

FOREIGN INTELLIGENCE.

FRANCE.

Paris, January 21.—In the Assembly to-day, after a noisy and undignified discussion, M. Christoph's motion, approving the circular of the Minister of Public Instruction on educational reform, was adopted by 420 to 35.

The Orleans-Princes to-day, for the first time, attended Mass in commemoration of Louis XVI, at the Chapel of Expiation. The circumstance excites comment, and is regarded by some of the journals as an indication that the union of Legitimists and Orleanists has been completed.

Paris, January 22.—Finonilly, de Camyaz and Benot, the condemned Communists, were shot early this morning on Satory Plain. Finonilly died without uttering a word. De Camyaz' last words were: "I die assassinated. Down with false witnesses, lawyers, and Thiers!" Benot died cheering the Republic, the Commune, and the army.

Paris, January 23.—General Von Mantuffel made a speech recently at Metz, in which he defended Marshal Bismarck from attacks on his military conduct. He dwelt in terms of generous praise on the bravery displayed by the Marshal, which he declared was quite equal to that of any general in the German army.

Legitimist deputies say the Count of Paris will visit the Count de Chambord in a few days. A compromise in regard to the white flag is anticipated. Count de Chambord will insist on retaining the white flag as the Royal Standard but will consent to allow the army to keep the tri-color.

The Memorial Diplomatic states that the Count of Paris has requested an interview with the Count de Chambord, but as yet he has received no answer.

The committee of Thirty have agreed to an amendment proposed by M. Decadus to the first article of the constitutional project reported by its sub-committee whereby the President is allowed to address the Assembly only on the bills before it.

Ten more members of the International Society were elected in France.

"Vive Robin!" the French students shout, and "Vive Robin!" is taken up by a crowd who know not what they say. "Robin" is a professor who has been struck off the jury list on account of his dangerous religious doctrine. But three thousand medical students, approving of his "free thought," applied him in the lecture hall. If Robin were guilty of an offence against morals or religion, and if he could not be punished unless by striking him off the jury list, it might have been wiser to have taken no notice of him.

FASHION AND POLITICS IN PARIS.—There is one peculiarity about the French assembly, and that is, that the more threatening the political clouds become, the more the ladies throng it. Thus whenever you see the tribune or "boxes" filled with elegantly-dressed young ladies, you may be sure that there is a storm in the air. These disturbances, also, being proscribed some days before they actually take place by the weather-wisdom, who from certain signs can tell to the hour when the clouds will burst, ladies belonging to the diplomatic world immediately prepare their toilettes according to the occasion.

PARTY ANIMOSITIES IN FRANCE.—An article appears in the Pays of Thursday evening signed Paul de Cassagnac. That gentleman had hardly left France for Chislehurst to pay his respects to Napoleon III. when he was attacked with considerable violence in La République Française.

Three Sisters of St. Vincent of Paul's Order, who kept the schools in this town, and others established at the head of schools in various towns of Upper Silesia, have received notice to close their schools, and leave in four weeks. Several of these Sisters served in the ambulances and the hospitals all through the late war, and have suffered so seriously in their health in consequence, that the schools have been allotted to them as less hard work than any other that could be found.

One of the suppressed German papers is said to have drawn governmental wrath on its head by inquiring, in an innocent way, apropos of Prince Bismarck's boast that his Emperor and he did not intend to "go to Canossa," whether his Excellency had a preference for St. Helena or for Chislehurst?—Catholic Review.

THE DARK SIDE OF BERLIN.—Berlin may be great, but is Berlin happy? dolefully demands Herr F. A. Held in a recent brochure. "Strangers who promenade under the Linden and think Berlin an abode of pleasure should look a little closer, examine the sullen and discontented faces encountered in the streets, and afterwards visit the poorer quarters, enter the houses and witness the misery that reigns there. Berlin has become the capital of the world, say certain people intoxicated with their own foolish pride: the capital of the world of misery and wretchedness." Out of a population of 833,000 no fewer than 125,000 are inscribed on the lists of the administration for public relief, and the municipality, the parsimony of which is proverbial, has to appropriate a million of thalers of its revenue annually towards the relief of the known poor of the city. As to the criminal classes of Berlin, the Tribune pronounces those of London and Paris to be models of virtue in comparison with them.—Fall Mall Gazette.

