all-knowing and all-seeing God? Butyou will say an exact knowledge of each of them. In human crease of piety among the faithful by the exercise of. A vote of thanks for his lecture has been ten-when death comes "I will pray and will pray law the same distinctions hold. A man implicitly these works of mercy enjoined in times of indul-dered to the Rev. Father Murphy, of Wicklow, by says "you shall not find Him." He acknowledges your sins." He supposes that at least when standing on the brink of eternity you will be led to make some promises—to use some entreaties—to have some regrets and self-criminations—but his answer of Divine Justice at that dreadful hour, when it is alas! too late, will be "Revenge is mine! "I will repay,"

But, my brethren, you will perhaps ask-Is our God of so great severity? Severity! my brethren, is it severity, after having pardoned ninety-nine times to punish the hundreth? Because he has once forgiven must he always forgive? Is it unreasonable that God so often forgotten by the sinner should in Histurn forget? Is it unjust that He who by so many graces has so often exhorted the sinner to repentance should refuse to hear that sinner, when he can no longer sin? For what in truth does this delayed repentance amount to? Precisely to this—"I will sin whilst I can. When I cannot, I will repent." Where would be the eternal fitness of God's Providence, if such conduct were tolerated? To be the Devil's all the days of one's strength-and to be God's only the last moment of our existence | Is this the creature for heaven? is this the angel of light fitted for that pure abode? Was it thus that the Blessed Virgin, think you, earned her crown? Was it thus that the Magdeline carned her forgiveness? Oh no. my brethren, you cannot be so ungenerous-so unjust-so unreasonable, as to act thus for a moment; to insult God by your sins and the sins of those whom you have led into sin throughout a long life of sin and wickedness; and then to expect to cheat the just judgments of God by a few outward appearances of repentance-by a few hurried moments of sorrow.

Let us then, my brethren, lay this terrible de-nunciation deep in our hearts. "I go and ye shall seek me, and ye shall die in your sins." I, your hitherto loving and merciful and often insulted Saviour am about to depart from you, if you repent not immediately; time will come, when you will wish to find me in order to forgiveness; but your time of mercy is past-you have overstepped already forgiven by the sacrament of penance. the bounds of mercy and new you must die in the This it means, and nothing more. But the quesarms of justice and your sins. This indeed alas! tion arises: 'After sin is forgiven does there of happy circumstances-with children and friends will be a terrible sentence to hear upon our deathbed after a life of sin; but it will only be the just and equitable decision of an all-wise God. We have the time now to avert it; let us use the time.

THE CATHOLIC FAITH.

The Archbishop of Toronto on Indulgences.

On Sunday evening, Dec. 13th, the Archbishop of Toronto delivered another of his series of lectures on the doctrines of the Catholic Church. Before proceeding to speak on the subject of " indulgences," His Grace said :- "I am sorry that although I tried to be as clear as possible, I have been misunderstood. It has been said that I endorse the Christian's claim to the right of private judgment interpreting the Bible. This I have not done; en the contrary, I have queted the text of St. Peter against it. (2 Peter, iii, 16) Mark well what the Apostles says: 'to their own destruction. This proves conclusively that no Scripture is of private interpretation. For, if a man be justified in following those tenets which he unwisely Holy Spirit revealed, in that sense the Holy Scriptures might be the rule of faith. But the Holy Scripture interpreted, and its meaning travestied by individual idiosyncrasies, could not be divine truth. It would not be God who spoke but the individual mind that is shown in the interpretation. It would be each man's notion of the Word of God red to the differences existing in the various Pro-

