observer* announces that the Rev. Mr. Chartier of that village has commenced the manufacture of furniture on a considerable scale.—Pere Chartier must be a sensible sort of emigration agent. Instead of indulging in unparliamentary harangues and useless lamentations, he invests his capital in enterprises that will give employment to the needy. That is the way to keep our native population at home and attract emigrants to our shores.

**ST. PATRICK'S SOCIETY.**—We understand that permission has been granted by the Government to the society to hold their picnic next Dominion Day, on St. Helen's Island, the permission being subject to the conditions imposed on another society which recently obtained a similar favour from the authorities.

For the past week or more extensive fires have been raging in the woods in the vicinity of Barrie, occasioned by the unusual dry weather of the past month. Mr. Salter lost a quantity of lumber by a fire which broke out in the neighbourhood of his saw-mill in Vespra.

Farmers along the Rideau River complain of the dryness of the season, while the settlers thirty miles north of Ottawa city have had so much rain during the past few weeks that the roads are cut into ruts and the creeks are swollen.

**NEGLECT.**—John Pickering of the Tanneries, one of the victims of the "Renard," is still very bad; his face is nearly well but his hands are in a deplorable condition. He is a very poor man and lost his all on board. It is a shame the company has never sent any one to look after him, not even to pay his doctors, or give him anything to pay for his loss and time.

The *Chignecto Post* announces that the Hon. Albert J. Smith has been offered the Lieut.-Governorship of New Brunswick, and that he has decided to accept it.

The oat crop of Stratford has been considerably damaged this spring by grubs of green colour and about half an inch in length. The ravages have been chiefly confined to high lands. **THE WEATHER AND THE CROPS.**—The crops everywhere present a very flourishing appearance, but there is great need of refreshing showers, and if the dry weather continues any length of time the consequences will be serious. Already some high and light lands are suffering for want of rain; but as a rule while the most beneficial results would spring from a few showers no positive harm has yet been done. Last week Jack Frost nipped some tender blades in a few localities, but we have not heard that extensive injury has been inflicted. Cabbage and tomato plants have been damaged a little.—Canadian Post.

**BREAKFAST—EPPS'S COCOA—GRATEFUL AND COMFORT NO.**—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills!—*Civil Service Gazette.* Made simply with Boiling Water or Milk. Each packet is labelled—"James Epps's & Co. Homoeopathic Chemists, London." **MANUFACTURERS OF COCOA.**—We will now give an account of the process adopted by Messrs. James Epps & Co., manufacturers of dietetic articles, at their works in the Euston Road, London.—See article in *Cassell's Household Guide.* "Five Minutes for Refreshments."—Everybody who has travelled by railroad has heard the above announcement, and has probably suffered from eating too hastily, thereby sowing the seed of Dyspepsia. It is a comfort to know that the Peruvian Syrup will cure the worst cases of Dyspepsia, as thousands are ready to testify.

The *Galt Reformer* hears of ravages of grasshoppers in some parts of Dumfries. They appear to storm on sandy soil and are likely to do considerable damage.

**MONTREAL WHOLESALE MARKETS.**

Flour & bbl. of 196 lb.—Pollards	38.00 @	\$3.35
Superior Extra	0.00 @	0.00
Extra	6.75 @	6.85
Fancy	6.30 @	6.35
Wheat, per bushel of 60 lbs.	0.00 @	0.00
Supers from Western Wheat [Welland Canal]	0.00 @	0.00
Supers City Brands [Western wheat]		
Fresh Ground	0.00 @	0.00
Canada Supers, No. 2	5.10 @	5.15
Western States, No. 2	0.00 @	0.00
Fine	4.20 @	4.25
Fresh Supers, (Western wheat)	0.00 @	0.00
Ordinary Supers, (Canada wheat)	5.55 @	5.70
Strong Bakers'	8.90 @	8.00
Middlings	3.75 @	4.00
U. C. bag flour, per 100 lbs.	2.70 @	2.90
City bags, (delivered)	2.95 @	0.00
Barley, per bushel of 48 lbs.	0.50 @	0.55
Lard, per lbs.	0.10 @	0.11
Cheese, per lbs.	0.80 @	0.09
do do do Finest new	0.10 @	0.11
Oats, per bushel of 32 lbs.	0.30 @	0.32
Oatmeal, per bushel of 200 lbs.	5.40 @	5.50
Corn, per bushel of 56 lbs.	0.00 @	0.00
Pease, per bushel of 66 lbs.	0.75 @	0.77
Pork—Old Mess.	16.50 @	00.00
New Canada Mess.	18.00 @	00.00

**TORONTO FARMERS' MARKET.**

Wheat, fall, per bush.	\$1.15	1.30
do spring do	1.17	1.18
Barley do	0.60	0.61
Oats do	0.43	0.44
Poas do	0.60	0.61
Rye do	0.45	0.66
Dressed hogs per 100 lbs.	7.00	8.00
Beef, hind-qrs. per lb.	0.06	0.07
"fore-quarters "	0.04	0.04
Mutton, by carcase, per lb.	0.07	0.09
Chicken, per pair.	0.50	0.60
Ducks, per brace.	0.60	0.75
Geese, each.	0.70	0.80
Turkeys.	1.00	1.75
Butter, lb. rolls.	0.16	0.18
"large-rolls.	0.13	0.15
tub dairy.	0.00	0.00
Eggs, fresh, per doz.	0.11	0.12
"packed.	0.00	0.00
Apples, per bbl.	2.00	3.00
Cabbage, per doz.	0.40	0.50
Onions, per bush.	1.00	1.10
Carrots do	0.55	0.60
Beets do	0.60	0.75
Parsnips do	0.60	0.70
Potatoes, per bag.	0.40	0.50
Turnips, per bush.	0.30	0.40
Hay.	14.00	20.00
Straw	9.00	12.00

**KINGSTON MARKETS.**

Flour—Superior extra selling per barrel at \$7.00 to \$8.00; per 100 lbs., \$4.00 \$4.26. Family Flour \$3.00 to \$3.25, retail.
GRAIN—nominal; Rye 60c. Wheat \$1.10 to \$1.20. Peas 60c steady. Oats 35 to 38c. No change.
POTATOES are now selling at 50 to 55c per bag. Turnips and carrots 60 to 65c per bushel.
BUTTER—Ordinary 14c, packed by the tub or cask; fresh sells at 15 to 16c for lb. a decline of 5c. Eggs are selling at 10 to 11c, and plentiful. Cheese, 12c; in stores 13 to 14c.
MEAT—Beef, grass \$6 to \$7.00; green feed \$8 to \$9.50 per 100 lbs.; Mess Pork \$19 to \$20; Mutton from 7 to 10c; Lamb per quarter 80c to \$1.00. Veal 6c. Hams, sugar-cured 15 to 17c.
POULTRY—Turkeys, from 75c to \$1.50. Geese 60 to 75c; Fowls per pair 50 to 70c.
Hay \$14.00 to \$16.00 a ton; Straw \$6.50.
Wool selling at \$5.25 to \$6.50 for hard, and \$3.25 to \$3.50 for soft. Coal steady at \$7.50 delivered, per ton. Soft \$8.
HIDES—Market steady at former rates \$6.50 for No. 1 untrimmed per 100 lbs. First-class Wolf Skins \$1.00 to \$1.25; Wool, 30c for good Fleeces. Cal Skins 10 to 11c. Tallow 7c per lb, rendered; 4 1/2 rough. Deacon Skins 30 to 45c. Pot Ashes \$6, to \$7.00 per 100 lbs.—British Whig.

**WANTED.**  
A first class teacher will be open for an engagement on the 1st of September or sooner if required. Would prefer teaching classics and French. Best of references. Address "Tutor" TRAUS WITNESS office.

