

## THE KINGSTON DEBT.

To the Editor of the True Witness.

Dear Sir—The Bishop of Kingston, as you must be aware, has been engaged for some weeks past in the arduous but laudable work of collecting funds to liquidate the debt with which his See is at present encumbered. This debt may be set down in round numbers at about \$40,000. It is hardly necessary to state that it was not he who contracted it; it had reached its present dimensions ere he assumed the reins of authority some seven months ago; it is a legacy bequeathed to the diocese by his predecessors. Since his consecration he has found it utterly impossible to effect a reduction in the principal, and even a matter of much difficulty to meet the interest as it matures, owing to the scanty resources at his command. As long as he had to face this large debt, he saw that all his efforts for good would be necessarily more or less cramped, if not altogether paralyzed. In this embarrassing position the only alternative left him, if he would not indefinitely postpone useful and much-needed improvements, was to appeal for aid, to the different parishes throughout his extensive diocese. This he determined to do, and with such a determination on his part no one at least within his jurisdiction, can reasonably find fault.

A bishop, it should be well understood, is appointed for the spiritual welfare of all those who live within the limits of his diocese. His ministrations are not exclusively confined to the inhabitants of the place where he resides, but extended to all the children committed to his pastoral care. It is therefore, the duty of the diocese at large not only to give him a decent support, but also to assist, if necessary, in providing him with a suitable cathedral, a comfortable home, and such charitable and educational institutions as the interests of religion may require. With all this, I am happy to say, the See of the diocese of Kingston is well supplied. In St. Mary's magnificent cathedral, tho' yet in an unfinished state, every Catholic in the diocese may well feel an honest pride. The episcopal residence beside it is justly entitled to the name it bears, "The Palace," on account of the completeness of its internal arrangements, the admirable proportion of its different parts, and the grace and beauty of its external finish. The Hotel Dieu—one of the noblest charities in the Dominion—throws open its portals to invalids from every part of the diocese; within its sacred walls human woe is every term tenderly nursed by the patient, vigilant, and self-sacrificing sisterhood. The House of Providence, founded by the late lamented Bishop Horan, takes under its special care the aged and infirm of both sexes—those who are dependent on the gifts of cold worldly charity for a meagre subsistence. The good nuns also visit God's poor in their lowly huts and afford to helpless little orphans what, perhaps, they never received from their natural guardians—a parent's care and protection. The educational training of the youthful Catholic population is well attended to by the humble disciples of the Venerable De La Salle, and the accomplished ladies of the illustrious order of Notre Dame. I need not here speak of Regiopolis College; its study and class rooms are now tenanted and silent; its recreation halls and playgrounds are no longer instinct with the joyous, happy life of former days; its doors, in a word, are closed at present. Yes, Kingston—the parent parish of the Diocese—possesses religious, charitable, and educational establishments which would be an honor to a city of greater wealth and pretensions. But it should be remembered that it is upon these noble institutions that the \$40,000 debt rests; it was to erect and place them in their present state of efficiency that it was incurred. This being the case, it is clearly the duty of all the people of the diocese to assist their energetic prelate in the effort he is now making to expunge this cumbersome debt.

The faithful, be it said to their credit, recognize their obligations in the premises, and have no disposition whatever to shirk them. This has been abundantly evidenced by the glorious record of generosity exhibited by the few already called upon for help. This is still more manifest from the fact that the voices of the priests and people are united everywhere throughout the diocese in extending a cordial invitation to the bishop to collect amongst them, and in promising him all the assistance their means will permit them to give. A noble spirit of emulation has sprung up on every side, and the greatest enthusiasm seems to be awakened in the matter of this collection. People, as a general thing, are not always in a hurry to give—to put their hard-earned dollars and cents; but in this instance, their liberality is spontaneous and princely, and the hearty willingness that accompanies it enhances a thousand fold the value of each individual offering.

The present collecting tour will be beneficial in many respects. It will help to pay off the debt; it will afford the people an opportunity of seeing and hearing their newly appointed bishop; and it will give the latter a chance of acquiring a personal knowledge of the circumstances, wants, and aspirations of his entire flock. In fact, I think it would be a nice point to accurately determine, which will be the more benefited by it—the bishop, who leaves each parish with his pockets well filled with money; or the people, who treasure up in their hearts the pearls of wisdom that drop from his eloquent lips in their churches.

