THE TIMES

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Ottawa, 21st Dec., 1874.

New Advertisements.

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Christmas Beef—Satchell Bros.
Victoria Insurance Co.—T. S. Stethem.
Toys, Toys, Toys—Variety Hall.
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The Times.

OTTAWA, TUESDAY, DEC. 22nd, 1874.

A NEW CANDIDATE FOR RUSSELL.

Mr. J. L. P. O'Hanly has announced his intention of being a candidate at the forthcoming Local election in the County of Russell in the Government interest. Nearly all the candidates profess to be supporters of the Ontario Administration, but it is to be hoped that the result of the Convention which sits in Duncanville to-morrow, whatever it may be, will be the guiding star of the Liberals of Russell. To-day at noon, in the various municipalities, the delegates are being chosen for this Convention, and pending the decision which will then be arrived at, we express no opinion upon the matter. The popularity of the Ontario Government is indisputable all over the country, and in Russell it only requires unanimity among their friends to place a straight supporter of Mr. Mowat at the head of the poll. We caution our friends, however, that they cannot expect to be successful if they are not unanimous, and any man who refuses to be bound by the voice of the Convention, is properly speaking no friend of the Government.

REGISTRY OF SHIPPING.

We have had before us for some time the supplement to the annual report of the Department of Marine and Fisheries, which presents a list of registered vessels entered on the books of the Dominion on the 31st December, 1873. The total number of vessels of all classes on the register is 6,783, with an aggregate tonnage of 1,073,718 tons. The different classes and the tonnage they represent respectively, may be summarised as follows:—

		Tons.
205	Ships.....measuring	223,005
542	Barks..... "	307,262
15	Barkentines..... "	6,052
66	Brigs..... "	16,774
557	Brigantines..... "	114,069
3,642	Schooners..... "	218,159
190	Woodboats..... "	11,003
912	Barges..... "	101,306
45	Sloops..... "	2,168
1	Yacht..... "	45
48	Scows..... "	3,986
2	Steamlifts..... "	69
558	Steamers..... "	69,760
6,783	Vessels..... "	1,073,718

The tonnage of the various Provinces, and the number of vessels owned in each, may also be summarised thus:—

	No. of Vessels.	Tonnage.
New Brunswick.....	1,147	277,850
Nova Scotia.....	2,803	449,701
Ontario.....	681	89,111
Quebec.....	1,842	214,043
P. E. Island.....	250	38,918
British Columbia.....	30	4,095
Total.....	6,783	1,073,718

The largest ship-owning port in the Dominion is St. John, N. B., which claims 247,223 tons. The other ports which own the bulk of the tonnage are:—Yarmouth, N.S., 124,741 tons; Halifax, 113,156; Montreal, 108,438; Quebec, 100,564; Windsor, N. S., 71,232; Pictou, N.S., 33,059; Kingston, Ont., 24,727; St. Catharines, 20,440; Digby, N.S., 19,888; St. Andrews, N.B., 19,716; Liverpool, N.S., 18,371 tons, &c. We also notice that Ottawa owns 6,483 tons, which is a fair proportion, considering that it is but a river port.

The work of compiling this report must have been a difficult and arduous one, and the Department is to be congratulated upon the completeness with which it has performed the task. Doubtless, such of our readers as interest themselves in these matters know that the absolute accuracy of the total tonnage credited to the Dominion has been challenged, and the St. John *Telegraph* has certainly made out a pretty strong case in support of the challenge. If the position of the *Telegraph* has really been sustained—and we are inclined to think that in a large measure it has—it is just so much the more creditable to the Canadian people and still further proof of their enterprise. Although expressing the opinion that the *Telegraph* is pretty nearly correct in estimating our tonnage at about 1,200,000 tons, we must of course admit that the superior advantages of the Department in the matter of obtaining extensive and presumably correct information is a very strong argument in favour of the figures given in this classification. A general hope has been expressed throughout the country that the work will be repeated from year to year. If the figures of the report were correct to a fraction, there would yet remain every reason why the people of Canada should feel proud of the position they occupy among the maritime powers of the earth—a position which will be daily and yearly improving.