**WANTED, A R. C. Teacher to teach English and French in an Elementary School,**  
Apply to  
**C. BARSALOU,**  
CALUMET ISLAND.

**WANTED—A TEACHER for a French and English School. A liberal salary.**  
**JOHN HANNON, Sec.-Treas.**  
St. Canut, P.Q.

**FATHER BURKE.**  
A SPLENDID CHROMO LIKENESS of the great Dominican, Rev. T. N. BURKE, O.P., is given to all subscribers to *THE PILOT* (the leading Catholic paper of the United States), on the payment of TWO DOLLARS and SEVENTY-FIVE CENTS, Canadian currency, or THREE DOLLARS U. S. currency. This includes U. S. postage. The Chromo alone is worth the price of *The Pilot*.  
Address  
**PATRICK DONAHOE,**  
*The Pilot Office,*  
Boston, Mass.

**INSOLVENT ACT OF 1869.**  
In the matter of MOISE BOURQUE, of L'Epiphanie, Trader  
An Insolvent.  
The Insolvent has made an assignment of his Estate to me, and the Creditors are notified to meet at his place of business in the village of L'Epiphanie on Wednesday the twenty fifth day of June instant at 10 o'clock a.m., to receive statements of his affairs and to appoint an Assignee.  
**L. GUILBAULT,**  
*Interim Assignee.*  
L'Assomption, 4th June 1873.

**INSOLVENT ACT OF 1869.**  
In the Matter of SYLVESTER DEMPSEY, An Insolvent.  
A first and final dividend sheet has been prepared subject to objection until the Twenty Eighth day of June 1873, after which date, the dividend will be paid.  
**L. JOS LAJOIE,**  
*Assignee.*  
Montreal, 13th June 1873.

FOREIGN INTELLIGENCE.

FRANCE.

PARIS, June 13.—The Government has decided to immediately transport Henri Rochefort to New Caledonia.
POLITICS IN THE FRENCH ARMY.—A Paris correspondent of the Pall Mall Gazette writes:—"A good deal has recently been written in France on the subject of discipline in the army and the necessity of not allowing soldiers to meddle with politics. By the recent Army Bill men 'under the flag' have been deprived of the right of voting, and many persons wished to see officers on active service excluded from the Assembly. There are a great many naval and military men now in the Chamber, and the inconvenience of this was exemplified during the recent party struggle. When a shock between the Royalist and Republican forces became imminent, General Ducrot, the Royalist General who commands at Bourges, wrote to his Republican colleague, General Chanzy, at Tours, and proposed that they should pair off and remain in camp. General Chanzy appears to have consented to this arrangement, but the day before the struggle at Versailles General Ducrot received notice from the whip of his party that his presence was required, and that General Chanzy was expected by the Left. General Ducrot immediately sent a despatch to Tours, but General Chanzy not being there, he determined to go to Versailles in quest of him, and also to see the War Minister. In an interview with General de Cissey, General Ducrot related what had happened, and said that he would be obliged to vote if General Chanzy voted; at the same time, he hoped the Minister would order them both back to camp directly. General de Cissey said he did not think General Chanzy intended coming to Versailles, but if he presented himself at the Assembly he should be ordered to rejoin immediately. Later in the day General Ducrot received word from his party that General Chanzy was in the Chamber; but, trusting in the War Minister's promise, he kept away. Shortly afterwards he learnt that General de Cissey had ordered General Chanzy to return at once to Tours, and the two Generals both left Paris the same evening—the one for Bourges, the other for Tours. Marshal MacMahon seems to have been solicited by his friends to bring out a certain military pamphlet which he purposed publishing a couple of months ago, but the appearance of which has been delayed in deference to the opinion of M. Thiers, it is said."

THE FRENCH PUBLIC DEBT.—The Paris Correspondent of the Economist writes:—"If any doubts had existed at the close of the war as to the ability of France to bear the new burden thrown on her, they exist no longer. It is now proved that France, in employing her own resources at home, can readily absorb two milliards a year of new securities. The only dangers now to be apprehended arise from political causes, and the question may be considered whether, past experience being taken into account, a part of the unfavorable effects future eventualities may produce has not already been discounted.—From that point of view, the rates obtained during the Commune deserve to be noticed. Although at that moment the Paris market may be said to have ceased to exist, the Three per Cents. sold currently at Lyons, Bordeaux, and Marseilles at 54f. or 55f., and at a moment when the insurrection might have triumphed, and the perspective of the loan of five milliards hung over the future. To go further back, to the winter of 1870-71, when most of the large towns of the South were in a state of chronic revolt, and the enemy occupied one-third of the Departments of France, the Magne and Morgan loans, issued since the outbreak of the war, commanded rates as high as at the present time. These events were infinitely more disastrous than anything that occurred in 1848; yet no such effect was produced on the public credit as in that year, when the Three fell to 37f., and the Fives to 50f. During the interval the wealth of France had increased in an enormous proportion, and whatever fault the Empire may be charged with, the 20 years of tranquillity it gave to France had been accompanied by a progress of material prosperity perhaps more rapid than was ever obtained in so short a space of time. The number of proprietors of the public funds, which had been but 80,000 in 1846, had risen to 900,000 in 1870, and the last loans have still further increased the number in a large proportion. It is to this popularization of the funds that they have owed their stability in recent times; the force of resistance has grown with the extension of the market, and the Rente, in penetrating more deeply into the lower strata of society, has given the whole nation a personal interest in the sincere fulfilment of the obligations incurred towards the public creditor. It has been remarked that, among all the wild schemes put forward by the revolutionists, that of repudiating the public debt has never been one. At the present moment of disquietude the cash purchases continue, the prices being proportionately higher than for the account at the end of the month. The purchases through the Receivers-General, who transmit orders from the Provinces, amount daily from 60,000f. to 100,000f. The "classing" of so large a sum is, nevertheless, a work of time, and with from 15,000,000 to 20,000,000 of Rente still floating on the market, the balance between the offer and the demand may be at any moment destroyed, and until they are in good hands an extreme sensitiveness to political events is inevitable. On this subject the Debats publishes an article by M. Paul Leroy-Beaulieu, the conclusion of which, however, betrays fears that the great difficulties of France may be yet to come."

A MEDICAL OPINION OF THE CASE OF LOUISE LATEAU.—The following letter from Dr. Imbert Gourbeyre, Professor of Medicine at the Medical School of Clermont-Ferrand, which has recently appeared in the Siete, in answer to some strictures of the Siete (on Louise Lateau's case), will be read with interest:—

To the Editor of the Univers:
Nize, Nov. 27, 1871.
Sir,—The Siete copies the account given by Father Ubald, Capuchin, of his visit to the Belgian Ecstasie, and tries to deprive it of its effect by adding the scornful comment, "Est-ce assez fort?" Now it deserves to be generally known that nearly three hundred members of the medical faculty have examined Louise Lateau, not to mention a still larger number of bishops, priests, and laymen, who have satisfied themselves as to the facts of the case, and not one of whom has uttered a syllable of doubt on the subject.

I have not the honor to be a Capuchin, but I am a physician. During the last three years I have made four visits to Bois d'Haine, and after making examinations strictly according to rules prescribed by medical science, I do not hesitate to assert that the facts of the case of Louise Lateau are essentially supernatural.
On the 13th of October last, I was once more present at the supernatural phenomenon (as I deem it) of the stigmatisation. A fortnight afterwards I traveled into Italy, to study another "Stigmatisee," and there during four days, I was eyewitness of facts also of an unquestionably miraculous character. What I saw in Italy I shall describe in a work I am about to publish, entitled "L'Histoire des Stigmatisees de Bois d'Haine et d'Orta."

