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The True Witness,

AND

CATHOLIC CHRONICLE.

VOL. XXII.

MONTREAL, FRIDAY, JUNE 7, 1872.

NO. 43.

BOOKS FOR JUNE.

DEVOTIONS OF THE SACRED HEART. Arranged for each day of the Month of June; to which is added a Novena in honor of the Sacred Heart of Jesus.	50
DEVOTION TO THE SACRED HEART OF JESUS. By Secondo Franco, S. J. Translated from the Italian.	75
THE SACRED HEART OF JESUS and the SACRED HEART OF MARY. Translated from the Italian of Father Lanzani.	60
THE VIRTUES AND DEFECTS OF A YOUNG GIRL, AT SCHOOL AND AT HOME. By a Chaplain.	75
ON THE DUTIES OF YOUNG MEN; Translated from the Italian of Silvio Pellico. By R. A. Vain. With selections from Lacordaire's Letters to Young Men.	0 75
SERMONS ON ECCLESIASTICAL SUBJECTS. By Henry Edward, Archbishop of Westminster. American Edition, Vol. I.	2 00
THE HOUSE OF YONKE; from the <i>Catholic World</i> , Illustrated.	2 00
CONSTANCE SHERWOOD: An Autobiography of the 16th Century. By Lady Georgiana Fullerton. With four illustrations.	2 00
FLORENCE O'NEILL. The Rose of St. Germain; or, the Siege of Limerick. By Agnes M. Stewart (now in the "True Witness").	1 50
HISTORY OF BLESSED MARGARET MARY. A Religious of the order of the Visitation of St. Mary; and of the origin of the Devotion to the Sacred Heart by Father Ch. Daniel, S. J., Translated by the Authoress of the "Life of Catherine McAuley".	2 25
D. & J. SALLIER & CO., Montreal.	

FLORENCE O'NEILL, THE ROSE OF ST. GERMAINS, OR, THE SIEGE OF LIMERICK.

By Miss AGNES M. STEWART, author of the "World and Cloister," "Life in the Cloister," "Grace O'Halloran," &c.

(From the *Catholic Mirror*.)

CHAPTER XXXI.—(Continued.)

Suddenly pausing the queen rose, saying: "Shall I not see him to-night, he will sleep no sounder for it, depend on it."

"No, not till the morning," replied the king, "he has been at Versailles all day, and has probably not returned. Let the child have refreshment and a night's rest, and see St. John on the morrow."

With her own hands Mary Beatrice, who had followed Florence with an attendant into the old room she had occupied years since, then helped to divest her of her travelling garb, asking in a pathetic tone when she had again seated herself, what she thought of the king's appearance.

"His Majesty," said Florence, "looks much older, but then, madam, four years have passed, those years have made an alteration in all of us." She might have added, "the king looks ill, careworn, and depressed."

The queen never left the side of her favorite that evening. Moreover, she was hurried to the royal nursery, to see the infant princess whom James had styled at her birth *La Conscience* (because, he said, "she was to console him for the evil conduct of his elder daughters"), and also the bright and blooming Prince of Wales, now a lovely boy of six years old.

It was followed, as a matter of course, that Florence spent the entire evening in the closet of the king. Not only was James and his court rejoiced to see their *protégée*, again, but she had come from the Court of William and Mary, in which she had spent the four years of her absence. And though James never knew to the day of his death, the extent of the treachery of his daughter Anne, his eyes were opened to much of family cabal to which she had become a prey, during her residence at Kensington.

Notwithstanding their disgust they were both amused by the ludicrous account Florence gave them of the boorish conduct of William to herself, at her last interview, as also at the message that most polite king sent to her the day before she left the palace. Indeed, so fond was William of Orange of appropriating to himself the monies of other persons, that there was but little doubt his dislike to Florence was increased by the fact that, after all, he had to let her and her money slip through his fingers. Doubtless, had she remained at the court long enough for the sore occasioned by the queen's death to have healed up, he would not have stood upon any great punctilio as to whether he fulfilled her request or not.

Three years later the pages of history make known to us that the queen Mary Beatrice suffered fearfully from this dishonest propensity of the king to appropriate to himself the money of others. Parliament had agreed to pay a pension of £50,000 per annum to that unfortunate queen, of which she never received a farthing. William deceived the nation, and defrauded the queen; he put the money in his own pocket. That pension might have been obtained at a later date when William and Anne had both passed away. The money

might have been reimbursed, but the royal exiles would not, and rightly, stoop to ask for it as subjects.

When Florence first awoke on the following morning, she had some difficulty in comprehending that really she was back again at St. Germain. She had to glance round the old, well-remembered room, and rouse herself thoroughly before she could satisfy herself, that it was not some pleasant dream, the illusion of which was about to be dispelled. I beg you also to bear in mind that there was a person to whom she was, in a manner, already united, and whom she was, of course, very anxious to see once again, whom during the years of their separation she had never forgotten; every moment seemed trebled in duration till she beheld him again; no formal meeting was theirs to be either. The king and queen were to have nothing whatever to do with it. She could not sleep again for very joy though it was yet early; the morning was bright and clear, there was the valley once more, how different the prospect to that of four weary years. She arose, and dressed herself, threw on a heavy furred mantle, and went out to ramble on the terrace, enjoying with the keen relish of one who had long endured a sort of honorable captivity, the cool bracing air, the lovely prospect, notwithstanding it was winter, and above all the blessed consciousness that she was with those whom she loved, and by whom she was beloved.

