

## WAS PETER EVER IN ROME?

(Continued.)

III. Objections. Here let us meet at the onset the ingenious but disingenuous artifice of our adversaries, by which they exclude all testimonies but those found in the first three centuries.

Objection 1st. Because in the earliest Christian ages the historical testimonies on which Peter's episcopate rests are comparatively few—whereas they become more frequent in number and fuller in detail as we come down the stream of time;—therefore it is argued, they have developed from a single germ, and have increased on the principle "fama crescit eundo" (report gathers strength as it flies).

Now is it true, that the testimonies are comparatively few in the earlier ages, and increase in number as we descend the stream of time? This assertion must be received with caution. We may take for granted, I suppose, that testimonies will increase as population. Taking then the number of Christians in the first century, and the number of Christians in the second century, and supposing the Christians of the second century, to have doubled (a small rate of increase), we ought to have two testimonies in the 2nd century, for one in the first. Supposing the number of Christians of the third century to have again doubled, we ought to have four testimonies of the third century as against two in the second, and one in the first. In other words this will give us a geometrical progression. Looking at it then in this light, can any one say, that the first century is not as numerously represented as the second; and the second as the third; and so on? We think not. In fact we think the balance is altogether in favor of the earlier ages.

Again there is another fact which ought not to be lost sight of in the computation. A fact being well known at the time will render it less likely to be recorded. History has no present tense. Facts do not become matters of history until some time after they have transpired. In the first ages the fact of Peter's Roman episcopate was a present fact—it would be looked upon therefore in itself as needless of record, and would be spoken of only when in connection with some other fact, which was being narrated. This we find to be absolutely the case, since all the testimonies mention the fact merely incidentally, that is whilst narrating other facts.

The second part of this objection is "the fuller testimony." It is urged that as historians of a later age add circumstances to their narrative, of which we have no record in the earlier age, therefore the report has only increased on the fama-crescit-eundo principle; in other words that there is no foundation for the additional circumstances.

With the fact of additional evidence we have nothing to do—it may or may not be true as far as we are concerned. It is to the inference viz., that "therefore the report has increased on the fama-crescit-eundo principle" that we object. This inference it must be observed is a gratuitous assertion, and as such it is for our adversaries to prove it, unless indeed theories have to take place of facts; assertions of proofs, and suppositions to be deemed of more value, than historical testimonies. Since however our adversaries argue only on suppositions, we can give one much more sensible and probable than theirs. Seeing the numerical scarcity of early Christian records, and the destruction to which they must have been subjected, it is more rational to suppose, that where additional circumstances are narrated by later historians, they are the result of knowledge obtained, if not from oral tradition, at least from sources lost to us.

Objection 2nd. "Scripture is silent about his having been at Rome—a remarkable silence, if his having been at Rome there was a fact of such vital importance to the Church as the Roman divines have made it to be."—(Bishop Brown on the 39 Articles).

When Bishop Brown wrote those words, he wrote as a Protestant *pur sang*, and shut his eyes to all biblical hermeneutics. "The Bible and nothing but the Bible" is not the Catholic rule of faith; and therefore though this silence may appear remarkable as viewed through Protestant spectacles, it presents nothing worthy of notice to the Catholic eye. The Sacred Scriptures, as they themselves tell us, do not contain all that was said and taught; much less therefore do they pretend to narrate all that was done. Hence the necessity of tradition.

Again; too much stress is laid on the Roman part of Peter's episcopate. It is not a matter of faith that he was Primate and Bishop of Rome. Granted a primacy, and a succession of primates from the first Peter, and that is all that the Catholic Church requires. Rome is only a local and accidental not a necessary part of the discussion. Antioch would have done as well. If Peter had ordained the Bishop of Antioch, and that Bishop after Peter's death had been looked upon as Primate or Pope, and that Primacy could be traced through all ages,

whether at Antioch, Rome, or London, it would not signify; the Primacy is all that is necessary, the local habitation is a merely secondary thing. Hence it will be seen, that even supposing the Sacred Scriptures were to be our only rule of faith, provided they mentioned the Primacy, they could not after that be required to mention the local part of that Primacy. To expect it, is requiring too much.

