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CHRONICLE.

VOL. XXIII.

MONTREAL, FRIDAY, SEPT. 13, 1872.

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THE LAST CATHOLIC O'MALLEYS.

A TALE. BY M. TAUNTON.

CHAPTER XXIX.

Once more Grace has pronounced the words which gives her to another; but how different this time!

Whatever the future had in store for her, the present seemed all that she could desireall that her heart had longed for. By her side, clasping her hand in his, stood the husband of her own choice, one whose looks of love she could fondly return, and feel: "here, weary heart, you can rest, here be sustained, here lean upon in trustfulness! You are no longer alone. Here is one in whose strong, loving arms you will find shelter if the stormy world rage ever so fiercely. Give yourself up, de Grace, to his comforting assurance, that whatever fortune may have in store for you, either of evil or good, here is one who will help you to bear the evil, or render more delightful, by his sharing it, the happiness in store for you.

You know enough of life to be aware that it is made up of good and evil. You have had experience enough, even in your short life, to know that what an old legend says is true, "That there stands two urns at the side of Jove, out of which he doles to all mortals alternately good and evil, but often both to-

gether.'

You know this, but you say to yourself, "I have now some one to help me to bear happiness or its reverse," and with much the same thoughts, the same hopes, these two happy their friends, none warmer or sincerer than those of James O'Donnell; nor will you be surprised if I tell you that, in the midst of this new-born happiness, Grace did not forget her former sorrow, but, in saying adieu to ner

brother in-law, she whispered to him: "James, you won't leave off looking for Nurse or Katey?" and that she felt comforted by his strong assurance that it should never be

forgotten. "Well," said Eliza, after the bride and bridegroom had driven away to their hotel; "well. I call this a very stupid wedding. No bridesmaids, because she was a widow! no dance after the wedding! no nothing at all to make us merry who are left behind!"

"I am very glad of that," said her mother; "for it is anything but a merry affair for me. Not only that I am sorry to part with Gracefor we have never had one cross word together -but it will be a foss to me in a pecuniary

sense." "Oh, mamma," replied Mary, "Grace said last night to me that she would never forget ahow kind you had been to her, and she hoped o remember that it would be a loss to you her to sail in twenty-four hours!" leaving you, and that she should try and make

A it up some way." "Oh! I dure say she would if she could; but she is not her own mistress now, so we ed bliss!-and such an anxious end! must not rely on such a promise, nor blame her if she cannot keep it. You will both have to you again-you may be killed!" be more economical, I can tell you."

know, mamma, that Englishmen often take a great fancy to Irish girls. Now, don't they?" asked Eliza.

"Well, I believe they do. The liveliness of an Irish girl often attracts. The contrast they of most, Englishwomen—especially those who have never been out of their own countrysisters.

"O, mamma, that is to bad! Then you insinuate that we are light and frivolous?"

" No, I do not mean that altogether, though I must own we are lighter-hearted, more frothy. if I may say so, than are the English. We do not endure so well as they can the troubles of life—we are less patient—we have more temper. But don't suppose, girls, that I am going to run down my own countrywomen—for I believe that no more pure, more devoted, loving wives and mothers can be found-still, I know that English women are, as a whole, more solid, more sensible, better home companions, than we are, who want excitement and can hardly settle down into humdrum married life, as Englishwomen can-content with their nursery, their daily walk, their stiff dinner party, their quiet month at the sea; that they go on in this jog trot style until they come to spectacles, and knitting needles, and their game of whist, feeling that they have gone through the usual routine of married life respectably. Now, an Irishwoman keeps young all her life, and does not, could not, sink down into such a dull life, as I she would feel as if she had been a naughty long? child, and had been put in the corner to punish her. And so, I must repeat, the Englishwoman is more solid, more practical, than we Irish. But what a length my subject has led me on.

"I can tell you, mamma," answered Eliza, "that I would rather have my Irish feelings than all these solid ones, as you call them, for young as you can?"

"A mixture of both characters would make the most perfect, consequently the happiest; so | make a home for you, Grace; and not having try, girls, to acquire those qualities you admire any answer from her makes me think that she in English girls, and get rid of your own bad | may be out." ones; that is the best advice your mother can give you."

CHAPTER XXX.

Mr. Noel had written to ask leave of absence for a fortnight, and to join his ship at Sheerness, which was granted him, and he and his wife proceeded to England a couple of days after their marriage.

Everything, of course, was very new to Grace. They went straight to London, and he had much pleasure in showing the wonders of his own metropolis to his unsophisticated wife, who thoroughly enjoyed the novelty of everything she saw, and wrote amusing accounts of all to her relatives, both in Dublin and Sligo.

But a fortnightly honeymoon is not very long in passing, and in these war times no longer leave could be obtained by either naval or military officers. So our young couple had all too soon to repair to Sheerness, that most miserable and dirtiest of seaports, where they took lodgings as near as they could to the ship, so that mortals turned to receive the congratulations of Robert and Grace might be together as much as possible.

When alone, Grace could not help contrasting the peace of this married life with the sad first experience she had as a married woman, and though she tried to put away the thoughts, as if it was unkind to poor Edward, yet, when her handsome, loving husband would come in after an absence, and she had no fears as to what their meeting would be, the contrast, as I have said, would come up before her; nor could she help the kiss of welcome being more fervent than perhaps it need, or would have been, if the thought of long ago had not obtruded itself.

CHAPTER XXXI.

A sudden end was put to this enjoyable

One morning, about and hour after Robert had left Grace to go to his duty, he returned with a doleful expression of face!

"O, Robert! what is the matter?" eried Grace. "Our ship, my love, is the join Lord Nel-

The young and unhappy couple sat for a few moments hand in hand, unable to realize that | self; and I shall be so disappointed if you do | remember it was in the coaching days. an end had come to their few weeks of unallov-

For war, Robert! Oh! I may never see

"Never fear that, little wife. Surely this is

"Grace has promised to have me over in not the courage a sailor's wife ought to show. was shaken by the vehemence of her grief. the lady be pleased to take a chair; and was England as soon as she is settled, to try and get What distresses me, and puzzles me also, is to some of those diamonds we talked about. You decide where you will stay during my absence, twelve miles out of London?

are to the starchy propriety of some, and indeed the soonest?" said Grace, her voice faltering and her lip quivering, but striving with all her might and main to keep down the rising tears, gives the Irish girl an attractiveness, especially so determined was she to do her best to show to timid men, which throws in the shade the her Robert that she could be a true and brave her, she crept away to the sitting room there to perhaps more solid qualities of our English sailor's wife; and that she would be a help to him and not a kindrance.

> "Why," replied Robert, "of course, the nearer you are to London.'

"Then, I should like that best, Robert." "So should I like it best for you, Grace. My mother would take care of you, and you are sure to like Agnes. I must write to her at once, for as we have orders to sail so soon, it gives little time for arrangement, does it?"

The young husband sat down and wrote 'his letter there and then, with a white and stern face; for he, too, was keeping up to encourage his wife. And then they bustled about to collect his things for his man to pack, and to see what was requisite to add to them for a lengthened absence.

His captain had considerately told him not to come on board until the following day at noon; and as he had requested his mother to come, or send as soon as she received his letter for his wife, he hoped to know that they were together ere he had to leave.

Poor young couple, what a night that was for them! They sat talking until the small hours, and hardly liked to retire to rest, to put have been describing. To be condemned to it, an end to their last night together, for how

> "You will not be well to-morrow, dear Grace, if you do not get some sleep." She looked up at him, but feeling that she should break down if she stayed a moment longer, did as he bid her; that is, went to rest, not indeed to sleep—how could she?

No letter came by the morning post, and no messenger either, before poor Robert's time life is dreary at the best they say, then why not | drew near for embarkation. So Grace promised try to make it as gay and lightsome as possible, him that, should no messenger arrive from and put as much sunshine into it by keeping as Blackheath that day, that all the same the next she and her maid would go to his mother's-

"For," said he, "I am sure that she will

Grace promised all he wished, and moreover, as the ship was not expected to sail before two the next morning, she added, "that if any news from his mother came in the course of the day. the tidings."

CHAPTER XXXII.

They have parted. [will not attempt to describe the scene! Who can tell, but those who have felt it, what such a parting must be between two, who are as one in feeling; would it not be a desceration to attempt to do so? He was gone; and poor Grace sank on her knees where he had left her; was it to pray for him; Ah! no, not yet; it was another impulse! To throw herself into the loving hands of God, as much as to say; "Thou art still with me; pity thy poor child!" Do not fear poor child, he does pity you; he never leaves you; he will restore what he has asked you to give up for a time, lest by clinging too surely to human love, you should forget the only fixed and eternal love of which the earthly is but a shadow!

Poor Grace! you did indeed feel very desolate, very lonely, away from all who loved you, or knew you; you had only the attached, humble friend, Maruth, whom you had brought from Galway with you, but who loved you as persons of her class used to love superiors in

When she heard the street door shut and saw Mr. Noel go away, she ran up stairs to the room he had just left, and seeing her mistress on her knees, she said to herself, "She is best there! that's where the poor thing will get comfort;" and she softly crept away, and busied herself with preparing a cup of tea, which to her mind was the great panacea for all trouble.

After awhile she went back to the sittingroom. She found Grace crouched on the ground moaning enough to break her heart. Maruth spoke to her: "Mistress, dear, look here, let me take you to your room." And Grace did let herself be lifted up in the strong arms of her maid (for what cared she what was done with her now that she had lost her Robert) son's fleet for Walcheren, and is under orders and be put to bed; and she even drank the tea which Maruth brought her, saying: "Sure now, mistress darling, I made it for you mynot take it!"

cup involuntarily their eyes met, and Grace to say so, should the lady arrive during her ab- preme! so that to have any way shown her burst into tears and sobs; and her poor frame sence; that Mrs. Noel was in bed. But would how she could prove her love to him, was very

not speaking a word, and by degrees the sobs thanked the young woman for her civility, for it may be a short or it may be a long one. lessened into, now and then, a sigh; and the but preferred waiting until Miss Neel should Would you prefer to return to your aunt's, or girl's faithful heart was gladdened by finding come in. to go to my mother and sister, who live about that her mistress, utterly worn out by the excitement of the previous day, the no sleep "Where should I be likely to hear from you during the night, and now the exhaustion from the passion of grief she had given away to, was fast asleep.

How glad Maruth was! and after awhile, when she was sure that she should not disturb watch, lest anyone coming to the house and knocking at the door might disturb the poor sufferer.

CHAPTER XXXIII.

Grace slept for two or three hours, and woke up refreshed and strengthened. Maruth was at her side immediately, and judging wisely that it was best not to give Grace time to return to her sorrowful thoughts, she at once gave her a note, "which had been brought about an hour ago, mam.'

Grace rose in haste to take the note, but a shade of disappointment came over her faceshe had hoped that it was from Robert-indeed, who else could it be from as the post was gone by for that day? But it was not in Robert's handwriting, and, like many of us, she sat turning the note about in her fingers examining it, instead of seeking the easiest solution to her puzzle, and also the simplest; namely, by opening it! "Who brought this, Maruth ?" inquired she, " A tidy sort of a man, mam; and he said that he should call again in an hour's time." Hastily now opening it, Grace found that it was from her sister-in-law, "regretting that mamma was keeping her bed with a severe cold—was therefore unable to do as Robert wished, namely, go down to Sheerness for her; but that they had dispatched an old man-servant, who was very trustworthy, to take charge of her, and bring her to their house, where they should most willingly welcome dear Robert's wife, and be very pleased to make her acquaintance. They had desired the man (Barber) to consult her wishes as to the time she would wish to come, and had desired him to place himself at her disposal. She begged to remain her affectionate sister-in-law.

AGNES NOEL."

This was not a very cordial style of welcome to a relative, and it chilled poor Grace to think that she had to seek her home with persons who could write such a letter under the circumstances; but she tried to persuade herself that Robert would not have asked her to go there, if he had not been sure that they would be kind to her, and then were they not his mother and that she should send a messenger to him with sister? Well, perhaps, it was the English cold style, so different, as she had always heard, from the Irish, so hearty and warm, and probably she should find that it was merely manner. and not any real want of interest in her. Well, she would not send the letter to Robert to read lest it might vex him, by its want of warmth and cordiality; but she sat down and wrote him a long letter, so long-wonderfully longconsidering that it was only a few hours since they had parted! But what difficulty has a loving heart in expressing its feelings to the heart that understands it? When can it satisfy itself in loving words? The only difficulty is to leave off; and well for the writer and the receiver that the page is limited; and that, therefore, Grace was obliged to reserve a space to say, that she had arranged to leave Sheerness by nine next morning, and that she should write to his sister by that day's post to say so.

To hear this was great velief to Robert's mind, and he detained the messenger, whilst he read his letter as well as he could-blinded by tears of fond sympathy with all she said in her great love for him. He scribbled a few lines in pencil to thank her for it, and to promise that the pilot should take her a letter from him.

The next morning, quite by six, Grace and Maruth were at the water side, to see if the ship was still there; but no, only a space where it had before been. Nor was even a speck perceptible in the distance, even by the aid of a telescope. Alas! alas! he was really gone!

She turned away, feeling now quite alone. and desolute. As long as she felt and knew that he was near, she did not realize the fact that she should not see him again for a long time. Ah, indeed-fer how long? She walked back to her lodgings, longing for nine o'clock, to be going too. She could not have remained there. No, how thankful she was that she had arranged to go at once to Blackheath.

CHAPTER XXXIV.

When Grace arrived at Beechwood Lodge it was about four in the afternoon, for you must

The trim servant-maid, who opened the door. All this time Grace had not dared to meet informed her that Miss Noel was out, but would Maruth's eye; but as she gave her back the be in in a few minutes; that she had desired her brother less he still reigned in her heart su-

Maruth sat by her side holding her hand, there anything she could get for her? Grace

I shall leave Grace waiting in the parlor. I must own she was low, and anxious as to what her new friends would turn out, and very chilled and depressed at not having found a warmer welcome. However, she was one of those who always tried to think the best of every one, so she said to herself, "Perhaps Miss Noel could not help being out." Well, I said that we should leave our heroine waiting, and during the time describe the people with whom she was to make her home.

Mrs. Noel was a lady above sixty years of age, who had led an active and busy life, having been left a widow with five or six children, without a very ample provision for them. Still, by great prudence and economy, she had contrived to bring up and give good professions to her two sons, and to marry two daughters well and happily. The eldest remained unappropriated, and lived with her.

To a woman who had led such an active life, and who was naturally of an anxious, overbearing temper, the comparative idleness which was now her lot was not one which rendered her temper more amiable or gentler; on the contrary, she was quite the reverse of amiablepeevish and worrying; and having really been a good and a painstaking mother, very devoted to her children, was very exacting and jealous of the slightest appearance of not being the first in their thoughts, and any fancied want of confidence was sure to be the source of endless reproaches and demonstrations of being ungratefully, unnaturally neglected by her children; she was constantly saying, "children who ought never to forget what she had done for them.'

Nor did they forget; but as most of them had by this time formed other ties, they could not be so entirely hers as before. Had she been reasonable she would have accepted her natural place, and have enjoyed the position of a loved mother and adviser, which they would all have considered her; but no, she could not see, nor consent to see, that she was in a different position to those who were married than to them when they were single.

The eldest son, Captain Noel, had been in India some years, holding a post under Government; nor had he married; so that when Robert wrote one week to tall her that he r engaged, and in a few days added that, on account of the order to go to Sheerness, he was to be married on the following Thursday, she was extremely angry. He had not even waited to hear her opinion; and, to add to his wrong and hasty determination, he was marrying an

Irishwoman. Although Robert had told her Grace's age and her fortune (small though it was, it was better than she had been able to give her own daughters on their marriage), yet she had worked herself into the conviction that "Robort was throwing himself away. Well, he must abide it, he has made his own bed"-a saying I cannot endure to hear. It always appears to me, however true, to be so very cruel because you have done a foolish, an inconsider. ate thing, which even takes from you that blessing which often enables the most afflicted to bear their misfortunes, namely, their comfortable bed and rest, you, who have by your own act deprived yourself of an easy bed, are not to be pitied because you have strewn that bed with ashes, with hard lumps, which gall you and take away your ease. You are not to be pitied! Why, surely it is une raison de plus to excite commiseration, and to obtain from others the more sympathy and pity .-Away with such cold-hearted sayings !

So, you can imagine that it was not with any pleasure or satisfaction that Mrs. Noel received Robert's letter, asking her to receive his wife, and give her a home during his absence.

At first, she was determined to write and say that she must decline doing so; but Agnes Nocl, by dint of putting before her that it would be no expense (Robert had assured her of that), and also that it would look so very bad to every one, that when her son was going off to the war, that she had without any reason, refused to receive his young wife under her roof-(and Mrs. Noel was very sensitive to what the world said) - and by also promising that her mother should not be more troubled with her daughter-in-law than absolutely necessary, she allowed Agnes to write the note we have already scen.

And Agnes, what was she like? Would she be likely to make up to Grace for her mother's shortcomings? Well, on one very essential point she would, for she loved her younger brother with a devotion which was truly unselfish. Therefore, although she knew that Grace had taken away a heart which had been eptirely hers yet it had not made her love her

welcome to Agnes; and she determined that it should not be her fault if Grace was not as happy as she could be, separated from her hus-

Just at the time she expected her sister-inlaw, her mother wanted a commission executed, and she did not dare to ask her mother to wait until after Grace's arrival, lest she should retort with, "Ah, you see! just what I said; everything is to be put out by this little madam's arrival." So she went to perform her mother's wish, very annoyed to leave the house that afternoon. She hurried home, and even then ran up to her mother first, before she went to welcome her new sister. "Come up as soon as you can, Agnes, and tell me what she is like. I hope to goodness that she is presentable. The foolish boy!" again harped poor Mrs. Nocl.

CHAPTER XXXV.

Agnes stood for a moment with the handle of the door in her hand-her heart beat so fast at the thought of the stranger-Robert's wife!

She need not have been so fluttered, for when she entered Grace was on the sofa, fast asleep; her bonnet, which she had taken off, lay on her lap: her hair had become unfastened, and she looked "a perfect picture." Her maid was seated on the floor, leaning her head against the end of the sofa, asleep also. Poor souls! their sleepless night before, and their long coach journey, had completely overpowered them, and they had both forgotten care and fatigue in a calm and heavy sleep.

Agnes stood over her new sister for a few glad that she is so beautiful! Mamma must moved; and it seemed hours before Maruth like her. She will be sure to do so. She likes came in to her. everything that is beautiful. Poor dear child (for Grace looked so very young asleep), I will mamma, otherwise she will think me too long the floor in a faint.

And she shut the door, gently as it was done, it startled Grace, who looked up for a moment, but seeing no one, relapsed again into sleep, but this time not so profoundly, so when Agnes returned, and stood for a moment over Grace, again admiring, and taking the new relation into her heart, Grace opened her eyes, stared for a moment, and recollection coming all at once, she darted up, saying, "Are you Agnes?
—but I am sure you are," she flung her arms round Agnes' neck, and wept uncontrollably.