She paused after a while, leaned against the palisades, and a sense of quiet happiness, to which she had long been a stranger, took possession of her heart.

Absorbed in her own pleasant joyous thoughts, she heard nothing, saw nothing, regarded not the lapse of time, knew not that the fond eyes of Queen Mary Beatrice, attended by another to whom she was dearer far than life itself, were looking down upon her from a window of the chateau, and was still looking far away into the future, weaving bright dreams of wedded happiness, picturing to herself how a certain chateau, at present vacant, in the valley, might be redecored, and of all the good she with her wealth might be able to do for the poor emigrants, when the words,

"Florence, my betrothed," fell on her ear in the tones of a well-remembered voice, like a stream of music, the melody of which has never been forgotten.

The surprise was too sudden, she would have fallen but for a strong arm outstretched to support her, and then when she recovered, and he grew eloquent in praise of her constancy and truth, and forgetful of all the world beside, they talked over the days that had gone by, and conjured up fair visions of the future, of home ties and joys which Death alone should break.

In the midst of her new found happiness Florence had not forgotten Grace, the friend to whom she owed so very much, in whose character flourished, by the grace of repentance, those same virtues inherent in the queen.

The packet containing the story of her life, Florence had a year since forwarded to the queen, had of itself been sufficient to introduce her to her notice.

Not very long, you may be sure, were the nuptials of Florence and Sir Reginald delayed. In the Chapel Royal of St. Germain that ceremony which completed their betrothal was soon celebrated, being fixed to take place immediately after the Easter festivities.

In the middle of the week following Low Sunday, there was a great gathering at the Chapel of St. Germain. The fond hands of Grace, who looked on Florence as her own child, had dressed the bride's hair, had twined amongst the golden tresses the delicate orange blossom, and arranged the veil, and had decked her in as costly a robe as that which Mary of England had presented her with two years since; it was the gift of Louis of France.

Eight young ladies, chosen from the most distinguished Jacobite families resident at St. Germain, acted as bridesmaids, and King James gave the bride away. The French King was also present with Madame de Maintenon and many of the nobles of his court. Without doubt, those who gathered within the Chapel Royal were right in saying there could not be found in the whole realm of France, a lovelier or more virtuous bride, or a braver knight than Florence O'Neill and Sir Reginald St. John.

* * * * *

SEVEN YEARS AFTER.

"Remember, O Lord, what is come upon us, consider and behold our reproach." This verse of the Lamentations was sung in the choir of the Chapel Royal at St. Germain, seven years after the marriage of Florence O'Neill.

The words I have quoted touched a chord in the heart of King James, he sank back in the arms of the queen in a swoon.

Many months of weakness and infirmity had brought him to the brink of the grave, the hour so dreaded by Mary Beatrice had at length arrived.

The children of his old age now stand around his bed, before the king receives the rites of the Church; he wishes to counsel and bid them farewell.

The prince first drew nigh, and embracing

him with passionate earnestness James spoke to him in these words:

"I am now leaving the world which has been to me a sea of storms and tempests, it being the will of Almighty God to wean me from it by many and great afflictions. Serve Him with all your strength and never put the crown of England in competition with your eternal salvation. There is no slavery like sin, no liberty like His service. If He in His providence shall see fit to place you on the throne of your royal ancestors, govern your people with justice and clemency. Remember, kings are not made for themselves but for the good of their people. Set before their eyes in your own actions a pattern of all manner of virtues, consider them as your own children. You are the child of vows and prayers, behave yourself accordingly. Honor your mother that your days may be long; and be always a kind brother to your dear sister that you may reap the blessings of concord and unity." The prince gave way to a passionate burst of grief. The little Princess Louisa was then brought, bathed in tears, to her dying father's bedside. She was one of the loveliest of children, and young as she was the intelligent child understood the sorrow that impended over her.

"Adieu, my dear child," said the king after he had embraced and blessed her, "adieu. *Serve your Creator in the days of your youth, consider virtue as the brightest ornament of your sex. Follow closely in the steps of that great pattern of virtue, your mother, who has been, no less than myself overburdened with calamity, but Time, the mother of Truth, will, I hope, at last, make her virtues as bright as the sun."

Then the dying king exhorted his servants to lead holy and Christian lives, and after he had received the last Sacraments, he told the Cure that he wished to be buried privately in his parish church, with no other inscription than these words, "Here lies James, King of Great Britain."

He died in perfect charity with all the world, and especially named his son-in-law, the Prince of Orange, and the Princess Anne of Denmark, his daughter.

All this while, the poor queen had sunk down on the ground by his bedside. The king said all he could to comfort her, pointing out it was the will of God in this as in all other trials.