When this debt is wiped out, we may all confidently look forward to the dawn of a bright era of prosperity for our good old diocese. The bishop, who is possessed of untold zeal and energy, will then have more ample scope for the development and exercise of these excellent qualities. With larger pecuniary means at his disposal he will be able to place the educational and charitable institutions of his diocese on a more solid footing, to extend the present sphere of their usefulness, and make them thoroughly harmonize with the wants and tastes of the people. St. Mary's Cathedral, would, I am sure, also receive a large share of his attention—its present unseemly external appearance could be vastly improved by the insertion of stained glass in its windows, and the completion of its tower, spire, and pinnacles. Were these the only consequences likely to follow from the extinction of the debt, they would be well worthy of the great exertions that are now being made with that object in view. But there is another result that would be soon realized, and which would be hailed with delight by every friend of education, by every one having the interests of the diocese at heart—I mean the plugging of Regiopolis College once more in the proud position it held not many years ago. The want of such an institution has been keenly felt ever since its close; we need a place where candidates for the ministry can receive a classical course, and where those who wish to enter the world, may be prepared to take an honorable part in the scenes of the busy, stirring, and eventful life in which they will afterwards have to move. Regiopolis has many warm friends both in the Dominion and the Republic beyond the border; friends, who would be willing, not only to give their moral sympathy and support, but also pecuniary assistance if required, to keep it in a flourishing condition. While, in running order it effected much good, its children have been occupied, and are at present filling with distinction, many positions of honor in both the church and state. If opened again, invested with university powers and under the fostering patronage of our beloved bishop, who proudly claims it as his alma mater, I am sure it will be productive of still greater results for religion and society in the not very distant future. So mote it be. I am, Sir, yours very respectfully,  
A FRIEND.

## THE TRUE CHURCH.

## Unity of Faith and Government.

SERMON BY THE REV. REV. DR. O'BRIEN.

