# THE TRUE WITNESS AND CATHOLIC CHRONICLE.—JAN. 31, 1873.

tise the same religion; who have been regenerated by the same waters of Baptism; who constitute one only family in the Church of same Saoraments; are these Christians here on earth, I ask, in order to avoid each other, and to refuse to salute? You hope, I suppose for Heaven in the eternal presence of those whom on earth you have shunned and disrespected? Will God, think you, make one heaven for them and another for you? Your position in Heaven will be to partake with them in all its joys and happiness; to be united with them in the bosom of God and to sing with them eternally the praises of God. But how can you do all this with those whose society on earth is un-No, Christian soul, so long as these feelings remain in your breast, renounce all the promises of faith and all hopes of eternal glory; seclude yourself with the murderer Cain, as an object of malediation from the communion of the true faithful; approach not the altar of God; dare not any longer to assist at the divine mysteries; exclude yourself willingly and forever from the assembly of the faithful; tread not the floor of united to your brethren, you are before God but as an infidel and a publican. It is a manifest illusion to refuse to do good

to those who have injured us; or to think that we are in a state of grace because we wish them and hearts; who penetrates to the most secret recesses of our thoughts, and who knows intimately every specious pretext with which a troubled consoience seeks to appease remorse. has put this important truth beyond all possibility of doubt. Not content with commanding us to "love our enemies" which might be interpreted by a lukewarm faith as a sterile love, he has added the command that we must "do good to them that hate us, and pray for them that personate and calumniate us." It is an illusion then, to think that we can love our enemies without doing good to them. I do not actually done, because an opportunity may not always offer; but this is certain, the true Christian must always be in a disposition to do good occurs. Both the Book of Proverbs (c 25) and the Apostle Paul inculcate this doctrine when they command "If thine enemy is pressed with drink." The law of God is precise-you cannot escape it.

But surely it is sufficient to wish no evil do evil in a state of inaction; is a state of To do good in a state of action, a state of ac- valuable treasure to their owner. tivity and consciousness, is a state of life. But for salvation there must be Christian life, in God? By living as he lives; by living his him. yourself if you have never been his enemy by sin? And what has been his conduct to you his enemy? Was he swift to revenge? or did he not wait putiently until your better moments and better feelings might prevail? Did he exact blood for blood? injury for injury? Or did he not rather shower favours a thousand fold? Did he avenge the first offence? or the second? or the hundredth? And when you yourself could not repair the huge injury you had done, did he exact your soul in part payment? or did he not rather give you back your soul, and send down his divine Son to Calvary to pay for you the last furthing? Oh! divine Saviour Jesus Christ extended on the cross or Calvary, thou art the irrefragable proof to all eternity of your Eternal Father's love of his enemies. Not indeed did he love them with a sterile love, which refused to salute, but with a loving active saving love. Not only did he not do evil, but he did good-unbounded infinite good. Not only did he not hate, but he had mercy beyond all measure, even to the sending his divine Son to lay down his life out of love for his enemies. This must you imitate if you would be saved.

## A DIALOGUE.

MODERNUS AND ANTIQUUS. Antiques. You will notice, Modernus, that I bring those anecdotes of monkish life for a double purpose. First to show how thoroughly the practice of psalm singing, which is only another form of bible reading, has always entered into the every day life of the Catholic monk; and secondly to shew that Luther has no one to blame but himself if in the midst or this so general pealm singing he was ignorant, that there were any Scriptures "other than the Epistles and Gospels appointed to be read on all the Sundays of the year." To continue then our monkish extracta.

