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CATHOLIC INTELLIGENCE.

FAITH OF OUR FATHERS.—22,500 copies of the "Faith of our Fathers," by Bishop Gibbons, have been printed by Messrs. John Murphy & Co., of Baltimore.

"FRATERNITY OF JESUS."—It is said that the Ritualists will establish another new religious order in London next spring, to be known as the "Fraternity of Jesus." The fraternity will consist of three orders:—First, those who live in the college under vows of holy poverty, celibacy, and holy obedience; the second order comprises men who pursue their avocations in the world and board in the college of the fraternity; these also live under the vows of poverty, chastity, and obedience. The third order embraces those who keep the vows of obedience and poverty while living at their homes.

THE BASILICA, QUEBEC, ALL SAINTS DAY.—High Mass was celebrated in the Basilica on All Saints Day, by the Rev. Mr. Marois, assisted by deacon and sub-deacon, with the usual pomp and ceremonies. The musical portion of the Mass was sung in parts by the choristers placed in the Sanctuary and the Seminars in the organ loft, under the leadership of Rev. Mr. Frazor, and accompanied by the cornets of the Seminary band and the organ, at which Mr. G. Gagnon presided; the fine clear soprano voices of a number of boys from ten years upwards, had a very fine effect. A very eloquent sermon on the joys and beauties of Heaven, concluding with an impressive exhortation to constant preparation, was preached by the Rev. F. Hamon, S.J. In the afternoon the vespers of the festival were sung. These were succeeded by the vespers of the dead, and the change in the decorations of the altar and in the robes of the officiating clergymen from gorgeous white and gold to sombre black, and from the chanting of the jubilant Laudate to the plaintive Miserere and De profundis, had evidently a most impressive effect on the vast congregation which lasted till the last Requiem was said, when the service ended; many of these present remaining in private devotions in preparation for the solemn services on Friday morning, All Souls' Day.

AT ST. PATRICK, QUEBEC, ALL SAINTS DAY.—The morning service at St. Patrick's, on All Saints Day, being the festival of All Saints, was in keeping with the solemn and imposing manner in which this great feast is usually celebrated by the Catholic Church. Rev. Father Henning, Superior, C. S. S. R. officiated as celebrant; Rev. Father Burke assisting as deacon, and Rev. Father Wynne as sub-deacon. The Rev. Father Walsh preached a most eloquent sermon upon the text of the day. Mr. Watson presided with his customary ability and in his artistic and flowery style at the organ, and all parts of the musical service were both well rendered and effective. The programme comprised the following features:—Kyrie Eleison in F, by Webbe; Gloria, Credo and Sanctus in G, by Witke; Agnus Dei in F, by Webbe; Soprano Soloists—Misses Ross and F. Loftus; Alto do—Misses A. Cannon and M. Duggan; Tenor do—Messrs P. Whitty and P. Lane; Bass do—Messrs Watson and E. Sutton. At the Offertory, the Hymn of praise, "O, All ye people whom God hath made," solo by Mr. P. Whitty, with chorus, specially arranged for the occasion by Mr. Watson, was tellingly rendered and particularly admired. In fact, the entire musical service was the object of much and deserved appreciation by all present.

A FAMILY OF PRIESTS.—Cardinal McCloskey has just appointed Rev. Dr. Patrick F. McSweeney, of Poughkeepsie, pastor of St. Bridget's Roman Catholic church, in place of Rev. Father Mooney, lately deceased. The appointee is one of the most learned and zealous priests in the diocese. He was educated in Rome, and for several years officiated as assistant at St. Patrick's Cathedral. He was thence transferred to the pastoral charge of a Church in Poughkeepsie. His brother Dr. Edward McSweeney, is also a pastor of a church in Poughkeepsie. Another brother, Francis McSweeney, is now in Rome, studying for the priesthood, while a third, Rev. Callaghan McSweeney, recently died in this city, while officiating as assistant at St. Teresa's and other Catholic churches. Still another brother, Dr. Daniel E. McSweeney, is a practising physician in this city, one of the leading members of his profession in the metropolis. The uncle of the new pastor, Rev. Dr. McSweeney, was for fourteen years President of the Irish College in Paris. On his mother's side, he had two or three uncle's priests. Talent and genius seem to have been the prerogative of this family in all its branches. Few countries on earth, save the favored "Island of Saints and Scholars," can contribute to the Church and to the world of science and letters, families like this—distinguished, honored, blessed as they are, before Heaven and before men. Surely, old Ireland is after all "a great country." The talent and brain she has given to the world would have made lustrious her own destiny in our day, as in former days. Some day or other she can keep on her own shores the gifted sons she produces; and her independent flag will secure scope and protection for their abilities.—N.Y. Weekly Union.