Of course Agnes was unaccustomed to such strong demonstrations of feeling; but she did not repulse it, but held the weeping girl tenderly in her arms; for the short time that she in, let her come in at once." had beforehand seen Grace, whilst she slept, seemed to have melted the ice of her English touching appeal, "Oh, love me, for poor Robert's sake!

"Indeed, indeed I will, for your own sake, as well as for Robert's, you poor dear thing .-How tired you are! But come up stairs to your room, and whilst you bathe your face and take off your things, I will order tea. Oh, you dear little Grace!" and she kissed her again; "how glad I am that you have come to me. You will excuse seeing mamma to night, dear. She will be up to-morrow."

So they went up to the room next to Agnes' her rescue, and always strove to lessen the and suffering to her. accepity of her mother's temper towards Grace. That Agnes was the first to welcome the little girl which in due course made its appearance, and which increased rather than diminished Mrs. Nocl's annoyance at having her daughter-in-law in her house. "She was past," she said, "liking the noise of infants." So, when her husband came home, Grace chose a residence near Mrs. Noel's, but left Beechwood Lodge. She was glad to remain near Agnes, as she enjoyed her friendship and society.

CAAPTER XXXVI.

As this is the story of Grace's life, I need not enter on the subject of the exciting times in which she lived, except inasmuch as they home comforts.

Occasionally, Robert came home for two or three months-sometimes only for as many weeks; and so the next two years of Grace's life passed, and found her still living near Mrs.

Nocl at Heath Cottage.

Her life had been diversified by two more children, a boy and girl being added to their family, and by one or two visits from the O'Shawnessys; and once she had the great joy of welcoming Mr. and Mrs. O'Donnell to her home, as with them she had always kept up a continuous correspondence.

Robert Noel had by this time become a postcaptain, and his ship was sent out to join the small fleet that was hovering about the coast of did seem cruel to re-open these wounds, es-Italy; and which sometimes went down as fur

as Trieste. It was one summer's evening, when Grace (after seeing her little ones to bed, a task she always shared with her faithful Maruth), sitting by the open window, observed a woman walking up and down the house, and constantly looking in, seemingly undecided as to whether she should pull the bell at the entrance gate or

She had acted in this manner so often, as to make Grace observe her; and to feel so strangely wrought upon by the woman's peculiar manner, as to begin to feel very nervous. Moreover, there seemed to come to her mind every now and then a remembrance of the woman's features which puzzled her.

So she rose hastily to ring the bell, and to desire that Maruth might be sent to her imme- to what she had to relate. diately.

The woman had turned her back, and was continuing her walk, when Maruth answered her mistress's summons.

"Maruth, stand here, and tell me, do you see that women walking slowly up there?"
"Yes, mam."

"Well, wait until she turns, and tell me if you know who it is?" And Grace related to Maruth what she had observed peculiar in the woman's proceedings.

By this time the stranger was coming towards them, when Maruth, suddenly crimsoning to the very roots of her hair, said, "I think I do know her, dear mistress; I will go out and speak to her, and see if I am not right;" but, she added turning affectionately to her mistress, "don't be uneasy, it may only be my fancy."

Why she was to be uneasy, Grace could not divine; and, as is usually the case, the very precaution taken to prevent her being anxious, was the very means to make her see that there was a something that she had to apprehend, though what, she could not tell.

In the meantime, Maruth was at the gate; and as soon as the strange woman saw her looking towards her, she hastened up to her. Grace, who was watching the two women, saw them shake hands, then both came towards the house. As they neared the window, the same vague sense of having seen the face before stole over her; and, as a sudden thought struck her, the blood rushed to her face, and then as quickly receded, and she had to lay her hand on her heart to still its quick beating. Was it not moments, saying, "Poor girl, she is utterly Katey-Nurse O'Birn's daughter, the fosterworn out; but how levely! I do not wonder mother of her lost boy? Oh! surely it was; at Robert's giving his heart to her. I am so but for the very life of her, she could not have

When Maruth came, the troubled and frightened expression of the woman's face, confirmed sit down and wait until she awakes. But, no; Grace's suspicions, and she could barely articuperhaps I had better go out quietly, and tell late, "my child! my child!" when she fell on

CHAPTER XXXVII.

Tenderly and anxiously did her faithful maid lift her on the sofa, and apply remedies to restore her to consciousness. When sufficiently recovered, she heard that it was indeed Katey, who had sought her out to tell her all about her long lost child.

"Oh, Maruth, send her in directly to me; I cannot wait."

"But do you think that you are equal to see her, mam? Had you not better wait a

"Oh? no, no; I cannot wait. Oh, Maruth, think how long I have waited; let her come

"Well, then, mistress dear, drink this glass of wine;" and Maruth poured out a glass of reserve, and she was ready to respond to the sherry that was standing on the sideboard. To satisfy her, Grace did take the proffered stimulant, and repeated her wish to see Katey im-

mediately. "Stop, Maruth, is he alive?"

"Dear mistress, she would not tell me; she said that it was to you, and you only, that she would speak."

"Then bring her directly."

She had not many minutes to wait. At first, Grace's impulse was to cover her face with her hands, as if she could not bear the sight of one who had brought so much misery own, which she had prepared for Grace with to her; but the sound of Katey's footstep When some of the early Christians complained of everything she could think of to make it pleanerved her, and the longing to hear what she the strength of their passions, of the presence of sin sant and pretty. And I will say at once that had to tell her, braced her sufficiently to drive nothing ever interrupted the friendship that back the welling tears that fain would come, as had begun in that one warm embrace, and that she one more beheld the foster-mother of her in all the disagreeables which Grace had to bear | first-born, whose face recalled the first phase, from her mother-in-law, Agnes always came to in her life—one that had been so full of tria

The first thing Katey did was to throw herself on her knees, and violently clasp her hands, erying out-

"Oh, then, mistress, forgive me for all the pain and distress my mother put you to; and that I did not prevent!

"Tell me, does my child live? Oh! tell me at once. Get up Katey (for the woman knelt sobbing violently), get up; and there, there, I forgive you; if you will but tell me that he lives!"

"He does mam, to the best of my know-

"Then you are not sure. Oh! why did you come, if you could not tell me? What was affected her. It was a time when neither a the use of tearing open the wounds so long naval nor military man had much peace or closed? Woman what has brought you to for she felt as if these people were pursuing her with cruelty—as if they could not leave her in peace; the peace she had striven so hard to attain. For, although she had never forgotten her little Edward-nay, often talked to Robert about him, to make him love the memory of her cherished little one-still time, fifteen years, had done its work, and softened the poignancy of her grief; and she could think and talk of that dreadful time, as if it was a page out of a story, long ago read. Happy as she was now, she could hardly realize that that page was out of the story of her own life, and that she had suffered all these pangs! So it pecially if she could give her no satisfaction on the vital question of her darling's ultimate fate!

Some time elapsed before either of the women could begin—the one to question, the other to relate, with any coherence. At last, fully understanding that Katey had had no hand-at least, no direct hand-in inflicting such a trouble on her, she besought her to tell her from the beginning to the end the story, and then she should be able to make out whether her son still lived; for she found to all her questions on that point, she got the same answer-" To the best of my knowledge. I hope so, mam; but you shall judge for yourself." Maruth had discreetly withdrawn to her nursery, for she wisely concluded that Katey would be more communicative if Grace was alone with her, than if one of her own class was listening

(To be Continued.)

ON

"Prayer, - Its Necessity and Importance."

(From the N. Y. Irish American.)

The following sermon was delivered by the Rev. Father Burke, in the Church of St. Vincent Ferrers, New York City, May 5th:— "Hitherto you have not asked anything in My

name; ask and you shall receive, that your joy may be full."

You are aware, dear brethren, that next Thursday will be the Feast of the Ascension, consequently we are drawing near that mystical moment when the earth lost sight of the visible presence of the Saviour. We may therefore say that these are the last words that we shall hear from Him in His bodily presence,—the last Gospel that the Church puts before us, while she commemorates His presence before His ascension. And it is worthy of remark that she selects for this last utterance of our divine Lord precisely that which was the subject matter of His first atterance. He was thirty years upon the earth before He spoke to man: before He preached: before He announced Himself to man: and when, at the end of thirty years, He opened His mouth to preach His first sermon, the Gospel tells us that the subject-matter of that sermon was Prayer: for He went up into the mountain and taught the people to pray-(so says the Evangelist)—saying: "Thus shall you pray;" and He delivered the "Lord's Prayer" as it is called which was the first sermon of Christ.

Now we come to His last utterance before He ascended into Heaven. He said to His Apostles: "I am about to leave you, and you shall see Me no longer. Mark, therefore, the words I have to say to you. Pray in My name. Hitherto you have not may be full."

Behold then, dearly beloved brethren, the importance that Christ our Lord and His holy Church attach to the act and to the exercise of prayer. It is the first word and the last; the first teaching and the last; the first precept and the last injunction of our divine Saviour. Why all this? Because of the absolute necessity and the immense advantage and privilege of prayer. The absolute necessity of prayer arises, dearly beloved, from its inherent and intrinsic connection with divine grace, You know that without the grace of God no man can be saved By the grace of God," says St. Paul, "I am what I am. Of myself alone I am nothing, I can do nothing; but I can do all things in Him that strengtheneth me by His divine grace." The whole question, therefore, of man's salvation depends upon the grace of Almighty God. He that has it and treasures it, shall be saved, and he who, not having it, seeks it and finds it, shall find salvation. He that is without it shall be lost inevitably. We cannot so much as even mention the name of Jesus as He ought to be spoken of, except in the spirit and in the grace of God.

Such being the absolute necessity of divine grace, it was in order that we might have this,-in order to obtain it for us,-that the Eternal God came down from Heaven and was incarnate of the Holy Ghost and the Virgin Mary, and was made man, "that where sin previously abounded grace should abound still more." That Grace of God which was denied to man could only be obtained by the blood of Christ; and, therefore, generously, lavishly did He pour forth His blood that all men might find grace, and find it in abundance. Such was the price which was paid, that the sacred and saving blood that was shed upon Calvary might open the whole treasury of Heaven to man. Nor is there a grace in the Father's gift too high, too great, too magnificent to be out of

the reach of the humblest among us. But to the graces thus absolutely necessary to salvation, our Lord Himselt has attached one essential and indispensible condition; and that condition is prayer. "Do you stand in need of grace?" He says: "ask and you shall receive it; seek and you shall find it; knock at the door of the treasury of God's graces; and, My infallible word for it, that door shall be opened unto you." On the other hand, we have the authority of the Scriptures, that the man who prays not for grace, shall not obtain grace. and misery in the midst of them, St. Paul told them emphatically that all these things were to be accounted for by the absence of grace. But he added: "therefore you have not received it, because you have not asked it." What follows from all this? Simply this chain of reasoning:-Without grace there is no salvation. Without prayer there is no grace; therefore, without prayer there is no salvation for man. Wherefore, the wisest and the greatest of theologians. St. Thomas Aquinas, says it is impossible for a Christian to be saved without prayer.

Behold, then, the necessity of prayer. It is necessary as a means; it is necessary as an indispensable condition to salvation; and, if you wish to know whether you are in the way of God, or in the way of salvation, ask yourself: "Do I pray; do I know how to pray; do I practice prayer; do I love prayer!"
And the answer to that question will be the answer to the more important question, "Am I in the way

of salvation, or am I not?" But, dearly beloved, a thing may be necessary not only as a means, but it may be necessary as a command of God. There are many things that are not necessary in themselves to salvation; and yet they are necessary, because Almighty God commands them. For instance, to hear Mass on Sunday, to sanctify that particular day, is not in itself necessary to salvation; it is necessary, however, because God me?" Grace said this in a stern cold manner; laid His precept upon it. And so, in like manner, prayer is not only necessary as a means in its own nature indispensible, but it is also necessary as a precept, distinct and emphatic, that is imposed upon us by Almighty God. So that,—even if prayer were not connected with grace, even if God gave His graces without being asked, even if He had never bound up the giving of His graces with the condition of prayer, -yet, still, because of the emphatic precept of Christ, prayer would be necessary, on account of that precept, for man's salvation. Where in the Scriptures do we find a precept more frequently and emphatically laid down than that in which the Saviour say: "You must pray always." "Watch and pray," He says, elsewhere, "that you may not enter into temptation." "I say to you, be instant in prayer." And so the Apostle repeats the command of his Lord, when He says: "Pray at all times, lifting up your hands to the Father of grace." Thus do we behold the precept enforcing its own necessity, and enjoing that which, if it were not commanded, would still be necessary as a means, because of its indispensable and intrinsic connection

with divine grace. I need not tell you, dearly beloved, that, in this, as in every other precept of Christ, He first gave the example before Ho laid down the command. Before He told the people that they should pray, He gave them the example of his own prayer. He who stood in need of no grace,—for He was the fountain of all grace Himself,—yet, for our example, He was emphatically a man of prayer; and when He had labored all day preaching in the Temple, or teaching; when He had journeyed all day, healing the sick, comforting the afflicted, raising the dead; when evening came, and every other tired laborer sought his place of rest whereon to lay His head, we read in the Gospel that our Lord went, then, into the lonely places, or that He ascended the mountain side, or that He went into the depths of Gethsemane's shade, or that He went out into the desert,

FATHER BURKE'S SERMON His prayer, as another man from his bed of rest, refreshed and renewed in all His divine strength, to pursue the same work of man's redemption for which He came.

Consider, secondly, the excellence,—the importance of prayer. What is prayer? "It is," says St. Augustine, "an elevation or an uplifting of the soul to God: it is an act of personal communication with God; it an interview between the soul and Almighty God; it is an audience that the King of Heaven vouchsafes to give to every individual man, when that man lifts up his voice and opens his lips to pray." Now, what greater privilege can we have, as the creatures of God, as the children of God, than to be thus able at any moment to enter into the penetralia, the inner chambers of our Father's heavenly palace, and there, kneeling down before Him, speak to Him, while He, all attention to our words, lends His ear and inclines His heart to us; as if there were no other creature in existence, save and except that one man who prays. What higher privilege can a subject have than to have the right of entry at all times to his soverign? What greater privilege can a statesman, even of the first order, or a great general, have, than that the head of the State, or emperor or great king, should permit him to come in at all times, to command the monarch's attention. and to communicate with him freely. Even so this privilege was given to us by our divine Lord, when He gave us the power and the precept of prayer. Consider again our special privilege. "Hitherto,"

He said to His Apostles, " you have not asked anything in My name. You have prayed, indeed; but you have not asked in My name." "Hitherto;" and when He said that word, His thoughts went out into the dreary past of four thousand years when man invoked Almighty God, as "the God of Abraham, the God of Isaac, the God of Jacob," but they could not appeal to Him as their own immediate Father through the adoption by which we were made His sons in Jesus Christ, Many names, indeed, did they done so; ask and you shall receive, that your joy put before God; but the magic name, the omnipotent he full." yet upon their lips. Many pleas did they put before God,—the faith of Abraham, the love of Jacob, the devotion of Israel, the meckness of Daniel and Moses; but the transcendant, omnipotent, grace-creating merits of Jesus Christ were not yet thiers; nor had they hitherto been able to ask in His name, at whose sound "every knee must bend, of those that are in Heaven, upon the earth, and even in hell." This is our privillege. Now he said to them. "You can ask in My name; and whatever you ask in My name, the Father will grant to you." For how can the Father refuse the Christian man that which he demanus in prayer, when that prayer comes up to the Father's throne enshrined in the merits and enriched by the name of Jesus Christ. And when in this prayer of which I speak neces-

sary? . My brethren, it is necessary at all times. According to the word of our Lord, you must always pray; but there are certain moments when that which is at all times necessary becomes a matter of vital importance, and it is a question of life or death whether we pray or neglect to pray. There are moments in the lives of every man amongst us,-nay, moments in every day of our lives,-when it is a question of life and death to pray or to neglect to pray. When are these moments; they are moments of temptation, moments when nature, corrupt in us all, will rise in defiance of God; moments when the temptation of pride, of revenge, or some other glittering temptation, presents itself before our eyes moments when the senses speak to the soul, and say: Now, now is your moment for enjoyment, forget That moment it is a question of life or death for all eternity, whether a man prays or not. Christ appeared upon the waters walking. He walked upon them, naturally, because He was the Lord and Creator of them. There was no fear for Him that those treacherous waves would separate and swallow Him up. Peter saw his Master; and he threw himself out of the boat; and, with fearful and uncertain steps still keeping his eye on Christ, he followed his Lord That which was so easy for Christ was a perilous undertaking for Peter. According to every law of nature the mere man should have gone down into the depths, while the God-man walked upon His own creation. After a time, Peter felt that the water, which before was as solid as the adamantine rock beneath his feet, was waving to and fro; he fult the unsteady foundation upon which he walked; he cast his eyes down and he saw that the treacherous waves were giving way, and that he was sinking rapidly, to a certain death. Then he lifted up his voice, his great danger promoting him to the action of prayer—"Lord, save me, or I perish!" The next moment Peter's hand was in the hand of Christ; the man was raised from out his danger; and the moving waters beneath him became again as solid as the firm earth or the rock upon the mountain side. A bright example of the power and the necessity of prayer!

Christ in his God-like nature stands before us: and to every man amongst us He says: "Follow me. If any man wishes to be saved, let him come after Me. Follow Me." "Whither wilt thou lead us, O! Son of God?" Over the troubled waters, over the treacherous waves of our own nature; in paths of purity and of power; in paths of divine virthe must we follow Christ, triumphing over all the baser instincts and vile passions of our corporeal nature; triumphing over our pride and our passions; or walking upon these waters of humanity, treacherous, death-dealing to all who sink beneath them; over these, with the firm trend of the man of faith, must we walk and follow the Son of God.-But, my friends, whenever that rebellious nature stirs us, whenever, in moments of temptation, we find the ground beneath us trembling;—whenever we find we are sinking;—rapidly, rapidly losing sight of Christ,—sinking into some hideous form of sin,—then, oh, young man, cry, "Lord, save me, or I perish!" If that cry escapes from your heart or your lips, the next moment will find you with your hand in the strong hand of the Son of God.

If Peter had been silent in that hour-if Peter had not prayed in that hour,—the next moment the waters would have closed over his head, and the eyes of Christ would have beheld him no longer; he would have sunk out of his Master's sight. Oh, dearly beloved, how often has the young soul sunk out of the Master's sight, because that soul was silent! Well, may each and every one of us, looking back to some black, terrible spot in our past life;-recalling some recollection that brings shame to our faces, and, perhaps, if God grants it, a tear of bitter regret to our eyes;—looking back upon those moments when temptation assailed us, and when we yielded,—well may we exclaim, "Woe is me, oh God, because I kept my peace and was silent."

