

FOREIGN INTELLIGENCE.

FRANCE.

PARIS, Jan. 8.—It is stated that the basis for the new Ministry has been settled. The Dukes De Broglie and Decazes, and M. de Fourton will be chief members.

A special despatch to the Pall Mall Gazette says M. Dufaure's interview with the President was without result. No combination can be effected before to-morrow or Monday.

M. L. Wolowski the distinguished political economist, and member of the Institute, is about to publish a pamphlet on the "Economic Results of the Payment of the War Contribution, or Indemnity, in Germany and France." This work is likely to excite considerable interest both on account of the reputation of the author and the arguments he sets forth.

The following extracts will give a general idea of the contents of this exhaustive treatise and enable you to judge of its merits.

The fatal war of 1870 inflicted upon France immense material sacrifices, without speaking of the heaviest and most distressing of all—the loss of Alsace and Lorraine. We have paid the conqueror over five milliards and a half, and taking into account the expenses incurred, the provisions destroyed, the ruins to be repaired, and the damage done, the loss cannot be valued at less than ten milliards.

The payment of the indemnity was accomplished in a very few years despite the difficulties which frightened the imagination, and almost in the face of the presumed impossibility of such an enterprise. But might not this success lead to another danger? In the same way as many people were disinclined to believe in the rapid accomplishment of the engagements contracted, many appeared disposed to forget under what conditions and at what cost we were able to meet them. Can it be said that the material traces of our disaster have been effaced, and that matters have been returned to their former state? No. We have paid the war contribution, but we shall never the less bear its burden for a long time to come. It would be dangerous not to understand that our debt has been transformed and not cleared off.—Times Cor.

HOW FREEMASONRY WORKS IN FRANCE.—A correspondent of the Univers sends from Chamborg some curious facts regarding Freemasonry and the International, which are declared to be perfectly authentic. A ringleader of the Radicals, one named Pages, who is also a Freemason, was placed in charge of the Customs at Aix-les-Bains. Last year he was arrested on charges of embezzling the monies passing through his hands. There were an immense number of separate charges brought against him, and only last week was he brought before the Court of Assizes of Savoy. The trial lasted five weeks, during which the Freemasons and the members of the International engaged in every species of manoeuvre to screen their brother. They were successful, and instead of being convicted of the two hundred charges brought against him, he was acquitted. Here comes the most curious part of the affair. Everyone expected that a grand oration would be prepared to greet the poor innocent on his release—but the Freemasons were wiser than that. They assembled with the Internationalists, and ordered Pages before them in council. Then they handed him a sum of money, with directions to him to abscond at once. He did so—that very evening, and he is now on his way to America. Who rules in France—the laws or the Freemasons?

SPAIN.

PARIS, Jan. 8.—The Pope replying to the congratulations of ex-Queen Isabella of Spain on Epiphany, sends an apostolic Benediction for herself and her son Alfonso, and says he prays God to grant the latter all happiness in the difficult task he is about to undertake.

THE TROUBLES OF SPAIN.—The Austrian family which ascended the throne in the person of Charles I. (Emperor Charles V.), in 1516, ended in the person of Charles II., who died without issue in 1700. By his will he bequeathed the crown to Louis XIV., of France, who had married the sister of the Spanish King. The crown was also claimed by Leopold I., of Austria, who had married another sister. A war ensued, in which nearly all Europe took part for thirteen years. By the peace of Utrecht, in 1713, Philip, the grandson of Louis XIV., was confirmed as King of Spain by yielding Naples, Sardinia, Belgium, and other States to Austria, and Gibraltar to England. In 1788 his grandson, Charles IV., was compelled by Napoleon to abdicate, and Prince Ferdinand was also compelled to renounce all claim to the succession. In 1808, after Joseph Bonaparte was driven out of Spain by the British troops, Ferdinand VII. was proclaimed King to the exclusion of his father. Ferdinand had two brothers—1. Charles, or Don Carlos. 2. Francis de Paula. By the law of Spain females were excluded from the succession. Ferdinand had buried three wives, and having no children, Don Carlos was the heir presumptive. In 1829 he married Maria Christina, of Naples, by whom, in quick succession, he had two daughters—Isabella, born in 1830, and Maria Louisa, born in 1832. Ferdinand died in September, 1833, having some time previously issued a decree abolishing the law excluding females, thus cutting Don Carlos off from the succession. Ferdinand had been a most unmitigated despot, as his father had been before him, and Don Carlos was expected to be worse.—The whole nation, therefore sustained Isabella, then three years old, who was proclaimed Queen under the regency of her mother. Don Carlos at once began a war, which lasted six years and was remarkable for its cruelty and atrocity.