"I have been asked:-'Did Bishop Strossmeyer make that speech against Infallibility, as quoted by Archdeacon Fuller?' I answer. 'He did not.' I was in the Council and heard the whole of his No outside reporter was admitted. The alleged speech was fabricated for Bishop Strossmeyer, of Bosnia, and published in the German papers, and, of course, immediately transferred to London journals, and thence passed into this country. The learned Bishop repudiated the publication; but no matter; it serves its purpose. His Holiness had matter; it serves its purpose. His normalist and penalty at once, but that ordinarily his loyal opposition in the Council, as what Council and penalty at once, but that ordinarily bunishments remain. We have seen in a former cil or Government on this earth had not? There discourse that He has given His Church power to discourse that He has given His Church power to It now remains to be seen: 'Did at the time of the Apostles. A discussion means an expression of different opinions. Protestant Synods, even in Toronto, are not quite exempt from warm discussions. In the Council of the Va-tican there were also discussions; but no matter what may have been the opinions of some Bishops in the Council respecting those questions in discussion, as soon as a decree was made they submitted to the majority. We have not heard of them going to their dioceses, raising the standard of rebellion, and refusing to acknowledge the sentence of the Holy Ghost. It is a pity that Protestants do not read Church history written by Catholics, as well as by Protestants. Generally speaking, there is a bias in history according to the religious views of the writer. In Church and State, whatever questions have been left free, there has always been an opposition party. But in the Church, when a doctrine that was left undefined, and upon which some theologians and even some saints might differ, has been decided by the Church all true Catholics submit, though the doctrine defined was always considered the sound doctrine. What would we think from the history of a session of Parliament taken from Opposition papers? That the members of the Government were low, designing, peculating, incompetent-a lot of men seeking only to rob the country and enrich them-selves and their friends by all means of bribery and corruption; and that the members who voted with them were low, craven-hearted, mean men, who followed their leaders without any spirit or judgment of their own. So with the generality of the Protestant historians when writing about the Catholic Church."

"There is some misapprehension with regard to the difference between Catholic doctrine, as defined by the Church, and doctrine not defined but generally believed, which is called theological doctrine. On theological doctrine a difference of opinion is tolerated, and the persons holding such free doctrines do not become formal heretics by maintaining them; but when the doctrine is raised to the dignity of Catholic dogma, all differences of opinion must cease. We have also implicit faith and explicit faith. Explicit faith is that faith by which a man would express his belief in each docwhich a man would express his belief in each docwhich a man would say: which a man would express his belief in each acctrine in particular, as if a man would say:

trine in particular, as if a man would say:

part of those who grant the indulgence, a strong
motive. These motives are the conversion of inthe Incarnation, &c. Implicit faith is that
faith by which a man believes in all the
faith by which a man believes in all the

when death comes. I will pay and wall pray fervently." Yes! Sinner! you may pray—there promises to obey all the laws of his country, withwill be nothing perhaps to hinder that—but will you be heard? You may sigh—but will He absolve? miscs explicitly when he says:—I will obey the God denies not that "you will seek Him," but He law of elections, or of any other ordinance in particular. In human law, too, we have another that you will implore forgiveness—but he tells you distinction. We have statutory law and common that He will not hear and that "you shall die in law. By statutory law is meant that law defined and enacted by Legislature; and by common law the law of precedents and judicial decisions, which has always governed the country, but has never been defined by Legislature. We said that no new doctrine was invented; we did not say that no new dogma was added to Catholic belief. I have said that the doctrine of the Church was the same from the beginning, but that when any of those points of doctrine was defined by a Council; we had the doctrine affirmed, and a law promulgated that all who should deny that doctrine should be cut off from the church. Then that doctrine becomes a dogma or Catholic doctrine. Theological faith is a general belief in all doctrines revealed. Catholic faith means faith in those particular points of doctrine defined by the Church under penalty of being cut off srom the Church for misbelieving. Additions were made to Catholic faith so explained when certain points were defined by Councils. I have given an example of this in a former lecture when speaking of the Vatican Council."

His Grace then went on to speak of Indulgences. He said :--

"An indulgence is the remission of the temporal punishment due to such sins as are already forgiven by the sacrament of penance." The Protestant idea of an indulgence is that it is an express permission to commit sin. This idea, however, is only held by the very ignorant, as no same person could hold that permission to commit sin could be given by any power, even by the power of God Himself. There are others who have a notion that an indulgence is the remission of sins. Remission of sins must be given in the sacrament of penance. Others have an idea that for money, given to the priest, the sinner is not obliged to repent for his sins or do any penance for them. Others have imagined that an indulgence was a release from allegiance to any temporal power. Well, an indulgence means none of all these things. We have said an indulgence is the remission of the temporal punishment due to such sins as are remain any temporal punishment due to those sins? We answer, yes; and we will prove it from the Sacred Scriptures. Take the sin of Adam; he sinned grievously; but on his repenting for his sin, it was forgiven him. This we learn from the Book of Wisdom, chap x., 1st and 2nd verses, whence it is apparent that God had forgiven him. But God accompanied this forgiveness and remission of eternal death by the penalty of temporal death on Adam and his posterity. Let us cite other examples. The Israelites murmured against Moses and Aaron in the desert. God in his anger, declared that He would inflict upon them the greatest evils, threatening to strike them with pestilence and consume them from the earth. Moses prayed for the people, and God answered (Numbers xiv., 20); but He immediately indicates the temporal punishment which the people, in satisfaction for their sins, must undergo.