But it is not only for the man who is walking upon the waves, in sight of his Muster;—it is not only for the man who is treading the dangerous path of Christian morality,—walking and trampling upon the elements of his own passions and his own selfishness: it is not only for such a one that prayer is necessary, and is at once his comfort, his assurance and his highest privilege. It is also necessary for, and the only privilege of, the man who has sunk beneath the waves. Peter cried from the surface, Lord, save me or I perish!" He cried in time.-But, dearly beloved brethren, for our comfort there is another cry recorded in the Scriptures; and that is the cry of him who said, "Out of the depths I have cried unto Thee, O Lord. Lord hear my voice." Over David's head had closed the angry, terrible, deadly sea of impurity and injustice; upon David's soul had fallen the warm drops of Uriah's blood, unjustly shed; down into the depths of malediction, down into the depths of God's anger, went this man: nothing remained to him but the last and the only privilege of the sinner.

and spent the night in prayer with God. Prayer to

"Oh God!" exclaimed Holy Job, in his deepest umphs over a people, their own neighbors conquerHim, was the repose of His soul; and He arose from misery, "nothing is left to me but the lips that are ed, humiliated, subjugated, and debased. It is im-"Oh God!" exclaimed Holy Job, in his deepest

above my teeth." "Much is left to thee, oh Job," exclaimed the great St. Gregory; "much is left to thee in thy misery, because there is left to thee the power of using thy lips in prayer." And so, out of the depths of his misery, of his sins, of his degradation, came the voice, and it reached Almighty God. "If Thou, oh Lord, observest iniquity, Lord, who shall sustain it?" The same voice that thus spoke commemorated afterwards in loyful accents the spoke commemorated afterwards in joyful accents the answer to the prayer, "Blessed be God!" exclaimed David, "who did not remove my prayer nor His mercy from me."

mercy from me."

It is the last and the only privilege of the sinner.

All is gone except prayer. His works are gone; for, in his sin, if he give all that he hath to the poor, and deliver his body to be burned, if he has not charity, it profits him nothing. His talents are gone.
"If I speak as with the tongues of men and angels, and have not charity, I am but as sounding brass and a tinkling cymbal." The merits of his life are gone. "If the just man shall turn away from his ustice, so as to work iniquity, I shall not remember the justice which he has wrought," says the Lord,-His future, therefore, seems to be gone. There is no peace, no comfort, no joy, either in time or eternity, for the sinner. All is gone except the power to cry, even from within the very depths, and to send forth a prayer for mercy to Almighty God. And so we see that, in His mercy and goodness, He left one thing, even to the sinner. And the sinner can never be said to be utterly abandoned, until he despises and utterly ignores the virtue of prayer.

Ask yourselves, then, dearly beloved, are we men of prayer? How many there are, Catholics even;—good men, apparently, who content themselves with a hurried prayer in the morning after rising: and a hurried prayer at night before they go to bed; scarcely thinking of what they say; never raising their souls to God; never humbling themselves before God. There is neither carnestness and fixedness of purpose, neither humility nor confidence in their prayer. What do the Scriptures say of such prayer? "Thee people call upon Me with their lips; but their hearts are far from Me." And if we find that, hitherto, we have not asked the Father in the name of His Divine Son, as we should, then let us, in God's name, recognize the necessity, the importance, and the privilege of prayer. And blessed shall we be if, at the hour of our death, even with our dying lips, we are able to say in the words of David: "Blessed be God, who removed not my prayer, nor His mercy from me."

IRISH INTELLIGENCE,

Dublin, Aug. 17.—The events of the last few days in Belfast and its vicinity prove, unhappily, that the repeal of the Party Processions Act last Session was a dangerous experiment. The generous confidence which the Government reposed in the orderly and peaceable spirit of all classes has not been justified by the conduct of at least one of the two great factions into which the population is divided. After a long period of tranquility, which, it was fondly hoped, would be perpetual, the elements of civil strife are again in violent commotion, and the thriving capital of Ulster, lately praised for its good conduct, and held up as a pattern of industry and quietness, is now a scene of riot and disorder. Since Thursday the excitement among the lower classes of the peo-ple has been unabated, and the old hostility between the two parties, which it was thought was dying out, broke forth with all the fierceness which some years ago it was wont to exhibit. The revival can be traced directly to the removal of the restrictions which experience had shown to be necessary for the preservation of the public peace. Both parties complained of them, and the Orangemen especially cried out incessantly against them; but the result of this year's indulgence shows that the policy of repression was the safer for the community and the more benevolent towards the parties themselves, who required to be restrained by a firm hand from abusing their liberty and committing excesses which brought calamity upon themselves. It was generally supposed that as the Catholics had shown forbearance towards the Orange processionists and offered no obstruction to them in their celebrations, the "brethren" would in return evince a grateful toleration towards them, and allow them to commemorate "Lady Day" by demonstrations of a "national" character. This notion was founded upon a total misconception of the spirit of the lower ranks of the views which they entertain. While they claim a right to make a display of their attachment to England, and perpetuate the memory of certain events to which alone they attribute the establishment of the "glorious Constitution of 1688," they repudiate the idea that their opponents are entitled to corresponding privileges. They cannot admit that impartial justice requires that if one party be allowed to flourish Orange flags and play "The Protestant Boys," the other party ought to be allowed to flangt the "Green Flag of Erin" and play "Garryown" and "God save Ireland." They see the widest possible difference between the two classes of demonstrations, and their notion, plainly stated, is, that the Government ought to encourage the one, and be grateful to the loyal men who sustain the otservance with heroic fidelity by wearing Orange sashes and drinking Her Majesty's health, but that the other displays ought to be put down with a strong hand as disloyal and seditious. Hence, those who expected a generous toleration towards the processionists on Lady Day were disappointed. It is stated in justification of the Orangemen that on the 2th of July they scrupulously avoided the districts in which the mass of the population were Catholic, lest they should give offence, but that their opponents selected as a rendezvous in Belfast a place which they knew to be a Protestant stronghold, and that they did so by way of bravado and challenge. The broad fact, however, remains that on the 12th of July and 12th of August the Orange party were allowed to have their demonstrations without interruption, and on the 15th of August the Catholic party were obstructed and attacked. However, the Belfast News-Letter, the organ of the Orangemen, may seek or excuse them on the ground of excessive loyalty, the dispassionate public must strongly condemn their conduct in not extending to their opponeuts the same toleration as they experienced themselves. The sacrifice of feeling was greater on the part of the Catholics, who were reminded of their past humiliation and defeat, while the Orange party, who claim to be considered loyal par excellence, protess to be under no apprehension that the rights which their ancestors won will be wrested from them, but boast of their ability to hold their own against all odds .- Cor. of Times.

THE CREED OF MODERN SCIENCE.—The Protestant Bishop of Derry, in his recent book, The Leading Ideas of the Gospels, pithily disposes of modern science by saying that " while the Church is looking for the resurrection of the dead and the life of the world to come, outside there comes the response, half-sneer, half-sigh, of the zoologist (mis-named anthropologist), I look for the fessilized bones of pithecoid man, and the everlasting death in a world which is the only world that ever has been, or ever shall be.

ORANGE RUFFIANISM.—The London Times, in its editorial comments on the Orange outrages at Belfast, puts the saddle on the right horse:—"Unhappily, it is the party which most professes to be the party of Order that, on the face of it, is the first and worst offender. The Orangemen have been allowed to have their processions without interruption. They allege, indeed, that they took great pains not to offend the susceptibilities of the other faction; but they forget, or choose to put aside, that their processions themselves are the commemorations of tripossible to remind a man periodically that you have put your foot on his neck, rolled him in the dust, and compelled him to ask for life on his knees, without reviving the quarrel, and, accordingly, all such periodical reminders are discontinued in civilsuch resoluties. The Orangemen say they did it in very genteel fashion; but they did it, which is enough. They did it to show they are good Christians; enough. but sensible persons will rather infer that they are no Ohristians at all, if this is their religion. In due time the tables had to be turned. The native Irish, or a faction supposing itself to be such, had their or a multiple of the procession too. At Belfast, not to speak of other a disqualified candidate, and the effect thereon of the places the Orangemen interrupted the procession not only with offensive gestures and cries, but with brickbats and pistol shots. Of course, there ensued a series of angry and sanguinary collisions, and for several days mobs have been wrecking houses, smashing the windows of chapels, churches, and stone, that is immediately answerable for the whole mischief."

HARVEST PROSPECTS .- The potato blight has made its appearance again this year. This dreadful scourge sticks tenaciously to our soil. It is reported that is has shown itself in Carlow in an unmistakable manner. Complaints from the County Clare are more numerous than from other places. Before the late thunderstorms and heavy rains, the gardens of that county looked healthy and promising, now they present the appearance of rapid decay. A correspondent says the tubers are blackening and withering fast, and when dug out are found to be rotten. Everywhere the disease is attributed to the wetness of the season. As, however, the dry weather seems now really commenced, there is reason to hope that decay will be arrested, and after all, an average fair crop may be hoped for .- Dublin Irishman.

DEATH OF THE BISHOP OF OSSORY .- The Right Rev. Dr. Walsh, Bishop Ossory, departed this life on Sunday, the 11th of August, having reached his 82nd year. Childlike simplicity and charity were the distinctive characteristics of his holy and blameless life. The remains of the deceased prelate were interred on Tuesday amidst every demonstration of filial affection and regret on the part of the authorities and people of Kilkenny.

An Admirable Example .- At an inquest held last month on the body of a man who died from the effects of in mersion, he having in a fit of insanity thrown himself into the river Liffey, the jury were so struck by the bravery of four young men who had almost simultaneously jumped into the water to the rescue of the deceased that they subscribed amongst themselves and procured four handsome medals commemorative of the act and of their appreciation of it. The medals which are silver mounted in gold, were presented at a meeting held for the purporse. The names of the recipients deserve to be They are Messrs. Henry Sheridan, J. Wallace, Edward D. Cahill, and C. Mason. The three first named would certainly have been drowned in the effert but that Mr. Mason swam for a hoat and was fortunate in procuring one in time. The The unfortunate suicide was taken out alive, but died shortly afterwards.

CARDINAL CULLEN IN ULSTER. - The consecration on Sunday, of a new church at Killowen, near Rostrevor, County Down, is an event which marks the changed condition of the Catholics of Ulster, so long ground down by their Protestant neighbors and carrying out the observances of their religion in obscurity. Great eclat was given to the occasion from the fact that the new crection, the design of which is strikingly chaste, was consecrated by Cardinal Cullen. The edifice is erected within a short distance of the humble little chapel in which the Catholics of Killowen formerly assembled for worship. It is beautifully situated in one of the most romantic spots in the North of Ireland, and stands as a testimonial to the energy and ability of the Rev. P. O'Neill, and the unexampled liberality of the inhabitants of the district, of all creeds and

THE RIBBON SOCIETY IN MEATH AND WESTMEATH. A return has been published of the persons detained in prison on the 1st Aug., under warrants signed by the Lord Lieutenant of Ireland, under the authority of Part 1 of the Protection of Life and Property in certain parts of Ireland Act (1871). There are nine still under arrest. The first eight, named Patrick Walsh, Stephen Tormey, Patrick Casey, Luke Walsh, John Secry, Thomas Daly, Patrick Dunne, and Patrick Murray, are detained on the ground that they are members of the Ribbon Society, and Terence Walsh, the ninth, on the ground of having been accessory before the fact to the murder of Mrs. Harriet Neil on the 27th of May last, which felony is deemed by the Lord Lieutenant to be reasonably suspected of having been committed under the influence of the Ribbon Society.

AGRARIAN OUTRAGE AT KILLARNEY.—It is reported that Mr. S Hussey, an extensive land-agent, was fired at Aghadoc Cross, near Killarney, on Monday night. Harsh treatment of tenants is assigned as the cause.

LORD-LIEUTENANCY OF LRITRIN .- Lord Southwell succeeds the Earl of Grannard as Lord-Lieutenant of Leitrim.

STRIKES IN IRELAND .- Thirteen firemen belonging to the Cork Steamship Company were ordered to be imprisoned in Cork, seven for eight weeks, and six for nine weeks, with hard labour, for striking work just as the steamers to which they belonged were about to proceed on their voyages. The men had previously signed a contract, agreeing to work for six months at increased wages, for which they had struck; but having heard that other firemen who had proceeded to London under the same contract had been discharged on arrival, they refused to procoed unless the company guaranteed them against summary dismissal, or gave them two weeks wages. A strike in the baking trade in Dublin is regarded as imminent and householders are making preparations to bake their own bread.

EVICTIONS IN THE WEST .- A correspondent of the Cork Examiner writing from Athenry draws attention to a case of eviction which recently took place on the Cappagh Moyle estate in that locality. In the present instance the tenant was served on the expiration of his lease with a notice to quit, and in due process of law an ejectment decree was taken out against him, and was allowed to hang over his head for two years. The tenant offered to pay 30s. an acre instead of the previous rent, which was not much more than half the sum. This was refused, as was also an offer to leave the rent to the arbitration of of any two or three gentlemen whom the landlord might name. On Friday last the eviction was carried out. The land had been for many years in the occupation of the tenant's family.

THE DERRY CLEEBRATIONS .- In accordance with ancient custom, the Derry Apprentice Boys celebrated, on Monday, the anniversary of the relief of the city with a processional visit to the cathedral. After service, they made a circuit of the city, accompanied by bands and banners; and the Catholics being conspicuous only by their absence, no serious disturbance took place. Although the city is at present "proclaimed," cannon were fired in honour of the occasion, and the proceedings closed at night with a banquet. Two atabbing cases were reported in the evening. At Enniskillen, a great Orange meeting was held, at which, it is stated, 2,000 people were present. Resolutions were passed, condemning Home Rule, and Denominational Education, and culogising Mr. Justice Kcogh.

motions. The first, having reference to the Parlia-montary Representation of Ireland, will take the form of a resolution declaring the expediency of making provision at an early period for the alloca-tion of the seats rendered vacant by the disfranchisetribution of seats in Ireland, and alteration of the boundaries of boroughs. The second notice deals with the votes for disqualified candidates. Mr. Butt centemplates the appointment of a select committee to inquire and report upon the present state of the law as to votes given at a parliamentary election for recent decision of the Court of Common Pleas, and upon the expediency of adopting any legislative measure to define and declare the law upon this subiect.

THE "SATURDAY REVIEW" ON THE IRISH VOTE .- The Koogh debate sputtered itself out in the small hours meeting-houses, and only kept from mutual destruc- of yesterday morning, and the advocates of priestly meeting-nouses, and the advocates of priestly tion by the intervention of long-suffering military intimidation have the satisfaction of knowing that and police. In these matters the beginning is Mr. Justice Keogh's judgment has been sustained by and police. In these matters the object the state of the whole is a large majority in the House of Commons. There is no reason to suppose, however, that the Home Rulers and the clerical party, who are just now in alliance, will fail to extract political capital from this subject for use at the elections; and they have not lost sight of the fact that there is a large body of Irish Roman Catholic voters on this side of St. George's Channel. Everybody knows what the Irish vote means in the great towns in the United States; and it is not improbable that before long we may see something like it established in our own country. We are now beginning to realise some of the consequences of Mr. Disrael's Reform Act. At first its operation was naturally slow and gradual, and to those who looked only at the surface it seemed as if the leap in the dark had been not much of a descent after all, and solid ground had been soon and safely reached. In point of fact, the classes who were suddenly invested with supreme power have only been learning by degrees the extent of their authority, and the best means of turning it to account; or, rather, perhaps, it would be more correct to say that skilful agitators and wire-pullers have been discovering the value of the weapons so temptingly placed at their disposal, and have been making their arrangements accordingly. It is stated that on Monday Archbishop Manning, supported by fifteen priests, presided at a meeting in London, which he had convened for the purpose of forming an association for the registration of Roman Catholic voters, and at which it was arranged that the priest of each "mission" station should be chairman of an election committee. The Irish Home Rule Association has also had a meeting at Maachester as a bid for the Irish vote. The speakers were not men of mark, and the speeches threw very little light on the objects of the association; but it was made abundantly clear that an attempt would be made to organise the Irish of the large towns into a compact voting power, which would be under the direction of leaders, and could be used as occasion required. The Home Rulers have been accused of being only Fenians in disguise, and the Fenian proclivities of the Irish population of Manchester are sufficienty notorious. But it is clearly something gained that Fenians, if there are any left, should unite for the given parish, might become a majority in the next: purpose of sending members to represent them in Parliament, and to argue in favour of their peculiar views, instead of shooting down policemen in the streets, and getting up another attack on Chester Castle. Sir George Bowyer, who presided at the meeting, and who will not be suspected of Fenian sympathies, though it may perhaps be assumed that a Knight of Malta would not engage in a movement which did not promise well for the Pope, observed that they had come to reason with their fellowcitizens quietly and in the most logical manner. He added that they demanded Home Rule as a right, and would have it, which sounds rather like "No compulsion, only you must;" but perhaps this was only an oratorical flourish. The resolutions which were passed were strictly peaceful; they called for the establishment of "a native Parliament of Ireland"-meaning, we suppose, in Ireland-as an Imperial necessity, pledging the meeting to support only candidates who would vote for Home Rule, and expressing satisfaction at the recent action of Irish constituencies in this respect. Professor Galbraith explained that what the Home Rule Association aimed at was a federal union between Ireland and the rest of the empire, Ireland having the management of her own internal affairs, while the Imperial Parliament continued to regulate all Imperial policy, such as defence, colonies, and foreign affairs. He disclaimed, on the part of the association, the presumption of proposing a cut-anddried Constitution; and some commotion was caused by a succeeding speaker, who invited the Home-rulers to state candidly what they were driving at. Professor Galbraith declared that they had nothing to conceal: but it would obviously not be worth while to revolutionize the Constitution if the practical result is to be nothing more than a slight re-arrange-

ment of parochial details. FATAL ACCIDENT ON THE SHANNON .- A melancholy and fatal accident occured on Friday evening in the neighbourhood of O'Brien's bridge. Dr. Frederick Furnell, medical officer of the Castleconnel dispensary district, had occasion to visit a patient residing some distance from Castleconnell, and with that object the doctor procured a canoe for the purpose. He had not gone far up the river when a heavy shower of rain came on, and, whilst the doctor was adjusting his cont, his hat was blown into the river. Stooping over to reach the hat the boat cansized and he was precipitated into the water. The unfortunate gentleman was observed by a little boy who witnessed the sad affair, to strike out at once for the Clare side of the river, and, being an experienced swimmer, he would easily have succeeded, but the weeds in this part of the river prevented him from attaining his object. He then swam back to the Limerick side, but the like fatal obstacle debarred ed him also; and, after swimming about for some minutes he was observed to sink by some men and boys who put off in boots to his rescue, but too late for his recovery, as the deceased did not rise afterwards. Dr. Furnell had not been long stationed in Castleconnell, but he was universally liked by the residents, particularly by the poorer classes, with whom he became a great favourite by his kind and humane-dealing towards them. Deceased leaves a young widow and child to mourn his untimely and melancholy demise.

> GREAT BRITAIN. THE ANGLICAN MOVEMENT.

The Archbishop of York to Archdencon Denison concerning the Athanasian Creed.

