

For the True Witness.

THE SYLLABUS.

An approved English text with notes compiled from the Dublin Review.

BY M. J. W.

VI.—ERRORS CONCERNING THE ROMAN PONTIFF'S CIVIL PRINCEDOM.

Prop. LXXV.—Children of the Christian and Catholic Church dispute with each other on the compatibility of the temporal rule with the spiritual.

Prop. LXXVI.—The abrogation of that civil power, which the Apostolic See possesses, would conduce in the highest degree to the Church's liberty and felicity.

(Besides these errors explicitly branded, many others are implicitly reprobated in the exposition and assertion of that doctrine which all Catholics ought most firmly to hold concerning the Roman Pontiff's civil principedom. This doctrine is clearly delivered in the Allocation, "Quibus quantisque," April 20, 1849, in the Allocation, "Si semper antea," May 20, 1850, in the Apostolic Letters, "Cum Catholica Ecclesia," March 26, 1860, in the Allocation, "Jamdudum," March 18, 1861, in the Allocation, "Maxima quidem," June 9, 1862.

NOTES.

The Pope's "civil principedom" (*civilis principatus*) must not be confounded with his "temporal power" (*temporalis potestas*). By his "civil principedom," we understand the authority which he possesses as King over his temporal subjects in Italy (notwithstanding the usurpation by Victor Emmanuel); and by his "temporal power," the temporal power [whatever its nature and extent] which he possesses simply as Pontiff over his spiritual subjects throughout the world.

Under the sixth section two errors are condemned on the Pope's civil principedom; and the faithful are commanded "to hold most firmly" that doctrine concerning it, which the Pope has already taught on various occasions. That doctrine, as our readers are well aware, is substantially as follows:—That the civil principedom has been conferred by a special favor of Divine Providence; and that under present circumstances it is necessary, for enabling the Pope freely to govern the Church without subjection to an earthly King. In addition, however, to this fundamental necessity, there are two reasons [we think] which must make the civil principedom very dear to an intelligent Catholic. Firstly, in the Roman alone of civil governments is there so much as an attempt practically to put in force that Catholic doctrine, which prescribes spiritual good as the ruler's predominant aim [this has been admitted by the *Saturday Review*]. Then, secondly, no earnest Catholic will willingly give up the hope that at a future time some reaction may take place in European society towards a more reasonable constitution of Church and State; but the Pope's civil principedom is an integral part of such constitution, and its overthrow, therefore, would indefinitely impede the fulfilment of this pious aspiration.

VII.—ERRORS WHICH HAVE REFERENCE TO THE LIBERALISM OF THE DAY.

Prop. LXXVII.—In this our age it is no longer expedient that the Catholic religion should be treated as the only religion of the State, all other worships whatsoever being excluded.

Prop. LXXVIII.—Hence it has been laudably provided by law in some Catholic countries, that men thither immigrating should be permitted the public exercise of their own several worships.

Prop. LXXIX.—For truly it is false that the civil liberty of all worships, and the full power granted to all of openly and publicly declaring any opinions or thoughts whatever, conduce to more easily corrupting the morals and minds of peoples and propagating the plague of indifference.

Prop. LXXX.—The Roman Pontiff can and ought to reconcile and harmonize himself with progress, with liberalism, and with modern civilization.

NOTES.

The sense of *Prop. LXXVIII.* is so clear, that there neither is nor can be any difference of opinion on the matter. The Allocation ["*Nemo vestrum*," July 26, 1855], on which it is founded refers in particular to Spain; and it is perhaps somewhat remarkable, that no express censure of the proposition is to be found therein; though such censure is, of course, implied throughout.

