

terior and exterior parts of Baptism), since water cannot be a sign of itself. Water is the sign of the most essential part of baptism which is the inward purifying, but it is not a sign of the whole baptism, which to be a whole must contain both the outward washing and the inward purifying. Water is both the matter and sign of Baptism, just as a man's face is both an essential part of man and the mirror or index (or sign) of the inner man the soul.

*Mod.*—Barclay accuses you Catholics of accounting "all those truly baptized with the baptism of Christ, who are baptized with water, though you be uncertain whether they be baptized with the spirit or not."

*Anti.*—Here again Barclay grossly mistakes our doctrine. We maintain no such thing, since we teach that both the outward washing and inward grace are necessary; and that both are so necessary, that without both no baptism can stand.

*Mod.*—But do you not look upon all those as Catholics who have received water baptism? And yet many of these may not have received the inward grace.

*Anti.*—That we look upon all those as Christians who have received water baptism is true only with a distinction. It is with baptism in the New Law as it was with circumcision in the Old. As not all those who were outwardly circumcised had that circumcision which is of the heart, and yet by the sole act of circumcision were accounted outwardly as Jews; so although we deem those outwardly as Christians who have received the ceremony of baptism, we still deem it absolutely necessary for a man to be a true Christian, that he should have received the inward grace. As I said before, both inward and outward baptism are necessary. How then can you accuse us, as deeming water baptism or the outward ceremony of baptism alone necessary? I must protest Moderns against this mis-apprehension of our Catholic doctrine.

*Mod.*—But do you not prefer the form to the spirit? For do you not deem those as non-baptized, who have evidently been baptized with the baptism of the spirit?

*Anti.*—Again mis-apprehension or mis-representation of Catholic doctrine! I know not which. Because we Catholics deem Christ's ordinances of the greatest moment, lay great stress upon outward baptism, that does not prove that we are negligent as to the spirit. The same kind of argument would condemn all the tetratolers in the world as enemies of the spirit of temperance. We believe that the regeneration of the soul is as efficacious as do the Quakers since we honor many as saints and martyrs for having laid down their lives for Christ, who yet were never baptized, just as we look upon Simon Magus as a hypocrite, though he was baptized outwardly. Your Quaker friends are unjust towards us through their ignorance of that Catholic doctrine which they combat.

TO THE MOST REVEREND FATHERS AND LEARNED—THE PROFESSORS OF THE TORONTO UNIVERSITY, YOUR HUMBLE SERVANT, SENEX, SENDS HEALTH AND GREETING.

Whereas, we have been informed that your University Class Books are full of intolerant diatribes against the Catholic Church, and most erroneous expostions of her doctrines, until as we are assured, it would be impossible to determine whether more to admire the bigotry of the sentiments or the stupidity of the assertions, it has appeared fit to us, for the quieting of our curiosity and the satisfying our mind, to look into the matter for ourselves and to ascertain the truth or falsehood of the accusation. We could not bring ourselves to believe that a body of learned professors, whose duty it is to instruct and form the youth of Canada in the highest walks of science and polite literature, could for a moment allow the slightest intolerance to appear in their class books or their teaching; nor could we understand why the doctrines of the Catholic Church should have been singled out amongst so many religions for special abuse. Neither could we, in our intense reverence for the polished and polite, think that gentlemen professors would for a moment allow the Catholic portion of their students to undergo the daily humiliation of hearing these slanderous passages applauded by the students, and laughed at by their lecturers.

With these feelings we approached the task of examining your class books for ourselves and alas! what did we find? Attentive and patient perusal discovered to us this fact—that no single opportunity is lost therein of abusing everything Catholic and turning her doctrines into ridicule. So painfully evident is this fact, that even in books wherein we should least expect it, this system of vituperation and slander is persistently carried out.