In a charge published in 1870, I find these words: -" My advice would be, under the present troubles, that the Creed should be retained in the Prayerbook, and that the use of it should be no longer compulsory. This course would enable us in a short time to know how far congregations desired to retain it in use. I give this opinion publicly out of respect to those who have addressed me, and I speak with great distidence on a subject which seems to perplex all who touch it." Wishing you in all things the Divine blessing, I am, dear Mr. Archdeacon, yours very faithfully, W. EBOR.—The Ven.

Archdeacon Denison. The mutual-adjustment view of the Church of England, whereby the clergy and the laity are brought into harmonious indifference, is strikingly set forth in this passage. The authority which determines the use of a Creed-and therefore, the profession of a doctrine—is the disposition of any particular congregation to retain it in perochial use. And more than this: it is the greatest advantage hold the Creed to be the great instrument of teaching gress. The testimony of many growers in the which an Anglican clergyman can command, to be ourselves and the people how to believe and think neighborhood is that scarcely any sound potatoes

To consistently carry out this Liberal idea, it is necessary to extend somewhat broadly the functions ment of Cashel and Sligo, and generally for the dis- of a teaching laity. If in matters of doctrine the people are supreme, why not in matters of morals? If the Creeds are to be fitted to popular opinion; or done away with on popular disapproval; why not thin-out the Commandments when they happen to be unpleasant, and expunge, say the seven deadly sins? By what right the congregations can instruct their pastors, touching matters of faith, is too mysterious a question for a Catholic; but one thing is certain, that, if supreme upon Faith, the "congregations" must be mighty on Morals. Faith being greater than Morals—so much greater that, in Christian ethics, all Morals are deduced from Faith-it follows that he who is imperial on Faith must be also imperial on Morals. The Archbishop of York would therefore suggest to the Venerable Archdeacon Denison, that the congregations of the separate parishes thoughout the Church of England should be interrogated in the following manner :-

"Do you wish the First Commandment to be retained; or have you any objection to its use? Does | that "a crisis" is come upon the Church which may the Seventh Commandment appear to you to be reasonable, or would you desire that its breadth should be limited? Again: the seven deadly sins are known to be 'popular;' though the Church has pronounced them 'capital.' Now would you like to have some of them exchanged for, say their corresponding virtues: or shall we omit their mention altogether? We only ask, to consult your feelings. Your wishes must always be ours. As your servants (though not your teachers) we are profoundly anxious to know in what way we can really please you. Mention any little maxim of morals, on which you have flexible views, and we will instantly see it obliterated. Think over these matters: and, at your earliest parochial convenience, let us have your settled opinions. And we will meet you, both upon Faith and Morals."

It may be replied-and it has been replied, with a weakness that is unreason itself—that the Athanasian Creed is only a symbol of doctrines elsewhere taught, in the formularies of the Church of England; and that the objection to it lies in its "damnatory clauses," and not in its definitions of faith. This is altogether untrue. There is no statement in any of the formularies of the doctrines of the Trinity and the Incarnation, at all corresponding in matter or in detail, to those in the Athanasian Creed .-And even if there were, this would not touch the question of its (authoritative) use or disuse. The point for an Anglican—as it would be for a Catholic is simply one of authority; and the question is, who is to determine the use or disuse of the Creed?

The Archbishop of York tells Archdeacon Denison that the "congregations" must decide for themselves. Now this is unfair on the "congregations." First, in some parishes the people will retain it; while in others they will, haply, reject it; and it is exceedingly hard on the conscientious minority of, say the parish of A., that it must attend divine servies in the parish of B. if it wants to enjoy its con-victions. Besides, the minority of one year, in any and the Athanasian Creed, which was unpopular in January, might become fervently desired in June. Then, the difficulties of weighing the relative value of individual and parochial opinions must be very great indeed. Suppose that the squire of a country parish is much addicted to the Athanasian Creed; while the farmers, as a body, are against it: or sup-pose that the ladies are cheerful under clauses, which the gentlemen object to as "damnatory;" the difficulty of the Registrar in appraising opinions will really be almost insuperable. We have known a farmer stand out for years, and refuse to enter a church, because the wife of the rector had spoken disrespectfully of a ribbon his wife had worn; what then would be the conduct of that resolute yeoman, if the wife of the rector should be personally offensive in regard of the Athanasian Creed? We should hear of parties-Sunday excursions-being formed for the particular seasons when the creed was to be publicly read; and "Athanasian Creed" would be printed on an omnibus, as a guide to orthodox travellers. At least, what could be done in such a dreadful maze as the Archbishop of York proposes we are quite unable to imagine. For manifestly nothing could make the Church of England more absolutely grotesque and ridiculous than the instituting every eparate congregation sole arbiter of

liturgy. And yet there is a candour about the idea, which ertainly has a charm of its own. Everybody knows that the "congregations"-or, let us put it, the intelligent public-have always been the judges of Anglican teaching, and the sole tribunal for heresy. Archbishop Thomson is merely condensing, in honest and manly form, the sinuous and creeping verity we have all of us suspected from the first. The people is the Pope. He knows it; and we know it too; and it is better to be candid at once and say "Behold your Teacher!" Only, we should like to have the truth still further carried out, and expressed without any ambiguity. We have already said that, where Faith is disputed, a fortiori Morals must be; and we want to have the incident clearly appreciated, that York is the synonym of freedom. All that hedging and timorousness, which is peculiar to Canterbury, has something in it unmanly; and we should prefer a York, who says straight out: "Let the congrega-

tions please themselves." Whether he says it or not, they will be sure to do it; for they never do anything else. But herein lies the objection. It is covert and unreal, it is torturous and lubricous, to profess two things at a time. To talk about the "Church," where you mean a congregation; or about a congregation when you mean yourself, is slippery and sham and unfaithful! Yet this is what Anglicans do. The "Church" is wrapped round with splendid ambiguity, and spoken of with a very grave face; yet, when you come to take the 'Church" to pieces, you find it means "Mr. Jones." Mr. Jones approves of the Athanasian Creed; and it is certain that Mr. Smith, who does not approve of it, will not influence Mr. Jones's opinion. Yet Mr. Jones will talk of the "teaching of the Church" precisely as though Mr. Smith were not an Anglican as much as he is himself! And so of the Ritualists, the Broad Church, and No Church. Now Archbishop Thomson has laid down the truth that the "congregations" are the ultimate tribunal. This is good: and yet it is not good. Let him go a step further, and say which nart of the congregation is to have the right to decide : the shilling seats, or also the sixpenny? and might the gallery have just a word to say? Again, are women to rank with men in the force of doctrinal importance? and would a married woman of 10 years standing take precedence of an orange-blossomed bride? It matters not to us how these points are settled; but to Protestants, who have no means of knowing what is truth and what is a lie, such details are serious indeed. It may sound like triffing to discuss them: then what must be that trifling which gravely declares that 300 years of the Church

Dr. Pusey and the Athanasian Creed .- Dr. Pusey has written to the Times a rather remarkable, letter on the subject of the Athanasian Creed. He says that "the wish to remove the Creed" rests indifferent minds on two grounds :- First, the supposition that the belief therein stated is too detailed; secondly, that the warning clauses speak of that belief as essential to salvation in those who can have it. To the first objection Dr. Pusey replies that those to whom the question of retaining the position of the Creed is a matter of life or death

of England's teaching is more matter for parochial

opinion?-London Tablet.

Incarnation." To the second he answers that "the services (in contradiction to the prevailing wrong opinion of the day) that . . right faith as well as right life is essential to salvation, since Our Lord has so declared it, and as a much greater contempt of God can be shown by rejecting what He reveals than by disobeying what He commands." In conclu-Church of England,"—by which, we suppose, he means Convocation—is very much more gloomy the loss can scarcely be under £15 or perhaps £20 than that entertained by the great dignitaries per acre. of his communion. "The Archbishop of Canterbury," he says, "spoke of those who have these convictions as a handful, and of their retiring into lay-communion." On both these points he believes that the Archbishop is mistaken. "People, mostly, do not speak out beforehand," and to retire into lay-communion seems to him an absurity; for the question would be, " not as the exercise of our orders, but as to the character of the Church of England." "The change, if made by the Church, would," he says, " constitute a new Church of England; our vows and duty remains to the old;" and he believes "make a rent in her and from her far deeper than any since 1688." Dr. Pusey has before now made prophetic announcements of what would happen to the "Church of England" if certain points were settled in a certain way, the cogency of which declarations has been subsequently evaded on the ground that such settlements have been the act, not of the Church, but of the State. We now have again to record Dr. Pusey's declaration of what will happen to the Church of England in a certain contingency, and of what it will be the duty of himself and his friends to do, merely observing, that it is the absence of any living teaching authority which compels him to clutch so desperately at the particular use of a single formulary as the only witness " in our Church services" to the truth that "right faith, as well as right life, is essential to salvation "-Tublet.

CONSIDERABLE PORTION OF CANTERBURY CATHEDRAL BURNED DOWN.—SHRINE OF TROMAS A BECKET UNIN-JURED.—LONDON, Sept. 3.—A despatch from Canterbury reports a fire just broken out over the altar end of the magnificent Cathedral in that town, and the flames spreading rapidly. Firemen are on the ground, but no water can be obtained to throw upon the burning edifice. The Cathedral was erected in the twelfth and two following centuries on the site of the first Christian church built in Saxon England. Later.-The flaines now have a perfect hold on the eastern end of the roof of the Cathedral, over the altar and shrine of Thomas A'Becket. The utingt excitement prevails. A supply of water has fortunately been obtained, and the firemen, assisted by the entire garrison of Canterbury, are making every effort to save the building from total destruction,-The fire originated from the accidental upsetting of a chargoal furnace, which was being used by the workmen who were repairing the roof of the Cathedral.

2 p.m.—The fire in the Cathedral has been extinguished. The firemen obtained control of the tlames shortly before noon, and at 12:30 o'clock they were suppressed. About 150 feet of the roof are completely destroyed. Everything that could possibly be moved was got out of the Cathedral before the firemen commenced to pour water on it. It is hoped that when a thorough examination is made it will be found that the damage is not as serious as it now appears. Additional despatches report that the firemen have ceased playing on the building. The shrine of Thomas A'Becket has not been injured. The mosaic pavement of the Cathedral is covered with melted lead which dropped from the burning roof. The altar was deluged with water. The fire companies which were summoned from neighboring towns when the total destruction of the Cathedral was imminent, are now arriving, but their services are not required. The interior of the edifice is filled with smoke. The Cathedral is insured in the Sun Company.

Manchester has furnished a crucial instance within the last few days that murders and violent men really do dread the gallows. A labourer called Flynn was convicted of the murder of a woman, and to escape the ignominy of hanging, he determined to starve himself to death: that is to suffer more torture than if he had been hanged a hundred times over, in order to defeat, or disappoint, the law. He powerfully-built, strong, and resolute fellow, and from the moment when sentence was pronounced he persistently refused to take food. An attempt was made to administer it by means of a stomach-pump, which resulted in a horrible scene. In the terrible conflict Flynn tore the lining membrane of his throat literally to pieces; and then wounded and bleeding from the ghastly struggle, thrust his fingers into his mouth and emitted the little that had been pumped into him. He was then left to his fate and held doggedly to his purpose even with the most tempting food before his eyes. Here was a struggle, against hunger, nature, and prolonged agony, to avoid the gallows that the advocates of the retention of strangulation as a "deterrent" will make the most of. It is however, difficult, to realise how such a scene could occur in a "Christian country."

THE LAND TENANCY LAWS .- The half-yearly meeting of the Scottish Chamber of Agriculture was held in Perth on Friday; Mr. Smith, West Drams, in the chair. The following resolutions were unanimously adopted :- " I. That the land tenancy laws, particularly those by which all improvements made by the occupier of land become the property of the owner. are detrimental to good husbandry, injurious to the interest of both landlords and tenants and the welfare of the general public, and that their immediate revision is urgently wanted, in order to meet the requirements of a modern agriculture. II. That in order to promote successful farming and insure the fertility of the soil being kept up to the close of the lease, the tenant, in security of the capital invested by him, ought to have a right by law to payment on his removal from the farm for all works executed and unexhausted manures applied by him which add to its letting value, as the same shall be ascertained by arbitration. III. That a humble petition be presented to Her Majesty craving that she will be pleased to appoint a Commission to inquire into the working and effects of the whole system of the land tenancy laws, with a view to their revision and amendment.

The harvest in the south is nearly completed, but there, as in other places, complaints are made of deficient produce and interior quality. Potatoes are found to be extensively diseased, and some authorities predict a total failure of the crop .- Times.

The great rise in price of all manufactured goods in Great Britain is having a prejudicial effect upon our export trade. Large orders for iron from South America and Italy have been transferred to France on account of the lower rates there required .- Times.

The Oxfordshire agricultural laborers now on strike for higher wages have held a meeting to protest against the permission granted to soldiers to assist in harvest work.

A POTATO PAMINE. (To the Editor of the London Times.)

Sm.-We are threatened with an obliteration of the petato crop; at any rate so far as this year is concerned. Yesterday I carefully examined a number of fields in the potato growing district around Long Sutton, in Lincolnshire, and found that, already, three-fourths of the tubers (by weight) are diseased, while the mischief is still in active proneighborhood is that scarcely any sound potatoes countries in 1871 amounted to nearly 56,000,000 has given notice for next session of two important able to discover the wishes of his people in regard aright on the being of God and Our Blessed Lord's can be discovered throughout whole fields, and the gallens, of the value of \$13,257,895.

general anxiety is to know, not what may be the warning clauses are the only statiment in our Church probable amount of "ware" for the market, but whether enough produce will be forthcoming as "seed" for next year. I have not the slightest doubt that the same condition of the crop prevails over the entire tract of potato country between lossen and Wisbeach, and that the yield, if anything at all, can be little more than a return of the seed planted .sion, his view of what would happen were the Creed | The consternation among the farmers, who pay high interfered with, not by "the State," but by "the rents, and apply to their lands very large quanties

Disease appears to have smitten the crop in all parts of the kingdom; and it is desirable that nocurate reports as to the present state of the tuber should be forthcoming from Fife, Perth, Ross, Lanark, Cumberland, Lancashire, Cheshire, Yorkshire, Lincolnshire, Cambridgeshire, Essex, Stuffordshire, Kent, Somerset, and Devonshire, counties growing the largest acreage in Great Britain, and also from all the provinces of Ireland. For if the saleable produce of the entire pointo crop of the British Isles is all but destroyed, the loss means something like 1,630,000 acres (besides gardens) at, 41 tons per acre, amounting to 7,335,000 tons, which, at £4 per ton, comes to £29,340,000 or the value of, say, ten million quarters of wheat.

I have the honor to be, Sir, your obedient servant, JOHN ALGERNON CLARKE.

Central Chamber of Agriculture, Salisbury Hotel, Fleet-street, E.C., Aug. 20.

UNITED STATES.

THE PEDIGREE OF THE UNITED STATES .- The Boston Globe disputes a statement recently made in this country that the descendants of the original settlers in the United States do not now constitute a majority of the white population':-" For the moment one feels that the country is really going to the dogs .-Assuming that a hundred years ago the people of the United States were almost wholly of English. stock, and granting that in that time they have sunk from par to 46 per cent, in representative population, we shall in another hundred years, according to this style of logic, get to be all foreigners and the sons of foreigners, losing all right and title to the memory of the Fathers, having as little claim to the glory of Bunkerhill and Lexington as to that of the Boyne or Waterloo, and logically destitute of the right to blow off our fingers or set people's houses on five on the Fourth of July. The assumption, in the first place, that the New World was stocked by England exclusively is without foundation. There was at the outset a very large influx of Irish and Scotch. Settlements of Danes, Swedes, and Dutch were made in New York, Pennsylvania, New Jersey, Delaware, and Maryland. In fact, the Dutch and Swedish population in the vicinity of New York and in many parts of Pennsylvania nearly, if not quite, equalled the English. Nor has the stock been so extensively watered since then as our author would have his readers think. In New England there has been little or no mixture of bloods. The curious in such matters will find in nearly every town and village in these six States the names that were known there a hundred years ago, though they are more largely represented in the newer States and Territories, which have been peopled in a great measure by their possessors. Only in our manufacturing towns and cities does the foreign-born population assume any importance. The farming communities and the numberless country villages of New England know not of it, but keep their old race integrity as a century ago. In the early days of the country, before the days of the packet ships and serew steamers, the emigration was limited. Now the ccean swarms with craft, all busy in transporting their cargoes of blood and bone and sinew from the worn out acres of Europe to the fruitful fields of America. The superficial observer sees in this an ultimate drowning out of American life and American habits, the transplanting of the customs of the Old Word to the New. The thoughtful man, who reads the future by the light of the past, sees little change in the comparative admixture of elements, though they are immensely larger, and looks forward to the time when, blending in one harmonious whole, the prople of the United States shall form a population as patriotic, as enlightened, and as pure as that of the days of Washington and Adams."

A New Social Custom .- A most interesting coremony appears to have taken place recently at Chi-Divorces have of late years become so namecago. rous and fashionable in that city that the need for some kind of social festivity to celebrate their occurrence has for some time been extensively felt. It has been reserved for a lady dwelling in the "west division" to make the first experiment towards supplying this need, and to celebrate her recent divorce from her husband by an appropriate entertainment. A large party of friends assembled by invitation at her house, and the "newly-made widow received the congratulations of her friends and relatives with as much pleasure as a newly-wedded wife after the ceremony of marriage." The whole affair, which was modelled as closely as its different conditions permitted on the old-fashioned festivities of a marriage, went off with the utmost eclat. There appears to have been a kind of "divorce breakfast," either with or without speeches appropriate to the occasion, and one of the principal features of this banquet was, we learn, a handsome "divorce cake" mounted by an elegant monogram, the letter D for divorce being entwined with the lady's name before her marriage. The seremony was concluded by the presentation to the lady of a number of " highly suggestive presents." There seems, indeed, to have been but one thing wanting to the completeness of the affair, and that is the presence of the "ex-husband." It is conceivable that the "newly-made widower" might have been prepared on his part "to receive the congratulations of friends and relatives with as much pleasure as a newly-wedded husband," and the presence of the happy, beaming faces of the divorced couple, scated side by side at the "festive board," would have crowned the gaiety of the scene .- Pall Mall Gazette.