CRITIC AND AUTHOR.

Mark Twain is pretty hard upon critics and newspaper editors in his laughable sketch of "Editing an Agricultural Newspaper," and asks indignantly who they are who review our books. It would be nothing to the discredit of the critics if they really had been all that Mr. Clemens was pleased to call them, for in this country we are not very particular what a man may have been at one time, provided he has never been dishonest. We are most concerned to know what he is now. Andrew Johnson was first a shoemaker, and then he was President of the United States; Benjamin Franklin was first a printer, but he afterwards was received with as much honour at the Imperial Court of France, and by His Majesty the King of Great Britain, as if his fingers had never been soiled with honest labour; and they say that he who was one of the best generals of the American Civil War, and has since shown himself a wise President and fair statesman, was in early life a hodman or something of a kindred nature. The critics have sometimes been pretty hard upon Mr. Clemens, and therefore he must in the sketch to which we have referred have it out with them. There is one thing, however, that experience has established beyond question, and that is that it is neither safe nor wise in an author to turn critic, or *vice versa*. If a man has a good reputation as an author, he ought to bear criticism manfully and without complaining, for to rush to his own defence is to rush upon a drawn sword without his armour on; while a first-class critic generally succeeds in making himself so odious to the whole genus "author," and is so envied by his own professional brethren, that should he be so foolhardy as to attempt authorship himself, he may as well submit quietly to have his production picked to pieces remorselessly. When we leave literature and art, however, and come to politics, a different rule prevails, for the same capacity which frames a measure to-day is expected to enable a man to criticise with scathing minuteness another measure to-morrow. The requirement is somewhat exacting, it must be admitted, but it is unalterable, from the very fact that he who leads a government one day, and whose duty it is, in that capacity, to devise new laws for the government of a country, may next day find himself in opposition, where it becomes his chief duty to sift and scrutinize administrative propositions intelligently, point out their imperfections, and have them amended if possible. The two positions are equally responsible, and in order to enable a man to maintain an attitude on public questions which can be adhered to consistently in either circumstance, especially if he speaks for a party, he requires to be more than ordinarily far-seeing and judicious.

Sir John A. Macdonald has not had much experience in Opposition, and when the opportunity to criticire comes he shows a wonderful, almost unlooked-for weakness. Let us examine a few sentences of his Kingston speech, and we shall see presently how much he would have been the profiter had he not rebelled against fate all his life, and had he not stuck to power under all circumstances by the aid of contrivances that were aught but creditable, even when the voice of the country was clearly against him. We regard his whining about poverty as unworthy of the man. When ambition makes a man impoverish himself and his family, he has no right to claim the sympathy of the public for his condition, nor has he any right to set himself up as a patriot and a martyr because he happened to be extravagant or thriftless. We frankly confess we do not believe there is any special merit in poverty. It is no dishonour, to be sure, if he who is poor has not had the opportunity of being rich; but true charity begins at home, and it is simple effrontery in any man to neglect the means of making himself independent in order to gratify his ambition, and then plead that he sacrificed himself upon the altar of his country. Whenever any man finds that his means will not permit him to pursue any particular path in life, of course he should choose another which will accord better with it. That patriotism which induces a man to pauperize himself for the sake of empty honour—or as the friends of poor politicians would doubtless prefer to put it, for the sake of their country—is like the liberality which induces another to spend his money freely in treating his friends at the tavern bar or in the club, while his wife and family are famishing at home for the bare necessities of life. The country will never want for competent rulers, and no man need ruin himself and his prospects under the impression that nobody would be forthcoming who would be capable of filling his political shoes. Any idea of the kind is simply an unpardonable egotism.