"This example requires no comment. Moses and Aaron themselves offended God. They had seen the signs and wonders God wrought in favour of His people; they had been themselves ministers deduces from Scripture, what folly it would be to of those prodigies. Yet for their incredulity at the condemn him to destruction for exercising his rock of contradiction of which we read (Numb. xx.) right. If the Word of God were understood in they were deprived of the honour of leading the the sense in which the Son of God spoke, and the people into the promised land. A yet more conclusive example is found in David. He had committed two great crimes-adultery and homicide. God sent His prophet Nathan to reprove him David, touched with sorrow, cried. 'I have sinned against the Lord.' To which the prophet replied (2 Kings xii, 13), 'The Lord also has taken away thy sin; thou shalt not die.' Here then the sin rather than that Word or its meaning." He refer- is forgiven, but immediately is denounced the penalty to be suffered for it. And, notwithstanding testant denominations as to the meaning of various | David's prayers and fasting, and the fact of the sin passages of Scripture, rendering the Bible "a mir- having been remitted, the child died. These exror in which each sees the figure of his own amples from Scripture prove conclusively that in almost every case of sin the penitent has been obliged, after the remission of his sin, to undergo some temporal punishment, more or less grave, in proportion to the crime. We have said in almost every case, because we do not wish to deny that speech, and left my seat to be near the pulpit to in some cases contrition may have been so vehethat was delivered at the Council was published. penalty. Of this we have an example in the third penalty. Of this we have an example in the thief on the cross. But the Church, being God's kingdom on carth, with full spiritual powers of a divinely-organized body, has followed divine example in inflicting temporal punishment in ex-piation of their crimes, and to deter them from repeating them."

"We have seen that God can forgive both crime forgive the sin. It now remains to be seen: 'Did God give to His Church the power of dispensing with the temporal penalty also? He did, and, as before, we will prove from Scripture. That Christ gave such a power to His Apostles is apparent from Matt xvi. 19. By these words Christ gave to St. Peter the power of freeing or 'loosing' His faithful from everything that might hinder them from reaching Heaven. But two things may hinder sin, because nothing unclean can enter Heaven; and debt of temporal punishment, because none shall depart till he have paid the uttermost farthing. Hence, when our Saviour gave to St. Peter power of freeing from all impediment to the attainment of Heaven, He gave him power also over the not very interesting to the general reader; architemporal impediment, which, unremitted, would tecture is one of the lost arts. Modern Culture is hinder from the Kingdom of Heaven. With the extension of the court article on our list, to which succeeds a the fourth article on our list, to which succeeds a ception of supremacy, whatever was given to St. Peter was given to the other Apostles as a corporate body, to be continued in their successors to the notice of the late Dr. Patteson, an English Protestend of time for the salvation which Christ came to work on earth, and for the application of that salvation to the individual soul by the Word of God, and by baptism and the other sacraments. That this power was transmitted to others is proved from its having been exercised by St. Paul, and by Matthias, who was elected in the place of Judas Iscariot; and by Titus and Timothy and the other bishops placed in each city. St. Paul exercised this power in the case of the incestuous Corinthian, excommunicating him (1 Cor. v. 5) and afterwards granting him an indulgence upon his sincere repentance (2 Cor. ii. 6. 10). Hence, also, we see that it was the prayers of the saints which called for the exercise of this. power."

"But, you ask me what satisfaction is offered to God by those indulgences? First we have the satisfaction of the merits of Christ (Luke xiii, 3). All are redeemed, yet all are not saved. Christ's merits must be applied to our souls, and that by the ministry of His Church (1 Cor. iv. 1; 2 Cor. v.