In the year of grace 927 Odo was Lord Abbot of the famous monasetry of Clugni, from whose rules we made the extract showing what amount of bible reading the good Abbot and his monks were bound to do when at home in their monastery. Let us now take a glauce at my Lord Abbot on a journey. His biographer being a companion of his journey speaks with all the authority of an eye witness and actor in the quaint scenes he so graphically describes. The journey on horseback—their destination Rome -their fellow traveller no less a personage than Gerald Bishop of Riez. But let the quaint old chronicler speak for himself. At that time when we were crossing the Cortina Alps with Gerald Bishop of Reis . . in that same journey there was a feeble old man who was passing over that part of the Alps at the same time with us. He was carrying a bag full of bread and garlic and onions and leeks, the smell of which herbs I could not endure. But the pious Abbot no sooner saw the old man than he made him get up on his horse and undertook to carry the most vile smelling bag himself; and I could make a good player of you if you submit to unable: hear such a stink dropt away from the side of my companion. Having got over the steepest part of the Alps and beginning to descend "Grain did not ripen well in the western part of the

ties of the old man and remount his horse; but even then he did not give back the bag to its owner, but hung it at his saddle bow. I then set constitute who have been redeemed by the same forward passing those who were before me, and god; who have been redeemed by the same forward passing those who were before me, and God; wan, make the control of the when I got near to him I went hastily and with a blood of Jesus Christ; who are partakens of the when I got near to him I went hastily and with a with him he called to me. Come here, for there are still some psalms remaining which we have to chaunt and when I told him that I could not bear the stink to refuse we seemed thou do you expect to live in of that bag, he immediately rebuked me saying alack-a-day, what you call stinking the poor man can eat, whilst you cannot bear to smell it; the poor man can carry it, and you say you cannot bear to look at it.

Now this, Modernus, besides being valuable as a quaint record of a medieval journey; is to us particularly valuable as an incidental reference to the monkish habit of psalm singing carried out on a journey, and that journey a tramp across the Coltina Alps some where between the years 927 and 943; and proves conclusively that if the monk of sul this wall that if the monk of supportable to you? whose presence is a pain? Clugni read scripture till nature failed him and he incurred the terrors of the wooden lantern; this same monk, whether simple monk or abbot or bishop deemed it his his duty to carry the customs of his monastery even to the rocky heights of the Cortian

> But as our Lord Abbot is evidently made of sterling stuff and as his biographer himself a mouk of this same monastery, has so evident a relish over his narrative, we will not leave them without a further notice.

Abbot Odo, besides wielding the Abbot's staff assembly of God; forbid yourself entrance appears to have carried likewise a kind of diplomatic therein, because not being truly and sincerely portfolio, since his biographer tells us, that he had much travelling " for the peace of kings and princes." On one of these journeys, whither for the inspection of monasteries or for the peace of kings, we wot not, certain banditti to the amount of forty, were upon the point of attacking them; "but when one of them who was their leader named Aimon saw him and his monks persist in chaunting the psalms without no harm. Jeans Christ who searches our veins interruption, and go on their way thus chaunting he was immediately struck with compassion" and let them pass.

Here again, Modernus, we have an example of that inner Bible life of the monastery carried out into the mountains; this time to the peace not only of the soul but also of the body. Had Luther the boy under twenty carried it out with half the exactness the example of his ecclesiastical superiors would have warranted, he would not have been ignorant that there were any parts of Scripture "other than the Epistles and Gospels appointed to be read on the Sunday's throughout the year."

Having spoken of Odo, let us now speak of Abbot Maiolus his biographer. This good man was less fortunate amongst robbers than his predecessor. absolutely say that that good must always be Returning from Rome he and his companions were set upon in the Alps by Saracens, and robbed of all their baggage and books except one on the Assumption of the Virgin, which happened to be in the Abbot's breast at the time of search. It is worthy to his enemies as often as an opportunity of remark, though perhaps not strictly within our subject, that these "lazy, ignorant monks," are so often recorded as travelling with books, and that when they are plundered, these books are reckoned by the narrators as amongst the most precious part hunger and with thirst, give him to eat and to of their loss. If the traditional type of the monk be a true one, one would think that a venison pasty would be more likely to be found in his wallet, and to be most highly prized by him. Abbot Maiolus, being held to ransom, was detained until funds could without being obliged to do good? No be raised by stripping the monastery, to satisfy the Christian soul, it is not sufficient. To think so greed of his captors. It is consoling in the cause of were a grave error. For this incertitude of retributive justice to learn that the Christians afterheart, this state of indifference is not love. To wards slew these Saracens, and retook, amongst other rich spoil, the good Abbot Maiolus' books. These (either from a knowledge of his taste or under lethargy and syncope; is a state of death. the guidance of their own) they returned as a most

