

WRITTEN FOR THE TRUE WITNESS.
SHORT SERMONS FOR SINCERE SOULS.

No. XIV.

If masters are bound, as we have seen they are, to lead their servants to God, to give them good advice, and to use their utmost authority in correcting their vices and disorders; with much more reason are they bound never to exact from them the slightest thing, that is contrary, directly or indirectly, to the law of God. And yet, alas! how often this self-evident duty is disregarded. Catholic masters and mistresses! Almighty God has said to all men, "Remember thou keep holy the Sabbath day." What is to be said of those then, who, instead of allowing their servants time to fulfil this paramount duty, keep them employed the greater part of the day in preparing for guests; or in other frivolous duties? Is not this to command duties directly contrary to the law of God? And what is to be said of those, who, in order to save time on the week day, send their servants on unnecessary errands on the Sunday, which consume the greater part of the day. You are bound, Catholic masters and mistresses, not only not to break the law of God yourselves, but to have a care that none of those under your care break it either. Neither thou, nor thy man servant, nor thy maid servant.

Having seen—Catholic masters and mistresses,—the duty you owe your servants as to their souls; it becomes us now to consider your duty towards them as to their bodies. Your first duty in this respect is to treat them with kindness. Kindness is the first characteristic of charity. The apostle (Gal. VI.) exhorts you to do good to all men, forbidding you to use either menaces or threats, reminding you, that there is above us all in heaven one common Father and Master, in whose eyes there is no exception of persons, and who regards not our condition of life. Whence then—Catholic masters and mistresses—whence these transports of anger,—these proud airs—these marks of contempt so common in the world? Jesus Christ, the Son of God, "who was made a little lower than the angels," did not disdain to call you brothers. How then can you dare, Masters, thus to conduct yourselves towards your servants? The highest honor, the most noble titles which you can claim is that of Christian, —and do not your servants share it with you? The richest heritage to which you can pretend is that of eternal life—and are not your servants equally called thereto? Christ shed His blood for you—but did He not shed it equally for them? The kingdom of heaven is open equally to all, for them as well as you. How then, masters and mistresses, can you dare to address with harsh words and proud commands these, who may hereafter reign with you for ever in Paradise? And who forsooth are these, who give these proud commands? Are they beings of another species? Are they more than men, that they thus treat their servants, as though they were the worms of the earth, or the most abject and vile of beings? Beware, foolish creatures; this servant, whom you abuse, is perhaps infinitely more valuable in the sight of God, than you. It is not honors, nor riches, nor position that render us worthy before God,—it is graces corresponded with; humility, accepted or acquired, prayers fervently said, vices triumphed over and virtues perfected, these are the honors, these the riches, this the position, which render men acceptable before God. Beware then, foolish masters and mistresses! this servant whom you abuse may perhaps one day be reigning in heaven, whilst you crouch in hell.

But, you will perhaps reply, they render themselves blameworthy every day by a thousand negligences, which we cannot pardon. But would it not be better to correct them with charity and sweetness, rather than thus reprimand them every day with opprobrious terms and unchristian rigor? What if God, Who is their master and your's, should treat you with the same rigor, with which you treat them? Where then would be your salvation? When Peter asked Our Lord, how often shall my brother offend against me and I forgive him? Till seven times? What was Our Saviour's answer? I say not to thee until seven times, but until seventy times seven. Tremble then, rash masters, tremble rash mistresses, at this decision of your Lord. Not seven times only shalt thou forgive, but seventy times seven. The king in the parable forgave his subject, the debt he owed him, when falling down he prayed him saying—"Have patience with me and I will pay thee all." The servant in that same parable going out throttled his fellow servant, who owed him, when he made a like petition, and cast him into prison. And what was his punishment? And the Lord called him and said to him,—Thou wicked servant, I forgave thee all thy debt, because thou besoughtest me; shouldst not thou then have had compassion also on thy fellow servant even as I had compassion on thee? Behold here then, Christian master, thy duty. Do to thy servant, as thou, a servant of the Divine Master, wouldst have that Master do to thee, lest in His anger having forgiven thee thy faults,

he cast thee into prison, and exact thy debt because thou didst not forgive thy fellow.