Sir John complained that he has been abused by the party opposing him. Here again is another point where the weakness of the critic shows itself. One would suppose that a patriot such as he claims to be, who could sacrifice his comfort and his means in order to govern a country which—in his estimation at least—had produced no other man fit to rule it, would also have been magnanimous enough and statesman enough to forego the opportunity of retaliating upon his traducers—would have returned good for evil, and given them in his own person an example of the behaviour which he considered becoming in an opposition. Instead of that we find him alleging all sorts of corruption against the Ministerial party, and especially the Ministerial candidate in Kingston; declaring in the face of facts which any man of his pretentions to statesmanship would do well for his own sake to recognize, that the Government, during the thirteen months they had been in office, had established their utter incapacity to administer the affairs of the country; and, descending from the high and exalted position which he arrogates to himself, we find him throwing dirt at what he is represented as having called "the local Grit organ"—meaning, we presume, the Kingston *Whig*. Of course he is at perfect liberty to do all this, and more if he chooses; but what shall be said of the inconsistency of him who complains that the abuse and scurrility of others is an injustice, but yet finds these his readiest and indeed his only weapons of defence!

"INDIA."

Lecture by the Rev. Mr. Greenfield.

On Friday evening last, the Rev. Mr. Greenfield delivered a lecture in the Bank street Presbyterian Church, on "India," which proved to be exceedingly interesting. The attendance was small, and in consequence, there was a very general desire that it should be published, so that the public might have the benefit of it. We have been favoured by Mr. Greenfield with his manuscript, and this morning present it to our readers in full, assured that it will prove highly interesting and well worthy of careful perusal:

Rev. Mr. Greenfield said:—Ladies and gentlemen, in the short space allowed for a lecture after eight o'clock in the evening, I can only hope to pick up occasional points in so vast a subject as India, and therefore I will endeavour to select such points as may connect the past with the present, and enlist your devout sympathies with the prospect projected before us of the future by such a review.

The ancient history of India is a record of political storms and tornadoes more wonderful perhaps in their effects and consequences than any that the students of history can find elsewhere. Her few aboriginal inhabitants were disturbed from their peaceful and happy tranquility, first, about the time that Nimrod was a mighty hunter in Assyria, and the shepherd kings reduced Egypt to their will, now more than 4,000 years since. This is a long period to look back upon, and it takes up a large space in the world's history. Great and mighty events have transpired all the world over within that period, but the descendants of those poor aborigines exist still, and they exist as a separate people—they live by themselves, and they hate the descendants of those Bactrian intruders just as bitterly as their fathers did. Pressed upon the northern frontier by the Brahman invaders, they sought in the Central Mountains the tranquility they had lost in the plains. There, in those mountains, and spreading out to the Eastern and Western States, they have perched themselves ever since, and ogre-like, they have looked down with contempt upon the soft and political intruders in the plains. Clouds and storms have frequently distracted their conquerors, contending armies have rolled to and fro beneath them like the tempest-maddened waves of the sea; they have passed off again, and when the storm has cleared away, they have looked out from their eyeries and enjoyed the prospect of the wreck, and have beheld with savage delight new races of rulers appear upon the scene ignorant of even their existence. And amid all these changes they have remained the same, and there in those Hills they exist now under the names of their ancient classes: *Coods, Coles, Dhangez, Mazagtes, Santals, Tanids, Thoovres and others.*

