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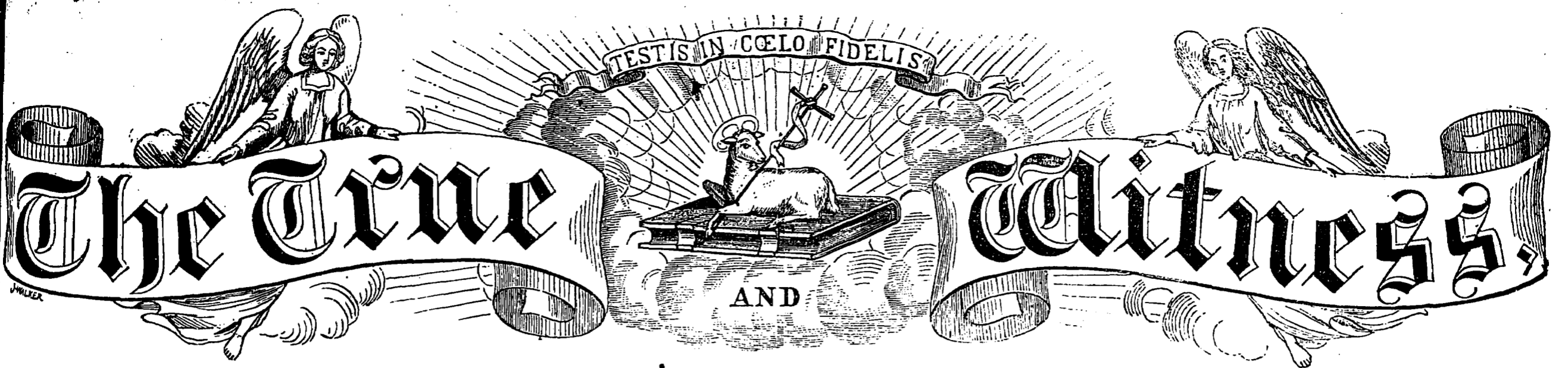
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TESTIS IN COELO FIDELIS



CATHOLIC CHRONICLE.

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FOREIGN BOOKS.

- Sacred and Legendary Art. By Mrs. Jameson. 6 vols., cloth, illustrated. \$33 00
The Life and Labors of St. Thomas of Aquin. By the Very Rev. Roger Bede Vaughan, O. S. B., in 2 thick vols., cloth. 8 50
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THE

LIMERICK VETERAN; OR, THE FOSTER SISTERS.

BY THE AUTHOR OF "FLORENCE O'NEILL."

(From the Baltimore Catholic Mirror.)

PART SECOND.

CHAPTER I.—THE RAISING OF THE STANDARD.

Oh, better loved he canna be; Yet, when we see him wearing Our Highland plaid so gracefully; 'Tis aye the mair endearing.

"I know you far better than you know yourself; I pray you dear Lochiel, do not expose yourself to the fascinations of the young Prince; if he once sets his eyes upon you, he will make you do whatever he pleases. Write to him, but on no account see him. At this very moment, is not our own father wearing out a life of exile in France through his attainer in the Rebellion of 1715? Should not this thought operate as a warning to his sons?"

Thus spoke Cameron, of Passfern, to the chieftain Lochiel.

With but seven followers, afterwards called the seven men of Moidart, the gallant Prince Charlie, eldest son of James, and of Clementina Sobieski, had landed in an almost inaccessible district of Invernesshire. Caution, worldly wisdom and cold circumspection were fast giving way in the presence of the noble and dignified youth, whose easy and graceful manners won upon every heart.

Lochiel promised his more prudent brother that he would be firm, and not compromise himself by any rash or ill-advised step; but his colder feelings were scattered by the winds when in the presence of the irresistible and fascinating Prince.

The standard is unfurled in the wild valley of Glenfinnan, and the veteran Marshal hastened from St. Germain, attended by his grandsons, Maurice and Edward, to join the gathering of the clans. Thither also sped his brave brother-in-arms, Lord Balmerino, with many whose hearts beat high with hope, as they advanced from various points, to meet each other at the great place of rendezvous in the valley.

Escorted by two companions belonging to the Macdonalds, a young man, with regular and well-formed features, fair-haired and of dignified mien, entered, at an early hour on the morning of that memorable raising of the standard, the narrow and sequestered ravine called the vale of Glenfinnan. On either side it was sealed by lofty and craggy mountains, between which the little river Finnan wended its silent way to the sea. The desolate loneliness of the scene impressed the heart of the adventurous Prince with awe; but the silence was at last broken by the stirring sounds of the pibroch, and soon a body of seven hundred Highlanders rapidly descended the mountain paths from various directions, and loud and joyously rose the strains of their national music. A mound in the centre of this romantic

valley was chosen as a fitting spot for the raising of the standard, and a monument, bearing a Latin inscription, still points out the spot to posterity.

As the crimson silk banner with a white centre, on which was written the celebrated motto, Tandem Triumphans, was unfurled by the aged Marquis of Tullibardine, and waved in the fresh breeze of the mountains, the Highlanders made the air echo with their acclamations. Bending beneath the infirmities of age, the Marquis craved support. Two Highlanders advanced and stood on either side, and the old man read in a clear voice the manifesto of the old Chevalier, exhorting his subjects to join the standard of their lawful sovereign, setting forth the grievances his people had suffered under the new dynasty, and expressing his resolve to redress them, as also to maintain all existing privileges.

This document was dated at Rome, and signed James the Eighth. Another was afterwards read, in which James commissioned his son to act as Regent. The young Prince then presented himself to the enthusiastic soldiers, and made them a short but animated speech. It was a proud and happy moment for Charles when he joined the veterans who had followed him, and the brave men who had accompanied him from France, to hear that on the same day on which his standard was raised his small army was reinforced by Macdonald of Kappoch, with three hundred of his clan, and the next day by Macdonald of Glencoe with a hundred and fifty, by the Stewarts of Appin, under Ardshiel, with two hundred, and by Glengary the younger with about the same number.

And yet there were many, and amongst them was the Prince himself, who ascended the mountainous paths leading from the valley, after the raising of the standard, with anxious and throbbing hearts. The House of Hanover had firm possession of the throne, the troubles of 1715 were fresh in the minds of many present, either they or their parents having been involved in that unfortunate attempt to place James on the throne of his forefathers, and they were again about to stake their fortunes, their estates, nay, their very lives, in pursuance of the same object.

CHAPTER II.—THE BETROTHAL.

"I promise you, fair Marion, that as soon as my duty to the Prince is at an end, I will beg your uncle to bestow your hand upon me, and in token of our betrothal, suffer me to place a ring upon your finger. May the day not be long distant when I may have the happiness of placing there in its stead a simple circlet of gold."

The young girl whom Edward, the younger of the Marshal's grandsons, thus addressed had but few pretensions to beauty, but her figure was faultless, and though her features were far from regular, there was a sweet and pleasant expression in the face of Marion Chalmers which amply atoned for their lack of beauty. They stood beneath the walls of an old castle not far from Inverness. It was the residence of Arthur Elphinstone, Lord Balmerino, and this young lady was the niece of his wife.

Marion's fingers had fashioned the white cockade with which his cap was adorned, she had seen her veteran uncle go forth to the vale of Glenfinnan with all the enthusiasm of the Scottish women of the period, and yet her heart sank within her as Edward St. John bade her farewell for an indefinite period. They stood beside the dry moat, the sides of which were thickly planted with shrubs, and as Marion looked up at the castle windows, furnished with the glories of the setting sun, she said:

"I mind me, Edward, 'twas just on so fair an evening as this I arrived with my dear uncle at the old chateau at St. Germain. Sad enough would my lot have been had he not bade my aunt rear me as her own child, and that same adoption of myself leads me to think about those foster-sisters, Margaret and Isabel, of whom I heard Lady Florence speak so often. Have your family ever heard from Margaret Lindsey? or, will the mystery that drove Isabel from your father's roof ever be cleared up, think you?"

"Humanly speaking, Marion, when we take into consideration that ten years have passed, I think there is but little chance of such a finale. My brother Maurice was far more tenderly attached to Isabel than my family imagined; nay, it is quite possible he may never marry should that mystery never be solved."

"But was it not to be lamented, Edward, that, aware of the affection with which Lady Florence regarded her, unbroken even by that strange affair, Isabel should have fled from the chateau as she did?"

"It is hard to say, Marion. Supposing she was not in fault beyond having granted those stolen interviews (there was, of course, always a doubt against her in the minds of others), who was that man? when and in what way did

she first become acquainted with him? and having made his acquaintanceship, then comes the why and the wherefore of an oath being necessary, unless to shield from the law some guilty person? Then the theft of the jewels and a large sum of money, together with the letters Margaret Lindsey had secured, contributed, one thing taken with another, to make people look coldly upon her. That was not the case, however, with our own family, and believing, as we have always firmly believed, in her innocence, I can well understand that, as years passed on, and, for some inscrutable reason, her lips still remained sealed, why she should have taken such a step as to leave her home."

"How terrible for a cloud to settle on the character of an innocent woman, Edward! And yet it is, and must ever be, that by our actions we are judged. Poor Isabel! I wonder will the truth ever be known? How old is she, and do you think Maurice will ever marry?"

"My fair querist, you have asked me two questions at once. Isabel was born in the year 1715, and as this is the year of grace 1745, you see she must be now thirty years of age. As to your second question, I must reply in the negative. My brother is not likely ever to marry unless he after all wed with the object of his first choice. But time wears on. Marion, I must bid you farewell."

"My mind is full of fear on your account and that of my dear uncle. He has been an exile for twenty years already in the cause of the Stuarts. Is it to be wondered at that my aunt and myself are tormented with the most melancholy presentiments? But to return to your own movements. Where do you join the Prince, Edward?"

"In Edinburgh. He intends to take up his quarters within two miles of the city. My brother and grandfather are already on their way thither."

"And you ought to have joined them ere this, Edward St. John, instead of losing your time in making pretty speeches to my niece," said Lady Balmerino, now making her appearance through a thicket of trees hard by, near which she had been seated. "And I beg to remind you, Marion," added she, "that the harvest moon is up," and she pointed to the glorious luminary, now rising beyond the grey walls of the old mansion, "and that Edward's steed has been neighing at the gate this half hour, and I have become weary of waiting for you. So, young people, I charge you make your adieus as speedily as possible; the more brief the parting the better for both of you; and God send it may herald a happy meeting."

Fair Marion Chalmers did not, indeed, endorse her aunt's wise view of the question, but was yet obliged to yield to that better judgment which decreed that the painful word, "Farewell," should be pronounced without further delay, and again bonny Marion and Edward St. John renewed, in the elder lady's presence, their vows of everlasting constancy, and, amidst words of hope and encouragement on his part, they reached the gate, and vaulting gracefully into his saddle, he set spurs to his steed and was swiftly out of sight.

