

The True Witness

CATHOLIC CHRONICLE. PRINTED AND PUBLISHED EVERY FRIDAY.

No. 195, Fortification Lane, by J. Gillies to whom all Business Letters should be addressed.

G. E. CLERK, Editor.

TERMS YEARLY IN ADVANCE.

To all country Subscribers, Two Dollars. If the Subscription is not renewed at the expiration of the year, then, in case the paper be continued, the terms shall be Two Dollars and a half.

The TRUE WITNESS can be had at the News Depts. Single copies, 5 cts.

To all Subscribers whose papers are delivered by carriers, Two Dollars and a half, in advance; and if not renewed at the end of the year, then, if we continue sending the paper, the Subscription shall be Three Dollars.

The figures after each Subscriber's Address every week show the date to which he has paid up. Thus "John Jones, Aug. '71," shows that he has paid up to August '71, and shows his Subscription from that date.

S. M. PETTINGILL & Co., 37 Park Row, and Geo. ROWELL & Co., 41 Park Row, are our only authorized Advertising Agents in New York.

MONTEAL, FRIDAY, MAY 21, 1875.

ECCLESIASTICAL CALENDAR.

MAY—1875.

Friday, 21—Ember Day. Of the Octave. Saturday, 22—Ember Day. Of the Octave. Sunday, 23—Trinity Sunday. Monday, 24—Our Lady of Good Succor. Tuesday, 25—St. Gregory VII., P. C. Wednesday, 26—St. Philip of Neri, C. Thursday, 27—Corpus Christi, Obl.

TO OUR SUBSCRIBERS.

As the preparation of newspapers from publication offices must begin on the 1st October next, our subscribers are warned not to make prepayment of postage at the receiving offices beyond that date. In the meantime we request such of them as are in arrears to remit at once, and all others to renew their subscription, as after that date we shall, without exception, discontinue sending the True Witness to all who are in arrears, and also to those who have not renewed their subscriptions.

NEWS OF THE WEEK.

The Pope's 83rd Birthday was celebrated in Rome with extraordinary rejoicing; deputations, letters and congratulations arriving throughout the day; twelve preceding Pontiffs have reached the age of eighty-four. Pio Nono alone surpasses the years of Saint Peter. The pilgrims from Mayence waited on the Pope and congratulated him on the occasion of the 83rd anniversary of his birth. The Pope replied with feeling to their congratulations; he praised the German clergy, and exhorted them to steadfastness. Cardinal Cullen has arrived in Rome from Dublin. The Journal La Voce Della Verita of Rome has been suspended for publishing the Pope's address to the German pilgrims. Fears are entertained of a crisis in commercial affairs in Rome. The past season has been a very bad one for trade.

The Paris papers vehemently deny the imputation cast by the German Press, that the French military preparations are upon a scale which is threatening to the peace of Europe, and they insist that France has neither the intention nor the power of undertaking war at present.

Dr. Forster, the Prince Bishop of Breslau, has been summoned to appear before the Tribunal at Birnbaum to answer a charge of having threatened to excommunicate Canon Kick, and carried out that threat on the strength of the Papal Encyclical Letter of the 5th of February.

The Bishop of Munster on his return from prison to his episcopate town was received by a deputation of the Catholic portion of the Westphalian nobility and a large concourse of the lower classes.

The German semi-official press continues to hold very minatory language with respect to the French military administration, and asserts that any relaxation in the preparation for placing the army on a footing of readiness for war is due to the firm tone adopted by the German papers. The Bill for the suppression of convents has been approved by the Emperor. Its terms are very sweeping, and enable the Government to dissolve, at its pleasure, even those charitable orders to which a delay is granted.

INFIDEL GERMANY.

The logical effect of the latitude which is allowed by the Protestant principle in the interpretation of Scripture, is in no country under the sun more visible than it is in Germany. Torn from one religion to another by the whim of each reigning monarch, the German people have successively abandoned and adopted the peculiar tenets of Luther and of Calvin, until at last, wearied and perplexed, in their endeavors to harmonise the views of one to the other, have long ago settled down, not alone into indifference to all creeds, but into open hostility to Christianity itself. The Protestant principle has caused them to wander from one belief to another, one truth after another has been denied, until they can go no further. The extreme limit to which this principle was capable of leading them has been reached. In their interpretation of Scripture they have come to the conclusion that the Sacred Volume is but a collection of fables, and in going one step further, they have affirmed as their belief the non-existence of God, the Supreme Ruler of the Universe.