AN ERRAND OF THE COMMUNE.—A snit has recently been disposed of by the Tribunal Civil de la Seine which incidentally threw light upon the condition of Paris during the reign of the Commune. The Comtesse d'Orlandes sued M. Gustave Fould, son of the former Minister of Finance under the Empire, for the rent of apartments in a house adjoining the Ebat Major in the Place Vendôme. According to the defendant's case, on the 18th of March, 1871, when the so-called Federal troops took possession of Paris, the head-quarters were established in the Place Vendôme, and the house of the Comtesse d'Orlandes was occupied militarily. M. Fould had left Paris, having been wounded in a reconnaissance during the siege, and Madame Fould was exposed to the insults and menaces of the Communist soldiers. She was so alarmed at the threats levelled against her that, after having been arrested and confined for some hours in a police-cell, she left her apartments in the charge of a femme de chambre, and sought shelter in the provinces. The Federal Colonel, Brunel, who had formed an acquaintance with the waiting-maid, remained in the house until the entry of the Versailles troops, when, having been discovered concealed after his presence had been denied by the woman, he was at once shot; in Madame Fould's bed-chamber. The woman being regarded as an accomplice, was condemned to the same penalty, and four shots from a revolver laid her apparently dead by the side of the so-called Colonel Brunel. A few hours later, when the bodies were about to be removed, it was found that the woman was still living, and, having fallen into more humane hands, she was conveyed to an hospital, where she ultimately recovered from her wounds, although sorely disfigured. The defendant's counsel, relying upon these facts, contended that the rent claimed for the

period between March and July, 1871, was not due to the tenant, not having enjoyed possession of the apartments. M. Fould had also suffered considerable loss by the pillage of his wine-cellar, a fact which he attributed to the pillage of the Comtesse d'Orlandes, who was subsequently sent to the hulks as a Communist convict. The plaintiff's counsel insisted that the defendant was bound to pay the quarter's rent, as all the occupants in the same hotel had done, and that the sole cause of the danger which Madame Fould had incurred was her connexion with a late Minister of the Empire, and not the proximity of her residence to the head-quarters of the insurgent Communists. The Court decided that, as it was proved that for a considerable portion of the period between March and July, 1871, the defendant had been prevented by force majeure from occupying the apartments held by him of the plaintiff, the claim of the latter for rent during that period could not be sustained, and she must bear the expenses of the suit.

ALBANIAN EMIGRANTS TO ALGERIA.—The Courier de Bas Rhin states that the total number of families which have emigrated from Alsace and Lorraine to Algeria amounts to 282, comprising 1,930 persons. Of this number only 28 families possessed the capital of 5,000fr. required by the law of September 15, 1871. "Notwithstanding that fact," says the report of the Governor General, "the administration has thought it right, in consequence of their option in favour of French nationality, to receive, settle, and support the whole of these families, and also to grant them allotments of land, and to supply them with agricultural implements and domestic utensils, and to place them in a position to await the next harvest." Besides the Alsaciens and Lorrains, 621 other families, comprising 2,988 persons, have since the war, emigrated to Algeria. The total number of 1,003 families, with 1,202 men, 1,113 women, and 2,701 children, have been settled in 24 villages, of which a portion are only in course of formation.

ITALY.—The bishop of Bari, Italy, Mgr. Bitonti has been fined 100 francs, for venturing to open the seminary of his diocese without the formal approbation of the government.

It seems to have been decided that the Jesuits will withdraw to the Vatican immediately after the passing of the Bill upon the Religious Corporations.

PRINCE ARTHUR AT ROME.—ROME, January 23.—Prince Arthur, to-day, visited the Pope and Cardinal Antonelli.

GERMANY.

ADDRESS OF THE "CATHOLIC POPULAR UNION" OF LOWER AUSTRIA TO THE BISHOP OF BRNNAU.