20 ; 1 Cor. iii, 9)." On the part of the penitent is offered up sincere

gences or jubilees; since by the more frequent use of the sacraments of penance and cucharist, greater piety is excited. We may mention another motive—the building of churches, monasteries

The Guibord Case.—Guibord having been excommunicated for causes which he understood and and the like. God granted a plenary indulgence to the Jewish people every fiftieth year. Then we have plenary indulgences and partial indulgences. authority, and it cast him out. He had the alternative of joining some other religious body—if he poral punishment due to sin when the guilt has been remitted; a partial indulgence is the remission of only a part of that penalty. An indulgence, then, of forty days, or of three years, is the remission of that temporal punishment which by the Church of his fathers, whose teachings he would have been atoned for by the practice of forty had spurned. Now the Church of Rome consecrate days or of three years, &c., of the canonical pen-its burying-grounds, in the same manner in which ances which I noticed in speaking of Satisfaction. it and the Church of England consecrate their So you see an indulgence of forty days does not mean that you can go and get on a spree for forty days; but that you have been released from the obligation of fasting on bread and water for forty days. The Church, in consideration of our weakness, has relaxed, in her goodness, some of the severity of those canonical penances; but her spirit remains the same. Sin, once committed, must be atoned for, either in this life or in the next; and I fear too many Christians are putting of | we hold to be entirely fallacious, from the point the paying of the penalty to the next life-to purgatory. There have been, I grant, some absuses connected with indulgences; but what sacred thing has not been abused? The Rible is abused. Is it, therefore, to be thrown aside? Food is abused; therefore, it is not to be used. The graces of God are abused; therefore we are not to avail ourselves of them. Such are the natural consequences of the present objection. Christ, too, said: -'Give alms, and all will be clean to you.' the Scribes and Pharisees might as well have sald:- This man sells remission of sins for alms deeds'"

"On a future occasion I will speak of Purgatory as well as of Communion of Saints, which is a kindred subject to Indulgences and Purgatory."-

CHRISTMAS-CHRISTMAS.

Merry Christmas is with us once again, with all its hilarity and generosity. The sun rises on no day of all the year that is looked for with more pleasure than it. The old for reunions and happy memories; the young for expectations answered and hope enkindled. There are two phases to Christmas. One where the heart is joyful in light to enliven its coming, and old association to lend it charm amid scenes of grace and beauty; the other is where poverty, more chill and dreary than the weather, has settled down upon human prospects, blasting hope and banishing comfort, bidding the crushed spirit despair. Christmas is the season for benevolent wishes, and the two extremes meet in thought and act. The frost of winter enlarges the heart, and, opening with the expansion the milk of human kindness gushes forth to comfort and bliss. At Christmas time, amid the genial influences of the season, the disposition to do prevails, and generous performances attest the presure of the generous principle. What a heartiness pervades the wish of Merry Christmas! It is no mere conventional expression that trips upon the tongue at such time, as though it were a thing to be ignored a moment thereafter, but it has all the ring of brotherhood in it and sincere affection—as if the sentiment were a more vigorous cropping out of a long-existing but restrained fact. We are glad to welcome the day, and say in the language of Tiny Tim, in his sweet and comprehensive prayer, "God bless us every one!" and in the fulness of the joy of the season we stand ready to extend our hand to all, and wish for happiness, with this and all coming occasions, on all mankind.

Christmas with the poor-with the real poor, who have no Christmas—should we pass a portion of our Christmas with them, we must bring all that makes the time joyous and happy with us. Why should we not from our plenty give them a little? Does not duty, does not the day itself, the day of Christ's nativity, demand this of us? Of all times, this is the time to help the poor; this is the time to show to the world that the world is not all bad. Let us remember that, in proportion as we are gay, others are sad, starving, and

LITERARY NOTICES.

THE LONDON QUARTERLY REVIEW-October, 1874.-Leonard Scott Publishing Company, New York;

Dawson Brothers, Montreal. The current number of this periodical, which represents the Conservative and High Anglican party, opens with an article on The Jesuits, taking or its text a work on the same subject by Dr. Von Huber, of Berlin. The Reviewer points out some of the gross untruths and calumnies of which this writer is guilty, and especially in attributing to them the death of Clement XIV. "That such an idea should recommend itself to a certain class of writers is natural, but it is matter of astonishment to find Dr. Huber giving countenance to a story so manifestly unsupported by any but the flimsiest evidence."-p. 163. On the whole it is evident that the Reviewer, though at heart hostile to the Jesuits, and quite willing himself to countenance some of the absurd rumors to their discredit, finds the calumnies of the Prussian writer a little too strong, and too glaringly false. Of the Monita Secreta the Reviewer speaks with well deserved scorn, as manifest forgeries, and as disfiguring the