The amalgamation of the Genevan and Augsburg Confessions, while it seemed to have united the orthodox Protestants of Germany under the shadow of one faith, has but proved the fallacy of attempting to create harmony and unity in any religious organization, particularly by that principle so fruitful of discord and unbelief. The Protestant Church of Germany is really a coat of many colors. In the morning Protestant churches

will hear probably an orthodox Protestant sermon, while in the afternoon, from the same pulpit and under the sanction of the same church, a Minister may be heard giving utterance to the most latitudinarian or rationalistic principles. Such then is the aspect which the followers of Luther and of Calvin present themselves to the world. Apart from these united under the fold of the great religious Confederation of the Rhine will be found the greater portion of the German people, who have long since lost even the memory of Christianity itself. Split into innumerable philosophic schools, united in nothing but in a determined opposition to revealed religion, it is then not to be wondered at to-day that we find the Catholic Church persecuted in that country, particularly when we reflect that the greater number of the leaders of the German mind has drifted far away from those truths held sacred by Catholic and Protestant alike. Yet each and every act of this infidel people against the Catholic Church, particularly in their imprisonment of her Clergy and the closing up of her religious houses, and churches, is applauded by the Protestants of this and every other country. What principles do the orthodox Protestants hold in common with the infidel leaders of Germany? that so much praise should be accorded to them for their laudable course in the cause of religion. It seems to matter little, who the persecutors of the Catholic Church may be, whether Turk, Jew, or Atheist they are certain to receive the countenance or hearty support of Protestants, in every thing which in their mind would tend to the destruction of that Church against which even the gates of hell cannot prevail. The conflict between truth and error must continue, and it is really a significant fact that we find banded in one phalanx against the Catholic Church not alone professed Atheists, Infidels, but Protestants also, the conflict may last for a time, but the Catholic may rest assured that no weapon that is formed against the Church can flourish, and that her enemies will be scattered to the winds.

THE RENEWAL OF COERCION IN IRELAND.

From across the water by the recent mails we have the news that the Imperial House of Commons has given a vote by a large majority—the majority of course being composed chiefly of English and Scotch members—in favor of the renewal of coercion for some districts in Ireland. This decision has caused surprise and amazement, not only in Ireland, but on this Continent and elsewhere. We look in vain through the Irish newspapers for records of crime in that country. Let us look at the English papers and we have no difficulty in finding announcements of the most hideous crimes in their cities and towns, yet there is no Coercion Bill for England.

Amidst the regret we feel at this tyranny being continued in some large districts in Ireland, we cannot fail in feeling proud in a great degree at the spirited and joint opposition of the Home Rule members to the passing of this code. There was a deliberate conspiracy by the Government to stifle discussion and hurry the matter to a division. They also tried as well as they could to conceal the real oppressiveness of the measure from the English and Scotch members. What were the Irish members to do? They heard that the members of the Government, Mr. Disraeli concurring, had determined to leave all the talking to the Irish members; that no Conservative should speak till after midnight, and then a division pushed for. There were nine hours for discussion, and the Irish members being unprepared a hard task lay before them. A hurried caucus was held, and Mr. Biggar, the member for Cavan, undertook the heaviest part of the work. Mr. Biggar is a delicate, but determined man, and a man who generally makes very short speeches. He was the man of all the party, taking him physically, who was least capable to undertake such hard work, to talk the Ministers out of their preconceived trick, but he did it, and through his means the oppressiveness of the measure was exposed.