The British rulers, unlike all their predecessors, look into every nook and corner of their Empire, and they have set themselves the noble task to raise India from north to south, from east to west, in plain, mountain and desert, in civilization and religion, and they have not passed by these children of the Hills. Our merchants, aided by the iron horse, have effectually tempted them from their huts in the hills to partake of the golden treasures of commerce, and of the pleasures of a more social existence, and our devoted missionaries of all the denominations of Christians in India have lent a hand in planting the standard of the cross in their hills. And one grand feature of the Christian enterprise has made it unique in the East, for where the Church has grown, it has enclosed the whole territory, and a well-defined line seperates between the Christian and Heathen portions. The Aborigines have no religious system of their own, but they have invented a sacrificial system to meet their savage ideas. The Coles have a system of human sacrifices, to meet great and trying emergencies, and it was this which first brought us into contact with them. They came down and carried off the young children from our villages at the foot of their hills, and we learnt that the object was to feed and to fatten the little victims for sacrifice. This we could not allow, and we put a stop to the whole system. These various clans form our best labourers, and as they have no caste institution among them, we get on well together. But when we are once are thrown off our guard, we are likely to suffer from the completeness with which they imitate the deplicity of the people of the plains. A whole colony of them will run off in a night without any warning, and leave not a trace behind, as to which way they have gone. The traveller, too, at times is likely to find his palanquin set down, and he left alone in storm or other danger till it suits their convenience to emerge from their shelter and go on again. This with a bear or a leopard prowling round you is not pleasant. The sort of life led by the sons of he forest makes the strong and courageous. Mountains are the natural home of the brave when the plains cease to be held by them all the world over. You look in vain for the noble stock whence Britons have come, except in the mountains of Wales, Cornwall, Cumberland, and Switzerland, and so the more noble honest Santal and Thovroe must be sought in their huts stowed away in the hills. The people depend upon their own strong arm for subsistence, and they use the Bamboo bow and arrow, and replenish their larder with such varieties as the bear, the wild boar, the deer, partridge and quail from those mountain preserves. Time is of no account with them. A morrow comes to the living, and the dead don't want one. What cannot be done to-day may be taken up to-morrow, and their patience in watching and waiting is not surpassed by the leopard and the tiger. The game must fall if the arrow goes straight, and if it don't it is because the devil sits astride the arrow; and then, as all the devils they know are open to a bribe, they bribe him by a sacrifice not to sit on another arrow from that bow. Fate otherwise settles all questions of life and death. Their cultivation of the hill sides is ingenious; they can only grow rice where they get plenty of water, so they cut the hill sides into steps, and each step has a raised edge, and so retains the water. The Santal some 20 years ago gave us some trouble, for as they suffered from the sharp acts of produce dealers from the plains, and could not distinguish between such men and their rulers, they found their cup of misery so full that they broke out in open rebellion against us. The prospect of a few thousand people, with no weapons better than bows and arrows, standing before British artillery and the Minnie rifle, was so ludicrous that as little severity as possible was used, and they soon came to their senses, and have ever since been on good terms with us. All authentic history is connected with the people of the plains, and in these people the natives of the West have always taken great interest. Much of this interest has arisen from India's fabled wealth, and has caused much misery. To look upon the perpetual snow of the Himalayas, that mighty Northern fortress would indicate the impossibility of invasion. But Sesostris, Semmerimus, Darius and Alexander led their armies into the plains from that side, and the Tartar hordes endured its difficulties to repay themselves out of the riches of the plains. Commercial intercourse always excited a legitimate interest in the plains as far back as Solomon, and perhaps as early as Joseph. The Ishmelite merchants and Arab traders brought over the desert the spices and scents, the Doccamashus, the Benores, Kirkobs and the Cashmere shawls. The riches of Solomon, brought by his fleet to Ezeiongeber were doubtless the productions of India, and the merchandise which enriched Tyre, as recorded in XVII Ezekiol could only be obtained in India. And in modern times that city which has had the run with the Indian trade has been the richest, as Venice and other cities on that line of road. And as soon as trade was lost this declined. Italy was always prone to mourn over the discoveries of Vasco de Gama, which made London the entrepot of the world. The Hindoos have steady commercial instincts and are a gentle and peace-loving people. Their religion is essentially a domestic institution; free of all aggressive impulses, incapable of any addition from without, tolerant of all other religions, it only desires to be let alone. But India's fabled riches has been too great a temptation for despots. When the Prophet of Mecca electrified Central Asia with the war cry of *One Law, One Empire* and *One Prophet*, India so near and so rich a neighbor could not hope to escape his disciples and generals. The *Caabo* was to be the rallying point of the universe, and all nations were to be made to accept the new dogma. On and on flowed the tide of conquest; Spain bared her neck to the sword of the Saracen and Egypt was laid low in the dust. The East saw India prostrate, and her riches of gold, silver, precious stones, ivory, silks, muslins and shawls of unmatched beauty, become the booty of many a warrior chief. Still patient, indolent, peaceful India again thought to rise, when her aspirations were checked by Gerghis Khan who drove on his murderous hordes to the base of the Himalayas, and his descendants, the savage chiefs of Ghugnie, planted the standard of the prophet permanently on the plains of India, and now until the Gospel stops it, the morning and evening stillness will be disturbed by the impious sound of the Munzin's cry.

