#### MEASURING THE BABY.

- We measured the riotous baby
- We measured the rictors baby
  Against the cottage wall—
  Ally grew at the threshold.
  And the boy was just as tail!
  A royal !!,er !!!y
  With spots of purple and gold,
  And a cup like a jewelled chalice,
  The fragrant dew to hold.
- Without the bluebirds whistled Without the bluebirds whistled High up in the old roof trees, And to and fro at the window The red rose rocked her bees; And the wee pink fists of the baby Were never a moment still!
  Scatching at shine and shadow That danced on the lattice sill.
- His eyes were wide as blue-bells—
  His mouth like a flower unblown—
  Two little bare feet, like funny white mice,
  l'eeped out from his snow; gown;
  And we thought, with a thrill of rapture
  That yet had a touch of pain,
  When June rolls round with her roses,
  We'll measure the boy again.
- Ah me! In a darkened chamber,
  With the sunshine shut away,
  Through tears that fell like bitter rain,
  We measured the boy to-day!
  And the little bare feet that were dimpled,
  And sweet as a budding rose.
  Lay side by side together
  In the hush of a long repose.
- Up from the dainty pillow,
  White as the risen dawn,
  The fair little face tay smiling.
  With the light of Heaven thercon—
  And the dear little hands, like rose leaves
  Dropped from a rose, lay still,
  Never to snatch at the suchine
  That crept to the shrouded sill.
- We measured the sleeping baby
- We measured the steeping pady
  With ribbons as white as snow,
  For the shining rosewood casket
  That waited him below;
  And out of the darkened chamber
  We went with a childless moan—
  Fothe height of the sinless angels
  for little one bed grown
- Our little one had grown.

#### IRISH NEWS.

The trial of John Carroll, for firing at a man whom he had mistaken for a Fenian informer in Dublin, terminated on Saturday, June 19th, in the prisoner's acquittal and dis-

It is stated that, as a matter of fact, the Karl of Kenmare on taking office invited the Queen to the Lakes of Killarney, but that her Majesty declined the invitation. It is manent disfigurement.

added that there is a probability of the Prince Pity it did not come of Wales visiting the country at no distant

There is considerable excitement in North Kerry on the subject of the land agitation. Three or four farms have been rendered tenantless recently, and the peasantry are exhibiting a strong determination to oppose their occupancy by fresh tenants. A special force of Constabulary is located in the excited district.

A Government inquiry has taken place at Loughrea, respecting the necessity of relief works. The Local Government Board Inspecfor stated at a special meeting that the Government were informed by the officials in Loughrea that the town was free from distress. The Bishop of the diocese denied the truth of the statement. A large crowd of excited people surrounded the houses of Relieving Officers, threatening to murder them, but means to protect the officials were adopted.

The Dublin O'Connell Monument Committee have held another meeting. The casting of the statue is progressing, and the entire monument will be erected before Easter, 1881, as was promised. The new and beautiful bridge (hitherto Carlisle Bridge, but to be henceforth O'Connell Bridge) has been almost all opened, and is much admired. It is a splendid structure, and reflects much credit on the contractor, Mr. Doherty, a patriotic Irish Catholic. The formal opening of the whole bridge is soon to take place.

Mr. Gabbett, M. P., has written to the Butt Election Committee, in reply to their recent communication to him regarding his speech at the meeting of the Irish Parliamentary Party in Dublin. He denies that he imputed to Mr. Parnell a desire to separate the priests from the people, and asserts that the Committee mistake his meaning if they think his preference for Mr. Shaw as leader of the Party will prevent him from giving as much support to Mr. Parnell as he conscientiously can. The Committee made known on yesterday the result of a meeting they had on Wednesday in reference to the communication.

At Carrick-on-Shannon, Ireland, on 19th June, a serious encounter between the militia and police took place. The disturbance arose out of the attempt of his comrades to rescue a militiaman named Mulvey, who had thrown a stone through the window of the carriage in which a prisoner named Acheson, who is accused of having caused the death of a man named Meehan, was being conveyed from the court-house to the gaol. Several persons were severely wounded, and the riot was so great that it became eventually necessary to deliver the prisoner Mulvey up to the militla authorities.