As regards *Prop. LXXVIII.*, it has been argued that a Catholic may ascribe to it the very widest sense which its words can possibly bear. The proposition, on this view, eulogises a permission given in some country for all immigrants without exception, — immigrants whether present or future, — to practise their religious rights; however atrocious those rites might be, or however openly offensive to public morality. And it is contended that, by rejecting this truly monstrous opinion — an opinion, indeed, which no one has ever dreamed of maintaining — a Catholic will satisfy the Holy Father's requirement. But we must submit earnestly that no such interpretation is tenable for a moment. In the original Allocation ["*Ascerbissimum*," September 27, 1852] the Pope comments severely on a decree enacted by the Republic of New Grenada, permitting to immigrants the free exercise of their respective worships. He does not profess, nor has it ever been alleged, that such permission extended to any such outrageous length as that above mentioned. It was neither more nor less than such liberty of conscience as is granted to immigrants in the great majority of European countries; the only difference of the two cases being, that in New Grenada religious unity had up to that period been maintained inviolate. The Pope, however, protests against this decree as being injurious to the Church. Moreover, we know from his present pronouncement, that the Allocation of 1852 was one of those Apostolic Letters wherein he warned

"all children of the Church" against the plague of modern error; or, in other words, that he issued it *ex cathedra* in his capacity of universal teacher, apart from the Syllabus altogether. The Allocation, if it stood alone, requires of Catholics an interior belief, that such liberty of worship as was granted to immigrants in New Grenada was injurious to the Church's rights and liberty. But, further, this Allocation is not only authoritative in itself, but it supplies the one authentic exposition of *Prop. LXXVIII.*; and the proposition, therefore, cannot surely, without manifest unfairness, be understood otherwise, than such liberty to immigrants as was then granted in New Grenada. Many persons exist, who, regarding the civil enforcement of religious unity as "no longer expedient in this our age," [*Prop. LXXVII.*] think, therefore, that New Grenada acted "laudably" in this matter; such an opinion is here authoritatively censured. The word "hence" [*hinc*] indeed seems as though it had been prefixed on purpose to determine unmistakably the sense of *Prop. LXXVII.* The present inexpediency of excluding from a country all non-Catholic worships [*Prop. LXXVIII.*] would be an extremely good ground [if such inexpediency existed] for enjoining the removal of that exclusion in some given country, such as New Grenada; but it could be no possible ground for praising so monstrous a measure, as permission accorded for rites openly offensive to public morality.

The whole preceding argument equally applies to *Prop. LXXIX.* The Allocation ["*Nunquam fore*," December 15, 1856] on which this censure is based refers to an act of the Mexican convention, establishing such liberty of worships and of the press as obtains in most countries of Europe; and it is in respect, therefore, of such liberty, that the proposition is condemned. And here, too, we should not fail to consider the introductory particle "for truly" [*enimvero*] prefixed in the Syllabus; for this particle implies that *Prop. LXXIX.* is held by erroneous thinkers as an argument for *Props. LXXVII.* and *LXXVIII.* On our interpretation this runs most naturally. If it were false [*Prop. LXXIX.*] that the liberty of non-Catholic worships and publications conduces to indifference and moral corruption, it might legitimately be inferred that in our age the prohibition of such liberty is no longer expedient [*Prop. LXXVII.*]; and that those countries act laudably [*Prop. LXXVIII.*] which remove that prohibition.

As regard *Prop. LXXX.* the Allocation ["*Jamdudum certamus*," March 13, 1861] on which its condemnation rests, places it beyond doubt that the Holy Father disapproves modern civilization, so far, and so far only, as it is anti-Catholic; and every man who assents to this disapproval thus generally stated, does all that is required of him by the condemnation of *Prop. LXXX.*

By condemning the above propositions, the Pope decrees:—[1.] That there is no injustice in "treating Catholicism as the only religion of a State," and "in excluding all other worships." [2.] There is nothing "intrinsically unjust" in restraining all non-Catholics by material force from the profession and practice of those various religions which they sincerely regard as true. [3.] Nor is it prejudicial to the interests of Catholicism, even at the present day, that under certain circumstances, a State should practise rigidly this intolerance towards all religious errors. [4.] Nor again, does the advance of true civilization require that society should be governed without any distinction between the true religion and false ones. [5.] Liberty of worships, and liberty of the press conduce to moral corruption, and to the spread of that devastating plague, religious indifference.

At the same time, none of these doctrines are inconsistent with the opinion which we hold, that the true service of material force is to retain a country in that religious unity which she possesses, not to reinstate her in that which she has long unhappily lost. Nor is there, we believe, a Catholic living who would wish to see it now employed for the latter end. What the Pope here decrees not unjust in itself may, no doubt, be unjust under particular circumstances.

[FINIS.]

THE GUIBORD CASE.

(From the Toronto Globe.)

