

FOREIGN INTELLIGENCE.

FRANCE.

McMAHON AND THE ARMY.—PARIS, Oct. 30.—President McMahon has issued an order of the day to the army, in which he alludes with severity to the insubordinate conduct of General Bellemere, and appeals to the patriotism of soldiers to maintain discipline and support the laws.

THE COMTE DE CHAMBORD AGAIN.—PARIS, Oct. 30.—The Comte de Chambord has written a letter to M. de Chesnelon, one of the delegation for the Right who recently waited on him. The Count says misapprehensions have arisen tending to obscure his policy, which is as clear as day. He owes the whole truth to the country; he is asked to sacrifice his honour. He emphatically declares that he retracts nothing, curtails nothing of his previous declaration. His claims of yesterday foreshadowed what would be exacted to-morrow. He cannot inaugurate a strong reign by an act of weakness. He energetically refuses to relinquish the white flag; he indignantly repels the insinuation that he mistrusts the valor of the soldiers; on the contrary, he seeks to confide to them all he holds dear. He ignores none of the country's glories, and continues, "We have a great work to accomplish, which I am ready to undertake at any moment. This is why I wish to remain entirely as I am. Were I enfeebled to-day I would be powerless to-morrow. The issue at stake is the reconstruction of society and the energetic insurance of law, order and prosperity; especially should we not fear to employ force in the service of order and justice—conditions and guarantees are spoken of—were any required by the court of Paris who come to me spontaneously at the dictates of patriotism. I preserved intact our traditions and liberties, and I have a right to reckon an equal confidence." The letter concludes as follows:—"My personality is nothing; principle is everything. France will see an end to her troubles when she understands this. I am necessary as the pilot alone capable of guiding her into port, because I have a mission of authority. France cannot perish because Christ still loves her."

ROYALISTS' MEETING.—PARIS, October 30th.—The meeting of the Royalists' Committee was held to-day, at which M. M. De Cases, Daudeffel, De Larcy, and De Mesulon were present. A telegraphic dispatch was received from Count de Chambord requesting that his letter to M. de Chesnelon be published in full. All agreed that the letter was fatal to the hopes of a Monarchical coalition.

THE REPUBLICANS.—The Republicans are jubilant. A meeting of the Deputies of the Left Centre was held this evening, M. Leon Sary presiding. A resolution was adopted declaring that the time had arrived for giving up the Provisional State and organizing a Conservative Republic.

CONSPIRACY EXPOSED.—The Gazette de Thibaud reports that a secret society at Autun, had formed a plot to seize the niece of President McMahon, and to keep her as a hostage. The Gazette adds that several arrests have been made of parties implicated in the conspiracy.

THE OLDEST NEWSPAPER.—A Paris journal publishes the following curious paragraph:—"The oldest journal in the world is published at Pekin. It is printed on a large sheet of yellow silk, and appears in the same form, with the same characters, and on the same kind of stuff as took place a thousand years ago. The only thing changed is the writers."

ITALY.

ROME.—A SPEECH BY THE HOLY FATHER.—A deputation of the Catholic Young Men's Society of the Immaculate Conception went the other day to offer their homage to the Vicar of Our Lord. It included Canon Bartoloni, editor of the Roma; Antologia Illustrata, the Marquis Andrea Lezzani, Signor Joseph Lezzani, Count Joseph Barbiellini, and Signor Lupi, Sebastiani, &c. The Marquis Lezzani read the address; after which his Holiness, who occupied the throne in the Sala del trono, replied to the following effect:—"I have read in certain journals—not in the Unita Cattolica, nor in any Catholic paper, but in certain revolutionary organs, for, as you know, I am condemned to read the bad papers as well as the good ones—I have read, I say, that they now mean to get the entire possession of Rome, so as to restore Paganism here again just as it existed in the days of Nero or Augustus. And as they know that they cannot carry out such a plan as long as the Pope stays at Rome, therefore these men of the Steele want to drive the Pope out. Thanks be to God, they will be prevented from accomplishing their design. It is by the prayers of Catholics that such a calamity will be warded off. The Lord has placed at Rome the See of His Vicar on earth; and He will not allow the destination of this city to be so changed. Old Rome, the Rome of the Emperors, is really fallen: all that is left of it is merely a few columns and a few statues, which people dig up here and there amongst the ruins. But you may be quite sure that it will be impossible to pull down the Rome that is now; namely Christian Rome.