The following day Louis of France arrived, alighting at the iron gates lest the noise of the coach driving into the court should disturb the king. James received him as composedly as if nothing were the matter. The sight of the queen's grief was the only thing that disturbed the calmness with which he was passing through the dark valley of the shadow of death; bade those who were near him lead her to her chamber, and then requested that the prayers for a soul departing should be read. The queen, worn out by grief and watching, went softly round by the back stairs, and knelt in a closet behind the alcove of the bed, where she could hear every word and sigh uttered by the dear object of a love which for twenty-seven years had been the absorbing principle of her existence. The king at last sank into a sort of lethargy, giving, for several days, little consciousness of life, except when prayers were read to him, when, by the expression of his countenance and motion of his lips, it was plain that he prayed also.

The sands of life were ebbing fast when King Louis next entered the chamber of the dying James; for when the former enquired after his health he neither saw nor heard him, and on being roused from his dreary stupor, and told the King of France was there, he opened his eyes with a painful effort, saying, "Where is he?"

"Sire, I am here," said Louis; "I am come to see how you do."

"I am going," said James, "to pay that debt which must be paid by kings as well as their meanest subjects. I give your Majesty my dying thanks for all your kindness to me and my afflicted family, and do not doubt of its continuance, having always found you good and generous." He then expressed his thanks for the king's kindness during his sickness.

"That is, indeed, a small matter said Louis; "but I have something to acquaint you with of more importance."

As the king spoke thus the attendants began to retire.

"Let nobody withdraw," said Louis. "I am come, sire, to tell you that whenever it shall please God to call you out of this, I will take your family under my protection, and will recognize your son, the Prince of Wales, as the heir of your three realms."

As the king spoke these words all present threw themselves at his feet. He was the sole hope of the sorrowful court at St. Germain.

Louis mingled his tears with those which were shed by all around him.

James feebly strove to raise his arms to embrace his royal friend, and strove to speak, but nothing could be heard beyond these words: "I thank God I die with a perfect resignation, and forgive all the world, particularly the emperor and the Prince of Orange."

"I beg as a last favor," said James, "that no funeral pomp may be used at my obsequies."

"That is the only favor I cannot grant," replied Louis.

"I entreat you, sire," said the dying king, "rather to employ any money you may feel disposed to expend for that purpose for the relief of my destitute followers. I recommend them to your compassionate care, and I beg you, sire, no longer to remain in this melancholy place."

The queen had sent for the prince. She brought him herself through the little bed-chamber into that of his dying father, that he might return thanks to his protector. The young prince knelt down and expressed his gratitude for his majesty.

Louis raised and embraced him, promising to supply his father's place.

Never, says his son, the Duke of Berwick, was there seen more tranquility, patience, and even joy, than in the feelings with which he contemplated the approach of death.

*With much firmness he then took his leave of the queen, bidding her restrain her tears. "Reflect," he said, "I am going to be happy, and forever." Then he bade her write, when he should be no more, to the Princess Anne, to assure her of his forgiveness, and to charge her, on his blessing, to atone to her brother for the injury she had done him.

The end was nigh, his hands began to shake with a convulsive motion, the pangs of death came visibly upon him.

"I beg your Majesty to withdraw," said the Bishop of Autun to the queen; "I am about to pray for a soul in its agony. The sight of your anguish will disturb the serenity God has shed upon the heart of the king."

She consented to tear herself away, but when she kissed his hands for the last time, her sobs roused the king from the lethargy into which nature had sunk.

"Why is this?" said he tenderly. "Are you not flesh of my flesh and bone of my bone? Are you not part of myself? Now is it, then, that one part of me should feel so differently to the other; I in joy, and you in despair? My hope is in the hope I feel that God in His mercy will forgive me my sins and receive me into His beatitude, and you are affected for it. I have long sighed for this happy moment, and you know it. Well, cease then to lament for me; I will pray for you. Farewell."

It was yet twenty-four hours ere the king died. The queen was forbidden again to enter the chamber, though he asked for her each time he awoke; and, informed of this, she implored so passionately once again to see him, promising not to say anything to agitate him, that they allowed her to approach the bed.

She struggled to assume a feigned composure, but though the film of death was on the eyes of the king, and his ear becoming dead to outward sounds, he perceived the grief of her soul.

"Do you suffer?" she enquired.

"Yes, because you suffer," he replied. "I should be well content if you were less afflicted, or could take some share in my happiness."

"Beg of God," she said, "to give me the grace of love and perfect resignation to His will."

They compelled her to withdraw; not even her best loved friend might approach. She passed the awful interval in fasting, watching, and prayer.

At last the tried and purified spirit of the king had passed away, but none durst venture to break the truth to the queen except her confessor, and even he shrunk from telling her so in direct words, but requested her to join with him in prayer for the king. He began with the words:

"Subvenite sancti Dei."

"O, my God, is it then over," she exclaimed, throwing herself on the ground in an agony of grief, for she knew that these words commenced the office for a soul departed.

"I exhort you, madam," said Father Keega, "to resign yourself to the will of God, and in token that you do so, say *Fiat voluntas tua*."