THE PROGRESS OF CATHOLICITY.—The Boston Traveller of September 10th, published the following summary of an essay read on that day before a meeting of the Evangelical Alliance in that city, by the Rev. Daniel Dorchester, D.D. His subject was the "Rise and Progress of Romanism in Boston," concerning which topic he enumerated some interesting facts: He first alluded to the time immediately after the Revolution, when the Catholic population consisted of about thirty Irishmen, with a few Frenchmen and Spaniards. From the time of the Revolution, when the old harsh laws were repealed the Catholic Church began to make progress. The first church was built in 1808, though public service had been held for several years before that time. In 1852, there were in New England 15,000 Catholics, about half of whom were in Boston, three priests and eight churches, only one of which was worthy of the name. In 1877 the statistics of the Church in New England are as follows: One Archbishop, six Bishops, 549 priests, 503 churches, 167 chapels and stations, 20 colleges, 168 ecclesiastical students, 32 academies and schools, 86 parish schools, 15 asylums, six hospitals, and a population estimated at 900,000. There are in Boston thirty churches and chapels, one Portuguese, one Italian, one German, three under the direction of Jesuits, eight-nine priests, fourteen of whom are Jesuits, four convents, nine asylums and hospitals, containing 1,285 children, and caring in the course of the year for 750 patients; nine parochial schools taught by eighty-five Sisters and twelve brothers, and containing 4,686 pupils. Since 1848 the Catholic churches in Boston have increased five fold, and those of the four leading evangelical denominations—Methodist, Congregationalist, Baptist, and Episcopalian—a little more than two fold. Then besides, the Catholic churches are larger, as a rule, than the Protestant, and have three or four auditors every Sunday. The speaker said that according to the editor of the Pilot, the Catholics numbered half the population of Boston, but his own estimate was that they were not more than thirty-five per cent. He said that it was claimed in a recent article in the Catholic World, and Dr. Nathan Allen's calculation seemed to substantiate the claim, that Catholics, with twenty-five per cent. the population of New England, had seventy-five per cent. of the births. The essayist, in closing, said that the Catholic Church in America was now in better condition than ever to take care of those who belonged to her.

IRISH NEWS.

DEERY.—It is stated that the Lord Lieutenantcy of the County Deery, vacant by the death of P. R. Dawson, Esq., of Moyala Park, is to be conferred on Sir Henry Hervey Bruce, Bart., of Downhill, Coleraine.

THE IRISH VOTE IN LONDON.—A correspondent of the Times writes as follows in a recent issue of that journal: "For some months past a committee of the Westminster Home Rule Union have been engaged in co-operation with local committees of various branches of the Home Rule Association in the Metropolitan boroughs, investigating the condition of the Irish electoral registration. In Southwark it was ascertained that there are over four thousand Irish lodgers eligible for Parliamentary franchise who were not on the register. In the Tower Hamlets, containing, perhaps, the most numerous Irish population among the metropolitan boroughs, the proportion of unregistered voters was still larger; some thousands of small Irish householders having been found to be off the register. Finsbury appeared to be wholly neglected, though it is computed that Irishmen entitled to vote form at least one-eighth of the constituency. In Marylebone about the same proportion was found to exist, but a much smaller one in Westminster Lambeth, with a very large Irish population, contains not more than about two thousand Irish registered voters, while in Greenwich the largest proportion of Irish registered voters was found. This year there will be a large increase in the Irish claims at the Revision Courts, but the task of fully organizing the Irish vote has been found to be so enormous that persistent work, during the coming year, will be requisite to complete the design of the committee, and for this purpose central registration offices are to be opened in each borough. It is calculated that in two years thirty-five thousand Irish votes will be added to the metropolitan borough registers."