British intercourse with India was a modest aspiration of commerce. In the closing year of the sixteenth century, a few merchants met together in London, and clubbed together the sum of £30,133 6s. 8d. to start in trade with the East. This was the humble embryo of the Hon. East India Company. It had a poor prospect to start with, for the French, Portuguese and Dutch were in the field before it, and it was no bold or daring event which gave them their first foot hold upon the empire. A devoted surgeon, Mr. Broughton, was called from Madras to prescribe for an advanced member of the Imperial Zenana of Delhi, and when he had accomplished his mission, the Emperor desired him to name his reward. He asked for some of his employees to make them to build a factory. This was granted, and they then got a free trade permit, and for eighty years thus they remained. But in 1689 they resolved on a bolder stand, and bought the neighbouring estates, and built Calcutta, the capital of British India. The Mogul Empire now began to break up, and of this crisis the Company took advantage, and bought the Empire with all its belongings. The break up had induced the provincial rulers to extend their power, and make themselves more or less independent. This imposed upon as the task of annexation if we would have peace to our people, and so the Punjab Pegue and Audh were one after the other annexed to British India. We had great difficulties to contend with, and we did not go about our duty led by the Christian spirit of our religion, or the prudence which a different position might have brought out; and the sufferings of the great mutiny of 1857 brought up again the spirit of a better state, and we are now marching on in harmony with our glorious traditions. The people whom we have been brought into contact with are various, and their religious systems are very different from our own. The Seiks are a people who have a reformed Hindoism. It rose in the sixteenth century through the preaching of two Toquiqs, Naruch and Gobind, who composed for the new disciples the sacred book. The Groonth includes in it an eclectic combination of Bible, Koran and Veda, and by an energetic system of preaching threw a new life into the people of the five rivers, which has not yet died out, and has vastly changed the genius of the principalities. The Hindoo religion is so intensely up in the every day life of the people, that it is impossible to select a single point in their lives which is not within its jurisdiction. No duty, great or small, from lighting the fire to working the feet, is free of its rules and dictates. It is an elaborate system of idolatry, and it is superstition. It is an obedience which bows the head, but shuts one eye and puts out the tongue in sly contempt at the same time. The sacrifice of the goat is one of their ritual acts, which is a model of their whole system. A little rice is thrown to the animal, after petting it so as to secure its attention, and while the neck is well stretched out in eating the bait, the sword falls, and since no sacrifice is good that is not effected by one stroke of the weapon, sawing the balance of the flesh of an ineffective stroke completes the transaction. The offering mode, Reason says "It belongs to the gods." "No," says the offerer, "let the Brahmin have what has been cut off and the blood, but I feed off the carcase;" and frequently the battle for this causes human blood to flow, unless the Brahmin contents himself with cursing the worshipper, and carries off the head. In this way the whole is a course of deceit, fraud, and struggle. While trouble reigns, all sorts of vows are freely made, but if the suit is gained, and deliverance wrought out, the god may look out for a very small share of the performance; and if the suit is lost, the god may expect to be broken and well covered with abuse. One of the most striking features of Hindooism is its fabulous chronology. The calculation in its way is a marvel. It is a compromise of fact and fiction, a sort of running back of astronomical calculations to moke out the wanted one. They give us a period of 4,320,000 years, as an element out of which to construct the age of the universe. This is to be multiplied by 71, which gives the period in which one Menue rules over the world. This result is then to be multiplied by 14, and then you gain the length of one single day of Brahma; and fifty of such days have passed since the time when Vishnd, a dwarf, asked Brahma for as much space as he could step over, and when the permission was given him he astonished Brahma, by at once assuming gigantic proportions, and in one stride encompassing the universe, which then became his platform of action. We tell them that we are expecting the close of the present time still. They reply, "O, no, you may count on 390,000 years yet. Man was made agreeable to this condition of things, and has to run out. In the earlier ages some men were 21 cubits in height, and and their average age was 100,000 years, and man has so dwindled down as to be what we see him, but he will go yet lower, until he grows no higher than a mushroon, and he will go gathering in flowers of the field with a hooked stick and his basket will be a lotus capsule.' Such are the elements by which to judge them. Now you will hear the question asked "Why don't you give