Famine-fever has at last made its appearance in the West. From at least three different districts in that part of the country the alarming intelligence comes this week that a considerable number of families are stricken with that disease. This event had long been foreseen and predicted, but we need not add that the warning was neglected by those to whom it was addressed. It now seems pretty clear that the fever area will soon be considerably extended-unless the Government at last intervenes to save the lives of the people. The reports that thousands of persons are slowly starving are becoming more numerous than ever, as might be expected from the decrease in the assistance afforded by the charitable committees in Dublin, while the absence of remunerative employment is still more glaring. And yet over £200,000 are said to have been lent out to the landlords by the Board of Works. and the Government desires to add to the sum which that institution is empowered to hand over for relief purposes to those enemies of the Irish people.

The Earl of Kilmorey, Francis Jack Needham, died on Sunday, 20th June, at his residence, Gordon House, Isleworth, in the 94th year of his age. His lordship, who was an Irish peer and did not sit in the House of Lords, was the oldest peer in the kingdom, but retained all his faculties to the last, and took an active interest in the management of his affairs. Born on December 12th 1787, he was the son of Francis, the first Earl, who was a general in the army and colonel of the 86th Foot by his marriage with Anne, daughter of Mr. Thomas Fisher, of Acton, Middlesex. He succeeded to the title on the daughter of Mr. Thomas Fisher, of Acton, Middlesex. He succeeded to the title on the death of his father, which took place November, 21st, 1832. The heir to the title is the venerable Earl's grandson, Francis Charles Viscount Newry and Morne, who is in his 37th year, and sat as M. P. for Newry from 1871 to 1874, when he was an unsuccessful candidate. The late Earl was remarkably accentric in many things. For a number of years be has had a mausoleum in his grounds at Islewouth, containing the body of a decreased hind, and here also was a landsome of the fine properties of well selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever these is a weak point. We may escape many a fatal shaft by keeping our subtle maladies are floating around us ready to attack wherever these is a weak point. We may escape many a fatal shaft by keeping our solders well fortified with pure blood and a pro-

plate, with a blank for the date of death. The Mansoleum was originally erected at Brompton Cemetery, but his lordship had it removed at a cost of £100 to his seat at Woburn Park, Chertsey, and when this place was sold it was again removed to Isleworth at a further cost of £400. It will be remembered that some months ago his lordship gave all his Irish tenants notice to quit, intending to re-let the land to the highest bidder, but before the notice expired he was induced to withdraw them.

#### SCOTCH NEWS.

It is authoritatively announced that the expenses in connection with Mr. Gladstone's election as member for the county of Mid-Lothian were entirely met by subscriptions received from Liberals throughout the

The Edinburgh Rifle Meeting concluded on the 19th of June. The first inter-University. Match between teams of ten men each from Edinburgh and Glasgow took place, the first honour of winning falling to Edinburgh University. St. Andrews and Aberdeen Universities were unrepresented. In the Association Prizes George Sutherland. last year's winner of the Caledonian Shield, was first, and he obtained in addition the bronze medal of the A.R.A. for Mid-Lothian. The Ladies' Cup was gained by Sergeant Smellie, 15th Edinburgh. The prizes were presented to the successful competitors by Major-General Hope, in the Music Hall, on Saturday evening.

An action was raised some time ago in the Paisley Sheriff Court by a boy named Thomas Dickson, with the consent and advice of his father, James Dickson, mason, 47 Broomlands street, against Archibald Neil, bottler, Newton street, Paisley, for £300 in name of damages sustained by pursuer being bitten by detendant's dog. Sheriff Cowan has just issued an interlocutor, in which he assesses and awards damages to the extent of £25, finding pursuer also entitled to expenses, which are stated to be very heavy. It seems that the boy was playing and throwing up his cap when the dog bit him on the cheek so severely as to cause serious injury and per-

Pity it did not come sooner! Among the assets of the Glasgow Bank was a gold reef in the Indian mines. It now appears that this asset has turned out very valuable. According to rumour it may prove sufficiently valuable to return half of the bank's debts. the payment of which caused the ruin of so many persons. Those shareholders of the bank, however—and they formed the larger portion—who failed or compounded with the liquidators will reap no benefit from this un- hold mechanically, and not in any vital relaexpected stroke of good luck. The whole advantage of it will go to the very small number who have been rich enough to meet all the claims made upon them, and thereby retain their position on the roll of shareholders.