In 1843, the Queen being 13 years old, was declared by the Cortes to be of full age. An intrigue then began in Europe for the marriage of the Queen. Louis Philippe, of France, who had several unmarried sons, and who exercised a sort of guardianship over the Spanish family, was forced to make a pledge that he would not marry either of his sons to Isabella. In 1846 he was successful in accomplishing the marriage of the Queen to her cousin, Francis D'Assisi, son of Francis de Paula, thus uniting the elder and younger lines of the family to the exclusion of the line of Don Carlos. The other daughter Maria Louisa, was married at the same time to Anthony, Duke of Montpensier, son of Louis Philippe. It was supposed then that the French King had practised an intentional fraud. The husband of the Queen was understood to be little better than an imbecile, in which case the Spanish crown would be likely to fall to the descendants of the French Prince.

Isabella, however, had a number of children, of whom five survive. The second of these is Alfonso, who was born in 1857, and is consequently new between 17 and 18 years of age. Her sister, the Duchess of Montpensier, has ten children, including several sons.

After his unsuccessful war Don Carlos, who had been living in France, removed to Trieste in Austria where he died in 1855. Previous to this, however, he had renounced the throne in favour of his son, Count Montmolin. In 1860 the Count was proclaimed King by Gen. Ortega, but there was no popular response. In the same year Montmolin and his brothers, John and Ferdinand, were arrested; they renounced all claim to the throne and were released; and subsequently repudiated the renunciation; Montmolin and Ferdinand died in 1861. In 1863 John renounced in favour of his son Charles who was born in March, 1848, and who is the present claimant to the throne of Don Carlos.

In January, 1868, a military insurrection took place in Spain under General Prim. This insurrec-

tion increased during the year, and on the 29th of September, 1868, Queen Isabella left Spain for France, where she has continued to reside ever since. A monarchical constitution was adopted, and the Cortes sought diligently for a King. In July 1870, the Regency offered the Crown to Prince Leopold of Hohenzollern. This offer was used as a pretext for the controversy between France and Prussia which ended in the war that dethroned Napoleon III. and founded the German Empire. In November, 1870, the crown was offered to Amadeus, second son of Victor Emanuel of Italy, who accepted it, he was crowned King in January, 1871. Early in 1873 he abdicated and left Spain, and the country has since been ruled as a sort of a Republic.

On the 24th of June, 1870, Isabella formally renounced the throne in favor of her son Alfonso. In 1871 Don Carlos entered Spain, and has since then been engaged in prosecuting a war to recover the throne. The Spanish republic has never had any substance. The Spanish people have no knowledge of Republicanism, and the Spanish nobility and politicians abhor it. The Government has been called a Republic for the want of a monarch. On the question of "right as recognized in royal succession, Alfonso is probably entitled to the crown; but what Spain wants is peace, and to have peace there must be some head selected to the support of which the country will generally unite. It is possible that this boy will unite the best elements in Spain, and be the means of giving peace to the distracted and miserable kingdom.

SWITZERLAND.

The Swiss National Council has, by a large majority, pronounced in favor of the right of the State to impose obligatory civil ceremonies in cases of marriage.

GERMANY.

LONDON, Jan. 8.—The Times despatch from Berlin says negotiations have been opened between the Berlin and Brunswick Governments with a view to the settlement of the Brunswick succession. There is little doubt the Prussian dynasty will waive its claim if the Crown Prince of Hanover consents to acknowledge the present Constitution.