PETROLEUM.—It is computed that the consumption of this oil in the world in 1871 exceeded 6,000,000 barrels; in 1869 it was only 4,800,000, and in 1870 5,290,000 barrels. The increase in consumption is attributed to the lowering of prices. The rate of consumption must depend upon the price at which the article can be furnished. When the price becomes high, whale oil will necessarily compete with petroleum, and also the common olive oil, and rape-seed oil. The result of observations in Pennsylvania shows that wells continue to produce for about three years, and then dry up. The average production of the wells now is under five barrels a day per well, a great reduction from the original flow of wells. A large amount of now territory has recently been discovered, amounting to at least 10,000,000 acres. The British Consul at Philadelphia, Mr. Kortwright, who supplies this information, states that at the beginning of this year the number of wells drilling in Pennsylvania was 469, and the number throughout the United States 526. Great economy in the production of petroleum has resulted from the application of cast-iron tubes to the wells, instead of barrels; the oil is thus carried over the various inequalities of surface for three or four miles to the tanks on the railroads, and forced into them by steam engines. The price of transport is thus reduced one-fifth. The gas emitted is also utilized, both for working engines and illuminating purposes. The Consul states that the oil regions are 100 miles in length, by 30 to 50 in breadth, and the number of wells to be tapped so great that the supply is considered to be sufficient for a century to come states the least. The export of petroleum, naphtha and benzoine from the port of Philadelphia to foreign

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MONTREAL, FRIDAY, SEPTEMBER 13, 1872.

ECCLESIASTICAL CALENDAR. **БЕРТЕМВЕК—1872.**

Friday, 13-Of the Octave. Saturday, 14—Exaltation of the Holy Cross. Sunday, 15—Seventeenth after Pentecost. Monday, 16-SS. Cornelius and Cyprian, MM. Tuesday, 17-Stigmata of St. Francis. Wednesday, 18-Ember Day. St. Joseph Cuper-

Thursday, 19-St. Januarius, Bishop, and Companions, MM.

NEWS OF THE WEEK.

The meeting of the Emperors of Austria, Russia and Germany bodes no good to England. We are told that it is a meeting of no political significance; but we can hardly doubt that it is the design of the three potentates to remodel the map of Europe, and parparticularly to make arrangements for the settlement of the "sick man's" estates. The relations betwixt Church and State will probably be discussed, and a combined system of persocution against the Catholic Church will very likely be one of the measures adopted. The expulsion of the Jesuits from Germany is being actively proceeded with; and it is thought that many of the Fathers will seek a temporary asylum in Ireland. This Continent too will offer to others a place of refuge till the fury of the storm be past; but that there is in store a season of trial and suffering for the Church can scarce be doubted. The condition at Rome is deplorable, and rumors are always rife that the Sovereign Pontiff will be obliged to sock shelter

The Geneva Conference is said to have finished its labors, but their results have not yet been made public. Rumors are affoat, but with seven years interest, has been awarded to the United States.

The harvest in England is set down at about an average. There will however be a deficiency in the supply of food, owing to the extensive failure of the potatoe crop. Coal is still advancing in price, in spite of large importations from Belgium of that article of primary importance to the commercial and industrial prosperity of the Empire.

There can be no doubt that both in England and in Ireland the potatoes are extensively and seriously diseased. Signs of the malady have exhibited themselves in some parts of Canada.

The Witness of the 30th ult., has an article intended to show the arrogance and tyranny of Romanism in Lower Canada. We give the particulars as we find them in our contemporary. as they well illustrate the stuff of which evangelical martyrs are made, and the full extent of that galling Romish despotism of which the Witness complains.

A Mr. Rondeau is a cabinet-maker at the village of Joliette, who from being a Catholic has in the cant of the conventicle, "found Jesus." On Saturday "he attended market as usual;" and took it into his head that he must there make a controversial discourse. Accordingly he got up in a cart, and let off his harangue, which, if we may judge from the analysis thereof given in the Witness, was somewhat in the nature of a religious challenge, and therefore eminently ill-adapted for delivery in a market place, where men meet to transact business, and where anything that may tend to create disturbance, or interfere with the legitimate object of a market should be prohibited—and is we believe prohibited by the Market Bye-Laws of Joliette. M. Rondeau the vessel in question addressing a Catholic audience announced that "for many years he had left the Church of Rome; that if he had made a mistake he was willing to be convinced of it, and to return to their communion; that all he wanted to know where the truth was and to save his soul."- Witness.

a ruthless instrument of Romish tyranny, by name Desmarais, Clerk of the Market, interfered and told M. Rondeau to shut up, and being thus kept in ignorance of the true state come down from the cart. M. Rondeau very decidedly refused to obey: whereupon the first curate for the said marriage.

Popish minion went off, and presently returned with a second minion tenfold worse than himself-to wit a constable-who also told M. Rondeau to get down, and cease from causing confusion and obstruction in the Market. M. Rondeau continued obstinate, for which offence had shared the experience of the Apostles.

ants demand as a right, to be by them exercised without interference. They claim as a sent, and he could not arrest the marriage, right that, in spite of all rules and regulations which was accordingly proceeded with by the his countenance, so sad and beautiful, yet respond to the contrary for maintaining order and regu- evangelical curate, who got £10 sterling, or larity in the market, they be allowed on market about fifty dollars for the job. days to stand up and deliver controversial discourses, and challenges to controversy; and if this modest demand be not complied with'; if, in the case of vessels who have come to Jesus, the law against causing obstruction and confusion in the markets be enforced, then we are told that the Church of Rome is a cruel tyrant, the enemy of civil and religious liberty.

Seriously, does the Witness believe that a Catholic would be allowed on a market day to stand up in a cart, in the middle of an English market, and amidst an audience mainly Protestant there and then hold a religious conference, and throw out challenges to religious controversy? Would not the police, the minions of Queen Victoria, under such circumstances interfere, and put a stop to the unseemly proceedings?

HUMORS OF THE DIVORCE COURTS. -There have been some amusing legal proceed ings lately, in the English Courts, arising out of the working of the Divorce Laws, and which we find duly reported in the columns of the

Of these, one arose out of the question as to the title by which a divorced woman is legally entitled to describe herself. It had its origin

A lady, divorced from her husband, at her own suit however, and whose moral character has nevor been impeached, answered an advertisement for a Governess in a family; describing herself as a "Spinster," the usual term in law for a single or unmarried woman. As a "Spinster" she was engaged as Governess by the Family-Catholic-advertising; and in due | been devoted to the discussion of the most time she entered upon her duties, which she discharged well, and to the full satisfaction of her employers.

These, however, learnt, at last, the facts of the marriage and subsequent divorce from her husband of the lady whom, as a Spinster, they had engaged as a Governess. They complained of having been deceived, and broke off their engagement with her, refusing to pay salary on the grounds of having been entrapped, or denone are authenticated. According to one of ceived by false representations. The lady so these a gross sum of Thirty millions of dollars dismissed sucd for her arrears of salary; and the question turned upon her right to designate herself as spinster, she having been married to a man still alive. The trial has not been concluded; but it must be admitted that the question here proposed is a knotty one. The reason is, that, thanks to the still lingering influences of the Christian religion on English civilisation, there is not as yet in the English language any word to describe the status of a divorced woman. In the eyes of the law she is neither a wife, nor a widow. What is she then? and how shall the law describe her? This will have to be settled, and a new word or term for the purpose must be coined to meet the wants of an advancing anti-Christian society.

The other case took the form of an action for damages, raised by a low church or evangelical curate—vicaire he would be termed in Canada - against the Rector of St. James' parish Piccadilly, the Rev. Mr. Kempe, a High Churchman and Ritualist-for libel. The following are the leadings facts of this case.

A gentleman made application to the low church or evangelical curate in question, to marry him to a woman who had been divorced for the cause of adultery from her husband. The law does not compel ministers of the Establishment to take part in these dirty transactions, but leaves them at liberty to do so if they please; but the law does oblige the scrupulous rector of any parish church to give the use of the building for the celebration of these impure and adulterous rites, to any other brother minister of less delicate conscience, who may be willing to officiate thereat. The curate in consequence made application to the Rev. Mr. Kempe for the use of the parish church of St. James for the wedding ceremony of the adulterous woman with her adulterous paramour; but as the High Church Rector was notoriously averse to such unions, holding them, as every Christian man must, in abomination, he, the low church applicant, abstained from mentioning the all-important fact of the pecu-At this juncture a minion of the Pope, and liar relative positions of the man and woman in whose behalf the services in the rector's church were to be performed. The Rev. Mr. Kempe of the case, gave the use of his church to the

On the day appointed, the bridegroom, armed to them the words of life. He followed slowly with with a marriage license from the Archbishop of Canterbury, made his appearance, together face in silent prayer. Then rising he stood, with with the adulteress with whom he proposed to enter into the bonds of holy matrimony. But ere the sacred rites had commenced the Rev. he was arrested, and sentenced to a fine of \$2 | Mr. Kempe had got wind of the proceedings; and \$4 costs. The money was paid, and M. and rushing to the church he loudly and in-Rondeau went home rejoicing that he personally | dignantly protested against the blasphemous farce about to be enacted in a building sup-We learn from this what it is that Protest- posed to be consecrated to the Holy of Holies. It was too late however; he had given his con-

But the Rev. Mr. Kempe would not let the matter drop. He wrote to the Bishop of Winchester who had given the offending curate his most beautiful gifts of Providence. Never did a license, complaining of the manner in which he, the Rector, had been deceived, and tricked into heart." giving his consent that his church should be used for the above mentioned marriage of two adulterous persons. Hereupon the Bishop revoked the curate's license, who was conscquently dismissed from his situation, and who thereupon brought his action against the Rev. Mr. Kempe for libel.

It is satisfactory to know that, in this case the plaintiff was defeated. The defendant pleaded justification; the Bench charged strongly on his side; and the jury found a verdiet in his favor. This is another Ritualistic triumph, and no doubt the evangelical section of the holy Protestant church must feel very sore over the discomfiture of one of its champions. Efforts are being made to take up a collection for him as a martyr in the cause of civil and religious liberty.

The elections are over at last, and we are thankful. We shall now enjoy a respite from the painful task of daily reading the bitter effusions of able editors, whose pens in election time are dipped in gall, and whose sole business seems to be to prove that the several candidates for seats in Parliament are the worst of men, the very vilest of the human race. There having been no great principle at stake in the late elections is, we suppose, the cause that personalities have so abounded, and that for weeks the columns of the secular press have trumpery of trumpery questions-as for instance whether this man bought a boiler in Montreal, or ordered it from Scotland.

But thank God, the elections are over; and with them we hope that the war of words, the personulities, and the trivialities of the last month are at an end. Having done their work, the words Reformer, Liberal, &c., may now be laid aside, unless indeed some bold person should attempt a much to be desired definition of these terms. What is a Reformer? What are the particular measures which, had he the power so to do, he would cause to be adopted by our Canadian Government? This may seem a very simple question, but it is one not easily answered; and yet the man who calls himself a Reformer par excellence, and cannot sharply define wherein the reforms he advocates consist, is little, if at all, better than a humbug. We are in one sense, all Reformers; that is, we are all willing to remove from our constitutional platform the rotten planks, and to replace them with sound ones—only we may not agree as to what planks are sound, and what rotten. One reform we feel inclined to insist That no one should be allowed to use terms " Reformer," " Liberal," " Working Man," &c., of which he, on demand, is not prepared to give a sharp definition, under penalty of being written down an ass. The want of definitions is, both in political and religious controversy, the crying evil of the day.

The result of the elections cannot yet be stated with certainty. In Ontario the Outs have some gains to boast of, and upon the whole they may find themselves a little stronger in the next Parliament than they were in the last. The Ins or Ministerialists will however, it is thought, be able to command a good working majority amongst the representatives of the entire Dominion, even though in Ontario they may be in a minority.

THE LATEST FARCE OUT. - The N. Y. Herald gives a description of the wedding of M. Loyson, once honorably known as Pere Hyacinthe, to a widow lady, one of his converts. The marriage was celebrated at the Marylebone Registry Office, one of the places licensed by Government—as we say of the beershops—in which civil contract marriages may be legally performed. The jolly and lusty bridegroom looked well, and presented in his appearance a remarkable contrast to the whilom P. Hyucinthe, the ascetic Romish preacher at Notre Dame-of whom, in the same paper as that which describes the wedding of M. Loyson, we find the following sketch:-

"But now the tall Swiss halberdier, making a passage along the aisle, announces the approach of Pere Hyacinthe, and instantly this whole sea of faces is turned toward him, with an expression of sym-

his eyes cast down, his face pale, and mounting the steps of the pulpit, he knelt down and buried his crect and majestic form, and some moments regarded in silence those to whom he was to speak, while a deep sigh involuntarily escaped from his large chest. Although I was already under the magnetism of this extraordinary man, my eye, as an artist, took in all the surroundings of the scene. In scenic effect nothing could exceed the beauty of the tableau -the dark background of the pulpit, in ancient carved oak; the form of the preacher rendered more striking by the robe of his Order (he is a Carme lite monk, and wears a long serge gown, with only sandals on his feet), with his white cowl thrown back upon his shoulder, his head shaven so as to leave only a chaplet of hair upon his brow, while the light from above fell upon his bare head, and ing with quick sympathy to all the regards turned towards him. Surely if he had studied all this mise en scene, he is a master in the art. He began to speak, and from that moment I wished to believe in the sincerity, in the piety, in the Christian faith of this man-for if he is not all that, he profanes the voice more sympathetic strike my car; never did art more perfect captivate and control the human

Our readers have the two pictures before them. In which do they see the more close resemblance to Him who was emphatically the "man of sorrows?" In that of the jolly amorous bridegroom? or in that of the mortified ascetic Carmelite bowed down in silent

M. Loyson still preaches, we are told, but his sermons are not as those of P. Hyacinthe: "The most prominent text of the Perc, of late, have been single words or brief sentences, given out pretty much in this style: 'Love! Fidelity! Marriage! Union of the Sexes! Increase and Mul

. In an editorial on the Orange riots at Belfast, the London Times, of the 21st August, thus sums up:-

"The present riots began with the interference of Orangemen with Catholic processions on the 15th the Feast of the Assumption, the Great Catholic Festival which the French Empire converted into the Fete Day of St. Napoleon. A Catholic proces sion was obstructed at Gilford, another was stopped in going to Hannahstown, and the first formal riot was an attack upon a procession at Scarva. All this was contemplated before-hand; the ship carpenters of Belfast, who are Protestants to a man, not going to work on the 15th, though it is a day with the celebration of which they have absolutely no concern. The course of duty here seems pretty plain. When the Orangemen of New York were threatened with molestation in their processions, the Mayor, though intimately connected with the Catholic party, gave them an escort, and the escort fired with some effect on the Bowery Boys, who tried to stop the procession. A Catholic procession in the North of Ireland, acting within the limits of the law, may claim a similar escort; and the Executive Government would be justified in sending it whother it was claimed or not. If under such circumstances Orangemen attempted to stop the procession, and declined to disperse when duly warned, they should be fired upon. Less than this we cannot do without conniving at organized lawlessness calling itself Protestant Christianity; whether we ought to do more is a matter on which we are not at present compelled to pronounce an opinon .- Times 21st. August.

What does the Witness, who so bitterly denounced the Irish Papists of New York who last year were accused of having interfered with the Orange procession of the 12th of July, 1871, say to the action of the Belfast Orangemen, and their premeditated attack on the Ca-

Mission in Guelph. — This Mission commenced on the 18th ult., and has been very successful. We find the following report in the columns of the Canadian Freeman :-

"A mission, commencing on Sunday, Aug. 18th, was given in this town by the Rev. Father Kilroy of St. Mary's, Diocese of London, Very Rev. Father Heenan, V. G., of Hamilton, and the Rev. Fathers Conilleau, S. J., Superior, Dumortier, S. J., and Robert, S. J., Guelph. The Rev. Father Kilroy preached twice a day, and the Rev. Fathers Conilleau and Heenan were in the confessional from early morning till late at night; they were occasionally assisted by Rev. Fathers Dumortier and Robert.

"The Rev. Father Kilroy, having lectured on a previous occasion in Guelph, the people were rejoiced to have an opportunity of listening again to the fervid eloquence of this gifted priest. The church was thronged, especially at the evening devotions, many being obliged to stand during the sermon.— The clear and earnest manuer in which the eloquent father set forth the salutary truths of our holy religion produced a deep impression, not only on the children of the faith, but on many of our separated brethren who attended the mission. Eighteen hundred approached the tribunal of Penance and received Holy Communion. Many who had long neglected their religious duties were roused from their apathy and began a new life. Two Protestants renounced the errors of heresy and were received into the true fold, and six others are under instructions preparatory to their reception. On Tuesday the third day of the mission the Rev. Father Conillean celebrated a solemn requiem Mass for the repose of the soul of the late Father Sherlock at which six hundred received Holy Communion for the same intention, and the Rev. Father Kilroy preached a panegyric in which he spoke of the extraordinary kind disposition, charity and devotedness of that holy priest which produced a marked effect on the congregation. He attributed the success of the mission to the virtues of the late father, and said, moreover, that those who were received into the church during the mission told him they were first attracted to the church by Father Sherlock. During the last two days of the mission four hundred were invested with the Holy Scapular of our Lady of Mount Carmel. On Tuesday, Aug. 27th, the mission was con-cluded by the Very Rev. Father Heenan, V. G., who in carnest and eloquent language, exhorted the congregation to persevere in the path of virtue, and to keep before their mind the eternal rewards promised to those who faithfully practise the salutary teachings of Holy Religion.

On Sunday, the 1st inst., the newly erected Catholic Church at Brockton was solemnly dediented to the service of God. His Grace, the Most Rev. Dr. Lynch, Archbishop of Toronto, officiated; His Lordship, Dr. Walsh, Bishop of London, preached the appropriate sermon and Mass was celebrated by the Very Rov. F. P. Rooney. There were present in the sanctuary the Very Rev. V. G. Father Jamot, and the pathy so intense as seemed enough to electrify one taken up at the close of the proceedings.

DEATH OF THE REV. FATHER JAMES SHERLOCK .- The Canadian Freeman, of the 5th inst., announces the death of this good priest, a soldier of the Company of Jesus, and a worthy son of the Blessed Saint Ignatius.

THE CHRISTIAN BROTHERS.—The " prize for virtue," the gift of the City of Boston, has been awarded by the French Academy to the Christian Brothers. It was delivered by the Duc de Noailles who took advantage of the occasion to pronounce a magnificent and well deserved eulogy on the courage and charity of the Brothers as displayed on many a field of battle during the late war. There yet remains for them a reward, and yet another testimony to their noble qualities, which no doubt in due time they will receive. They have yet to be persecuted, robbed, and exiled as have been the Jesuits in Germany-for it is thus that invariably society treats its worthiest members and

How PROTESTANT CONVERTS ARE MADE IN INDIA .- The correspondent of the London Times tells the following story, as illustrative of the process by which the heathen are brought to the knowledge of the "truth as it is in Jesus :"

"The manner in which the natives of India look upon our motives was very strongly brought before me only this week by a clergyman of the English Church. He said: 'I have been ten years in India, and have baptized a large number of persons, but there has not been one'—I am correct to the very words, most emphatically repeated to me- who did not at the same time ask me for some post. I have sometimes said, 'Now, why do you want to be baptized? You want employment?' and the reply has always been the same—'Yes; we cannot live without help if we become Christians.'"

We would advise all to go and see MacEvoy's Panorama of Ireland, now on exhibition at the Mechanics' Hall, where they will receive both amusement and instruction.