When the good Bishop made the assertion of the "Silence of Scripture" he shut his eyes—like a woman firing off a gun—to the consequences. "The Acts of the Apostles, St. Paul's Epistle to the Romans, St. Paul's four epistles written from Rome; St. Peter's two epistles are all profoundly silent about St. Peter ever having been at Rome." Well! what then? How much does a negative argument prove? "Peter was never at Rome because he no where says he was." For the same reason we shall have to believe that Peter never washed his face, pared his nails or had the measles!

"The Acts of the Apostles are silent."—Well! what reason have we to expect them to be otherwise? We all know well that "The Acts" narrate rather the acts of Paul than of Peter; and they even leave out some of St. Paul's doings, as is evident from the Epistle to the Galatians (c. i., vs. 17, 18). Now if the Acts, which are the history rather of Paul than of Peter, fail to narrate all that Paul did, how much more may they be expected to fail to narrate all Peter's actions?

As to the silence of St. Paul's Epistle to the Romans, it must first be proved that Peter's presence at Rome during the time of the writing of that Epistle is necessary for the establishment of his Primacy, before any handle can be made of it. The same may be said of the insane plea, that "if St. Peter had been at Rome when Paul wrote to the Romans, St. Paul would surely have saluted him." Not so surely, my good Lord Bishop, since when writing to the Hebrews, the self-same Apostle no where salutes St. James. Neither does this same Paul saint, nor expressly mention the Bishops of Ephesus, Galatia, or Thessalonica. You shut your eyes to the consequences, my good Lord Bishop, when you made that objection. People should never use fire-arms unless they know where they are shooting.

SACERDOS.

To the Editor of the True Witness.

Sir,—Permit me to call your attention to the following extract which I find copied into the Irish Sentinel, of March 21st, without a single comment or acknowledgment of such infamous doctrines.

"If Kelly be indeed the man who executed Talbot, then Kelly is a meritorious person. We hope to see the maxim firmly established all over Ireland, that a police informer or detective had better always, at every hour, by night or by day, hold himself in readiness to die."

If this be sound Catholic doctrine, then I must confess to being a bad Catholic. Would you kindly give me your opinion on the subject.

I am, Sir, yours truly,

CATHOLIC.

(On such a subject there can be but one opinion amongst all Christians, whether Catholics, or Protestants; amongst all men who make the law of God, "THOU SHALT NOT KILL," the rule of their conduct. To use the mildest language, the sentiments quoted by our correspondent, CATHOLIC, are simply atrocious; disgraceful to him who entertains and utters them; disgraceful to all who disseminate or countenance them; disgraceful to any community that adopts or tolerates them. As Catholics, it is not necessary for us to repudiate them, or to do more than merely express our abhorrence of them, for our Church abhors them, and all who favor them. But we may, we hope, be pardoned if, in the name of Irishmen, we indignantly repudiate them. The enemies, the libellers of Ireland, do indeed often seek to attribute such hellish sentiments to her brave and religious children; and in consequence mendaciously try to brand them as a race of Thugs, as a band of assassins. Vile and unfounded is the slander, and most sad is it, that any, pretending to represent, or to speak in the name of Irishmen should be willing to countenance it. In the heat of passion, no doubt many crimes have been committed in Ireland, as has happened in other lands whose peoples have not had the cruel provocation that the Irish have had; but in spite of the crimes of a few unprincipled men, we maintain that the coward crime of assassination is abhorred by the true Irishman; and though the man Talbot who was murdered, was thoroughly a bad man, one for whom it is scarce possible to feel pity, so vile was he, there can be but one opinion as to the guilt of him who murdered him.

We think it necessary to speak thus warmly on the subject, and in the name of Irishmen—who on this occasion will, we are sure not repudiate us, their honest, though unworthy, spokesman; because, if not indignantly repudiated, we fear that some Protestant journals might avail themselves of the fact—that such infamous sentiments as those by our correspondent quoted, were circulated in journals professing to represent, and to speak in the name of Irishmen—to stir up prejudice against them, by depicting them as the authors of as-

assination, as fellow workers with Mazzini, and the scoundrel revolutionists of Europe. No, the Irishman is rash, impetuous, often terrible in his moments of passion; but he is too brave, too chivalrous to approve of the cowardly sneaking crime of assassination.

To the Editor of the True Witness.