But your duty does not stop here. Not only are you bound to treat your servants with kindness; you must assist them in their sickness, and endeavour to assuage their pains. I cannot cite a more generous example of charity, than that of the Centurion of the Gospel, whom St. Chrysostom declares he can never sufficiently admire. "This officer had a sick servant. Perhaps, he sent him away or left him without care, as so many masters have done. No! says the Saint, he kept him near him—he tried all possible remedies for his cure, and when he found them unavailing, he had recourse to his divine Lord, Jesus Christ. Mark well, who this master was:—He was a soldier: an officer naturally impatient, and accustomed to be obeyed promptly by those who served under him. And yet with what patience he attends this sick man of his household! And what is the malady of this sick servant? Is it a fever, of which he can expect his recovery in a few days? No he is a paralytic; nailed down, so to speak, to his bed; attacked with an incurable sickness, the end of which cannot be foreseen. Oh, how much will the incomparable charity of this centurion condemn, at the last days the cruelty and inhumanity of so many masters of our days, who at the first appearance of sickness drive from their house, the domestic who has served them almost all their life! how many are there now a days who believe, that they do a great kindness to their sick servant by sending him to hospital, whilst they keep in their stables, nursed and tended with the greatest care a sick horse or dog! But this poor animal, you tell me, is the delight of its master. And I tell you, that this servant has a soul which is the delight of God. But this horse cost us money! And your servant's soul cost Jesus Christ, all his blood. This comparison is odious and offends you! I make it not to offend you, but to excite you to enter into yourselves in order that Jesus Christ, who is present to you in the person of your sick servant, may not have to reproach you, that you have not only not visited Him, but that you have chased him from your doors." Thus preached and preaches to all time the great St. Chrysostom.

Enter then into yourselves masters and mistresses, and since God has given you servants, practice towards them, the two beautiful and holy virtues of piety and charity. By the first, you are bound to instruct them in the truths of our holy religion, to correct their faults, and never to command anything contrary to God's law. By the second, you are bound to treat them with kindness, and not to abandon them in their sickness. These are the talents which as Catholic masters and mistresses, Jesus Christ has entrusted to your care. Beware lest by negligence you bury them in the ground, to hear at the last day that terrible sentence:—Wicked and slothful servant, thou knewest that I reap where I sow not, and gather where I have not sown. Thou oughtest therefore to have committed my money to the bankers, and at my coming, I should have received my own with usury. Bind him hand and foot, and cast him into the exterior darkness. There shall be weeping and gnashing of teeth.

TOLERATION.

"William lived in a tolerant age."—Profes. McLellan.

When James the First, made his progress through Lancashire in 1616, he found it, he tells us, infested with two classes of people—papists and paritans. If he ever travel through it at the present day, by special permit from his satanic majesty in requital for services done, he will find it in much the same condition,—but especially papists. But this is anticipating and speculative. Exactly then thirty two years after James' progress, in the year 1648 the Puritan ministers of Lancashire, made bold to air their opinions of men and manners in a document by them entitled. "The Harmonious Consent of the Ministers of the Province, within the County Palatine of Lancashire, with their Rev. Brethren the Ministers of the Province of London, in their late late Testimonie to the truth of Jesus Christ, and to our solemn League and Covenant; as also against the Errors, Heresies and Blasphemies of these times and the toleration of them." The reader will notice from this title, that the Ministers of Lancashire at that date, were in *Harmonious Consent* with their Rev. Brethren of London, upon certain subjects, and notably on the toleration of Errors, Heresies and Blasphemies, &c. This is important, because, as Professor McLellan has asserted the tolerance of Dutch William's age, and as these good ministers were some of them doubtless only dying off, when the Dutchman ascended England's throne, this document gives us a certain insight into the opinions of the age. The date of this document will further remind the reader of another notable circumstance. It was penned the year before Puritanism, made the shining axe descend upon Prelacy and Charles Stuart. They were still suffering from the intolerance of (Anglican) Prelacy. This circumstance would doubtless