We were prepared to find, that your historical class books would teach history from a Protestant stand point; though even this is not a very consistent or logical way of viewing that history which treats of Catholic ages and Catholic nations, but we were not prepared to find therein a knowledge of facts which is nothing short of miraculous. Your reversed, pious and learned body will understand what we mean from a single example. W. Cooke Taylor's Modern History is we believe one of your Class Books. In page 155, the author writes, "The entire order of Dominicans regarding themselves in their capacity of Inquisitors as the especial guardians of the purity of the faith, were enraged to find one of their brethren accused of heresy; they sent seventy of their most eminent doctors to support Moncon's opinions before the papal tribunal, and with a shrewd knowledge of the arguments most weighty at Avignon they subscribed forty thousand crowns of gold to support his cause." Now, this most reverend gentlemen, we cannot but look upon as a knowledge of facts, nothing short of miraculous. How W. Cooke Taylor writing in the 19th century, could know the minds and motives of the whole Dominican order in the 14th so intimately as to affirm that it subscribed 40,000 crowns of gold through "a shrewd knowledge of the arguments most weighty at Avignon," is an amount of spirit rapping we were not prepared to find in the staid author of one of your Class Books, and is a species of history we should little expect to find taught by a Toronto Professor. But this is only one example amongst a thousand. The author of your historical Class Book appears to have a power of

assigning motives (especially bad ones) for the actions of Popes, Priests, and Religious orders since the coming of Christ, which is certainly more than human, if it be not diabolical.

So much, most reverend gentlemen, for the miraculous knowledge found in your class books; now for their supreme ignorance of Catholic doctrine, and their supreme stupidity in pretending to teach that of which they are so supremely ignorant.

In your Key to Pujol and Van Norman's Complete French Class Book, we found a passage which may be substantially rendered into English thus:

"When Leo X. published his (general?) indulgences or pardons for all sins . . . whether already committed or yet to be committed, Luther cried out against them with all the force of a generous disposition."

Now here, most reverend, pious and learned professors, is displayed an ignorance, if not perversion, of Catholic doctrine, which should blast the reputation of your University as a seat of learning to the last syllable of recorded time, since the veriest school-boy amongst the Catholics of the land could teach you better. You cannot plead ignorance nor inadvertence of the presence of this passage in your class book, since it is yearly received with derisive cheers by the students and pharisaical satisfaction by the Professor.

The extract we have given is short. It contains four falsehoods. Leo's indulgences were not pardons for sins committed—were not pardons for sins thereafter to be committed—were not pardons of sins at all, and were not obtainable for the paying for. In its eagerness to slander the Catholic Faith your class book (with your knowledge and consent, most reverend, pious and learned gentlemen?) forgets the verities.

It is never a very learned nor a very logical proceeding to measure Catholic practices by Protestant principles. It is as great an anomaly as the writing Greek in English character. And yet it would appear to be a proceeding in which the Toronto University professors, class books, and students habitually indulge. But we must leave the consideration of the ignorance of your teaching on indulgences to another letter. Vale.

#### DEATH OF THE LADY SUPERIORESS OF VILLA MARIA CONVENT.

We take the following particulars of the life and labors of this estimable lady, together with a full account of the funeral obsequies from our esteemed contemporary the Montreal Star of the 24th and 27th inst.:

At six o'clock last evening an event took place at the well-known Convent of Villa Maria which caused widespread grief among the inmates, both Sisters and pupils. At that hour Sister Nativité, the beloved Superioress, after serving her Heavenly Master for the period of over 48 years, gently, and in presence of sorrowing and loving spectators, surrendered her soul to Him whose faithful follower she had been throughout that long period, from the moment she made a vow to do everything for her Creator and abandon the pomps of the world.

The name of the lamented deceased was, in the world, Catherine Cagger; she was a native of Limerick, but came to this city from New York State. She attended the convent under the direction of the Congregation of which she afterwards became the respected head, and was professed in the month of October, 1827. After her profession she was appointed teacher in the schools under the management of the Congregation, and acted in that capacity until the year 1845, when she received the appointment of Superioress, which she continued to hold until the time of her death. She was about 68 years of age, and had been sick for a period of about four months, during which time, and in fact, to the last moment, her anxiety was for the ladies over whom she had been placed as a guardian, and for whose comfort she cared more than her own. She had always acted towards them as a kind mother, the Sisters as well as pupils bear the highest testimony, and it would be impossible to describe the grief which to-day fills the heart of every inmate of Villa Maria. Each one feels that she has lost a parent whom it will be difficult to replace; and, while overwhelmed with the sorrow which oppresses them, they offer up to the Throne of the Most High their heartfelt prayers for the happy repose of her whose name they will always remember with feelings of love and veneration.

