

and charitable; in earnest, an eminent divine, and being so, is perfectly well aware that in denying Christ's burial to the remains of the unfortunate Guibord his simple duty as a man is under nothing but his simple duty. Once a man is under nothing but his simple duty, of excommunication, the consequence of that sentence not even a Bishop can bar; and of these consequences this is the principal that if the man's soul leaves his body unabsolved from the sentence, the man's body is excommunicated—excommunicated forever from all association with the bodies of the faithful departed. To excommunicate a man because he belonged to some dangerous and reckless society; to refuse him a place in the cemetery because he himself died a rebel against that authority to which he had promised allegiance; these, to the Editor, may seem foolish procedures. But to Roman Catholics they do not seem foolish, and, supporting him a Roman Catholic he did not in his lifetime seem foolish to Mr. Guibord. If Mr. Guibord had wished to go out from the Catholic Church the way was open and no one had any special desire to detain him; but in the Catholic Church he wished to remain, he should stand by the bargain that binds every one of her members. That bargain we need not explain; but one of its clauses warns each Catholic (among the rest Mr. Doutré) that if he chooses to die under sentence of excommunication then by a law not of Bishop Bourget but of the Church universal, his remains cannot be admitted into a Catholic cemetery, and that if he have aesthetic objections to such legislation he had better connect himself with a communion more accommodating than the Catholic Church. Of course it is of no consequence to Guibord where his body is thrown. Nor to a dead traitor is it important where men fling his carcass. But his country will not put the bones of a traitor among the bones of the loyal; and the Catholic Church will do no such dishonor to the ashes of her children as to let it mingle with the ashes of such a man as Joseph Guibord. That is her law; judicial blundering may impede its fulfilment; she may in her respect for all legitimate authority leave her law in partial abeyance; but that is her law and not the law of Bishop Bourget. Therefore, in acting as he acted, even his Lordship of Montreal was only "obeying superior orders" and carrying out the legislation of an authority higher than he. To Mr. Rousselot and to every Catholic all this is perfectly known. And accordingly we assure the Editor that when he represents the "good and charitable" Cure of Notre Dame as (where neither was blameable) shifting blame from himself to the Bishop, he is, not only talking nonsense, but telling a—what in other circumstances we should call by a brief but expressive name. But we cannot discourage a convert who in his own way does such good service to the Catholic cause. Let him not be afraid. As long as he continues to carry out the private programme of his Catholic Director, namely, by associating with Mr. Chiquy to disgrace and by publishing Mr. Chiquy's pruriently to disgust Protestants, we shall call his falsehoods fables, and his reasonings we shall regard as the dying spasms of that noble faculty which revived and reinvigorated by proper penance and sufficient solitude may yet serve to keep a grocery.

To this we think nothing at present need be added. Let the Editor of the *Witness* exercise his noble faculty on whatever subject he considers suitable. His selection of a subject we may consider unwise. His assumption of his own faculty as a high specimen of reasoning ability we may regard as innocent. We may think edged tools very dangerous for the hands of children, and we may remember that not unto all have all gifts been given. But henceforth the Editor's persistence in following his present profession shall be, not even slightly, our affair, but altogether his own. Only, all men, however unfitted placed, we expect to reverence what they know to be true. We hope as much even from the Editor of the *Witness* of Montreal.

#### PAPAL INFALLIBILITY.

(To the Editor of the *Montreal Witness*.)

Dear Sir,—Since Father Murphy has become the Editor of the *True Witness*, I, with numerous other Protestants in Montreal, would like, I am sure, to see his answers to the proposition on Papal Infallibility, as contained in your issue of the 6th inst. Hitherto all arguments deduced in favour of Papal Infallibility, have to me appeared senseless and absurd, and I should like, if possible, to see a stronger standpoint taken; as thereby I might be led to see something in it, otherwise not.

I am, &c., ALPHA.