The North British Railway Company's plans for restoring the Tay Bridge are now published. The main features of the new structure will be two. The old long girders, which were thirteen in number, are to be replaced by twenty-six small girders, and they are to be thirty-one feet lower than they were in the old bridge. This new plan will give abundant securities for stability, but it will, of course, necessitate a lowering of the girders already standing, and it is on this ground that the plan is expected to be opposed. The people interested in the fifteen or twenty smacks that find their way up the river to the neighborhood of Perth in the course of a year will in the name of "the navigation of the Tay," probably take considerable exception to the new plans.

regarding the 1 Greenock ship John Kerr has been issued finding that the ship was lost after passing in lat. 12 N. long 25 W. (where she was spoken by the homeward-bound steamer Galileo), on the voyage from Middlesbrough to Calcutta. The John Kerr was built of iron at Port-Glasgow in 1873 by Messrs John Reid & Co., and was owned and managed by Mr. Abram Lyle, merchant and shipowner, Greenock. Her last cargo, loaded at Middlesbrough, was a mixed one, consisting of iron, coal, and coke. She had a freeboard in salt water of 5 ft. 10in., and was well ventilated. Her draught was 20ft. 9in. aft and 20ft. 7in. forward, and she had a crew of 36 handsall told, and was commanded by Capt. Wm. Scobbie. She appeared to be in every respect a strong vessel and well fitted for the voyage. The Judge added—The evidence showed that the John Kerr was in every respect well found, and that she had a full crew of 36 smart seamen, and was a first-class vessel when she left the Tees in August last. Her cargo was well and properly stowed, and, according to the evidence of Mr. Bell, Inspector of Mines for the Durham district, no danger could have arisen from the coals stowed on board. The Court is unable, on the evidence before it, to account for the loss of the ship.

The herring fishing in the Solway is about engaged at highly remunerative rates. On the 25th June a large fleet left Whitehaven and cast their nets along the coast. About half-past nine o'clock three men were observed in an open boat a mile and a half from the shore at Parton. The fishermen noticed that they were lifting nets and ascertaining what they contained, and they were warned to keep off. At half-past 11 the smack, King of Morecambe, found that a great portion of her nets had been cut adrift. Having called to the surrounding fishermen for assistance, the owner of the vessel named, Captain Armstrong, and three others, gave chase to the three depredators, in whose boat they discovered no fewer than 18 nets. The nets were given up without much resistance, but, subsequently, the men were taken in charge, along with their boat, by the crew of the King of Morecambe. This vessel had 28 nets, 18 of which were taken away, seven cut in two, and the remaining three were in the act of being "lifted" when operations were disturbed. The nets were valued at 25s each. The alleged thieves were given into the custody of Sergeant Duers at Whitehaven. They give their names as Thomas Russell, sailor, Workington; William Spencer, sailor, of the same place; and Joseph Addison, who is said to belong to Whitehaven.

AND PHYSICAL SCIENCE.

(Continued from first page.)

Those who are not familiar with such specu lations will be tempted to think that the appeal to common sense and consent of mankind will be sufficient to give the victory to the materialist. I see and touch a house or a book, and my belief in existence is fatal, so that there seems to be no parallel between the belief in the reality of material and spiritual essences. But philosophers agree that the attempt to solve this question by an appeal to uncritical opinion is absurd. We know that color, size andtexture are subjecive entities. Our natural convictions have their own practical value, but they do not afford a sufficient basis for a true theory of knowledge. Another deduction from the principles which I have sought to establish is

SCIENCE IS NOT MORE CERTAIN OR MORE INTEL-LIGIBLE THAN RELIGION,

and hence cannot be set up as a standard to which religion conforms; and therefore their mutual antagonism need not alarm us. Why should we be so anxious to bring religious dogmas into perfect accord with the deductions of science, since we confess that can neither adequately express nor satis-factorily harmonize? We hold that God is infinitely powerful and good and that evil exists. Plausible theories by which these apparently conflicting beliefs are reconciled may readily be put forward, but none of them really solve the difficulty; and yet the profoundest thinkers and the noblest minds have accepted both beliefs as the nearest possible approach to the truth; and indeed it does not require much thought to understand that the rejection of either leads to absurdity. If we do not profess to be able to show clearly that religious beliet is always consistent with itself. why should we be disturbed because we are unable to show that it is consistent with the dogmas or deductions of science, which not only rest upon unproved assumptions, but which deals with a world equally as mysterious as that of faith.