The Siete will then have reason to exclaim, "C'est de plus fort en plus fort!" But it is weak, not "strong" to indulge in sneers about statements of such seriousness, and at the same time of such reality as these—statements which, if untrue, are so readily capable of disproof.
The editor of the Siete, if he be an honest man, has simply to apply to the Bishop of the diocese

(Tournay) for permission to be present at one of the Friday stigmatisations of Louise Lateau. If he comes provided with that authority I doubt not but that the door of the poor cottage will be open to him, or any other *esprits forts*. I think it my duty, however, to warn them of one serious risk they must run in going to visit Bois d'Haine. I state on my own responsibility as a witness the following facts, which occurred to one of my brother doctors.

Like the gentlemen on the editorial staff of the Siete, he was both a Freethinker and a Freemason. During the medical enquiry of January 8th, 1869, there was a considerable crowd round the cottage. Dr. D. had been commissioned by his Masonic friends to go to Bois d'Haine, in order to investigate and unmask the "comedie clericale," that was going on there; but coming, as he did, without the necessary authorization, he was refused admission. This annoyed him, and he was expressing his feelings somewhat loudly amongst the people outside, when M. Dechamps came by. The Minister of State stopped and enquired the reason of the disturbance which he heard. "Sir," said the incredulous doctor, with some warmth, "they are letting in Catholic doctors to see Louise Lateau; the opinions of those gentlemen are formed beforehand. I am a Rationalist, and known to be so, and they shut me out." M. Dechamps replied: "Sir, if you are a doctor you will be admitted. Do you know any of the medical men inside the cottage?" "Yes," answered Dr. D., "I am acquainted with Dr. Alfred Boullain." Thereupon Dr. D. was admitted into the bedroom of Louise, where he stayed several hours, and examined attentively the extraordinary facts that were before his eyes.

In the evening the friends of Dr. D. were waiting for him at the railway station, all expectancy to hear his account of the comedie he had witnessed at Bois d'Haine. Great, however, was their surprise when the doctor met them looking serious and thoughtful, and said to them. "My friends, I don't believe in miracles, as you know but what I have to day seen is so extraordinary that I cannot laugh at it. It has made me think deeply." He did think so deeply that a short time afterwards he was converted, and broke an illicit connexion. He died at the beginning of the present year, and during his illness he felt that Louise Lateau's prayers had availed him much.

This is the risk which the gentlemen of the Siete might run if they went to visit the Belgian Ecstasie; but if they won't go to confession, they might at least learn to pay some respect to truth.

I am, &c.,
IMBERT GOURBEYRE, M.D.

A French paper gives a detailed account of the manufacture of false eyes in Paris, from which the curious fact appears that the average sale per week of eyes intended for the human head amounts to 400. One of the leading dealers in this article carries on the business in a saloon of great magnificence; his servant has but one eye, and the effect of any of the eyes wanted by customers is conveniently tried in this servant's head, so that the customer can judge very readily as to the appearance it will produce in his own head. The charge is about £2 per eye. For the poor there are second-hand visual organs, which have been worn for a time and exchanged for new ones; they are sold at reduced prices, and quantities are sent off to India, and the Sandwich Islands.

SPAIN.
A THREATENED OUTBREAK.—LONDON, June 12.—A Madrid special to the London Times reports that the crisis in the Government of Spain continues, and fears of a serious outbreak in the Capital are entertained. The Cortes remained in secret session most of yesterday. During deliberations a party of armed volunteers surrounded the Palace of the Cortes. A large body of police were concentrated, and a detachment of troops were posted at different places in the city, anticipating an outbreak, but their services were unnecessary. The irreconcilable press openly advocate an armed revolution. The situation is very disquieting.

PROGRAMME OF THE NEW MINISTRY.—MADRID, June 13.—In the Cortes to-day, an official statement of the future policy of the new ministry was read. It favors the speedy demarcation of the Federal States, the restoration of discipline in the army, the proclamation of martial law against the insurgents, the liberty of the Antilles and the suppression of the slavery. It estimates the deficit in finances at the end of the present month, at 2,800,000 reales. Senor Maso, the new Minister of War, is a friend of Castelar's; he announces that he will pursue the same foreign policy as his predecessor.

ITALY.
One effect of the Law for the Suppression of the Monasteries, may be seen in the current number of Good Words. Mr. A. Hare, in "Pictures of Italian Life," gives a painfully graphic description of the sufferings entailed by the new law on the Sisters of Santa Lussanna. "Each of these poor ladies," says Mr. Hare, "when she entered religion, brought her dowry with her, and bestowed it upon the convent, as if it were a marriage portion, expecting to find a peaceful refuge within its walls. Now, when the nuns are turned adrift upon the world, they are not only deprived of their home, but the dowry which represents their own fortunes from their own parents is unrecovered, and forcibly taken from them. Commenting on this account of Mr. Hare's, the Echo, with heartless and characteristic stoicism, brings forward the so-called guarantees of the Corporations Act of 1866 as a set-off against Mr. Hare. It talks glibly of the pensions or annuities provided by Article 3 of the Act, leaving its readers to infer that the mere passing of these "compensatory clauses" is analogous to putting them in practice. But Mr. Hare has spoken of the condition of the poor sisters as "pitiable," and until this critic can show that the compensatory articles of the Religious Corporations Act are anything more than waste-paper, honest men will continue to sympathize with the Poor Sisters of Santa Lussanna.

The Rome correspondent of the New York Herald tells the following anecdote about the Pope's crutch:—A very good anecdote is circulating at the Vatican. When the Pope assisted at Mass a few days ago in his little private chapel, he was led thither by two members of his court. When about to leave the chapel he suddenly turned to one of the two and told him to hand him a crutch, telling him that they would find it in a certain place, which they did. Now, there is a tale of curious import attached to that crutch. Some years ago, there was a young man in France, named Guiran, who had a congenital affection in his left leg, so that his whole limb was bent up and could not be straightened. His parents were, of course, very much afflicted; but the doctors could do nothing. A lady friend of the family, however, a very devout Catholic, had heard something of the extraordinary cures effected by the blessings of the Pope, and felt convinced that if she could get any article of apparel that had been at any time worn by his Holiness and apply this to the lame limb some marvellous result would come from it. She visited Rome and succeeded, in fact, in procuring a stocking that had been regularly worn by the Holy Father, and this she took to France and had the afflicted young man wear it. The effect was miraculous. The crooked limb grew better, and in a short space of time the young man could walk as well as anybody else. Some time afterwards the boy and his father came to Rome, bringing with them the crutch that the former had earlier worn.—The Pope received them in a special audience. They told him all about the wonderful cure that had been effected by the wearing of the sanctified stocking.—He listened good-naturedly, and when they had finished said, in his characteristic way—"This is indeed a very strange thing. I wore that stocking for two long years, and it never did me any good."

This story comes from such a reliable source that I repeat it here. The fact of the cure having taken place in a remarkable manner is not to be doubted. As to how far faith, and the Holy Father's stocking had any influence in effecting the cure—this I leave undiscussed.
It is reported that a treaty of alliance between Germany and Italy has been concluded.

SWITZERLAND.
A disgraceful scene was witnessed on Saturday morning at Trimbach, in Switzerland, in which country the venerable Bishop Lachat met with such cruelty and injustice. In the above-mentioned town, as the parish priest was about to celebrate Mass in his own dwelling for a few of the faithful who had come for that purpose, the infidel populace, incited by the Freemasons of that district, rushed into the chapel, broke down the altar, seized whatever they could carry away, smashed the windows, and finally drove out the few Catholics who were there for divine worship.

In Alsace-Lorraine the system of persecution carried on against the Catholics by the Prussian authorities is still continued. It seems that when the officials find that they are at a loss to harass the Catholics according to the German penal laws, they then enforce the Prussian, and if neither of these are suited to the emergency they fall back upon some antiquated French law, which is twisted to meet the point at issue. In any case the judge, who is a Prussian, finds little difficulty in seeing that the obnoxious Catholic is clearly in the wrong, and fines and imprisonment is the sentence.