writings against the Jesuits in which they appear. The second article is very interesting, exhibiting the internal condition of Provincial Turkey, and the ruinous consequences of the reforms inaugurated by the Sultan, Mahmoad II. The Hope of English Architecture deals with a topic short account of The Republic of Venice: its Rise, De-cline, and Fall. The sixth article is a biographical ant missionary bishop, who, mistaken for one of the rascally slave traders, when landing on the island of Nupoku, was murdered by the natives .-He was a most amiable and accomplished gentleman, and paid with his life the rascalities which many of his countrymen have been guilty of towards the aborigines of the islands on the South Pacific. The seventh article, East Anglia: ils Strikes and Lock-Outs, contains some friendly words of advice addressed to employers of labor, and the employed. Barron's Worthies of All Souls; Criminal Statistics, and a lengthy but well written history of The Ritual of the English Church, complete the num-

NEW BOOKS-We have received from the Messrs. Sadlier of this city the undermentioned new books, which are well adapted for Christmas, and

New Year gifts :-"Ierne of Armorica"—A Tale of the Time of Chovis: by J. C. Bateman.
Library of the Sacred Heart of Jesus'—compris-

ing the following volumes:—
Devotion to the Sacred Heart of Jesus. The Paradise of God. The Holy Communion; "It is My Life."

4. God Our Father: by the author of The Hap-

piness of Heaven. 5. Practical Piety by St. Francis de Sales.

municated for causes which he understood, and which he could, had he wished, have removed, had no further connection with it. He rejected its could findany suitable to his views—or of remain-ing outside of all religious bodies. He chose the latter, and at death no Church claimed him. But it and the Church of England consecrate their church edifices. Within that sacred spot only those who die in communion with the church are allowed to be interred. There is, outside of this, a spot where unbaptised children and those who die without having been shrived are laid. There Guibord's body was offered interment, but his friends refused. They insisted that the right of interment in the consecrated spot was a civil right, of which the Church could not deprive him. That of view that the Church is free in spiritual matters. At all events, it is not for those who believe in the action of those who refused to yield obedience to the Privy Council in Scotland to withold their sympathy from those who, occupying different grounds in many respects, yet claim exemption from civil interference in a matter of Church memvership,-Pembroke Observer.

The undermentioned gentlemen have kindly consented to act as Agents in their respective localities, for the True Witness:-Erinsville,-Mr. Patrick Walsh, P.M.

Tamworth .- Mr. Andrew Prout. Boblin.-Mr. Andrew Donovan. Tweed.-Mr. Patrick Casey. Madoc.-Mr. Richard Connell. Marmora.-Mr. Michael Connors. Kalladar.—Mr. James Armstrong. Sarnia, and the County of Lambton—Mr. John Mahoney.

CROUP.—This disease is caused by the formation of a false membrane lining the wind-pipe, and obstructing the passage of the air, and is known by the shrill, croup-sounding cough and rattling in the throat. This membrane must be removed by expectoration. Take a double dose of the Balsam every ten or fifteen minutes, which will reduce it, after taking a few doses. THE BALSAM WILL AND HAS SAVED THE LIVES OF THOUSANDS OF CHILDREN ATTACKED WITH Choup, where it has been taken in season.

REMITTANCES RECEIVED.

Charlottetown, P E I, Hon G W H, 4; Offa, Rev P J B, 2; St David Rev N D, St C, 3; Boston, Mass. W M, 2.50; Coldwater, P R, 1; Savage's Mills, P M, 2; Marysville, D H, 2; Sotogon, Man., J H C, 2; Toroto, Rev C V, 1; Aimonte, R D, 2; Grand River, Rev P J S, 2; Lonsdale, J W, 2; Cow Bay, N.S., A C, 2,50; Lombardy, J D, 2; Woodstook, M E, 2; Eganville, J L, 5; Carleton, N.B., Rev E J D, 2; Boston, Mass., Miss R A B, 3.

Per T J D, Montreal-Melbourne, E L, 10,50. Per J C H, Read—Blessington, J O'S, 2; Albert, M C, 1.

Per Rev J M Q, L'Ardoise, N.S.-Lower L'Ardoise, P M. 2. Per Mrs McI, Port Hawkesbury, N.S.—Self, 2;

Lower River Inhabitants, J McC, 2. Per J M, Low-Wright, C O'C. 2. Per Rev N A R, Woonsocket, R I-Rev O K, 2.50;

Slaterwille, Rev E C, 2 50. Per P L, Escott—T F, 1 50. Per F L E, Kingsbridge-J D, 2; Lucknow, R

Per J Gillies-St Thomas, Rev W F, 2; L D, 4; P B, 2; London, Mgr W, 10; Vy Rev M B, 2; Rev G R N, 6; S D, 3; P McC, 2; M B, 3; J M L, 4; WFH, 2; JE, 2; Brantford, Rev MB, 6; JF, 4; JH, 3; J McG, 2.