#### THE PREVALENCE OF UNBELIEF

in our day is commonly supposed to be the result of the progress of science. I am not going to deny that the scientific habit mind is unfavorable to the growth of faith and reverence, but I have no hesitation in affirming that the great mass of unbelievers are as little conversant with real science as they are with true religion. Their science is a jumbled up heap of odds and ends, and their first principles are certain cant phrases which they tion with the world of thought. The conflict between faith and physical science, of which so much is written, is for the most part imaginary. Theology and physics deal with different orders of knowledge, belong to different worlds, and follow different intellectual methods. The scientist studies phenomens and other laws. The moment ha inextricable labyrinth; but so long as he is content to confine himself to matter and sequences of material phenomena there is little danger of unfriendly encounter between himself and the theologian who understands his business. Facts, according to the proverb, run his head against them. The theist and the atheist do not disagree about the facts of science, but they disagree in the interpretation which they give to them, in the inferences which they draw them from, and the physicist, in order to reach conclusions adtance, among natural philosophers that

MATTER IS INDESTRUCTIBLE. The meaning of this is that so far as experiment and inductive reasoning can go, we are unable to get at evidence that matter is ever annihilated. To argue from this that it is to its descriptions of natural processes a scientific method. The fact is accepted by the theist and the atheist; the conflict arises only when the atheist abandons science and metaphysical speculation. The intimate relation, to take another example, which exist between the power to think and the brain is a fact admitted by all men, and this has been, in recent times, especially in Germany, a chosen field for scientific research. The facts are interesting alike to the believer and unbeliever, and with regard to them there is no conflict of opinion. But here the temptation to theorize is exceptionally strong; and the materialist infers that thought is merely a secretion of the brain. But in drawing this conclusion he has not only violated the scientific method, he has sought to overleap an impassable chasm. The most delicate tests cannot give him anything more than definite movements of definite central atoms; and between these and consciousness no terms of comparison are even conceivable. No one. I suppose, holds that, in the actual state of knowledge, it is possible to explain consciousat its height, and vessels from Scotland, ness by its material conditions; and when we Lancashire, and the Isle of Man are actively come to understand the problem, we perceive that such explanation is from the very nature of things impossible. Hence again, then, it is not science, but unscientific theories which conflict with religious doctrines. The destion of

#### SPONTANEOUS GENERATION.

to take still another example, has in recent times been the subject of unwearying research and of endless debate. The theory of those who maintain that inorganic matter is capable of giving rise to living organisms is, to say the least, still unproven. It is merely hypothetical. The actual scientific teaching is that the only living produces life. But let us suppose that spontaneous generation shall some day be shown to exist in Nature. Will there thence arise a conflict between faith and Science? To think so is to misunderstand the principles already established. We should still hold that life from God, but that its manifestation is through the action of natural laws, which is even now accepted as true. This doctrine of derivative creation has been familiar to theologians for centuries. It

THEORY ADVANCED BY ST. AUGUSTIN AND AP-

PROVED BY ST. THOMAS. Though nature is unintelligible without God, yet we do not expect to find the supernatural in the sphere of mere Nature. And this same reasoning applies to the current scientific theories of evolution. The argument from design which has always been held to be of weight in natural theology, is now thought to have been shown to be worthless by the Darwinian school, which explains the universe by the philosophy of chance. Nature gropes blindly, and fails a million times where she succeeds once; and the achievement of a higher development seem to be the fortuitous result of circumstances; so that what appears

THE ARGUMENT PROM DESIGN IS NOT OVERTHROWN BY THE CONCURRENT THEORIES OF EVOLUTION. The fact that there is a plan, a method, and a progress in Nature not only remains but is enforced by new arguments; and this is all that the theologist need ask. He does not require a world physically perfect any more than he requires that it should be morally perfect. It is enough that there is an order and a law which makes it intelligible and controversies concerning the mutual relation of religion and physical science. The real deny the existence of a purpose in the workings of nature is another example of the is not more intelligible than that of the abandonment of the scientific method. The spiritual world. Neither are we more of its abandonment of the scientific method. The spiritual world. Neither are we more of its Darwinian hypothesis is concerned with the existence than of the existence of God and the order of natural phenomena, not with their cause; it seeks to explain the mode, not the consciousness shows that it is contrary to reapurpose of their appearance. If the outcome son to deny either the being of God or the reis harmony, beauty, strength, intelligence, to ality of the external world. All physical point to the slow and obscure processes by science rests upon assumptions which canwhich such results have been brought about is to wander from the question at issue, and accept its own method as the sole sufficient to seek to compel science to do work for which it is not fitted. Though this separate-ness of the spheres of physical science and re-inability of the human mind to adequately ligious faith is a general truth, we are nevertheless compelled to admit that there are points where they may infringe upon one and consequently that there is no logical conanother while each remains in its own orbit. nection between intellectual difficulty and And a case in point confronts us the moment we turn our thoughts to revelation, which is these dogmas are often mysteries which we not conceivable except as an interference with the supernatural with the natural.