Sir,—I am fairly puzzled. My arithmetic will not help me; neither does Bonycastle offer me any escape from my troubles. Do try, and get the editor of the Northern Journal to explain. Here is what bothers me.

Your contemporary suggests a scheme for putting an end to the insane dispute betwixt Capital and Labor.

"For example, Mr. Clendennan puts into his business, in the form of buildings, tools, implements cash, &c., \$100,000. One hundred men put in their labor. The common laborer, who is worth \$1 per day, or \$300 a year, goes in for \$3000; the first-class skilled workman at \$2 per day, \$600 a year, goes in for \$10,000; each goes in for what he is worth; suppose the average value of the men was \$8,000, the amount of capital put in by the workmen would be \$800,000; the whole capital \$900,000. No wages are paid; at the end of the year the profit is found to be \$30,000, ten per cent on the capital; of this sum Clendennan receives \$9,000, the skilled workman \$1,000, the common laborer, \$500; that is to say, each member of the firm receives ten per cent on the capital he put in. Of course, Mr. Clendennan's labor and that of the clerk in the office should be capitalized also, and we omitted that in order to make the matter simpler."

Very simple no doubt. But how would it be should Mr. Clendennan's business not only yield no profit at all for the year, but should, as will sometimes be the case in the best managed, eventuate in actual loss, and should the balance sheet show instead of profits ten per cent on the capital, a dead loss of 5 per cent? How under such circumstances would the loss be fairly apportioned amongst the several members of the firm? that is to say, Mr. Clendennan and his workmen?

And this suggests to me that besides "Capital," and besides "Labor," there is in all industrial and commercial speculations another very important element, to be considered—that is to say Risk, which entitles those on whom it falls principally, to demand a far larger share of the profits of "Capital" and "Labor" combined, than would fall to their share, were the Risk equally apportioned betwixt the Capitalist and Laborers. In the case before us, and according to the scheme as suggested in the Northern Journal, it is evident that, were the business done by the firm to yield no profits, there would be nothing to divide amongst the capitalists or the laborers. The first would have no profits: the latter would have no wages to receive, and their year's toil would have simply brought them in nothing. But how if, not only there were no profits for the year to divide, but a positive loss, or actual diminution of capital? How under such circumstances could the laborers be made to bear their fair share of this positive loss? This is what bothers me, and makes the whole scheme appear to me but as a new version of the old rule of the time-honored game of Pitch and Toss—"Heads, I Win: Tails, You Lose."

Another difficulty suggests itself to me.—How is the laborer to live during the first year? He is to get no wages; it is not to be expected that any advances will be made to him upon unrealised profits, upon profits which may never accrue upon the year's business.—Nevertheless, *entre marche toujours*; and how is the laborer to keep pace with its demands?—Yours truly, ENQUIRER.

To the Editor of the True Witness.

Dear Sir,—You will allow me to direct your attention to an extract from the Boston Pilot, of Feb. 10th, regarding the prophecies of Anna Maria Taigi, which runs thus: "The director of this holy woman said in August, 1864. It is most true that the venerable servant of God announced the scourge of three days darkness extending over the whole earth. While it lasts the windows must be kept closed; all persons must avoid appearing at them, and they ought to recite the Holy Rosary and to pray."

Now, if her director said these words, some importance should be attached to them; and if he did not say them, your love for the truth will urge you to hunt up the very unprincipled author of it.

A PRIEST IS THE BEST.

We have already laid before our readers all that we know upon the subject above alluded to. How or when the report falsely attributing to the late Venerable Anna Maria Taigi the prophecy of a three days darkness to visit the whole earth, at some period not indicated, originated—we know not; but the report never had any sanction from the Church, and it was positively contradicted, a good while ago, by His Lordship of Philadelphia. There is no allusion to it in the life of the Venerable deceased; and the Boston Pilot is alone able to tell our correspondent where he derived the information as to what "the director of that holy woman said in August, 1864."

His Excellency Lord Lisgar, Governor General, returns to England in June, and will be succeeded in his important office by the Earl of Dufferin, at the present moment Chancellor of the Duchy of Lancaster.

In the matter of the Keith children, Justice Galt has intimated to counsel that he has conferred with Chief Justice Mcgarity, and that they are both of opinion that the examination of Archbishop Lynch should not be ordered, except upon rule, in term.