"Do you, then, my children, pray, pray constantly, for the Church. Before I leave you, I wish to give you my blessing; and the blessing of Christ's Vicar, unworthy as he may be—has its value. I therefore bless you, and your families: I bless your labours and your hopes and your future.—Benedictio Dei, &c."

THE FEAST OF THE PLEBISCI TO.—On the anniversary day of the sham popular vote that gave Rome to the Subalpine usurpation, a demonstration of loyalty to the Pope was made by many friends of the cause who assembled at the Vatican.

ANOTHER SCANDAL.—The Sindaco of Rome, Signor Pianciani, is a devoted partizan of the present usurpation and a bitter enemy of the

Catholics. He is all the more so because he is an apostate. Pianciani once wore the soutane, and aspired to be a Roman prelate. The other day he sent orders to the Religious men and Sisters who teach the schools at the Baths of Diocletian to attend at a distribution of school prizes that was to take place at the Capitol. He well knew that they could not come. All their principles—nay, even common decency—the proceedings that were to take place, the songs that were to be sung, the speeches that were to be delivered, made it utterly impossible for Religious to show themselves on such an occasion. Pianciani, however, affected to be indignant at their refusal, and denounced clerical ignorance and narrow-mindedness. He at once decreed the immediate expulsion of all the Religious from the convents which they occupied. Next day, the Syndic's agents came to the convents, and informed the Monks and the Sisters that they must be turned out forthwith. The Brothers had one hour allowed them to prepare for leaving their homes; the Sisters were indulged with two hours. There were affecting scenes amongst the girls of the Nuns' schools. The children clung to their good mistresses and cried violently at the parting. The secular mistresses, who came in worldly fashionable attire to take the place of the Nuns, tried to pacify the girls, but in vain. The Sisters, twenty-four in number, have received a temporary shelter in the Monastery of St. Hubert; the Brothers have been taken into the establishment of the Borgo, which still belongs to the Pope.

An unfortunate priest, by name Don Paolo Grassi has permitted himself to be "re-baptized" by an Anabaptist minister in Rome. The telegram absurdly describes him as "incumbent of the Basilica of Santa Maria Maggiore," an office which we need scarcely say does not exist. He may possibly have occupied one of the very numerous subordinate posts under the Chapter of the Church, but the office which he really held was that of chaplain in the hospitals, in which capacity his conduct has for some time failed to give satisfaction to his ecclesiastical superiors.

SWITZERLAND.

BERNESE JURA, Sept. 23, 1873.—The repulsion en masse of the curates of the Bernese Jura has produced a profound sensation throughout the country, and it is now becoming plainly evident how deeply rooted the Catholic faith is in the whole district. The trials which many are undergoing are producing an effect entirely the reverse of that which had been anticipated. We are assisting at a wonderful awakening of souls, and persecution will but give us greater impetus to this return towards the Faith just in proportion as it increases in intensity.

On Monday, the 22nd of the September, being the Feast of St. Maurice, 12,000 of the people of the Jura went to Maurice and protection from Our Lady of the Rock (Mariastene), a shrine situated in Soleure, close to the Bernese-Alsatian frontier, and it is well to observe that the solitude of Our Lady of the Rock are not attainable upon the wings of the pilgrimage on foot or in carts. Holy Communion was given to thousands of the faithful.—The earnestness and the devotion of the Alsatian population made a profound impression upon the inhabitants of the Jura. It was the sympathy of two peoples persecuted by the same enemies, suffering for the same cause. These poor people shed tears when they saw the banner of the Jura pass by clad in mourning.

The vast abbatical church, which contains space sufficient to accommodate 7,000 persons was crowded to such an extent that it was necessary to carry out several persons who, owing to the pressure and the want of air, had fainted away. After the French sermon it was requisite to leave the church in order to make room for the Germans, many amongst whom had not been able to find a lodging wherein to pass the night.