GERMANY.
We publish below the text of the Pastoral Letter of the Bishops of North Germany, being the reply of the Church to the Penal Code which the German Government at the instance of Bismarck has just concocted for the suppression of the Catholic religion. In style it is most courteous and gentle; in matter most firm. In substance it says to the persecuting State, in all things not contrary to the law of God, we will obey; but, as it is better to obey God than man, so when your laws clash with the Higher Law, or law of God, we will not obey them, no matter what pains or penalties you in your brute force may inflict:—

PASTORAL LETTER OF THE BISHOPS OF NORTH GERMANY ASSEMBLED AT THE TOMB OF SAINT BONIFACE, ADDRESSED TO THE CLERGY AND TO ALL THE FAITHFUL OF THEIR DIOCESES:

Dear! Beloved in the Lord!
You know in what a situation the Church of Christ is at present placed throughout the whole world, and especially in our German Fatherland. Very shortly there is about to be promulgated a series of laws, which are upon essential points in opposition to the Church's constitution and liberty as ordained by God. From the moment that these laws were presented to the Landtag, we deemed it to be a sacred duty of our pastoral office to raise our voice loudly against them by making our protest, which we addressed both to his Majesty the King and to the two Houses of Parliament. But you yourselves, dearly beloved brethren, our colleagues, and people of our dioceses, know that from such laws being put into execution there must necessarily result the separation of the Bishops from the visible Head of the Catholic Church; and likewise the separation of the clergy and people from their lawful Bishops; the separation of the Church in our Fatherland from the great Church of the Man-God and Redeemer which embraces the whole earth, and the complete dissolution of the Church's divine organization. In consequence of these clear and just considerations, you hastened to manifest to your Bishops the serious apprehensions they had produced in your minds, by means of addresses and deputations by word of mouth and by writing, and in every possible way.

Seeing the gravity of the imminent dangers with which the Church and her pastors are threatened, both now and in the near future, you have not failed to add to these manifestations the sacred assurance that, come what may, you will remain steadfastly united to St. Peter, the Pastor and common teacher of all Christians, and to your lawful Bishops, and that, even as you have shared in our anxieties, so you will also in our conflicts and our sufferings. These spontaneous demonstrations—as affecting as they are sublime—of your faith and your faithful attachment to the Church, have reached us from all directions, and they are to us in the midst of present tribulations, and in view of the menacing signs of the future, a cause of the most lively joy and of the most heartfelt consolations. Having met together for serious consultation at the Tomb of St. Boniface, we send to all of you, with emotion of heart, the collective expression of our gratitude for those thousand testimonies of your fidelity. We shall preserve them as so many well-beloved memorials at a solemn epoch to be for every memorable in the Church's history. Never will we lose their recollection; for it is a guarantee of your unalterable fidelity; and we conjure you all, by the love of Jesus Christ, to persevere in these sentiments under all occurrences, and to join action to the word spoken. God's grace will never fail you. He who has begun a good work in you will perfect it even to the day of Jesus Christ.

The projects of law do not even yet possess the force of law; even should that come to pass, the grace of God helping us, we shall defend with firmness and unanimity the principles declared by us in our Memorial, principles that are not personal to ourselves, but which are those of Christianity and of eternal justice; we shall discharge our pastoral duty so as that at the hour of our death we may not be told to depart as hirelings from the judgment seat of the Divine Pastor Who sent us, and Who gave His own life for those that belong to Him.

Remembering the words of the Apostle, that the Holy Ghost appointed Bishops to rule the Church of God, which He redeemed with His own blood, and that it is therefore our unalterable duty to obey that command of the Holy Ghost, we cannot permit, in reference to the government and administration of the churches entrusted to us, anything that may be opposed to the precepts of the Catholic faith and to the divine law of the Church.
But do you, on your part, dear fellow-laborers and faithful of our dioceses, abide steadfast, and remember that there is no lawful Bishop except he who has been sent as such by the Holy Father and the Apostolic See, which is the fountain of unity and of all ecclesiastical jurisdiction; none except he who continues in the communion of this same Apostolic See. You can recognize as your lawful pastors none, except those who shall have been judged by the lawful Bishops to be fit and worthy, and who shall have been invested and charged by the Bishops, and who continue in communion with them. Every other must be an intruder.
According to the economy which God has established in His Church for all time there cannot be given to any man, through the ordinance of any secular authority whatsoever, any right by which he can lawfully appeal in an ecclesiastical matter to the secular power and remain at the same time in the communion of the Church. On the contrary, such an act is punishable by excommunication, which is incurred ipso facto by such an appeal.
Following the traditional usage of the Church, we remit the decision to be passed in all doubtful cases concerning the Church into the hands of the Holy Father, whom Jesus Christ has appointed Supreme Pastor of His Church; and, God helping us, we shall always remain in His communion and under His obedience. But also we shall continue to fulfil our duty with fidelity and conscience towards the secular

authorities, towards the civil government and towards the Fatherland, never forgetting that the state of things which God desires to see prevailing between the two powers established according to His will, is not to be one of conflict and separation, but of peace and concord.

For the defence of the imprescriptible liberty of the Church and of the blessings of Christianity, we recommend to you, in addition to a firm attachment to the Church, the outspoken confession of the truth a blameless life, perseverance in patience and submission; and above all, as we so often said before in prayer: you pray the most humble, the most instant, the most persevering and most full of confidence; prayer addressed to our God and Saviour, Who alone is our hope and our succor. For, since the day when Constantine the Great was converted to Christianity, and put an end to the three centuries' persecution of the Church by the Pagan State, there has hardly been a time when the Church has been seen by all people to be so destitute of human aid and so threatened by grave perils, as in this age of ours. In thus speaking, we keep in view not only the present trials, but also those which the future has in store for us.

When the Church of Jesus Christ is deprived of its rightful liberty when public life, when the press and literature breathe nothing but despic and hatred against Christianity and the Church, when youth is instructed by the schools and imbued with sciences hostile to Christianity; when, under the pressure of this state of things, the clergy are diminished in numbers or perverted by the spirit of the age, it cannot be but that Christian faith, charity, and Christian concord, may even Christian morality itself, must totter and disappear, even there, where, up to our own day, they had so firm a hold upon our so staunchly Catholic people. And then there will be nothing that can keep off a ruin and a desolation on which we cannot think without dismay. Therefore it is that we must be devoid of intelligence, of faith, and of love, we must have totally forgotten all the warnings and threats of our divine Saviour, if in these difficult and threatening times we did not have recourse to prayer, and did not say to you all, in the name of Jesus, "Pray, pray, all of you, pray without ceasing!"

Salutation and benediction in Our Lord. Fulda, Feast of Saint Athanasius, May 2, 1873.

- PAUL, Archbishop of Cologne.
MICHAEL, Archbishop of Gnesen and Posen.
HENRY, Prince-Bishop of Breslau.
PETER JOSEPH, Bishop of Limburg.
CHRISTOPHER-FLORENTIUS, Bishop of Fulda.
WILLIAM EMMANUEL, Bishop of Mainz (for the Prussian part of his Diocese).
CONRAD, Bishop of Paderborn.
MATTHIAS, Bishop of Treves.
JOHN HENRY, Bishop of Osnabruck.
LOTHARER, Bishop of Leuca in partibus, Administrator of the Arch-diocese of Freiburg (for Hohenzollern).
PHILIP, Bishop of Erlangen.
JOHN BERNARD, Bishop of Munster.
WILLIAM, Bishop of Hildesheim.
For the Bishop of Kilm: KLINGENBERG, Vicar-General and Canon Capitular.

Mr. MAMZANOWSKI declares, in the journal Germania, under date of the 8th May, that he has not signed the above document simply because the laws of which it speaks do not affect himself, but that he feels bound in conscience to make known that he gives it his entire adhesion; and that, with the help of God's grace, he will strive always and everywhere to give his consent to nothing that shall be contrary to the precepts of the Catholic faith and the divine law and rights of the Church.