CIVIL MARRIAGES IN PRUSSIA.—The Pall Mall Gazette says: "The new law in regard to civil marriage in Prussia meet with considerable opposition from the Lutheran as well as the Catholic clergy. It need scarcely be said that these laws make a distinction between the marriage as a legal contract and the nuptial benediction, conferring upon the civil power alone the right of celebrating the marriage, and leaving to the Church the privilege of consecrating a union which is already complete. The Lutheran clergy are not apparently disposed to accept the division of power, and their resistance is perhaps due to the fact that since the new laws came into force an increasingly large number of marriages have taken place without the parties to them going through the religious ceremony. A short time ago the First Councillor of the Evangelical Church, in a long circular addressed to the clergy of that persuasion, reminded them that they no longer enjoyed the privilege of celebrating marriages, and that all they had a right to do was to give their benediction to a union contracted outside the Church. He therefore advised them to discontinue the practice of asking the bride and bridegroom whether they were willing to be joined together in matrimony, and of pronouncing them to be man and wife in the name of the Church. This circular appears to have created dissatisfaction among several of the clergy to whom it was addressed, and the Kreis Zeitung publishes a sort of protestation, in which they assert that the circular would not have been issued if the provincial synod had been sitting at the time."

Prince Bismarck assured the Deputies from Alsace-Lorraine that he was "in truth not shy in politics," and that this was well grounded self-praise; it is ample illustration to prove. The Sueddeutsche Post has informed us that 784 summonses against editors of "inimical" newspapers have been taken out within the last few months; so that in the matter of tyranny over the press has certainly been no shyness.—Tribune.

Whatever differences may prevail on finance or the army, or even on foreign policy, the Liberal Party is steady in support of Prince Bismarck in his policy against Rome and its servants. The outburst of cheers with which his strong language of the other day was received shows that the feeling is as general as ever in the Legislature. It is evident, then, that, rightly or wrongly, the Germans consider the hostility of Rome a more serious matter than we do, and that though there is nothing of overt treason to be discovered in the doings of priests and clerical-minded laymen, still their countrymen look upon them as enemies, who must be kept down even at the cost of an abridgment of the public liberties.—Times.

THE ARCHBISHOP OF TORONTO.

ON THE Invocation of Saints and Angels.

On Sunday evening 3rd inst., the Archbishop of Toronto continued his lecture on this subject. His Grace said:—

There are here a few objections that some people want solved. One says "Are we not told, 'Search the Scriptures for the same as they that give testimony of me?' John v. xxxix. We will not give a refutation on the fact that the text is in the Greek and Latin. You search the Scriptures," indicating what they were actually doing; neither will we stop to notice that Christ here spoke particularly, that is, to the Scribes and Pharisees. But even though Christ here spoke to the universal Church, and said to all as a command "Search the Scriptures," are we thereby told to put whatever construction we please on them? This modern plan is the cause of the immense number of contradictory faiths at present in the world, as well as of that infidelity which we see every day spreading around us. Men have seen sacred Scriptures perverted in favour of the most absurd doctrines, as a consequence they lose confidence in the Scriptures, and fidelity in God ending by falling rapidly into infidelity.

Another writes "Is not Scripture clear and lucid, and easily understood?" Even though it were so fools would take a wrong meaning out of it. These for instance, are very clear expressions. "This is my body," and "Whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained." Yet private interpretation has denied that that was His body; or that sins are forgiven; though the text is clear and plain. Some parts of Scripture are very clear, but there are other parts which Saint Peter assures us are very difficult to understand. The Bible is a vast collection of different treatises; as Burke says in his reply to a petition by a large number of clergymen of the Church of England, that they should be allowed to subscribe to the Bible and not the 39 Articles.—"The Scripture is no one summary of doctrines regularly digested, in which a man could not mistake his way. It is a most venerable, but most multifarious collection of the records of the Divine economy; a collection of infinite variety of cosmogony, theology, history, prophecy, psalmody, morality, apologetics, allegory, legislation, ethics, carried through different books, by different authors, and different ages, and for different ends and purposes." Consequently it cannot be a rule of faith.