THE LAMP: A Monthly Magazine of Catholic Literature-September, 1872.-Hamilton: C. Donovan, 92 Walnut St. 50 cents per annum, in advance; single copies, 5 cts. The contents of the current number are as follows :- The Grave of Moses, (Poem); Sunshine and Shadow (a serial) chaps. i. ii.; Holy Places of Ireland, (concluded); Self-Ridiculing Irishmen; Vale! Vale! (Poem); Garibaldi and the Battle of Mentana; The Spectre Sponsor, (a woird tale); Sacred Legends, No. 3; Chronology for September; The Irish Language—Lesson III.

This little magazine is published at such a low price that it is within the reach of every one, and ought to be a welcome guest at every Catholic fireside. The article on "Self-Ridiculing Irishmen" is an excellent one, and should be taken to heart by every Irishman who has the least respect for himself, or, for the land of his birth; and what it complains of, should be frowned down by them, whenever and wherever met with.

THE WESTMINSTER REVIEW-July, 1872. The Leonard Scott Publishing Co., New York; Messrs. Dawson Bros., Montreal.

This as our readers know, we suppose, is the chief organ of the advanced or liberal section of the Protestant community in England, and is undoubtedly one of the ablest of the Protestant serials, as it most certainly is that which most faithfully reflects the ideas and tendencies of the leaders of Protestant thought in the nineteenth century. Its articles in the current number are varied and interesting; one cspecially purporting to be a critique upon the writings of the Rev. Dr. Newman, and entitled The Difficulties of Protestantism; from this article we propose to lay, in a future issue, some extracts before our readers. The subioined is a list of the contents of this great Protestant periodical:-1. Sovereignty: Royal and Representative; 2. English Philosophy; 3. Greek Lyrical Poetry; 4. Dr. Newman: The Difficulties of Protestantism; 5. The Politics of Aristotle; 6. Andre Chenier: Poet and Political Martyr; 7, Recent Experiments with the Senses; 8. Contemporary Literature.

BLACKWOOD'S EDINBURGH MAGAZINE-July, 1872.—Leonard Scott Publishing Co., New York; Messrs. Dawson Bros., Montreal.

The following are the contents of the July number:-1. The Maid of Sker, (conclusion); 2. The British Tourist in Norway; 3. A Century of Great Poets from 1750 downwards: Lord Byron; 4. A True Reformer, part v.; 5. Old Maids; 6. A Precarious Existence; 7. Charles James Lever.

APPOINTMENT .- Le Nouveau Monde says that the Rev. Mere Page of the Hotel Dieu has been re-elected Superioress-General of her order, and the Rev. Mere Dupuis has been appointed Superioress of the Grey Nuns.

For the West. -On Wednesday, last week the Rev. Sister Praxede, Superioress of the Oregon R. C. Missions, left Montreal, on her return, accompanied by the following nuns belonging to the Ladies of Providence : Sisters Marie de la Visitation, Mario Leocadie, Marie Rose du St. Sacrament, Marie Macedone and Marie Denis. 'The Rev. Mr. Brisette accompanies them as far as Chicago.

Dominion Building Society.—We congratulate Mr. Quinn on his good fortune in receiving the first apropriation given by the Dominion Building Society, of which he is Secretary-Treasurer. We understand, however, that he has returned it to the Society to be balloted for again, with the view of making appropriations as frequent as possible.

MODERN MEDIEVAL & PAGAN EDUCATION With all our boasted intelligence and diffusion of knowledge, we moderns are sadly behind past ages in our ideas of education. Not to compare our modern system with that of the Middle (Catholic) Ages, since the contrast would be too great and altogether too condemuatory of our modern self sufficiency, let us contrast the Protestant, and therefore modern idea with the ancient pagan.

When Euripides in the Medea (918) makes Jason's sole prayer for his sons-"that he may see them grown to manhood—well fed and vigorous, that they may be a defence to him against his enemies" he gives us the lowest phase of the Pagan idea, and it is to be feared the highest phase of the modern. That a son may be able to add up dollars and cents, to be sharp at a bargain, to rob corporations and to amass a fortune, honestly if possible, but to amass one, would undoubtedly be the prayer of the model modern father, if he ever prayed at all except by rote on Sundays. That a son should remain in poverty through a weakness for honesty and fair dealing, would be deemed the height of insanity, and old foggieism, and a relapse into the lethargy, and enslavement of the Dark ages." "Protestantism is worldly prosperity, Catholicism is worldly decay" said the London Times. "Truly by Hercules, says Blepsidemus, "I wish to be rich and to feast with my children and my wife, and then washed and adorned, proceeding from the bath to spurn, at labourers and at poverty." (Plutus 613.) The balance of Critolaus in which the goods of the soul were placed in one scale, and those of the body in the other, does not enter into our modern system.

How exalted and how almost Catholic the highest Pugan idea was, cannot have escaped the most superficial classical scholar. The tender lo of Euripides is the beau ideal of a Pagan youth, whose equal can only be found in the Catholic ages. About to drink a cup which had been poisoned, he is saved by his deep piety towards the Gods. As he carries the fatal cup to his lips a bystander utters a blas. phemous word; whereon the pious youth immediately lowers the cup, orders a fresh goblet to be filled, and pours out on the ground the contents of the doubly poisoned cup.

This is Catholic in all but the object of its adoration. Plato's ideas of education are equally exalted and Catholic. "If a youth," he says, "is to be an honorable man, fuir and good, and able to form a sound judgment of what is just, he must when young be without experience or admixture of evil manners, for he only is good who has a good soul which he cannot possess who has a personal acquaintance with evil." How far this keeping away of evil from the very sight of youth, is from the taken by modern governments (who claim the of thine? The lyre of Apollo which accomduty of instruction) to prevent the publication panies thy song, will not be able to save thee of bad books, and by the maxim that children must learn of evil in order to fly it. This was olic. "How have my verses injured the near. Is it about to deposit sticks and straw State?" asks Euripides in the Frogs. "Have for a nest for its young ones under the shelter-I composed the history of Phædia otherwise ing cornice? The flight of my arrows shall than according to the facts? Nay! "according to the facts," replies his accuser, "but you banks of Alpheus, or in the Isthmian grove, should not have produced what is evil and that the temple and precincts of Apollo be not bring it upon the stage to pervert the minds of injured. I fear to kill you who are the youth." (Ranæ 1055). In these words of the pagan Aristophanes we fancy we hear the voice of a Mediæval Bishop, if not also of a Mediæval layman; for the old Catholic poet Claude of Morenne teaches the same truth, when in one of his poems he tells us that he had read certain poems in his youth, which had done an injury to his imagination and to his heart, which nothing could repair. Even the Protestant Fuller had a glimpse of the Catholic truth when he said, "Almost twenty years since I heard a profane jest and still remember it. I lost honor, as the Spaniards say, by speaking ill and hearing worse." These men all had a just appreciation of the Catholic truth, that the knowledge of the dark side of the world must be carefully excluded from the Christian school, and that it is suicidal of truth and virtue to make it, as now-a-days, an essential part of learning.

The Pagans also knew the need of affording holy aspirations to youth; that the mind of youth must either be devoted to an idea or to sense; either to an object of faith, or to that visible but deceptive form of good which ministers to animal excitement. "The best guards against the sensual, says Socrates, are the thoughts of men who are loved of God."-Verily Socrates! thou art by anticipation a Catholic Saint worshipper; and couldst never become a modern Iconoclast. Plutarch is equally Catholic anti-Iconoclastic and sound on the school question. There is, he says, no more effectual mode of advancing in virtue than for a person to have always before his eyes those who are or have been good men; and to say to himself-What would Plato have done in this case? What would Lycurgus or Agesilaus have said?

Again our modern idea reverses the ancient proverb "a sound mind in a sound body"making it to read "a sound mind from a sound body" as though mind depended upon matter. Rhetoric and logic are all fish and phosphorus says Professor Agazzis. And why not, since the soul of man has only sprung from the ape? This is the whole teaching of modern pharmacy -Insanity gives way before calomel. The pagan Plato was more Shakesperian and therefore more Catholic than this. " Physic to the dogs ! I'll none of it." "It does not seem to me" says Plato "that when the body is good, the soul will by its means become good also; although I hold the converse to be true, that the good soul will by its virtue enable the body to be as good as possible." This was the idea of the Middle Ages. Hely meditation was seen to render the human countenance angelic; like Moses returning "horned" from the presence of God.

But it is in the sacerdotal idea that the

Pagan and Catholic ages excel so super_

eminently our modern Protestant idea. The Athenian in Plato lays it down as a maxim that no one has received a sufficient education who is unchoired (akoreuton). Scipio Africanus, the vanquisher of Hannibal and the destroyer of the Carthagenian power, was, from his early youth, St. Augustin tells us, educated in the temple. How different this is from our modern idea of "unsectarian education" will be seen at a glance. But it is in the Io of Euripides that we have the beau ideal of a pagan (and, mutatis mutandis, we might almost say of a Catholic) levite. But let the pious Io speak for himself: "Now shines upon the earth the bright chariot drawn by the four horses of the sun; the stars fly from this fire of heaven into the sacred night, and the insurmountable cliffs of Parnassus being lighted up, receive the lustre for mortals. The smoke of the dry myrrh now flies to the roof of Apollo, but as for me I go to discharge the labors which I have undergone continually from a child; with branches of laurel to sweep the sacred pavement of Apollo's temple, and with my arrows to drive away the birds which might injure it Beautiful is the labor, O Apollo, to serve in thy house in reverence of the prophetic seat; glorious the task to minister with my hands to gods, to the immortals, and not to mortal men. Never shall I be weary in performing such well reported labors; for Apollo is to me a father, and I will praise him who nurtures me. O Poon, Poon, mayest thou be praised, happy son of Latona. But I cease this labor of the laurel branches, and now from golden vessels, scatter the pure wave which gushes from Castalian spring. O that I may never cease thus ministering to Apollo, or ceasing, may it be for a happy end. Ah see now the winged tribe are leaving the cliffs of Parnassus. Dare not to approach this cornice or these golden roofs. I will overtake thee with my arrows, O thou herald of Jupiter! Here comes the swan too rowing towards the temple. Will modern idea, may be seen from the little care you not then move elsewhere that purple foot from my arrows. Turn thy wings then and seek the pools of Delos. If thou disobeyest me, thou wiit ensanguine thy melodious chants. not the Pagan idea, nor need 1 say, the Cath- | See! see! what new bird is this that comes sunded? Go and rear your children on the messengers of Gods to men, but I labour in the service due to Apollo, and I will not cease to minister to those that feed me."

How far this rearing of the young in the Temple, agrees with our modern idea of excluding from our schools all religious training, is not difficult to be seen. This pagan levite with his labour of love to keep undefiled the temple of Apollo, would be sought for in vain amongst our Common School or High School alumni. If you would seek his counterpart in Christian times, he must be sought for in those much abused ages of Faith.

FATHER BURKE AT THE POINT OF DEATH .- Says the New York World of Friday :- The announcement that Father Burke, the Dominican priest, would lecture last evening at the Academy of Music for the benefit of the Institution of Mercy was the means of collecting a number of people who were anxious to hear him but to their disappointment the Academy was closed, owing to the illness of the lecturer, whose recovery for the past two days has been almost despaired of. Father Burke, after returning from a call on Monday night, was prestrated with a severe attack of hemorrhage of the lungs, and afterwards with cholera morbus, which tended to irritate his first complaint. The best medical skill of the city was immediately sent for, and, owing to the united efforts of the doctors, there are now some hopes that he may recover. The cause of his sudden and severe illness is attributed to overwork, and it is deemed necessary by the reverend gentleman's friends that he cancel all engagements to lecture until he has entirely recovered. Father Burke was sent to this country a few months since by the General of his Order in Rome as the visitor general of the Dominican Order in America. Since his arrival in this country he has delivered, in 150 days, in addition to his duties, 162 lectures and 149 sermons.-He has also attended carefully to the publication of his book of sermons, which was issued a few weeks since. Owing to his immense popularity among the Catholic portion of the community his illness has been kept secret, and consequently few people outside the clergy were aware that he was so near death. -[We are happy to learn from latest intelligence received, that the Very Rev. Gentleman is now out of danger, and is expected to be able to lecture in Elizabeth, N. J., on the 17th instant.—Ep. T. W.]

Mr. Alphonse Desjardins, of this city, has been created a Chevalier of the Order of Pius IX., in recognition of his piety, and sincere attachment to the Holy Sec.

Oxford, S. R.....Oxford, N. R..... THE WATER SUPPLY .- Our city fathers are very much puzzled as to what they are to do for water. Two schemes present themselves, the one expensive, but certain to be successful, the other much less | Perth, S. R..... costly, but when completed merely an experiment. The first scheme is to supply the city with water by gravitation from the Northern lakes, the other is to enlarge and extend the present aqueduct, or in other words, to make the proposed new inland cut. Taking the experience of the last ten or fifteen years, the experiment on its face look doubtful. When our present aqueduct was completed, the depth of water at its head was more than two feet greater than it is at the present time, and never until this year has there been any difficulty found in supplying the city with the ordinary pumping apparatus, This season however, it has been found necessary to use the steam pumps, and this is casily accounted for when it is stated that the depth of water at the head of the aqueduct is seventeen inches less than it was at the same date last year, In fact without the steam engines it would be impossible at present to give anything like an adequate supply to the city. It must be remembered, too, that we are annually consuming more water, and that what last year was an abundance would this year be but a short allowance. It is evident, therefore, that something must be done and that soon, and that unless we would uselessly fritter away our means we must adopt some system which will give us a supply which is not liable in a few years to be diminished.—Gazette.

WATER.—A person living at Rawdon, on the banks of the River Lacourreau, thus speaks of its eligibility to afford a sufficient supply of water to Montreal:-The waters of this river are abundant, and are an accumulation from the various lakes; also, springs, &c., cozing from the rocks of the Laurentian range of mountains. No purer water exists than those of these lakes and springs. In many places a pin can be seen at the bottom of the lakes at a depth of fifteen or twenty feet, the water is so transparent. The number of lakes contributing their waters to this river are so many and so expanded, that no fear need be entertained of the want of a sufficient supply of water hereafter. Lake Correau alone measures seventeen or eighteen miles in circumference; and Lake Desable, (or Sandy Lake) is said to measure double that extent; and to these may be added many other lakes of smaller magnitude. The quantity of water required for the supply of the city would not be likely to impede the working of the mills constructed on that river below the contemplated dam."

An Heroic Act.-Between three and four o'clock on Saturday afternoon, Major Thomas A. Evans saved a party of three French Canadians from drowning in the river opposite Longueuil. Major Evans was standing on the Longueuil shore, and when the cries for help were heard he at once went out in a boat; and reached the upset boat and crew in the nick of time, as one boy named Francois Guerin, of Montcalm street, had already sunk from exhaustion, and the others were almost gone. The names of the three saved are Bissonette, Mercel and Ewand. One of the party was half intoxicated, and had upset the boat accidentally. This makes the fourth time Major Evans has saved lives from drowning, and we certainly think he has "qualified" himself for the medal of the Humane Society. These medals are given often when less deserved than in this case, simply because the acts of individuals who save lives from drowning are presented properly to the

Society. Body Found.-Louis Dagenais residing at Longue Pointe, went on Saturday last to the river for water; he observed the body of a man near the beach, he drew it ashore and notified the Coroner, who proceeded to Longue Point and held an inquest. The deceased had the appearance of a youth of about eighteen years of age, was clothed in a smock, or blouse of grey tweed fastened at the wrists, pantaloons of grey sattinette, two shirts, one of white cotton, the other colored with a narrow and broad stripe, cengress boots, small size and but little worn, grey woollen socks with a green stripe, no suspenders, a substitute being a leather belt and brass hook. Around his neck a scapulaire. The body, which had been but a short time in the water, was by the Coroner placed in the Cote des Neiges Catholic Cemetery Vault for identification.

One of the most violent Storms with which this city has ever been visited occurred on Saturday evening and continued through the night and Sunday. Dr. Smallwood reports to us that 0.398 of an inch of rain fell in 20 minutes during the first thunder storm of Saturday, and the whole amount of rain which fell during the day was 3.901 inches .- Herald.

THE ELECTIONS. Members elected to sit in the Second Parlia-

ment of the Dominion of Canada. M Ministerial; O Opposition; I Independent. ONTARIO

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Addington	Shibley.	1	0	0	
Algoma	Robinson.	1	0	0	
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Bruce, N. R.	Blake.	0	ì	ŏ	
Bruce, S. R.	· _		ō	0	
Cardwell	Cameron.	1	-		
Carleton	Rochester.	1	0	9	
Cornwall	Bergin.	0	1	0	
Dundas	Gibson.	0	1	0	
Durnam, W. R	Blake.	0	1	0	
Durham, E	Ross.	0	1	0	
Elgin, E. R	Harvey.	0	1	0	
Elgin, W	Casey.	0	1	0	
Essex	O'Connor.	1	0	0	
Frontenac	Kirkpatrick	. 1	0	0	
Glengarry	Macdonald.	0	1	0	
Grenville, S	Brouse,	0	1	0	
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Huron, C. R	Horton.	0	1	0	
Haldimand	Thompson.	0	1	0	
Halton	White.	0	1	0	
Kingston	Sir John A.				
Vingston	Macdonald.	1	0	0	
Lambton	Mackenzie.	0	1	0	
Kent	Stephenson.	1.	0	0	
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Monck	Edgar.	0	1	0	
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	REMITTANC	•		•	-	
	Lindsay, Mrs J H, \$2;	Six Portages,	Re	v M I	M, 2;	-
	Port Lambton, J M, 3,6 Laval, Rev F H M, 2; So M L, 2; Little Rideau, J	t Catherine de	Fo	ssaml	oault,	6
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Bodwell.

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Perth, N. R. Daley.