The whole population of Lower Austria has signed this address, which is an extremely good one, without any unnecessary phrasemaking, very plain and straightforward, and imposing, from the fact of the large number of signatures. Amongst other sentences is one which might form a profitable text for the Emperor Franz-Joseph's meditations— "if he over does meditate"—"all true and loyal sons of the Catholic Church see that a life and death struggle is beginning, and one which concerns their most sacred interests. . . . and this struggle must and will be carried on to a decisive conclusion one way or another. The Catholic population is perfectly aware of this, and it has rallied, and does rally every day more closely, and more heartily, round its natural leaders, the Bishops, and round its chief commander, ever victorious in the end—the heroic old man, Pius IX. . . . May the day soon come—as come it will—when outraged right will be vindicated, and your lordship will receive ample satisfaction for the present injustice and wrong done to you." Yes, that day will come, but we question whether it will be a bright one for the house of Zollern, and if his Apostolic Majesty, Franz-Josef, would, like the hare in La Fontaine's fable, "mediter au son glie" on the above sentences, he might perhaps take warning in time.

SISTERS OF CHARITY EXPELLED FROM BISKUPITZ IN SILESIA.

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There is an extensive emigration movement to America in Prussia. One hundred and twenty families have left Bessina alone.

RUSSIA.

ST. PETERSBURG, Jan. 23.—The Official Gazette states in confirmation of the various rumours circulating in the contrary, that there are no important differences in the views of Great Britain and Russia with regard to the present movement in Central Asia.

The capital of Russia is threatened with an epidemic as terrible as that which not long since devastated Buenos Ayres. Dr. Mowatt, lately a British delegate to the International Statistical Congress, asserts that the cholera has found a resting-place in St. Petersburg, on account of the neglected sanitary precautions in that city. The soil on which the houses are built is saturated with sewage, and the canals which intersect the city are great open sewers, and at the same time sources of water supply to a portion of the population. The amount of filth deposited in the canals is so great that the authorities, it is said, are afraid to disturb it for the purpose of removal, lest the attempt should cause a pestilence. St. Petersburg, however, is probably in no worse condition than most Oriental cities.

A Yankee having told an Englishman that he shot, on one particular occasion, nine hundred and ninety-nine snipes, his interlocutor asked him why he didn't make it a thousand at once.

"No," said he, "not likely I'm going to tell a lie for a single snipe."

Whereupon, the Englishman, rather riled, and determined not to be outdone, began to tell a long story of a man having swam from Liverpool to Boston.

"Did you see him?" asked the Yankee. "Why of course I did. I was coming across, and my vessel passed him a mile out of Boston harbor."

FATHER BURKE'S LECTURE.

Continued from 2nd Page.

money, and usurping the ancient titles of the true Church of God, the old Church of St. Patrick, in Ireland; upholding itself on the power and the wealth of England; absorbing every vital resource of the country. If anybody asked: "To what Church does the Irish nation belong?" "Oh! the Protestant Church is the Church of Ireland!" The Protestant Church is the Church of Ireland! Why, there was a Parish Priest down in the county Cork; and he was called in to the assizes to give evidence on some question or other. The Protestant Lord Chief Justice was a little bigoted; so he said to the priest: "My good sir, will you be kind enough to tell me, how many Protestants there are in your parish?" "Not one, glory be to the Father Son and Holy Ghost," said the priest (great laughter). When Dean Swift went once to preach a sermon, his congregation consisted of Roger, the clerk; and he began: "Dearly beloved Roger" (renewed laughter). And they tell us a story even of a Protestant Minister coming to the Parish Priest, and saying to him: "Our Bishop is coming down to look at the parish; and he'll see so few Protestants, that I want you to lend me a congregation" [laughter]. According to the story (which, of course, is only a story), the Catholic Priest did lend him a few of his congregation; and when the Protestant Bishop came and saw the decent people so quiet, none of them opening their mouths—according to the old chroniclers, he said: "By this blessed book, that is the decenterest congregation that ever I saw" (uproarious laughter). There, however, that Church remained, staring us in the face, insulting the mighty Catholic nation, the great Catholic race—insulting them, both at home and abroad, by calling itself "the Church of Ireland!" Well, now comes the wonderful part of the business. O'Connell was in his grave; the Irish people were peaceable; there was no agitation; we were not holding any public meetings to discontinue and denounce the Protestant Church. We did not send any petitions to Parliament to solicit the abolition of the Protestant Church. There was just a little whiff from America,—just as if a man took a cigar out of his mouth, and let out a little smoke, as much as to say: "There may be fire where there is smoke" (great cheers). But Ireland was not only peaceable; she was almost indifferent. The hour of God came. God had been looking at this nation, robbed, and plundered, and banished; stricken; aye, and put to death. For three hundred years, the voice of the martyrs, the martyred saints of Ireland had demanded justice. The voice of the martyrs, in their graves in Ireland, clamored for God's hour to come. God's hour came; and a voice, apparently from heaven,—for certainly it did not come from Ireland;—a voice whispered in the ear of the English Premier—"Put an end to the Protestant Church in Ireland. Its hour has come; it has been tried and failed; it has been weighed in the balance and found wanting. There is blood upon its hands; there is blood upon its face. Let it depart. Let it go with all the old falsehoods, with all the humbugs that have ever lived in the world." And, to our astonishment, Wm. Ewart Gladstone, the Prime Minister of England, called upon the English Parliament to make a law that the Protestant Church was to cease to exist as the Church of Ireland (loud cheers). The law was passed; and the Queen,—the head of the Church mind you,—was obliged to sign the bill with her own hand (cheers). Fancy the Pope signing an act declaring that the Catholic Church was to exist any more in America [laughter]. And the Queen of England, the head of the Protestant Church, signed the law that declared the Protestant Church no longer was to be acknowledged as the established Church in Ireland (renewed cheers).