MONTREAL WHOLESALE MARKETS,-(Gazette)

		•	. ,
Flour # brl. of 196 h Pollards	\$3.00	Ø	\$3.25
Superior Extra			5.35
Extra Superfine		æ	5.00
Fine			4.00
Strong Bakers'	4.75	a	5.10
Middlings	3.50	$\boldsymbol{\omega}$	3.65
U. C. bag flour, per 100 lbs		@	2.35
City bags, [delivered]	2,40	@	2.45
Oatmeal, per bushel of 200 lbs			5.25
Corn, per bushel of 56 lbs	0.82		0.00
Pease, per bushel of 66 lbs	1.01	0	1.02
Barley, per bushel of 48 lbs	0,95	(a)	1.00
Lard, per lbs			0.16
Cheese, per lbs	0.13	1	0.14
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Ashes-Pots			0.00
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Peas	do				0	79	0	81
Rye	do				0	70	0	70
Apples, per bri					1	75	2	25
Geese, cach					0	45	0	69
Turkeys					0	60	1	00
Cabbage, per doz					0	50		60
Onions, per bush					0	75	1	60
Dressed hogs pe					8	00	8	25
Beef, hind-grs. p					4	50	6	00
" fore-quarters					3	00	4	50
Mutton by care					0	00	0	00

TORONTO FARMERS' MARKET,-(Globe.)

ressed hogs per 100 lbs	8	00	8	25
eef, hind-grs. per lb	4	50	6	00
fore-quarters "	3	00	4	50
utton, by carcase, per lb	0	00	0	00
otatoes, per bus	0	60	0	75
utter, lb. rolls	0	25	0	30
" large rolls	0	22	0	20
tub dairy	0	22	. 0	27
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	Family" 1	00 " .		2.50	to	2.75
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FRAIN-	Barley per	bushel.		1.00	to	1.00
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Dekin Skins	0.30	to	0.50
Tallew Poultry Turkeys, each	9.04	to	0.07
Poultry-Turkeys, each	0.50	to	0.75
Ducks per pair	V.50+	to	0.80
rowis per pair	0.40	to	0.50
GENERAL-Potatoes bag,	0.45.	.to	. 0.50
Eggs, per dozen	0.20	to	0.25
Cheese, home made	0.11	to	0.13
Hay per ton	10.00	to	1300
Straw "			9 (4)
Wood, on wharf	5 59	to	
Coal, delivered	7.50	to	0.00

J. H. SEMPLE, IMPORTER AND WHOLESALE GROOMS, 53 ST. PETER STREET.

(Corner of Foundling,) MONTREAL. May 1st, 1874. 97-B2

WANTED-For School Section No. 4, Township of Alfred, a TEACHER holding a Second Class Certificate, and capable of the French language.-Apply, stating salary required, to the undersigned.

JOSEPH M'GAUVRAN, JOSEPH CHARTBAND.

Montebello, Que., Dec. 17, 1874

WANTED A TEAHER for the BEACH RIDGE CATHOLIC SCHOOL. Wages, \$16.00 per month. Apply immediately as the School is vacant. None but a Catholic need apply. Apply to, MICHAEL LEARY, or CHARLES GORMAN, School Commissioners, Norton Creek.

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

D. J. M'LACHLAN, A. N. M'DONALD, ANGUS R. M'LEOD,

Trustees.

Glennevis, Oct. 26, 1874.