MR. BRIGHT AND REVOLUTION.—The Republican sect in England is probably very small, and Mr. Bright's recent letter is not likely to augment its numbers. That acute observer has noticed, what it did not require his penetration to detect, that the upsetting of a Monarchy, whether in England, France, or Spain, leads to very disastrous results, poorly compensated by the momentary triumph of a few ignoble adventurers, who always contrive to surpass the worst faults of the Government which they have overthrown. Even in the United States, where the experiment was tried under the most favorable circumstances, the wisest citizens proclaim that corruption and fraud are the inevitable results of mob government, while the mob itself is but a tool in the hands of sordid "wire-pullers," who constitute in all Republics the most objectionable kind of oligarchy the world has ever seen. It has been said, with a certain amount of truth, that we have in England a republic without the name, while in America they have the name without the thing. This arrangement satisfies us. Apparently it satisfies Mr. Bright, and if the testimony of historical facts prove anything, most people will agree with him that it is better to preserve a form of Government which has been for many centuries the safeguard of order and liberty than to adopt a substitute which has been everywhere fatal to both.—Tablet.

PAUPER CONSUMPTION OF ALCOHOLIC DRINK.—The quantity and cost of alcoholic drinks supplied to ten poor-law unions for the use of the paupers and of the workhouse officers during the year which terminated with Michaelmas, 1871, have been laid before the British House of Commons in a return prepared by the Local Government Board. The twelvemonth's bill amounted to £126,799, of which the cost of ale, wine, and spirits, consumed by the paupers, amounted to £115,425, while the officers' ration was accounted for £11,275 of that sum. It would appear from the footnotes to the tables that in some unions "paupers receive ale, wine, and spirits" as part of their ordinary diet, for no limitations are stated; sometimes these indulgences are continued to those able-bodied paupers who do any work in the house; sometimes all the inmates over a certain age have beer, wine, or spirits supplied to them; the minimum of age in one place is sixty years, in another sixty-eight years, and in a third seventy years. More frequently aged and infirm paupers are placed by the medical officers on the sick list to obtain liquor as their needful drink. Paupers engaged in attending upon the sick are usually admitted to the same benefits.

The Pall Mall Gazette thus laments the exodus to the United States and Canada:—
It is extraordinary the working classes do not seem more inclined to stay at home and enjoy the political privileges which they were supposed to prize so highly. They appear to be leaving us in swarms. The exodus from Liverpool to the United States and Canada this spring promises to be the largest on record. The number of intending emigrants which daily reach Liverpool is so great that the lodging-house keepers find it difficult to accommodate them, and the consequence is that large numbers of the immigrants have to be temporarily lodged until such times as vacancies occur in the customary lodging-houses. As showing the extent of the exodus, it is generally believed, says the Manchester Examiner, that upwards of 10,000 emigrants left Liverpool last week for the United States and Canada. This number, of course, does not include those who would embark on board the steamers calling at Londonderry and Queenstown.
From the number of emigrants at present in Liverpool, and that are expected during the next few days, it is computed that very soon from 12,000 to 16,000 people will have sailed from the Mersey in thirteen steamers for the United States and the Canadian ports. Many of them, no doubt, are Germans, and some are from the Baltic ports, but vast numbers are English and Irish, and why they should leave us at this rate when we have so large a surplus in the Exchange, that we hardly know what to do with it—when we are almost alarmed at our own prosperity—when we have

a more than paternal Government, ever anxious to perform great achievements, and to give offence to nobody—is a question which only political economists can answer. The tide of emigration from Germany is almost equally marvellous, for it there is a prosperous country in Europe it is Germany beyond a doubt. It may be said that the emigrants dislike the idea of military service, but this would show a lamentable and indeed incredible blindness to the glorious prospects opened by arbitration. Altogether this mania for fleeing from peace and prosperity is very singular.

SLEEP AS A MEDICINE.—The cry for rest has always been louder than the cry for food. Not that it is more important, but it is often harder to obtain. The best rest comes from a sound sleep. Of two men or women, otherwise equal, the one who sleeps the best will be the most moral, healthy and efficient. Sleep will do much to cure irritability of temper, peevishness, uneasiness. It will restore to vigor an overworked brain. It will cure a headache. It will cure a heartache. It will cure a broken spirit. It will cure sorrow. Indeed we might make a long list of nervous and other maladies that sleep will cure. The cure of sleeplessness requires a clean good bed, sufficient exercise to produce weariness, pleasant occupation, good air, and not too warm a room, a clear stomach, a clear conscience, and avoidance of stimulants and narcotics. For those who are overworked, haggard, nervous, who pass sleepless nights, we commend the adoption of such habits as shall secure sleep; otherwise, life will be short, and what there is of it sadly imperfect.—Moore's Rural New Yorker.

HOW TO MAKE A MUSTARD PLASTER.—How many people are there who really know how to make a mustard plaster? Not one in a hundred at the most, perhaps, and yet mustard plasters are used in every family, and physicians prescribe their application, never telling any body how to make them for the simple reason that the doctors themselves do not know, as a rule. The ordinary way is to mix the mustard with water, tempering it with flour, but such a plaster as this makes is simply abominable. Before it has half done its work it begins to blister the patient, and leaves him finally with a painful, flayed spot, after having produced far less effect in a beneficial way than was intended. Now a mustard plaster should never make a blister at all. If a blister is wanted, there are other plasters far better than mustard for that purpose. When you make a mustard plaster then, use no water whatever, but mix the mustard with the white of an egg, and the result will be a plaster which will "draw" perfectly, but will not produce a blister even upon the skin of an infant, no matter how long it is allowed to remain upon the part.—For this we have the word of an old and eminent physician, as well as our own experience.—Exchange.

NEW METHOD OF MAKING BEEF TEA.—In order to meet the daily-felt want of concentrated fluid meat food, a want not supplied by beef essence, as ordinarily made, Dr. H. C. Wood has invented the following process, and found in practice that it worked well: Take a thin rump of beef, lay it upon a board, and with a case-knife scrape it. In this way a red pulp will be obtained which contains pretty much everything in the steak, excepting the fibrous tissue. Mix this red pulp thoroughly with three times its bulk of cold water, stirring until the pulp is completely diffused. Put the whole upon a moderate fire and allow it to come slowly to a boil, stirring all the time to prevent the caking of the pulp. In using this, do not allow the patient to strain it, but stir the settlings thoroughly into the fluid. One to three fluid ounces of this may be given at a time, and will be found to be very nourishing.—Canada Locomot.

THEORY OF "TAKING COLD."—Professor Rosenthal gives the following explanation of the pathogenic action of exposure to cold. Suppose an individual to have been subjected to an elevated temperature, such as that of a ball-room or theatre, or to have engaged in violent muscular exercise; the cutaneous vessels are dilated, and in a state more or less akin to paralysis, and in all cases more slow to contract than usual. If at this moment the same person be exposed abruptly, and without any intermediate transition to a low temperature, especially to a current of cold air, a considerable loss of heat will be observed upon the surface of the body. The blood which has been thus cooled externally comes back into the internal organs and cools them suddenly; which circumstance alone may, in an organ predisposed to disease, become the active cause of some severe malady. The cutaneous vessels, on their part, become contracted, driving out the blood which they contained, and thus produce a kind of hyperemia, which in itself may exercise a morbid action. This cause, however, is usually only an accessory one, at least in cases where the temperature has been much elevated. The vessels have lost their tonicity, and do not contract suddenly. But if the danger from collateral hyperemia is thus diminished, that from refrigeration is increased.