According to a London exchange scarcely a week passes but one or more shocking cases of infanticide are chronicled throughout Ontario.—*Montreal Gazette*.

## ST. PATRICK'S DAY AT MASSON COLLEGE, TERREBONNE.

The anniversary of Ireland's Patron Saint was celebrated in this college with the utmost enthusiasm. One-third of the students being Irish, our good Superior kindly gave us a "conge" and spared no pains to render the celebration as successful as possible. Early in the morning we descended to our recreation-hall, last one bearing his own beloved green, where our excellent band treated us to the rejuvenating strains of "Patrick's Day," and other melodies of the dear old land; after which we all assembled in our exquisite chapel where mass was offered up by our Revd. Director. At the conclusion of the Gospel, the Revd. Mr. Lanigan, Montreal, ascended the pulpit, and delivered one of the most beautiful and impressive discourses we ever heard on any similar occasion. The Revd. Gentleman began with an eloquent and just eulogium on the ever-living, never-fading devotion of the Irish people to their glorious Apostle. In his own powerful and energetic style, he then described the heroic constancy with which St. Patrick's children have ever, through good and evil, storm and sunshine, adhered to the faith given them by their own beloved Saint nearly fourteen centuries ago. He then concluded by encouraging all to walk in the foot steps of their fathers and guard that boon with a holy jealousy. Mass being finished all filed out of the chapel, and shortly after descended to the splendid new hall of the college where a magnificent dinner was prepared. Having conscientiously acquitted ourselves of the eating and drinking part; the specifying of course came next. Mr. Fitzsimons being appointed toastmaster arose and proposed "The Day and Name we celebrate," which was responded to by our Revd. Superior in his usual pleasing and eloquent style. The second toast: "The unity of the Irish Pastor and flock" received an appropriate and touching response from Revd. Mr. Lanigan. The third toast "Irish Genius" was responded to by Mr. J. J. Howard, eccl., in a pleasing and eloquent speech. "Irish Virtue" was next responded to long and ably by J. C. Carlin, eccl. After which Mr. Mulvany, eccl., spoke on the present hopes of Ireland; he culminated his speech with humorous anecdotes of Irish life, which contributed in no small degree to our amusement. Mr. Carlin then proposed a health to "Bonnie Scotland" in honour of an esteemed guest, Mr. J. N. Murray, which was received with the most unbounded applause. Mr. Murray responded in a neat and appropriate speech, which received the unqualified approbation of his audience. After a few songs &c., the company dispersed and, having spent the evening in suitable amusements, rested satisfied that in no place was the glorious day celebrated with more exquisite pleasure than at Masson College, Terrebonne.

J. C. C.

## ST. PATRICK'S DAY IN PETERBORO.

The Irish Catholics of this vicinity assembled at St. Peter's Church, on Sunday week, to do honor to their Patron Saint, by assisting at the Holy Sacrifice of the Mass. There was a large number present, in fact, so densely crowded was the Church that it was difficult to obtain access. When the well-known national airs, "St. Patrick's Day, Glarrymore, &c.," were played on the splendid organ, it was easy to perceive that they aroused recollections of the past—many thinking probably, of St. Patrick's Day years gone back, when they had assembled to honor St. Patrick amidst the ties of home, surrounded by friends and all that can make life dear to us, in the green land from which they are now exiled.

After Mass, Father Browne, of Port Hope, delivered the oration. Father Browne has a low, but sweet voice, and possesses the charm of making his audience feel what he speaks. So well were his efforts appreciated, that even the sacred character of the office did not restrain the delighted congregation from giving vent to the pleasure which they felt.

A GOOD IDEA.—Mr. T. J. Donovan, a member of St. Bridget's Society, made a happy suggestion at the weekly meeting of that body held on Monday last. In effect, that members wishing to subscribe a weekly sum towards the purchase of fuel during the coming summer, when firewood could be purchased at a moderate rate, and delivered in quantities to subscribers equal to the amount of their respective deposits. P. Jordan, Esq., First Vice-President, consented to make such purchase in due time, and also encouragingly said that should a poor member not have the sufficient amount to his credit that would cover his winter supply, he might continue in his weekly contributions until finally paid. This was cheerfully acknowledged by all present, and a subscription list opened, when a good few availed themselves of the opportunity.