"Fiat," said the unhappy queen, in obedience to her spiritual director. The blow was very hard to bear, for she had till the last moment clung to the hope that the king would recover.

A smile was on the dead face of the king; the bitterness of death had long been passed. He had requested that his chamber door should be left open, that all who wished might freely enter; and a flock of French and English, of all ranks and stations, crowded forward.

In compliance with the ceremonial their respective positions exacted, the royal widow went to offer her homage to her boy. "Sir," she said, "I acknowledge you for my king, but I hope you will not forget you are my son." Then, overpowered by grief, she was carried in a chair from the apartment, and from thence to a carriage, which was to convey her to the Convent of Chaillot, in the retirement of which place she designed to pass the first days of her widowhood. One hour after her husband's

death attended by four ladies only, the queen left St. Germain for Chaillot.

The Church of the convent was hung with black, and as soon as she neared the convent the bells tolled, and the abbess and the community received her at the convent gate. In silence Mary Beatrice entered the convent, her hood drawn over her face, followed by her ladies, and overwhelmed with grief. The nuns gathered round her, no one spoke, but the abbess kissed the hem of her robe. Some of the sisters embraced her knees, and others kissed her hand, but no one uttered a single word; their tears expressed their affliction.

Without a sigh or a tear, the queen walked into the choir, and continued in this stupefaction of grief till one of the sisters approached, and, kissing her hand, said, in a tone of admiration, in the words of the royal Psalmist:

"My soul, will you not be subject to God?"

"Fiat voluntas tua," replied the queen, in a voice broken by sighs. Then advancing towards the choir, she said:

"Help me, my sisters, to thank my God for His mercies to that blessed spirit who is, I believe, rejoicing in His beatitude. Yes, I feel certain of it, in the depth of my grief." She then knelt before the altar, and remained a long while in prayer.

The poor queen had taken no food since the previous night, and the abbess, apprehending she would faint, begged her to be carried in a chair, but she chose to walk, saying:

"My blessed Saviour was not carried up the painful ascent to Mount Calvary, but walked to the consummation of His adorable sacrifice, bearing the burden of His cross for our sins, and shall I not imitate His holy example?"

The abbess and two or three of the nuns followed her to her chamber, and begged her to suffer herself to be addressed and go to bed; but she insisted on listening to more prayers. She could weep no more; the fountain of her tears was dried up, and its solace denied her.

She sighed often, writes the nun of Chaillot who preserved the record of this visit of Mary Beatrice, and was seized with fits of dying faintness, but listened with great devotion to the abbess, who knelt at her feet, and read to her appropriate passages from the Holy Scriptures for her consolation. Then she begged the community to pray for the soul of her husband, saying:

"A soul ought to be very pure that has to appear in the presence of God, and we, alas, sometimes fancy that persons are in heaven, when they are suffering the pains of purgatory." At this thought the sealed up fountain of her grief was opened, and she shed floods of tears. Much she wept and much she prayed, but was at last prevailed on to take a little nourishment and go to bed, while the nuns returned to the choir and sang the Vespers for the Dead. When the Prayers for the Dead were repeated in her chamber, in which she joined, repeating the verses of every psalm, for she knew them all by heart; and begged that a prayer for the conversion of England might be added, observing that for the last twelve years she had been at St. Germain she had never omitted that petition in her devotions.

At seven the queen sent for her almoner, and after she and her ladies had joined in their usual prayers, she begged the writer of this record to remain with her, for she saw that her ladies in waiting and her *femme de chambre* were worn out with fatigue and watching, and made them go to bed.

The nun's record goes on to say that, without pomp or noise, for fear of agitating the royal widow, the king's will was brought to the convent. When the king's will was opened it was found that he had directed his body to be buried in Westminster Abbey. It was to await the restoration in the Church of the Benedictines at Paris, whither it was conveyed the Saturday after his death in a hearse, followed by two coaches, in which were the officers of the king's household, his chaplains, and the prior of St. Germain; and the king's obsequies being duly performed in the convent church, the body was left under the hearse, covered with a pall, in one of the chapels. One after another the hopes of his race faded away, and still the bones of James II. awaited burial.

On the third the queen put on the habit of a widow, and while they were thus arraying, writes the nun of Chaillot, her Majesty observed that for the rest of her life she should never wear anything but black; she had long since renounced all vanities, and worn nothing but what was absolutely necessary; "and God knows," she added, "I did not put on decorations except when obliged to do so, or in early youth."

When her melancholy toilet was ended the ladies were permitted to enter to offer their homage, but not a word was spoken; she sat still and motionless, her eyes fixed on vacancy. I had the boldness to place the Crucifix where her regards were absent directly, and soon her attention was centred on that model of patience. After a quarter of an hour I told her the carriage had come. She rose, and said, "I have a visit to make before I go," and bursting into a passion of tears, she said, "I will go and pay my duty to it. I feel it is

* Life of James from the Stuart Papers.
† Life of James II., from Stuart Papers.

* Duke of Berwick's Memoirs.
* Memoirs of the Duke of Berwick.

The True Witness

AND CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY At No. 210, St. James Street, by J. GILLIES.