This protracted suit has at length, after many and wearisome delays, been decided by the Highest Court of Appeal in favor of Guibord's representatives, and of course against the ecclesiastical authorities of the R. C. Church. The deceased Guibord is declared to be entitled to burial in the consecrated ground and with ecclesiastical rites, let the Church through its proper official say to the contrary what they choose. The proviso is put in that the *cure* is not obliged to officiate at said funeral, but in that very innocent phrase, there may lie one or two more law suits. Suppose the *cure* to say that he will neither officiate himself nor allow any other priest to intrude upon his prerogative in his burying ground. What then? How is he to be forced to give way? The bishop won't try; will the judge or the tipstaff be able? Supposing no regular priest of the Church can be found to officiate, what then? Christian burial, according to the Roman Catholic Church, does not consist merely in the body being interred in consecrated earth; the rites of the Church are indispensable. But, supposing the relatives of Guibord are willing to have him buried without any religious observances, might the officials of the parish, not legitimately object that such a proceeding would be derogation of the burying ground altogether, and might they not refuse to allow such a proceeding to be enacted? What then? Could the civil authorities interfere? Burial without rites is not Christian burial; and Christian burial is what the Privy Council has ordered, and that alone. With no priest and no service, how could the decision be carried out? With all the ecclesiastical authorities perfectly passive but perfectly firm, what could be the result? The *cure* is not forced to officiate. No one is. Nay, any one who may offer to officiate would very likely be suspended from his office by his Bishop. If so, could the suspended official successfully apply for an interdict, and claim the protection of the Courts against this ordinary? If, however, nothing is done, against whom have the representatives of Guibord a claim, and whose head would the penalty of dishonourable law descend? Would

any one be guilty of contempt of Court? If so, who? And why?

Let us be fair and reasonable, and as such admit that this case is but another phase of the "headship" controversy, and the "perfect independence" of ecclesiastical courts. Guibord was a member of the Canadian Institute. That association came under the ban of the Church, whether rightly or wrongly it is not for us to say. Guibord was required to withdraw from the Institute, and refused. Continuing his membership of the obnoxious association up to the time of his death, he was refused interment on consecrated ground and with ecclesiastical rites. Hence the suit, with this result—that it is ruled he has to be buried in consecrated ground and with all due rites. On what grounds can this decision be based but on those which all really free Churches have long repudiated, viz., that the different Churches are all in subjection to the State, and that Church officers can be dragged into Courts of Law as often as any member may think himself aggrieved by the decision of his ecclesiastical superiors, under whose authority he has voluntarily placed himself, and from whose jurisdiction he can deliberately withdraw himself at any moment. If it is argued that Churches, like other corporations, must keep within their own regulations, and that the civil authorities may at any moment be legitimately appealed to in order to determine whether these Churches have obeyed their own laws or not, then here again a subjugation of the Church to the State would be implied which none but the most Erastian of any Church would acknowledge or submit to. If the decision is based on the assumption that the Roman Catholic Church of Quebec is a State Church, and as such subject to the State in a way and to an extent she would not otherwise be, then we can so far understand the decision; but, on the other hand, it would then puzzle us to see on what ground the Roman Catholic Church is recognized as a State Church, except, to be sure, it is that she has the power of collecting tithes, and can claim all individuals born within her pale as under her jurisdiction and responsible for her pecuniary imposts, unless there has been on the part of such a formal and public withdrawal from her communion.

The members of the Institute in fact may find in gaining this victory they have gained a loss, unless they are prepared for the many and independent course of withdrawing from the Roman Catholic Church altogether.

(From the Montreal Gazette.)