Long stood Marion, straining her eyes in the far distance. The flood of silvery light gleamed on the summits of the mountain height, on loch and glen, shedding its radiance over the verdant meadows and rich lands, fertile in wood and water, that stretched beyond and around her Highland home, and again revealing on the rising ground the solitary horseman in the distance, till a bend in the road shut him from her view.

It was the darling wish of Lady Balmerino's heart that the niece whom she had adopted in her childhood, not because she was deprived by death of her natural protectors, but because her father had lost his fortune in the rebellion of 1715, should be united in marriage with the grandson of her husband's old friend and brother in arms, Sir Reginald St. John. Lady Balmerino had great misgivings as to the result of the present enterprise, but she kept her apprehensions locked within her own bosom. At the same time she was one of the most enthusiastic of the Scottish ladies, and had sold her jewels, in common with others, in order to contribute towards the funds required for the use of the Prince. Indeed by far the greater number of the women of Scotland were devoted adherents to the cause of bonny prince Charlie. Young, handsome, chivalrous, and unfortunate, it was small wonder that he should have been regarded with so deep an interest by women when we remember that the hearts of the grave and the aged of his own sex were alike enlisted in his favor.

Weary waiting and watching it must have been in those days, when there were no penny broadsheets reaching as now even to the most remote localities, no electric telegraph, no railways bringing distance near, no speedy and well-organized postal system, and many weary weeks to pass ere reliable news could penetrate

to places like this old mansion in the wilds of Inverness.

When at last missives did arrive, they became informed of the routing of the Edinburgh town-guards and dragoons under Colonel Gardiner, that Lochiel and his Highlanders had made themselves masters of the city, that the Prince had entered in triumph the ancient kingdom of his forefathers, of the grand hall held in Holyrood palace, that Charles was received enthusiastically by the great bulk of the people, and that, at the head of his small army, he was about to march towards the enemy and force Sir John Cope, who was on his way from the north, to an immediate engagement. "Keep your mind at rest, dearest Marion," so concluded young St. John's epistle, "we are full of hope that we shall soon obtain a victory and before long establish the Prince on the throne of his forefathers."

Less of the expression of sanguine expectation was there in the few hurried lines addressed to Lady Balmerino by her husband, but he bade her hope the best, and promised to write again at the earliest opportunity.

CHAPTER III.—THE BATTLE OF PRESTON PANS.

"Nonsense, George, you will see we shall win the day. What will that wild and barbarous horde avail against our disciplined and well-trained soldiers?"

Thus spoke the English General, Sir John Cope, to one of the officers under his command.

"Nevertheless, Sir John, I cannot feel sanguine. Those same wild mountaineers bear a high character for endurance of hardship and steadiness of resolve. Their ardor and enthusiasm will perhaps more than atone for other deficiencies. If so, it will be a sorry matter for us."

"You are a downright bird of ill-omen, forever croaking presages of ill," observed Sir John. "Remember, we do not intend to enact the disgraceful scene at Colt Bridge here. Our infantry will strike terror into the hearts of the rude and undisciplined forces we are about to encounter. I regard them with unqualified contempt."

It was a misty morning, cold and frosty, on which Sir John prepared to lead his troops against the army of Charles Edward, at Glads-muir, or Preston Pans, as it was afterwards called.

"Well, indeed, might the General and his men have looked down upon the rude mass about to confront them with other feelings than those of fear if they relied only on the undisciplined state of the enemy."

Even as Sir John spoke the last words, the sun shone out, and the mist of the early morning rapidly clearing away, the General beheld the Highland army, its line broken up into clusters, whilst that of his own infantry presented the appearance of a compact and solid mass.

Riding rapidly along the front of his line, he addressed words of encouragement to his men, for the clans were preparing for the charge, as reverently removing their bonnets they for a moment paused in prayer, and then their famous war-cries resounded through the air, mingled with the wild din of the pibroch.

Reckless in their impetuosity, they dashed madly forwards, their wild valor not responded to by the English soldiers, who were wholly unprepared for the desperate charge that ensued, for, drawing their swords, and starting in the left hand the dirk and target, the Stuarts and Camerons the foremost of the foe, rushed forward and beheld the English artillery fly disgracefully from the field.

Sir John Cope and the aged Colonel Gardiner, aware that their sole chance rested between flight and a brave resistance, shouted in tones of thunder to their followers, encouraging and exhorting them by their own example.

With wild and frantic energy, born out of their ardent enthusiasm, the mountaineers rush onwards in the thick of the fight, aiming at the noses of the enemy's horses with their swords, by which they caused them to rear, start, or wheel suddenly round, throwing the whole army into inextricable confusion.

Is there anything in what are called presentiments? Amidst the first brought to the ground, beneath his own horse, was the cavalry officer who had differed with his general that morning as to their chances of success. "Perdition seize the cowardly scoundrels," said Sir John beneath his set teeth, as he beheld his disciplined troops betaking themselves to a shameful flight before the rude Highland forces. But yet again he hoped, for the infantry at once poured forth a volley of shot which did fearful execution.

But onward, still onward, press the wild Highland clans, grappling with the enemy in hand to hand combat, till at length the latter, seized by the panic which had caused their companions to make a disgraceful flight,

also fled from the field, and a scene of the wildest confusion at once ensued.

But a very small party of English infantry, left without any commander, remained true to their colors on that eventful day of the battle of Preston Pans, and won for themselves the commendations of the unfortunate Colonel Gardiner, who, exhorting them to continue the contest, met with his own death by a blow from the broadsword of a Highlander on the back of his head.

The Prince was elated with his cheaply bought victory, and, wearing the Highland dress, a blue bonnet on his head, and a St. Andrew's cross on his breast, he traversed the field whereon lay the dead and the wounded; but, with a truly noble spirit he refrained from any unseemly exultation, rather betraying sorrow for the misfortunes of those whom he termed "his father's deluded subjects," and, with Maurice St. John, the Marshal and Lord George Murray, he was busily devising plans for the comfort of the wounded when a sturdy, thick-set Highlander made his appearance, bringing with him no less than ten English soldiers, whom he had contrived to make his prisoners.

The unmitigated rage of these unfortunate men may be better conceived than described.—Their valor had been proved, for they had fought bravely on the plains of Dottingen and Fontenoy; and yet, panic-stricken, they had suffered themselves to be captured by one man.

"These ten shentelmens, your Highness," said Dugald, of the clan Gregor, making an awkward reverence to the Prince, "these ten shentelmens didna ken precisely whilk way to rin, sae I made sae bauld as to take the liberty of pringing them to your Highness."

With an almost unparalleled rashness, Dugald had pursued alone this small party, and striking one of them down, had commanded them to lay aside their arms. The terror-stricken soldiers had obeyed, and suffered themselves to be made prisoners by a single man grasping a sword in one hand and a pistol in the other.

Then, after the Prince had extolled his courage and ordered the prisoners into safe but kindly keeping, the Highlander resumed:

"And if his Highness will pe so goot as to excuse my abrupt departure, I I maun gang to a Sassenach soldier tat I hae carried into a put hut, forbye, the creature asked me to pring to him Colonel Maurice—Maurice, fat ta doll, the name has rin clane out o' my head," and here Dugald ran his fingers through his thick, sandy locks, as if he thought the action would refresh his memory.

"Was St. John the name," said Maurice, stepping forward from the knot of officers that had gathered round the Prince.

"To pe sure, sir, tat was ta name," replied Dugald, adding, "if I may take ta liberty of asking ta shentelman to gang wi me, I will peg him to pe quick, as ta purr mon is wrastling wi death. I would be unco glad to ken fut business the fule carle had to pe fighting at all."

CHAPTER IV.—THE CONFESSION.

Accompanied by Colonel St. John, whose curiosity was excited, and who vainly hazarded a conjecture as to who amongst the English soldiers could have sent for him, he left the field in company with the Highlander, and after a sharp walk of about a quarter of a mile, the latter conducted him to a hut, built of round stones, without cement, and thatched with sod, on entering which, as soon as the smoke from the peat fire which burned on the earthen floor in the middle of the hovel had cleared away, he beheld stretched on the ground, a man about thirty-five years of age, with the expression of whose features he seemed familiar, though not aware that he had ever met him before.

Leaning over him, and endeavoring to staunch a wound in his side, was the old man to whom the hut belonged. The face of the stranger was pallid from loss of blood and approaching dissolution; his blue eyes were dim, his fair brown hair, that clustered over his temples, was marked with the stain of blood.

For a moment the dim eyes were fixed on Maurice with an uneasy stare, then he beckoned him to his side.

"I am not known to you, Colonel St. John," said he, in a low voice, "nevertheless, I have much to tell you, and I must be quick, for I am quite aware that I am a dying man. But, before I begin what I have to say, can you tell me if Sir John Cope has escaped?"

Maurice replied in the negative. "It is well," he said, with a melancholy smile, "his expedient of adopting the white cockade in a moment of peril has, I hope, carried him unharmed through your savage Highland clans; but to the point. I must make a clean breast before I die. I owe reparation to you and yours, and, such as it is I must make it quickly."

Much surprised, Maurice, with folded arms,

* Jacobite Song. * Hist. of Rebellion of 1745.

and thoughtful brow, silently regarded the stranger. Then, as if a sudden thought occurred to him, he said:

"Do you wish your communication to be private?" and, as he spoke, he glanced significantly at Dugald and then at the old man.

"He only understands Gaelic," was the reply, "and as to the other, he rendered me good service bearing me hither and then fetching you to me, so let him remain."

"Fat for?" said the Highlander, "Dugald MacGregor is nae the mon to fash himself about t' secrets o' ither folk; he's a shentelman, aboon all sic ways."

As he spoke, he left the hut, and after a moment's pause, the stranger began as follows:

"My evil fortune, Colonel St. John, ordained that I should take the life, some ten years since, of a gallant French officer, the beloved friend of the king, and also your own associate and companion—I allude to Count de Foix, whose death both of you bitterly deplored."

The countenance of Maurice was at once clouded by this allusion to his friend's untimely death, and he started on finding himself in the presence of one whom the emissaries of the King of France had sought for long and vainly.

After a pause, during which the stranger was evidently gathering courage to proceed, he continued:

"The Marshal St. John and his Lady adopted, in her infancy, the orphan child of a certain Major Fitzgerald, bringing her up as their own daughter."

Again he paused, as if awaiting a reply.

"They did," responded the Colonel.

"About the time of De Foix's death a shadow fell over the character of this girl, but she was the innocent tool, Colonel St. John, of an unscrupulous villain; she was affianced to yourself, but you could not wed with one whose fair fame was tarnished, nor would she desire it, but on the word of a dying man, I declare Isabel, in thought, word or deed, innocent of all as is the unborn babe."