The above letter, addressed to the Editor of the *Montreal Witness*, puts, clearly and courteously, an apparently sincere request for further elucidation of the great Vatican dogma. The statement that for such elucidation many Protestants of Montreal are, since our entry upon our new office, anxiously looking, is, to ourselves, very abundantly known to be true. It is known to us to be even less than the truth, not only in Montreal, but in the whole extent of the Dominion, and in many parts of the United States, our Lectures on Papal Infallibility have had, with many Protestants, at least the second best of controversial effects. Where they did not convince they shook the bases of old convictions. In our city of Montreal they have been particularly successful. They have there elicited discussions, which, because humanity, especially controversial humanity, is so very imperfect, may have developed some latent rudeness and some latent revenge, but which have not the least satisfactorily shown that the Protestant mind ordinarily so assured of its own infallibility may be disturbed in its serene self-satisfaction. Even the Editor of the *Witness* has asked us to supply answers to certain special objections. He has indeed threatened us that what we do so he will lay aside, what for our sake notoriously he has long worn, his editorial gloves; but still that he leaving all our arguments unanswered, demands an answer to arguments of his own, is proof that he is become uneasy, and to have made him even uneasy is to have done him, and through him many others, a very important service. Such service we shall continue to render to himself and to all his friends. We may do it through public Lectures; we may do it through the columns of our Journal. But do it we shall even to—the sweetest end.

We, however, regard both the Editor of the *Witness* and his controversial correspondents, to give us time. In another place we explain, that the changes which we contemplate in our Journal largely occupy us at the present moment, and we may mention here, that engagements to lecture which we could not break and which, for their fulfilment, require considerable labour, have yet to be fulfilled. But Alpha, Beta, Gamma, Delta, the Editor of the *Witness* and Mr. Chiquy—all our critics will have their patience tested only for a little time. They shall be answered in the best spirit and with the best ability. We shall do our work with all the logical completeness and with all the Christian courtesy which even people of their distinction can

desire. Then we leave to adopt their own manner and follow their own line. We offer them only one small advice, Anger injures argument, and to deal in strong statements is a dangerous trade. Let our opponents imitate ourselves. We shall be calm with the calmness of certainty, and gentle with gentleness of truth. Had we a hope that any of our critics had ever perused even a Latin Grammar we should announce as our controversial motto, the motto of the old Romans.

PANORAM SUBSISTIT ET DESILLARE SUPERBOS.

#### HERE AND THERE.

The great Guibord—at least what of him remains to honor the surface of our poor planet—was on Tuesday last deposited in the Roman Catholic Cemetery of Montreal. Nature and the law were both sympathetic. The day was particularly dirty the uniforms of the defenders of our country were somewhat damp, and somewhat dirty too. But the illustrious dust found at last its legal home. Thanks to our great Bishop; thanks to his devoted clergy; thanks to his faithful people, the poor ashes were permitted to proceed in peace. To the defenders of our country also abundant thanks. To Nature, too, with her winds that moaned, and her tears that fell, thanks in plenty. We have all acknowledged, nay, we have all assisted the majesty of the Law.

But if such things are done in Montreal why were they not done in Toronto? Here, we are mostly Catholic; there, in Toronto, Protestantism is in the ascendant. In Toronto the laws of the Empire are publicly defied and the Chief Magistrate of the City instigates and heads the defiance; in Montreal, the imperial mandate—known to be against reason and against law—is respected, and a Catholic Bishop and Catholic Priests and a Catholic people ensure the respect. In Toronto pistols; in Montreal peace. "Under which King Benzonian?" Let "loyal men" bethink themselves whether they should not logically seek fellowship, not with a sect which began in rebellion and which has always continued the foment of revolutions, but with that grand old Church which has evermore been the Church of Order and which has everywhere taught loyalty and (even when it was against her) enforced Law.

Poor Guibord, but unhappy Doutré! Of the dead nothing; of the living who endeavor to make money out of the dust of the unhappy dead nothing but commiseration. It is—all of it—so very solemn and so very sad. Two men friends; both Roman Catholics; both believing the awful truths recorded against him who will not hear the Church, and yet, of the friends, one walks into the serious, solemn Hereafter to be looked on by Solemn Serious Eyes,—we shall not say how, and the other remains, to make some few thousand dollars by trafficking in his dead friends bones! Alas, poor humanity! It was no wonder that on the 16th of November the tears even of Nature began to fall.

#### DEATH OF PATRICK MAHEDY, Esq.

It is with extreme regret that we chronicle the death of Patrick Mahedy, Esq., which took place in Montreal Tuesday, November 2nd.

Deceased was a native of Longford county, Ireland, where he was born in the year 1814; prompted by ambition, he bade a fond farewell to the land of his birth, and early in life emigrated to Canada.