When Joseph Guibord, a Roman Catholic, died in Montreal just five years ago, his friends were desirous that he should be interred in the parish cemetery. As Guibord had died a member of the *Institute Canadien*, which had incurred the censure of the Church, the *Cure* applied for instructions to the Vicar General, who, in the absence of the Bishop, was the proper authority. The Vicar General informed the *Cure* that in consequence of Guibord's connection with the Institute at the time of his death, his remains could not receive ecclesiastical burial. The friends of Guibord, we believe, were perfectly willing to forego the usual religious ceremonies, but here a difficulty arose. The withholding of ecclesiastical burial involved interment in a particular part of the cemetery; for the ground is practically divided into two parts, one reserved for the burial of persons with the usual religious rites, and the other for those to whom the Church does not grant ecclesiastical sepulture, comprising chiefly infants who have died without being baptized. The friends of Guibord were not satisfied with the permission to inter the remains of the deceased in the latter part of the cemetery, and the suit which has just reached its final stage was brought to compel the guardians of the cemetery to make the interment "in conformity to law and custom." It may be remarked here that the ease was one strictly between members of the Roman Catholic Church. It was as a Roman Catholic that the customary burial was claimed for Guibord. So far as other religious bodies are concerned, the case did not necessarily appeal to their sympathy for one side or the other. Protestants, indeed, would hardly share the repugnance manifested by the friends of Guibord to allow his body to be placed by the side of unbaptized infants, though they would certainly desire that interment should be preceded by some religious service. The first decision which sustained the Plaintiff's demand, was pronounced by Mr. Justice Mondelet. This was reversed in Review by a Court, composed of Justices Berthelot, Mackay, and Tonnance, and the Review judgement being confirmed in appeal, the case was taken to England, with the result just announced.

We shall look with interest for the grounds of the decision of Saturday. We have always been disposed to view the case as one in which the Plaintiff should have established some civil grievance, before the Court could be asked to interfere with the rules and regulations of the Ecclesiastical authorities. As far as we know, a civil grievance was not shown to exist, and the decision of the Court of Review seemed to us, therefore, in entire consonance with Justice.

CANADIAN ITEMS.

The Water Police were disbanded yesterday afternoon until next spring. It is to be regretted that the services of this fine body of men could not be made available in maintaining the peace in the lawless portions of our city.—*Herald*, Tuesday.

We noticed some time ago deposits of sewage on the streets in the northern part of the city, and now we learn that the same thing is being done at Point St. Charles, the filth being re-taken from Grand Trunk street sewers, and deposited on Mullins street. Such a procedure at such a time is extraordinary. A clergyman in that vicinity informs us that he is burying victims of typhoid fever and small-pox every week.—*Montreal Witness*, 23th ult.

THE SAWDUST NUISANCE.—The *Citizen's* Lumber report says:—"An order has been issued from the Marine and Fisheries Department to prevent any further throwing of sawdust and other mill rubbish into the Mississippi. We understand that Mr. McLean, who owns mills at Carleton Place, is about to present a memorial to Government to obtain a modification of this order, as it will entail great loss and trouble in his manufacturing business. It is altogether probable that the Premier will introduce some stringent measures before Parliament next session to prevent sawdust from being let into streams from any of the mills in Canada. He has been examining for himself the effect the rubbish from the Chaudiere mills is having on the navigation of the Ottawa under test of a dredging machine. All the tugs and lumber barges are laid up for the season, and the shipping of lumber by water has entirely ceased. The mills have all shut down, and the Chaudiere has assumed its regular winter aspect.

SMALL POX IN NORTHERN NEW BRUNSWICK.—A telegram in the St. John "Telegraph," dated Carleton Place, 23, says: "Father Allard, who administered the last rites of the Church to Hache, of Pokemouche, who died of small-pox, is laid up at Carleton with small-pox. After attending Hache, he visited Father Pelletier, at Carleton, last week, and was suddenly taken ill, preventing his return home. He is in a very precarious state." Father Pelletier announced in "Church" yesterday that Father Allard was confined in his house with small-pox, and requested the people not to come to his residence until the house was disinfected. [The schooner, Mary Star of the Sea, has just arrived from Montreal. One of the crew, Philip

Renouard, died of small-pox on board this morning before entering the harbor. The Collector of Customs is making arrangements for having the crew quarantined ashore. Hon. Robert Young has telegraphed to Chatham for a medical man.—*Halifax Express*.

The undermentioned gentlemen have kindly consented to act as Agents in their respective localities, for the True Witness:—
 Erinville.—Mr. Patrick Walsh, P.M.
 Tamworth.—Mr. Andrew Prout.
 Roblin.—Mr. Andrew Donovan.
 Tweed.—Mr. Patrick Casey.
 Madoc.—Mr. Richard Connell.
 Marmora.—Mr. Michael Connors.
 Kalladar.—Mr. James Armstrong.

REMITTANCES RECEIVED.