The allocation pronounced by the Dean of Porrentruy electrified all who heard it. When the speaker culled upon the pilgrims to remain faithful to the Church, to the Pope, to the Bishop, 7,000 voices replied, "We swear it." And yet there are those who pretend that the Catholics of the Jura make a difference between the Church and the Curies who have been expelled.

The authorities of Soleure had sent the director of the police and a squadron of gendarmes to the place of pilgrimage. They behaved with propriety, but they had nothing to do except to fold their arms. Catholic celebrations are not Radical festivals. This is a fact which has been proved more than once.

The reception at the monastery, and the devotedness shown by the Benedictine monks, are beyond all praise. Taken unawares by the extraordinary number of pilgrims, the Religious left their beds in order to lie upon straw in the saloon attached to their school.

GERMANY.

played, it may soon become a passionate struggle.—Times.

Mrs. DEDOCOWSKI.—THE FUTURE OF THE CHURCH IN PRUSSIA.—The sentences on the Archbishop of Posen are still going on, and he has just been condemned to pay 600 thalers more for having made an ecclesiastical appointment. His revenue has been stopped by the Government, and it is even expected that the Governor of the Province will shortly receive orders to call upon him to resign his see, after which the example of the Berne and Geneva Governments will probably be followed by the Prussian Ministry, and a Protestant State will expel a Catholic Bishop for persisting in the accomplishment of his most elementary and most strictly spiritual duties. But the Bishops will never yield in a matter of conscience, and a Polish paper draws the following picture of what may very probably happen:—"One prosecution after another will take from the Bishops their last groschen, not only what belongs to them by virtue of the Bull De salute animarum, but also their private means. The same treatment will fall upon the chapters and the rest of the clergy. The prisons will open—and there are plenty of them—the parishes will be deprived of priests, the children of ecclesiastical baptism, the confessionals and the pulpits will be empty, the altars will be stripped of their ornaments, as on Good Friday; the bells will be dumb, spiders will weave their webs in the organ pipes, and what then will become of the people? We know not. Perhaps they will be scattered like a flock whose shepherd is smitten. Perhaps they will become the prey of despair, and with a stricken heart will cry to Heaven imploring mercy. And when the abomination of desolation is complete in the holy place, then God will come to see what has been done with His people and His Church." "But never will the Catholic people be torn asunder from the rock of St. Peter and won over to Reinkens, never will it accept apostate priests, obedient only to the Fagan State."

Some interesting particulars of the present position of the Catholic Church in the Grand Duchy of Baden are given in a recent issue of the Correspondance de Geneve. In the recent election of the Baden Chamber, Steinbach—where Michelis was anxious to fix himself—has proved true to its traditions; and its chief town is now honored in being designated by the enemies of religion, "the head-quarters of the Pope in these communities." Of course the defeated must find a victim on whom to vent their spleen; and the Vicar of these "head-quarters," who has preached the absolute independence of the Church of all State control in the fulfilment of the triple ministry—who commanded the triduum and prayers prescribed by the Sovereign Pontiff—who spoke of the insults to the Holy Father, and of the persecutions with which the Gates of Hell are now assailing the Church, has, forsooth, committed a crime against public order, and finds himself in the meshes of the Lutz enactments against sermons on public affairs. The courageous priest has been summoned before the court of assize.

German Protestants are beginning to find out the serious mistake they made in helping Bismarck to pass his disgraceful ecclesiastical laws. These weak and selfish Protestants intended the laws solely to oppress and destroy Catholicity; Bismarck intended them to oppress and destroy all creeds, all churches, save and except one completely a slave to the State. Now the Lutherans are discovering that such is the real intention of the Chancellor.—Forty-five Lutheran pastors in Hesse, were recently ordered to pass a fine of ten thalers each by the new consistory; they refused to recognise its authority; and an order has been issued from Berlin for their goods to be seized in full satisfaction of the imposition. We are sorry for the pastors individually, but we cannot regret any event which will open the eyes of German Protestants to the iniquity of a measure which they pushed forward with all their strength.