these people free institutions?" Why, what could such a people do with free institutions? Free institutions to be of value to a people, must be the natural embodiment of free thoughts. If institutions could make a free people, that might be a proper question; but we have learnt that it is not the institutions that make the people, but the people that make the institutions. You remember 1848. It was so then all over Europe, except in England, and with us our free institutions have been growing with our growth ever since the birth at Runnymede, and we have not reached the point of maturity yet. But we have one thing which consoles us, the head and the heart and all the members are in harmony. When the 180,000,000 of India can show that they have free minds, honest, self-governing heads; when they show us that they can walk without leading strings; when they are truthful and have the courage of men, and cease to wink and put out their tongue in their devotions, free institutions stand ready for their possession; but we don't want them to hurt themselves. The several castes of the Hindoos wish us to believe that they are of celestial birth, but we observe that they are as much human as ourselves. They have our preceptions and our instincts, and we have tried to get at their manhood and to cultivate that. We observe that their hoped for absorption into Brahmais, the anticipated reward for virtue, and their dread of being transformed from a human to a bestial generation, is the fear that vice may be so punished; so that, like us, they have a belief in future rewards and punishments. Then again, their devoteeism is a manifestation of that divine impulse imparted to our true manhood by the spirit of God acting upon human susceptibilities. Hindooism superficially looked at appears as a dead dried-up mummery, but when more closely observed it is spasmodically moved by a gurgling impulse, which runs through the dead and empty channels of our exhausted life. And if we look at the matter right we shall perceive that no one system of heathenism which retains any human sympathies can be otherwise, for humanity is a perfect circle of which the Son of God—the Son of Man—is the centre. The word was made flesh and touches humanity on every side. Allow this, and you discover a reason why a Buddhist devotee sits and dies in contemplation—why the Hindoo devotee throws himself under the wheels of Jugernaut—or swims in the Churrack punjab with an iron hook through his back. It is the same divine impulse which leads Christians to devotion to Christ. In our forefathers that impulse took a material form and built our cathedrals and churches. In the Hindoos it built temples like those at Gyoh and Patosnoth. Grant that in all heathenism the material development is a caricature, this is the necessary consequence of the mist, the fog, the darkness of error in which it exists. Superstition and idolatry must distort every line of beauty. Christians have the true light, and in that all things appear in their true relationship. On the other hand, in heathenism all things are distorted. But the impulse which makes the heart long for holiness is divine, for we know that God leaves not Himself without witness in the Hindoo. The Brahmin has to be born again, or he is not a sacrificing priest. Here the worshipper is taught, "Ye must be born again." The lower castes know that their new birth is to be manifested in a seperation from all earthly affections, appetites and aspirations. This makes them Fakirs—sacred, holy—man, wife, family, all that is loved, admired and cherished is given up. "I will give my first-born for my transgressions, the fruit of my body for the sin of my soul." That is devoteeism. Here, then, is a power. Can no one be master of it? Can we do nothing to guide it aright? Hindooism uses it for missionary purposes. Hindooism has its cathedral establishments, its body of ecclesiastics, Juggernath, Govurknoth, Paspulnoth, and other shrines all have their thousands of Fakirs. There are the Nasswaries to proclaim the power of their gods. There are the jogies, who induce those vast gatherings to come together at Sompore, where the people meet in melos of millions. How have we dealt with this impulse? We have ignored it. We have cultivated the head, but neglected the heart. And now we are surprised that the seed we have sown has produced a plant of its own kind. Brahaminism is just the the growth we ought to have looked for. Pride is its boldest feature. "I will make my own Bible. I will form my own somoy, or church. God speaks in my heart as he did in that of Matthew, Mark, Luke, John, Peter, Paul and others. Why should I take a western form for my church? I will adopt an oriental form, organization and worship. I have outgrown the nursery ryhmes and toy idols of my boyhood. I give up the foible that I am of celestial birth. I throw away caste and all idolitry and superstition." This is Brahaminism. This is the effect of our teaching. Is it all to end here? It cannot. Pride will fall, affliction will deepen all human experience, and the time will come when it will be seen that all this is a preparatory state. The outward form of the church may be modified Hindooism, but gospel truth will emerge out of all this darkness struggling with light. The day will dawn, and a nation will be born in a day.

