

The True Witness

AND CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY

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G. E. CLERK, Editor.

TERMS YEARLY IN ADVANCE:

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MONTREAL, FRIDAY, JULY 9, 1875.

ECCLESIASTICAL CALENDAR.

JULY—1875.

- Friday, 9—St. Zenon and Comp., MM.
- Saturday, 10—The Seven Brothers, M.M.
- Sunday, 11—Eighth after Pentecost.
- Monday, 12—St. John Gualbert, Ab.
- Tuesday, 13—St. Anacleto, P. M.
- Wednesday, 14—St. Bonaventura, D. C.
- Thursday, 15—St. Henry, C.

CAUTION.

We hereby inform our subscribers in Peterborough and vicinity, that JOHN DOHERTY is no longer Agent for the True Witness, and would warn them against paying him their subscriptions henceforth.

NEWS OF THE WEEK.

The part taken by England in the late negotiations on the continent continues to be unfavourably discussed by the German Press. One Berlin paper insists that England suffered a diplomatic defeat on the occasion. No one, it says, can find fault with a nation which evinces a strong interest in the maintenance of peace, if it uses influences for that purpose, at a given opportunity. But this time the opportunity was not forthcoming, and by listening too eagerly and cautiously to the whispers which reached her from Paris through Lord Lyons, England has suffered the bitter experience that results from a grievous mistake. The fact that England suffered a diplomatic defeat cannot, it says, be altered by any number of fine speeches in Parliament. Lord Derby has taken good care not to publish the correspondence on the subject, and the Peers have not insisted on its production. In other cases of the same kind such caution has not been shown; and if the reason for this reserve is looked for, the Berlin paper holds that it will be found only in the reluctance of the Government publicly to admit that the English intervention of which so great a flourish has been made before the country was superfluous and premature, not to say ridiculous. So long as England appears to coquet with France in order to oppose an alliance of the Western Powers to that of the three Emperors, the Berlin paper can only assume that she wishes to play a sly and perfidious part in the interest of her shipkeeping policy.

The House of Lords have just decided on appeal from the Court of Session in Scotland that a Steam Ship Company is liable for the loss of luggage of passengers if a steamer be lost by the neglect of one of their servants, notwithstanding that they issued a ticket which bore an endorsement mentioning that the company did not hold themselves responsible for any loss which might occur to the bearer.

The capture is reported, off the Tuamotu Islands by order of the French authorities, of the English brigantine Airoh, of Liverpool, alleged to have been guilty of kidnapping natives from the Gambier Islands, under cover of the French Protectorate flag.

The accounts given in the Press about the letter delivered over by Wiesinger to the Father Provincial of the Austrian Jesuit Fathers, was not quite exact. The writer of the letter did not offer himself to Father Buelow to kill Bismarck, but he sent him a sealed letter, begging the Provincial to forward it to Father Beckx, General of the Jesuits. But Father Buelow suspected that there might be something behind the scenes, and asked immediately permission from the Father General to open that letter in which the writer made the offer to the Father General of killing Bismarck. The whole affair needs to be cleared up. When, in the last century, the Society of Jesus was to be suppressed in Spain, a packet of letters was given to the Superior of the Spanish Province, to send it to the Father General. He did so. But the Government seized the messenger bearing the letters to Italy, and they were of such a nature as to give a pretext for the most cruel proceedings against the Jesuits.

Since the recent debates in the Italian Parliament upon ecclesiastical matters several Bishops have been deprived of their residences. Among others the Bishop of Cusena, who occupied the episcopal palace of that see from 1867 to 1871 as Vicar Capitular, and from 1871 to the present time as Bishop, has received notice to leave his palace within fifteen days.

It is reported that the German Nuns who will leave their convents in consequence of the new Prussian laws will proceed to England.