THE ROUND TOWERS OF IRELAND.—Mr. E. W. Godwin, F.S.A., has the following theory respecting the round towers of Ireland:—

The great interest which is attached to these round towers is owing to the mystery with which their origin is enveloped. The purpose for which they were erected has, indeed, become such a vexed question that one almost feels loth to enter upon the subject. Those who have written upon this mystery may be said to be divided into two great parties, Pagan and Christian. To those who adopt the latter theory our thanks are especially due for having made the monumental evidences such an important feature in their argument. As I may be expected to offer something like an opinion one way or the other, I shall endeavour to enumerate what I consider the important points to be observed in these singular towers without attempting to review the arguments already adduced either in favour of the Pagan or Christian origin. No one, I think, will deny that one of the principal objects the round-tower builders had in view was that of attaining as great a height as the position and the materials at hand would justify. The Tory example, although the shortest in Ireland, is, however, as good as any other to illustrate this point, for it must have required no weak motive and no inconsiderable amount of boldness to erect any sort of tower or high building on such an exposed island, containing no more than 785 acres, and these in a narrow strip. What, then, was this motive? What was it which necessitated such lofty but without slender structures? It seems to me that it was primarily to point out to the pilgrim and the stranger the seat of religion and the hospitable abode of learning, with one or other or both of which these towers appear to have been invariably connected. We know that Ireland, in the early ages of Christianity, was proverbial for her learning and her schools, and that foreigners from all parts resorted thither, the venerable Bede says, "for the sake of reading God's word." Now in those days, when country surveys and the octetars of an unlocomotion were unknown, there was an obvious necessity for adopting some means whereby the traveller could shape his course. The round tower, by its loftiness, was highly calculated to meet this want. Again, in this northern region the brief duration of daylight during the winter months would naturally impede the progress of the traveller through a country not only strange to him, but unpeopled. This one at Tory must have been especially useful to the fishermen and others frequenting this dangerous coast. But even supposing that the primary use of these mystic turrets was the dual one of a pillar by day and a light by night, still the position of the doorway warrants the conclusion arrived at by some antiquarians, that they were also used as places of security, or strongholds; for it is not to be supposed that the "salvage" men, as Spenser calls them, would quietly submit to annihilation; and these towers were admirably adapted to serve as places of security to the Christian settler when beset by the adherents to the old superstition. The plundering propensities of the Danes and petty chieftains rendered these retreats equally useful in later times. The strong masonry, the absence of openings in the lower stage, the small well-secured door, the narrow windows, and the opportunity afforded by the great height for signalling to distant friends, appear all contrived to effect this object. There can be little doubt that in later times there were many subsidiary purposes for which the round towers were found well suited, such as to contain the bell or bells; to preserve the sacred utensils and other valuables of the church, &c.; but the question of design and the origin of the method of construction appear to me of more importance, inasmuch as it seems to have been hitherto regarded as a mysterious or, to say the least, a singular method. And, first, it is to be remarked—and it is singular that there

should be any necessity to remark—that the round towers are not the only buildings of that time which were constructed upon a circular plan. Indeed, it is doubtful whether there were any buildings other than those which were the consecrated houses of God (the churches and oratories) that were planned upon the square. It was at once the plan of the Druids' temple, the cemetery, the cairn, the rath, the cathair or stone fort, the clochan or dwelling-house, and even of the crannoge or artificial island; and it would indeed have been singular if the towers of about the same period had been built on any other plan. Practically speaking, it was the plan of all others best suited to the demands of the case where height without bulk was required, and where the violence of storms had to be especially guarded against; for, even as it was, with all their admirable provisions against the shock of the tempest, we have more than one record in the Annals of the damage they sustained by wind, by lightning, and by thunderbolt. I now come to a part of the enquiry where inference fails to throw any light upon the question—Why in later times, when the Fine Arts were flourishing and the primitive circular plan had died out in everything else; when square towers of lofty proportions, and pyramidal and battlemented belfries were erected; when the intercourse of nations had spread, and the square and massive grandeur of the Norman tower, the lofty and elegant campanile of the Italians and the graceful spires of the English had become known—why as we see from the details in yet existing examples, the Irish still continued to erect copy after copy of the round tower of other days? So late as A. D. 1238 (if the four masters are to be relied on) "the cloitcheach of Annadown was erected." Of course the word "cloitcheach" makes the record doubtful with those who argue that a belfry does not necessarily imply a round tower. Be that as it may, we have the architectonic evidence of existing examples to show that such was the case at Kildare and Timahoe, where both towers have Norman or Romanesque doorways, enriched with chevron and other characteristic mouldings; and Dr. Petrie, in his very elaborate treatise, taking probably his stand upon the documentary as well as the monumental evidence, says that towers of this description were erected at various periods between the fifth and thirteenth centuries. Whether these later details are additions to, or contemporary with, the rest of the tower I am not prepared to say, not having personally inspected these structures; but it appears to me passing strange, that if there existed reasonable pretences for the erection of such towers so late as A. D. 1238, the same reasons should not have been equally applicable in 1270 or any other subsequent year, unless, indeed, some sudden and at present unexplained revolution put a stop to round-tower building in the middle of the thirteenth century. Believing that the round towers (because exactly answering their purpose) were kept in good repair during the middle ages, and carefully maintained as bell-towers or cloitcheachs, I am rather disposed to regard the record of the four masters as referring to the re-erection of part, and perhaps the whole, of the cloitcheach of Annadown, that is if it really was a round tower; and I see no strong reason why the doorway enrichments, and other details of a comparatively late date, should not be looked upon as ornamental additions, not constructive, resulting from the natural desire so peculiarly strong in the Normans of touching up and improving the plain work of their predecessors, whether Saxon or Celt, and leaving the impress of their hands wherever they could.—The Architect.