"Gracious Heavens! what do I hear?" said Maurice, striking his forehead with his clenched hand, and he strode without the hut, as if he could relieve his mind by breathing another atmosphere than that inhaled in common with the dying wretch to whose tale he was listening.

The honest Highlander, who had taken his stand without, was surprised at the palor of his countenance.

"My Cot!" he said, in a low voice, "the shentelman maun po listening to an unco awfu' tale."

To be Continued.

FATHER BURKE.

A BEAUTIFUL SERMON

ON

"Mary, the Morning Star."

During his sojourn in America, Father Burke delivered the following sermon, on the above subject, in the Church of St. Vincent Ferrer, New York:

My friends, you have assembled here, this evening, on the noblest occasion that could bring you together,—namely, in the cause of the stricken poor of God. Recognising the beauty of your charity, and the nobility of the nature that has brought you together. I have selected for your entertainment, the most magnificent theme that could occupy the mind, or dwell upon the lips of mortal man.—THE BLESSED VIRGIN CONSIDERED AS THE MORNING STAR.

First of all, observe, that there is a wonderful analogy between the things of nature and the things of grace; because the Almighty God is the God of nature as well as of grace. One of the peculiar features of the Catholic Church and the Catholic religion,—one of the strongest arguments to fortify the Church and religion,—is the way in which the Catholic worship meets harmoniously and naturally all the wants, all the natural cravings and tendencies of the heart of man. God has made us with certain aspirations, certain wants that are natural to us; and He has provided for these in the Catholic Church, and in that Church alone. Thus, for instance, nothing is more natural to man than to unburden himself of some secret which has pressed him to the very earth, which has burdened his heart, and which he cannot bear alone. The Catholic Church not only provides him with a friend to whom he may confide that secret with perfect confidence and trust, and from whom he can receive not only the highest consolation, but also complete relief for all his mental agony,—the confessor to whom he kneels in the tribunal of Penance.

own. But all this beauty came from the fact that, at the moment of the dawn, the morning star alone was seen; and in that star were concentrated all the rays of the coming glory which was about to rise.

Can anything be imagined more beautiful than this? The world, as it were, prepared for its splendor, by the thickness and darkness of the night; its beaming, full of hope, announcing the certainty of the coming day, another bright day of sunshine, to gladden the hearts of men. It has the splendor of the reflected light of the sun which was to follow in its wake, and to rise upon that very point of the Eastern horizon where the morning star rose before. The flowers open their petals that were closed during the night,—open slowly their leaves, turning their petals of gold towards the East. The lark, shaking the dew off his wing, rises out of the corn field with a song of gladness, as if ambitious to catch sight of the rising sun before his beams can shine on the face of the earth. The herds in the fields rise from their nightly rest to greet the coming day. Can anything be imagined more beautiful in nature than the beauty of hope,—the beauty of its brightness,—the beauty of its silvery light; than the beauty of the message it brings to this darkened earth? No; nothing can be imagined more beautiful in nature than the morning star, as it rises over the Eastern hills.

Now, God, the Son of God, the Eternal Son of the Father, when He made man,—the illuminating Sun of the Earth,—the true Light, the Light of Life,—He selected for Himself a messenger that was to come before His face; that was to proclaim the hour of His approach; that was to reflect the splendor of His light in the glory of her sanctity, before that light was to burst forth in the person of her Divine Son of the earth. And in that harmony with which Almighty God binds together, with beautiful links, the things of heaven and the things of earth,—the things of nature and the things of grace,—He selected the name of the woman that was to herald His coming; and that woman was Mary,—in the Syriac language Myria; which means a star rising in the darkness. And therefore to her, much more than to the saint of whom it was written, may we apply the words of the Scripture:—"Like the morning star in the midst of the cloud; like the moon in the midst of her rays; yea, like the sun when he shines, so did she shine in the very temple of God," morning after morning, the promise of hope and of all light.

Oh, my dearly beloved, let us consider her as she appeared in the designs of God. Let us consider her in her subsequent shining, as she shines to-day in Heaven. We shall behold throughout, the triple glory of the Morning Star, the purest and the fairest of all God's creatures, who like a unspotted mirror, throws back upon the earth the undiminished brightness and the concentrated rays of all the sanctity and of all the graces of God. Let us consider her as she appears before our eyes, as Almighty God unveils the veil of His Divine revelation, when the Evangelist of Patmos was privileged to stand in spirit at the very gate of Heaven, and to look back into the things that were begun before the earth was made; before the mountains were formed; before the hills were set upon their bases; before the waves of the sea had begun to roll under the passing breeze that flitted over its bosom. He stood for a moment, by Divine inspiration, at Heaven's gate. Almighty God lifted up the veil that concealed the past from human ken, and from the eyes of man. What was the first thing that the Evangelist beheld? He exclaims, with cries of joy, and if unable to contain himself with delight: "I beheld a great sign which appeared in the Heavens; a woman clothed with the sun, with the moon beneath her feet; and on her head a crown of twelve stars." This woman was Mary, the Queen of Heaven, the Morning Star, as she appeared before the eyes of the inspired Evangelist.

The next thing that he beheld, when God opened, as it were, the golden gates of that sanctuary of His Divine Being and eternal council; there, in the very Light of God; that Light inaccessible in which God dwells from the beginning; there in the very full blaze of the divine councils, enshrined, surrounded, by light; there in the very heart and mind of God, did the Evangelist behold, with eyes illuminated by inspiration, the vision of Mary; for so it was. We know that the decree of man's redemption was eternal. We know that from the first of that eternity that never had a dawning, Almighty God accomplished, by His will accomplished, in the order of grace, the redemption that was already fixed and determined in His unbeginning, eternal, immutable decrees. Therefore it is that the Holy Ghost, in Scripture, says that the Son of God, the Second Person of the Blessed Trinity, is "the Redeemer from everlasting; from eternity was Thy name," the name of the Word. During countless millions of years,—the measure of time by which poor human minds try to span the limitless past of eternity,—the Word begotten of the Father, was the Redeemer. In the councils of God in the beginning, all things in that eternal past looked forward to the day when the Word should become flesh, and take our nature; and in that nature suffer and shed His blood to redeem mankind. This was the centre point of all the designs of God, from the beginning; and to this all things looked forward from the day of creation. So, now, unto the consummation of the world, and during the eternity of Heaven, all things shall look back to their centre,—to the moment that beheld Jesus Christ on the Cross. "The Redeemer from everlasting is Thy name." All things were prepared and formed; all things were only, within the will of God, looking towards the redemption. Man was created that he might be redeemed. All things were prepared by the Almighty God, and still worked towards this great mystery of the Incarnation.—The sin of man was made the means, in the hands of His mercy, to bring about the consummation of the mystery. Wherefore St. Augustine exclaims: "Oh! happy sinner! Oh happy sin! that brought Christ down from Heaven to be made man for our redemption!"

Now, may I ask you to consider what this mystery of the Incarnation is, as it was unfolded in the designs of God. My friends, it means two great truths, namely, that in all the fullness of His Divinity, in all His infinite sanctity, majesty, power, glory and omnipotence, God came down from Heaven and dwelt amongst men. That coming down from Heaven He ceased not to be the co-Eternal Son of the Eternal Father, that coming down from Heaven He ceased not to be the Word of God, begotten, not made, substantial to the Father in every attribute of His Divinity,—the very figure of the Father's substance and the splendor of His glory; that he was from all eternity, in Heaven, the same as He was during the days of his natural life upon this earth. That is the first great truth of the Incarnation. We must admit the fullness of the Divinity of Him who came down from Heaven to save us. If it were possible,—(it was not possible; but if it were possible)—for Him to leave behind Him one single attribute or perfection of the Godhead, the world could never be redeemed. For, in order to take away the sin of man, it was necessary that God should exercise all His power, all His sanctity, every attribute belonging to Him, and so engage in the mighty work of atonement to His offended Father for the sins of man.

The second great truth, is that, coming down from Heaven in all the fullness of His Divinity, He took on earth,—He formed and created on this earth, a true manhood, a true human nature; for He was as really and as truly Man as He was God; He was as really and truly the Son of His Mother upon the earth as He was the Son of the Eternal Son of His Father in Heaven. The second truth is as necessary for the redemption of the world as the first.—The world could never be redeemed unless God

came down in all the fullness of His Divinity; in all the fullness of sanctity. The world could never be redeemed unless God became truly Man; as truly a Man as he is truly God. The Manhood of Jesus Christ, our Lord, was as necessary for the redemption of mankind as His Divinity; just as necessary. In the eternal designs and decrees of the uncreated wisdom of God, the mystery of the humanity of His Divine Son is necessarily, as precisely included, as the certainty of His Divinity.

This is the second great truth upon which the Incarnation rests. And this mystery of the Incarnation is the very foundation and basis of that Christian religion which we all profess. Deny the Divinity of Jesus Christ; deny, to that Man, bleeding, suffering, dying on the Cross, one iota, or one attribute of God; and you have ceased to be a Christian; you are an Atheist and an infidel. On the other hand, deny to him one single iota of His sacred humanity; take from Him any one thing that makes the man, the true man; and you are no longer believe in the fundamental truths of Christianity. Now, what follows from this? Let me remind you that I am speaking of these things as they lay in the mind of God through all eternity. The Word uncreated, the Eternal Word of God, was begotten of the Father from out the contemplation of His own Divine perfection by the eternal generation that never had a beginning. A mystery utterly inscrutable and incomprehensible to the limited mind of man! The Eternal Father gazes upon Himself, contemplates Himself from all eternity; and in that contemplation of Himself, He saw Himself in the Word. He could not but love, with an infinite, substantial love, that Image of Himself,—that divine, eternal conception of Himself, which He beheld in the image of conception which was itself substantially and personally distinct from the Father who conceived it. When God saw that conception, He was full of love,—with the infinite love of the Father. Behold, in this substantial, infinite love of God for his own image, for His own conception, behold the Third Person of the Blessed Trinity,—the Holy Ghost. Now, in this mystery of the Incarnation, therefore, God, the Father, contemplated Himself as the Father of the Word, who was to redeem man,—"the Redeemer from everlasting." But He was also obliged to contemplate that Word not merely as God, as His own divine, eternal conception; He was also obliged to contemplate that Word made man; because He was obliged to contemplate Him as the Redeemer; and the moment the Father's eyes conceived Him from all eternity, that moment the figure of the human Mother, Mary, entered into her place, to play her part in the eternal councils of God, namely, to be as necessary for the salvation and redemption of man as God was Himself. It may sound strange to say that Mary was as necessary for our redemption as God Himself. If the Son of Mary was to be the Son of God, and the Son of God was to be the Son of Mary, the Man, Jesus Christ, was to be the Redeemer. As such the Father contemplated Him from all eternity; as such He stands before us in those everlasting, eternal decrees and councils of God; and by His side stands Mary, the necessary, indispensable instrument by which God was to take the humanity in which He redeemed the world. Therefore, it is that the Holy Catholic Church applies to her the words of Scripture, as she says: "I was ordained from all eternity; of old before the hills were made, before the rivers began to flow, before the earth sprang forth at the creation of God." Before the eye of an angel in Heaven contemplated the eternal perfection of the Divinity, Mary occupied the first place in the mind, and in the councils and designs of the eternal God, robed and clothed with the glory of the eternal Son, for He, in the designs of God, shed the full splendor of His sanctity upon her,—the moon beneath her feet, that is to say, the present earth,—the earth which was to be made in the creation of God,—the earth that was to be a great presence in the following creation of the universe by the Word of God,—now making the earth; then making the sea; then creating animated life; then man, in succession.—This present earth was beneath her feet, by which it was signified that she was to be the queen of the whole universe.—The Mother of its King, Jesus Christ. On her head a crown of twelve stars; the stars of God, the angelic beings created in Heaven,—higher than Mary if you will; higher than Mary in the order of grace; because, great as she was, she was still somewhat less than the angels in the dignity of creation. Greater, therefore, than Mary in the order of grace, those angels represent her crown of twelve stars,—above her head, yet shining only as the crown, as the ornament of her queenly beauty. The choirs of God's angels looked down upon her from their high places in heaven whilst she trod the pathways of earth; but every angel in Heaven was created to be an ornament of their queen, and ours, of Heaven's Queen, Mary. For every angel in Heaven was preserved, saved and confirmed in grace and in glory, through the merits foreseen of Mary's Child, Jesus Christ. How grand, therefore, was the vision that the Apostle beheld,—the vision of the one being, around whom are concentrated, and in whom were to be made perfect the eternal designs that filled the infinite mind of God, from the day that never had a beginning. The Morning Star rose in Heaven; the Morning Star, in her rising, did not begin upon the earth, my dear friends; Mary rose in Heaven. Her dawning was not merely in that house where she was born of St. Ann. Her dawning was in the mind and in the heart of God; her Immaculate Conception upon earth was only the reflection, pure and magnificent of the higher and more wonderful and infinitely grander and greater conception with which the mind of God conceived Mary as the future Mother of His Son.