#### THE OBSEQUIES.

Yesterday morning (Sunday), at the Convent of Villa Maria, a solemn service was celebrated for the repose of the soul of the late lamented Sister Nativité, Superioress of the Convent. A Libera was sung by Bishop Pinsonneault of Bithra, the Mass being celebrated by the Vicar-General, assisted by the Rev. Father Fleck, Director of St. Mary's College, as deacon, and Rev. Mr. Marchand as sub-deacon. The chapel of the convent was tastefully draped in mourning, and all the surroundings were in keeping with the sad ceremonial then performed. The choir, under the able direction of Mr. Boucher, rendered the various parts of the Mass in a manner which entitles them to great praise. There was no sermon, it being contrary to the Rubrics of the Church. At the termination of the Mass the remains, which from the time of death had been exposed in the chapel, and visited by thousands, were removed and placed in a hearse furnished by Mr. Michael Feron, and conveyed to this city, over 200 sleighs following the hearse. On arrival at the Convent of Notre Dame, the body was placed in the private chapel of the institution where it remained until this morning. During the afternoon of yesterday thousands of persons visited the chapel in which lay the remains of her who was in life revered and respected, and in death not forgotten. Young and old were to be found paying a last tribute of respect to the memory of the good sister. Former pupils of Villa Maria attended in large numbers, and in the faces of everyone grief was unmistakably depicted. The remains were exposed until half-past eight o'clock this morning when they were transferred to the chapel of Notre Dame de Pitié, after which solemn High Mass was commenced. This chapel was heavily draped in black, and was crowded to overflowing. All nationalities were represented, the Irish furnishing their full quota. A number of young ladies now connected with the convent were situated next the coffin, and wore large white veils, which completely covered their black dresses. Mass was celebrated by Rev. Father Baile, Superior of the Seminary of St. Sulpice, assisted by the Rev. Fathers Grandchamp and C. Lenoir, as deacon and sub-deacon respectively. Mgr. Bourget, of Montreal, intended to celebrate this Requiem mass, but was prevented through illness. The Rev. Fathers Dowd, Hogan, Lencnergan, Leclaire and Deschamps were amongst the many clergymen present.

This musical part of the ceremony was well performed, and was, as on yesterday, under the direction of Mr. Boucher. After the conclusion of the service the remains were carried from the chapel to the vault beneath where they were interred. Among the gentlemen who officiated to-day and yesterday in carrying the coffin are the following:

Sheriff Leblanc; Messrs. M. C. Mullarky, O. McGarvey, M. P. Ryan, E. Murphy, M. Feron, R. Bellemare, R. Hudon, O. Ste. Marie, J. Gravel, Dr. Leprohon and the Hon. Charles Wilson. The deceased sister was a native of Omagh, County Tyrone and not Limerick, as stated in our issue of Friday. She was everywhere well spoken of, and universally admired for her kind manner and genial qualities. Her pupils, who attended in large numbers, showed the sorrow for her loss and the esteem in which she was held by all persons who had the pleasure of knowing the good, kind-hearted and generous Sister Nativité. The deceased was a sister of the late Peter Cagger, Esq., of Albany, and a cousin of Vicar-General Quinn, of New York, who was, unfortunately, unable to attend the obsequies owing to the many duties requiring his attention in consequence of the present religious season. The vault of the church contains, beside the body of Sister Nativité, the remains of a large number of Sisters who have died since the foundation of the Church in 1794. The coffin in this instance was of rosewood, and presented to the Congregation by Sheriff Leblanc. There were no mourning nor ornamentation of any kind, as it is against the rules of the community in which humility is taught and practised.

THANKS RETURNED.

"The Nuns of the Congregation de Notre Dame beg leave to offer to the numerous friends of their institution their most lively sentiments of gratitude for the sympathy manifested by all classes of society on the loss of their much beloved and esteemed Sister Nativité. The public veneration bestowed on their ever-to-be-lamented sister has indeed been a balm and solace to the heart of every member of their dear community. But whilst thanking all their kind friends for their cordial sympathy and attention, the sisters desire to offer their special thanks to Mr. Boucher and his choir for their efficient and valuable services during the obsequies of Sister Nativité."

#### FATHERS MURPHY AND LYNCH.

ACTION AT ALMONTÉ, ONT.

To the Editor of the True Witness.