Now, my friends, I ask you to consider with me one or two serious thoughts, with which I shall conclude. What is taught us by all this? First of all, I ask you to reflect upon the singular historical fact that the victory of Ireland—this great victory—was not the triumph of the sword. Ireland did not strike a blow to demolish the Protestant church in Ireland. She held her hands in peace, and the people maintained a quiet, modest, dignified silence. But under that silence there was a determination to wipe away that old and blood-stained grievance; even though they were to work for a thousand years it had to be done (applause). The determination of principle was there. That principle was a divine one—the principle of Catholic faith—coming from heaven, not from the earth. God has said in heaven: "The victory that conquers the world, and shall always conquer it, is faith." How dear, then, to us should be the preservation of that principle! What strength it is to every man to have some high and glorious principle by which to regulate his social life, his civil life and his political life! What more glorious record can be put upon any man's tomb than that, when it is with truth said: "Here lies one that never denied or played false to his principles (cries of "Hear, hear," and cheers). Secondly, my friends, reflect upon the significant fact that this history of Ireland tells you and me, namely, that in order to succeed in any enterprise, national or otherwise, the people must be united. "Union is strength." Where union is, there is the element of success; because there is the presence of might and strength. God is omnipotent—God is essentially One; therefore He is omnipotent. The Catholic Church has fought the world for nearly two thousand years, and she has always come out victorious; and why? Because the Catholic Church is one—one in faith, one in obedience, one in jurisdiction, and one in devotion to God. One, because He who created her prayed to the Father, and said: "Oh, Father, let them be one, even as Thou and I are One." To preserve that unity, the Catholic Church has been obliged to cut off individuals and nations. One day a powerful king contradicted her teaching; she excommunicates him and tells him to go his way—to find his own way to heaven if he can. Another day it is a whole nation, as in the case of England, that says: "We will depart and leave you; we don't believe this that you call your doctrine." She says: "You are excommunicated. Go out from me. You have no communion with me. Go and find your own way to your doom." To-day, it is Bismarck telling a Bishop that he must not excommunicate a priest for this or that heresy. A priest in Germany denies the Catholic faith in a public church; and a Bishop excommunicates him, tells him to go about his business. He says: "I will not lay a wet finger upon you; but you must go. I won't keep you." Tell me, my friends, if I, here to-night (God between us and harm)—if I denied any one of the Catholic truths; if I denied the Divinity or the Real Presence of Christ;—if I denied that the Blessed Virgin Mary was the Mother of God; if I denied that the Church of God or the head of the Church was infallible—wouldn't you be very greatly surprised to see me upon the altar next Sunday, or in the pulpit preaching? The first thing you would say would be: "Oh, the poor Archbishop! he must have lost his head; for here is that fellow,—that heretic, here again! what is the matter?" Of course, if I were to speak thus here to-night, it wouldn't be two hours from now until I would get a letter from the Archbishop of New York, saying to me: "My friend, you are no longer a Catholic nor a teacher of Catholic doctrine. I suspend you. Get out of this as quick as you can" [laughter]. This is precisely what the German Bishop did. What did Bismarck do? He said: "My Lord Bishop, you have no business to suspend or excommunicate a priest without my leave." Bismarck is certainly not a Catholic; nobody knows of what religion the fellow is. Now, imagine for a moment to yourself, Governor Hoffman or President Grant writing to the Archbishop of New York and saying to him: "My Lord Bishop, I will put you in jail for suspending or excommunicating Father Tom