Consider here, next, the Morning Star on earth. The very vision of which the Evangelist spoke was beheld by the angels in Heaven before Mary was created at all. The angels of Heaven, who were given, to behold the designs of God, saw Mary on the earth, and beneath her feet, and clothing them, the sun of the real sanctity of God; her crown,—their choirs,—as they shone around her in the mind and the designs of God. The angels heralded her as the Morning Star in Heaven, when she rose from Heaven, trembling in her majestic beauty, outshining all the other stars of God under her feet. We may apply to her the words of holy Job, when he says: "The Morning Stars praised the Lord together, and the suns of God made a joyful melody," when Mary appeared over the horizon in the everlasting and eternal designs of the Most High.

Now, let us descend from Heaven. Even as the inspired Evangelist of Patmos came down from the mountain of his inspiration, and looked around him with the ordinary eyes of man on the celestial vision as it passed away from his sight, so let us descend from the contemplation of Mary in Heaven,—in the bosom of the eternal God,—and let us see what was the manner of the coming of this Morning Star. Every child of our nature is conceived in sin. A stain of sin is there upon the fair young soul the moment that soul and body are united,—the first moment in which that little newly-conceived child begins to live, that moment the traditional curse of Adam is upon him; and the fair young creature, so freshly and newly formed by the hand of God is already spoiled and stained by original sin. There is no exception to this universal law; because Adam was the father of all men, and "we have all sinned in Adam," says the Apostle. No matter how beautiful the future of that soul may be, in the beginning it had its origin in the curse; no matter how grand the sanctity that may crown the future life of the highest of God's saints and holy ones, the best of them all, the holiest of them all, Moses, who was "exceeding righteous before all men upon the earth;" David, "the man after God's own heart;"

the Baptist, who of all men born of woman, was the greatest; the Apostle of love, who leaned upon his Master's bosom, and listened to the beating of the heart of God to the last;—all, all, alike are obliged to exclaim, in the dreadful accents of Israel's prophet-king: "Have mercy on me, O God; for I was conceived in iniquity; and in sin did my mother conceive me." No exception but one! One solitary instance stands out alone, with nothing to approach her at all, in her exceptional, exclusive creation. Mary alone stands out, from the first moment of her conception, when, descending from out the mind of God, when breathed forth with infinite love from the lips of God, the inspiration of life in the soul of Mary came from the bosom of the Most High. Her untainted body,—untainted, untouched, unapproached by the slightest taint of sin,—alone she stands; and the angels of God look down and contemplate her and admire her. The voice of the prophets comes back from out the recesses of the past, and salute her. "My beloved," says the Holy Ghost in Scripture. "My beloved, my sister, my immaculate one, my dove, is all pure. She is all fair; no stain nor soil is upon her." "Toto pulchra es, amata mea." "Thou art all fair, my beloved, and there is no stain upon thee."

This was the promise made to the people of Israel, in the depths of their sorrow, whilst they hung their voiceless harps upon the willows of Babylon;—even whilst they wept fruitless tears over the glory of the temple which had passed away; even whilst they filled the earth with the lamentations of their exile, yet were they cheered with the promise of that which was to come; and the Son of the Father, coming to this earth in all sorrow, was to bring forth, out of the chosen and most beloved people, one who was to be sinless and stainless before the eyes and the heart of God. "Hear, O Israel," says Isaiah, "Hear, O Israel! The Lord Himself will give thee a sign (that is to say a promise). The Lord Himself will set a star in Jesse, and a light unto Israel. What was this sign to be? "Behold, A Virgin shall conceive, and shall bring forth a Son." There is the promise. There is Mary. As she shines in Heaven, so does she shine upon the inspired page of Scripture,—the "Morning Star," because she was to come as a harbinger and messenger, and as a certain assurance that He who conceived her and made her would come, after her appearance upon the earth, to visit this world in her, to come forth from her immaculate bosom, "a shining light unto the salvation of the Gentiles, and a glory unto the people of Israel." Therefore, upon her coming in immaculate purity,—as the morning star is the brightest of all the stars that shine at that hour in the heavens, because it is nearest to the sun,—as the morning star, as it rises over the eastern hills, appears with a pure, silvery light, no speck or stain upon its white face, no darkness amid the serene rays sent forth streaming from its silvery bosom,—so Mary comes; and in her coming upon the earth, she was surrounded by the grace of her immaculate conception, and at once raised above all on this earth, and above all in Heaven, above all created beings in their approaches to perfect sanctity. Preferred before the angels; and why? Because there is not an angel in Heaven that was not tempted; and Mary's immaculate conception in Heaven removed the temptation from her. Preferred before all the daughters of earth; for no child of earth, from the day that Adam fell, was ever conceived but in sin. No shade or thought to sin allied ever crossed Mary, even in the first moment of her conception. More than this, in that first immaculate conception, the woman who was to be the Mother of God,—the woman whose figure captivated the eye of God in His own eternal designs and councils from all eternity,—the woman who was to be the glory of Heaven as well as the joy of the earth, in that one grace of her immaculate conception,—the woman of sanctity, the woman of grace, the woman in whom all the accumulated and the united graces that God had ever bestowed upon His angels in Heaven, or upon His saints upon the earth; who was perfectly holy, came up to God's own standard of holiness, and consequently she was united to God by a perfect union, undivided by the slightest taint of sin, by the slightest necessity for a tear of repentance. The Eternal and all Holy God, who made her, was able to take her, at the moment of her immaculate conception, and hold her in His arms of infinite love and she was worthy of the embrace of the Most High.

Thus does she appear on earth, the Morning Star. God could not come forth, my friends,—the Sun of Justice never could beam upon us, unless some one creature went before His face that was perfectly pure. And why? Because God Himself declared that there is no compact or contact between Him and sin; that nothing that is personally defiled can approach Him. Nothing defiled can approach God. Nor can God approach anything that is personally defiled as He approached Mary. If this be true, as God Himself declared in Scripture, you see at once that it was absolutely necessary that the one unto whom, He came,—through whom, He came upon earth, and from whom, He took the nature in which He saved the world,—that that person should be perfectly holy. Admit the slightest stain of defilement in Mary,—in soul or body,—and that moment the eternal Word of God would have fled from her with that infinite repugnance with which God turns away from the slightest form of defilement. But grant that in the fallen race, in the race universally fallen, in a race tainted and polluted at the very fountain-head of its existence in the first father,—grant in that fallen race an Immaculate one; and it will appear at once that we have the gates of Heaven opened to us in the humanity of that one; at once we have the medium through which God can come down and become one of us. Undefined humanity is there. Nothing is there to repel Almighty God or make Him hesitate in His approach to us. So you see, out of her very Immaculate Conception grows Mary's title to be called the "Morning Star."

And this star rose; a blessed child was born in the house of her father, the holy priest, Joachim. Oh! how dark was the earth in that moment of Mary's conception. God looked down from Heaven and saw no where upon the earth a place on which His Holy Spirit could rest. That Spirit that never forgot its mercy, for four thousand years brooded over the abyss of humanity. "The Spirit of God moved over the waters;" but like the dove that Noah sent forth from the Ark, returned again, having found no place to rest upon for an instant. So the Spirit of God returned to God; there was no resting place upon this dark accursed earth,—no resting place for the Spirit of God, that was holy and pure amongst the tainted sons and daughters of Adam. The spirit of God returned to God, until Mary appeared, unfolding the unspotted brightness of her soul; untwisting the leaves of her virgin purity before God. Then the Spirit of God found at length its resting place and came down and brooded over Mary with the infinite love of God; as was said by the Angel to Mary: "The power of the Most High shall overshadow thee." The Holy Ghost descended at His word, and Mary became the Spouse of God.

I will not put before you, nor even seek to unfold the tremendous mysteries, for I can call them nothing else, the awful mysteries of that life of 30 years, during which the Eternal God made Man, dwelt upon the human bosom, and grew up under the hand and rapid every maternal service by a love more tender than ever yet child gave to a human parent. I will not seek to raise up the veil that covers the mysteries of that life in Nazareth. Suffice it to say that, so dear was Mary to her Divine Son, that he lived with her for 30 years. He came to save the world. He came to do a certain work; He took thirty-three years to that work; and only gave three years directly to it,—the

three last years of his life. He lingered for thirty years with Mary. Her love was the light of His human life; her smile was the sunbeam that lighted up His sorrowful path. Yea, when He went forth from Nazareth, as if reluctant to leave that bosom that He had dwelt upon so long,—reluctant to turn His thoughts on other purposes,—He did not go alone; but Mary went with him, accompanied Him in His business; heard His Word when He spoke; saw Him in the horrors of His Passion; climbed that steep hill of Calvary, and stood beneath the Cross when He died, and took His head, crowned with thorns, and put it upon her bosom, and held His bleeding Body in her arms, and followed Him to the tomb, through the glories of His resurrection, and then, in that scene of the Ascension, saw Him last of all. She, whose glance was keener than all others, because intensified by her maternal love as well as her love for the perfect God, penetrated into the clouds, and saw into the brighter region beyond; while those who stood on Olivet, had long lost sight of Him, Mary still beheld Him. Her keen eyes clef the clouds; her affection followed Him even to the threshold of the golden gates. She was the last to lose sight of her Son upon the earth.