LORD BYRON ON CATHOLIC CLAIMS.—Lord Byron's speech in the House of Lords on Catholic claims in April, 1812, wears an historical aspect. The noble lord conclusively proved that Protestant Charter Schools in Ireland, which the Government largely subsidized, were recruited with children decoyed and kidnapped from their Catholic connections, and taught by means of Protestant catechisms to regard the religion of their fathers as damnable idolatry.—"Schools do you call them?" asked his lordship. "Call them rather dunghills, where the viper of intolerance deposits her young, that, when their teeth are cut and their poison is mature, they may issue forth, filthy and venomous, to sting the Catholic." To the general grievance of titles was to be added that a percentage was granted to the gatherer, whose interest it thus became to rate them as highly as possible. In the Militia Orange lodges existed among the privates, thus separating comrades from comrades and promoting religious bitterness in military ranks. But just and generous declaimers asserted that the Catholics had already been too much indulged!—"They remind me of the story of a certain drummer, who being called upon in the course of duty to administer punishment to a friend tied to the halberts, was requested to flog high; he did;—to flog low; he did;—to flog in the middle; he did;—high, low, down the middle and up again, but all in vain, the patient continued his complaints with the most provoking pertinacity, until the drummer, exhausted and angry, flung down the scourge, exclaiming, 'The devil burn you, there is no pleasing you, flog where one will!' Thus it is; you have flogged the Catholic, high, low, here, there, and everywhere, and then you wonder he is not pleased. It is true, that time, experience, and that weariness which attends even the exercise of barbarity, have taught you to flog a little more gently, but still you continue to lay on the lash, and will so continue, till perhaps the rod may be wrested from your hands, and applied to the backs of yourselves and your posterity." Now whatever may be said—and said, alas, with justice—of the religious writing in which Lord Byron too often wantonly indulged, it is pleasing to reflect that, in his sober moods, he vindicated the claims and the cause of those Catholic Christians whom pharisaical Puritans condemned as blind, superstitious and idolatrous. He used his tongue and his pen as ardently in their behalf as he drew his sword, armed his 500 Sullotes, and ultimately gave his life, in defence of the Turk-trampled Greeks. If he listened with delight to the fervid appeals of Grattan on the presentation of Catholic petitions, we may be sure that Grattan heard with kindred satisfaction of his elaborate and classical oration in the debate of Lord Donoughmore's motion. In the same debate, and on the very same night, Marquis Wellesley had preceded him in a speech to which Byron alluded, saying:—"While he (the Duke, then Earl, of Wellington), is fighting the battles of the Catholics abroad, his noble brother has this night advocated their cause with an eloquence which I shall not depreciate by the humble tribute of my panegyric whilst a third of his kindred, as unlike as unequal, has been combating against his Catholic brethren in Dublin, with circular letters, edicts, proclamations, arrests and dispersions—all the vexatious implements of petty warfare that could be wielded by the mercenary guerrillas of Government, clad in the rusty armour of their obsolete statutes." Monstrous inconsistency (against which Byron duly protested), to fight for Catholics abroad and against them at home!—There was no measure more repugnant to the designs and feelings of Bonaparte than Catholic Emancipation; no line of conduct more propitious to his projects than that which was being pursued towards Ireland. Without Ireland England could not bear the brunt of Continental battle; and it was on the basis of her tyranny towards it that Napoleon hoped to build his own.—Tribune.