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XMAS AND NEW YEARS' PRESENTS.

Full stocks in following lines, viz.:
Bibles, Church Services and Prayer Books, The Poets, in cloth, Morocco and Ivorine, Albums, in Morocco Mother of Pearl and Inlaid, Writing desks, very choice, Christmas Stationery and Cards, Illuminated Texts, Mottoes and Chromos.

THE ANNUALS.
Juveniles Toy and Illustrated Books,
Miscellaneous Books,
Staple and Fancy Stationery.
Inspection invited at
HENDERSON & Co's.,
39 Sparks street.
Ottawa, Dec. 21, 1874.

BOOKS!
Books, Books!
10,000 New and Second-hand Books, ancient and modern, in all classes of literature, many in fine bindings, offered at exceedingly low prices
AT P. NAUGHTEN'S
Emporium of Literature, Rideau-st., Ottawa.
Consignments of books regularly received from London. Books bought for cash.
May 7, 1874. 381-f

Christmas Beef.

ROAST BEEF OF OLD ENGLAND.

MESSRS. SATCHELL BROS.

Beg to inform their numerous patrons and the public generally that they have slaughtered the following

PRIZE ANIMALS

For their

CHRISTMAS SHOW!

A Pair of Steers weighing 6,300 lbs.,

Bought of Walter West, of Guelph. They have taken twelve first prizes at Hamilton, London and Guelph exhibitions. Also,

A two year old Steer,

Bred and fed by Henry Watson, of Guelph, and weighing 1,860 lbs. They also exhibit a magnificent Heifer, purchased from W. S. Armstrong, of Eramosa, and weighing 2,080 lbs. Also another Heifer, fed by M. Totten, which weighs 1,785 lbs.

Western Sheep.

They challenge the Dominion to beat their exhibition of sheep, four of which have taken nine first prizes at Western exhibitions Leicester ewes, two years old, and a pair of Leicester wethers, the same age, fed by Mr. Whitton, are fine specimens. They are large, and perhaps faster than last year's.

Also, all kinds of Wild Game,
—CONSISTING OF—
Three very fine Bears,
Beavers,
Wild Turkeys and Geese,
Venison and other Game.

The whole of which will be on exhibition
AT THEIR STALLS,
Nos. 3, 5, 7 and 9, Lower Town Market,
AND AT THEIR SHOP:
No. 102 Rideau Street,
On Tuesday, the 22nd, and on the following days: Wednesday and Thursday.
Dec. 21, 1874. 3

Christmas Beef!!!

HURRAH! HURRAH!!

JUST ARRIVED
Twenty Head of Western Cattle
FROM GUELPH,
Principally Young Heifers & Steers.

Those beautiful cattle are perhaps the finest meat ever introduced into the city, and are of an average weight of 1,000 lbs. They were fed by Mr. John Ogilbie, of Guelph, which is a sufficient guarantee of the excellence of the meat.

Mr. SLATTERY has also fifty head of Fine Western Sheep, which he feels satisfied cannot be beaten by anything ever offered in Ottawa.

Young Forkers of his own feeding make up a fine collection, unsurpassed in quality, and with which he challenges all competition.

WM. SLATTERY,
BY WARD MALKET.
N. B.—See his Stall dressed for Xmas.
Dec 21, 1874. 3725-3

Game.

GAME, GAME,

JUST RECEIVED, AND CONSISTING OF

WILD TURKEYS,
WILD DUCKS,
PRAIRIE CHICKENS
QUAIL and
RED SQUIRREL,

ALSO, A BEAUTIFUL LOT OF

SPICED BEEF.