What was her subsequent life? Twelve years of hope deferred; twelve long years rolled away, like twelve thousand years over Mary's widowed heart, as she was left derelict upon the earth. She counted every moment that passed in the ardent longing and sighing of her heart once more to be joined to her Son; she counted the hours as they rolled slowly away; she felt the agony of hope deferred, a burning desire to depart, until the twelve years were to her like three hours of agony when her Son looked up to Heaven, and cried: "Hast Thou forsaken me; hast Thou forgotten me, oh Father in Heaven!" So Mary cried to God in her widowed exile. To leave the earth was the desire of her soul. She had lived in the happiness and sunshine of His presence for the thirty years of his blessed life; but now she looks in vain for the face of her God and child, Oh! how she must have envied the lot of the first martyrs! How her soul went forth within her, on the wings of desire, to accompany the soul of Stephen, the first martyr, as it mounted to Heaven, and laid hold on that crown which to Mary was denied. But, at length, she passed away. We have seen her as the "Morning Star" in Heaven, in the designs of God; as the "Morning Star" on earth, in her Immaculate Conception, and her Divine maternity. What were her subsequent glories beyond the grave that God had not given her upon earth? The happiness here was only given her as a preparation for the future glory of Heaven. Her graces were to come upon the earth, and her glory was to begin only at the moment of her blessed passing away. And her glory began the moment that her virgin soul was yielded up, and she submitted to the stroke of the angel of death that had conquered her son upon the Cross. Then her glory began; her first glory, as she was borne into Heaven; and there she beamed again the "Morning Star." It was fit that the body that had never known sin, the soul that had never known sin should be taken, both alike, into the redemption and glory of the resurrection. Why is it that we die, and that the saints of God die, and that their bodies are changed and see corruption, and pass into the earth from which they were made, before they are fitted, by the last resurrection, to behold the glory of God? Why, because the taint of original sin is there; because this flesh in which we live now, is sinful flesh; therefore it must perish; therefore it must be utterly dissolved; therefore, like the grain of wheat falling into the earth, it must die and return to dust from which it sprang before it rises to new life again; when, in the moment of the resurrection, the soul coming down from Heaven shall be united to the body and made a pure, newly-created body, a soul and body indeed new, springing into new life, into a new form of being, a state of glory; and when that body, re-created by the Almighty God into a higher, purer, and better being, has died, a perishable body, it shall rise an imperishable body. It went down to the grave in dishonor, it shall rise in glory; it went down in weakness, it shall rise in power; it went down to the grave a corruptible body, it shall rise a spiritual body. But it is necessary that it first shall go down to the grave, and receive itself God, in the purposes of His everlasting glory, shall bring it forth to eternity and glory. If into the dust, into its first elements, in order that Adam had never sinned, neither soul nor body of man would have known corruption. Adam never sinned in Mary, because she was saved from sin,—saved as really and truly as we are. The same blood, which Christ shed, and which falls upon our heads in baptism, fell upon her with a preventing grace, as He hung nailed to the cross of Calvary, as He was stretched out to take away the taint of original sin. "My spirit has rejoiced in God my Saviour," she herself says. That soul and body were perfectly pure and untainted, as far as regards Adam's sin. We may say in truth, that he never sinned in Mary. Why should she ever die that gave flesh and blood to the Son of God? She, in order to be worthy of that, was created with infinite purity. Why should she be resolved into the first elements of her being? What necessity was there that the Almighty God should reduce that body to its native dust? He could form nothing purer for the glory of the resurrection. He makes us much fairer, much more beautiful, as we rise into glory, than what we were in our best days; He makes us full of the sanctity of our immortal life. But He could not make Mary more immortal than she was; because, created as she was, she received all the sanctity, all the perfection, which was in the power of God to put into the creature. And all that the creature could contain of grace, sanctity and spiritual beauty, Mary had in her first creation. The Almighty God, therefore, saw in her a perfect being, and no necessity whatever to re-create Mary, she was created so fair. Just as the master-hand of the painter rests, when he has painted his magnificent picture and sees it perfect, in every detail, subdued, and toned down by the master-hand of him who laid it on; every ray of light is there in magnificent outlines; every shadow brought out in all its perfection; until at length the master-hand and mind are satisfied and he sees he can do nothing better,—that the keen eye of art will not permit of anything higher in conception than this. So God made Mary as perfect as a creature could be. Not a single perfection which a creature needed was denied her. Why, therefore, should she behold corruption and linger in the tomb, or that the worm should feed upon her virgin flesh? And why should the eyes that were first to greet the Infant Saviour, the Son of God, dissolve into hideous corruption? No! she was fit for Heaven, a being fit for eternity, and therefore God took her. The Apostles were at her grave, and for three days,—three years they seemed,—they prayed around her grave, mourning their Mother and Queen. During these three days, they heard the choirs of the Angels filling the air with melody. It was not a song of sorrow; it was a song of angelic joy. There were no tears in that song, but only the jubilant strains that proclaimed that Heaven was about to receive a new Star. At the end of the third day the angelic voices died away on the air. Before the Apostles scattered to their various provinces, they would find a last lingering look on the heavenly countenance of Mary. So they opened the tomb. No body was there! They sought for the living amongst the dead. They opened the tomb; she was gone; and the creature whom they expected to find in the darkness and corruption and the helplessness of the grave, had already passed through the gates of Heaven. The soul had already passed through the wondering choirs of God's Angels, who could only exclaim: "Who is this that cometh up from the

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MONTREAL, FRIDAY, AUGUST 15, 1873.

ECCLIASTICAL CALENDAR.

AUGUST.—1873.

Friday, 15—Assumption of the B. V. M. Saturday, 16—Fast. St. Roch, C. Sunday, 17—Eleventh after Pentecost. Monday, 18—St. Joachim, C. (Aug. 17.) Tuesday, 19—St. Hyacinth, C. Wednesday, 20—St. Bernard, C. Thursday, 21—St. Jane Frances de Chantal, W.

NEWS OF THE WEEK.

Another and crying sacrifice is about to be committed in Rome. The cradle of British Christianity, the home of Pudens, the Basilica of S. Pudentiana, "which will always be associated in the English mind with the great Cardinal Wiseman, is actually marked for destruction by the modern vandals. In the new municipal plans a street crosses the site of this most venerable monument where S. Peter dwelt and celebrated the Holy Sacrifice; and the place where the grand-daughter of Caractacus gathered the blood of the martyrs, and the walls our ancestors crossed sea and mountains to revere, are to fall at the bidding of a Piedmontese Haussman. The Minghetti Ministry have been sworn in pro forma, but no great reliance is placed by the Crown on their fidelity. Minghetti proved false to Pius IX., in 1848, and will scarcely be more faithful to the House of Savoy, than to the successor of S. Peter. Spaventa, another of the new cabinet, is a turncoat from Francis II., and since the annexation of Naples, became the chief of the Camorra, which to any one acquainted with the organization of that respectable body says enough for his principles. The Armonia of Turin reports a brutal murder committed by three "Buz-zurri" in open day on a poor Franciscan lay brother in the vicinity of Ferrara. From the language of the ruffians the crime seems to have been actuated partly by that stange diabolical hatred of the Religious Orders which inspires the worst classes in Italy at present. The inoffensive monk, with his brown habit and girdle of rope, could not possibly have possessed anything to tempt the cupidity of highway-men.

The Count de Chambord is reported to have accepted the offer of the throne of France, recently made him by the Legitimists. The Independence Belge pronounces unfounded the report that Austria has directly or indirectly interfered in the negotiations with Count de Chambord.

The gendarmerie of Barcelona, 250 in number, headed by Senor Frexa, their colonel, have joined the Carlists. The Captain-General of Barcelona has resigned his post and left the town. The German frigate which seized the Vigilante has liberated the prisoners, in order to avoid a conflict with the insurgents of Carthagena, who had threatened to shoot the German consul and his family, and burn their houses. The commanders of the German naval force in Spanish waters have received fresh instructions from Berlin to prevent the surrender of the insurgent Spanish men-of-war captured by Capt. Werner. The managing Carlist junta of Navarre has issued a manifesto, which, after making mention of the heroism of the population of Navarre, in the effort to overthrow the iniquitous works of the revolution, promises to alleviate the sufferings of the combatants and inaugurate the reign of justice and economy in the administration. Previous to the surrender of Valencia, 10,000 troops concentrated before the city with eighteen siege cannon. The Junta proposed to surrender the city, on condition that the commander of the troops would guarantee full pardon to all the insurgents, and expressed the apprehension that the insurgents would burn the city if these terms were not conceded. The people were equally alarmed at the prospect, fearing a bombardment and excesses. The insurgents, after two days parley and deliberation with the commander of the troops, rejected the terms, whereupon the Junta and violent Intransigentes took flight at midnight to Groo and there embarked on a steamer for Carthagena, headed by the people. Out of fifteen battalions

of volunteers three only remained in the city. Three hundred killed and wounded cover the loss on both sides, but the injury to the city and commerce is great. Hundreds of houses were damaged by the bombardment. The Carlists have surrounded Oyarzun. The Republican troops have retreated to Pampeluna from Elisonda, leaving the Carlist in possession of northern Navarre. The Carlist General, Dorregaray, with 7,000 men, is at San Sebastian.

The Emperor of Austria will visit the Emperor of Germany at Gastein, after the ceremony of distribution of prizes in the exhibition. From Berlin we hear that Cholera has appeared in a violent form in the Military barracks in that town.

At Copenhagen a rigid quarantine is enforced on all vessels coming from Hamburg, on account of cholera prevailing there.

The terms of the treaty of peace between Russia and Khiva are not yet known, and all statements respecting them are premature. All that has transpired in official quarters is the composition of the Council of Administration for Khiva, and the fact that the Russian military occupation of Khiva will only continue during a limited period. It is also known that the Khan was recalled to his State by General Kauffman.

Detailed accounts of the naval expedition against Khiva state that the Steamers Perouch and Samarcand entered the mouth of the River Kelsokin, on May 9th, and anchored off Fort Akbra, stated to contain 1,000 men. A shot from the fort exploded in the forecabin of the Samarcand, wounding the commander and 7 marines. The enemy were driven out of the fort, and the fleet afterwards anchored 50 versts from Kungrand. An ensign and five marines who sailed out to reconnoitre fell into the hands of the enemy. Preparations for navigating the Amoo Daria were afterwards made.