chasten their spirit, and lead them to grant to others, that tolerance, they so much needed themselves. But did it do so? We think not; as a short extract from this pious document, and "harmonious consent" will abundantly shew. After disussing the other topics, these holy and amiable men, each of whom subscribes his name to the document, thus proceed to deliver themselves in that tolerant age, upon the all important subject of religious toleration. "It would be," they tell us "the putting of a sword into a madman's hand; a cup of poison into the hands of a child; a letting loose of madmen with firebrands in their hands; an appointing a city of refuge in men's consciences for the devil to fly to; a laying of a stumbling block before the blind; a proclaiming of liberty to the wolves to come into Christ's fold to prey upon his lambs; a toleration of soul murder (the greatest murder of all) and for the establishing whereof, damned souls in hell would accuse men on earth, &c., &c. Without waiting to notice the confusion of ideas in the minds of these good men, on the factions of the damned and English orthography, as evinced in the last line of our quotation, we cannot but commend these amiable souls, for in as much as they have delivered themselves with no uncertain sound. Even Professor McLellan cannot mistake them. Nor do they stop here. Filled with a pious horror and holy dread, they go on to say. "We also dread to think, what horrid blasphemies would be belched out against God, what vile abominations would be committed * * * if once Liberty were given by Law (which God forbid) for men to profess and practice what opinions they pleased." And yet this was a tolerant age! Good most worthy Professor. SACERDOS.

SEVEN EVIL SPIRITS.—The *Witness* compares priest-ridden Ireland, to the man into whom the seven evil spirits entered, whose last state, as the Scripture tells us, was worse than the first. The comparison is a just one, but the *Witness* should not have drawn it. Priest-ridden Ireland is unhappily possessed by seven evil spirits, hideous in name, hideous in appearance, hideous in their effects. Though the task is a repugnant one, we will classify the wicked geni for the benefit of the great one cent daily, and the numerous body whom it loves to deceive.

FIRST on the list, we have *Foreign-rule*, the rule of Protestant England over Catholic Ireland. That such a spirit is an evil one, the annual emigration from Ireland loudly proclaims.

SECOND stands *Irish Landlordry*. During the past century, the British Government has made several futile attempts to exorcise this spirit. These repeated failures can be attributed to one cause only—want of earnestness.

THIRD—*Orangeism*, a hydra-headed monster. Of this evil it is unnecessary to say a word: we Canadians are unfortunately too well acquainted with it's origin, it's existence, and it's aim.

FOURTH—*The remnant of the Established Church*. This spirit lost it's head a short time ago; what remains of it's carcass, the rump, is preserved in the educational system.

FIFTH—*The Irish Bible and Tract Society*, the vehicle that conveys insult to the Catholic peasant, and fuel to the fire of religious discord.

SIXTH—*Mr. Injustice Keogh*, who incited the oppressed people to rebellion, and then dragged them to the scaffold; who aimed the shaft of hate at the breast of the institution that saved him from the poor house, and sought to save him from disgrace.

SEVENTH—*The Montreal Daily Witness*, only one cent! Although meagerly circulated in the priest-ridden land, the evangelical thunderer occasionally finds an opportunity to encourage the bigoted enemies of Ireland's prosperity in their nefarious work of diabolism.

If the *Witness* is willing to carry out it's comparison to the very letter, it will candidly acknowledge that of the seven evil spirits, the last is one of the worst. D'ye take?—MARK.

(From the Montreal Herald.)

FATHER HYACINTHE AS A BENEVOLENT.—Father Hyacinthe not unnaturally foresees the kind of imputation which his marriage will give rise to, as to his motives in abandoning his former position in the Catholic Church. The gratification which his vows of celibacy prohibited to him will naturally seem to many to be the true object of his recent change of opinions. He has before him the example of the charges made against Luther, and he can hardly expect to escape. Indeed the deduction is so obvious, however untrue it may be in fact, that it cannot fail to occur to both friends and enemies. And, though the late eloquent preacher repudiates the soft impeachment, and gives reasons, which to him doubtless seem strong, why he should be believed when he says that he left his convent without any idea of marrying, the tone in which he speaks of married life will seem to many observers to confirm the suspicions which his defence is intended to combat. We wonder whether the imaginations of all those who have bound themselves to single blessedness are so exalted as those of the good father on the felicity of matrimony. Expecting as he does from his new condition so many consolations, one cannot help thinking that these anticipations could hardly not have been without their influence, consciously or unconsciously to himself, upon the determination at which he has arrived. Nothing can be more confiding than his assurance of the happiness which is in store for him, from the noble and holy affection, the sublime devotion, "which Providence has thrown upon his path," just when he