St. Joachim de Shefford, Rev. I. B. \$2; Burritts Rapids, J. S. 2; Almonte, P. R. 2; River Desert, P. K. 2; Ottawa, Rev. D. F. F. 2; Drummondville, Miss A. P. 2.50; Carleton Place, A. G. 1; Uptergrove, T. H. 2; St. Pierre de Durham, Rev. H. A. 2; St. George de Windsor, Rev. G. V. 2; Hawkesbury Mills, A. M. 2; Chelsea, T. G. 4; Berthier, en haut, A. 2; Sherbrooke, Rev. A. E. D. 2.
 Per P. L. Escott—Gananoque, Rev. C. H. G. 1.50; L. T. 1.50; C. T. 1.50; L. O. N. 3.
 Per C. J. M. Glenroy—Self 2; A. R. K. 2.
 Per J. D. West Shefford—Self 2; J. O. B. 2.
 Per J. Gillies—Mill Point, W. J. J. 2; P. H. 1; M. F. 1; J. M. 2; Pictou, Rev. J. B. 2; E. C. 5; D. M. 4; M. P. 4; P. P. 4; J. P. 2; J. D. 2; T. F. 2; J. O. R. 2; J. R. 2; Mrs. P. L. 2; T. F. 2; O. B. 2; Ste. Marie, Mgr. J. 4; Sisco, Rev. T. D. 4; H. M. 2; Madoc, P. C. 2; Tweed, J. H. 2; Trenton, Rev. H. B. 2.

Married.

In this city, on the 23rd ult., at St. Patrick's Church, by the Rev. Father Dowd, James McKillop, Esq., to Ellen Maria, eldest daughter of the late John Cutler, Esq. All of this city.

At St. Mary's Church, Chesterville, Ont., Nov. 20th, by the Rev. Father Meade, P.P., assisted by the Rev. Father Duffus, of Chrysler, Ont., Moses N. Tobin, Esq., of Chrysler, to Miss Julia Burns, of Winchester, Ont.

At Springtown, on the 16th ult., by the Rev. P. Rougier, Patrick Kennedy, Merchant, of Springtown, to Miss Margaret Campbell, daughter of William Campbell, Esq., Pettigo, Co. Fermanagh, Ireland.

Died.

In this city, on the 28th Nov., of Smallpox, Jehu, aged 20 years, only and beloved son of Mr. John Day. May his soul through the mercy of God, and the intercession of the Blessed Virgin Mary, rest in peace. Amen.

THE LINDSAY LORETTO CONVENT. IS now OPEN with a good attendance. This is said to be the finest Convent in Canada. Parents leaving their daughters there to be educated, can see and judge for themselves. Charges moderate only \$100.

WANTED—A good MALE TEACHER, with the necessary recommendations, to whom a liberal Salary will be given.

D. J. MCLACHLAN,
A. N. McDONALD,
ANGUS R. MLEOD,
Trustees.

Glennville, Oct. 26, 1874.

WANTED—A Situation as TEACHER by a Young Lady, holding a Normal School Diploma, and with several years experience in Teaching. Address, stating terms, "K," True Witness Office. [10-9in]



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Hail to thee, matchless Queen of Song,
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 Thy memory will be cherished long,
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MONTREAL WHOLESALE MARKETS.—(Globe)		
Flour 47 bbl. of 196 lb.—Pollards.....	\$3.00 @	\$3.25
Superior Extra.....	5.30 @	5.50
Extra Superfine.....	5.00 @	5.10
Fine.....	4.00 @	4.10
Strong Bakers.....	4.90 @	5.20
Middlings.....	3.50 @	3.65
U. O. bag flour, per 100 lbs.....	2.30 @	2.50
City bags, [delivered].....	2.50 @	2.65
Oatmeal, per bushel of 200 lbs.....	5.25 @	5.50
Corn, per bushel of 56 lbs.....	0.85 @	0.90
Pease, per bushel of 66 lbs.....	1.00 @	1.02
Barley, per bushel of 48 lbs.....	0.90 @	0.95
Lard, per lbs.....	0.15 @	0.16
Cheese, per lbs.....	0.13 @	0.14
do do do Finest new.....	0.00 @	0.00
Pork—New Mess.....	21.00 @	21.50
Ashes—Pots.....	0.60 @	0.65
Firsts.....	6.10 @	6.15
Pearls—Firsts.....	0.00 @	6.75