Whilst the good Abbot was in captivity, one of the Saracens, who, Yankee fashion, was whittling for salvation there must be Christian life, a piece of wood, aroused the holy man's indignation christian activity; not Christian death, not by putting his foot carelessly upon a copy of the Christian stupor. For Christian life we must Bible, which the biographer tells us he (the Abbot) live in God and for God. But how do we live according to custom, was in the habit of carrying with

life. And what is his life as far as his enemics are concerned? Oh Christian soul can you not yourself answer that question? Betake yourself to the good taste and honesty of the reformer. When to the recesses of your own conscience—ask a man ridicules a custom he admits its existence; when he assigns ridiculous reasons for its existence, he disgraces himself whilst strengthening the admission. This Tyndale does in a most noteworthy manner. In his Exposition of St. Matthew VII., 15 (God help the Christian who has to read such an exposition!), he thus admits the fact, whilst trying to assign unworthy motives. "Your singing is but waring to stretch out your maws (asdo other gestures and rising at midnight) to make the meat sink to the bottom of the stomach, that he may have perfect digestion and be ready to devour afresh against the next refection." Without entering into the refinement of this explanation, it is sufficient to note the admission of the fuct, and that it is truly wonderful, that whilst Tyndale the reformer was so intimately acquainted with it, as to be able to assign its cause— Luther the boy of twenty had not yet learnt of its existence, but was yet blissfully ignorant of the fact that there were parts of Scripture other than the Epistles and Gospels commanded to be read in the churches on the Sundays throughout the year. Certes! thou art in a parlous state! Shepherd!

#### To be continued. PROFESSOR GOLDWIN SMITH ON THE IRISH QUESTION." (To the Editor of the True Witness.)

SACERDOS.

Sir .- To the Globe of the 27th ult. we are indebted for the report of a lecture on the Irish Question, delivered by Prof. Goldwin Smith in a Methodist Church; Toronto, before an audience presided over by Dr. Punshon, and favored by the presence, on the platform, of Dr. Ryerson. Pity such productions pass so quickly into oblivion. Dr. Funshon's introduction of the lecturer does credit to his judgment. He brought before them an Englishman to treat of a "subject that had become the pons asinorum" of Englishmen. How truly it had proved so in the present instance the audience could judge. Dr. Punshon's expectations were fully realized, for be-fore they separated Mr. G. S. brayed self-conceit, prepudice, disloyalty and an amount of ignorance of the right use of reason that clearly proved his title to be ranked amongst the beings to which Dr. Punshon consigned him. It is not my intention to trespass on your space by classifying his brays, every one under its appropriate heading; for this class of beings, true to their kind, ignoring veracity rely almost exclusively on the quantity of matter for their momentum. Matter they pile up "usque ad nauscam." His silly conceit shows itself from the very introduction. "When asked to lecture he had named two or three subjects. He owes nothing to Mr. Froude, "he repudiates him as a reliable historian," neither did he deign to " read Father Tom Burke's replies more than to see the strain in which they were given. The tone of the discussion was not that which bore the impression of truth." Thus both these champions are disposed of, set aside by this self-sufficient professor. This reminds me of what was said to Herr Ernest when on a professional tour through Ireland in company

with Catherine Hayes. Standing at a hotel door one

morning a strolling fiddler came along: Herr Ernest took his fiddle, strung it up, and drawing the bow

brought forth a strain too high for the fiddler's com-

I saw him from a distance yield to the importuni- island or on any part which was not well sheltered. This was not favorable to early civilization which was closely connected with the cultivation of the soil, and the population would probably have always remained in proportion to the limited supply of food had not the istal potatoe come to furnish a means of procuring a barbarous sustenance. Hardly any minerals were to be found, and it possessed no manufactures save that of linen, its periodical famines easting a crowd of destitute wanderers on these shores." Dr. Ryerson would do well to take a note of this and have it inserted in its proper place in the next edition of The Gen. Geography. But is not the country wonderfully changed since the 9th century, when the learned Irishman (Donatus Bishop of Fusole) said of it:

"Finibus occiduis discernitur optima tellus, Nomine et antiquis Scotis dicta libris, Insula dives opum gemmarum vestis et auri Commoda corporibus, ære sole solo

Melle fluit pulchris et lacteis Scotia Campis." Shade of Donatus. Tunc forsitan vere dixisti, sed tempora mutantur, et nunc paulo minora Canimus ad ontem Asinorum.

At this pons we hear a suppressed bray of disloyalty, t would not do to be loud on this subject, but Orangemen of Toronto, if you attend, you cannot fail to hear it. "Roman Catholicism is essentially ascetic which necessarity renders it unfavorable to the growth of civilization, or the spread of intelligence, or exertion of any kind. Monarchism is the

same. There was a great capacity now among the British people for local selfgovernment, and in the more democratic era on which we were now entering the value of local government as a training school would be greatly enchanced." How stupid of us-not seeing the dawn of this civilization, intelligence, and exertion, that in a democratic era is about to shine on us-to continue still fervontly praying in our churches every Sunday, "Domine salvam fac reginam."

That he has well established his title to be ranked among the beings to which Dr. Punshon has consigned him will appear evident to any one reading the lecture through. His conclusions are drawn from premises long since proved false, and in some instances from those by him for the first time gratuitously asserted. I must confine myself to a lew samples. He says, "England had been charged with retarding the progress of Ireland. England had to answer that Roman Catholicism had more to answer for this." False Mr. G. S.! Yes I grunt we blame Roman Catholicism in the sense that a man knocked insensible by a robber might blame his purse for his beating. It it thus that Ireland's progress was retarded, or rather she was thrown back rom civilization to comparative barbarism, for Mr. G. S. can find out if he try that she was civilizing and enlightening Europe in science and literature long before the founder of England's first University was induced to turn his attention to study by the prize of an illuminated song book. To the inference in regard to Spain, Portugal, &c., I simply answer, Non sequitar."

Roman Catholicism opposed to civillazation intelligence, and any exertion; what a pity England was not Protestant before Magna Charta was granted; too bad; Stephen Langton would then have nothing to do with it. This gentleman tells us "England had always been looking out for Roman Catholic men of science in Ireland, but had failed to find them." We know that Mr. G. S and she sought them with a vengeance as her penal laws amply testify, and would that she had failed to find them more. Does she seek them now Mr. G. S. I am anxious to find out for I know she wants them when I find the Chief Superintendant of Education countenancing by his presence one whom he must have known antecedently to be absolutely devoid of the smallest elimmeting of that science -Logicwhich is the foundation of every other science. When I find, in this I may say her principal colony, historical text books emanating from the board over which he Dr. B presides replete with conclusions as illogically drawn as those that I notice in this lecture. Yes the lovers of learning should look to it or the day may come when, as in Charlemagne's time, Ireland's sons may be seen in her streets crying

He referred to the way in Norman times the Church existing in Ireland gradualy gave place to the Roman Catholic "Thus by implication we hear at pons that we were all Protestant a long time ago. n this subject let us hear Tom Moore in his History of Ireland; but rarely in the warfare of religious controversy has there been hazarded an assertion so ittle grounded on fact. In addition to the original link formed with Rome from her having appointed the first Irish missionaries we find in a Canon of one of the earliest synods held in Ireland a clear acknowledgment of the supremacy of the Roman See, the question should be referred to the Head of Cities' a deputation was sent to Rome and the decision adopted."