Wednesday evening, Nov. 17th, the Bishop of Kingston preached the last sermon in the series delivered during the "Retreat" in St. Mary's Church, Lindsay. The spacious building was crowded to its utmost capacity. His Lordship took for his subject the unity of faith and government, and preached an eloquent discourse, of which we subjoin a summary. His Lordship said Truth is one—essentially one; of two propositions when one is contradictory of the other, one must necessarily be false. And so if doctrines were contradictory to each other both could not come from Jesus Christ. No living man could contradict that proposition. If one church maintained some essential point of doctrine as revealed by Jesus Christ and if another church said Jesus Christ did not agree with that doctrine at all—it was beyond all dispute that the one or the other must be wrong. If two doctrines were opposed to each other and two churches contradicted each other—he was speaking of doctrines and not of points of discipline—both could not be right; because Christ never taught contradictory doctrines at the same time. It followed that all churches could not be right; and it also followed that no two churches that contradicted each other upon essential points of faith could be the true churches of Christ. If one was right the other was wrong; for Jesus Christ could not be the author of contradictory doctrines, and therefore Jesus Christ could not be the author of churches that held contradictory doctrines—that were opposed to each other upon essential points of faith. He was not now saying which church was right or which was wrong; but he would put out of the way altogether that false idea that all doctrines might be right and that all churches might be right. There must be unity of faith and unity of government because every body must have a head. The Church was a spiritual kingdom; it was the true ideal of a church and ruled our immortal souls. Every government must have a head; in all civil governments every government had a head whatever the title might be; and in that more important government organized by the Eternal Legislator, by Him through whom kings reigned—because God was the source of all authority—and the author of all just power, his reason told him that in that great spiritual government organized by Jesus Christ 1840 years ago once for all for the salvation of souls we must expect to find one spiritual head, otherwise there would be no government there. He would expect to find one body and one head; and his humble reason told him that when Jesus Christ finished his work he did not place two heads over the body in antagonism to each other. There must be one faith and one fold, and one shepherd over that spiritual fold—call him sovereign pontiff or pope or whatever they liked. That spiritual government organized by Christ would last as long as the sun and moon together, and the one spiritual head left by Christ would rule the body until he came again in Judgment. He would go on from reason to revelation, that is to say he would take up the Word of God. We all believed in the Holy Scriptures. Let us open them and see what they say on the subject of unity of faith and then of unity of government. In the last chapter of Matthew they would find what a lawyer would call the character given by Jesus Christ to the Church—Go ye forth and teach all nations. All nations were commanded to receive the message, they were to be taught by one body; by the Twelve, who were to be the only teaching body. That very text exploded forever the idea that every man was to be his own teacher in matters of religion, an idea that was directly opposed to scripture. What were they to teach? Was St. John to teach one doctrine, and St. James a doctrine opposed to it? Was St. Peter to teach the Real Presence, and the doctrine of the Trinity, and St. Paul to teach the contrary? Was St. Matthew to teach the existence of hell; and St. Bartholomew that there was no hell? Was St. James to teach the doctrine of the necessity of extreme unction, and some other apostle to say no, it was not required at all? He begged to state the contrary. Fancy the picture of the Twelve Apostles, upon whom depended the salvation of millions, going into the world, and John teaching one doctrine, James the opposite, Peter preaching against Paul and so on! They would have made a grand impression upon the Pagan world; they would have produced a grand effect upon the great Pagan empire of Rome. The Pagans would have laughed at them, and would have told them to go back again to their crucified God and learn from him a different lesson and when they had learnt their lesson to come back again, and their new religion would be considered. If he were to say to-night that it was possible to conceive that Jesus Christ could have sent out the Twelve commanding them to teach each one a doctrine contradictory to the other, his hearers would rise up and scoff him out of the church, and he would deserve that treatment. He would ask any honest, intelligent, conscientious man in that church to-night, that if that could not be the case with the Apostles how could it be the case now. How could 1,900 years, or 19,000 years for that matter, change the revelations of Jesus Christ when he said to his Apostles, go now and preach the Gospel, and they that receive it not shall be condemned? How was it possible for any intelligent man to believe for one moment that each church can be the legitimate church of Christ no matter how much they contradict each other, not only in points of discipline, but in morals and points of doctrine? This could not be done any more than he could assume that the Twelve Apostles could be sent out in the name of Jesus Christ, and that each one was to teach contradictory doctrines. The Apostles received their authority from Jesus Christ. They had no more right to teach than that little boy unless they were sent out by Jesus Christ. The revelation came down from heaven by Jesus Christ, and by the inspiration of the Holy Scriptures they knew that revelation was a spiritual fact. It followed that there must be unity of faith in teaching because we had to teach only what we learned from and through Jesus Christ. Now did Jesus Christ teach his Apostles to contradict each other? In the fourth chapter of St. Paul's Epistle to the Ephesians he found the same doctrine again—One body, one spirit, one Lord, one faith, one baptism. There could no more be two faiths than two Lords. There was to be one Eternal Father in the Heavens; one Jesus Christ who came down as mediator between God and man; and that Jesus Christ brought down but one faith; and that one faith was given to one body, the Twelve, and they were to teach that faith to all nations. There was to be unity of government, for Christ in the tenth chapter of St. John said there should be one fold and one shepherd. The sheep meant ourselves; the fold meant the church; and our Lord said in the plainest possible manner that there should be one fold and one shepherd over that fold. Did Jesus Christ ever come back to the world and contradict that statement, and say, "I will change all that and let every man do as he pleases." Jesus Christ never came back and never could come back until he comes to judge the living and the dead. When He left the world, He left the Church in His stead; He left His spiritual king to command in His stead; He left His spiritual king to command in His stead until He came again. He appointed the shepherd for we were told in the 21st chapter how He addressed Peter: Lovest thou me, and on Peter's answer, said, feed my lambs, twice, meaning the laity and feed my sheep, meaning the clergy. They should be but one fold, and one shepherd, and now there was to be only one man to have charge over that fold. All these things went to build up the fabric of the Church of Christ. There should