G. E. CLERK, Editor.

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MONTEAL, FRIDAY, JUNE 7, 1872.

ECCLESIASTICAL CALENDAR.

JUNE—1872.

Friday, 7.—Sacred Heart of Jesus. Saturday, 8.—St. Peter Celestine, P. C. (May 19.) Sunday, 9.—Thirtieth Pentecost. Monday, 10.—St. Margaret, V. Tuesday, 11.—St. Barnabas, Ap. Wednesday, 12.—St. John of San Francisco, C. Thursday, 13.—St. Anthony of Padua, C.

NEWS OF THE WEEK.

Up to the morning of the 3rd inst., no arrangement betwixt the British and the United States Governments, had been completed. The British Government stands out for amendments to the supplementary article agreed to by the Senate, and to these demands President Grant refuses to accede; so that after all it is still to be feared that the Washington Treaty, from which so much was expected, will prove a failure. The Geneva Tribunal is to meet on the 15th inst.; and unless an arrangement betwixt the two countries be speedily arrived at, nothing can be done. The point now at issue seems to be this:—The British government prepared an article to be adopted by the U. States which aimed at giving an explicit definition of the term "indirect claims;" this definition the Senate in its amended article supplementary, leaves out, and hence the difficulty. In a few hours, perhaps before we go to press, we shall learn that the Washington Treaty is at an end.

When we last wrote on the subject, we expected that M. Chauveau's proposed amendment introduced during the New Brunswick School Law debate would be carried, and would solve the very difficult problem with which the Federal Government has to deal. The result has convinced us of error. M. Chauveau's amendment came on for discussion on Wednesday, the 29th ult., and it was at once evident that, though supported by many of the usual friends of the Ministry, by the Ministers themselves it would be opposed. In this dilemma Mr. Colby moved an amendment to the following effect:—

"That this House regrets that the School Act recently passed in New Brunswick, is unsatisfactory to a portion of the people of New Brunswick, and hopes that it may be so modified at the next session of the Legislature of New Brunswick, as to remove all causes of discontent that may now exist."

Sir John Macdonald, in the name of his colleagues signified his approval of this amendment, which, after some further discussion was carried in lieu of that proposed by Mons. Chauveau, by a large majority.

Mr. Blake then made a powerful speech on the question, in which he expressed "great doubt and hesitation as to the true interpretation of the law regulating the school law in New Brunswick; there was great reason he said in the conclusion arrived at by the Minister of Justice, but there were other considerations which made him hesitate." Mr. Blake we believe enjoys a high reputation for his legal knowledge, and he too seems to doubt whether the late action of the local legislature of New Brunswick, be in violation of the letter of the law as contained in sect. 93 of the British North America Act; but he also expressed his regret at the action of the said legislature, from which we conclude that he is of opinion that thereby the spirit, if not the letter, of the law has been violated to the injury of the Catholic minority of that Province. Mr. Blake therefore suggested exactly what, some weeks ago, the TRUE WITNESS ventured to suggest as the most obvious solution of the difficulty, viz.—that the opinions of the law officers of the Crown, that is to say of the Judicial Committee of the Privy Council, on the legal question of the constitutionality of the New Brunswick School law, be obtained; and he moved that a clause to that effect be added to the amendment proposed by Mr. Colby. If the decision of the Judicial Committee should be adverse to the New Brunswick Legislature then of course without infringement on the Federal principle in our Government, or encroaching upon State Rights, the Dominion Government will have the undoubted right to interfere with, and put its veto upon, the obnoxious school law. Mr. Blake having asked the

Premier whether should such an addition be proposed it would receive Ministerial support, and having received an answer in the affirmative it was moved and carried that the question of the constitutionality of the said school law should, if possible, be submitted to the Judicial Committee of the Privy Council."

This decision of the Dominion Parliament removes the question of law from the troubled arena of politics, to the calm, and more dignified sphere of the Courts of Justice, and we therefore deprecate the making of it, in any sense, a party or political question—a cheval de bataille for either *Ins* or *Outs* to bestride. On the question of principle, or the intrinsic merits of the New Brunswick school law, the Dominion Parliament has, in accepting Mr. Colby's amendment, and by a large majority, expressed its opinion. By a majority of 117 against 42 it has expressed its "regret" that the law as it now stands is so unsatisfactory to the Catholics of New Brunswick; and its "hopes" that the obnoxious law may be so modified at the next session of the New Brunswick legislature as to remove all causes of discontent."

So far then a great moral victory has been won for the Catholic cause.

On the question of law, however, as serious doubts exist amongst the ablest lawyers, on both sides of the House—Ministerial and Opposition, in the mind of Mr. Blake, as well as in that of Sir John Macdonald, as to the strict constitutionality of the legislation that the House regrets, and hopes to see speedily modified—it has been determined—since a political and legislative body is incompetent to deal with questions of law—to invoke and accept the decision of the highest legal tribunal of the British Empire. From this tribunal, removed far above the storms of politics and of party, breathing the pure invigorating atmosphere of justice, we may confidently expect an unprejudiced decision; not on the merits of the New Brunswick school law—for that question is not submitted to it—but upon its constitutionality, or harmony with the terms of the Confederation Act. For that legal decision we wait in patience, and in strong hopes that it may prove favorable to our cause; and in the meantime we must deprecate all attempts to make out of it political capital, in the interests of either one party, or the other.