One or two of his logical inferences and I am done. No living Englishman could be held responsible for anything done to Ireland before Catholic emancipation"; ergo England is not responsible for what may have been done before that date. Pity the English Government does not come over to the pons and learn Logic, they could easily by this gentleman's process get rid of the national debt. Again he says, the Irish said England had robbed them of their country. Put all the Irish in America back into their own country and what would be the result" The audience of course came to the logical conclusion after this model that if their clothes were stolen and got too small for them, they should no longer have a right to them. The future historian will not fail to remember on the ipse dixcit of this gentleman who were the chief instigators of the Franco Pussian war. I congratulate Mr. G. Smith on the title he has so well merited, and in addition to the honour conferred wish him a happy CATHOLICUS.

ORDINATION .- At the Catholic Cathedral yesterday, the Bishop of Birtha conferred the tonsure on Mr. Alfred Belanger, of St. Viator, and Principal of the Catholic Deaf-Mute institution, Mile End. At the same time, the order of the priesthood was conferred on Messrs. Louis Silvestre, dit Beausoleil, Anselm Bavire, Professor in Joliette College, and Mr. Charles Ducharme, of St. Viator.

BIGGRAPHY OF NAPOLEON THE THIRD-By Cornelius

Donovan, Hamilton. Price, 25 cents. This is a highly meritorious production, and deserves an extensive circulation. It gives in a condensed, but still very complete form, a sketch of the chief events in the strange life of the lately deceased ex-Emperor, whose character is very fairly and impartially judged; though, on the whole, the writer charges up a little more in his favor than we should feel disposed to do were we presiding at his trial. We must certainly congratulate Mr. Donovan on the work that he has brought out, both for the mass of information it contains and the style in which it is composed. There are numbers, no doubt whom late event have made eager to know all about the remarkable man, who, after filling the world with his renown has suddenly and under such melancholy circumstances been cut off; and who but a few years ago the most powerful monarch in Europe, now lies buried in a strange land. To all who wish to know the strange history of this strange man; we recommend this "Biography of Napoleon the Third," which in a small compass, contains all that they de-

the two ruffians were promptly arrested. In their -British Whig.

case the light sentence of \$2 or fifteen days was imposed. It is much to be regretted that the whipping post is out of fashion, but if such outrages become common, suciety will perhaps demand that that wholesome institution be reestablished .- Evening Star.

BUFFIANISM PUNISHED .- The Chief of Police deserves the thanks of the community for the active measures he has adopted for the arrest and punishment of the cowardly ruffians who make it a practice to insult lady pedestrians. The day before yesterday a young man named Baxter was fined ten dollars or two months for insulting a lady, and yesterday a brewer named James Stanley was fined five dollars or one month for a similar offence.

Actions in Damages for \$40,000 have been instituted by B. Devlin, Esq, at the instance of Messrs.
M. Ronayne and William O. Farmer, of the firm of M. Ronayne & Co., wholesale boot and shoe manufacturers of this city, against Robert Wood, agent of the Æina Insurance, for defamation of character.

A letter from the light-house keeper at Red Island. Gulf of St. Lawrence, states that he never witnessed such a stormy season as the present one. The sea swept almost everything from the Island, breaking the flag staff and swallowing up every stick of the winter supply of wood, making it necessary to chop up a building for firewood.

A young woman in Montreal had been counted for a long time back by a shocmaker who, during the happy period, managed to borrow \$90 of her earnings, and, to add insult to injury, he then married another girl, and used the money on a wedding

Twelve men are at present in the Aylmer gaol charged with leaving their employers contrary to their terms of engagement. Four of them were tried before a magistrate and sentenced to two months in gao!, and deprived of four months' wages for the time they had worked. Leaving employers is becoming so common that stringent measures must be adopted to counteract the tendency.

ALLEGED PROVINCIAL NOTE.—On Friday last one

who seemed to be a "young man from the country" went into the store of Messrs. Rogers & Co., Kingstreet, Toronto, and purchased a cap at the price of a dollar and a quarter. He gave the clerk what was apparently a \$10 bill and received \$8.75 change. When the customer had left the store the clerk discovered that the bill was a \$1 Province of Canada note, on which "10" had been substituted for the figure "1," and the words "Ten dollars" printed and engromed below the words "Province of Canada." Any one might have supposed from a cursory glance at the note that it was all right, but the alteration was clumsy and when the bill came to be carefully looked at, the fraud was at once apparent.