Special despatches to the London Standard, report thirty-five bridges destroyed by the recent floods in the South of France. The loss of property by

the overflow of the river Garonne and other streams in the South of France is fully as great in the Department of Lot-et-Garonne, as in the Haute Garonne. One hundred and seventy houses were destroyed at the town of Maissac in the Tarnet Garonne, and fifty at Magliesterre in the same Department. Immense damage was also done by the rise of the water in the river Adour at the town of Bagners De Bigerre, in the Department of Hautes Pyrenees. At the town of Agen, in the Lot-et-Garonne, the water in the river Garonne rose thirty-nine feet. The Daily News special telegram says the lowest estimate of deaths in the flooded districts is 2,000. Telegrams to the Times says 900 persons perished in the flood at Toulouse alone. The outbreak of an epidemic is feared. It is believed that 2,600 houses have been swept away in the town and environs. The damage there is estimated at from £12,000,000 to £15,000,000 sterling. The Standard publishes reports of fearful inundations in Bohemia Moravia, Corinthia, Tyrol and Banat, with loss of life and great destruction of property. Bridges have been carried away, thousands of cattle drowned and the crops in several districts totally ruined.

Further details of the great earthquake in New Granada, Colombia, state that seven millions pounds of coffee were destroyed, which will greatly affect this year's crop. Of the 14,000 persons who died, only 3,000 were killed outright; the rest perished from fever and lockjaw, which in that climate nearly always follows severe injuries during an earthquake. In Condoscent, balls of fire were vomited from the volcano of Labanhero, and set fire to many houses, causing a scene appalling and grand.

The report that the King of Burmah refuses to allow British troops to pass through his territory is officially confirmed.

It having been stated by some of the continental papers that the visit of the King of Sweden to Berlin was in connection with a proposed alliance between Sweden and Germany in the event of a collision between the latter and Russia, it is now announced on behalf of the Swedish monarch that before he left Sweden he formally notified to the European Powers that his object had no political object whatever. The visit of his Majesty to Berlin has given much offence to the Danish people. While he was passing through Copenhagen the mob hooted at his Majesty and raised seditious cries, while a detachment of Hussars who were present were attacked with stones, and some of their horses wounded with knife cuts. The Danes cannot brook the idea of a Scandinavian monarch paying a friendly visit to an Emperor who has kept them out of part of what they consider their rightful inheritance. A most painful impression has been created at Copenhagen by the speech which his Swedish Majesty made at the late banquet in Berlin. When toasting the Emperor William, he expressed the hope that the old comradeship between the Swedish and Prussian armies might be renewed and strengthened. The Danes remember that the last time the Swedish and Prussian armies fought side by side was in the year 1814, that the foe was Denmark, and that the result was the cession of Norway, until then attached to Denmark, to Sweden.

A despatch from Vienna to the Standard reports that the peasants of Dena, in Transylvania have revolted against the nobles, and a defeated battalion of militia. Many persons have been killed, including two guides. Regular troops have been sent to the scene of the outbreak. British iron manufacturers just now are not a little disturbed by the success of Belgian and French manufacturers in competing with the makers of permanent way fastenings in Staffordshire and other districts. The makers of railway spikes and bolts in Belgium are reported to be underselling the Staffordshire makers by the enormous difference of £8 per ton. At a price embracing that difference they have recently taken an order, virtually from the English Government, for the East India Railway. Orders for spikes for Finland the Belgians have also wrested from the English manufacturers by a difference of £4 to £5 per ton. Further, South Staffordshire makers have just been largely undersold by firms in France, who have well beaten them in competition for an order distributed by the London, Brighton and South Coast Railway.

Dominion day this year, was celebrated much more universally than in any previous year since confederation was accomplished.

XXII. DECREE OF THE FIFTH PROVINCIAL COUNCIL OF QUEBEC, (1873).

ON CATHOLIC WRITERS.

By Catholic Writers must be understood all Catholics who, in our Province, write either on religion or on politics, in the papers, or in books, or pamphlets.

By a special favor of Divine Providence there are, at present, in the Ecclesiastical Province of Quebec, no journals, except those edited by Protestants, which attack Catholic dogmas, and which make open profession of denying the rights of the Church, (although it sometimes happens that, through human frailty, Catholic writers fall or have fallen, into error).

Still, as error may easily be insinuated and spread, it seems opportune to exhort them to seize every occasion to uphold sound doctrines. To attain this end, nothing can be more appropriate than the words of Our Holy Father Pope Pius IX., in the Encyclical *inter multiplices*, addressed in 1853, to all the Archbishops and Bishops of France: "We cannot omit," says this Pontiff, "to remind you of the advice and counsels by which, four years ago, we strongly urged the Bishops of the Catholic world, to exhort men of talent and of sound doctrine, to publish writings which may enlighten the minds of the people, and dispel the darkness of the daily increasing errors."