INFORMATION WANTED.—Of Mary Shea, who left home, in the parish of Kells, County Kerry, Ireland, about 16 years ago; when last heard from, in 1867, was living in Canada. Any information of her will be thankfully received by her brother, John Shea, No. 25 Washington street, New York City.

THE PROPOSED NEW ELECTORAL DIVISIONS IN MONTREAL.—We understand there is an idea that the Ottawa Government will bring in a bill at the next session of Parliament by which the limits of Montreal (Centre) will be considerably extended; the side lines which now bound the city wards at the east and west boundaries being produced northward as far as Sherbrooke street; thus taking in the St. Lawrence Ward and the Western part of St. Louis Ward.

OTTAWA, March 29.—An evening paper states that a deputa-tion has arrived in town to offer the representation of the County of Rimouski, in the House of Commons, to Sir George Cartier.

THE LA FORTERRE MURDER CASE.—This case ended on Saturday night with the acquittal of the prisoner, L'Innocent.

THE GOVERNOR GENERAL.—It is stated to-day that Lord Lisgar takes his permanent departure from this country during the ensuing summer.—*Ottawa Citizen*.

SMAILOX.—There are twenty one cases of small-pox in the General Hospital.

The increase of small pox at St. Stephen, N.B., is causing much alarm.

REID'S FIGHT.—The following letter dated from Pembina, March 5th, professes to give the particulars of the fight of Reid and Lepine.—

Sunday before last, or rather the night before, our town experienced a sensation in the arrival of ex-President Reid, ex-Adjutant Gen. Lepine and August McKay, M.P.P. Reid and party spent the night at a French house in the neighborhood and came to the hotel for breakfast. He looked nervous and alarmed, and declared that they had been chased in the line. It was found that Mr. McKay had chartered the whole stage for the three, but after some discussion, two other gentlemen who were waiting here paid Mr. McKay their passage and were allowed to go on. He seemed relieved when they got fairly started. Reid had a large quantity of new four-dollar Government bank bills, and was well dressed and equipped. At the French houses near here he said that he was going to Lower Canada, then to see the Queen. He also declared that he knew the authorities would not molest him, because he could divulge matters about the Hudson Bay Company which would ruin them forever. As long as he was protected he would say nothing, but if ever he was hard pressed he would disclose the secret. He spent a part of the night at John Lennon's saloon with Donohue, Donohue having lived with Lennon for some time past. Reid also stated that he would wait at St. Paul a day or two till a person came, who was to follow in next stage. He was very pale and apparently in full flesh and healthy.

## REMITTANCES RECEIVED.

Bethel, D. Murphy, \$2; St. Jean Chrysostome, P. Rooney, 2; Caruquet, Rev. J. Pelletier, 2; Amherstburg, P. C. Laliberté, 1.50; Lloydstown, J. Doyle, 2; Ottawa, Messrs. Kearns & Ryan, 4; Milton, W. Reynolds, 2; Lindsay, T. W. Poole, M.D., 2; Jarvis, J. McAvary, 2; St. Hyacinthe, J. Whiteford, 1; River Beaudette, D. McGillivray, 2; Calumet, J. Cahill, 2.

Per J. Gillies—Peterborough, T. Menzies, 1.50; J. Maloney, 4; J. Sullivan, 3; A. McGarrity, 4; J. W. Sheridan, 7.50; Reaboro, M. Heslin, 4; Lindsay, J. Gilgley, 4; D. Cadotte, 4; Downeyville, J. O'Leary, 4; D. Donohue, 5; Rev. B. Corle, 2; J. McGarvey, 1.50; F. Jordan, 1.50; J. Nolan, 5; J. & R. O'Neill, 4; Per J. Doherty, Peterborough, M. McFadden, 4; A. Kane, 2; T. Henry, 2; P. Hammon, 2; Selwyn, T. Hoshahan, 2; Ennismon, M. McAnullin, 6; Belleville, M. McMahon, 8; J. Doyle, 4; Napanee, Rev. J. T. Leonard, 2; T. Trimble, 4; J. Dwyer, 4; J. Phelan, 6; Prescott, J. Hughes, 2; Per F. Ford, P. Moran, 2; Ventnor, C. McAvary, 2.