most required to meet them, and from the "gifts of intellect and heart" which he has made his own. We naturally feel some hesitation about the singleness of purpose which has prompted a change of opinions when the conversion brings enjoyment in the place of privation. But might not the reverend gentleman have taken another view of the case? There are said to be an increasing number of bachelors who have firmly resolved to remain in that unfinished condition of life, on the ground that marriage is rather a state of probation approaching to penance, than a succession of beatitudes such as Father Hyacinthe evidently looks for. Might he not have made his apology more logical and convincing had he started from that view of the case?—had he said that when he became a monk, he intended to make large sacrifices, but experience had taught him that after all his married fellow-creatures had a great deal more bother than the single ones, and that he felt bound not to shirk any part of the afflictions which Providence has decreed for the trial human faith and patience. Assuming that he was to be trusted as to his avowed judgment about matrimony, such an exposition of the career he was about to enter upon would have been the best answer to the outcry against interested motives; and after all, though there are many households which no doubt fully justify all the glorious expectations which we have referred to, ancient histories as well as modern reports of the Divorce Courts justify us in believing that an excellent case might have been made out on the other side, and that the ex-priest of Notre Dame might have had some success in proving that increase of mortification was his true aim in exchanging one set of vows for another. Perhaps he will be better prepared for such a method of argument should he ever meditate a second marriage. At present he has looked upon the blessings of domesticity from the retirement of cells, and has seen nothing but the good behaviour of wedded consorts when they are in company. Possibly a larger and more intimate experience of ordinary society will show him that the lectures of Mrs. Caudle are not wholly the work of imagination, and that even monastic discipline may not necessarily be more rigid than the new sort of government to which he has submitted himself. We trust, should we ever have occasion to make another venture, that with greater *conscience de cause* than at present he will be able to frame his renewed apology, should he think a second necessary. Meanwhile the manner in which he takes the public into his confidence has about it so much of the charming and gushing simplicity of the style which is noticeable in the letters produced as evidence in suits for breach of promise of marriage, that we can hardly refrain from considering it as at least slightly ridiculous.

ST. ANNE'S CHURCH.—CONSECRATION OF STATUES.—It will be recollected that some seven or eight months ago, St. Anne's Church was the scene of the consecration of three marble altars, whose erection in the building has had no small influence in giving to the internal part of the edifice a more decided expression of the belief of the Congregation in the doctrine of "the best for God." It cannot be denied that magnificence, whether in building or furnishing a church, tends to a higher appreciation of Divinity, and has evidently had that effect in St. Anne's, for before a year has passed we are called upon to chronicle the dedication of two beautiful statues of the Virgin and child, and of St. Joseph, which are intended to grace the interior of the same sacred fane. These statues, which are of pure white marble, are the work of Mr. M. O'Brien, of the firm of Tansey & O'Brien, and are very fine specimens of sculpture. They are intended to be deposited on either side of the small altars, but yesterday were placed on temporary pedestals within the sanctuary. The Virgin and Child is copied from the Notre Dame de Victoire, Paris. As a figure it is all that could be desired, the artist having, in addition to the physical features developed in the stone, in a very high degree, the goodness, purity and other qualifications of the Mother of God. She is represented as standing upon the clouds, and on her right she holds one hand of her little son, whose other hand is raised in blessing, and whose feet rest upon a world. The angelic appearance of the child-like face betokens the labour, mental and physical, which must have been spent in producing it, and, as with the other representation, the expression and physique are all that could be desired. That, as the Sacred Writings tell us, "Joseph was a just man," his statue implies, Mr. O'Brien's conception having been most happy, and of both figures we may say that we hardly expected Montreal could have produced them. They were yesterday surrounded with evergreens, and brilliantly lit up. Over the Virgin was the motto, "Behold thy mother," and over St. Joseph, "Go to Joseph." At yesterday morning's service, Mozart's Twelfth Mass was performed by the united choirs of St. Patrick's and St. Anne's churches, Mr. Curran presiding at the organ, and Mr. John Sheridan acting as Conductor. This was indeed a most pleasing part of the service. Rev. Mr. Bayle, Superior of the Seminary, was the celebrant, and Rev. Mr. Lequerre, Deacon, and Rev. Mr. Levesque, as Sub-Deacon. Rev. T. Carroll, of St. Patrick's, preached the sermon, his subject being the life and character of St. Mary and St. Joseph. At the conclusion of the Mass the statues were blessed, with the usual formalities, by Rev. Mr. Bayle.—*Monday's Herald.*