Burke, because he denies the infallibility of the Pope" (roars of laughter). That is the state of affairs now in Germany. That is the real issue to which this great statesman brings things. This has been going on for two years. And the Catholic Church just cuts them off,—the same as Horace Greeley would lop off a rotten branch at Chappaqua (great laughter, followed by tremendous cheering). Right and left, off they go. And why? Because all things must be sacrificed in order that the great Church of the Living God may preserve the unity of her faith, and the unity of her doctrine; and her strength. We are two hundred millions of Catholics all the world over. Whenever a question of faith arises touching the Catholic doctrine of the Church,—that moment the minds of all the two hundred millions, that feel, and think after their own fashion upon every other subject,—upon that there is but one thought—and that one thought the faith of the Church. That is the secret of her strength and unity. So it is with nations. Ireland was divided, on the great question,—on the great test of her nationality. Ireland failed. Ireland united on the glorious question of her religious freedom; and Ireland triumphed with the magnificent triumph which is the wonder of our age (tremendous cheering). What was the secret that united her? It was her Catholic faith that told her that Faith is the substance of things to be hoped for. Why did the nation,—in the deepest midnight hour of sorrow and persecution,—why did she never despair? Why does she not despair to-day? Because she has faith that is the substance of things to be hoped for. Because where the true faith is,—where the Catholic faith that binds the people together,—there is the breath, the living breath of the undying God. And until God abandons those who are faithful to Him,—which he will never do,—that nation may go on through centuries of suffering and sorrow; but, eventually, the sun of Divine favor will burst upon her gloriously,—coming from God, resting upon her faithful brows,—and will surround her with his light; for God, who is never outdone by His creatures in generosity, will remember her, will crown her with all honor and glory, and will set yet upon the brows of this native land—this mother-land of mine,—the crown of religious and civil freedom, of honor and glory, which will be, in the time to come, what the diadem of ancient Ireland was in ages past,—the wonder of the world and the glory of mankind (tremendous cheering, amid which the lecturer withdrew).

CHARACTERISTIC TRAITS OF PIUS IX.

During the insurrection of 1831-32, Mgr. Mastai, then Archbishop of Spoleto, succeeded in sparing his flock the horrors of civil war. However, a band of insurgents, conquered and pursued by the Austrians, presented themselves at the gates of Spoleto, demanding food and shelter. The Archbishop left the city and sought audience of the Austrian General to entreat him to arrest his pursuit of the fugitives, promising himself to induce them to lay down their arms. He obtained their pardon, and returning to the Episcopal city, he pointed out to those wretched rebels against their Pontiff and their King, the enormity of the crime they were committing. He disarmed them by his words, and protected them against their own passions as well as from the wrath of the Austrian General. But the insurgents had accomplices in the city, and the latter were quickly tracked by the enemy; the agent who had drawn up the list of culprits, inflated by his success, showed it to the Archbishop, awaiting his felicitations:—"My good man," said the prelate, "you understand neither your calling nor mine. When the wolf intends to devour the sheep, he does not forewarn the shepherd." And the astonished police officer beheld his list the prey of the flames.

Mgr. Mastai was transferred to Imola in 1832, and proclaimed Cardinal by Gregory XVI. in the Consistory of December 14, 1840. He had so exhausted his pecuniary resources in the administration of the hospital of St. Michael, that when named Archbishop of Spoleto, he had no money to pay for his Bulls, and was forced to sell his small patrimonial inheritance to obtain the necessary funds. At Imola he was so prodigal of his charities that he frequently gave away the last cent he possessed. But not even under these circumstances did he dismiss the poor empty-handed.