His home for many years past was in North Sheffield, where his decease will be universally mourned. In public affairs he always took a prominent part, his honesty and sterling qualities earning for him many public offices.

Until quite recently his health was excellent, for one who led so active a life, but the late changeable weather caused him to lose rapidly his wonted vigor, and he succumbed at length to hemorrhage of the lungs.

His remains were attended to their last resting place in the Catholic cemetery in Waterloo, on Thursday, the 4th inst., by a large number of sympathizing mourners, who experienced the melancholy satisfaction of paying a last tribute to respect to his earthly remains, and who feel that in his death they have lost a true friend, a prominent citizen and an exemplary Christian.—*Requiescat in Pace.*

At a meeting of the Board of School Commissioners of the Township of Sheffield held on Monday, the 8th inst., at which all the Commissioners were present, the following resolutions were passed regarding the late Patrick Mahedy, Esq., of North Sheffield from this world of toil and trouble; and,

"Whereas he has devoted a large portion of his labors during the last twenty years in aiding and promoting the education of the rising youth of this Township; be it therefore

Resolved, "That we the undersigned School Commissioners of this Scholastic Municipality (while we humbly submit to the will of Divine Providence), do sincerely offer our sympathy and condolence to his bereaved widow and family in their sad and irreparable loss of a good husband, kind parent and law-abiding citizen; and that a copy of this vote or token of sympathy be forwarded to his affectionate family, and be it further resolved,

"That copies of these resolutions be sent for insertion in the *Waterloo Advertiser*, *The St. John's News*, the *Montreal Witness* and *True Witness*, and the *Irish Canadian*." Toronto.

JOHN CLEARY, JAS. T. BOOTH.

W. CHAPMAN, L. E. RICHARDSON.

P. DEMARIS.

New Agent.—Mr. Michael J. Kearney of Eganville has kindly consented to act as Agent for the *True Witness* in his locality. We would therefore, inform our Subscribers there that Mr. Kearney will shortly call on them and we hope they will all be ready to hand him their subscription for which he is empowered to grant receipts.

We would inform our subscribers in Gananoque, that our Agent, Mr. P. Lynne, intends calling on them in the interest of the *True Witness* on or about the 1st of December next. We bespeak for him a worthy reception.

First Meeting of Supreme Court for the Dominion.—Ottawa, Nov. 12.—The Judges have fixed the first meeting of the Supreme Court for the 17th of January next, provided the Government proclamation fixing the jurisdiction of the Court be published in time.

#### NOTES AND CORRESPONDENCE.

All communications for insertion in the *True Witness*, or relating in any way to the news columns, must be addressed to THE EDITOR, *True Witness*, Montreal, and must be authenticated with the name and address of the writer, not necessarily for publication but as a guarantee of good faith. The Editor reserves to himself the right of expunging from all such communications whatever matter he may consider objectionable, nor will he be in any way responsible for the opinions of Correspondents. Anonymous communications, or those written on both sides of the paper, will be consigned unread to the waste paper basket. If writers attach any value to their manuscripts they should keep copies of them for in no case can rejected MSS. be returned.

#### BUSINESS NOTICE.

All Business Letters, relating to advertisements, supply of Copies, Back Numbers, Subscriptions, &c., &c., should be addressed to the Proprietor, Mr. JOHN GILLIES, *True Witness*, Montreal, to whom Post-office Orders, Cheques, &c., should be made payable. Persons asking for receipts should enclose a postage stamp for same.

#### RELIGIOUS TOLERATION.

To the Editor of the *True Witness*.

Sir,—In the issue of the *Evening Star* of Oct. 9, appearing a paragraph, copied from the London *Times*, giving an account of the erection of a Baptist church in the Eternal City. The paragraph ran as follows:

"On the very principle which Roman Catholics have demanded and greatly helped to advance in these islands, we may fairly insist, that every Christian communion, that only keeps within the bounds of loyalty and the public peace, shall be permitted to gather all its own and lift its head as high as it thinks prudent and seemly in the ancient capital of the world. This will be good practice for the Church of Rome, which will be able thus to approve itself to the good opinion of the Christian world. When there is complete toleration at Rome, then will there be less tendency to regard its Church as perfectly incompatible with toleration, loyalty and civil obedience in all other countries."

Had the above been manufactured in the shop of the *Montreal Witness* it would assuredly have passed unheeded by me; but proceeding from the oracle of English journalism, it may not be out of place to analyse it and thereby discover its real value.