Mr. Biggar commenced, to the utter disgust of the Ministerial party, by reading, one by one, every Act of Parliament referred to in the new Bill. He continued speaking for four hours, and showed Mr. Disraeli and his fellow-conspirators that the Irish party can do something. An amusing incident occurred about eight o'clock in the evening, Mr. Biggar being then about three hours speaking. The Speaker, whose tea-time had arrived, appeared to feel very uneasy in his chair, but Mr. Biggar had not the slightest notion of then sitting down. An hon. member called the attention of the Speaker to the fact that there were not forty members present. The bell was rung, the minute glass was turned, the Conservatives disturbed in the middle of their dinners, rushed in; Mr. Biggar sat down, and the two minutes having elapsed, Mr. Speaker counted the house and very soon called out forty, when Mr. Biggar again arose much amused, and took up a large blue book of the evidence of the Westmeath Committee, and resumed his speech. On sitting down he was complimented by several members on his pluck and endurance. Sir J. N. McKenna, in an able speech, seconded the amendment of Mr. Biggar. Several Home Rulers subsequently spoke, the Ministerial party being silent till after twelve o'clock. Sir M. H. Beach then urged the going into Committee at once. Capt. Nolan rose and said no faith could be placed in the promises of the Government as they were breaking them every day. He spoke very strongly and moved the adjournment of the debate. Mr. Disraeli humbly asked them to allow the debate to go on. A division took place, and the motion for adjournment was lost. The Home Rulers still were not beaten. Several members subsequently spoke, showing the entire absurdity of the Bill. A division then took place on Mr. Biggar's amendment and 69 Home Rulers voted in its favor. In Committee the Irish members again spoke very strongly, and the Bill was prevented progressing beyond the second out of about forty amendments to be proposed.

Of course it was renewed again on the next favorable night, but however it may go on in Con-

mittee the Irish Home Rule members deserve the greatest credit for how they acted. It shows to the world that the representatives of the people protest in the strongest language against this un-called-for and unjust oppression. We are greatly mistaken if Mr. Disraeli is looking to the interests of his Government as long as he intends to govern Ireland with this system of "Plundering and Blundering."

HOME RULE.

The Montreal Branch of the Home Rule League held their Annual Meeting a short time ago for the election of officers for the ensuing year. Before proceeding to the election a financial statement was laid before the meeting showing what had already been done by this Branch of the League, and the worthy treasurer, Mr. Brogan, N.P., stated that after paying all their debts and transmitting a good round sum to headquarters there was still a balance on hand which he hoped soon to see sufficiently increased to enable them to make another remittance shortly. Edward Murphy, Esq., the indefatigable President, was then unanimously re-elected, and the flattering remarks made by his proposer, Mr. M. P. Ryan, were but a fitting tribute to the gentleman who has sacrificed so much time and given himself so much trouble in the cause he has so patriotically espoused. Few men indeed would make the sacrifice that Mr. Murphy has made in connection with the League, and we hope the high appreciation in which he is held not only by the members of this body but by his fellow-countrymen throughout the Dominion, will partially repay him for his generous and devoted adherence to the advancement of the interests of his native land. The other officers in the Association were filled by gentlemen who are active in the co-operation with the worthy president in the good cause. The sympathy and support extended to the people in Ireland by their brethren here must inspire them with cheering hopes if we can judge by the cordial thanks extended by the Parent Association to the friends here. From no place could that sympathy be more appropriately extended. Irishmen in Canada and more particularly in the Province of Quebec feel the full benefits of the home rule they here enjoy, and realize in its fullest extent the blessings that such a boon would confer on the land of their forefathers. It may, and no doubt must, take time to educate the English people to see the justice of the demand, but the firm attitude taken by the Irish nation, the apparent reliance which they place in the movement; the absence of all division worth mentioning in the councils of the leaders, everything gives hope that ere long the people of Ireland will be allowed to have a voice in the management of their own local affairs and give them a direction that will be conducive to national prosperity. The Home Rulers in this city are sanguine of the ultimate success of the cause and intend to continue their unostentatious but earnest exertions to give countenance to a movement which they think is destined to make Ireland what she ought to be, at a not far distant day.

ANOTHER LIE NAILED.

Calumny and falsehood have ever been the favorite weapons of infidelity against the Catholic Church. Our readers are familiar with the course pursued in our midst by certain journals published in the interest of fanaticisms and for the avowed purpose of alienating the people from their allegiance to the Church.

Recent exchanges from the continent of Europe contain the pitiful story of another attempt recently made by the so-called "Liberal" press to fasten a crime of the darkest character on a Sicilian priest. He was accused of having brutally murdered one of his penitents, and this under the most odious circumstances. The details of the crime were carefully related, nothing was wanting to make the recital most palatable to the enemies of the priesthood and the journal published in the interest of infidelity, gave the story the widest possible circulation. The affair was purely and simply a canard of the grossest description, but with the exception of one or two journals who pique themselves on their respectability, the papers that circulated the scandal have carefully abstained from publishing anything in the shape of a contradiction. This is what might rationally be expected from the soi-disant apostles of human liberty and freedom of conscience. Dr. Newman says:—"What would they not give for one good fat scandal?" But the scandal-mongers are never at a loss, so long as they keep in view the teachings of one of their prominent apostles, "mentes, mentes," they have merely to draw on their depraved imaginations and a gullible mob, ever anxious to hear of the "corruption of priests" are ready to put implicit reliance in their fabrications.