11-2: WANTED .- A situation as GOVERNESS in a Catholic family, by a lady who can produce satisfactory testimonials, and give unexceptionable re-

ferences .- Address "Governess," True WITHES TEACHERS WANTED-A MALE and FEMALE: TEACHER for R. C. S. School, Peterborough.— The former to hold a First Class Provincial Certificate, and the latter a Second Class Cortificate, and to be a good Organist, and capable of teaching

after 1st January next. Good references required. Address, prepaid, stating salary, &c., to James HOGAN, P.O. Box 193, Peterborough. WANTED-A First Class ORGANIST, for St. Michael's Cathedral, Kingston, Ont., to whom a liberal salary will be given. Apply to Very Rev. J. Farrelly, V.G., Belleville, Ont. 15-8

Singing Classes. Term to commence immediately

WANTED.—For Union School, Section No. 5. Ellico and Logan, A FEMALE TEACHER with first or second class certificato; must be able and willing to take charge of the choir in a Country Church. A liberal salary will be given. Apply, enclosing testimonials, by the 1st December, to the Trustee, Kinkora P.O.

rustee, Kinkorn r.o.
Duties will Commence on the 4th January.

MONTREAL CENTRE.

TO THE ELECTORS OF THE ELECTORAL DISTRICT OF MONTREAL CENTRE.

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

Gentlemen

Your Obedient Servant M. P. RYAW.

Montreal, 4th November 1874.



CONTENTS OF DECEMBER NUMBER:

O'Neill's War Song(Poetry); Killshelan : a Romance; Beautify your Home; Editorial—Ireland during the past year and at present: Ex-Premier Glad-tone and the Catholic Church: Amnesty: Church and State in Canada; Woman's sphere; Mr. Daunt (Portrait); The Rights of Ireland asserted; An episode of '98; Catechism of Irish History; Did he love her; Talking; Meelan's Rock; Counsels to Young Men; The bliss of Marriage; True Principle; Romantic Escape of an Irish Officer; The Pest of Society; Deal kindly with the Aged Ones, (Poetry); Music—She is far from the Land; Poetro. try—A Song for Christmas Eve: Buby's Stocking: Christmas Chimes.

PRIOR \$1,50 PER ANNUM. Will be sent, Post-paid, on receipt of price. Back Numbers Supplied - 201 All communications to be addressed to F. CALLAHAN

Printer and Publisher, 35 St. John Street, Montreel.

ISOLVENT ACT OF 1869. In the matter of GEORGE V. LEICESTER,

An Insolvent. A First and Final Dividend Sheet of the amount of Composition due under and by virtue of a Deed of Composition and Discharge, made and executed on the 13th October, A.D. 1874, between the said Insolvent and his Creditors, has been propared, subject to objection until the 11th day of January next,

> A. B. STEWART, Assignee.

Montreal, 22nd December, 1874.

INSOLVENT ACT OF 1869.

AND ITS AMENDMENTS. In the matter of MALESIPPE PAQUETTE of the Village of St. Jean Baptiste, Parish of Montreal Cabinet-Maker, Trader,

An Insolvent. The Insolvent has made an assignment of his Estate to me, and the Creditors are notified to meet at the Court House, in the City of Montreal, in tha Room reserved for proceedings in Insolvency on Monday, the Eleventh day, of January next, A.D. 1875, at the hour of Eleven o'clock in the forenoon to receive statements of his affairs, and to appoint an Assignee.

A. B. STEWART,

Server established to a server Interm And

thin in particular, as a superior of the Trinity I believe in the Trinity I believe in all the fidels, the extirpation of heresies, and, the exaltation, for in the Trinity I believe in all the fidels, the extirpation of heresies, and, the exaltation of heresies, and, the exaltation of heresies, and the extirpation of heresies, and the exaltation of heresies, and the exaltation of the Church. The prevent of the faithful tion of the Church are all approached to the faithful tion of the Church are all approached to the faithful tion of the Church are all approached to the faithful tion of the Church are all approached to the faithful tion of the Church are all approached to the faithful tion of the Church are all approached to the faithful tion of the Church are all approached to the faithful tion of the Church are all approached to the faithful tion of the Church are all approached to the faithful tion of the Church are all approached to the faithful tion of the Church are all approached to the faithful tion of the Church are all approached to the faithful tion of the Church are all approached to the faithful tion of the Church are all approached to the faithful tion of the Church are all approached to the faithful tion of the Church are all approached to the faithful tion of the Church are all approached to the faithful tion of the Church are all approached to the faithful tion of the church are all approached to the faithful tion of the church are all approached to the faithful tion of the church are all approached to the faithful tion of the church are all approached to the faithful tion of the church are all approached to the faithful tion of the church are all approached to the faithful tion of the church are all approached to the faithful tion of the church are all approached to the faithful tion of the church are all approached to the faithful tion of the church are all approached to the faithful tion of the church are all approached to the faithful tion of the church are all approached to the faithful tio

A.D. 1875.