THE GREAT ARCHBISHOP OF TUAM ON THE IRISH LANGUAGE.—The following interesting letter was recently written by the Most Rev. Archbishop MacHale to the Society for the Promotion of the Study of the Irish Language and Literature: Gentlemen.—In aid of the National Society for the Preservation of the Irish Language, I beg to forward to you the annexed cheque for £5 as my subscription. In looking over your published list of subscriptions, already amounting to more than a hundred pounds sterling, there is much to encourage—I might say cheer—the patriotic advocates of our language. What it is that lends such a charm to the Welsh language in the estimation of some of our officials, I am at a loss to conjecture, unless that it is entirely separated from the influence of Catholic doctrine. With the Irish language, however, it is so interwoven that it would be difficult, nay, impossible, to separate them. This may be the reason why some of those officials already referred to affect to admire the beauties of the Cymric, whilst they are utterly insensible to the superior excellence of the Irish language. Now, however, that men are less warped by religious prejudices in the cultivation of sciences, the Irish language will have less to contend with than when it was supposed to be essentially identified with the Catholic religion. The cultivation of language has been of singular aid to the cultivation and enlargement of science, and the most successful scholars of the German nation in working that field have candidly acknowledged their obligations to the Irish language. It is well that in this remote island, far from the disturbing influence which have successively destroyed and created new forms of speech, a language should exist confessedly one of the most ancient in the world, calculated to be one of the utmost use in the active and successful efforts which are now being made to explore the ancient history of the most remarkable nations. Its cultivation is no longer a worded penalty, yet it is far from meeting the encouragement to which it is so many grounds entitled. Nay, in the studied and jealous exclusion of it from our nick-named national schools, it is not difficult to discern the influence of the spirit which pants for its utter disappearance from the world of letters. Let not those schoolmen and their supporters rely too much on their influence to destroy the Irish language. Now that many prejudices raised against it are happily extinct, the language will have fair play. Catholic and Protestant, Celt and Saxon, must feel a generous rivalry in cultivating the old language of Ireland, so efficient for elucidating its own annals, besides being the best key for unlocking much of the ancient history of Europe. Believe me gentlemen, your faithful servant,

JOHN, Archbishop of Tuam.

ANNIVERSARY OF THE BATTLE OF THE BOYNE.—There was an extensive celebration of the 187th anniversary of the battle of the Boyne by the Orangemen of Ireland. They should change their name, for there was nothing in the ideas of the conduct of William the Third, King of England, and Prince of Orange Nassau, that is expressed by their designation. He was a Protestant, but he was not a bigot, and he had his way the Catholics among his subjects would have stood on the same footing with Protestants; and those infamous laws that were enacted after the Revolution of 1698 for the oppression of the native Irish never would have disgraced humanity. William was so far from being a bigoted enemy of Catholics that he often was in alliance with great Catholic potentates, and thousands of Catholics were among the soldiers who served under him at Namur and Steinkirk and Landen. One of his allies was Charles the Second, King of the Spains and the Indies, and head of the senior branch of the House of Hapsburg, a line noted for the unbroken attachment to the old faith. Another was the Emperor Leopold I., head of the junior branch of the Hapsburg family, and a Catholic of the extreme views. A third was the Elector of Bavaria, chief of the Wittelsbachs, historical champions of Catholicism. A fourth was the Duke of Savoy; and even Pope Innocent XI, himself sympathized with William in the last war, he waged against the Catholic Louis XIV, of France. At one time "the Catholic" Spanish King invited William to assume the office of governing the Catholic Low Countries, which formed part of the King's dominions. These facts do show that the Catholics of William's time regarded him as being a bitter foe of themselves and their religion. He was, indeed, though a Calvinist and a predestinarian, one of the most liberal-minded of men, and far in advance of his age on the grand question of toleration; and his Dutch designation embodies the very idea of religious freedom. Yet this very Dutch designation of his has been used to obtain a name by the Orangemen, who are bigotry incarnate! A more whimsical piece of perversion never was known, and it never was known until long after William had left the world; for the Orange Order dates only from 1795, and William died in 1702. Had an attempt been made to found that fraternity in his time he would have forbidden to it the use of that title of which he was more proud than he was of his royal English title; and were he living now he would be the very last of men to enter an Orange Lodge, or in any way to encourage Orangemism, as that word is at present understood. Were the advocates of despotism to form a brotherhood, and take their corporate name from John Hampden, they could not be guilty of a worse perversion of truth than are the men who give to a bigoted brotherhood a name derived from that most glorious of all titles—the Prince of Orange.—Boston Daily Traveller.