DEAR SIR,—At nine o'clock on the morning of Friday, 17th inst., a solemn High Mass was offered by the Rev. Father Stenson, pastor of this place, for the souls of the late Fathers Murphy and Lynch.

The Church was deeply draped in mourning, and a catalogue surrounded by lighted tapers was placed in the centre of the main aisle, upon which were also placed appropriate and suggestive emblems. After the close of the solemn ceremonies the reverend pastor announced that there would be a special meeting of the Father Matthew Temperance Association held in their hall in the evening at 8 o'clock, and that as many as conveniently could of the other members of the congregation were requested to be present in order to join with the Society in a resolution expressive of the deep grief experienced by the Catholics of Almonté over the sad fate which had befallen those two estimable priests.

At the appointed hour, a full attendance of the society together with many of the other members of the congregation being present, the reverend pastor, who is also ex-officio President of the Association, took the chair and explained the object of the meeting, whereupon after some appropriate remarks by the mover and seconder the following resolutions were unanimously adopted.

Moved by Mr. R. Driscoll, seconded by Mr. J. Dowdall,

Resolved, That this Association has learned with feeling of the most profound regret of the untimely death of Rev. Fathers Murphy and Lynch, which sad event occurred under the most painful and terrible circumstances, on the night of the 4th inst., at Sault-au-Récollet, near Montreal; and whereas, the Rev. Father Murphy—not only as a priest of holy religion—but by his manly powers as an orator, a lecturer, and profound scholar, had endeared himself in our affections, be it, therefore,

Resolved, That we, the members of this Association, in union with our beloved Pastor and Reverend President, and in union with all the other members of our congregation here present, do hereby place on record the sentiments of our deep and heartfelt sorrow for the loss thus sustained to religion, to literature, and to society, in the sad, sudden and unexpected death of the Rev. James J. Murphy and his esteemed friend and companion, the Rev. D. J. Lynch; and also, that our sincere and heartfelt sympathy is hereby tendered to their sorrowing relatives in their sad and thrilling bereavement.

Resolved further, That copies of the foregoing be forwarded to the Montreal True Witness and Sun and also to the Ottawa Free Press for publication.

Almonté, Dec. 20, 1875.

#### ST. PATRICK'S SOCIETY OF ST. COL-UMBA OF SILLERY.

At the regular monthly meeting of the St. Patrick's Society of St. Columba of Sillery, held in the Sillery Academy on Wednesday morning, the 15th inst., the following resolutions were unanimously adopted:

Resolved, That it is with feelings of sincere sorrow and most profound regret that this Society has learned of the sudden death of the Rev. Messrs. J. J. Murphy and D. J. Lynch by the disastrous fire at Sault-au-Récollet, near Montreal, on Saturday night, the 4th inst.

Resolved, That this Society, in common with the other societies of the Province, desire to express their deep sense at the loss their religion and country have sustained in the death of Rev. Father Murphy, the talented orator, distinguished writer, and zealous priest, one of Ireland's most gifted sons.

Resolved, That this Society also laments the untimely death at the same time and place of the Rev. D. J. Lynch, another good and highly respected Irish Priest, the friend and college companion of Father Murphy. United in life they were not separated by death.

Resolved, That this Society tender to the relatives of the deceased Rev. gentlemen their heartfelt sympathy in their present very sad affliction.

Resolved, That while bowing with humble submission to the inscrutable ways of Divine Providence, this Society, in order to implore of God mercy and pardon for the souls of the universally lamented deceased Rev. gentlemen, do have a solemn Requiem Mass offered up in their church on Monday next, the 20th inst., at 9 o'clock, a.m., and that the following Societies be, and are hereby invited to attend:—Knights of St. Patrick's, Hibernian Benevolent, Irish Catholic Benevolent, St. Patrick's Catholic and Literary Institute, St. Patrick's Total Abstinence, all of Quebec, and the Emmet Society of Levis.

Resolved, That the foregoing resolutions be published in the Montreal True Witness and Sun, and Irish Canadian Toronto, and Morning Chronicle and Budget of Quebec.

JOSEPH CANTILLON,

President.

PATRICK LAMBERT,

Secretary.

KNAS OFFERING.—The Rev. Father MacCarthy of Brockville, was presented on Christmas Morning by his noble people, with a purse of upwards of \$500. Principally—when we remember the times.—D.O.D.