THE MIRACLE IS REQUIRED TO WITNESS TO THE FACT OF BEVELATION :

And a miracle, it is said, is a denial of the scientific belief in the uniformity of Nature. The uniformity of Nature is equivalent to the law of universal causation, which again, as Mr. Balfour has recently pointed out in a work of great analytical power, is equivalent to a belief that similar antecedents are always followed by similar consequents. It amounts to the fixity between cause and effect. Now, the introduction of a supern tural cause does not conflict with this law of Nature, but merely places the event outside of it, relatively to our thinking at least, for miracle may form part of the unity and uniformity of the universe, as seen from a higher point of view. It can, of course, be no part of my present purpose to prove the reasonableness of belief in uniformity of of religious thought is traceable to the the two beliefs do not conflict. Since the

EVIDENCE OF REVELATION is received through miracle, it follows that supernatural religion is necessarily historic; and on this ground conflict between faith and science is at least possible. But the points at which this may occur are not numerous. "Holy Scripture," says Cardinal Newman,
"does declare a few momentous facts so few that they may be counted- of a physical character. It speaks of a process of formation out of chaos, which occupied six days; it speaks of the firmament; of the sun and moon being created for the sake of the sunernatural order and consequently God him. earth; of the earth being immovable; of a self. The Church is immoveably founded upon great deluge; and of several other similar God and the soul; each stone is in its place facts and events. It is true. Now is there any reason why we should anticipate any abandons secondary causes, to occupy himself difficulty in accepting these statements as with the first and final causes, he is false to they stand, whenever their meaning and with the first and final causos, he is false to his method and must become involved in an drift are authoratively determined; for it must be recollected their meaning has not it will undermine the Church; but then he yet engaged the formal attention of the Church, or received an interpretation which

CATHOLICS WE ARE BOUND TO ACCEPT. And, in the absence of such definite interpretaare stubborn things, and a wise man will not tron, there is, perhaps, some presumption in saying that it means this and does not mean that." Holy Scripture does not contain a reverse to religion, is compelled to overstep the language of the people, which is perverted where science and religion walked hand in The official report of the enquiry held at limits of his science. It is an axiom, for in- when we attempt to fast a upon it the char- hand, and where we lived with that grand acter of technical terminology tually use expressions which we know to be technically false, but which describe natural phenomena better than a more exact phraseeternal and uncreated is to abandon the scientific meaning, so long as the Church has ter. How much higher and safer ground this one Imperial gallon, at \$1.80. Court & Co.,

is than that occupied by Protestant apologists, I need not point out. When the COPERNICIAN THEORY was first advocated as a demonstrable hypothesis, it created widespread uneasiness among the religious minds of Europe. Men had always believed that the earth was stationary and that the sun turned round it, and this belief was associated with the teachings of revelation, by which it was supposed to be confirmed. A closer view of the subject, however, revealed the fact that the Church had authoritatively decided nothing on this point. Other results of scientific research have at first startled believers in the truth of Christianity, but the event has not failed to show that the alarm was groundless. The timidity with which the progress of empirical investigation seems to inspire many Christians supposes either a weak faith or a confused knowledge of the limitations of scientific thought. And I cannot forbear to advert here, though nothing is further from my intention than controversy, to the unreasonable demands which are made of Protest-ants. Their theory of Christianity compels them to have recourse to the process of induction in order to get a knowledge of the doctrines of revelation. They must compare, weigh, and contrast texts of Scripture or citations from the Fathers, with the hope of thereby arriving at a specific dogma, as the scientist finds a law of nature by a careful study and analysis of its phenomena. But the experience of three centuries has shown that induction, which produces such happy results in physical research, produces only sectarianism and confusion of tongues when