OUR CHOIRS.

The age in which we live may well be called a musical age. It has many other characteristics; but this is an especial one, which strikes the eye and ear alike of every moderately observant person. Take up any newspaper, and you will find not only announcements of concerts, but notices of new societies for the study of vocal or instrumental music; go into any company, and you will very likely be asked to join some music class. Be your tastes or religious principles what they may, you will find something adapted to your wants on one side or the other.

Amusing, however, or instructive, as it might be to trace the growth of public opinion in matters musical, to watch the gradual advance of sound principles of criticism and taste, to smile, it may be, at the follies and eccentricities which accompany and spring from that rapid progress,—excesses which themselves bear witness to the great life within,—and in and through to see the nation urging its claim, and gradually having that claim allowed, to take its place high in the musical world; our present object is to touch upon the subject in one of its phases only, and that, from a practical rather than a critical point of view, viz., the class of persons who sing in our church choirs, their fitness for their office, and the means of supplying acknowledged deficiencies.

In dealing with this question there is this great advantage, that few, if any, doubt of its importance, and the urgent necessity there is for its careful consideration. Men may perhaps differ as to the way in which existing evils are to be remedied; but none, who have eyes to see, and ears to hear, can hesitate to confess that evils there are; and that it behoves us to be up and stirring ere things get worse. Now this is in itself, if not a step in the right direction, at any rate a proof of willingness to move on when the right step is pointed out and the true direction shown. It is a great thing to get people to see and feel that an evil is an evil. There are so many influences to enthrall us in an existing state of things; custom does so much to reconcile us to what we have seen for years, while a natural *vis inertiae* makes us most unwilling to open our eyes and see things as they really are, when such awaking involves the necessity of exertion and toil in remedying the evils before us. Now this point, we feel, has been already gained. Go where you will, and ask what is the state of the choir in any church; and will not, in almost every case, the evil we have to speak of be acknowledged by priests and people alike? Who is satisfied with things as they are? of course, there are some exceptional cases, as there will always be, in which people wilfully blind their eyes to evils they know not how to remedy, or in which (rare indeed) the choir is in such a state that there is no evil to be got rid of, no abuse to remove; but in almost every case the evil is confessed, and a remedy is desired.

What this evil is, may be stated in a few words. Our choirs are composed of persons utterly unfitted, in most important respects, for the duties they have to discharge; many of their duties they cannot perform at all; while others, which are within their power, they do not understand, and so perform amiss.

Now let it not be supposed that, in what we are saying, we are making any attack upon choir singers; it is their misfortune rather than their fault that they are unfitted for duties for which they have not had the necessary training; nor can it justly be interpreted as blame to say that they do not understand what no one has taken the trouble to explain to them.—(TO BE CONTINUED.)

DEATH OF JAMES O'REILLY, ESQ., Q. C., OF KINGSTON.

On Monday last despatches from Kingston brought us the sad intelligence of the sudden death of Mr. James O'Reilly, Q. C., of that city, which took place on Saturday evening. Mr. O'Reilly was well known throughout Ontario as a man of great ability, being one of the best *in vivo* lawyers in the Province. He sat in the Dominion Parliament from 1872 until the dissolution in January, 1874, as representative of the south riding of Renfrew; but contrary to the general expectations formed of him, took little part in the debates of the House. He was a man of fine social parts, genial and generous almost to a fault, and the intelligence of his death will be received with the greatest regret by his large circle of friends.

At a meeting of the Kingston Bar on Monday afternoon resolutions were passed regretting his death and offering condolence to his family. The funeral of the deceased gentleman took place on Wednesday morning.—R.L.P.

MODERNUS AND ANTIQUUS.

(CONTINUED.)

Modernus.—The Anabaptists consider they have a most solid argument against infant baptism, in those words of St. Mark—"He that believeth and is baptized shall be saved." This they consider restricts baptism to him that believeth and hence excludes infants who are incapable of belief.