Wherefore, we earnestly beseech you, while endeavoring to remove the danger of bad books and papers from the faithful confided to your care, to kindly encourage and favor those who, animated by a well cultivated and Catholic spirit, apply themselves, in either books or papers, to defend and propagate the Catholic Doctrine, to protect the venerable rights of this Holy See, and maintain its teachings, to refute the opinions that and systems contrary to this same See, and to its authority; in fine, to dissipate the darkness of error and to illumine minds with truth's gentle ray. Your episcopal solicitude and charity urge you to encourage these well-inclined Catholic writers, that they may

continue, with an ever-increasing ardor, to defend, with zeal and science, the cause of truth, and in their writings, should they fall into error, to warn them with paternal love and prudence."

To attain the end proposed by Our Holy Father Pope Pius IX., writers, who wish to treat religious subjects, should—

1st. Prepare themselves for this function by serious study, and, according to the wish of the Sovereign Pontiff, be not only animated by a good spirit, but also possess a sound doctrine and the science required.

2nd. Obey willingly the admonitions of their Bishop, follow his advice, especially when they treat the arduous questions of the practical relations between the Church and civil society, as they exist in our country.

3rd. Carefully observe the rules of moderation, prudence and charity towards their opponents, especially if they be Catholics, and towards persons constituted in either ecclesiastical or civil authority, also, towards colleges, institutions, seminaries, and academics, placed under episcopal direction.

4th. Abstain from reciprocal abuse; fear to accuse and offend those who differ from them in opinion, as these things cannot occur without scandal to the faithful, sins against Christian charity and peace, and without exciting the contempt of heretics, who exult when they see Catholics vilify each other; it is then the duty of Catholics to avoid these contentions, in their journals, and rather to labor, in common, that they may preserve unity of mind, in the bond of peace.

We think it opportune to here make known an abridgment of the rules and counsels given by Benedict XIV., to the counsellors and censors of the Congregation of the Index, for the examination and condemnation of books. Catholic writers should, for the future, follow these rules and counsels, either in writing, or in judging the books or writings of others, especially of Catholics. The Sovereign Pontiff exacts: (a.) that they judge the different opinions and sentiments without party-spirit, and without prejudice, taking for sole guide the dogmas of the Holy Church, the common teachings of Catholics such as contained in the decrees of the general councils, in the constitutions of the Roman Pontiffs, and the consent of the orthodox Fathers and Doctors, for there are many opinions which, without being detrimental to faith or religion, are, with the knowledge and permission of the Apostolic See, rejected by some Catholics, and defended by others; (b.) that before judging a writing, they read it through, they attentively examine the design and intention of the author, as also the sense of the propositions as shown in the context; (c.) that the ambiguous expressions which may have escaped an author, otherwise Catholic, be explained in a friendly manner, as far as possible, and taken in good part; (d.) that the railery and sarcasms, which may be detrimental to the good name and esteem of the neighbor, be avoided; that Catholic writers abstain from censuring the opinions of others, not yet condemned by the Church; that, in defending their own opinions, they use moderation, and avoid the error of such as think they know that which they ignore, (St. Aug. Enchir., ch. 1.); that none pretend to excuse the acrimony of their writings by an apparent zeal for truth, as regard must be had to evangelical charity, as well as truth; (e.) that the license be restrained of those writers who, holding to their sentiment, not because it is true, but because it is their own, not only reject the sentiments of others, but hesitate not to stigmatize them.

We deem it expedient to add an extract from the second plenary council of Baltimore (1866), on the subject of journals. The following is the extract as approved by the Holy See:

"It may sometimes happen that public papers, written by, or under the direction of, Catholics, indirectly promote the cause of the Catholic Faith. Yet as it is to be feared that what they write, having a political interest in view, be attributed to the Catholic religion, or to the Ecclesiastical authority, by ill-disposed adversaries as it sometimes happens, we wish that all be made aware and know, that we acknowledge no journal as Catholic, unless it bear the approbation of the Ordinary."