THE PASTOR OF ST. PATRICK'S CHURCH, QUEBEC.—On Sunday last the esteemed pastor of St. Patrick's Church, the Rev. B. McGarran, on his arrival from Europe, was the recipient of a gratifying demonstration on the part of his flock. His arrival having been announced the congregation of St. Patrick's prepared to greet their worthy pastor on his return, and the zeal they evinced was in keeping with the well known respect and warm attachment for which Irish Catholics are proverbial. The Committee of Management went on board the steamer before she reached the wharf. On landing, the wharf and streets leading to the Upper Town were lined with anxious spectators, eager to welcome their parish priest, and delighted to find his health quite restored after the trip. But this welcome was not from his own parishioners only, many of our Protestants joined in the demonstration and shewed their respect for a gentleman whose sterling qualities of mind and heart have won the esteem of all who know him. We congratulate the Rev. Mr. McGarran upon his pleasant voyage and safe return and we hope that he may long be spared over the congregation so warmly attached to their zealous pastor.—*Budget, 21st September.*

CONSECRATION OF A CATHOLIC CHURCH.—Yesterday morning a large number of persons left the city in order to be present at the consecration of a new Roman Catholic Church in the rising village of Notre Dame de Lourdes, in the Township of Gloucester. The procession, which comprised fully 500 persons, started about 9 o'clock, and was headed by his Lordship the R. C. Bishop of Ottawa. The church is called Notre Dame de St. Lourdes, and when completed will be a very neat edifice. Mass was said by Father Porcille, who also performed the ceremony of consecration. His Lordship the Bishop of Ottawa delivered a sermon in French, and Father Hallier addressed the audience in English. Father Porcille's brass band played before and after Mass. Marrier's fine orchestra supplied music during the ceremony. The splendid choir of St. Joseph's church, under the direction of Father Chaborel, were also present. The interior of the church was handsomely decorated. Two really beautiful vases of artificial flowers, the gift of Mr. Octave Fortier, of the Post Office Department, adorned the altar.

Beside His Lordship the Bishop of Ottawa and several clergymen the following gentlemen were present: Dr. Dorion, President St. Jean Baptiste Society; Mr. Drapeau, Mr. Benoit, Manager Banque

Nationale; Mr. Leduc, of Hull; Mr. Peachy, Drs. Beaubien, St. Jean and McDonnell, Mr. Simon, President of St. Jean Baptiste Society of Hull; and deputations from the Rideau, Queen and Victoria Fire Companies, and several other societies.

After a hearty luncheon had been partaken of, toasts were proposed and responded to. "The Queen" was the first proposed, His Lordship the Bishop replied eloquently to the toast of her health. The societies were responded to by Dr. Dorion and Messrs. Simon, Leduc and Dupuis, Capt. Queen Fire Company. Dr. Beaubien, and several other gentlemen having spoken the party returned to Ottawa.—*Ottawa Times.*

ANOTHER EFFECT OF STRIKES.—A few weeks ago, it will be remembered, the porters and several other classes of servants engaged at the goods depot of the London and North-Western Railway, in London, struck work, but plenty of other workmen were obtained to fill their places, and the consequence was those on strike were, by their own thoughtlessness, left without the means of livelihood. Their cases have now become so desperate that two railway societies have inaugurated a scheme whereby the unfortunate men may be enabled to emigrate to Canada.—*Scotsman.*

OFFICE OF LYMANS, CLARE & CO., Wholesale Druggists, Montreal, Jan. 18th, 1872. JAS. I. FELLOWS, Esq., St. Johns, N. B.—Dear Sir: We are happy to be able to report the favor with which your Syrup of Hypophosphites is received wherever introduced in Canada. The sales, notwithstanding the high price of the article and the short time it has been before the public, have attained very large proportions. Our own sales during the past year have exceeded Seven Hundred Dozens. We have no hesitation in recommending it to our friends as a preparation of undoubted merit.