Nearly all the large cotton mills of Rochdale, England, are closed in consequence of the strike of the operatives.

The London journals announce that Lord Frederick Charles Cavendish and Sir Arthur Wellesley Peel will assist Mr. Gladstone in administering the duties of the Chancellor of the Exchequer. It is also stated that the Hon. Algeron Grenville has been offered one of the Junior Lordships of the Treasury. Mr. Ayrton late Commissioner of Public Works, becomes Judge Advocate General. It is believed it will not be necessary for Mr. Gladstone to be re-elected to Parliament in consequence of his assumption of the Chancellorship of the Exchequer. Mr. Childers retires altogether from the Ministry in October. The office of Master of the Rolls has been offered to Sir John Duke Coleridge, but he refuses to accept it.

The Dublin Mail announces the death of Mr. Jonathan Henn, Q.C., one of the oldest of Irish barristers. Mr. Henn had not pleaded for some twenty years. He was eighty-four, and was associated with Shell, Whiteside, Fitzgerald, and Macdonogh in defending Daniel O'Connell when a prisoner of State in 1843.

MR. FROUDE'S ATTACK ON IRELAND.

Of the many criticisms on Mr. Froude's book, "The English in Ireland in the Eighteenth Century," we have not seen one that pleases us better than that of the April number of the British Quarterly Review; and this the more because that periodical can be suspected of no Romish tendencies, being, on the contrary, the organ of the evangelical section of the non-conformist body. Criticism from such a quarter cannot be accused of being dictated by leaning towards Irish Catholics, and cannot be repudiated on the grounds of the anti-Protestant prejudices of the critic; and yet the warmest Irish patriot, the most sincere Catholic could not denounce the untruthfulness of Mr. Froude in stronger language than does the British Quarterly.

For this reason, and in preference to the many able reviews of Mr. Froude's work that have been published by Catholics, we lay some of the most striking passages of this important article before our readers.

The Reviewer is an admirer of Mr. Froude's abilities as a writer; these he admits; his honesty as a historian he impugns, and the moral principles of Government advocated by Mr. Froude he condemns:—

"We shall not attempt to follow Mr. Froude through the whole course of the history of Ireland, which he sketches from the first Norman Conquest, but shall examine some of his general views, and deal with some of his main positions. He professes his work by stating the principles which he thinks regulate the relations of mankind, and form a real philosophy of History; and we quite admit that the admirable doctrine that might makes right in the affairs of nations, that the strong have a warrant from Heaven to overwhelm the weak, and that force properly decides the title of one race to crush out another, has never been more candidly proclaimed:—

"In a world in which we are made to depend so largely for our well-being on the conduct of our neighbours, and yet are created infinitely unequal in ability and worthiness of character, the superior part has a natural right to govern, the inferior part has a natural right to be governed; and a rule but adequate test of superiority is provided in the relative strength of the different orders of human beings.

The right of a people to self-government consists, and can consist, in nothing but their power to defend themselves.

On the whole, and as a rule, superior strength is the equivalent of superior merit. The right to resist depends on the power of resistance. As a broad principle it may be said, that as nature has constituted us that we must be ruled in some way, and as at any given time the rule inevitably will be in the hands of those who are then the strongest, so Nature also has allotted superiority of strength to superiority of intellect and character; and in deciding that the weaker shall obey the more powerful, she is in reality saving them from themselves, and then most confers true liberty when she seems most to be taking it away.

"This may have a plausible sound for some, but what is it but a justification of sheer oppression in the policy of states, and of tyranny throughout civil society, and a substitution of force for equity as a principle that should guide international conduct, and be supreme in the affairs of mankind? That 'superior strength' implies 'superior merit,' means simply that, as between nations, the powerful may rightfully trample on the weak; and that the 'right' of a community to 'resist' depends simply on its 'capacity of resistance,' it follows that any power that can do so has a natural title to overwhelm another; nay, that every ruler who can find the means may legitimately do any wrong to his subjects. The consequence of this moral doctrine goes somewhat further than Mr. Froude imagined, when he announced it with such plainness of language. They would make the world a mere scene of war, would reduce the relations of states with each other to the ferocious combats of barbarous tribes, which had no other object but mutual destruction; would render nugatory the compacts and treaties by which reverence is secured for international right, and in the whole range of political dealings would place the sword in the room of law, and cause it to be the sole arbiter. They would give a sanction to every act of wrong inflicted by a conquering on a conquered race, a principle which the general voice of man has condemned; would afford a licence to a military despot to carry out any schemes of rapine, and to annihilate and annex his neighbours; and would alike excuse high-handed iniquity on the part of a sovereign to his subjects, and vindictive subjects in revolting against even a humane government.

"This theory, it is unnecessary to say, has been put forward to prove that England had, in virtue of her superiority of strength, a natural right to subdue Ireland; and that if a long series of crimes and misdeeds marked for centuries the course of Irish annals, Ireland had only herself to blame for not perceiving her manifest destiny. The philosophy of force, however, at all times, tries to deck itself out in a moral garb; and its usual expedient, when it seeks to excuse rather too painful exhibitions of wrong, is to praise the strong and to vilify the weak. Hence it always discovers that a conquering race has the noblest and most excellent qualities, and that a conquered race is worthless and bad; just as in the mouth of Napoleon, sixty years ago, it proclaimed the Germans a mere breed of serfs, and in the mouth of Bismarck, at the present time, it describes Frenchmen as vain-glorious savages. Mr. Froude takes care to have his narrative conform throughout to this useful doctrine; doing thus a kind of homage to the principle of right, though not, perhaps, with much regard to facts; and he seeks to justify the wrongs of Ireland by extolling the merits of the dominant nation, and slandering the Irish with calumnious rhetoric.

The Reviewer enters also a noble protest against the habit of speaking of the efforts of the native Irish to throw off the Anglo-Norman yoke as rebellions of subjects against lawful Government:—

"He"—Mr. Froude—"insists that Elizabeth was only too remiss and lenient in her conduct to Ireland; argues that the changes of the Reformation were carried out with extreme gentleness; and, having conceded as much as possible the atrocities of confiscation and conquest, denounces fiercely the 'rebellions' of the Irish, and rejoices that their 'disloyalty' met its deserts. Now it is true that Elizabeth was not personally desirous of oppressing her Irish subjects; it is true, also, that wild risings against her power took place in Ireland; and it is fair to allow that the age was cruel, and that her position was one of very great difficulty. But Mr. Froude has himself told us how Ireland was subdued and ruled at this period. We are willing to try the present volume by the evidence disclosed in his earlier writings; and we refer to them to narrate the tale of scenes of spoliation and blood, of indiscriminate and ruthless confiscation, of the march of conquest attended by the propagation of an alien religion, of colonization effected by desolation, and of a subjugation at last wrought out by atrocities of the most frightful character. We may find excuses for these severities, but to justify them is to pervert history; and we must protest, moreover, against the sophistry of describing the struggle of the O'Neills and Desmonds as the ordinary 'rebellions' of subjects visited not inequity with the penalties of 'treason.' These rebellions were wars which Mr. Froude, had he been true to his moral theory, must have held laudable had they been successful; and though we have no wish to extol unduly the Celtic chiefs and Anglo-Norman nobles who fought for their homes, their lands, and their faith, we hold that their cause was not ignoble. What were the ordinary acts of the Lieutenants of the Queen on these occasions Mr. Froude has told us in his 'History of England.'—'The entire province of Munster was depopulated. Hecatombs of helpless creatures, the aged, and the babe at the breast, had fallen under the English sword, and though the authentic details of the struggle have been forgotten, the memory of a vague horror remains imprinted in the national traditions.' 'The following, also from the same work, which Mr. Froude seems to have forgotten, shows the spirit in which the re-settlement of Ireland by the extirpation of the people was coolly projected, in times of peace, by a party of young English gentlemen undertakers:—

"The extinction of the Irish was contemplated with as much indifference as the destruction of the Red Indians of North America by the politicians of Washington, and their titles to their lands as not more deserving of respect. To the intending colonists the Irish were of no more value than their own wolves, and would have been exterminated with equal indifference."

"Such was the ordinary state of the Government of Ireland; and yet Mr. Froude now insinuates that it was not iniquitous, and rebukes as 'rebels' the outraged race who would not acquiesce in its tender mercies!"

And again the Reviewer shows the agencies employed to bring Irish Papists to a knowledge of the true faith "as it is in Jesus":—

"When Mr. Froude dwells on the extreme lenity with which Catholicism was treated in Ireland, we refer him to a scene from his own history, describing the torture and execution of a Catholic bishop without trial, and against the protest of the judges:— 'We made commission to put him to the torture such as your honour advised us, which was to toast his feet against the fire with hot boots. . . . On the 19th of June we gave warrant to the Knight Marshal to do execution upon him, which accordingly was performed, and thereby the realm rid of a most pestilent member.'

"Mr. Froude pretends to assert that it was passing strange; and indeed a proof of their barbarous nature, that the Irish did not peaceably submit to a merciful regimen of this kind, and endeavour to blast the national character because they often rose up against it!"

The cruelties of the agents of "Our Blessed

Reformation," and the wholesale plundering of the native Irish continued during the reign of the first James; and, as the world knows, worn out with their sufferings, and seeing in the political condition of the neighboring kingdoms a chance of bettering their own, the Irish, in the reign of James' son, rose up in arms, and inaugurated the Great Rebellion. On this important event, the Reviewer dwells at considerable length. We must, however, postpone our extracts on this head until next week.

(To be Continued.)

Our readers are of course aware, that the Princess Marie Alexandrovna, daughter of the Czar, and to whom H. R. H. the Duke of Edinburgh is about to be married, is, in religion, an adherent of the Greek Church. No objection on the grounds of religion have been urged against this union, though the proposal to raise the Duke's annual income by £25,000 has created much excitement both in the House of Commons, and amongst the public. And even the celebrated Mr. Bradlaugh, a leader of one large section of the Protestant world, though he took a very prominent part in opposing the pecuniary arrangements for the marriage, offered no opposition to it, upon religious grounds. The Montreal Witness of the 1st inst., has the following remarks upon this very remarkable circumstance:—

"Some notice has been taken of the fact of the Duke's intended not belonging to a Protestant Church, but no weight seems attached to this, the more especially that the Greek and Anglican churches as a whole have always been in friendly sympathy, and of late increasingly so; and as the Greek Church is a Christian body repudiating the Pope of Rome, it may in a sense be held as much Protestant, as far as the British constitution is involved, as the Church of England itself."—Witness.

How clearly does this paragraph illustrate the fact on which we have so often insisted, that Protestant opposition to Romanism does not consist either in the asserting of something as revealed truth, which Papists deny, and the denial of which puts in peril the soul of him who denies it; or in the denial or repudiation of some doctrine which Papists hold, but the holding of which is contradictory of the fundamental principles of Christianity; and that Protestant missions to Romanists are the rankest of all rank humbugs, that is to say are based upon a groundwork of lying and hypocrisy.