be but one shepherd and one faith for all time. Peter was appointed by Jesus Christ, and therein was the doctrine of unity of church government. When Christ said "feed my lambs," and "feed my sheep," it meant that we have the Church complete—one faith, one fold and only one shepherd. There must be in the world now at this very moment one fold and one shepherd over it. He could trace back the history of the Catholic Church to Christ, and if he could not trace it back to that one fold, and one shepherd and one faith, he for one would commence to doubt the Divinity of Christ. If he could not plainly see that there was one faith, one shepherd and one fold; if he could not see shepherd after shepherd succeeding each other from the days of St. Peter down to those of Pius IX, he would doubt the divinity of Christ because his prophecy would not be fulfilled. The idea that every man was independent was foolish; it was nonsense. Neither man nor Parliament had any power to make a church; because a church was of Divine origin, and came from Jesus Christ. Away then with the idea that we are all independent in religion. Wherever the true church is there must be unity of faith, not for each year, or a thousand years or ten thousand years, but for all the years until Jesus Christ comes again. With that one faith there must be one shepherd—unity of government is explained by Christ. He said, Thou art Peter, and upon this rock will I build my Church; and he gave the command to one body of men to go forth and preach to all nations, and they were to be continued for all time. The true church must have one body, one fold, one baptism, one spiritual head and be one spiritual kingdom. Now where could we see all this? That was an important question and he submitted it in all sincerity to those who might not belong to his church. Wherever there was one fold under one shepherd there he must go, he did not care what the world might say about him, and he did not care what sacrifice he might make. His answer was the Catholic church. Why not go there? They would say they could not leave the church of their forefathers. Down to the sixteenth century, what was called the period of the Reformation, there was unity of faith—there was one body, one fold, one spiritual head; but Luther and others rose and rebelled against the church of Christ; and very soon the Reformers preached and spoke against one another in language that he would shrink from using here. In vain did Luther, seeing the result of his violation of the fundamental principles of Christ's church, threaten to turn back; every one thought he could be the juror of his own faith, and the consequence was that before the end of the sixteenth century there were more than two hundred different sects over the face of Europe. Was that like one fold? Where was the one shepherd? Was it Luther, Calvin or Henry VIII? The Catholic church had the one fold, the one faith, the one body and the one shepherd. The present shepherd or pontiff was the 258th by direct succession from St. Peter, the first shepherd. It mattered not where the Catholic church was found there was the same faith, the same doctrine, the same creed Sunday after Sunday. He thought he had proved from Scripture and from reason that in the church of Christ there must be unity of faith and government, and that that unity must be perpetual. He thought no man would say that unity would be found outside of the Catholic church and therefore the Catholic church was the church of Christ. As for the church of England it was only founded some three hundred years ago, and had no claim to be the true church of Christ. He held that no other church than the Catholic church could lay any legitimate claims to be the true church, and he said this in all sincerity and with no desire or intention to insult or wound the feelings of members of other denominations that might be present.

## OBITUARY NOTICE.

With deep regret we learn the tidings of the unexpected death of Mrs. Charles Logue, beloved wife of Charles Logue, Esq., of Deser, Upper Gattineau. To the inexpressible grief of all who knew her, she died on Tuesday 16th ult, at her residence. She was the second daughter of Mr. Patrick Farrell of Wakefield, and from her tenderest years gave evidence of those rare qualities of heart and mind which characterized her after-life. She inherited in all their fullness the christian virtues for which her family has long been remarkable. Her affability, her gentleness and above all her unbounded charity endeared her alike to all. But she was in a special manner the friend of the destitute, and her loss will long be mourned by the many whose miseries she was wont to soothe. Though of delicate constitution, she was a model of industry in her household, and of devotedness in the cause of her religion, surrounded by every charm that could make life attractive, she contented this world and sighed but for the day when she might enter upon the happier land that lies beyond the grave. After a short illness, being fortified by all the rights of Holy Church, she peacefully fell asleep in the Lord in the 34th year of her age. Her funeral left her residence on Thursday, 18th and repaired to the parish church where a solemn requiem mass was celebrated by Rev. Father D. Lege, P.P. After the absolution was pronounced, the cortege again formed and the large funeral proceeded on its way to the native place of the deceased. Towards evening the coffin was placed in the Parish Church of Victoria, where the vespers for the dead were chanted and the stations of the Cross were performed for the repose of the soul of the departed. On the following morning solemn requiem mass was celebrated by the Rev. Father Faure, P.P., and the funeral again proceeded on its way. On Friday afternoon the family residence was reached where a large gathering of friends assembled to pay a last duty of affection to her whom they so much loved. At 10 o'clock on Saturday morning the remains were conveyed to the parish church of Wakefield where a solemn requiem mass was again celebrated by Rev. Father McGory. Previous to the absolution Rev. Father St. Lawrence addressed a feeling sermon to the congregation and spoke in high terms of the virtuous life of the departed. He showed how she who was the object of their sorrow endowed with excellent qualities of mind and heart, cultivated them so as to fulfill becomingly the sacred duties of a truly Christian life. He exhorted his large audience to profit by the lesson of detachment from the things of earth and of charity towards the poor which they had so long witnessed and admired so that they too might merit the grace of a happy death in recompense for a good life. The body of the departed was then laid in the family vault amidst the sighs and tears of the large congregation of relatives and friends, come together to pay the last solemn tribute of devotion to the memory of the faithful servant of God.—May She rest in peace—Amen.