The Montreal Star is to devote one half of the gross receipts from Christmas and holiday advertising to the purchase of fuel for the destitute.

#### A WORD TO OUR DELINQUENT SUBSCRIBERS.

It is very painful to us to have so often to call the attention of those who receive the True Witness, and neglect to send in their subscriptions at the proper time. We would now inform them that it is absolutely necessary, for many reasons, that they should at once send us the amount due by each of them. It cannot be from want of knowing what they owe that our Country subscribers fail to remit to us as the date to which each one is paid appears weekly after his name on the address of his paper. Individually the amounts are small, but taken in the aggregate they figure up a respectable sum. The printer has calls on him the same as other men, and he of course expects those who take his paper will not fail to pay for it. We would have discontinued sending the paper to those who allowed themselves to become delinquent, only for the strong and abiding faith we have in the honesty of Catholics. Therefore we trust that by the FIFTEENTH of January there will be a sensible decrease in the list of our delinquent subscribers both in the City as well as in the Country. Those in arrears to us in the City are earnestly requested to call and settle. Many of them are very wealthy men and it surprises us that they should allow themselves to fall into arrears for their newspaper. We hope to be kept very busy for the next week or two giving receipts to those in arrears and trust our friends will not disappoint us.

#### LITERATURE.

THE BRITISH QUARTERLY REVIEW.—THE WESTMINSTER REVIEW.—THE EDINBURGH REVIEW.—THE LONDON QUARTERLY REVIEW, for October 1875, New York: The Leonard Scott Publishing Company, Montreal: Dawson Bros. Contents of the British Quarterly Review: Religious Art; The Atomic Theory of Lucretius; The Poetry of Alfred Tennyson; The Etruscans and their Language; The Boarhound Out of Pauper Orphan; Modern Necromancy; Isaac Casaubon. Contents of the Westminster Review: The Marriage of Near Kin; Quakerism; Lord Shelbourne, the Minister; The Religious Education of Children; The Baroda Blunder; Montaigne; Physics and Physiology of Harmony; Theism. Contents of the Edinburgh Review: The Financial Grievance of Ireland; Recent Editions of Molière; Forest Management; The Rerubly Memoirs; Ewald's History of Israel; Progress of the Kingdom of Italy; Lawson's Travels in New Guinea; A Prussian Campaign in Holland; The Municipal Government of London. Contents of the London Quarterly Review: Memoirs of Saint Simon; Trout and Trout Fishing; William Porch; St. Anthony and Pope; Drink; the Vice and Disease; Icelandic Illustrations of English; The Maules of Panmure; Russian Proverbs; Census of England and Wales; The Conservative Government.

BLACKWOOD'S EDINBURGH MAGAZINE, for November from the same. Contents: The French War Preparations in 1870; The Dutch and their Dead Cities; The Dilemma; Part VII; An Unspoken Question; A Wanderer's Letter; Legends and Folklore of North Wales; A Song for Galatia; The Elf-King's Youngest Daughter; Sundry Subjects—Weather.

The periodicals reprinted by the Leonard Scott Publishing Co. (41 Barclay Street N. Y.) are as follows: The London Quarterly, Edinburgh, Westminster, and British Quarterly Reviews, and Blackwood's Magazine. Price, \$4 a year for any one, or only \$15 for all, and the Postage is prepaid by the Publishers.

THE MONTH AND CATHOLIC REVIEW, for December.—London: Simpkin, Marshall, & Co. Montreal: D. & J. Sadlier & Co. Contents of The Month: On Cruelty to Animals in its Moral Aspect; The Dutch War in Sumatra; Old York, Part the Third; Adele Fides; At Home and Abroad.—II. On the Road; The Catholic Working Men's Union in France; Notes of a Voyage to Kerguelen Island to observe the Transit of Venus, December 8, 1874. Part the Second; Holland, 1872; Labour and Capital.—III. Labour and Capital in Agriculture.

CATHOLIC REVIEW.—I. Reviews and Notices. Title-page and Contents of vol. xxv.

Terms for the year: Twenty-four Shillings sterling; Single numbers two shillings.

THE CATHOLIC WORLD, for December.—Montreal: D. & J. Sadlier & Co. Contents: Mr. Gladstone and Maryland Toleration; Are you my Wife? Recollections of Wordsworth; Sir Thomas More: A Historical Romance; Nine Labe Concepts (Poetry); Village Life in New Hampshire; The Palatine Prelates of Rome; Power, Action, and Movement; Not Yet (Poetry); The King of Metals; New Publications.