A member of the Royal Family is about to marry an adherent of the Greek Church; and not a word of objection on spiritual or religious grounds is uttered; were it proposed that he should marry a Roman Catholic, there would not be room in Exeter Hall for the thousands who would assemble to denounce the unnatural alliance of one of God's children with the member of an apostate and idolatrous Church. Why this difference?

Every one knows that on every point of doctrine, with two exceptions, the Greek Church and the Latin Church are at one; that the former hold and asserts every one of those peculiar doctrines which Protestants denounce as idolatrous, soul destroying and damnable; that with the Greeks, as with the Latins, the Mass is a veritable sacrifice; the consecrated host verily and indeed, the body and blood of Our Lord, to Whom thus really present is tendered supreme worship or *latría*; that in short on every point of doctrine, with two exceptions, whereon Protestants differ from Roman Catholics, the latter and the Greeks agree; so that if the one Church be idolatrous in its worship of the consecrated host, in the honor that it pays to the Saints and the Blessed Virgin in particular, so is the other; whilst on one of the two doctrinal points whereon the Roman Church differs from the Greek—that of the double procession—the Protestant Church of England agrees with the former. One bond of union, and one only, exists betwixt the Greek and Anglican communions; both repudiate the Pope; but on every other point, and on all those matters of faith and practise which with Protestants form the subject matter of their indictment against the Roman Catholic Church, and which they urge as fatal to salvation, and as justifying their missions to Romanists—Greeks and Roman Catholics are at one holding the very same doctrines, and conforming to all the same practises, and the same discipline—save that the Greeks used leavened instead of unleavened bread in the Eucharistic sacrifice. But scarcely will Protestants pretend that the use of the latter endangers the soul either of the celebrant, or of him who so receives communion. Why then are not Protestant missions sent to convert the Greeks as well as the Romanists? why are the Bible Readers, and Tract Distributors, and all the rest of the motley army of Protestant missionaries not as active at St. Petersburg or Moscow as they are at Rome? why does the projected marriage of a scion of the English Royal Family with a member of the apostate and idolatrous Greek Church excite no remonstrances from the spiritually minded frequenters of Exeter Hall, who would bellow till their faces were black, were it rumored that one of the Queen's children were about to be wedded to a Catholic?

There is one passage however in the article by us copied from the Witness with which we fully agree. Any one, any body "repudiating the Pope of Rome" is a Protestant as far as the British Constitution is held. To Hindus, Pagans, Mahometans, or even Devil Worshipers, the British Constitution, as Protestant, has no objections; but to admit the claims of the Bishop of Rome as the successor of St. Peter is to expose oneself to social and political excommunication.

A LIBERAL "INDEX EXPURGATORIOUS.— It is to be apprehended that the Liberal Governments of Germany and Italy will soon be compelled to prohibit the use of the Lord's Prayer amongst their respective Catholic subjects. It is evidently a re-actionary production, and contains insulting and even seditious political allusions such as no Liberal Government can be expected to tolerate.

For instance; what can be conceived more directly and offensively political or more seditious than the petition—"Deliver us from evil," or evil one. Only think of it! Every Catholic who says the Lord's Prayer, who recites his Rosary, utters this abominable petition, and thereby by implication in his heart implores deliverance from Bismarck, from Victor Emmanuel, from all the persecutors of the Church and oppressors of the Holy Father, Christ's Vicar on earth.

The sermons delivered in Holy Week on the Passion of Our Lord have also created much legitimate indignation amongst the Liberal rulers of Europe. The constant allusions in these sermons to one Judas Iscariot, and to his betrayal of Our Lord to Herod and a certain Pontius Pilate, are so manifestly appropriate to certain eminent political persons in Europe, that they are at once by the latter applied to themselves, whereto they are in great indignation. We cannot wonder at it; indeed, the cry of the Jewish rabble recorded in the Gospel—"not this man, but Barabbas"—is so palpable an allusion to the action of the Roman *canaille* in giving the preference to a bloated debauchee like Victor Emmanuel over their legitimate sovereign the saint-like Pius IX., that it would be strange indeed if the first named did not take it to himself. Evidently these portions of the New Testament in which the Passions of Our Lord is commemorated, and in which such characters as Judas, and Pilate, are held up to eternal infamy and execration, are not proper reading for a people who have just exchanged a Pius for a Victor Emmanuel.

Again, who can fail to perceive in the words of Our Lord, as reported in the gospel of St. Matthew, 21, 13—"My house shall be called the house of prayer; but ye have made it a den of thieves." An allusion palpable and insultingly true, to the conquest and occupation of Rome, the capital of the Sovereign Pontiff, the Holy City, by the Piedmontese. The Bible teaches what Liberals call sedition; that is evident.

And what shall we say of that most seditious, most anti-Bismarckian, and therefore most execrable and not at all to be tolerated Litany which, in her public offices, the Church continually recites! and the recital of which must make every particular hair on the official head stand on end like quills on the fretful porcupine; must harrow up Victor Emmanuel's soul, and freeze even Bismarck's hot blood. List, List, Oh List:—

"Ut inimicos sanctæ Ecclesiæ humiliare digneris; —Te Rogamus Domine."

"That Thou wilt deign to bring low the enemies of the Holy Church—We beseech Thee O Lord." What manner of words are these? how unpalatable to official ears! how irreconcilable with Liberalism and the Spirit of the Age! They must be expunged from the offices of the Church; the Church that enjoins their use must herself be swept away as no friend of Cæsar; and her books, her Liturgy, her Bible, and above all her great prayer in which she implores deliverance from evil must be revised and corrected or else altogether suppressed.

Yes! All this has to be reformed; and if the Liberal Governments be true to themselves, will speedily be reformed. Above all must they at once sternly interdict the offensive political petition—"Deliver us from evil;" i.e. from the rule of the evil one, of Bismarck, Victor Emmanuel, the Devil, and such like.

BLACKWOOD'S EDINBURGH MAGAZINE—July, 1873.—The Leonard Scott Publishing Co., New York; Messrs. Dawson Bros., Montreal.

We find the following articles;—1. The Parisians Book VIII.; 2. French Home Life—Marriage; 3. The Cure Santa Cruz, and the Carlist War; 4. Newfoundland; 5. The Four Ages; 6. The Rate of Discount; 7. Alexandre Dumas. From the above named articles there is one, that on French Home Life, from which we are induced to copy a short passage, as coming from an undoubted Protestant authority, it may serve to show in what light the land of the "open bible" is looked upon by countries still slumbering in the

darkness of Popery. Speaking of French morality, particularly as regards the marriage relations, the Reviewer says:—

"The marriage tie is vigorously felt in France; husbands and wives cleave there to each other, and do not seek for illicit joys, whatever some of them may have done in days gone by. Indeed, they point to England at this moment as the country which produces palpably the largest amount of conjugal irregularity, and quote in proof, with bitter justice, the shameful details of the Divorce Court which are given in our newspapers. We have grown accustomed to this odious publicity; habit blinds us to dangers, and its indecency; but if we could hear foreigners talk about it—if we knew the impression of disgust which it creates in France, where the rare cases of co-responsibility are treated criminally, and are always pleaded with closed doors; where husbands do not receive money-damages for their wife's dishonor—we should perhaps be led to recognize that in this question, we do not offer a satisfying spectacle to Europe, and that we have lost all right to throw stones at others. We are unable to judge ourselves on such a subject; we must submit to the verdict of lookers on, and a very painful one it is for us to support."—p. 39.

It is all very well for the Protestant Great Britain to boast of his "open bible;" it is no doubt very edifying to hear him daily in his meeting house giving God thanks that he is not as other men are, even as those Papists; but if some celestial power would but grant him, for one short hour, the gift of seeing himself as others see him; could he but discern in what light he appears in the eyes of Frenchmen, Italians, Spaniards, Portuguese, and the Catholics generally, of the world—he would awake to the consciousness that it is not the look of envious admiration that is cast towards, but rather the finger of scorn that is pointed at, him by his neighbors whom he is seeking to convert; he would understand the reason for, even if he should remain unable to fathom the depths, of that contempt in which his missionaries, his holy and reformed religion, and his Protestant morality are held by these Romanists to whom he goes forth as the bearer of precious tidings, and as the apostle of a pure faith; and he might, in spite of his pig-headed conceit, and pharisaical good opinion of himself, and all his belongings, learn to be more humble in his estimate of his own righteousness; to be less severe upon his neighbors, and to set about reforming himself, and clearing up his own house before attempting to set the houses of others in order. An "open divorce court," and an "open bible," which together constitute the most striking features of Protestant morality, have no attractions for Romanists whether in Rome, or Paris, or Madrid. This, in substance, is what Blackwood tells his fellow-countrymen and co-religionists; may they profit by the lesson.

Our Protestant brethren entertain, it must be confessed, very strange notions respecting their own bishops, and those whom, in theory, they profess to regard as rulers of the church, and successors of the Apostles. To "snub" these holy men is in fact recommended as a particular "means of grace" by one of the leading organs of the Anglican community, the Record, who thus delivers himself upon the subject of the Bishop of Peterborough:—"Dr. Magee"—says the Record—"has some great gifts. He has especially wonderful powers of utterance; but God has denied him the higher faculties of judgment and a sound mind, which alone can render him effectual for good. The reputation of his oratory has led him to forget himself. He needs that careful discipline which is commonly known as snubbing."

And doubtless amongst the laity of the Anglican community there are numbers able and willing to administer to their Bishop this wholesome discipline; whether, however, the right of the laity to snub their bishop be a mark of the True Church may be called in question.

Although there does not appear to be any immediate danger of the Asiatic Cholera invading the country, still it is well to bear in mind that the scourge is now in existence in the Western States, and might, at any time, cross our frontier. Therefore the Minister of Agriculture calls the attention of the local authorities, and the public, to the fact that, by the repeal of Chapter 63 of the Statutes of Canada (1868), the powers given to the Governor General, and the duty imposed upon him, of instituting a Central Board of Health, and otherwise protecting the public health, in cases of threatened epidemics, have ceased to exist. The responsibility, therefore, of dealing with the public health, with the exception of Quarantine, devolves on the local authority and not on the Department of Agriculture. Being desirous, however, to do all in his power to assist in providing against, and dealing with, such a calamity, should it occur, the Minister of Agriculture has distributed a few hundred copies of the Report of a Medical Conference, held in 1866, at the request of the Government, as containing valuable information and advice, the receipt of a copy of which report we have to acknowledge.