This then is the actual position of the New Brunswick school question. Our Dominion Parliament has, virtually, accepted, and appended to the Judicial Committee of the Privy Council, as a Supreme Court, to hear and determine upon a question of law involving the rights, respectively, of the Federal and Provincial Governments. This is exactly the course of policy that some weeks ago the TRUE WITNESS recommended should be adopted; and so jealous are we, as Conservatives, of State Rights, and so thorough is our hatred of centralisation in government, and all that tends thereto, that we accept the situation with almost satisfaction. We might indeed have gained a more complete, but only momentary, triumph, by asserting the right of the Federal Government to interfere with the Provincial Government of New Brunswick, and to annul its acts. But this triumph would have been dearly, too dearly, bought, in that thereby a dangerous precedent would have been established, and an unlimited, because not strictly defined, power of control over the local governments would have been conferred upon the Central or Dominion Government. It would be the death-blow to State Rights, the most precious of our political endowments, to constitute the Federal Government judge on a question of law arising out of the rival pretensions of the Local and the Central Governments.

PROCESSION OF THE BLESSED SACRAMENT.—Sunday, the 2nd inst., was a beautiful day for the grand ceremony wherewith, in Catholic countries is celebrated the Feast of Corpus Christi, in commemoration of the institution by Our Lord of the Holy Sacrament, wherein He gives Himself as the bread of life to those whom He has redeemed with His most precious Blood. All that the Church can display of pomp on this occasion, is by her resorted to in order to testify her faith, and her gratitude to her Spouse the King of Kings and Lord of Lords, Who not only deigns but delights to dwell amongst the children of men.

About 9:30 A.M., the different Societies and Confraternities, with their appropriate banners, having assumed their assigned places, the Mass, beneath which was carried, by the Very Rev. M. Truteau, Grand Vicar of the Diocese, the Blessed Sacrament, passed out through the portals of the church of Notre Dame, and thence proceeded along the line of route indicated in our last. All along St. Joseph Street, from McGill to Mountain Street, the way was handsomely decorated with arches of evergreens and flags; and the fervent piety of the dwellers in this section of the City was thereby conspicuously demonstrated; indeed we cannot bestow too much praise on the zeal exhibited by our citizens of the St. Joseph

suburbs. At the junction of the St. Joseph, with Mountain Street a handsome altar, or repositoir had been erected, before which the Procession halted, and from which, after the singing of the Tantum Ergo, Benediction of the Blessed Sacrament was given. The route was then continued along St. Antoine and Craig Streets, and the Church of Notre Dame was reached about 1:30 P.M. Here Benediction was again given, and the Procession broke up.

Everything passed over with the utmost order, and, on the whole, we have never witnessed a finer celebration of the august festival than that of Sunday last. The length of the procession may be judged of from the fact that it took upwards of an hour and a half for it to pass a given point.

In confirmation of our thesis that without State aid Protestantism cannot, and never has been able to, hold its own against Romanism; and that wherever the two forces have been left free to fight out the battle, without State interference, there the Catholic Church has triumphed—we find the *Witness* of the 23rd ult., invoking State interference in England, to check the "surprising increase in England, of monasteries, nunneries, schools, churches—and in fact all the machinery of the hierarchy."—*Witness*, 23rd May. Our contemporary says:—

"The popular sentiment is that the Romanists have had too much. . . . Yet they still ask for more. A bill has lately been introduced to Parliament by an Irish member, which ostensibly enacts the repeal of certain 'disabilities,' but really seeks to restore to Romanism its former ascendancy in Great Britain. Full rights and privileges are already accorded to Romanists, even extreme concessions have been granted in order to conciliate them. . . . But there is a limit to this policy of conciliation."—*Id.*

We have it here admitted that Catholicity has made, in making, rapid progress in England; for otherwise there could not have been a "surprising increase" of monasteries, schools, and churches.

But certainly this rapid progress has not been due to State aid, or to any secular influences; for, in spite of the "popular sentiment" to which the *Witness* refers us, we defy our contemporary to mention any one right or privilege, by law accorded to Romanists, which is not also in like manner extended to every religious denomination in England. Catholics in fact labor under some exceptional disabilities; as for instance, certain high offices of State are closed to them; exceptional legal obstacles to their acquisition of property are interposed by the State; their clergy and teachers, as in the case of the Jesuits, are by law compelled under heavy pecuniary penalties to register themselves; and besides these legal "disabilities," they are subject to a social persecution which amounts to ostracism. To become a Catholic in England, is to become a pariah, or social outcast. And yet, in spite of these legal and social disadvantages, Catholicity has increased in England, is increasing, and in the opinion of the *Witness* must be checked. The old penal laws must for this purpose be re-enacted, in whole or in part, and the State must impose obligations or burdens on Catholics which it imposes on none of its other subjects,—Protestants, Jews, Mahometans, or Heathen.—

That this is what the *Witness* means, that this is the only meaning of which his words are susceptible, is plain from this:—That all that Catholics enjoy by law in England is a somewhat restricted, and precarious toleration; that they have no single legal right or privilege of any kind which is not possessed as fully by Jews, and by Protestants of all sects; and that therefore if they have "too much" they must be deprived of something which they actually have, or hold only in common with all their fellow-subjects.