## DOMINION ITEMS.

The Dominion Government has decided to establish a military post somewhere on the western boundary of the Province of Manitoba.

The Prince Edward Island Land Commission has adjourned *sine die*, the awards having been made for all the estates brought before the Commission except the Rennie and Tracadie estates.

The Attorney-General of British Columbia has ordered a strict enquiry into the loss of the steamship Pacific, which, it now seems was caused by the captain of the ship Orpheus, which ran down the ill-fated steamer.

A farmer named Olancey returning home from the sale of his grain at Kingston kindly offered a

supposed woman a ride. Near Odessa he became suspicious of the basket carried by the woman, and to satisfy himself, requested her to pick up his whip which he purposely dropped. Believed of her company he hurried on his horses, meanwhile examining the basket. He found that it contained a pistol and bowie-knife, and that his life had been in imminent jeopardy, the woman turning out to be a man.

## REMITTANCES RECEIVED.

Ottawa, Miss McD, \$2, Kemptville, Rev E. H. M, 4; Amherstburg, Vy, Rev P D L, 2; Port Felix, Rev M McP, 2, 25; Lake Temiscamingue, J K, 2; Antigonish, A A McG, 2; Chelsea, W M, 2; Ottawa, J W R, 2; Compton, J F, 2; Halifax, F O C, 4; Selwyn, T H, 2; Upton, D McE, 3, 67; Port Lewis, J C, 1, 50; Woodville, H McP, 2; Alexandria, K K, 2; London, R B, 2; Appleton, E D, 2; Vankeek Hill, Mrs A McD, 2; St Stephen, Mrs E O, 2; St Joseph de Levis, Rev J O F, 2; Arnprior, J R, 8; Anderson's Corners, P W, 4; Glenroy, A R K, 2; Cold Springs, F McK, 1; Cryst'er, Rev C J D, 2; River Beaudette, T McE, 2; Belleville, J M H, 1; London, J B, 2; Wilton Grove, R M, 2; Eganville, P O F, 3; Alliston, P D K, 2; Belleville, M McM, 3; Rockwood, J J K, 1.  
Per T. H., Milton—Self, 2; W R, 2.  
Per D A C, Alexandria—A McK, 2; Lochiel, W D, 1.  
Per F J D, Guelph—Elora, W J W, 1, 50.  
Per M F, Richmond Hill—M N, 2; M A G, 2; Oak Ridge, J G, 3.  
Per Rev J M Q, L'Ardois—G M, 2; M M, 2; A McK, 2; F P, 2.  
Per L McD, Cornwall—Harrison's Corners, J B McD, 2.  
Per P M, Rawdon—J O N, 2.  
Per J M, Quebec—Judge E, 2; J D, 2; M O B, 2; E B, 2; H M, 2; M McN, 2; J L, 2; D B, 4; Mrs E O D, 2; G M M, 2; H McH, 2.  
Per G P H, Keenansville—M J C, 2.  
Per W D, Ste Brigid—P McO, 2.  
Per P H, Osceola—P A, 1.  
Per Rev E G, Bedford—Self, 4; M McG, 1.  
Per M P, Trout River—J M, 1, 50; Kelsco, K C, 1, 50; Powerscourt, R P, 1, 50; J McG, 1, 50; I McG, 1, 50.  
Per Rev D G, Port Mulgrave—T K, Jr, 2.

## Births.

CALLAHAN.—At 312 St. Antoine street, on the 23rd inst., Mrs. F. Callahan, of a son.

CLERK.—At Belœil, Que. on the 26th inst., the wife of Geo. E. Clerk, Esq., of a daughter.

## Married.

REYNOLDS—FURLONG.—In this city, on the 23rd inst., at St. Patrick's Church, by the Rev. Father Dowd, Mr. P. Reynolds to Marcella Maria, youngest daughter of Matthew Furlong, Esq., J. P. Ormstown.