TORONTO FARMERS' MARKET.—(Globe)		
Wheat, fall, per bush.....	\$0.94	1.00
do spring.....	0.92	0.92
Barley.....	1.09	1.09
Oats.....	0.93	0.94
Peas.....	0.77	0.78
Rye.....	0.00	0.70

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 53 ST. PETER STREET,
 (Corner of Foundling).
 MONTREAL.
 May 1st, 1874. 37-52

THE REGULAR MONTHLY MEETING of this CORPORATION will be held in the ST. PATRICK'S HALL, Corner of St. Alexander and Craig Streets, on MONDAY EVENING next, 7th of Dec., at 8 p.m.
 SAMUEL CROSS,
 Secy.

WANTED—A First Class ORGANIST, for St. Michael's Cathedral, Kingston, Ont., to whom a liberal salary will be given. Apply to Very Rev. J. Farrelly, V.G., Belleville, Ont. 15-3

TEACHERS WANTED—A MALE and FEMALE TEACHER for R. C. S. School, Peterborough. The former to hold a First Class Provincial Certificate, and the latter a Second Class Certificate, and to be a good Organist, and capable of teaching Singing Classes. Term to commence immediately after 1st January next. Good references required. Address, prepaid, stating salary, &c., to JAMES HOGAN, P.O. Box 193, Peterborough. 15-3

WANTED—A situation as GOVERNESS in a Catholic family, by a lady who can produce satisfactory testimonials, and give unexceptionable references.—Address "Governess," True Witness Office.

WANTED—For Union School, Section No. 6, Ellice and Logan, A FEMALE TEACHER with first or second class certificate; must be able and willing to take charge of the choir in a Country Church. A liberal salary will be given. Apply, enclosing testimonials, by the 1st December, to the Trustee, Kinkora P.O.
 Duties will Commence on the 4th January.
 Nov. 6th 1874. 14-3

MONTREAL CENTRE.

TO THE ELECTORS OF THE ELECTORAL DISTRICT OF MONTREAL CENTRE.

GENTLEMEN.—The Election for this District having been set aside by the Court of Review, I again offer myself as a Candidate for re-election to represent this important Division in the Commons of Canada. Whilst thanking my friends and supporters for the confidence so generously placed in me on former occasions I beg to solicit once more a renewal of the expression of that confidence in the forthcoming Election. For the present, I shall merely say that, should I have the honor to be elected as your representative, I will devote my best energies to promote the interests of the Dominion generally, and of my own constituency in particular.

I have the honor to be,
 Gentlemen,
 Your Obedient Servant,
 M. P. RYAN.
 Montreal, 4th November 1874.

TO THE ELECTORS OF THE WESTERN DIVISION.

GENTLEMEN.—Having been requested by a large number of the Electors of the Western Division of Montreal to present myself as a candidate at the approaching election for the House of Commons, and having accepted the nomination, I beg most respectfully to solicit your suffrages.

I have had, during the last four years such frequent opportunities of expressing my views on public questions, that they are well known to you. Should I be honored with your support, it will be my earnest endeavor so to act that my conduct may justify your selection of me as the representative of this important constituency.

I have the honor to be,
 Gentlemen,
 Your obedient servant,
 THOS. WHITE, Jr.
 Montreal, 17th November, 1874.

NOTICE. GIVEN that application will be made to the Parliament of Canada, at its next Session, for an Act to incorporate the "CANADA LAND INVESTMENT GUARANTEE COMPANY."
 Montreal, 1st December, 1874.
 J. C. HATTON,
 Attorney for Applicants.

NOTICE. GIVEN that application will be made to the Parliament of Canada, at its next Session, for an Act to incorporate the "METROPOLITAN INSURANCE COMPANY OF CANADA."
 Montreal, 30th November, 1874.
 J. C. HATTON,
 Solicitor for Applicants.

THE RECTOR and CHURCHWARDENS of TRINITY CHURCH, Montreal, will apply to the Legislature of the Province of Quebec at its nearest Session for power to borrow money, and hypothecate as security therefor the lot of land on which said Church is erected and said Church and other buildings thereon erected, and any other property of said Church.