"In many dioceses there are papers, the title of which declare them Catholic, and, as such, are considered approved by the Ordinary. Through these the Bishop makes known his sentiments, and his orders to the Clergy, and to the people. Hence, the custom has arisen of calling them "Official Organs," as if he who is invested with the Episcopal dignity and Office, were speaking to, and instructing, his people in every line, and in every page of the same. This false opinion, which arises from the erroneous interpretation given to this title, is almost universal, especially among Catholics. Hence, arise serious inconveniences, which can be borne no longer. All that these journalists may, through human frailty, have expressed contrary to truth, to propriety, or to moderation, is considered as the teachings of the Bishop to his people."

"That the Episcopacy be no longer exposed to this inconvenience, and that it be well understood, what are the relations which are called those of the Ordinary with ecclesiastical papers or Catholic journals, and that no one, Catholics or others, may longer doubt or argue upon this subject, the Fathers of this Council profess and declare, that the approbation, which it is customary for the Ordinary to give to public papers, means, nothing else, than that the Bishop judges these writers express nothing contrary to faith or morals, and that he hopes it shall ever be so, that these editors are men, whose writings may edify. But the Bishop cannot, and should not, be held responsible for all contained in these papers, except the teachings, admonitions, orders or prohibitions which he there-in publishes under his signature, and in virtue of his office."

DIES DOMINICA.

Upon a recent occasion we asserted that Protestants generally are ignorant of the Christian law relating to the Sunday. We repeat it now, and in proof thereof refer our readers to an article on "Sabbath Desecration," copied from the Ottawa Times of June 26, which will be found in another column. The writer goes in for observing the Sunday according to the Statutes of Canada, and says "it is absurd to argue that any church has the right to determine the manner in which the Sunday is to be observed." If he had the least knowledge of the Christian "day of rest," he would not write such arrant nonsense. Why, the Sunday is an institution of the Catholic Church—that the Times does not, cannot, deny—and surely the Church has a right to determine the manner in which it should be observed. All the Statutes of Canada or any other country can do in the matter is to prevent public profanation of the day, and whatever may be considered an impediment to the proper fulfilment of the Christian law.—When a statute goes farther and attempts to regulate the observance of the Sunday "altogether independently," as the Times says, of what the Church may consider Christian duty in regard to keeping the day holy, it becomes an insufferable nuisance, as, for instance, the Act of Parliament which Mr. Terry has levelled against the Brighton Aquarium, and, thanks to which, has succeeded for a time in depriving thousands of his country-

men of an hour's honest recreation on the only day in the week they are not compelled to earn their bread with the sweat of their brow.

As far as Canada is concerned, we are aware of no Statute "that regulates the observance of the Sunday throughout the Dominion," and in conformity with which, in preference to the great Christian Statute, the Times would have us keep the Third Commandment. The law is not the same in all the Provinces; it is one thing in Quebec, and quite another thing in Ontario. In the latter Province the rich can ride out in their carriages without committing a "Sabbath desecration," whereas the poor are denied the use of the street cars on the plea that it would be a gross profanation to run them on that day. But even in Ontario there is no Statute, at least to our knowledge, that prohibits playing base-ball on private grounds, no more than there is a Statute prohibiting the game of croquet on a private lawn; and we repeat, the authorities of Toronto dare not interfere with the students of St. Michael's, so long as they do not disturb their neighbors.—But, says the owl-like Times, "the defense which the True Witness sets up is one which in the eyes of the law would not hold good for a moment. It is just as absurd as to say, if a farmer persists in tilling his own soil on Sunday, and does not interfere with his neighbors, that the law could not prevent his continuing the practice." Well, the defense which we set up is substantially the same as the defense of that sturdy John Bull journal, the Saturday Review, upon a similar occasion. In an able article on the Brighton Aquarium case it says:—"Sunday is not to be turned into a working day, with shops and theatres open as at other times, but everyone is to be free to take his pleasure in his own way, as long as it does not seriously jar upon the feelings or comfort of the rest of the community." "Absurd" is a word that is constantly on the point of our contemporary's pen, and, strange to say, he invariably makes an absurd use of it. How pre-eminently absurd it is to argue in the case of boys playing base-ball, or party playing croquet, to that of a man tilling his own soil on Sunday—service work absolutely prohibited on that day! Any school boy can tell you that "argumentum a genere ad genus non valet."