ROBERTSON—CAMPBELL.—On the 17th inst., at the Catholic Church, Cornwall, by Rev. Father Murray, Charles Robertson, Esq., Toronto, to Mary Elizabeth Campbell, only daughter of the late John Duncan Campbell, Esq., of Inverardine, Cornwall, and formerly of the North-West Company.

## Died.

At Newcastle-West, Co. Limerick, Ireland, on the 1st November, Mr. John Reidy, aged 80 years. Of your charity pray for the repose of his soul.

## MONTREAL WHOLESALE MARKETS.—(Globe.)

Flour & bbl. of 196 lb. — Follards	\$2.10	\$2.20
Superior Extra	4.90	5.00
Fancy	4.90	5.00
Spring Extra	4.75	4.80
Superfine	4.60	4.65
Extra Superfine	4.90	5.00
Fine	4.00	4.10
Strong Bakers'	5.10	5.25
Middlings	3.35	3.35
U. C. bag flour, per 100 lbs.	2.35	0.00
City bags, [delivered]	2.50	2.55
Wheat, — Spring	0.00	0.00
do White Winter	0.00	0.00
Oatmeal per bushel of 200 lbs.	0.00	5.00
Corn, per bushel of 32 lbs.	0.65	0.00
Oats	0.32	0.33
Pease, per 66 lbs.	0.85	0.00
do alfalfa	0.00	0.00
Barley, per bushel of 48 lbs. L. Canada	0.80	0.00
do do U. Canada	0.85	0.00
Lard, per lbs.	0.14	0.00
do do do	0.15	0.00
Cheese, per lbs., August makes	0.10	0.11
do Fall makes	0.11	0.11
Pork—New Mess	23.50	23.75
Thin Mess	21.50	21.00
Beef—Prime Mess, per barrel	00.00	00.00
Ashes—Pots	4.70	0.00
Firsts	0.00	0.00
Peas—	4.90	5.00
Burma.—Quiet at 18c to 22c, according to quality.		
A small parcel of Eastern Townships sold at 20c		

## TORONTO FARMERS' MARKET.—(Globe.)

Wheat, fall, per bush	\$1 05	1 06
do spring	1 01	1 02
Barley	0 65	0 88
Oats	0 37	0 38
Peas	0 71	0 73
Rye	0 60	0 06
Dressed hogs per 100 lbs.	7 25	7 50
Beef, hind-qrs, per lb.	0 00	0 00
"fore-quarters	0 00	0 00
Mutton, by carcass, per lb.	0 00	0 00
Butter, lb. rolls	0 26	0 27
"large rolls	0 20	0 22
tub dairy	0 21	0 23
Eggs, fresh, per doz.	0 22	0 23
"packed	0 19	0 20
Apples, per bbl.	1 50	2 25
Geese, each	0 55	0 75
Turkeys	0 70	1 00
Cabbage, per doz.	0 40	0 00
Onions, per bush.	0 98	1 10
Turnips, per bush.	0 20	0 25
Potatoes, per bus.	0 40	0 45
Hay	12 00	19 00
Straw	12 00	14 00

## J. H. SEMPLE,

IMPORTER AND WHOLESALE GROCER,

53 ST. PETER STREET,

(Corner of Foundling

MONTREAL

May 1st, 1874.

37-72

## TO CONTRACTORS AND BUILDERS.

SEALED TENDERS will be received by the Committee of the ROMAN CATHOLIC CHURCH of St. Alexander, Township of Lochiel, up to the 11th day of January, 1876, for the ERECTION of an ADDITION to said Church.

Plans and Specifications can be seen at the residence of the undersigned.

The Committee does not bind itself to accept the lowest on any tender.

All tenders (with the word Tender written on outside of envelope) to be addressed to

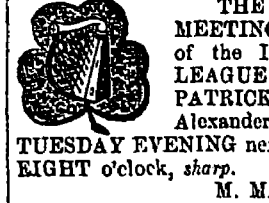
REV. ALEXANDER MACDONALD, P.P.

Lochiel, P.O., Ontario.



THE REGULAR MONTHLY MEETING of this CORPORATION will be held in the ST. PATRICK'S SOCIETY'S HALL, Corner of Craig and St. Alexander Streets, on TUESDAY A Y Evening next, 8th Dec., at Eight o'clock.