BREAKPAST—EPPS'S COCOA—GRATEFUL AND CONFORT. ing.—" By a thorough knowledge of the natural law which govern the operations of digestion and nutrition and by a careful application of the line proper ties of well-selected cocos, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills." -Civil Service Gazette. Made simply with Boiling Water or Milk. Each packet is labelled-" James Epps's & Co, Homosopathic Chemists, London."

Manufacture of Cocoa .- "We will now give an eccount of the process adopted by Messrs, James Epps & Co., manufacturers of dietetic articles, at their works in the Euston Road, London,"-See article in Cassell's Household Guide.

### MONTREAL WHOLESALE MARKETS. Flour & brl. of 196 B.—Pollards....\$2.25 @ \$3.00 Extens...... 7.15 @ 7.25 Fancy ...... 6.65 @ 6.70 Fresh Supers, (Western wheat) ..... 0.00 @ 0.00 Ordinary Supers, (Canada wheat).... 6.20 70 Fresh Ground ...... 0.00 @ Canada Supers, No. 2..... 5.70 @ Western States, No. 2..... 0.00 @ Fine ..... 5.00 @ Lard, per 10s..... 0.91 @ 0.10 Cheese, per lbs. 0.121@ 0.13 Oats, per bushel of 32 lbs. 0.32 @ 0.34 Oatmeal, per bushel of 200 lbs. 5.00 @ 5.20 Corn, per bushel of 56 lbs..... 0.57 @ Pease, per bushel of 66 lbs..... 0.771@ TORONTO FARMERS' MARKET. Wheat, fall, per bush..... \$1 30

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## KINGSTON MARKETS.

FLOUR-little change; XXX at \$7,50 to \$8.50 per barrel; spring extra. \$6,50 @ \$7,00, and No. 1 superfine wholesale \$3,00. retail \$3,40, per 100 lbs. GRAIN—Barley selling at 55 to 59c. Rye 56c. Wheat \$1,00 @ \$1,20. Peas 65c. Oats 33 @ 35c. Potatoss are plentiful, at about 55 @ 65c per bag. Turnips and carrots are scarce at 40 @ 50c per

BUTTER-Ordinary 15 @ 16c, packed by the tub or crock; choice lots bringing 2 cents higher; fresh sells at 18 @ 20c for lb. rolls. Eggs scarce at 25 @

30c. Cheese, on market, 12c; in store 13 @ 14c.

MEAT.—Reef steady at \$3.50 @ \$6.50 per 100 lbs Pork sells mostly at \$6.00, but may be quoted from \$5.50 to \$6.50. Mess Pork \$16 @ \$17; prime mess \$14@\$15. Mutton and lamb sell at 5@ Cc. Hams 15c @ 16c. Smoked shoulders.

Poultry.-Turkeys from 75 to 1,25c upwards Geese 60 to 70c; Fowls per pair 60 to 75c, latter outside price.

Hay \$14,00 to \$15,00 a ton; Straw \$9. Woon selling at \$4,75 to \$5,25 for hard, and \$2,50 to \$3,25 for soft. Coal steady at \$7,50 delivered, per

HIDES, -- Market has declined, \$7 for untrimmed per on Saturday night a lady was grossly insulted by two respectably dressed blackguards in Craig street.

Happily her screams were heard by the police and the



THE REGULAR MONTHLY MEETING of the above CORPORATION will take place in TOUPIN'S BUILDING, on MONDAY EVENING NEXT, 3rd

By order,

WM. E. DOBAN, ARRE Recorder

INFORMATION WANTED OF JOSEPH ARTHUR MASON, who left Rawdon, Province of Quebec, Canada, in May, 1865, when last heard from, in September 1867, he was in Carliste, Pennsylvania and he then stated he was going to cross the Plains, since which time nothing has been heard of him. Any information of him will be most gratefully received by his father, PATRICK MASON, Rawdon, P. Q .- (American papers please

JANUARY 1873. GREAT CLEARING

SALE OF FURS

ALL THIS MONTH AT R. W. COWAN'S, Cor. Notre Dame & St. Peter Str's.