The Messrs. Sadlier will mail the Catholic World to any address for one year, free of postage for \$4 50; Single numbers 45cts.

THE CATHOLIC RECORD.—The December number of the Catholic Record contains the following table of contents:—Private Judgment; Christmas; A Lost Prima Donna; How They Live; A Spirit's Message; The Divine Commission of the Church to Teach what is comprehended by it; At her knee; A City Weed; A Soldier's Devotion—an incident in Napoleon's Retreat from Moscow; Editorial Notes; New Publications.

The Record is published at \$2.50 per annum by Hardy and Mahony, Philadelphia.

#### QUEBEC LEGISLATURE.

ADJOURNMENT.—QUEBEC, Dec. 24.—This day at two o'clock His Honour the Lieutenant-Governor proceeded in State to the Chamber of the Legislative Council in the Parliament building.

The members of the Legislative Council being assembled, His Honour was pleased to command the attendance of the Legislative Assembly, and that House being present a number of Bills, the work of the session, were assented to in Her Majesty's name by His Honour the Lieutenant-Governor. After which His Honour the Lieutenant-Governor was pleased to close the first session of the third Parliament of the Province of Quebec with the following SPEECH.

Honorable Gentlemen of the Legislative Council:

Gentlemen of the Legislative Assembly:

I have to congratulate you upon the labours you have performed during this first session of the third Parliament of the Province of Quebec.

Your discussions concerning the important matters upon which you have been called to legislate have been marked by urbanity and knowledge of public affairs, and have partaken of an elevated character, a fact which I notice with satisfaction. During all this session you have given proof of your zeal and patriotism, and your loyalty towards Her Gracious Majesty the Queen.

Gentlemen of the Legislative Assembly:

I thank you for the liberality with which you have voted the supplies. I shall see that they are employed in the most efficacious and economical manner possible.

Honourable Gentlemen and Gentlemen:

On your departure for your respective homes, and on the eve of a new year, I beg you will accept my best wishes for your welfare, and I pray that Divine Providence may continue to protect your families and all the inhabitants of this loyal Province.

#### ONTARIO LEGISLATURE.

Toronto, Dec. 23.

This day, at three o'clock in the afternoon, the Hon. Donald Alex. Macdonald, Lieutenant-Governor of Ontario, proceeded in State to the Chamber of the Legislative Assembly, and, seated on the Throne, was pleased in Her Majesty's name to assent to the following Bills:—An Act to amend and repeal certain enactments of the last Session of the Legislature of this Province. An Act respecting certain proceedings at municipal elections. An Act to provide for the registration of births, marriages and deaths. An Act with respect to the place of solemnizing marriages. An Act respecting the surplus distribution money. The House then adjourned.

CITY AND DISTRICT SAVINGS BANK.—The City and District Savings Bank have just distributed \$10,800 among the following charitable societies, being the interest on the "Poor Fund":—Sœurs Grises, \$1,500; St. Patrick's Orphan Asylum, \$1,000; St. Bridget's House of Refuge, for self, \$1,000; Sœurs de la Providence, \$700; Sœurs de la Miséricorde, \$500; Sœurs du Bon Pasteur, \$500; St. Bridget's House of Refuge for the almshouse Irish poor, \$500; L'Asile St. Joseph, \$500; Protestant House of Industry and Refuge, \$500; Montreal General Hospital, \$450; Ladies' Benevolent Society, \$400; Protestant Infants' Home, \$400; Protestant Orphan Asylum, \$300; L'Asile des Aveugles, \$250; Montreal Dispensary, \$250; L'Asile des Sourdes-Muettes, \$200; Orphelins Catholiques, \$200; L'Asile des Bourges Muettes, Coteau St. Louis, \$200; Salle d'Asile Rue Visitation, \$150; Industrial Rooms, \$150; University Lying-in Hospital, \$150; Hervey Institute, \$150; Protestant Church Home, \$150; Salle d'Asile Nazareth, \$100; Salle d'Asile St. Joseph, \$100; Hospice St. Vincent de Paul, \$100; Protestant Institution for Deaf Mutes, \$100; Young Men's Hebrew Benevolent Society, \$100; total, \$10,800.