applied to the study of revelation. INDUCTIVE REASONING require special training and special gifts; and hence true men of science are rare; but the Protestant theory rests on the assumption that every man is capable of carrying on this sort of an argument in a matter more difficult and obscure than natural science. The victory of the unbeliever cannot be doubtful when Christians take up a position which is manifestly untenable. An illustration in point was given at a meeting of the Sundayschool Association, held in a town of Central Illinois a few days ago. The subject for consideration was the Bible. One speaker argued that it was inspired, because it inspired others; and ther proved that it was God's word because it satisfies; yet another maintained that it is Divine, because, as there is but one God, so there is but one Bible; and a fourth held that in this enlightened day there is no need of argument at all, since "the rocky Gibraltar" is its own defense. This sort of reasoning, I need hardly say, has far more power to make skeptics than the writings and lectures of infidels. When every believer has his own dogmas of revelation inductively reached by the examination At almself. It bears an appropriate name | Co Homosepathic Chemists, London, Engiand, only the result of some sort of material libete suction a committee of an appropriate name | Co Homosepathic Chemists, London, Engiand, only the result of some sort of material libete suction to an ablest a committee of the control of to us to have been fashioned for a purpose is of the Holy Serioture, it is not surprising that NO.

RELIGIOUS THOUGHT selection. But it is not difficult to understand religion and science. A comprehensive view of the subject would show that the idea of a revelation involves that of an authoritative depository of the doctrines revealed; and, where this is denied or not recognized, hopeless

confusion must inevitably result. I will, in CONCLUBION, briefly restate the general principles a knowledge of which is indispensible to all who hope to be able to form a critical estimate of the significance and value of the current soul. A true analysis of the data of human ality of the external world. All physical not be scientifically proven, and hence, if we test of truth, we are forced to maintain that grasp ultimate truths is evidence that faith is an essential element of man's knowledge, doubt, and this principle applies to the con-

clusions of science with not less force than to the teachings of religion. With these ultimate truths science, towever, is not properly concerned. It assumes them in so far only as it is unable to get along without them. Its proper province is the world of phenomena, and hence its conflict with religion, if it exist at all, is accidental. The inference of the supernatural with the natural, as maintained by historic Christianity, does not contradict any law of science. Where authoritative teachings of the Church involves declarations concerning physical phenomena, such declarations as a rule, have no reference to what properly falls within the competence of sci-nce. The dogmas of the Divinity of Christ and the Real Presence in the Sacrament of the Eucharist leave untouched all the properties of the matter with which the empiric can deal. The CONFUSION

which at present prevails in the realm

Nature, since I desire merely to show that fact that those who accept revelation either deny or fail to recognize that it involves the idea of an authoritative depository of the doctrines revealed. Without such depository the dogmas of supernatural religion can neither be certainly known or reduced to a logical system. Hence, Protestantism, though it has always laid great stress upon reason and has claimed for itself with special emphasis the ephitet rational, is able to present to the world only a fragmentary and contradictory statement of the truths of revelation, whereas the Catholic system is consistent with itself supernatural order, and consequently God himand the whole structure rises heavenward in perfect symmetry, and without flaw. If any one imagines that God and the roul are to melt away like a dream, at the touch of science, then he may persuade himself that must believe that hope and love and all high thought will perish amid the ruins; that "Earth is darkness at the core

And dust and ashes all that is. Ours is a higher faith, and we tread

firmly, though we see but "darkly as through a glass." It fills my heart with joy this day to see

velation of the physical sciences. Its purthis glorious temple consecrated to God. pose is to make known, not the world of Many years of my life have been associated sense, but the world of spirit; and, when it speaks of material phenomena, it employs the gether in the shadows of that old university

On account of the new measure law, which compels us to sell by the Imperial measure the price of our Altar Wine will be \$1.80 per Imperial gallon, which is one-fifth larger than the old measure. The price remains the same pronounced no definite judgment in the mat- as 1 1-5 colonial gallons, at \$1.50, is equal to eow17-G 245 Notre Dame street.

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to meet the requirements of the general country 89-mwf mt

## B. LEDOUX, Carriage Maker.

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By Special Appointment Carriage Maker to H. R. H. the Princess Louise and H.E. the Marquis of Lorne. First Prize and Diploma awarded by the Centennial Commission at Philadelphia, 1876. First Prizes at Sydney, New South Wales, First Prizes at Exhibitions in various pa Canada.

## REMOVAL.

THE OFFICE OF MESSRS. F. B. McNamee & Co

HAS BEEN REMOVED FROM 444 ST. JOSEPH STREET TO

162 ST. JAMES STREET, HOOM NO. 8. 123 D mt