WHAT KIND OF FOOD MUST WE EAT.—Resistant solid material, as well as elements of nourishment, are essential in food. Neither cattle nor horses could be kept alive long on fine flour, meal, or grains of any kind.—Mixed, however, with grass, dry hay, or straw, they thrive. The walls of the stomach and bowels must be kept apart by solid material, on which friction may be exerted, in order to have perfect digestion. A dog lived twenty-one days, the only survivor of a wrecked vessel at sea, closely shut up in her cabin, by eating the thick, strong wood and leather binding of a Bible, while experiments with dogs fed on soft food, as gelatine, thin soups, etc., provided that they could not live a single week on such diet. Those persons whose diet is rather coarse, as bread of unbolted flour, large fruit-eaters, bread and milk people in this country, etc., are exempt from the pains of dyspepsia. Those sustained mainly on very fine, concentrated, delicate food, washed down with tea, are gant in form, weak in muscle, and always taking medicine. Their food should have more bulk and solid, hard ingredients. A poor man's family never lack for an appetite with a crust of brown bread. His neighbor's darlings, surfeited on rich cakes, highly seasoned, dishes and nurtured in luxury, are the life of doctors and druggists. So says science.

S. M. PETTENGILL & CO., 10 State Street, Boston, 37 Park Row, New York, and 701 Chestnut Street, Philadelphia, are our Agents for procuring advertisements for our paper (THE TRUE WITNESS) in the above cities, and authorized to contract for advertising at our lowest rates.

CITY AND DISTRICT SAVINGS BANK.
BRANCHES
Have been Opened in
St. Joseph Street, No. 396,
AND
St. Catharine Street, No. 552.
DEPOSITS from Five Cents to Two Thousand dollars will be received, but re-payments will be made only at the Head Office,
GREAT ST. JAMES STREET.
Office hours from 10 to 3, and in the evening from 6 to 8.
Another Branch will shortly be opened in the neighborhood of St. Jean Baptiste Village.

**TEACHER WANTED IMMEDIATELY,**  
FOR SCHOOL SECTION No. 10 Lancaster; good references required. Applicant to state salary. Application to be made to the Trustees of the above section, Glenneville Post Office.  
Lancaster, Glengarry, Ont., April 21st, 1873.

**HEAD TEACHER WANTED,**  
FOR THE SCHOOL of the Village of Belle River, Essex Co., Ontario; must be able to speak and teach both languages. Good references required. Salary liberal. Applications addressed immediately to Mr. Bisson, School Trustee, Rochester, Essex Co., Ont.

**INFORMATION WANTED.**  
OF PETER OSSELIN, aged about 36, and who during the Summer of 1872, was employed as a laborer on Lake Superior. Any information would be thankfully received by his father, ANTHONY OSSELINE, P. Q., Ontario.

Notice is hereby given that application will be made at the next session of the Dominion Parliament for an act to incorporate the Labrador Commission with power to fish in the river and Gulf of St. Lawrence, and acquire lands—  
Montreal 28th February 1873  
IVAN WOTHERSPOON  
Solicitor for Applicants.

**\$5 TO \$20 per day.** Agents want-  
All classes of working people, of either sex, young or old, make more money at work for us in their spare moments, or all the time, than at any other place. Particulars free. Address G. STINSON & CO., Portland, Maine.

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DEALERS IN  
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WHOLESALE AND RETAIL,  
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(Successor to Kearney & Bro.)  
PLUMBER, GAS & STEAM FITTER,  
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Importer and Dealer in all kinds of  
WOOD AND COAL STOVES AND STOVE  
FITTINGS,  
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MONTREAL HOT-WATER HEATING  
APPARATUS ESTABLISHMENT.

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574 & 576, CRAIG STREET.  
Undertakes the Warming of Public and Private Buildings, Manufactories, Conservatories, Vinerias, &c., by Greene's improved Hot-Water Apparatus, Gold's Low Pressure Steam Apparatus, with latest improvements, and also by High Pressure Steam in Coils or Pipes. Plumbing and Gas-Fitting personally attended to.

*SINTE PARVULOS VENIRE AD ME.*  
**COLLEGE OF NOTRE-DAME,**  
COTES DES NEIGES—NEAR MONTREAL.

**PROSPECTUS.**  
This Institution is conducted by the fathers of the Congregation of the Holy Cross.  
It is located on the north side of Mount Royal, and about one mile from Montreal. The locality is both picturesque and beautiful, overlooking a delightful country, and is without doubt unsurpassed for salubrity of climate by any portion of Canada; besides, its proximity to the city will enable parents to visit their children without inconvenience.  
Parents and Guardians will find in this Institution an excellent opportunity of procuring for their children a primary education, nurtured and protected by the benign influence of religion, and in which nothing will be omitted to preserve their innocence, and implant in their young hearts the seeds of Christian virtues. Pupils will be received between the ages of five and twelve; the discipline and mode of teaching will be adapted to their tender age. Unremitting attention will be given to the physical, intellectual and moral culture of the youthful pupils so early withdrawn from the anxious care and loving smiles of affectionate parents. The course of studies will comprise a good elementary education in both the French and English languages, viz.: Reading, Spelling, Writing, the elements of Grammar, Arithmetic, Geography and History, besides a course of Religion suitable to the age and capacity of the pupils.

**TERMS:**  
1. The scholastic year is of ten months. The classes begin every year in the first week of September and finish in the first week in July.  
2. Parents are perfectly free to leave their children in the college during the vacation.  
3. Board and Tuition, \$10.00 per month, payable quarterly in advance, bankable money.  
4. Washing, bed and bedding, together with table furniture, will be furnished by the house at the rate of \$2.00 per month.  
5. The house furnishes a bed and straw mattress and also takes charge of the boots or shoes, provided that the pupil has at least two pairs.  
6. Doctor's fees and medicines are extra.  
7. A music master is engaged in the Institution. The piano lessons, including use of piano, will be \$2.50 per month.  
8. Every month that is commenced must be paid entire without any deduction.  
9. Parents who wish to have clothes provided for their children will deposit with the Superior of the house a sum proportionate to the clothing required.  
10. Parents will receive every quarter, with the bill of expenses, an account of the health, conduct, industry and improvement of their children.—3m27

**INSOLVENT AGT OF 1869.**  
AND ITS AMENDMENTS.  
CANADA  
PROVINCE OF QUEBEC } In the Superior Court.  
District of Montreal }  
In the Matter of PARADIS & LABELLE, and the said J. B. LABELLE as well individually as being a member of said co-partnership.  
An Insolvent.  
The undersigned has filed in the office of this Court a consent by his creditors to his discharge, and on the twenty-sixth day of June next he will apply to the said Court for a confirmation of the discharge hereby effected.  
J. B. LABELLE,  
by ARTHUR DESJARDINS,  
his Attorney ad litem.  
Montreal 14th May 1873. 40-5

**RESTORE YOUR SIGHT.**



**OLD EYES MADE NEW.**  
All diseases of the eye successfully treated by **Ball's new Patent Ivory Eye-Cups.**  
Read for yourself and restore your sight.  
Spectacles and Surgical operations rendered useless. The Inestimable Blessing of Sight is made perpetual by the use of the new

**Patent Improved Ivory Eye Cups.**

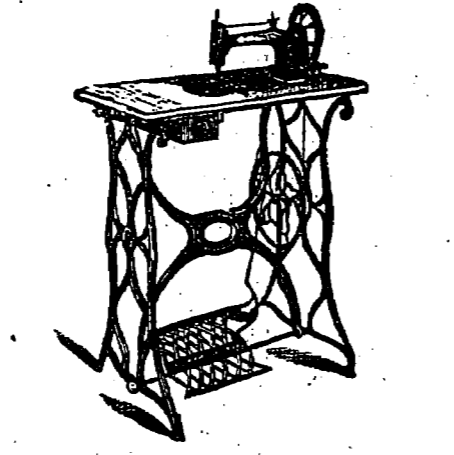
Many of our most eminent physicians, oculist students, and divines, have had their sight permanently restored for life, and cured of the following diseases:—  
1. Impaired Vision; 2. Presbyopia, or Far Sight- edness, or Dimness of Vision, commonly called Blurring; 3. Asthenopia, or Weak Eyes; 4. Epiphora, Running or Watery Eyes; 5. Sore Eyes, Specially treated with the Eye Cups, Cure Guaranteed; 6. Weakness of the Retina, or Optic Nerve; 7. Ophthalmia, or Inflammation of the Eye and its appendages, or imperfect vision from the effects of Inflammation; 8. Photophobia, or Intolerance of Light; 9. Over-worked eyes; 10. Mydriasis, moving specks or floating bodies before the eye; 11. Amaurosis, or Obscurity of Vision; 12. Cataracts, Partial Blindness; the loss of sight.  
Any one can use the Ivory Eye Cups without the aid of Doctor or Medicines, so as to receive immediate beneficial results and never wear spectacles, or, if using now, to lay them aside forever. We guarantee a cure in every case where the directions are followed, or we will refund the money.