of our Ninth and Tenth one Commandment only, and one not very complimentary to the ladies, as we shall see hereafter. In our Shorter Catechism for Children it has not been thought advisable to burden their memories with every word of the 17 verses which compose the Commandments; but in our Bibles and longer works of instruction every word of the chapter which contains the Commandments (Exod. xx.) is given in the Shorter Catechism the essential meaning of the Commandments is alone given. For instance in the First Commandment we say "I am the Lord thy God, thou shalt not have strange Gods before me." This is the entire sense of the Commandment, for if we worshipped or paid any undue reverence to images we could not escape breaking that Commandment. Christ Himself condensed the Commandments into two great precepts of charity, "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy mind, and with all thy strength, and thy neighbour as thyself." Hence, as long as we retain the sense we may shorten the forms. The Commandments are enumerated and divided according to the distinction of obligation imposed. This division of the Commandments is absolute and unchangeable. For instance we have a Commandment, "Thou shalt not steal," or "Thou shalt not kill." But Protestants attempt to make two separate and distinct Commandments out of the first, which really contains but one prohibition of a crime. But look at the consequent inconvenience of making only one Commandment out of the Ninth and Tenth. Our Ninth says, "Thou shalt not covet thy neighbour's wife," and the Tenth, "Thou shalt not covet thy neighbour's goods"—two distinct crimes.—But the Protestants, by their division of the Commandments, make the coveting of a neighbour's wife and the coveting of a neighbour's ox or ass the same kind of a crime, for their Tenth reads: "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife nor his man-servant nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbour's;" thus putting the wife on a par with the ox and the ass. I said that the number and division of the Commandments with regard to sense is absolute and invariable hence its superiority over any division founded on punctuation or division into verses. I have said that it is foolish to have a division of the Commandments on the present division of the chapter into verses, since that division is arbitrary and is a very modern innovation, dating back only to 1549 for the Old Testament, and 1561 for the New. It was done by a printer of Paris, named Robert Stephens. I have said our modern divisions into verses date from that time, because as early as the middle of the 13th century Cardinal Hugo de Sancto Caro had divided the books of the Bible into chapters, and in 1599 James le Fevre had marked the verses of the Psalms with figures, and so with many other lesser divisions which were discarded when the more complete system of Stephens appeared. Hence we see the absolute folly of recklessly overlooking the sense of Scripture to conform to an arbitrary division. We never hear of St. Paul or the early Fathers quoting Scripture by chapter and verse, for the simple reason that they did not exist.

We are accused of committing idolatry when we kneel to the altar and to the Host. We don't kneel to the altar, but towards the altar, as Protestants kneel at the altar when receiving communion.—When we genuflect towards the altar, we adore what we believe to be the sacred body of Christ really present under the form of bread and wine preserved in the Tabernacle. We don't adore bread, for that would be idolatry. We adore Christ in the most Holy Sacrament. We adore Him under the appearance of bread, as the Jews adore Him under the appearance of man. The Magi adore Him under the appearance of a child. Protestants would commit idolatry if they adored their sacrament, which they believe to be merely bread and wine. But we believe the substance of bread and wine to be changed, and Christ to be really present. We take His word for it; it is sufficient for us though we don't understand it.

We are asked again why we have lights on the altar at midday. Lights are the sign of our faith. Lights have been from the earliest times to show honor and respect to kings and great personages.—So, out of respect for Christ, we burn those lights on His altar. We have bonfires and torch-light processions in honor of great events; so we have our lights in honor of Christ's coming. Again, they are most appropriate to the most holy sacrifice of the mass, when we commemorate the death of Christ. St. Paul says "As often as you eat of this bread and drink the chalice, you will show the death of the Lord until he come." (1 Cor. ch. xi, v. 26) Now, during that great and awful sacrifice the sun was darkened; there was no light upon the world and the earth trembled. Lighting candles in day time puts us in mind of the time when the light of day was extinguished when our author was sacrificed.