Earl Russell, of Ecclesiastical Titles Bill notoriety, and whom *Punch* aptly depicted as a London *gamin*, chalking up in large letters, "No Popery" on the walls, and then running away—comes out in the same strain, as the *Witness*, and thus bears his testimony to the truth of our thesis; since, Catholicity, in spite of the disadvantages, legal, and social, under which it labors in England, is constantly encroaching upon Protestantism, supported as the latter still is, by some of the old Protestant penal laws. We cite the following passages from a letter by his No-Popery Lordship, read on the 3rd May last, at the annual meeting of the "British and Foreign Schools Society." Having given it as his opinion "that any system of teaching which omitted religious instruction must be faulty and inadequate." His Lordship refers to the efforts made by Catholics to combine religious instruction, with their system of teaching:—

"The Jesuits of Rome are endeavoring to gain possession of the means of education in Ireland, and the Jesuits of Oxford are working hard to acquire the education of England. Let us hope that these inclinations will be resisted by the lovers of religious liberty in England, and in Ireland."

The religious scruples of Protestant Dissenters are to be respected; but those of Catholics must be trampled under foot of a Protestant majority in the House of Commons; for His Lordship continues:—

It is to be hoped that next year the members of the Government will declare themselves enemies of

all oppression to Dissenters, for they cannot expect that a Baptist parent will be satisfied to pay a tax for the promotion of infant baptism, or that a Presbyterian will be willing to send his son to a Church to pray for a blessing on the order of Bishops. These attacks on freedom of conscience must be relinquished, and probably will be so before any long time shall elapse. The state of Ireland in respect of education is more critical. Unless speedily checked by the House of Commons, the Ultramontane party which had so signal and triumphant a victory last year at Rome will next year gain a triumph equally signal at Dublin. For my part I only say that this is not a time when either the Liberal clergy of the Establishment, or the Protestant Dissenters ought to go to sleep.

This too is very plain. The State must distinguish in its legislation betwixt Protestant Dissenters and Catholics, and in favor of the former. The religious scruples of the first, irrespective of their intrinsic merits, must be respected; but unless checked by the House of Commons, i.e. if the latter remain neutral—the ultramontane party will be triumphant in Dublin. This is exactly what the TRUE WITNESS says. Where the State is only neutral, the Catholic Church will triumph.

The question whether there are any reasonable grounds for expecting that the U. States will ever become Catholic? that is to say Catholic in the same sense that they are now Protestant—is much discussed by the Catholic press of the U. States, and the answer given is for the most part in the affirmative. The *Catholic Review* published in Brooklyn, has an able article on the subject, in which it indicates several causes now in active operation in the North Eastern States of the Union especially, all of which are favorable to the relative increase of the Catholic population. Amongst these causes he enumerates one, often alluded to by Protestant ministers and by Protestant medical men, of which the immediate consequence is the rapid diminution of the native born Protestant population to whom, exclusively, its operation is limited. Amongst the Catholics of the same States this cause is unknown, or at all events very rare indeed. To this cause the *Catholic Union*—a newly established, and ably conducted paper—published in Buffalo thus alludes:—

"The evil here spoken of is prevalent amongst those outside of the Church all over the country; but nowhere is its presence made manifest so plainly as in the New England States. There the original Puritan stock is fast dying out, and a few more decades of years will probably place it amongst the things of the past. So great has been the increase of the terrible crime mentioned by the *Review* that it has attracted even the notice of the Protestant ministry."

Whilst on the one hand, owing to its unmentioned crimes the Protestant stock is actually "dying out," on the other hand, the Catholic population is positively increasing—by immigration; by births, for Catholic unions are prolific; and by conversions. In the last quarter of a century therefore, the relative strength of the Protestant and Catholic populations has greatly altered, and altogether to the advantage of the latter, in spite of the many losses which by apostasy it has had to deplore; but day by day, as the number of Catholic churches, of Catholic schools, and of the Catholic clergy augments, these defections diminish.

Now if we assume that the causes that have long been, and are actually at work shall continue to operate, with but equal force, it is no difficult thing to determine the time when the majority of the population of the U. States shall be Catholic; and though it is not to be expected that, even then, the Catholic religion will be by law recognised as the religion of the country, or that any particular political status will be accorded to its ministers, and its people—still with a great preponderance of the Catholic element in their several populations, these States would be to all intents and purposes Catholic States; and their legislation would at all events be brought into harmony with the principles of the Catholic religion. Their ancient liberties for which under God, they are indebted to the old Common Law of England—itsself the product of a Catholic age—and which precious inheritance the first emigrants brought with them across the Atlantic, will be confirmed, and placed beyond the reach of the disintegrating tendencies of modern liberalism; education will cease to be Godless; and the essentially Protestant institutions of the country, such as Divorce and Free Love, together with Puritanism, will be counted amongst the things of the past.