It would be useless to deny that the fact of a Baptist, a Presbyterian or a church of any other Protestant denomination being erected in Rome or in any purely Catholic country, is a subject of deep pain to every Catholic's heart. For my own part, when I read of a Masonic temple and a Baptist church being erected, and recognized by law within the walls of the Holy City, I have a vivid impression of the abomination of desolation, spoken of by Daniel, standing in the Holy Place. This sentiment, I am fully aware, is calculated with many to stamp me as an intolerant bigot. But before proceeding further, it may be as well to have a correct definition of the word toleration. I have not consulted any dictionary on the subject,—but in my opinion toleration signifies the patient suffering or enduring of what cannot well be avoided. This definition, for any thing I can see to the contrary, embraces every case both civil and religious. In this sense, toleration is an excellent thing—may it be a virtue. Bear ye one another's burdens says the Scripture. When the great fire of 1851 desolated the city of Montreal, a bye law was enacted, that in future, within the limits of the city, no wooden buildings should be erected, but that such wooden structures as had escaped the conflagration, should be allowed to remain.—In other words should be tolerated, because their demolition would involve great personal inconvenience. Now, I ask, because these flimsy, inflammable fabrics are tolerated in certain quarters of the city, would they be tolerated in Notre Dame or Great St. James Streets. Imagine some enlightened and progressive citizen—(say F. X. B. for instance) proprietor of a lot in either of those aristocratic localities, craving permission to erect a wooden fabric thereon. The emphatic response of our worthy City Father—not the Holy Father—would be "non possumus." We have had too ample experience of the power and capability of wooden buildings for destruction, to tolerate such a nuisance alongside the halls of our Merchant princes.

But I will be told—Christ was tolerant. He tolerated the woman taken in adultery. He tolerated the Samaritans, a nation of Protestant Jews. In works of charity and brotherly love, He even gave them the preference over those of his own nation. Is it henceforth to be inferred that their religion was better than the Jewish? By no means.—When the Samaritan woman, with whom He conversed at the well, said to Him, Our fathers adored on this mountain, and you say that at Jerusalem is the place where men must adore.—He replied,—You adore that which you know not; we adore that which we know, for salvation is of the Jews. St. John Chap. iv. 20, 22.

There is however no apter description of Protestant missions to Catholic countries than that found in St. Matthew Chap. XIII. where Christ likens his kingdom to a field of good wheat sown by the master of the field. An enemy comes during the night, and oversows it with cockle. His servants, seeing this springing up ask permission to root it out; but the master replies—no yet,—let us do so doing you also destroy the wheat: wait till the harvest, or in other words, tolerate it for a time, and then you can separate the cockle from the bad. Such is the position of the Catholic Church with regard to toleration. Where the evil already exists, she is willing to accommodate herself to circumstances, but she will not stultify herself by introducing discussion and confusion, for the sake of tolerating those evils. Now the enemy that comes unseen by God and uninvited by men is Protestantism. Behold the Scotch Presbyterian sowing broadcast his thistles,—that abomination of desolation to every good farmer,—the Anglican his roses. The Welsh Methodist his leeks—all be remembered in a field of one good grain. What is their object? Destruction! By their works you shall know them. Behold scattered all over my native Scotland the roofless and gaping ruins of those magnificent temples, abbeys and monasteries erected by the faith of our Catholic forefathers,—her priests and consecrated Virgins driven out without shelter, and that religion, which had established so many seats of piety and learning, not to speak of her innumerable institutions of charity and refuge—as much forgotten, and the cross almost as much hated as in Japan. All this injustice she has patiently tolerated for high three centuries. What wonder if her bosom still heaves at the recollection of her former glories; and at the sight of St. Mungo's, St. Giles and Old St. Machar, perverted to this worship of false gods? What wonder if she exclaims in the words of the great Latin poet:

Hos ego versiculos feci; tulit alter honores.

To any prejudiced mind, the Roman Catholic Church has had a sufficiency of "good practice" in England, Ireland and Scotland; but according to the oracular *Times* she has not yet had enough. She must look on with folded arms and view even, with complacency, the same game played rather very "dour." At the present day, are not her priests and consecrated virgins also driven forth without shelter or provision and obliged to learn for support

on the charity of the Catholic world? Does not the same destruction overtake her renowned temples and institutions under the sway of Victor Emmanuel as under the sway of the Chiniquy of Scotland—John Knox? (of a truth was the latter apply styled by Dr. Johnson the Ruffian Reformer.)