Having spoken in our last lecture of these good angels, whose office and delight it is to watch over man and fulfil God's will in this regard, we now turn to the other picture—to the evil spirits whose self-appointed office and joy it is to work our destruction. Of the existence of such enemies there can be no possible doubt. Christ himself speaks of Beelzebub, Prince of Devils, in Matt. xii, 27. The Manicheans, a sect of the fourth century, went so far as to assert that the spirit of evil was eternal, was in fact God. Reason and the Church have alike condemned the doctrine. The spirits of evil, or devils, were spirits who inhabited heaven and enjoyed God, but for a sin of pride they were hurled out of heaven, still retaining, however, their original nature. They were condemned to everlasting torments for their sins. Christ expressly says so (Matt. xxv, 41.) St. Paul says the air we breathe is full of those infernal spirits. He says, too (2 Cor. xii, 7), that he was tormented by Satan. St. Peter (1 Peter, v. 8) calls the devil a roaring lion, by which simile he represents the fierceness of his attacks on us. But the devil, "the old serpent," is crafty as well. He so well played on man's credulity as to have sacrificed offered to him. (1 Cor. x.) He is bold; he tempted Christ after His fast of forty days in the desert. He has agents on earth. St. Paul found at Salamis, in the house of the pro-consul, Sergius Paulus, a magician named Elymas. St. Paul looks upon him as the son of the devil, and in the name of the Lord strikes him with blindness. (Acts xiii.) In the town of Philipp, Paul finds a young girl possessed by a Pythonian or divining spirit. Above all the devil wants to be worshipped. He tempted our Saviour on the mountain to do so. He wishes to assume the rights of God, and he well knows how to gain this end. The Scriptures tell us he will transform himself into an angel of light for our destruction. The Pagans offered sacrifice to the infernal spirits. In Persia and China it is still so. Even Pagans do not adore wood and stone, but the spirits which they believe to permeate and to possess the substance. Some spirits they believe always to remain in the images, and others only to come at certain periods. But through all Paganism is the religion of devils and nothing else. It appears degrading to human nature that adoration should be tendered the devil as though he were the eternal God, who is omniscient, who knows the past, present, and future, as one. That is what is attributed to the devil, by those who consult him or his agents on earth. But can the devil know future things? He may. His knowledge like himself, is contingent. The future is so interwoven with the past and present, that the devil can make a pretty good guess at what may happen. His experience of men and man's feelings is very lengthy, and from a general principle of "similia leguntur similia" he deduces his conclusions. And besides, he can powerfully assist in the fulfilment of his predictions or resist their contradi-

tions. So it often happens that the devil hits upon the truth, and so, too it often happens that he misses it. It seldom happens that the devil reveals hidden things in propria persona—in his own self. He more frequently communicates to this world through his agents, unfortunate people, who, by their sins or perverse inclinations, have placed themselves in his power. We have many cases of possession mentioned in Holy Writ, especially in the New Testament. The devils knew Christ, and gave testimony of Him who had come to destroy their empire on earth. Not only one but many evil spirits may possess the same person. We read in Luke viii. of a man who was possessed, "and Jesus asked him saying, what is thy name?" But he said "Legion," because "many devils were entered into him." Having dispossessed the man He gave the devils permission to enter a herd of swine near by. The animals were immediately possessed, and rushing down a hill into the sea, were drowned. But perhaps the most remarkable instances of continued possession are to be seen in the ancient oracles. In the responses given by these oracles we see exemplified all we have said of the devil's knowledge of futurity. Ambiguity and equivocation have always been the devil's best weapons. Often, too, he has said what was in direct opposition to the truth, for what cause, we know not, perhaps from his desire to deceive, perhaps from ignorance. The art of communication with the devil has never died out it has always been practised in pagan countries especially in Persia and China. This art is undergoing a terrible revival under the spiritualists of our days. Between magnetism and possession there is but one difference, and that is a difference of time; one is temporary and the other lasts; one comes from the agent of the devil, the other from the devil himself. Such acts cannot be sufficiently detested. They are an insult to God and an injury to man. There is a future which God has forbidden to man; there is a similar condition of existence into which we must not peer. God has permitted those things to be seen by prophets, but they have firm proof of their divine mission by miracles, by true real miracles, by real dispensations of the natural laws and not by those subtleties to which the devil has recourse when counterfeiting the works of God's ministers. Hence, when the worship of devils has been revived among Christians it is visited by the most severe laws by the Church, as a practice at once idolatrous and blasphemous.—Hence, too, spirit rapping and invocations of the dead have always been condemned by the Church as devil worship. It is the revival of the Paganism of the Egyptians, which was forbidden by the Jews (Dout. xvii, 10, 11, 12). "Neither let there be found among you any one that shall expiate his son or daughter, making them to pass through the fire or that consulteth soothsayers or overseeth dreams and omens; neither let there be any wizard or charmer, nor any one that consulteth Pythonic or fortune tellers or that seeketh the truth from the dead, for the Lord abhorreth all these things, and for such abominations He will destroy them at thy command."