Per A. S. Macdonald, Alexandria—D. Kennedy, 6; A. McKinnon, 4; J. McDonald, 4; T. Chisholm, 2.

Breakfast.—Epps's Cocoa.—CHATELAIN AND COMPANY, Inc.—By a thorough knowledge of the natural law 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.—*West-England Gazette*. Made simply with Boiling Water or Milk. Each packet is labelled—"James Epps & Co., Homoeopathic Chemists, London." Also, makers of Epps's Milky Cocoa (Cocoa and Condensed Milk).

## MONTREAL WHOLESALE MARKETS.

April 2.

Flour #1st. of 196 lb.—Pollards.....	\$3.25 @ \$3.50
Superior Extra.....	0.00 @ 0.00
Extra.....	6.20 @ 6.25
Fancy.....	6.00 @ 6.10
Fresh Supers, (Western wheat).....	0.00 @ 0.00
Ordinary Supers, (Canada wheat).....	5.80 @ 5.85
Strong bakers'.....	5.90 @ 6.10
Supers from Western Wheat (Wheatland Canal).....	nominal.
Supers City Brands (Western wheat).....	0.00 @ 0.00
Fresh Ground.....	5.40 @ 5.50
Canada Supers, No. 2.....	0.00 @ 0.00
Western Supers, No. 2.....	4.80 @ 5.00
Flour.....	4.00 @ 4.10
Middlings.....	2.75 @ 2.80
U. C. bag flour, per 100 lbs.....	2.05 @ 3.00
City bags, (delivered).....	nominal
Wheat, per bushel of 60 lbs.....	4.85 @ 5.00
Oatmeal, per bushel of 200 lbs.....	0.65 @ 0.70
Corn, per bushel of 56 lbs.....	0.82 @ 0.85
Pulse, per bushel of 60 lbs.....	

## JUST PUBLISHED:

## THE ENGLISH INQUISITION WORSE THAN THE SPANISH.

BY SACERDOS.

FOR SALE AT D. & J. SADLER & CO., AND AT THIS OFFICE.—PRICE 5 CENTS.

THE POPULAR LIFE OF GENERAL ROBERT E. LEE, by Miss EMILY V. MASON, is for sale at this office. Price, 50c. Sent free by mail on receipt of price.

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TWENTY-FIVE SHARES of the CAPITAL STOCK of the ST. PATRICK'S HALL ASSOCIATION. Apply at this office.

## WANTED.

A MALE TEACHER, holding an Elementary Diploma, for School No. 3, St. Columban, Two Mountains. For particulars apply to JOHN BURKE, President.

## WANTED.

A MALE or FEMALE TEACHER, for R.C. Separate School, Sec. No. 2, Duluth, holding a Second or Third Class Certificate. A liberal salary will be given. Address: REV. FATHER ROUBAT, Gommach, Ont.

## NOTICE.

NOTICE is hereby given that application will be made, at the next session of the Parliament of Canada, for Act to incorporate the "Canada Guarantee and Investment Association." Montreal 23rd February, 1872.

## NEW AND IMPORTANT PUBLICATIONS.

THE LIFE, PROPHECIES AND REVELATIONS of the VENERABLE MARY ANNE TAIGI. Her recently supposed connection with the Prophecy of the 3 days darkness will make the Life of this Venerable Woman a most entertaining book at this time. 75 cts.

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INSOLVENT ACT OF 1869.

In the matter of ULRIC L. LAMOREUX, Undertaker and trader of Montreal.

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 the Office, of Mess. Tyre, Perkins & Lajoie, No. 97, St. James Street, above the Life Association of Scotland office, in the City of Montreal, on Monday, the twenty second day of April next, at Eleven o'clock, a.m., for the examination of the Insolvent and for the ordering of the affairs of the Estate generally.

L. JOS. LAJOIE, Assignee.

Montreal, March 20th, 1872.

INSOLVENT ACT OF 1869.

In the matter of M. BERTRAND & CO., Montreal, Insolvents.

I, the undersigned James Tyre, Official Assignee of Montreal, have been appointed Assignee in this matter.

Creditors are requested to file their claims before me within one month.

Montreal, 30th day of March, 1872.

JAMES TYRE, Assignee.