When the writer in the *Times* speaks of complete toleration in Rome—at least in Rome under the authority of the Pope—he does not seem to know the meaning of the word; he confounds it with what, I suppose he calls complete toleration in England. There is no such thing as complete toleration in England. Toleration, according to the definition, implies suffering. Now where there is no infallible certainty of any Christian dogma or truth from the Archbishop of Canterbury to the man who sweeps the crossing,—where all is simply matter of opinion,—where each and every one is left free to shift and judge for himself, what pain or suffering can any reasonable man have to tolerate, because another may differ from him in opinion? For example—at the late gigantic Tea-meeting held in New York two years ago, one of the Reverend Speakers proposed the following beautiful sentiment. (That it did not procure his elevation to the rank of knight of the Leather Medal was certainly an oversight, on the part of his allied brethren.) "As the Almighty did not create all trees of the same sort, but delighted in variety, so the diversity of the modes of our religions worship all tending to do him honour, must be pleasing in his sight. I allow that Protestant England tolerates the Catholic religion. It is very painful, no doubt, to see us reclaiming piecemeal our old field, and ridding it of the thorns and thistles with which it was completely overgrown, but on the other hand, if our unity and consequent strength be to Protestants a subject of suffering, no less painful to us as their hundred and one divisions, and the deplorable blindness of so many sects, each trying to palm off its ephemeral opinions as the word of God. In the matter therefore of toleration our accounts are about evenly balanced."

The *Times*—the oracular *Times*—the Jupiter Tonans of the English press, has had his answer; though his thunder in the present instance might be readily mistaken for the thunder of an ass. He delights to heap insult and opprobrium on the hoary head of his Mother—the Mother that brought him forth from barbarism to civilization and Christianity; but she is his mother still, with all the feelings of every lawfully wedded mother, and she will not tolerate any strange woman to stand on her threshold.

And now one word in conclusion to the *Star*. That journal, in a few remarks on the paragraph from the *Times* quoted at the beginning of this letter, complacently looks forward to the time when all the different sects being domiciled in Rome, each ad libitum may assume the title of Roman Catholic; for example Presbyterian R. C., Baptist R. C., Quaker R. C. When such an incongruous event takes place, it will be during that progressive period when a man born in a stable shall be called a horse.

NEMO IMPUNE LAESSAT.

#### WILLIAMSTOWN CONVENT.

To the Editor of the *True Witness*.

DEAR SIR,—As an illustration of what may be effected in that very important matter of juvenile education permit me to state, for the edification of your numerous readers, that the Congregation de Notre Dame, Montreal, have a branch of their excellent Institute in the pleasant suburban Village of Williamstown, just five miles over a good carriage road from Lancaster Station on the Grand Trunk Railway, which though only commencing its eleventh year of existence—has not merely secured a firm foothold in the County of Glengarry; but has also been steadily progressing in prosperity and usefulness, so that to-day it is able to show a muster roll of thirty-five Boarders, with good prospects ere the coming New Year down upon us, of running up that roll into two twenties! Of course this splendid result has not been achieved without a never flagging struggle on the part of the Directorate of this Establishment, who have been bravely supported in the first instance by the founder—Rev. Father McCarthy (now of Brockville), and subsequently for the past six months by the present Pastor—Rev. Father Gauthier a native of the parish of Alexandria, whose zeal and personal popularity have enabled him, besides keeping up this Convent School in the flourishing condition wherein he found it, to render all its appointments more complete in every respect than they had previously been, and to swell up its Boarders' List to the highest figure yet reached since the period of its foundation!