But it is hardly worth while to protract the discussion on this point, since the Times finally admits that the Statute referred to is of no practical importance,—it has just as much force as that which prohibits a man to marry more than one wife." Very harmless it is then, and not worth the paper on which it is written. Every time Parliament meets we see a majority of members giving Tom, Dick, and Harry power (?) to marry more than one wife; and if the Statute which regulates the observance of the Sunday "altogether independently" of the Church be held in no higher respect by our legislators than the law of God relating to marriage, the Times, we fear, will soon find himself in quandary.

With regard to our so-called "sweeping charge" against the civic authorities of Toronto—viz., that they are a pharisaical lot,—we must say we are surprised at the impertinence of the Times in associating with individual members of the Civic Corporation that which we distinctly applied to the body as a whole. Taken within this range our charge is strictly true. It is not so long since—has our contemporary never heard of it?—a young Irish emigrant was arrested and fined in Toronto for playing "The Last Rose of Summer," or some other Irish melody, in his own room on a Sunday afternoon! That was the act of the civic authorities of Toronto—the result of a pharisaical law—and, in our humble opinion, they are, if they have not greatly changed of late, emphatically a pharisaical lot. What is a spade but a spade?

THE GOLDEN AGE.

It is not necessary to enquire into the reasons which induced the poets to divide the time which has intervened from the period of man's creation, into four distinct ages, distinguished as the golden, silver, brazen, and iron ages. This division of time by some parties is considered objectionable, inasmuch as the early age of the world was characterized by ignorance and barbarism, while the present is essentially one of education and refinement, it is therefore contended that the order assigned by the poets should be inverted, thereby naming the first the iron, and the present the golden age. From a certain standpoint we see no objection why this age should not be called a golden one, or, probably more properly speaking the age of gold, for never was the precious metal or its equivalent in value more eagerly sought than it is in this so-called iron age. Look at the commerce of the world, how many thousands are tossed upon the angry waves of the sea, plowing the waters of the mighty deep in frail crafts, exposed to the wind, the rain, and the storm, engaged in exchanging the commodities of one country in return for the precious metal of the other.

In the mines some are extracting with shovel and pick, from mother earth, to which all must return, the coal and the iron, and the silver and the gold. Others are at the plough, preparing the soil to receive the seed which the husbandman will scatter on its broad bosom in the hope of receiving an abundant return. Here are the elements in harness, look at that wonderful steam engine, behold that ponderous crank as it revolves around and around, by the aid of this monster, a child can do more work than a hundred men could in the so-called golden age, but this child has been torn from the cradle to the factory, and while doing the work of a man, it should be under the tutelage of a master at school, or under the supervision of its mother at home. This is certainly a glorious age, our peasants, fare more sumptuously, are better clad, and housed, and educated, and enjoy more happiness than many of the Kings of old, and if to fare sumptuously, to be well clad, housed, and educated, is sufficient to characterize an age as a golden one, then this age is pre-eminently such. But we imagine that the poets proceeded from opposite premises from what many do in this

matter, and consequently arrived at a different conclusion to that which is admitted. To name this age on the same principle as the poets had named the others, we are inclined to call it, a brick and mortar age; and this brick and this mortar of bad stuff. The coin of the ancients was their word or their promise to pay, and this promise was the current money of the time, it was received and accepted, the security was good because those who promised to pay had the fear of God in their hearts, more valuable than all the bullion in our banks. It was a golden age because they followed the golden rule. To-day, promises to pay, and promises to perform are broken by those who make them as easily as brick and mortar can be separated. So the gold, the silver, and the scrip which are used as the current coin of this age, to a certain extent replaces the honor, veracity and probity of the past.

ST. PATRICK'S SOCIETY.

The Annual Pic-Nic of this Society took place on Dominion day and was as usual well attended by the sons and daughters of the "old land." The steamer Montarville was engaged to take the pleasure seekers to Boucherville, which was the place selected for the day's amusement, and made three trips at convenient hours during the day. The place of disembarkation being reached and passengers landed, dancing was commenced and continued for some time. The sports commenced at about four o'clock. The following are the prizes and prize-winners:—Single Scull race, Mr. Bousquet, 1st prize, \$10. Double Scull race, Dr. Hingston's Gold Medal, Messrs. Frank Wilson and Neil Shannon—three boats started. 2nd prize, Messrs. O'Rourke and Marley won the Gold Medal presented by Alderman McShane.