MISCELLANEOUS.

SITTING BULL.—Sitting Bull is to be reserved to Red Deer River in Spring.

DIED.—Chief Justice Draper died at Toronto on Friday evening, aged 77

ABISSINIA.—The King of Abissinia is threatening Egypt with an army of 120,000.

THE DUNKIN ACT.—The Dunkin by-law submitted in Peterboro, has been carried by a majority of 110.

DEFEATED.—Cheffert Pasha attempted to retake Telichea, but was defeated after several hours engagement.

BANKING.—The Committee on Banking and Currency at Washington have agreed to report Ewing's Silver Bill to the House.

FRANCE.—It is stated that MacMahon will probably form a Ministry from the Right, supported by the Senate majority.

THE PROVINCIAL LEGISLATURE.—Dame Rumor, ever fickle, now fixes the date of the opening of the coming session on or about the 15th December next.

SILISTRIA.—The Russians are turning their attention to the investment of Silistria, but with its strong defences, and a garrison in first-rate condition, commanded by one of the ablest Turkish generals, the task will be no easy one.

THE POPE'S HEALTH.—The Pope's health is reported good. The pilgrimages projected for the winter are postponed till next spring, in order to celebrate the Pope's having exceeded in years the Pontificate of St. Peter at Rome and Antioch.

MILITARY REGISTER.—One million and fifty-five thousand men are reported to be on the military register of the German Government. Of this number 398,000 are upon a so-called black list, for not having served, including 190,000 who have left the country to avoid serving. One German in every eight expatriates himself to avoid military service.

BELOUM.—The liberal and anti-clerical party in Belgium are seriously disturbed by the extraordinary increase in the number of converts to Christianity in the country. In 1816 there were 137 religious houses for men, and 612 for women, containing in all 11,968 occupants. In 1856 the number of religious houses had risen to 1,323, and they have continued to increase. Immense real estate is now held by those institutions. Carmelite women have built a house on their estate at Chevremont at a cost of \$200,000.

THE NUMBER OF SOULS IN A PARISH.—An experienced Catholic missionary in America gives the following method of calculating the number of souls in a parish: Sixty baptisms are allowed for a thousand souls. Three-fifths of these are communicants; the balance are below the age of twelve. Hence a parish of one thousand, consists of two hundred families. The missionary writes: "The experiment has been tried in various localities, and it is a safe criterion to follow. Whenever I found a pastor with a complete census of his people, the above proportions are the infallible result, scarcely even leaving a discrepancy of fifty even in a number of three thousand."

BANISHMENT OF PRUSSIAN NUNS.—The Ursuline Nuns, who managed the schools at Schweidnitz, in Silesia, and earned the love and gratitude of both Catholics and Protestants for their unselfish labors, have been ordered to leave immediately. On Sunday, September 23, a deputation of Catholic heads of families waited on the Superior in order to express their sorrow at the separation, and their hope of the return of better days; and they promised to spare no exertions in order to preserve and protect the beautiful little church which the nuns had built. The Superior thanked them for their kind words and especially for their promise about the little church, in the vaults under which she reminded them, the remains of eighty sisters have found their last resting place.

HOME RULE.—A return just prepared supplies information as to the extent of the Home Rule movement from which it appears that although the movement has been more than seven years in progress, there are only seven Home Rule organizations in the whole of Ireland besides the Home Rule League, and that two of those are not in connection with the central organizations. There are associations in Belfast, Londonderry, Kilmollock, and in the King's and Queen's Counties. In Great Britain there are 132 associations, numbering over 15,000 members. The Home Rule League number some 1,560 members, and a much larger number of associates. One Home Rule association exists in Canada, where the Home Rule League numbers over 100 members. In the Australian colonies about the same number of prominent Irish citizens have also joined the movement. More than half the members of the League are clergymen, landed proprietors, or professional men.—Globe.