These lines were suggested to mind, Mr. Editor, while enjoying a rare intellectual treat in the large "hall" of that establishment on the evening of the 3rd inst., which consisted of a charming musical and dramatic entertainment given by the pupils, in honour of their kind and gentle Rev. Father's Patron Saint, the Card. Archbishop of Milan; of whose Feast on the morrow, they were celebrating *first Vespers*! and I confess that during this feast of reason and flow of soul—worthy alike of the fair young donors, and Rev. recipient, I could not repress the conviction welling up in my mind that as the great St. Charles took cognizance in the manner in which his Feast was then being solemnized by the Convent pupils of Notre Dame de Williamstown; he must have smiled—his approval thereof, and blessed their youthful efforts! I were it not that I am aware the good sisters of Notre Dame are averse to newspaper notoriety however well intentioned, I should wish to record my belief in the growing efficiency and management of this Convent School; but I may safely recommend it to parents and guardians far and near, as one of the best in the Province of Ontario; a fact which is now being acknowledged by several Protestants of the neighbourhood, who are sending their daughters there to get that moral training which is not to be had in the Common or Boarding schools of the Country. Feeling that I have already taken up over much of your valuable space, I shall close here with a fervent prayer for the long life and increasing prosperity of this Convent de Notre Dame, and all connected with it!

Yours truly,

Delighted Guest.

Glengarry Ont. 5th Nov. 1875.

Fish is commanding high prices in Newfoundland; at St. John's codfish is selling for twenty-six shillings per quintal, the highest price that has ever been known at that place.

The recent storm was very severe in the Gulf of St. Lawrence, especially about Miramichi, where a good deal of snow fell; a boom broke, logs got adrift and several coasting vessels ashore; roads, bridges and telegraph lines greatly injured.

SERIOUS ASSAULT.—Dr. Lussier was summoned at 5:30 o'clock on Saturday afternoon to attend Alcide Dusereau, a laborer, who had been brought to a police station by Constable Chaussee, having been stabbed in the right breast by a fellow-laborer named Edouard Valliere, aged nineteen, living on Visitation street, while they were on their way home; as the doctor considered Dusereau's wound very dangerous he was not permitted to be removed from the station, until Sunday. Valliere is in custody, also Joseph Bertrand, 16, laborer of St. Paul street, who is detained as a witness.

NORTH-WEST SUPERINTENDENT MAJOR STRAHER.—The many friends in this city of Mr. Matthew Ryan, well known to the public, have been appointed one of the Superintendents of the North-West. The other magistrate is Colonel McLeod. Mr. Ryan will be remembered, has for some time past been investigating the "half-breed" wars in the North-west Territory.

Our Subscribers in Lennoxville are hereby notified that M. L. Connolly, Esq., Mayor, has kindly consented to act as Agent for the *True Witness* in and his neighbourhood.

ONTARIO LEGISLATURE.—The Ontario Legislature has been called to meet for the despatch of business on the 24th of the present month.

The trade returns of Halifax for October show considerable falling off compared with the same month last year; last month the value of imports amounted to \$337,436, against \$773,599 in October, 1874. The exports of Canadian produce last month were \$254,696, while in October, 1874, they \$245,180. The exports of goods not Canadian this year were less by \$134,253 than those of October last year.

#### REMITTANCES RECEIVED.

Cushing, E. W. \$2; Alexandria, Miss C. McD., 2; Lindsay, J. G., 4; St. Raphael, D. McD., 5; Cornwall, D. McK., 6; Violet, J. O'R., 2; Kingston, J. R., 2; Toronto, W. J. McD., 2; St. Joachim de Shefford, Rev. J. B., 2; Laval, Rev. F. X. M., 5; Athelstan, J. D., 1.50; Pleasant Hill, Neb., U. S., P. M., 1.50; Brockville, J. D. E., 2; Tannery West, J. B. L., 2; Souris, P. E. I., M. T. McC., 1; Goderich, J. A. McL., 2; Galt, A. A. B., 2; Brentwood, D. L., 2; Almonte, J. O'H., 4; Ingersoll, G. MCS., 5; Uptergrove, A. McD., 2; Marvsville, Rev. M. M., 2; Melrose, J. D., 4; Lachine, W. R., 1; Lindsay, T. E. C., 3; Huntingdon, W. W. Sr., 3; St. Agathe, M. H., 2; Lonsdale, J. M., 4.50; Uptergrove, J. F., 3; Oshawa, C. W., 2; Contrecoeur, Rev. P. O. A., 2; La Guerre, Mrs. Q., 1.50; Cape Cove, D. A., 3; Berthier en haut, A., 2; Eganville, M. J. E., 4; Uptergrove, T. H., 2; Norwood, Mrs. M. J., 2; River Beaudette, L. J. McL., 2; L'Assomption, P. F., 2; Granby, M. G. S.; Brechin, A. McL., 4; Point Edward, R. B., 2; Perth, B. C., 3; Chepstow, J. P., 4; Malindud, N. B., 3; Capt. J. F., 2; Cape Canoe, N. S., J. C., 2; Glenroy, C. J. McL., 2; St. Pierre du Durham, Rev. H. A., 2; River Beaudette, T. R., 3; Peterborough, P. H., 2; London, Eng., T. G. P., 4.50; Fredericton, N. B., J. D., 2; Rokeby, J. F., 2; Vankleet Hill, B. C., 2; Leeds, J. D., 2.