**2309 CERTIFICATES OF CURE**  
From honest Farmers, Mechanics and Merchants; some of them the most eminent leading professional and political men and women of education and refinement, in our country, may be seen at our office.  
Under date of March 29, Hon. Horace Greeley, of the New York Tribune, writes: "I, J. Ball, of our city, is a conscientious and responsible man, who is incapable of intentional deception or imposition."  
Prof. W. Merrick, of Lexington, Ky., wrote April 24th, 1869: "Without my Spectacles I pen you this note, after using the Patent Ivory Eye Cups thirteen days, and this morning perused the entire contents of a Daily News Paper, and all with the unassisted Eye."  
Truly am I grateful to your noble invention, may Heaven bless and preserve you. I have been using Spectacles twenty years; I am seventy-one years old.

Truly Yours, PROF. W. MERRICK.  
REV. JOSEPH SMITH, Malden, Mass., Cured of Partial Blindness, of 18 Years Standing in One Minute, by the Patent Ivory Eye Cups.  
E. C. Ellis, Late Mayor of Dayton, Ohio, wrote us Nov. 15th, 1869: "I have tested the Patent Ivory Eye-Cups, and I am satisfied they are good. I am pleased with them; they are certainly the Greatest invention of the age."  
All persons wishing for all particulars, certificates of cures, prices, &c., will please send your address to us, and we will send our treatise on the Eye, forty-four Pages, free by return mail. Write to  
Dr. J. BALL & CO.,  
P. O. Box 957,  
No. 91 Liberty Street, New York.

For the worst cases of MYOPIA, or NEAR SIGHTEDNESS, use our New Patent Myopic Attachments applied to the IVORY EYE CUPS has proved a certain cure for this disease.  
Send for pamphlets and certificates free. Waste no more money by adjusting huge glasses on your nose and disfigure your face.  
Employment for all. Agents wanted for the new Patent Improved Ivory Eye Cups, just introduced in the market. The success is unparalleled by any other article. All persons out of employment, or those wishing to improve their circumstances, whether gentlemen or ladies, can make a respectable living at this light and easy employment. Hundreds of agents are making from \$5 TO \$20 A DAY. To live agents \$20 a week will be guaranteed. Information furnished on receipt of twenty cents to pay for cost of printing materials and return postage.  
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No. 91 Liberty Street New York.  
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HALIFAX, N. S.—108 BARRINGTON STREET.

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BLACK AND WHITE SMITH  
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**IT'S A CHARM**  
That fills the soul of an Artist with delight, when a long sought subject of unparalleled beauty bursts upon the view. And it's a charm that only those can appreciate who have long tried in vain to get a really good fitting Suit, and have at last succeeded by getting the new style brought out by

**J. G. KENNEDY AND COMPANY,**  
DESIGNATED THE  
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From a large variety of  
**NEW GOODS,**  
HEATHER MIXTURE, SILURIAN CLOTHS, ANGOLAS, &c., &c., &c.  
From \$12.50, \$14.50, \$16 & \$18.  
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The Dominion Tailors & Clothiers,  
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**Iron in the Blood**



**MAKES THE WEAK STRONG.**

*The Peruvian Syrup, a Protected Solution of the Protochloride of Iron, is so combined as to have the character of an aliment, as easily digested and assimilated with the blood as the simplest food. It increases the quantity of Nature's Own Vitalizing Agent, Iron in the blood, and cures "a thousand ills," simply by Toning up, Invigorating and Vitalizing the System. The enriched and vitalized blood permeates every part of the body, repairing damages and waste, searching out morbid secretions, and leaving nothing for disease to feed upon.*  
*This is the secret of the wonderful success of this remedy in curing Dyspepsia, Liver Complaint, Dropsy, Chronic Diarrhoea, Boils, Nervous Affections, Chills and Fevers, Humors, Loss of Constitutional Vigor, Diseases of the Kidneys and Bladder, Female Complaints, and all diseases originating in a bad state of the blood, or accompanied by debility or a low state of the system. Being free from Alcohol, in any form, its energizing effects are not followed by corresponding reaction, but are permanent, infusing strength, vigor, and new life into all parts of the system, and building up an Iron Constitution.*  
*Thousands have been changed by the use of this remedy, from weak, sickly, suffering creatures, to strong, healthy, and happy men and women; and invalids cannot reasonably hesitate to give it a trial.*  
*See that each bottle has PERUVIAN SYRUP blown in the glass. Pamphlets Free.*  
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SOLD BY DRUGGISTS GENERALLY.

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**DOMINION BUILDING SOCIETY,**  
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APPROPRIATION STOCK—Subscribed Capital \$3,000,000.  
PERMANENT STOCK—\$100,000—Open for Subscription. Shares \$100 00 payable ten per cent quarterly.— Dividends of nine or ten per cent can be expected by Permanent Shareholders; the demand for money at high rates equivalent by compound interest to 14 or 16 per cent, has been so great that up to this the Society has been unable to supply all applicants, and that the Directors, in order to procure more funds, have deemed it profitable to establish the following rates in the

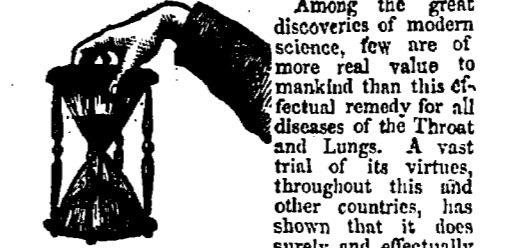
**SAVINGS DEPARTMENT:**  
For sums under \$500 00 lent at short notice ..... 6 per cent  
For sums over \$500 00 lent on short notice ..... 5 " "  
For sums over \$25 00 up to \$5,000 00 lent for fixed periods of over three months ..... 7 " "  
As the Society lends only on Real Estate of the very best description, it offers the best of security to Investors at short or long dates.  
In the Appropriation Department, Books are now selling at \$10 premium.  
In the Permanent Department Shares are now at par; the dividends, judging from the business done up to date, shall send the Stock up to a premium, thus giving to Investors more profit than if they invested in Bank Stock.  
Any further information can be obtained from F. A. QUINN, Secretary-Treasurer.

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MILLER,  
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MANUFACTURER AND WHOLESALE DEALER in flour, Oatmeal, Cornmeal, Pot and Pearl Barley, Grain, Bran, Shorts, Middlings, and feed of all kinds. Orders from the Trade solicited and promptly attended to, to which can be forwarded in Bags, Barrels, or Bulk by the car load. Bakers and flour dealers that require an extra good strong flour that can be warranted to give satisfaction, will find it to their advantage to send me their orders.  
Price list on application.  
PETER M'GABE.  
Ontario Mills, Port Hope, Ont.