CATHOLICITY IN RUSSIA.—One-tenth of the people of Russia are Catholics, and the proportion is the same in the Russian army. Would it be believed, then, that for the religious wants of all these thousands of soldiers not the least provision is made? When, at the beginning of the war, the czar entered Roumania, Mgr. Ignazio Paoli, the Bishop of Bucharest, addressed a petition to his majesty soliciting permission to provide for the spiritual comforts of the Catholic soldiers. This petition remained unanswered, and Baron Huart, the Russian Consul-General of Bucharest, subsequently intimated to the prelate that the commander-in-chief was thinking of appointing several priests as chaplains to the army. This thought of the grand duke has not yet become a reality, and as a consequence of this we are informed by a German Catholic contemporary that "thousands of Catholic soldiers have died on the battle-field without receiving the slightest solace of Holy Church, and thousands have been clamouring for vengeance from heaven on account of this unheard-of cruelty." This vengeance has come before the malefactors expected it.—London Univers.

FRANCE.—The Paris correspondent of the London Times writes:—There is one feature about the present contest in France which turns up in every form. We are much inclined at home to simplify the question by speaking of it as a direct issue between Republic and Empire. That the Empire and Imperialists have a great deal to do with it is very certain; but this is not the whole truth of the matter. The Imperialists are not ready; their Prince is still at his exercises; and neither the time nor the plan of the campaign has been chosen by them. M. Rouher and the long heads of the party are acting as an independent corps d'armee, not entirely involved in the issue of the battle. They will strike hard when they see a chance; but they are keeping open their lines of retreat, and they do not finally commit the ex-Emperor and the Prince. They would not be sorry to see the Duc de Broglie get an ugly fall. On the other hand, the hotbeds of the party—the Cassagnacs who "dance beside hearths," and the Cuneos who "make dogmats of the Republic and Republicans" and trailing the Empire in the gutter. This is a great reconnaissance en force of the Imperialist army, but it is not their serious effort. Their light cavalry are charging madly out of hand, and their real commanders are that it is a false move. It is not this time the Empire which is the real inspiration of the movement. By the consent of all parties the true issue is coming clearer to light. The principle at stake, is not so much the Empire as Clericalism—the interference of priests with secular government in order to bring about sacerdotalism.

NATURALISTS' PORTFOLIO.

WHITE MUSTARD IN FRANCE.—White mustard was largely sown in France last autumn for fodder. It is so relished by milch cows that many peasants call it "the butter plant." It is sown in August, on the stubble, if the soil be friable, and harrowed in; or sometimes the soil is turned over with a plough. Five pounds of seed to the acre. The plant can be consumed green till the frost arrives.

TREES IN PARIS.—The annual cost of keeping in order the trees, shrubberies, and seats upon the boulevards and the public squares and gardens of Paris is nearly 2,000,000 francs. It is estimated that the trees in the avenues and boulevards of Paris number 82,201; those in the comeries, 10,403; and those in the squares and courtyards of various buildings, 8,300. There are also 8'000 seats for the accommodation of the public. The expense of keeping up all the extra-mural recreation grounds exclusive of the Bois de Boulogne and the Bois de Vincennes, is rather more than 300,000 francs.

BUTTERFLIES AND MOTHS.—The species of butterflies known at the present time cannot be under ten thousand, according to the English entomologist, Professor J. O. Westwood, who is a high authority; and he estimated that the species of moths are twenty, if not thirty times as numerous as the butterflies. The butterflies and moths together make up the order of insects known to science as the Lepidoptera (scalewinged), "from the organs of flight being clothed with an infinite number of minute scales, arranged like those of a fish, or like the tiles of the roof of a house." Professor Westwood has contributed to the Academy a review of recent works on this order, in which mention is made of Dr. A. S. Packard's treatise upon the geometrid moths of the United States. These moths are so called because the movements of their caterpillars resemble the action of a pair of compasses; hence they are called geometers, or earth-measures.