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Do you want the best Shoe ever made, one that will not rip or come apart? Then buy the *CANTON* Sewing Wines Boots and Shoes—all have the Patent Stamp.

REMITTANCES RECEIVED.

St. Germain, Rev. J. T. \$1.30; Burrville, R. I., Rev. T. F. C. 2.25; Clayton, T. D. 2; Ferguson's Falls, T. McC. 2; St. Columban, J. R. 50c; Ottawa, D. L. 4; Pentecostians, Rev. J. P. K. 2; Carlsruhe, Rev. P. R. 2; Delhi, Rev. H. J. 2; St. Sylvester, T. C. 4; Loch Garry, Major McD. 2; Athelstan, J. D. 1.50.

Per L. W.—Gatineau Mills, G. E. 2; T. C. 2; Chelsea, B. G. 2.

Births.

In this city, on the 18th inst., Mrs. D. Barry, of a son.

In this city, on the 21st inst., the wife of Mr. Joe. McCallrey, of a son.

Died.

At Milton, on the 14th inst., Thomas, eldest son of Thomas Hackett, aged 16 years.—*R.I.P.*

MONTREAL WHOLESALE MARKETS.

	September 24.	September 25.
Flour #1 of 196 lb.—Pollards	\$2.80	@ \$3.25
Superior Extra	0.00	@ 0.00
Extra	7.85	@ 8.00
Fancy	7.65	@ 7.70
First Supers, (Western wheat)	6.80	@ 0.00
Ordinary Supers, (Canada wheat)	0.00	@ 6.80
Strong Bakers'	7.25	@ 7.75
Supers from Western Wheat [Welland Canal]	0.00	@ 0.00
Supers City Brands [Western wheat]		
Fresh Ground	0.00	@ 6.80
Canada Supers, No. 2	6.10	@ 6.20
Western States, No. 2	0.00	@ 0.00
Flour	5.20	@ 5.30
Middlings	3.95	@ 4.25
U. C. bag flour, per 100 lbs.	2.85	@ 3.25
City lings, (delivered)	0.00	@ 3.40
Wheat, per bushel of 60 lbs.	1.42	@ 0.00
Barley, per bushel of 48 lbs.	0.45	@ 0.50
Lard, per lb.	0.11	@ 0.09
Cheese, per lb.	0.10	@ 0.11
Cats, per bushel of 32 lbs.	0.30	@ 0.31
Outmeal, per bushel of 200 lbs.	4.70	@ 5.00
Corn, per bushel of 56 lbs.	0.58	@ 0.60
Peano, per bushel of 66 lbs.	0.85	@ 0.90

WANTED.

TWO FEMALE TEACHERS, capable of teaching French and English in the Separate Schools of the Municipality of Huntingford, County of Huntingdon, to whom a liberal salary will be paid.

Address,
JOHN RYAN,
Sec. Treasurer.

HUNTINGFORD, Sept. 20th 1872.

FALL TRADE, 1872.

NEW WHOLESALE WAREHOUSE IN MONTREAL.

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Importers of British and Foreign
DRY-GOODS,
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TO THE DRY GOODS TRADE OF CANADA!

In presenting to you a notice of our having commenced the business of Wholesale Dry Goods and Importing Merchants, we have much pleasure in informing you that we will have opened out in the above large premises a very full and complete assortment of General Dry Goods, to which we respectfully invite your inspection on your next visit to this market.

Our stock will be found very complete in all its departments.

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We shall be pleased to see you early.

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Assuring you of our best services at all times,
We are, truly yours,
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INSOLVENT ACT OF 1869.

IN the matter of ANTOINE GRIMARD, of the city and district of Montreal, Contractor and Trader.

An Insolvent.

THE Insolvent having made an assignment of his Estate to me, the Creditors are notified to meet at his business place, No. 428, Ontario Street, in Montreal, the 8th day of October, next, at ten o'clock A.M., to receive statements of his affairs and to appoint an Assignee.

G. H. DUMESNIL,
Interim Assignee.

Montreal, 24th September, 1872.