Being thus surrounded by such powerful and indefatigable enemies, we see another instance of the wisdom of God's ordinances in guardian angels. Those, then, who reject the reverence due to those kind guardians do not seem to appreciate God's Providence in our regard, or to be elevated in sentiment or thought towards God, or in the way of attaining that purity and sanctity of life which should fit them for the eternal fellowship of angels.—Toronto Globe.

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BAZAAR.

THE Ladies of St. Mary's Church, Williamstown, have the honor to announce a Grand Bazaar, to come off in January, 1875, for the benefit of the New Church about to be erected at Lancaster, in honor of the Most Sacred Heart of Jesus, and under the invocation of St. Joseph. Contributions, in money or otherwise, will be thankfully received by the Rev. Father MacCarthy, or any of the undersigned Ladies:

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INSOLVENT ACT OF 1869, AND ITS AMENDMENTS.

In the matter of THOMAS WENTWORTH, of the City and District of Montreal, Tinsmith and Plumber, An Insolvent.

I, the undersigned, Andrew B. Stewart, of the City and District of Montreal, Official Assignee, have been appointed Assignee in this matter.

Creditors are requested to file their claims before me within one month, and are hereby notified to meet at my Office, Merchants' Exchange Building, in the City of Montreal, on Thursday, the Fourth day of February (next A.D. 1875), at the hour of Three of the clock in the afternoon, for the public examination of the Insolvent, and for the ordering of the affairs of the Estate generally. The Insolvent is hereby notified to attend. A. B. STFWART, Assignee.

Montreal, 28th December, 1874. 20-2

INSOLVENT ACT OF 1869, AND ITS AMENDMENTS.

In re CONSTANT & CO., of Hochelaga, Parish and District of Montreal, Insolvents.

The Creditors of the said Insolvents are hereby notified that Louis Fauron Constant de Chagny, one of the said Insolvents, has deposited in the Office of the undersigned Assignee a Deed of Composition and Discharge, purporting to have been executed by the majority of his Creditors, representing the three-fourths in value of the liabilities of the said Insolvents, subject to be computed in ascertaining such proportion, and if no opposition to such Composition and Discharge is made within three judicial days after the last publication, which shall be the ninth day of January next, the undersigned Assignee shall act upon such Deed of Composition and Discharge according to its terms. Montreal, 23rd December 1874. CHS. ALB. VILBON, Assignee. 20-2

INSOLVENT ACT OF 1869.

In the matter of D. A. LAFORTUNE, of the City of Montreal, Grocer and Trader, Insolvent.

I, the Undersigned, L. Jos. Lajoie, of the City of Montreal, have been appointed Assignee in this matter. Creditors are requested to file their claims before me, within one month, and are hereby notified to meet at my office, No. 97 St. James Street, in the City of Montreal, on Tuesday, the second day of February, 1875, at 3 o'clock p.m., for the examination of the insolvent and for the ordering of the affairs of the Estate generally. L. JOS. LAJOIE, Assignee.

Montreal, December 29th, 1874. 21

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