But will the causes now at work continue to operate, and in the same direction? We think that they will, and with ever increasing force, so that the process of Catholicisation will continue with ever increasing velocity. There are plenty of signs that the disregard for morality, especially as regards the sexual relations, to which the rapid dying out of the old Puritan stock of New England must in great part be attributed, is steadily on the increase; this assures us that the Protestant population will continue to decline in point of numbers. On the other hand, as the Catholics increase in numbers and in wealth, it will be the easier for them to establish their own schools, and to give their children a good education, free from the deleterious influences of the Common School system. It is to the want of the means hitherto of giving this precious education to the young,

that must be attributed the great losses which have occurred amongst the second and third generations of Catholic immigrants; and this cause removed, the effect will disappear.

On the whole then the prospects are, we think, bright and encouraging for the triumph of our holy faith on this Continent. We look for no sudden and violent change; but we anticipate a steady leavening of the whole mass; we expect to see the tree that has sprung from the seed that was but as the smallest of seeds, become a great and stately tree, covering the land, and beneath whose boughs and refreshing shade all the dwellers therein shall be blessed, Amen.

The Ballot Bill has at last got through the House of Commons in safety, and is about to be sent up to the Lords. In what shape it shall emerge if ever it emerge at all from their Lordship's House, remains to be seen. That it will be violently assailed, both in its principle, and in matters of detail, may be expected.

Three views as to the manner in which the right of franchise should be exercised, obtain. According to one, the Franchise is a public trust, confided to a limited number, to be exercised for the benefit of all, and therefore, publicly. Another view is, that the right of Franchise in the actual social condition of the Empire, often cannot be freely exercised by its owner, if not secretly exercised; this view leads us to the Ballot, and the right of the elector to give his vote secretly.

The third view is, that a mere permissive secrecy would be useless to protect the voter in the exercise of his franchise rights; that therefore the voter must vote secretly, under pains and penalties for divulging his vote, by wilfully displaying his ballot ticket.

Of these three views, the first is the most strictly logical and most in harmony with the principles on which the representative system in Great Britain is based; the second is illogical, because mere permissive secret voting would afford no antidote, or protection against either bribery or intimidation; whilst the third, though also strictly logical, is utterly incompatible with personal liberty.

In its favor however it may be urged, that some other public functions are exercised under the obligation of secrecy. Members of a General Court Martial are we believe not allowed, unless when released by special Act of Parliament from their obligation to secrecy, to divulge why or on what grounds their verdict was given; and in the case of the unfortunate Admiral Byng, whom the British Government of the day shot in order to encourage the other Flag Officers in the Royal Navy, it will be remembered that a Bill was introduced into Parliament, but rejected by the Lords, for releasing the members of the Court Martial that had condemned him, from their oath of secrecy.

The *Gazette* pronounces an opinion in favor of the proposed changes in the electoral divisions of Montreal—thinking they will secure to all classes of our mixed community, a fair share in the representation in Parliament.

The *Montreal Herald* takes a less favorable view of the proposed changes than does the *Gazette*. There are many, too, who fear that these changes will tend to deprive the Irish Catholics of this City of the political influence to which by their numbers they are entitled.—Our English Protestant friends are well represented. Scarcely a third of the population, they have already one-third of the representation.—This no one grudges them; but they are not entitled to more; and in Upper Canada, Catholic minorities do not enjoy so much.

THE REFORMATION IN ITALY.—The progress that Protestant principles are making in some parts of the Italian Peninsula is well illustrated by certain modifications in Our Lord's Prayer lately made in honor of Mazzini the great hero of Protestantism, the lamented teacher of Evangelical Sunday schools. Of the nature of the modifications alluded to, our readers may judge from the first line of the Reformed Lord's Prayer, as amended by Italian Protestants—"Our Father Mazzini, who art in heaven" &c. &c. This will suffice to show what progress the Reformation is making in Italy.

DR. LIVINGSTONE.—We know not what to believe with respect to the whereabouts an actual condition of this justly celebrated traveler. We hope that the reports of his safety may be confirmed; but certainly hitherto they have not been confirmed, either by letters from the Doctor himself, or from any one who has actually met and conversed with him.

DEATH OF THE HON. SANDFIELD MCDONALD.—This gentleman, whose name has long been so familiar to all acquainted with Canadian politics, died at Cornwall on the afternoon of Saturday, the 1st instant. The funeral took place on Tuesday.—R.I.P.

Mr. Macfarlane, M. P. for South Perth, died somewhat suddenly on Saturday morning. He had been ill only since the previous Tuesday, when he had attended the debates in the House.

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INSOLVENT. The Insolvent has made an assignment of his estate and effects to me, and the Creditors are notified to meet at the Court House, in the Insolvency Room in Montreal, on Tuesday, the 11th day of June next, at 11 o'clock, a.m., to receive statements of his affairs and to appoint an Assignee.

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