SAMUEL CROSS, Rec. Secretary



THE REGULAR MONTHLY MEETING of the MONTREAL BRANCH of the IRISH HOME RULE LEAGUE will be held in the ST. PATRICK'S HALL, corner of St. Alexander and Craig Streets, on TUESDAY EVENING next, the 7th December, at EIGHT o'clock, sharp.

M. MACNAMARA, Rec. Sec.

## CATHOLIC YOUNG MEN'S SOCIETY.



## LECTURE

BY REV. JAMES J. MURPHY.

IN THE

MECHANICS' HALL,

ON

MONDAY EVENING, DECEMBER 6TH,

SUBJECT—"JOHN PHILIP CURRAN."

Tickets, 25 cts; Reserved Seats, 50 cts. Doors Open at 7; Lecture to commence at 8 o'clock.

P. RIGNEY, Sec.

## MECHANICS' HALL.

FOR A SHORT SEASON ONLY, Commencing MONDAY, Nov. 29,

M'GILL & STRONG'S EMERALD MINSTELS!

THE BEWITCHING SCENERY OF IRELAND illustrated in a manner unequalled in this country, and culminated with the choicest gems of Irish Minstrelsy, by one of the most talented Companies of

FIFTEEN STAR ARTISTS ever organized.

CHANGE OF PROGRAMME NIGHTLY. For further particulars, see mammoth posters and programmes.

Admission, 25 cts.; Reserved Seats, 50 cts. Doors open at 7 o'clock; commence at 8. Reserved Seats (without extra charge) for sale at the only authorized Reserved Seat Ticket Office, No. 2 Victoria Square.

Matinee Saturday at 2 p.m.

## GRAND BAZAAR.

TO be held on the 23rd JANUARY NEXT, for the benefit of the POOR of the INSTITUTE of the SISTERS OF MERCY, Montreal. Being their first Bazaar, they hope to meet with the same charity and sympathy, that they always met in their yearly collection.

TEACHER WANTED—For School Section No. 5, in the Township of Lochiel, a Roman Catholic Male Teacher, holding a Third-Class Certificate, to whom a liberal salary will be paid. Apply, if by letter, to Mr. ALAN MACDONELL, Sec. Treasurer of said Section, stating terms. Duties to begin in the beginning of January next. Good references required. 15-3

WANTED—For Union School No. 6, Ellice, a Female Teacher, holding 1st or 2nd Class Certificate. Must be able to conduct the Choir of a country church. Duties to commence on the 4th of January. Salary \$400. Apply to Trustees, KINKORA, P.O., Ont. 15-3

TEACHER WANTED—For next January, a Catholic Male Teacher, able to teach French and English; a liberal salary will be given. All applications, with references and statement of salary, to be sent to Rev. J. MICHEL, Lafontaine, P.O., Ont. 15-3

WANTED.—A gentleman, English Professor in one of the first Catholic Colleges of Ireland for three years and a half, and lately Professor of Mathematics in a well known Academy in Dublin, would take charge of a first class Separate or Public School in a good locality. Preparatory to his being engaged as above he spent a year and a half in a distinguished Training College, completing his studies and acquiring the most approved methods of teaching. None need communicate except those disposed to give a liberal salary. Highest references given. Address, "M. L. R." Box 78, Lindsay, Ont. 15-4

WANTED—For the Separate school at Hemmingford a FEMALE TEACHER. A liberal salary will be paid to an eligible person. Apply to JOHN RYAN, Sec. Treas. 14-4

CATHOLIC TEACHER WANTED—MALE OR FEMALE—A young person possessing either a first or second class certificate, capable of playing an organ and conducting a choir, will find employment at School Section, No. 2, Township of Ashfield, Co. Huron. Salary liberal. Apply to MAURICE DALTON, Kintail P. O.

NOTICE is hereby given that application will be made to the Dominion Parliament at its next Session, for an Act to incorporate "The City Fire Insurance Company."

Montreal, 30th November 1875.

J. C. HATTON, Solicitor for Applicant.

NOTICE is hereby given that application will be made to the Dominion Parliament at its next Session, for an Act to incorporate "THE CANADIAN WIDOWS' FUND (Mutual) LIFE ASSURANCE SOCIETY."

Montreal 23rd, November, 1875.

J. C. HATTON, Solicitor for Applicants.