STRANGE FOSTER-PARENTS. While fishing in the Thames one day near Wallingford, I noticed that a couple of water-wagtails were constantly conveying grubs and other insects into a host-house hard by. I determined to find out the happy and seemingly hungry receivers of these numerous dainties; and on looking into the boat-house I discovered, in one of the extreme corners, close under the thatched roof a small amount of straw, having the appearance of a hastily-built nest. Naturally supposing that this construction contained the family of water-wagtails, and never having seen the young of this species of bird before, I climbed up the side of the boat-house in order to satisfy my curiosity. When sufficiently high up I was enabled to put my hand into the nest, but quickly withdrew it on receiving a violent kick from a sharp and strong beak. Deeming it unwise to make another effort without knowing who the pugnacious occupant of the nest was, I mounted still higher, and, to my surprise, beheld a handsome newly-fledged grey owl, about double the size of its two foster parents. Here then was the constant supply of food brought by the two little birds. Their capabilities must be taxed to the utmost in providing such a large young bird with food sufficient for its subsistence.—Correspondent.

"UP WITH THE LARK."—A French ornithologist has taken the trouble to find out at what hour during the summer the commonest small birds wake up and begin to sing. The result of his inquiry shows that the earliest riser of all is the greenfinch, who probably imagines that he may make up for the thinness of his voice and the monotony of his strains by being first in the field. At any rate, he tenses up and gets to work at his feeble piping at about half past one a.m., some four hours before the more robust and melodious species of finches are ready for work. The second to put in an appearance is the blackcap, who is to be heard at half-past two or thereabouts; and half an hour later the quail makes his first attempt at a musical performance. It is nearly four o'clock, and the sun is well above the horizon, before the first real songster appears in the person of the blackbird.—The vigorous notes of this performer are to be heard about an hour before those of the thrush; and the chirp of the robin is about the same length of time before that of the wren. Finally, the house-sparrow and the tom-tit occupy the last place on the list. Hitherto early risers have always been exhorted to take the lark as their example; but the lark is shown to be comparatively a sluggard. He can never be heard like the greenfinch, actually before the break of day; and except on a very sunny morning, it does not appear at all "riscy," in any sense of the word, until long after chaffinches, linnets, and a number of the hedge-row birds have been up and about.

TAILS THAT ARE UNBOUND.—There is a good deal of expression in tails. A cat when unexcited has her tail bent towards the ground and quiet; but when the animal is under lively emotion, the tail shows movements which are not of such a character but predetermined by nature such and such an emotion causing such and such a movement. When the cat feels afraid, when seized, for example, by the neck, the tail goes down between the legs, on sight of an agreeable morsel of meat, the tail is raised straight up. When angry, the cat bends her tail into two curves of opposite direction—the greater curve at the base, the lesser at the extremity—while the fur is erect throughout. When on the alert for prey, she lashes her tail from side to side. On the other hand, the dog wags his tail to testify joy; while (as with the cat) fear sends it down between his legs. We are all familiar, again, with the comical appearance of a herd of cattle—(driven to despair by insects) rushing about a field on about day with their tufted tails erect as posts. Dr. John Brown, in one of his race sketches, tells of a dog whose tail had rather a peculiar kind of expressiveness. This tail of Toby's was "a tail per se; it was of immense girth, and not short; equal through out, like a policeman's baton. The machinery for working it was great power, and acted in a way far as I have been able to discover, quite original. We called it his ruler. When he wished to get into the house, he first whined gently, then growled, then gave a sharp bark, and then came a resounding mighty stroke, which shook the house. This, after much study and watching, we found was done by his bringing the entire length of his solid tail flat upon the door with a sudden and vigorous stroke. It was quite a tour de force or a coup de queue, and he was perfect in it at once—his first bang authoritative having been as masterly and telling as his last." There seems to be good reason for believing that rats sometimes use their tails for feeding purposes where the food to be eaten is contained in vessels too narrow to admit the entire body of the animal. A rat will push down his tail into the tall-shaped bottle of preserves, and lick it after he has pulled it out. A gentleman put two such jars of preserves, covered with a bladder in a place frequented by rats; and afterwards found the jelly reduced in each to the same extent, and a small aperture gawged in the bladder just sufficient to admit the tail. Another experiment was more decisive. Having refilled the jars about half an inch above the level left by the rats, he put some moist paper over the jelly and laid it in a place where there were no rats or mice, till the paper got covered by mould. Then he covered the jars with a bladder, and put them where the rats were numerous; as before, next morning the bladder had again been eaten through, and on the mould: there were numerous distinct tracings of rat-tails, evidently caused by the animals' sweeping these appendages about in the fruitless endeavor to find a hole in the circle of paper which covered the jelly.