**Ayer's Cherry Pectoral,**

For Diseases of the Throat and Lungs, such as Coughs, Colds, Whooping-Cough, Bronchitis, Asthma, and Consumption.



Among the great discoveries of modern science, few are of more real value to mankind than this effectual remedy for all diseases of the Throat and Lungs. A vast trial of its virtues, throughout this and other countries, has shown that it does surely and effectually control them. The testimony of our best citizens, of all classes, establishes the fact, that CHERRY PECTORAL will and does relieve and cure the afflicting disorders of the Throat and Lungs beyond any other medicine. The most dangerous affections of the Pulmonary Organs yield to its power; and cases of Consumption, cured by this preparation, are publicly known, so remarkable as hardly to be believed, were they not proven beyond dispute. As a remedy, it is adequate, on which the public may rely for full protection. By curing Coughs, the forerunners of more serious disease, it saves unnumbered lives, and an amount of suffering not to be computed. It challenges trial, and convinces the most sceptical. Every family should keep it on hand as a protection against the early and unperceived attack of Pulmonary Affections, which are easily met at first, but which become incurable, and too often fatal, if neglected. Tender lungs need this defence; and it is unwise to be without it. As a safeguard to children, amid the distressing diseases which beset the Throat and Chest of childhood, CHERRY PECTORAL is invaluable; for, by its timely use, multitudes are rescued from premature graves, and saved to the love and affection centred on them. It acts speedily and surely against ordinary colds, securing sound and health-restoring sleep. No one will suffer troublesome Influenza and painful Bronchitis, when they know how easily they can be cured.  
Originally the product of long, laborious, and successful chemical investigation, no cost or toil is spared in making every bottle in the utmost possible perfection. It may be confidently relied upon as possessing all the virtues it has ever exhibited, and capable of producing cures as memorable as the greatest it has ever effected.

PREPARED BY  
**Dr. J. C. AYER & CO., Lowell, Mass.,**  
Practical and Analytical Chemists.  
SOLD BY ALL DRUGGISTS EVERYWHERE.  
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Zinc, Galvanized and Sheet Iron Workers,  
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THE SUBSCRIBERS beg to inform the public that they have recommended business, and hope, by strict attention to business and moderate charges, to merit a share of its patronage.  
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CHEAPEST AND BEST  
**CLOTHING STORE**  
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**P. E. BROWN'S**  
No. 9, CHABOLLEZ SQUARE  
Persons from the Country and other Provinces, will find this the  
**MOST ECONOMICAL AND SAFEST PLACE**  
to buy Clothing, as goods are marked at the  
**VERY LOWEST FIGURE,**  
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**ONLY ONE PRICE ASKED**  
Don't forget the place:  
**BROWN'S,**  
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opposite the Crossing of the City Cars, and near the  
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**THE OLD SPOT,**  
So long and favorably known, is now Supplied with  
A VARIED AND COMPLETE  
ASSORTMENT OF  
**MEN'S, YOUTH'S AND BOYS' HATS.**  
R. W. COWAN.  
CORNER OF NOTRE DAME AND ST. PETER STREETS.

**DE LA SALLE INSTITUTE,**  
Nos. 18, 20 & 22 Duke Street,  
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DIRECTED BY THE CHRISTIAN BROTHERS.  
This thoroughly Commercial Establishment is under the distinguished patronage of His Grace, the Archbishop, and the Rev. Clergy of the City.  
Having long felt the necessity of a Boarding School in the city, the Christian Brothers have been untiring in their efforts to procure a favorable site, whereon to build; they have now the satisfaction to inform their patrons and the public that such a place has been selected, combining advantages rarely met with.

The Institution, hitherto known as the "Bank of Upper Canada," has been purchased with this view and is fitted up in a style which cannot fail to render it a favorite resort to students. The spacious building of the Bank—now adapted to educational purposes—the ample and well-ventilated play grounds and the ever-refreshing breezes from great Ontario all concur in making "De La Salle Institute" whatever its directors could claim for it, or any of its patrons desire.

The Class-rooms, study-halls, dormitory and refectory, are on a scale equal to any in the country. With greater facilities than heretofore, the Christian Brothers will now be better able to promote the physical, moral and intellectual development of the students committed to their care.  
The system of government is mild and paternal, yet firm in enforcing the observance of established discipline.  
No student will be retained whose manners and morals are not satisfactory: students of all denominations are admitted.  
The Academic Year commences on the first Monday in September, and ends in the beginning of July.

**COURSE OF STUDIES.**  
The Course of Studies in the Institute is divided into two departments—Primary and Commercial.

**PRIMARY DEPARTMENT.**  
SECOND CLASS.  
Religious Instruction, Spelling, Reading, Notions of Arithmetic and Geography, Object lessons, Principles of Politeness, Vocal Music.  
FIRST CLASS.  
Religious Instruction, Spelling and Dexterity (10th drill on vocal elements), Penmanship, Geography, Grammar, Arithmetic, History, Principles of Politeness, Vocal Music.

**COMMERCIAL DEPARTMENT.**  
SECOND CLASS.  
Religious Instruction, Reading, Orthography, Writing, Grammar, Geography, History, Arithmetic (Mental and Written), Book-keeping (Single and Double Entry), Algebra, Mensuration, Principles of Politeness, Vocal and Instrumental Music, French.  
FIRST CLASS.  
Religious Instruction, Select Readings, Grammar, Composition and Rhetoric, Synonyms, Epitolar Correspondence, Geography (with use of Globes), History (Ancient and Modern), Arithmetic (Mental and Written), Penmanship, Book-keeping (the latest and most practical forms, by Single and Double Entry), Commercial Correspondence, Lectures on Commercial Law, Algebra, Geometry, Mensuration, Trigonometry, Linear Drawing, Practical Geometry, Architecture, Navigation, Surveying, Natural Philosophy, Astronomy, Principles of Politeness, Education, Vocal and Instrumental Music, French.  
For young men not desiring to follow the entire Course, a particular Class will be opened in which Book-keeping, Mental and Written Arithmetic, Grammar and Composition, will be taught.

**TERMS**  
Board and Tuition, per month, \$12 00  
Half Boarders, " " " " " 7 00  
**PREPARATORY DEPARTMENT.**  
2nd Class, Tuition, per quarter, 4 00  
1st Class, " " " " " 5 00  
**COMMERCIAL DEPARTMENT.**  
2nd Class, Tuition, per quarter, 6 00  
1st Class, " " " " " 8 00  
Payments quarterly, and invariably in advance. No deduction for absence except in cases of protracted illness or dismissal.  
EXTRA CHARGES—Drawing, Music, Piano and Violin.  
Monthly Reports of behavior, application and progress, are sent to parents or guardians.  
For further particulars apply at the Institute.  
BROTHER ARNOLD,  
Director.  
Toronto, March 1, 1872.



DR. M'LANE'S CELEBRATED LIVER PILLS,

FOR THE CURE OF Hepatitis or Liver Complaint, DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver.

PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are constive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

AGUE AND FEVER.

DR. M'LANE'S LIVER PILLS, IN CASES OF AGUE AND FEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to, or after taking Quinine. We would advise all who are afflicted with this disease to give them a FAIR TRIAL.

Address all orders to FLEMING BROS., PITTSBURGH, PA.

P.S. Dealers and Physicians ordering from others than Fleming Bros., will do well to write their orders distinctly, and take care to specify that they are for Fleming Bros., Pittsburgh, Pa. To those wishing to give them a trial, we will forward per mail, post-paid, to any part of the United States, one box of Pills for twelve three-cent postage stamps, or one box of Pills for fourteen three-cent stamps. All orders from Canada must be accompanied by twenty cents extra. Sold by all respectable Druggists, and Country Storekeepers generally.

DR. C. M'LANE'S VERMIFUGE

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