All were landed safely at home in the evening.

As the preparation of newspapers from publication offices must begin on the 1st October next, our subscribers are warned not to make prepayment of postage at the receiving offices beyond that date. In the meantime we request such of them as are in arrears to remit at once, and all others to renew their subscription, as after that date we shall, without exception, discontinue sending the True Witness to all who are in arrears, and also to those who have not renewed their subscriptions.

THE LATE Mrs. RYAN.—The funeral of the late Mrs. William Ryan, mother of M. P. Ryan, Esq., took place at eight o'clock on Wednesday morning 30th ult, from her residence, 95 Dalhousie street, to St. Ann's Church, where the service was performed by Rev. Father Hogan. The pall-bearers were Messrs. John McElroy, Alexander McCambridge, Alexander Shannon, Patrick Larkin, John Arahill and Bryan Hayes. The attendance was very large, and the funeral was conducted by Mr. M. Feron, in his usual thoroughly satisfactory manner.

OPENING OF MOUNT ROYAL PARK.—On Dominion day the Park Commissioners, Messrs. J. W. McGarran, H. A. Nelson and F. David, gave a Pic-Nic on the Mountain Park. About three hundred invited guests and their families attended. A collation was partaken of at the Smith House, and a number of speeches made, after which the room was cleared and dancing engaged in. The affair was very pleasant.

J. F. McGuire has been appointed Collector of Customs at Trenton, the office having been made vacant by the death of David Robin, the former incumbent.

The Irish Societies of Halifax, Nova Scotia, will intend celebrating the O'Connell Centenary by an immense demonstration.

LITERARY NOTICES.

THE UNITED IRISHMAN.—We have received the first number of this new advocate of the cause of Home Rule for Ireland, published in Liverpool, England. The want of such an organ was long felt by the Irish in England, and we feel confident *The United Irishman* will perform its mission ably and honestly, and will always be found a valuable helper in fighting the battle of Irish Nationality.

We have received the first number of *The Central Catholic*, a handsome sixteen-page weekly paper just issued at Indianapolis, Indiana, the Editor of which, is the distinguished lecturer and well-known convert to Catholicity—Dr. J. W. Rogers. Knowing the worth and ability of Dr. Rogers, we hope the Catholic people in America will accord him a hearty and prompt reward. We wish *The Central Catholic* a long and prosperous career.

The July number of the *Catholic World* has the following contents: "Space," a very learned article; "Corpus Christi" (poetry); "Are you my wife?" "The Cardinals"; "Horn Head" (poetry); "Stray Leaves from a Passing Life"; "An Old Irish Tour," being a review of Arthur Young's "Tour in Ireland 1776-9"; "Brother Philip"; "Submission" (poetry); "The Roman Ritual and its Chant"; "A Legend of the Rhine"; "Why Not?" (poetry); "On the Way to Lourdes"; "A Little Bird" (poetry); "Early Annals of Catholicity in New Jersey"; "New Publications."

BLACKWOOD'S MAGAZINE for June has been received by Messrs. Dawson Bros. It opens with an article entitled "Thoughts about British Workmen, Past and Present," is an article which looks back to the beginning of the troubles between the employers and employees, and traces their gradual increase. Part II. of the new story "The Dilemma," said to be by the author of the *Battle of Dorking* continues its interest. "France and Germany," a letter from Paris, explains the late "scare," the small war cloud that has lately hovered over the continent, and among the articles is one on Banking and Mr. Goshen's Bill, explaining the English and Scotch systems of banking.

THE EDINBURGH REVIEW for April, Dawson Bros., Montreal.—The following are the contents:—"New Series" of Wellington Despatches; "The Geology and Races of India; Malouet's Memoirs; Modern Architecture and its Assailants; Reminiscences of William Macready; Arctic Exploration; Supernatural Religion; Kinglake's Battle of Inkermann; Pagan-Rome and Catholic Reform."

THE OPIUM SISTERS, or, The Problem Solved by Mary J. Hoffman, Montreal: D. & J. Saddle & Co. Price, \$1.25, free by mail, on receipt of price.

SUNNY FLINT, by the author of *Altoe Harriet*, Montreal: D. & J. Saddle & Co. Price, \$1.25, free by mail, on receipt of price.

These are two very interesting stories and worth the sum charged for them.