Antiquus.—But how do they prove, that this text restricts baptism to him that believes? All that it actually says, is, that "he who believeth and is baptized shall be saved." It is a dangerous thing, Modernus, to argue from affirmatives to negatives. Were I to affirm the proposition that "every man, who eats his dinner will live," you would not surely argue, that I meant also that every one who did not eat his dinner will die. This would indeed be rather too strong a deduction from the premises.—Let our Anabaptist friends keep to their text and do not go beyond it. All it means and all it can mean is, that if a man adds faith to baptism he will be saved; any other deduction is pure conjecture; and conjecture, Modernus, is a poor foundation whereon to ground an argument.—And herein lies their inconsistency. When our Saviour says—"He who believeth not shall be condemned," they yet excuse infants from this condemnation on the grounds of their inability to believe; but when he says—"He who believeth and is baptized shall be saved," they contend that these words exclude infants from baptism. There is surely very much more reason for excluding infants from salvation on account of the words—"He that believeth not shall be condemned," than for excluding them from baptism on account of the words "he that believeth and is baptized shall be saved." The first is a negative proposition binding always; the second is an affirmative proposition holding good only exactly as far as it affirms and no further.

Modernus.—But Scripture requires faith and repentance as necessary dispositions for baptism; as when Peter said to the Jews—"Repent and be baptized," and when Philip said to the Eunuch: "If thou believeth with all thy heart thou mayest" (be baptized). But children can neither repent nor believe.

Antiquus.—Faith and repentance are necessary for baptism in adults I grant you; and it is of adults the Scripture is here speaking; but that proves nothing as against infant baptism. Adults having revolted against God by actual sin must return to God by faith and repentance; but infants, not having revolted against God by any act of their own, are children of wrath by nature not by malice, or, as St. Gregory Nazianzen expresses it they are "sufferers of evil" not "doers of evil."—Now if they are only sufferers of evil not doers; what necessity is there in them of repentance or even faith? If they are partakers of Adam's sin without actual participation, why may they not be partakers of Christ's merits without actual participation by faith? Why should they not be washed in Christ in the same mysterious manner in which they were defiled in Adam? Why may they not be brought to forgiveness and life without their knowledge, as they were brought to condemnation and death without their consent?

Modernus.—The Anabaptists look upon baptism as given more for the remission of actual sin, than of original sin.

Antiquus.—And thereby they admit by implication the necessity of infant baptism; for if baptism is in any degree whatever however small, necessary for the forgiving of original sin, it follows, that it should be given to infants, since it is a known fact that more infants die before the age of seven, than adults die at any other age. But baptism certainly was intended primarily

for the forgiveness of original sin. When Our Lord spoke to Nicodemus concerning the necessity of baptism, "Except a man be born again," &c., reborn was evidently the effect which he attributed to it. Now regeneration, or the second birth, is certainly the cleansing rather of original sin, rather than actual sin; since Jesus Christ operates to the first birth, not to actual sin. It is actual sins are forgiven, because baptism is a laver or washing away of the filth of sin. But if the end and aim of baptism is (as it undoubtedly is) the washing away of the filth of sin, its most important effect ought certainly to be the washing away of the origin and source of all sin, which is original sin. Besides were it intended principally for the remission of actual sin, it would appear consonant with God's merciful providence, that it should be given every time, that actual sin is committed and repented of.

Modernus.—Anabaptist apologists found an argument in favour of their view upon the known fact, that sin and death reign in the world in spite of baptism. They argue somewhat thus. Sin and death are the known effects of original sin—sin and death still reign in the world in spite of baptism—the effects of baptism then cannot be to wash away original sin.

Antiquus.—This is to mistake the true effects of baptism. No one pretends to say that baptism removes the temporal effects of original sin. Now these temporal effects are ignorance, proneness to evil, infirmities and physical death. These baptism does not remove. But there are other effects of far greater importance which baptism does remove—these are eternal death and eternal damnation. If baptism does not free from temporal death it yet does from eternal death; if baptism does not restore the baptized to the delights of the earthly Eden, it yet does open to them the Kingdom of heaven. Which I pray you is the more important result? which the more noble effect? Again; if previous to baptism the gates of heaven are shut to all even to infants as they undoubtedly are surely these gates should be opened as soon as possible. But how are they to be opened? The Scripture tells us—only by baptism except a man be born of water and the Holy Ghost? I know that your Anabaptist friends have strange ideas of original sin. In their minds the effects of original sin are merely temporal effects—ignorance, proneness to evil &c. But here surely they are in error, for when Our Saviour declared to Nicodemus except a man be born of water and the Spirit, he cannot enter into the kingdom of heaven, he must certainly have meant that failing regeneration the gates of heaven are shut. Unregenerateness then whether in infant or adult rather than any temporal evils must be the primary effects of original sin; and baptism therefore the instrument of regeneration must be as necessary for infant as adult.—Sacrament.