Joseph Kavanagh,
Grocer and Wine Merchant,
WELLINGTON-ST.
Dec. 16, 1874. 3719

Legal Notices.

IN CHANCERY.

In the matter of Lot number Twenty-four, in the seven Concession of the Township of Gloucester, in the County of Carleton, in the Dalhousie District, on the River Rideau, with the exception of ten or eleven Acres now set apart for the use of the Rideau Canal.

NOTICE is hereby given that Edmund Burritt, of the Township of Walford, in the County of Granville, District of Johnston, and Province of Ontario, Esquire, has made an application to the Court of Chancery for a Certificate of Title to the above-mentioned property, under the Act for Quieting Titles to Real Estate in Upper Canada, and has produced evidence whereby he appears to be the owner thereof in fee free from all incumbrances, whereforo any other person having or pretending to have any title to or interest in the said land or any part thereof, is required on or before Tuesday, the Twentieth day of January, now next ensuing, to file a statement of his claim, verified by affidavit at my Chambers, Osgoode Hall, in the City of Toronto, and to serve a copy on Messrs. Blake, Kerr & Boyd, at their office, in the City of Toronto, as Solicitors for the said Edmund Burritt, and in default every such claim will be barred, and the title of the said Edmund Burritt become absolute and indefeasible at Law and in Equity, subject only to the reservations mentioned in the 17th section of the said Act, and therein numbered one, two, three and four.

Dated this fourth day of December, 1874.

(Sd.) GEO. S. HOLMESTED,
Referee of Titles.
S715-5w-law2

NOTICE is hereby given that application will be made at the next Session of the Legislative Assembly of Ontario for an Act to amend an Act passed by the said Legislative Assembly in the thirty-first year of Her Majesty's reign, and intituled "An Act to incorporate the Temporal Committee of St. Andrew's Church, in the City of Ottawa, in connection with the Church of Scotland, and to vest certain property in the Temporal Committee," to enable the Temporal Committee to mortgage the Lot commonly known as the Glebe Lot, and to sell a part thereof, and to issue Debentures and otherwise to amend said last mentioned Act.

WALKER, CASSELS & PENNOCK,
Solicitors for Applicant.
Oct. 30, 1874. 3681-f

Mails.

POSTOFFICE OTTAWA.
Arrival and Departure of Trains.

All Mails are closed by Montreal time, 5 minutes faster than Ottawa time.

1874. AUTUMN ARRANGEMENT. 1874.

MAILS.	DELIVERED. A.M.	A.M.	P.M.	CLOSE. A.M.	P.M.	P.M.
Eastern—Quebec, Montreal, Cornwall, Lake Water, etc. by Rail way	8.30	4.30	2.35	8.00	1.30	6.00
Halifax, N.S., and St. John, N.B.	8.30	4.30	2.35	8.00	1.30	6.00
Western—St. Lawrence, Toronto, Hamilton, Lake ports, etc., and Western U.S. Railway via Windsor	8.30	4.30	2.35	8.00	1.30	6.00
Sarnia, Huron, Michigan, Lake Superior, Manitoba, Red River, Fort Garry, Winnipeg, Pembina and Fort Benton, Montana, British Columbia (as 1 envelope is lined) Mail despatched daily via Windsor, Ont., when navigation permits, Sundays excepted	8.30	4.30	2.35	8.00	1.30	6.00
Prescott, Brockville, Morrisburg, Kingston, Belleville, Napanee, Picton, Trenton, Cobourg, Peterboro, Lindsay, Port Hope, Bowmanville, Oshawa, Whitby, Pickering, Markham, Stouffville, Uxbridge, Beaverton, Gravenhurst, Port Perry, Lindsay, Fenelon Falls, Kinmount, Haliburton, Minden, Gelert, Coe Hill, Madoc, Tweed, Belleville, Marmora, Campbellford, Stirling, Frankford, Trenton, Colborne, Brighton, Cobourg, Port Hope, Newcastle, Bowmanville, Oshawa, Whitby, Port Perry, Beaverton, Lindsay, Fenelon Falls, Coboconk