One day, whereon charity had thus completely beggared him, and a poor woman had come to him asking alms, he looked around, and perceiving a silver spoon and fork on the table, "Take this," he said to her, "and pawn them at the Monte di Pietà; I will redeem them when I can." The domestic, remarking the disappearance of the articles, sought for them, but not finding them, came to inform the Cardinal that he had been robbed, that the thief must be in the house, and that he must be discovered. The Cardinal smilingly reassured him, and the servant, habituated to similar ruses of charity, understood that the missing articles had passed into the hands of the poor.

Another time the Cardinal received the visit of an inhabitant of Imola, who, importuned by a creditor, and totally unable to meet his debt, saw no hope but in the charity of his Bishop. The purse of the latter was as empty as that of his visitor. But that was no argument against assisting him in his dilemma: "What sum do you require?" Forty scudi (43 dollars), your Eminence—My poor friend, I have not a bajocco (penny). But take these silver candlesticks, and sell them; they will certainly fetch the amount you need." The Cardinal well knew, that in giving away his candlesticks, he would incur the wrath of his steward; but he was hardened against such reproaches. Meanwhile the jeweller, to whom the candlesticks were offered for sale, recognized the arms of the Cardinal, detained the seller, whom he mistook for a thief, and hurried to the Episcopal palace:—"Your Eminence has been robbed—No.—They have just brought me some silver candlesticks belonging to you." "Thanks for your interest, my friend; but those candlesticks no longer belong to me, and you are quite free to purchase them if they suit you, and if the owner wishes to sell them. Be quite at ease; nothing has been stolen from me." Returning to his store the jeweller drew from the seller the precious secret. He gave him the forty scudi, and hastened back with the candlesticks to the Cardinal:—"I know the whole story, your Eminence. Here are your candlesticks. I to whom you gave them has the forty scudi he requires, and you can return them to me when you have it in your power so to do."

Gregory XVI. died July 1, 1846. When Cardinal Mastai-Ferretti, repairing to Rome for the Conclave, was passing through Fossombrone (an Episcopal city of the delegation of Urbino and Pesaro), the carriage halting for a moment, was quickly surrounded by the Italian people, ever eager to gaze on the princes of the Church, and more than usually attracted by Roman purple, at a time when all were wondering which Pope was to succeed Gregory XVI. Whilst the crowd were watching with indistinct curiosity that Cardinal, who in a few days was to concur by his vote in giving a Head to the Church, and a King to the Pontifical States; and those simple hearts, won by the gentleness and majesty imprinted upon the features of the Cardinal were possibly wishing that he himself might become Pope—a white dove flew down and alighted upon the carriage. The crowd hailed that presage, and shouted: "Evviva! Evviva! behold the Pope!" They sought to frighten the dove to cause it to depart, but it remained. They drove it off with a stick, but it returned, and again alighted upon the carriage. The people, remembering that already the sign of the dove had preceded the election of a Pope or of a Bishop, shouted still louder: "Evviva! behold the Pope!" and the Cardinal pursued his journey, humbly imploring God to spare him so overwhelming a burden.—Alex de Saint-Albin.

A Quaker who had been troubled by rats informed a friend that he possessed a thirty-foot board, filled with fish-hooks, set it up at an angle of forty-five degrees and put an old cheese at the top. The rats went up, slid back, and he caught thirty of them the first night.

AGENTS WANTED \$150 per month. To sell the TINKER, the most useful Household article ever invented. Address H. K. ANDERSON, P.O. Box 356, Montreal, P.Q.

WANTED.

A CATHOLIC SCHOOL TEACHER for the coming year, for School Section No. 1, in the Township of Montclair and Hershel, Co. of Hastings, Male or Female, holding Second or Third Class Certificate, for Upper Canada. Apply (stating salary) to JEREMIAH GOULDEN.

WANTED.

AN EXPERIENCED ENGLISH TEACHER desires to obtain employment in an Academy, or other Institute of Education, where a proficiency in Latin and Greek Classics with a perfect knowledge of French would be required. Satisfactory references can be given. Address to "M. F.," Buckingham Post Office, Co. Ottawa, P. Q.