Per J. Q. Hamilton—K. F., 6; W. M., 2; L. P. B., 1.1.

Per Rev. H. B. Granby—Self, 2; H. C., 2. Per J. M. Low—Venosta, J. M., 1. Per W. D. St. Brigid—Self, 2; O. D., 2. Per M. O'C., Marmora—H. A., 1.60. Per Rev. E. C. B., St. Patrick's Hill—M. G., 2. Per W. C., Cornwall—Rev. C. M., 2. Per F. L. E., Kingsbridge—J. G., 2, Kintail, M. D., 2. Per P. G. N., Perth—Harper's Corners, J. H., 1. Per M. L. C., Lennoxville—M. G., 2, T. G., 2; T. D., 4.50. Per N. McC., Ottawa—P. G., 1; P. E., 1. Per P. H., Osceola—D. U., 2. Per M. H. O'R., Sillery—W. P., 2; D. McK., 2. Per Rev. J. P. S., Quebec—Self, 2; Rev. Mr. H., 2. Per C. O'R., Chambly Canton—T. F., 2; W. H., 2.

Per J. G.—London, P. McC., 2; J. McL., 2; W. F. H., 2; Mr. B., 1.50.

#### J. H. SEMPLE,

IMPORTER AND WHOLESALE GROCER,  
53 ST. PETER STREET,  
(Corner of Foundling  
MONTREAL

May 1st, 1874.

37-52

WANTED.—For the Separate school at Henningford a FEMALE TEACHER. A liberal salary will be paid to an eligible person. Apply to JOHN RYAN, Sec. Treas.

CATHOLIC TEACHER WANTED.—MALE OR FEMALE.—A young person possessing either a first or second class certificate, capable of playing an organ and conducting a choir, will find employment at School Section No. 2, Township of Ashfield, Co. Huron. Salary liberal. Apply to MAURICE DALTON, Kintail P. O.

WANTED.—A gentleman, English Professor in one of the first Catholic Colleges of Ireland for three years and a half, and lately Professor of Mathematics in a well known Academy in Dublin, would take charge of a first class Separate or Public School in a large locality. Preparatory to his being engaged as above he spent a year and a half in a distinguished Training College, completing his studies and acquiring the most approved methods of teaching. None need communicate except those disposed to give a liberal salary. High references given. Address, M. L. R. Box 78, Lindsay, Ont.

ST. ANN'S TOTAL ABSTINENCE and BENEFIT SOCIETY.

LECTURE, Under the Auspices of the above Society, BY REV. FATHER MURPHY, IN THE MECHANICS' HALL, ON Monday Evening, 22d Nov. 1875.

SUBJECT: "HENRY GRATTAN."

TICKETS 25 cents.—RESERVED SEATS, 50 cents.

May be obtained from Battle Bros., 21 Bleury Street; John F. Redmond, 316 St. Joseph Street; and at the Door on the Evening of the Lecture.

Doors open at 7:30; Lecture to begin at 8 o'clock. T. J. QUINLAN, Secretary.

GRAND BAZAAR.

TO be held on the 23rd JANUARY NEXT, for the benefit of the POOR of the INSTITUTE of the SISTERS OF MERCY, Montreal. Being their first Bazaar, they hope to meet with the same charity and sympathy, that they always met in their yearly collection.

READERS OF THE NATIONAL MAGAZINE \$1.50 per year.

Province of Quebec, District of Montreal, Superior Court.

No. 2467. DAME HUOY L. MARSH, of the City and District of Montreal, wife of JOHN T. LEE, of the same place, Carriage Manufacturer, duly authorized in Justice in this behalf, vs. Plaintiff.

The said JOHN T. LEE, Defendant.

An action for separation as to property has been instituted in this cause.

Montreal, 11th November, 1875.

T. J. DOHERTY, Attorney for Plaintiff.

14.

14.

14.

14.

14.