Laval, Rev F H M, 2; St Catherine de Possamoault, M L, 2; Little Rideau, J B, 6; St Johns, J B, 2; J R, 10; St Sylvester, Rev E F, 6; Lauzon, M P, 2; Calabogie, P R, 4; Hawksbury Mills, W L, 4; Wyoming, Rev F X D, 2; Brantford, J O'G, 2; Chatham, A B M'I, 2; Boucherville, J B D, 2; Wakefield, L L, Destriction of the condition o ham, A B M'I, 2; Boucherville, J B D, 2; Wakefield, J L, 3; Dewittville, J F, 2; Alexandria, D M'P, 5; Loch Garry, C K, 2; Newcastle, N B, D K M'N, 2; L'Orignal, Mrs J G, 2; Alexandria, D A C, 1; Melbourde Ridge, Miss C M, 1; St Eloi, Rev J B B, 2 Newbury, H M'L, 4; St Sophia, E C, 2; St Gervais, Rev P P, 2; St Athanase, T D, 4; Powerscourt, A P, 6; Thorald, T S, 6; Tennyson, J M'E, 2; Dundeo Centre, Rev P F, 2; Alma, T O'F, 2; Stanstead, Mrs G, 2; Goulbourn, T L, 2,50; St Ann de la Pocatiere, Rev M D, 4; L'Ardoise, N S, Rev J M Q, 2; Vernon, E M, 2; Toronto, W J'M, 2; Yorkville, A A P, 2;

St Brigide, D M, 4; St Hyacinthe, Rt Rev J L, 2; St Brigide, D M, 4; St Hyacinthe, Rt Rev J L, 2; Richmond Station, P R, 2; N N, 4; P M, 2; J M'K, 2; Granby, M G, 2; Richmond Hill, M T, 2; Perth, P G N, 2; Glennevis, A M, 2; Weston, F G K, 2; Franklin Centre, R B, 4; Starnesboro', E C, 2; Cornwall, L M'D, 2; De Pere, Wis, W M, 1; St Isidore de Lauzon, Rev L A B, 2; Saintfield, J O'L, 2; Rawdon W W 2 Sorel W M, 2; Melbeurne, L. F, 2; don, W. W., 2; Sorel, W. M., 2; Melbourne, L. F. 2; Three Rivers, W. L., 1; River Beaudette, D. A. M.D. ,50; Richmond, T D, 2; Kingston, J O'B, 2; Osgoode, J P, 2; Amprior, Rev M B, 2; Mabou, N S, Rev K J M'D, 2.

Per J O'R, Oshawa—Self, 2; Rev J J S, 2; J P J, ; D D, 2; P W, 2; C A, 2. Per D S, Pakenham-Self, 4; T H, 2; Panmure,

Per J A P, Cornwall—D P, 2; D A M'D, 2.
Per L M, Seaforth—F M, 4.
Per J Q, Montreal—St Albans, Vt, J B, 1. Per W C, Cornwall-St Andrews, J H M'D, 1. Per J N, Kingston—W O'R, 4; W B, 4; P B, 2; J H, 2; A B M, 2; J K, 2.

Per E M, Danville—P C, jr, 2.
Per J D, West Shefford—Self, 2; J OB, 2.
Per Rev M B, Eganville—Self, 2; Oscoola, M S, 2. Per F L E, Kingsbridge-E K, 1; D S, 2. Per J O'B S, Montreal—Windsor, Mrs J S, 1,65

Per Dr M, Montreal-St Columban, Rev M F, 2;

BREAKFAST—Epps's Cocoa—Grateful and Comfort-NG.—" By a thorough knowledge of the natural laws which govern the operations of digestion and nutri-tion, and by a careful application of the fine propercies of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured bevrage which may save us many heavy doctors' bills." -Civil Service Gazette. Made simply with Boiling Water or Milk. Each packet is labelled-"James Epps's & Co., Home opathic Chemists, London." Also, makers of Epps's Milky Cocoa (Cocoa and Condens-

Died.

In this city, on the 5th inst., Willie, second son of P. White.—R.I.P.

ST. PATRICK'S TOTAL ABSTINENCE SOCIETY.



QUARTERLY MEETING of the above SOCIETY vill be held in the ST. PATRICK'S CHURCH, on UNDAY EVENING next, at SEVEN o'clock.

The Rev. Father Pius will deliver a Lecture on he occasion. A collection will be taken up for the benefit of

the Harold's Cross Monastery Every member is respectfully requested to attend.

(By Order). A. BROGAN, Sec.

MECHANIC'S HALL.

ONE WEEK,

Commencing Monday, Sept. 9, '72, CHARLES MacEVOY'S ORIGINAL

HIBERNICON

Illustrating the Scenery, Music, and Antiquities of

IRELAND,

Displaying, with truth to nature, the remarkable scenic beauties of the EMERALD ISLE.

A new dramatic episode entitled "IRISH IEARTS," (written especially for this entertainnent,) being a story of Love, Life, and Frolic, and eplete with new Songs, Dances, and Character ketches will be rendered by the HIBERNICON COMEDY COMPANY,

Marie D. MacEvoy, Mr. Acton Kelly, liss Kate Halpine, Miss Mary Emma Orton, Mr. Chas. MacEvoy, Mr. K Mr. J. Dougherty. Mr. E. F. Babbage,

DMISSION-Front Chairs, 50 cts; Back Seats, 35 cts; Children, under 10 years, 25 cts.

Doors open at 7; Commences at 8 o'clock. RAND MATINEE, SATURDAY, at 2 e'clock for

Ladics and Children. Tickets to Matinee, 15 cts; Adults, 25 cts.

ROVINCE OF QUEBEC, \ In the SUPERIOR COURT District of Montreal. for Lower Canada. The fourth day of September, eighteen hundred and seventy-two.

No. 1917.) ELZEAR DESMARTEAU and GEORGE BOND. both Merchants of the City of Montreal, and doing business there as such in partnership under the name and firm of "DESMARTEAU &

LOUIS RENAUD, junior, heretofore of the City of Montreal, and now absent from the Province of

IT IS ORDERED, on the motion of Jean B. Vallee, Esquire, of Counsel for the Plaintiffs in as much as it appears by the return of Charles St. Amand, bailiff of the City of Montreal, on the writ of summons in this cause issued, written, that the Defendant has left his domicile in the Province of Quebec in Canada, and cannot be found in the District of Montreal, that the said Defendant by an advertisement to be twice inserted in the French language, in the newspaper of the City of Montreal, called La Minerve, and twice in the English language, in the newspaper of the said city, called THE TRUE WITNESS, be notified to appear before this Court, and there to answer the demand of the Plaintiffs within two months after the last insertion of such advertisement, and upon the neglect of the said Defendant to appear and to answer to such demand within the period aforesaid, the said Plaintiffs will be permitted to proceed

to trial, and judgment as in a cause by default. (By order), HUBERT, PAPINEAU & HONEY,

INSOLVENT ACT OF 1869.

IN the matter of EPHREM SIGOUIN, ELZEARD SIGOUIN, & SIGOUIN and FRERES.

A first and last dividend sheet has been prepared open to objection, until the thirtieth day of Sept-ember Instant, after which dividend will be paid. G. H. DUMESNIL, Montreal, 10th September, 1872. Ass

INSOLVENT ACT OF 1869.

IN the matter of PIERRE PICHE.

An Insolvent.

P. S. C.

I, the undersigned, have been appointed assigned in this matter, Creditors are requested to fyle their claims to me within one month, at my office No. 5. St Sacrament street, and to meet at my office on the 3rd day of October next at 10 o'clock, s.m., for the examination of the Insolvent and for the ordering of the affairs of the estate generally.

G. H. DUMESNIL MONTREAL, 2nd September, 1872. Assignee.

FOREIGN INTELLIGENCE.

FRANCE.

PARIS, Aug. 20 .- Considering the uncertainty of the future, it is surprising how little the French trouble themselves about it. One might think from their demeanour that the profound calm which has succeeded to the stormy Sessions of Versailles was going to last for ever, and yet it depends upon the life of one man, far advanced in years, though fortunately so hale and hearty that he may yet live. long enough to do even more for France than he has already done. Into what a gulf of anarchy and confusion might not France be plunged by his untimely death, and through how much bloodshed might she not have to wade to another spell, more or less durable, of security and repose! The political parties into which it is the curse of France to be divided, if they weigh the possibility of this catastrophe, only do so in order to determine each how they could best, in such a case, outstrip their neighbour in the race for the vacant seat of power. Meantime they remain drawn up in face of each other like hostile armies. They have in no respect changed their programme. They have not abated one jot of their pretensions, nor abandoned a single hope. They are kept for the moment in check by a state of affairs perhaps without precedent, but they are ready to draw the sword upon any one who should dare to lay hands upon the power they all want. It is a curious sight to see men, differing on all other points, agreeing on this one, that it is their best policy, for the moment at any rate, to support the Republic of M. Thiers-a Republic which, they cordially dislike, and which is all the more distasteful to them from their consciousness that they cannot do without it; which is based upon a negation, and depends upon the life of an old man; which is so offensively like a Monarchy to some, so tantalisingly like a Monarchy to others, that it might almost be metamorphosed by the simple expedient of calling M. Thiers Adolphe the First. Such a Government reminds one of a tree round which two duelists in America dodge each other, each looking out eagerly for a shot, but with courage somewhat cooled by the reflection that between him and death or victory there is nothing but the thickness of a trunk. Supposing the tree to fall, the two combatants are in a moment face to face, and in another one is probably stretched upon the ground. The political parties which are manœuvring behind that very tough and knotty old tree—popularly supposed to be a tree of Liberty—which is the sole prop of the present Republic, know that, in the same way, its fall must be the signal for a free fight, and though each may be ready to back his own chances, he is not sufficiently confident of success to be in any great hurry for the commencement of the fray.

Whatever the motive, there is, I fear, no doubt about the fact that the Government is just now graciously pleased to bestow upon the Bonapartists about the only favor that can benefit them—petty persecution. We have their principal organ, the Gaulois, posing this morning in the new and interesting character of victim to a Republican despotism which gags the Press. It is about to lose one of its favored contributors, M. Jules Richard, who writes to say that he can no longer stand the cruel excisions and mutilations to which his letters are exposed. He cannot allow "the expression to be weakened of convictions which are profound and which time will unfortunately prove to be correct." The editor of the Gaulois explains that the mutilations of which M. Richard complains are rendered necessary by the censorious interference of the Government. To this interference the Gaulois, he declares, has been long subjected, but he has hitherto thought it best to "suffer silently and without a murmur," partly in order not to trouble the public with his personal grievances, partly because the same imperious Government that oppressed him pushed its tyranny to such lengths as to forbid him to complain. But as other journals have taken up his cause there is no longer any reason for his keeping silence. Now that his readers know his sad situation, they are prayed to "take into account its difficulties, and be more ready than ever with their sympathy." The editor quotes the journals to which he refers. and though they represent very different shades of opinion, they are unanimous in condemning any such interference with the liberties of the Press. Even an organ of the extreme Republican party, which generally clamors loudest for arbitrary measures, and means by liberty the right to prevent anybody else doing what you do not happen yourself to like or approve, is no exception to the rule.—Times Cor.

THE EMIGRATION FROM METZ .- The Deutsche Presse gives a terrible account of the state of things at Metz. The French population has been for long withdrawing itself from the place; those employed about the arsenal and works to the neighbourhood of cities in France where great military establishments are about to be erected, and most of the tradesmen and all the capitalists to one place or another on the French side of the new frontier. But it was expected in Prussia that the immigration from thence would not only Germanize Metz but make is more prosperous than heretofore. This, however, is the picture drawn by the Metz correspondent of the German paper:-"All that the official papers say about the colossal development which is to be produced at Metz by the projected railways and other plans are mere castles in the air; the impoverishment of our city is a sad reality staring us in the face. The immigration of Germans, it is true, still continues to be pretty active, and has already added 4,000 persons to the population; but it must be remembered that these people, though they fill the streets and the empty houses, do not fill the purses of men of business. Those who come, do so in order to earn money, and bring nothing with them but the will to work. . . . Land can now content, and consequently the titulars of the first be had here at almost nominal prices; unfurn sees in the Peninsula are dependent upon the charity stealing no fewer than 1,582 articles. The prisoner An ITEM FOR THE WOMAN'S JOURNAL."—Did you

it seems that no one in Germany will venture to bring his capital to Metz. The reason of this is the universal belief that in the next looked upon as vacant in revolutionary law, and the inevitable war with France Metz will have to State pockets the assignment of both. Thus Mgr. stand a siege."

HOLLAND.

INTERNATIONALISTS.—THE HAGUE, Sept. 5.—A large number of French Communists have been attracted hither by the meeting of the General Congress of Internationals. It is stated also that a number of condemned crim- fice, and retains that of the bishopric, founding its inals are present incog.

HOLLAND AND THE JESUITS .- The Dutch Ministry have not forgotten the persecuting traditions of their ancestors. They have already ordered the Jesuits to make a return of those Fathers in their two houses in Holland, who have previously resided in Rhenish Prus-

SPAIN.

A very extraordinary story is apparently gaining some credence in Madrid. It is neither more nor less than to the effect that King Amadeus was a party to what is supposed to be the assassination hoax, and designed the same with a view to the favorable results of the dastardly attack. He, says the report, was much chagrined to find one of his instruments killed, as he had no such intention towards any but his horses. The prisoners will soon be discharged, it is said. Another sensation is that the Attorney General has discovered evidence implicating the Duke de Montpensier in the assassination of Prim and demands his arrest.

ITALY.

Victor Emmanuel has vainly attempted to obtain an invitation to the meeting of the three Emperors at Berlin. The mission of M. Minghetti to Vienna had this for its object, as well as to obtain the restitution of certain despatches prior to the war of 1866, and in which Italy offered to renounce her claims on Rome. Both were refused, and Italy is made to understand that she is not to consider herself one of the great powers.

The strikes which have taken place all over Italy seem to have been principally with the hope of testing the organization of the International societies. They seem to be in working order, and this, coupled with the universal discontent, leads most thinking men to believe that a general Republican movement is very near at hand. The revolutionary seed can never fall on ground better prepared to receive it, for vice and misery have been doing their work for twelve years in the annexed provinces, and have reared a generation of human wolves, soon to be let loose on all that is left standing of divine law, and Christian society.

Nothing can afford a more practical or apposite subject of consideration than the frightful and rapid progress the International is making in Italy. A few extracts on this head from the Italian press will give your readers some idea of the abyss we are drifting to. The Tribuno, its organ in Rome, edited by an apostate Dominican friar (Padre Carnelli), says in an article of the 11th August:--" The workmen of the towns, fields, and villages feel the consciousness of their own strength awaken. | the necessity of Catholic education for all classes of ing within them. The day they reckon their our children;" to "interest themselves in obtaining forces, and see that they are three times as numerous as the cowardly social institutions of and Burial Clubs on a scale commensurate with the to-day, that day will be the last of injustice and needs they are expected to meet:" to help in prothe International will execute wherever the popular interest given at certain times in the assosociety extends itself, that is to say, throughout The Times, having alleged that the object of the tions in every land the sun shines on. The future, then, is our own, and it is not far off!" In another article of the 12th it says, "The future shows itself on the horizon like a crimson cloud. Every tear of the workman, every drop of his blood which falls on a fertile soil, will produce the harvest of the social and political revolution."

What about finance? There, it must be allowed, is the dark side of the picture. The Italians, a frugal race, from the earliest times the money-changers and stockbrokers of Europe, at home in every branch of political economy, have proved hitherto very improvident stewards of their national patrimony; they have involved themselves in endless difficulties, and have only staved off bankruptcy by resorting to measures which are as unwise as they are unrighteous. Yet, with all this, the people in Italy groan under what they consider intolerable burdens. The Revenue has been, by enormous efforts, increased from £18,000,000 to £43,000,-000 in ten years; without reckoning a Municipal Budget of £14,000,000 and a Provincial Budget of £2,500,000, and without mentioning that Railways, Tobacco Monopoly, State and Church property, and whatever else was valuable, have been sold to the amount of £50.-000,000 to £60,000,000; whilst a yearly deficit fluctuating between £5,000,000 and 8,000-000, saddling the country with a debt of £251. 000,000, bearing an annual charge of £20,000, 000, and a floating debt of £34,000,000, have not prevented the country from being inundated by a depreciated paper currency. We have often adverted to these heavy drawbacks upon the prosperty of a country which ought, in all other respects, to be an object of envy to some cars. Thousands who have never consciously of its neighbours and by referring the cvil to suffered any inconvenience from the habit, are of its neighbours, and, by referring the evil to its causes, we have given the Italian Government the benefit of all the extenuating circumstances which may be urged in its favour.-

Times Cor. THE PLEDMONTESE GUARANTERS!—Out of 105 bishops appointed since last autumn to vacant Italian sees, only two, and they by an oversight, are in possession of the pittance assigned by Piedmontese rapacity in place of the magnificent endowments which have been confiscated. The Government insists upon the prelates elect praying for the Royal placet or exequatur. This the bishops cannot in conscience do; in every single case legal evidence of their nomination and of the legitimacy of their claim to the temporalities has been offered to the temporalities has been offered to the civil power by the new bishops. With this the Government is not

ished houses may be purchased for a mere song of their flocks for lodging and maintenance. Only Should a bishop be translated from one diocese to another, the bishopric canonically vacated is also Celesia, for many years bishop of Patti, in Sicily, and officially acknowledged as such, on being recently translated to Palermo, was forthwith deprived of the income from Patti which he had intended to hand over to his successor in the see. In the same way, if, as generally happens, a canon or parish priest be elected bishop, the State as a matter of course confiscates the revenue of the vacated benerights in the one case on the legality, and in the other on the illegality of the Papal nomination.

SEIZURE OF PARCOUIAL REVENUES .- In some parts of Italy the Government is beginning to seize the revenues of vacant parishes. More than a hundred Bishops have been deprived of their means of subsistance, and are maintained either by the Holy Father or by the alms of the faithful, but up to the present time the parishes have not been touched.

Everything leads to the belief that the Italian government has received an intimation from M. de Bismarck that the suppression of the twenty-four Jesuit establishments in Rome (several have already disappeared before the expropriations of these buildings) and the general expulsions of this Order must take place immediately, and it is probable that the Picdmontese Cabinet will not long hesitate before the ukase of its master—the Prussian Chancellor.— Prussia is above all things desirous to render Rome utterly untenable as a residence for the Holy Father, and to break up effectually all the organizations of Catholic life which take their source in the throne of Peter. The congregations, the ecclesiastical tribunals, the generalates of the Religious Orders are so much matter to be got rid of, and considering the apathy with which Europe looks on at the gradual spoliation of the Church, Italy and Prussia have nothing to fear from the hands of man.—Catholic

ROME.—THE ELECTIONS.—Monsignor Nardi, points out the true solution of the Catholic defeat at the Roman Municipal Elections. The Holy Father gave no command or even advice to vote: he merely de-clared it not unlawful; as to the advisability of voting, there was ample room left for those differences of opinion amongst loyal Catholics, which we may deplore, but which in point of fact do prevail. As Monsignor Nardi say, there were reasons pro and reasons contra; and his letter indicates that such grounds of abstention can hardly have failed to influence large numbers. The electoral roll proves the abstentions to have been 7,749.

GERMANY.

THE JESUIT PRESECUTION IN GERMANY.—The Westminster Gazette states that a correspondent, enjoying special opportunities of obtaining correct information, writes to us that it is asserted, on high authority, that the law against the Jesuits was really signed as a Cabinet Order, before the war of 1870. The Holy Father know that this war was long since prepared. Years ago it was stated, by eminent persons well acquainted with the anti-religious party in Germany and Austria, that there would be a great persecution, and that Bismarck would be the bitterest of nersecutors.

By accounts which we receive from Germany, we learn that the Jesuits are leaving the country in numbers for various missions to the heathen in Asia and Africa. The Jesuits in some places have been forbidden to visit the sick or hear confessions, or to perform the ordinary duty of priests.

GREAT BRITAIN.