VILLA MARIA LOTTERY In aid of Several Religious Institutions.

32,000 Tickets, at \$1 Each.

11 Tickets for \$10.

READ THE FOLLOWING LIST OF VALUABLE PRIZES :-

Two residences on Basin Street, Montreal. (now rented at \$500 per annum) ..... \$5,000 2 Lots, St. Denis and Tannery streets, \$700 100 do do of \$5 each..... 200 do do of \$3 each ..... 600 do do of \$1 each....

One thousand and ten prizes valued at \$21,200

GIFTS:
1 To the Catholic Bishop, to help the construction of the Cathedral Church ..... \$2,000 To help the erection of Notre Dame de To the Sisters of Good Shepherd..... . To the Jesuits..... 6. To the Oblates.... 7. To the Sisters of Mercy.

8. To the Sisters of Providence.....

9. To the Piopolis Colony....

The money will be deposited in the hands of the Attorney of the Bishop's l'alace, of Montreal. The undersigned will each week make a deposit of the money of the Tickets sold, and he shall be obliged to publish in the Nouveau Monda the receipt of the deposit accompanying the numbers that shall have been sold. The Episcopal Corporation shall be responsible

only for the numbers that shall have been so announced accompanied by the receipt of the deposit. All persons who have taken Tickets and whore numbers are not published in the said journal, are requested to notify the Treasurer without delay to prevent error.

The Drawing will be publicly made after the method adopted by Building Societies, and shall be overlooked by three Priests and three Laymen. The Real Properties given in Prizes are hold now

in the name of the Episcopal Corporation who will pass Title to the winner after the Lottery on payment of the cost of the Dead. For Tickets and all other information address

G. H. DUMESNIL. Manager and Treasurer Villa Maria Lottery, No. 5 St. Sacrament St., Montreal. Responsible Agents Wanted.

INSOLVENT ACT OF 1869.

AND ITS AMENDMENTS. CANADA. Province of Quebec, In the SUPERIOR COURT

District of Montreal ) On the twenty-first day of February next the undersigned will apply to the said Court for a dischage under the said act

EMERY LALONDE. per D. D. BONDY his attorney ad titem.

MONTREAL, Jany, 15th 1873

INSOLVENT ACT OF 1869. In the Matter of MURRAY & O'NEILL of Montreal

Insolvents Notice is hereby given, that the Insolvents filed in my Office a deed of composition and discharge, executed by the proportion of their creditors, as re-

quired by law, and that if no opposition is made to said deed of composition and discharge within three juridical days after the last publication of this notice. said three days expiring on Wednesday the 12th day of February next the undersigned Assignee will act upon the said deed of composition and discharge according to the terms thereof. L. JOS. LAJOIE, Official Assignee,

Montreal, 27 January 1873.

INSOLVENT ACT OF 1869. In the Matter of MURRAY & O'NEILL of Montreal.

Insolvents. I, the undersigned L. JOS. LAJOIE, Official Assignee of Montreal have been appointed Assignee in this matter.

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

L. JOS. LAJOIE, Assignee

Montreal, 27 day of January 1873. INSOLVENT ACT OF 1869.

In the Matter of SYLVESTER DEMPSEY of the City of Montreal, Contractor,

I, the Undersigned L. JOS. LAJOIE of the City of Montreal, have been appointed Assignee in this

Creditors are rebuested to fyle their claims before me, within one month, and are hereby notified to meet at my Office, No. 97 St. James Street, in the City of Montreal, on Monday the 24th day of February next at 3 o'clock P.M., for the examination of the insolvent and for the ordering of the affairs of

L. JOS. LAJOIE,

Montreal, 22nd January 1873.