Mus MECHANICS BANK PROPOSED.—The Mechanics Bank of this city was reopened on the 17th inst. for the transaction of business, with Mr. Dunn as manager. The directors are somewhat changed, Molson, Godfrey and Atkinson having resigned. It will not be difficult for the new management to do better than the late one, and it is to be hoped that the stock will be kept clear of any further liabilities. —Journal of Commerce.

ST. BRIDGET'S REFUGE.—Report for week ending 23rd Dec.:—Night lodgings with breakfast, 605; Irish 447, English 33, Scotch 14, French Canadians 174; Catholics 485, Protestants 183; extra meals 292.

THE CHAPLAINCY OF KINGSTON PENITENTIARY.—We learn that the Rev. P. A. Twomey has been appointed by the Minister of Justice Chaplain to the Penitentiary. The reverend gentleman has virtually filled this position for the past eight months with earnestness and acceptability, and we are glad that the Government has confirmed a selection which gives such general satisfaction. The Rev. Father Twomey is a very earnest worker. —British Way.

A man by the name of Hill, a farmer living near Cobden, County of Renfrew, was troubled with a painful toothache, and being anxious to be relieved from the pain, procured the services of a farmer named Tully to extract the grinder, no doctor or dentist being near at hand. The tooth was properly secured with a pair of pliers and wrenched from the head, but, sad to say, broke the jaw bone at the same time. Mr. Hill lingered some time in great agony, when death put an end to his suffering. Mr. Tully is much affected at the fatal result of his attempt to relieve his neighbor of pain.

The Prince Edward Island Patriot says the new railway fence is to be strong and substantial, and fitted in every way for the purpose which it is intended to serve. In country places it is to be a common rail fence. There are to be built 254 miles of block fence, made of common poles and blocks, 24 miles of board and batten fence. Tenders will soon be called for the construction of 16 miles of snow fence, 10 feet high, and very strongly made. One of the advantages of beginning the railway fence this winter will be to insure the expenditure of a considerable sum of money in the country. This in these hard times will be a great benefit to so many hardworking people.

The Hamilton Spectator of Monday says.—For the last few weeks the workmen who have been engaged at the new filtering basin have been coming to the cells for lodging in a miserable state of poverty. They complain that Mr. Rich, their employer, has run away, leaving their wages unpaid, and that in consequence they have no money to meet the winter. There were several of them in the Police Court this morning, and they were all sentenced as vagrants to four weeks in the county gaol. One of them said that Mr. Rich owed him for twenty-one days' work, and that he had received no money at all. These men, some forty in number, are begging through the city, circulating the dark-stained rumours regarding Mr. Rich and the authorities of the water works. Whether their story is true or not remains to be seen, and if it is true it is a pity for these unfortunate men.

Lumbermen in Ottawa are sending up lots of teams to the woods for the winter at 75 cents to \$1 per day. Choppers are crowding to the offices for work, and are taking whatever is offered. Wages are not within 50 per cent of what they were last year.

The Alymer Times judges from the number of men that have passed through that village en route for the lumber shanties that the decrease in lumbering will not be so large as was anticipated.

#### Died.

MANSFIELD.—At the residence of his father, 215 St. Bonaventure street, Edward, the beloved son of Martin Mansfield, after a short illness, aged 15 years and 4 months.

J. H. SEMPLE,  
IMPORTER AND WHOLESALE GROCER,  
53 ST. PETER STREET,  
(Corner of Foundling.)  
MONTREAL

May 1st, 1874.

37-51

THE REGULAR MONTHLY MEETING of this CORPORATION will be held in the ST. PATRICK'S SOCIETY HALL, Corner of Craig and St. Alexander Streets, on TUESDAY EVENING next, 3rd Jan., at Eight o'clock.

SAMUEL CROSS,  
Rec.-Secretary

#### JUST PUBLISHED.

THE LAST LECTURE DELIVERED BY THE LATE

FATHER MURPHY, GRATTAN and the Volunteers of '82," (With a Portrait of the lamented deceased).

Price, 15 cents.

For Sale at True Witness Office; J. & D. Sadlier, 275 Notre Dame Street; J. T. Henderson's, 187 St. Peter street, and at Battle Bros, 21 Bleury street, Montreal.