WANTED.

FOR THE SEPARATE SCHOOL of the Town of PICTON, P. E. County, a duly qualified Male or Female TEACHER, to enter on duty on or before the first of January. Salary liberal. J. BRENNAN, P. P. Pictou, October 28th, 1872.

WANTED.

For a School at St. Columban, a MALE TEACHER (Elementary Diploma). For particulars apply to JOHN BURKE, President.

WANTED.

A THIRD CLASS TEACHER wishes a SITUATION will be ready to commence in January; satisfactory Testimonials given if required.—Address (Stating Salary given) "S. K. T.," Martinovna P.O., Glengary Ont.

WANTED.

A MALE OR FEMALE TEACHER for School Section No. 2, Grattan, County Renfrew. Application stating salary, to be made to THOMAS POWER, DAVID BEHAM, JOHN POWER, Trustees. S. HOWARD, Secy-Treas.

DOMINION BUILDING SOCIETY, Office, 55 St. James Street, MONTREAL.

APPROPRIATION BOOK.—Subscribed Capital \$3,000,000. PERMANENT STOCK—\$100,000.—Open for Subscription. Shares \$100 00 payable ten per cent quarterly. Dividends of nine or ten per cent can be expected by Permanent Shareholders; the demand for money at high rates equivalent by compound interest to 14 or 16 per cent, has been so great that up to this Society has been unable to supply all applicants, and that the Directors, in order to procure more funds, have deemed it profitable to establish the following rates in the SAVINGS DEPARTMENT:

For sums under \$500 00 lent at short notice 6 per cent For sums over \$500 00 lent on short notice 5 " For sums over \$25 00 up to \$5,000 00 lent for fixed periods of over three months 7 "

As the Society lends only on Real Estate of the very best description, it offers the best of security to Investors at short or long dates.

In the Appropriation Department, Books are now selling at \$10 premium.

In the Permanent Department Shares are now at par; the dividends, judging from the business done up to date, shall send the Stock up to a premium, thus giving to Investors more profit than if they invested in Bank Stock.

Any further information can be obtained from F. A. QUINN, Secretary-Treasurer.

JOHN CROWE, BLACK AND WHITE SMITH, LOCK-SMITH, BELL-RINGER, SAFF-MAKER AND GENERAL JOBBER, No. 37, BONAVENTURE STREET, No. 37, Montreal.

ALL ORDERS CAREFULLY AND PUNCTUALLY ATTENDED TO

INSOLVENT ACT OF 1869, AND ITS AMENDMENTS.

CANADA, PROVINCE OF QUEBEC, } IN THE SUPERIOR COURT. Dist. of Montreal. In the matter of JOHN MORRIS, the younger of the City and District of Montreal, carrying on business under the name and style of M. W. Avery & Co., as well individually as having been in co-partnership with the said M. W. Avery.

On the seventeenth day of February next, the Undersigned will apply to the said Court for a discharge under the said Act,

JOHN MORRIS, Jr., By ABBOTT, TAIT, WOTHERSPOON & TERRILL, His Attorneys ad Litem. Montreal, 18th Dec., 1872.

INSOLVENT ACT OF 1869, AND ITS AMENDMENTS.

CANADA, PROVINCE OF QUEBEC, } SUPERIOR COURT. Dist. of Montreal. THE Undersigned has filed in the Office of this Court a consent by his creditors to his discharge, and on Monday, the seventeenth day of February, next, A.D. 1873, he will apply to the said Court for a confirmation to the discharge thereby effected.

CHARLES F. PERRIN, By CASSIDY & LAPOSTOLLE, His Attorneys ad Litem.

INSOLVENT ACT OF 1869.

CANADA, PROVINCE OF QUEBEC, } SUPERIOR COURT. Dist. of Jolicoit. In re, FRANCOIS FOREST, Insolvent. On Monday, the Seventeenth day of February next, the undersigned will apply to the said Superior Court for a discharge under the said Act.

FRANCOIS FOREST, By GODIN & DESROCHERS, His Attorneys ad Litem. Jolicoit, 4th December, 1872.