FEEDING CALVES.—Some say "the natural way is to let the calf suck the cow," and we will not deny it, but not every cow can afford it. A good calf can be raised by feeding from the pail and using very little milk, or on skim milk. Barley, meal, middlings of flour, etc., made into porridge or baked are good. Calves will also very soon learn to eat good, fine hay and should have it. They may also

be used, but we would use some of the above-named meal or coarse flour. Calves raised in the above manner are better feeders when grown, and will learn to eat slops far better than those brought up on the cow.

MORMAN PHYSICIANS are forbidden under a penalty of \$1,000 and not less than a year's imprisonment, to prescribe any of the more powerful agents known to the medical profession, without first explaining to the patient and his friends their medical properties, and procuring the unqualified consent of all concerned.

KINDNESS TO MILK COWS.—If you have a cow that kicks put a leather strap around her body just forward of the udder. Most cows will yield after a few trials, but if not, never milk them more than one year. If a cow is kindly used she is glad to see her milker. A cow that is abused every time she is milked will not pay her keeping. Harsh treatment of cows has the same effect that it does on humans. Kind words are also equally appreciated by them. No man was ever made better himself by abusing a dumb animal.

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills.—Civil Service Gazette. Made simply with Boiling Water or Milk. Each packet is labelled—James Epps & Co., Homeopathic Chemists, London.—MANUFACTURERS OF COCOA.—"We will now give an account of the process adopted by Messrs. James Epps & Co., manufacturers of dietetic articles, at their works in the Enston Road, London."—See article in Cassell's Household Guide.

ASTHMA.

COMMERCIAL SCHOOL, HARBOUR GRACE, N.F. Mr. JAMES I. FELLOWS.—DEAR SIR: I am very happy to acknowledge the benefit I have received from the use of your Compound Syrup of Hypophosphites. For upwards of twelve months I suffered most acutely from a severe Cough and a most violent Asthma, for the relief of which I tried everything I could hear of. At last I commenced the use of your Syrup, and after taking one bottle was able to attend to my avocation. I continued, according to directions till I had used nine bottles, which effected a perfect cure. With much gratitude, Truly yours, M. SCULLY, Teacher.

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NOTICE.

Application will be made to the Federal Parliament at its next Session for a Charter Incorporating a Joint Stock Company, Limited, under the name of the "COMMERCIAL PROTECTION COMPANY" for the economical settlement of doubtful debts and other purposes. The Head Office of the business of the Company will be in the City of Montreal.

P. A. MERCIER, Manager. October 2, 1873. 8-2m.

NOTICE is hereby given that DAME CLIMENTINE DESJARDINS, of the Parish of Vandreuil, in the District of Montreal, sues for separation of property her husband, CHARLES WHITLOCK, of the same place, gentleman, by an action returnable in the Superior Court, at Montreal, on the first of September next, under the number 2571. Montreal, 14th August, 1873.

D. D. BONDY, Plaintiff's Attorney. 5m8

INSOLVENT ACT OF 1869.

In the matter of JOSEPH ROUTIN, of the City of Montreal, Grocer and Trader. Insolvent.

The Insolvent has made an Assignment of his Estate to me, and the creditors are notified to meet at his place of business, No. 73 St. Paul Street, Montreal, on the twentieth day of October instant, at 10 o'clock A.M., to receive statements of his affairs and to appoint an Assignee.

G. H. DUMESNIL, Interim Assignee. 1m8 Montreal 4th Oct. 1873.

F. A. QUINN,

ADVOCATE, No. 55, St. James Street, MONTREAL.

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