New Catholic Organization.—An organization has been formed in London, under the auspices of the Archbishop of Westminster, for the purpose of forwarding in various ways the social and religious interests of the Catholic population. It will be the duty of the body to "defend the rights and uphold situations and a fair start in life for our young of Home Rule, Canon Oakley has written to that journal stating that neither by the Archbishop or any other speaker was the phrase Home Rule once used, or the most distant allusion made to the subject which that phrase denotes.

The Queen's Guard of the 93rd Higlanders at Edinburgh have been teaching her Majesty how to boil potatoes. During her stay at Holyrood, the sovereign went on foot to the quarters of the troops, who are posted near the Palace. When she entered the guard room, most of the men were absent and going through drill; but a few were present, and they were engaged with their coats off and their shirt sleeves tucked up, in the highly useful occupation of boiling potatoes. One indeed, was practically trying whether they were sufficiently boiled and, in answer to a queenly questiou, the embarrassed cook could with difficulty articulate the words, "Potatoes, your Majesty." The soldier may congratulate himself on the fact that he was found so well employed, and, certainly, his reply displayed a brevity and point which might serve as models for the addresses that Town Councils present to the Royal House. The three words were so admirably expressive and explanatory, that the hero of the potatoes ought at once to be raised to the rank of sergeant. Her Majesty was curious about other things beside the vegetable food of her defenders, stopping to see how the soldiers were housed.

MR. STANLEY .- The new theory is that he met a party coming down from the interior of Africa with genuine letters, and, having obtained possession of them, returned without seeing Livingstone.

OUR EYES.—Indigestion is the principal source of weak eyes. Reading in the cars often seriously disturbs the vision. A delicate and wonderful apparatus within the eye is constantly adapting itself to the various local distances. The jerking motion of the cars compels an exhaustive effort to maintain the required adaption. Thousands of eyes are spoiled by reading in cars or other vehicles. Recently I was consulted by a railway expressman who had become totally blind from reading newspapers in the obliged to wear spectacles prematurely to correct an unsteadiness of vision produced in this way. Reading with the gaslight before you is another cause of weak eyes. The light should always hang quite high, and behind you, and allowed to shine over the shoulder. If convenient it should be over the left shoulder. If using kerosene, it is best to employ the lamps which hang on the wall.-Neither should you read with your face to the window. Reading by the twilight is dangerous. Gradually accommodating itself to the receding light, the eye is unconsciously strained. I have seen more than one case of grave disease of the eye produced by an undue effort to use the vision two long at twilight. White

TAUGHT TO CHEAT.—A young man was lately tried

made a speech on the conclusion of his trial, in which he declared first, that he had never stolen any article whatever until he had been unjustly suspected; and that suspicion made him a thief. Second, he affirmed that while it was true that he had stolen from his employers to please himself, he had stolen far more from customers to please his employers-He intimated that they had taught him to cheat, and he had proved an apt scholar; but that unhappily, when the villainy they had taught him was exerted against themselves, they had turned to crush him. He added some trenchant observations on the relation between traders and shopmen. The latter, he their business.

A New Method of Packing Butter.—A Michigan dairyman has lately published his method of packing butter. He has oaken tubs, with heads at each end. 'I'hey are fourteen inches in diameter at top, 9 inches at the bottom, and 16 inches high. In packing, a cambric bag is made to fit the tub. The butter is packed in the tub as it stands on the small end—the sack being long enough to extend above the edges of the tub—and is pressed down firmly until within an inch and a half of the top, when a circular cloth is laid over it, the edges of the sack turned down over that, and a layer of fine salt placed on it. The head is now put in its place, the tub turned up, and the butter in the sack, of course, falling down to the bottom, leaves a space all around it which is filled with brime poured through a hole in the small end. When full the hole is corked up tight. The butter floats in the brine and is effectually preserved from the air, and will keep for an almost indefinite period.

DISINFECTING BY HEAT,-We learn from Irish exchanges that the corporation of Dublin have constructed a hot air chamber, in which clothes and bedding are disinfected for the public at a moderate charge. The walls and ceiling of the compartment in which the clothes are heated are built of brick, and its floor is composed of perforated iron plate. The heat is supplied from the exterior surface of a coil of pipe, cighty feet in length, which acts as part of the furnace flue. The products of combustion escape into the atmosphere without passing into the close chamber, and no emanations from the infected clothes can pass into the open air; this disinfecting apparatus cannot, therefore, taint the atmosphere of the locality. Clothes can be disinfected in a com-mon oven, the theory being that contagious germs are destroyed at a heat considerably lower than that at which the goods would be injured.

STACKING GRAIN:-Stacking grain is an operation which requires skill and judgment. Think of the loss all over the country which results from bad stacking. It is sometimes hundreds of dollars, in the bad seasons. There is no need of this. Grain may be made as secure in the stack as in the barn if the work is done as it may be. In the West and in the East, grain stacks should be thatched with straw prepared before hand put on as soon as the stack has settled. If this is not at hand, secure the top with plenty of hay or half-cured grass, well rounded up and compacted in the middle. In shape the stack should be such that if a drop of water passes over the base of the top slope, it will fall to he ground without again touching the stack.

THE BEGGARS' BRIDGE.-The following legend reates how a certain Grand Duke of Florence built a bridge without expense to the State: The Grand Duke issued a proclamation that every beggar who would appear in the grand plaza at a certain designated time should be provided with a new suit of clothes, free of cost. At the appointed hour, the beggars of the city all assembled, whereupon the officers caused such avenues of the public squares to be closed, and then compelled the beggars to stripoff their old clothes, and gave to each one, according to promise, an new suit. In the old clothes thus collected enough money was found concealed to build a beautiful bridge over the Arno, still called the Beggar's Bridge.

STAINS ON LINEN .- All calicoes subject to be stained, such as table linens, napkins, children's clothes, towels, etc., ought to be examined before being put into any wash mixture or soap suds, as these render to-day, that day will be the last of injustice and inequality. It will be a day of terrible destruction, a necessary one; and which the giants of popular interest given at certain times in the assothe stains permanent. Many stains will yield to he took the umbrella, which was an old one, and good washing in pure, soft warm water. Boiling hot laid it away with his treasures of conquest as a be found sufficient. Alcohol will remove almost any discoloration. Almost any stain, or iron mold, or mildew, may be removed by dipping in moderately strong citric acid, then covering with salt and placing in the sun. This may require to be repeated many times, but seldom fails.

To CLEAN PAINT .- There is a very simple method to clean almost any kind of paint that has become dirty, and if our housewives should adopt it, it would save them a great deal of trouble. Provide a plate with some of the best whiting to be had, and have ready a cloth and some clean warm water, wet the cloth in the water and then squeeze dry; then take as much whiting as will adhere to it, apply it to the painted surface, when a little rubbing will instantly remove any dirt or grease. After which wash the part well with clean water, rubbing it dry with soft chamois. Paint thus cleaned look as when first laid on, without any injury to the most delicate colors. It is far better than using soap, and does not require more than half the time and labor.

REMEDY FOR GRAPE-VINE ROOT LOUSE.-M. Rogiers, mayor of Poulx, in the Department of Gard, a prominent vine-growing district of France, proposes to the Agricultural Society of Herault, as a tested remedy for the depredations of the Phyllozera vastatrix, the application of a pound of soot to the roots of each vine after a careful excavation of the carth which is used to cover the soot. It is claimed that this application is effectual in destroying the insect as well as in preventing attacks.

A Laundress gives the following recipe for doing up shirt bosoms :- Take two ounces of fine white gum arabic powder, put it into a pitcher, and pour on a pint or more of water, and then having covered it, let it stand all night. In the merning pour it carefully from the dregs into a clean bottle, cork it, and keep it for use. A tablespoonful of gum water stirred into a pint of starch made in the usual manner, will give to lawns, either white or printed, a look of newness, when nothing else can restore them, after they have been washed.

NECESSITY OF OCCUPATION.—We pity those who do not and never have "worked." Ennui and satiety sooner or latter are sure to be their portion. Like the child who is in possession of every new toy, and has snapped and broken them all, they stand look ing about for something—anything new and amusing; and like this child, they often stoop to the mud and gutter for it. It is an understood principle of human nature, that people never value that which is easily obtained. Bread which has been purchased with uncarned money has never the flavor and sweetness of that which is won by the sweat of one's brow.

Don'r Hunny .-- It is not at all advantageous to be in a great hurry. Locomotives have been reported to have moved a mile in a minute for a short distance But locomotives have often been upset by such great rapidity. Multitudes, in their haste to get rich, are ruined every year. The men who do things maturepaint inside, white paint everywhere.—During the ly, slowly, deliberately, are the men who oftenest season of the brightest sunshine, the glare hurts the succeed in life. People who are habitually in a hurry have to do things twice over. The tortoise beats the hare at last. Slow men seldow knock their brains

ever see a woman throw a stone at a hen? It is one of the most indicrous scenes in every day life. We recently observed the process—indeed, we paid more attention than the hen did, for she did not mind it at all, and laid an egg the next day as if nothing had happened. In fact, that hen will know for the first time that she served in the capacity of a target. The predatory fowl had invaded the precincts of the flower-bed, and was industriously pecking and scratching for the nutritious seed or the early worm, blissfully unconscious of impending danger. The lady now appears on the scence with a broom. This she drops and picks up a rocky fragment of the Silu-Then with malice aforethought, she makes the further blunder of swinging her arms perpendicularly instead of horizontally—thereupon the stone flies into the air, describing an irregular elliptical curve of the earth as far from the hen as the thrower stood at the time, in a course due west from the same, the hen then bearing by the compass north north-east by half east. At the second attempt, the stone narrowly missed the head of the thrower herself, who seeing that any further attempt of the kind would be suicidal, did what she might have done at first. started after the hen with the old and familiar weapon. The moral of which is: Stick to the lroom.

Apples NOR Food.—A correspondent of the Water Cure Journal says:—"With us the value of the apple as an article of diet is underrated. Besides containing a large amount of sugar, mucilage and other nutritive matter, apples contain vegetable acids, aromatic qualities, &c., which act powerfully in the capacity of refrigerants, tonics antiseptics; and when freely used at the season of mellow ripeness they prevent debility, indigestion, and avert, without doubt, 'many of the ills which flesh is heir to.' The operators in Cornwall, England, consider ripe apples nearly as nourshing as bread, and far more so than potatoes. In the year of 1801, which was a year of much scarcity—apples instead of being converted into cider, were sold to the poor; and the laborers asserted that they could 'stand their work' on baked apples without meat; whereas potato dict required either meat or some other substantial nutriment. The French and Germans use apples extensively, as do the inhabitants of all European nations. The laborers depend upon them as an article of food, and frequently make a dinner of sliced apples and bread. There is no fruit cooked in so many different ways in our country as apples; nor is there any fruit whose value, as an article of nutriment, is as great, and so little appreciated.

OAT-MEAL PORRIDGE.—This is now so much in demand, that it has been introduced into the bills of fare of the best restaurants, though few serve it well cooked, that is, boiled long enough. To insure this use a brown pipkin, instead of a tin saucepan; have it two-thirds full of boiling water, into which put half a teaspoonful of salt. Into this drop the oatmeal with one hand, stirring with a wooded spatula held by the other. When it is the thickness of mush, cover it and set it where it will keep boiling for an hour, beating it up occasionally to keep it well mixed, and free from lumps. Dish and eat it hot, with cold milk, or cream. Butter and sugar melted upon it destroy its fine diuretic qualities, and make it really less palatable. Porridge, gruel, thin cakes, and a sort of crackers are the principal methods of using oatmeal. As a breakfast dish, the porridge made in the way described above has no superior. It is excellent food for children, quickly eaten, without the injurious qualities of "hot cakes." It stimulates the action of the liver, and, in conjunction with cranberries, eaten as a sauce, will restore a torpid liver to healthful activity, if employed for the morning meal to the exclusion of fried meats and potatoes, broiled ham, and the like.

Cooling for Blifkins, -Young Blifkins, son of old Blifkins the banker-he of the Dolly Varden pants and vest-was recently caught in a shower, and took refuge under the portico of a dwelling on Beacon street. A very attractive young lady-a pretty maiden—who sat by the open window seeing his situation, sent out a servant to him with an umbrella. Blifkins went away in ecstasy; and on the the following day, having attired himself in most elaborate and stunning array of starch and jewels, kind. Thus equipped, he called upon the lady to return her flattering loan. She admitted him to her presence, and received the umbrella without apparently noticing the exchange; and it was not until she had listened with becoming gravity to his lighly dramatic acknowledgments that the truth beamed upon her. She saw that he labored under the enchanting impression that she had been smitten by his appearance.

"Weally," said Blifkins, in sweet, poetic mood,
"youah tender act touched me. Aw—it touched me

deeply,—it did, 'pon honaw."

"Indeed, sir," replied the maiden, with charming

naivete, "there was no need of this gratitude on your part. As you stood beneath our portico you obstructed my view of a gentleman at an opposite window who had been observing me, and I sent the umbrella as the readiest means to get rid of your unwelcome pre-

Blifkins went home, and broke up the old umbrella, and consigned its hated fragments to the ash bar-

HARBOR GRACE. Newfoundland, Dec 9, 1871.

JAS. I. Fellows, Esq.—Dear Sir: We are receiving orders almost daily from the Outports for your invaluable Syrup of Hypophosphites, and the sale is steadily increasing. I firmly believe it has done more good than any medicine yet discovered, in the cure of Consumption, Bronchitis, Asthma, Wheoping Cough, and kindred diseases. It is the only medicine we have which cures these diseases, by strengthening the Nervous System; and as it is also what we call a sound chemical preparation, I predict for it a more extended demand than any other remedy in existence. Yours very truly,
W. H. THOMPSON.

Do you want the best Shoe ever made, one that will not rip or come apart? Then buy the CABLE Screw Wire Boots and Shoes-all have the Patent

PARSON'S PURGATIVE PILLS - Best family physic; Sheridan's Cavalry Condition Powders, for horses.

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CABLE SCREW WIRE

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PRACTICAL PLUMBERS, GAS & STEAMFITTERS,

No. 799 Craig Street,

MONTREAL. ALL JOBBING PERSONALLY ATTENDED TO. A curmudgeon of a bachelor says that if you hand a lady a newspaper with a scrap cut out of it, not a line of it will be read, but every bit of interest the paper possesses is centered in finding out what the missing scrap contained.

The Day School of the Sacred HEART (MONTREAL), has been Removed from LAGAUCHETIERE STREET, to 776 ST. CATHERINESTREET. CLASSES will be RESUMED on SEPTEMBER 6TH.

HIGH COMMERCIAL EDUCA-TION — Masson College — Terre-bonne—(Near Montreal.—The RE-OPENING of the CLASSES will take place on the FOURTH of SEP-TEMBER. The parents are respectfully requested either to come themselves, or send their children on the appointed day.

JOSEPH GRATON, Principal.

Select School for Young Ladies.— ON MONDAY, SEPTEMBER 2ND, the MISSES GRANT will OPEN A SELECT SCHOOL for YOUNG LADIES, in the House formerly occupied by the late Capt. Ibbotson, situated near Papineau Square. The Course of Instruction will embrace the usual English branches, with French and Music. By unremitting devotion to the moral and mental

improvement of those placed under their charge, the Misses Grant hope to merit a share of public patron-

age. Terms made known on application at the premises.

ST. MARY'S COLLEGE, MONT-REAL.—This College is conducted by the Jesuit Fathers.

The Course of Studies, in which Religious Instruction holds the first rank, is divided into two Sections: the Classical and the Commercial. The CLASSICAL COURSE, principally taught in

French, is designed to impart a thorough knowledge of the Greek, Latin, French and English Languages and Literature, pure and mixed Mathematics, History and Geography, Philosophy and Natural Sciences, and whatever is necessary as a preparation for a professional

THE COMMERCIAL Course, principally taught in English, embraces the English and French Languages and Literature, Mathematics and the other branches named above, moreover Book-keeping, and whatever else may fit a young man for commercial and industrial pursuits.

There are, moreover, Elementary and Preparatory Classes for younger students.

The system of Education is paternal: the teachers

endeavor to unite kindness with firmness, and make use of the means of persuasion in preference to those of severity. To be admitted into the College, applicants must

present a certificate of good character. Monthly reports of behaviour, application and

progress, are sent to parents or guardians. The collegiate year is of ten months, beginning on the first Wednesday of September.

TERMS:

 Bearders
 \$150
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 Half-Boarders
 76
 06

 Day-Scholars
 30
 00

Catholic Commercial Academy of MONTREAL—ON THE PLATEAU.—The CLASSES of this Institution will be RE-OPENED on MONDAY, 2ND SEPTEMBER next.

Three additional Professors having been added to the previous efficient staff of Teachers of the Insti-tution, the various branches composing the Commercial Course, (Book-keeping, Telegraphy, &c.,) will now attain their fullest development.

Numerous applications for admission having already been made, the parents of former pupils are requested to send their children, or retain their places, punctually, on the Opening Day, to avoid the possibility of having them refused, owing to want of space.

The detailed Prospectus and full information may be obtained on application to the Principal, at the Academy, on the Plateau.

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Youths not qualified to enter on the Collegiate Course are admitted to the Preparatory Department. The best route to the College is by the Western Maryland Railroad, from Baltimore to Mechanics

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COMMERCIAL DEPARTMENT.

SECOND CLASS.

Religious Instruction, Reading, Orthography, Writing, Grammar, Geography, History, Arithmetic, (Mental and Written), Book-keeping (Single and Double Entry), Algebra, Mensuration, Principles of Politeness, Vocal and Instrumental Music, French.

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SUPERIOR COURT, PROVINCE OF QUEEEC, } Dist. of Montreal. Montreal. No. 1889.

REBECCA LAMB, of the City and District of Montreal, wife of JAMES McLEA, of the same place, Clerk, and duly authorized en justice (to ester en Plaintiff;

The said JAMES McLEA.

Defendant. husband, the said Defendant.
J. & W. A. BATES,

Attorneys for Plaintiff.

Montreal, August 20th, 1872.

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H. ROUTH, gent, Montrea. February 1, 1872; 12m.

INSOLVENT ACT OF 1869. CANADA, PROVINCE OF QUEREC, IN THE SUPERIOR COURT. Dist. of Montreal. J

IN the matter of JAMES McMILLAN and DAVID McMILLAN, both of the City of Montreal in the Province of Quebec, Clothiers and copartners car-rying on trade and commerce at Montreal, aforesaid under the name or firm of McMillan Bros. & Co., and as individuals and as having formerly carried on trade and commerce, in copartnership with one James Carson at Montreal aforesaid under the name and firm of McMillan and Carson Insolvents.

On Tuesday the seventeenth day of September next, the undersigned will apply to the said Court for a discharge under the said Act. JAMES McMILLAN.

DAVID McMILLAN,

By their Attorneys ad litem.

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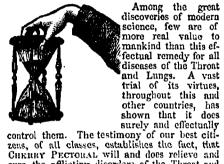
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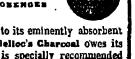
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8:30 P.M.

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Montreal, March, 1871. Toronto, March. 1, 1872