LITERARY NOTICES.

The Double Triumph, is the title of a drama in two acts, written by the Rev. A. J. O'Reilly, D.D., Apostolic Missionary, of Toronto. The play is a dramatization of the story of Placidus in the Martyrs of the Coliseum; and, in its recital considerable literary merit is shown. The events of the drama are of the period during the reign of the Emperor Trajan.

Very prettily described is the vision of the Divine Being, whose appearance caused the conversion of both Placidus and Stella (his wife) to Christianity. Then follows the story of the firm adhesion to faith and constancy of religious life and thought displayed by the martyr Placidus through all the vicissitudes of the troublous times in which he lived. There is depicted the conduct of the subtle hypocrite Calphurnius, who proposes the destruction and persecution of the Christians; how Placidus repulsed his crafty advances, and proclaimed his advocacy of Christianity, and his refusal to ascend the Roman throne by means of Placidus voluntarily exiles himself, to escape the evil machinations of Calphurnius and other enemies, until his retreat is discovered, and he is induced to assume command of the army. Finally, Placidus, after a victorious campaign returns to Rome on the occasion of the Emperor Adrian's elevation to the throne. He is enthusiastically welcomed by both sovereign and people, but an opportunity occurring almost immediately for the avowal of his religious faith, a revulsion of feeling follows, and the populace insist that Placidus shall die.—The Emperor remembering his past glorious services is reluctant to acquiesce in this demand, and postpones his doom and remands Placidus, who nobly and eloquently declares "that his soul yearneth for the cross! for death! for liberty! Let others enjoy the fleeting shadows of earth's triumph! Give me death for Christ, and you crown me with a Double Triumph."

Rufus (the Christian soldier and Captain of the Banner Guard), appears and affirms that "but a word from their beloved Placidus will arouse ten thousand soldiers to his rescue, and, he (Rufus) retires stating that in a short time they will meet again. The Emperor now thoroughly enraged orders the death of the Christian Placidus, and whilst the fire is slowly kindling into a blaze, Rufus with his soldiers arrive and rescue the body of Placidus, but the "silver chord is broken," and the spirit of one of the greatest martyrs of early times, has joined the glorious army of martyred saints.

We have enlarged to a greater extent than is usual with us in reviewing literary productions, on account of the really excellent merit of the little work before us, and, we hope again to welcome contributions to the literature of our country, from the pen of the clever scholar and gentleman who is the author of the Double Triumph.

THE FRENCH MISSIONARY TO AFRICA.—We see by the Catholic Review that the Rev. Father Charnetant, the celebrated French Missionary to Africa, who is travelling in this country with a view of obtaining money for the benefit of his Mission, is now in New York. We believe that the Catholics of Montreal and vicinity responded liberally to Father Charnetant's appeal, and we hope that subscriptions for his noble work will flow quickly to him to New York.

We understand that Mr. Mungovan ("The Rambler") was in this neighborhood some days ago, we would wish to see him before his return to Ontario.

THE CARTERS AND THE BOOK OF ADVERTISEMENTS.—To the Editor of the Montreal Herald.—Sir,—Notwithstanding the strong manifestation of feeling in the City Council a few evenings since on the question of the carters being obliged to circulate a little book of advertisements, and to pay for the printing of the same, it appears that an order has emanated from the Chief of Police, or some equally competent functionary, to all who have not yet been furnished with this piece of literature, to come forward at once, and save their fines. Now, sir, this is hard; and public opinion should protect the honest hackman against such hardship. The By-law only speaks of "cards," to be given to any passenger applying for the same. This is reasonable, but even for this there is no charge authorized. Why, then, is this dollar exacted for a small book of advertisements?—Citizen.

Mr. A. G. McDonnell, of the village of Motziburg, Dundas, has been appointed Superintendent of the Williamsburg Canal.