ST. PATRICK'S CHURCH BAZAAR, OTTAWA.—We have much pleasure in publishing the following list of the names of the Ladies who have so kindly volunteered their services to superintend the several Fancy Tables connected with the St. Patrick's Church Bazaar which was gotten up by the Ladies of the city, for

the purpose of uniting their efforts with those of the gentlemen of the Building Committee of St. Patrick's Church, so devoted in their task, in order to swell the funds in the exchequer necessary to further the progress of the works of this fine edifice, and we feel quite confident of its success, knowing that the Irish Ladies, (and we must not omit the Scotch, as well as ladies of other nationalities), have so zealously taken it in hand, and that we feel also confident that there is no lady in whose veins there is one drop of pure Celtic blood, but will pride herself in being so far as her means will allow, instrumental in helping to forward the works of a building now in course of erection to the glory of the Most High, under the invocation of St. Patrick; and may rest assured that thereby will draw down upon herself and family the blessing of the Supreme Being, and also transmit to posterity, a lasting monument to the zeal and piety of the Catholic Ladies of Ottawa.

FANCY TABLES. St. Patrick's. Mrs. R. Ryan, Mrs. J. Enright, Mrs. R. Nagle, Mrs. C. King, Mrs. J. Kavanaugh, St. Joseph's. Mrs. Bermingham, Mrs. W. H. Waller, Mrs. P. Ryan, Mrs. Hon. J. O'Connor, Mrs. J. Esmond. CATHEDRAL. Hon. Mrs. R. W. Scott, Mrs. F. McDougal, Mrs. F. Proderick, Miss Connelly, Mrs. L. Whelan. REFRESHMENT TABLE. Mrs. P. O'Meara, Mrs. William McCaffrey, Mrs. Goulden, Mrs. M. Kavanaugh. LOTTERY AND FANCY TABLE. Mrs. J. F. Caldwell.

N.B.—We take the above from the Ottawa Free Press, and we recommend it to the notice of the Catholic Irish of Montreal. Mr. Cross of this Office has a number of Bazaar Tickets to dispose of.

We understand that the St. Patrick's Temperance Society intend holding a Grand Pic-Nic, on St. Helen's Island, towards the latter end of this month, an attractive Programme is in preparation and every effort will be made to make this Pic-Nic one of the best of the season. A visit to that charming spot, St. Helen's Island, apart from the amusements in preparation, is well worth making. Particulars in our next.

We direct the attention of parents and guardians residing along the Upper Ottawa to the advertisement announcing the opening of classes in the Academy of Mary Immaculate, Pembroke. This Institution, so ably directed and so finely situated, deserves the support of the public, and we hope that the Grey Nuns will see their halls crowded with pupils on the 1st of September next.

We have been informed, on the best authority, that the young man who was reported as having died from Lock-Jaw, in the Reformatory last week, and copied by us from one of our daily contemporaries, is not dead nor likely to die. Dr. Mount, the Physician of the Institution, has, we are told, great hopes of his recovery.

THAT CONTEMPTIBLE TRICK. In his letter published last week, the distinguished Baptist clergyman, Dr. Cramp, says that it is in his power to prove his guiltlessness of the low trickery we imputed to him in the TRUE WITNESS bearing date June 27th, 1873. We challenge, nay, we implore him to produce this proof as soon as possible, so that his character may be relieved from the odious charge of duplicity which adheres to it with the pertinacity of a leech. MARK.

THE GOVERNOR-GENERAL AT HALIFAX.

The following is the reply of His Excellency the Governor-General to the toast to his health, at a dinner given by the Halifax Club on Thursday evening, 7th instant:—"Mr. Chairman, Chief Justice, and gentlemen, I am sure you will believe me when I say that among the many gratifications which have been afforded me during the past most agreeable week, there is scarcely one which I appreciate more fully than the honour conferred upon me by the present entertainment, promoted and countenanced by persons of every shade of political opinion, and attended by the representatives of whatever is most distinguished in the social and professional life of Halifax. [Cheers.] If anything were wanting to enhance the honour done me, it would be found in the eloquent and most kind and considerate terms in which the health of the Countess of Dufferin and myself has been proposed by the Chief Justice. When I first arrived amongst you, I was a stranger to all but a very few, and although with her traditional loyalty, your city was prepared to pay every proper mark of respect to the representative of Her Majesty, you have made me feel that as our acquaintance improves a sentiment of personal kindness and good will has begun to mingle in daily increasing proportions with the official hospitalities with which we have been overwhelmed. [Great cheering.] Of course these indications of your friendliness and indulgence are very gratifying to my feelings, nor can you be surprised that I should reciprocate your good will in even a warmer manner. [Cheers.] I am sure I shall ever look back to my visit here as a reminiscence, independent of the advantages which I have enjoyed in becoming acquainted with the material aspects and characteristics of the chief city of one of the most important provinces of the Dominion. I have been able to make the personal acquaintance of almost all your eminent citizens, your politicians, your clergy, your judges, and the heads of those various interests and professions which maintain the intellectual vitality, and minister to the commercial prosperity of this, the capital of Eastern North America. As a consequence, I feel that henceforth I shall be able to examine with a warmer sympathy and a far more intelligent appreciation than heretofore such problems affecting

your welfare as may, from time to time, be submitted to the consideration of my Government at Ottawa [great cheering]; and here, gentlemen, I should be disposed to conclude this imperfect expression of my thanks, were I not desirous of conveying to my friend, the Chief Justice, the great gratification I have derived from the remarks which have dropped from him in regard to my official position as Governor General of this great Dominion. Gentlemen, I am well aware that this is, as it were, a domestic festival, and that nothing could be more inopportune than the slightest allusion to any political topic, but I may be permitted to say this much in reference to what has fallen from the Chief Justice, that if there is one obligation whose importance I appreciate more than another as attaching to the functions of my office, it is the absolute and paramount duty of maintaining towards the various parties into which the political world of Canada as of the mother country is divided, but still more of preserving that more subtle and inward balance of sympathy, judgment and opinion which should elevate the representative of your sovereign above the faintest suspicion of having any other desire, aim or ambition than to follow the example of his royal mistress in the relations which she has constantly maintained to Her Ministers, her Parliament and her people [tremendous applause], to remember every hour of the day that he has but one duty and but one office, to administer his Government in the interests of the whole Canadian people, and the great Dominion at large. [Great cheering.] Of course, gentlemen, having been but one brief year in the country, my character and my sentiments in these respects can scarcely be known, and there is always a danger, during the ferrow of these political controversies, which seem to be conducted by the press of Canada with peculiar liveliness and animation [great laughter], of unauthorized references being made to the Governor-General's supposed sentiments, opinions and intention, which would convey to the uninstructed reader a very erroneous impression of the conduct and the attitude of the Chief of the State. Gentlemen, I do not make this remark by way of complaint—if there is any person in Canada who has been kindly and considerately dealt with by the press, to whom the press of every political complexion has shown indulgence and good will, it is myself; and it is most natural and by no means an uncomplimentary circumstance that the organs of different shades of opinion should persuade themselves that the Governor-General must necessarily be of their way of thinking and see through their spectacles. [Laughter.] But what I wish to say, once for all, and I do not care how widely this remark is disseminated, is this, that there is no human being who is authorized to make any statement or suggestion as to what my opinion or sentiments may be in respect of any political topic, or who has ever been in a position, or is likely to be in a position, to make anything approaching to a conjecture upon points of this description. It is true my object and my desire is to inform my mind upon every subject affecting the interests of the country by conversation and by discussion with any one who can afford me instruction or information, and it would be very unfortunate for me if this freedom of intercourse with all classes and parties in Canada, from which I derive so much benefit and pleasure, should be trammelled by the dread lest this casual intercourse should become the foundation for inference, comment, or conjecture in the press. No gentlemen, I understand my duty too well ever to allow my judgment or my sympathies to be surprised into political partisanship. My one thought and desire is the welfare of Canada as a whole, to maintain her honour, to promote her prosperity, to do my duty by her and her entire people in the sole object of my ambition. When I converse with your public men, it scarcely ever occurs to me to remember to what political party they belong, I only see in them persons elevating themselves, each according to his rights, to the service of his country. My only guiding star in the conduct and maintenance of my official relation with your public men is the Parliament of Canada. [Cheers.] In fact, I suppose I am the only person in the Dominion whose faith in the wisdom and infallibility of Parliament is never shaken. [Great laughter.] Each of you gentlemen only believes in Parliament so long as Parliament votes according to your wishes [cheers and laughter] and convictions. I gentlemen believe in Parliament no matter which way it votes [laughter], and to these men alone whom the deliberate will of the Confederated Parliament of the Dominion may assign to me, as my responsible advisers can I give my confidence. [Cheers.] Whether they are the heads of this party or of that party must be a matter of indifference to the Governor-General. [Cheers.] So long as they are maintained by Parliament in their position, so long is he bound to give them his unreserved confidence to defer to their advice and loyalty and to assist them with his counsels. [Applause.] Whenever in the vicissitudes of party warfare they are replaced by others [laughter], he welcomes their successors with an equally open and loyal regard. [Cheers.] Such private friendships as he may have formed he may have a right to retain. [Hear, hear.] As a reasonable being he cannot help having convictions upon the merits of different policies. [Hear.] But these speculations are abstract, speculative and devoid of practical effect on his official relations. [Cheers.] As the head of a constitutional state engaged in the administration of Parliamentary Government he has no political friends, still less need he have political enemies. [Great cheering.] The possession of either way, even to be suspected of possessing either, destroys his usefulness. [Cheers.] Sometimes, of course, no matter how disconnected his personality may be from what is taking place, his name will get dragged into some controversy and he may suddenly find himself the subject of hostile criticism by the press, of whatever party may for the moment be out of honour. [Laughter.] But, under these circumstances, he must console himself with the reflection that these spasmodic castigations—[laughter]—are transitory and innocuous, [great laughter] as the discipline applied occasionally to their idol by the unsophisticated worshippers of Mumbo Jumbo—[immense laughter]—when their harvests are short or a murrain visits their flocks—[cheers]—for gentlemen, of this I am certain, that although he may sometimes err in his judgment, or fail in serving you as effectually as he might desire a Viceroys who honestly seeks to do his duty—[cheers]—to whom the interests of Canada are so precious, and her honour as dear as his own—[immense cheering]—who steers unswerving an even course, indifferent to praise or blame between the political contentions of the day—[cheers]—can never appeal in vain to the confidence and generosity of the Canadian people. [Immense applause.]

OTTAWA, AUG. 10.—In the dispatch of Lord Kimberley to Lord Dufferin on the admission of Prince Edward Island into the Canadian Union, which appears in the Official Gazette, His Lordship says he has desired the Lieutenant-Governor of the Island to make it publicly known that the accomplishment of this further step towards the complete consolidation of Her Majesty's possessions in British North America has afforded Her Majesty's Government much gratification, and I should be glad if you will cause this to be made known in Canada. I have to add, continues Lord Kimberley, that Her Majesty's Government entirely approves Your Lordship's proceedings in connection with this important matter, and I sincerely congratulate you on the successful result which has been attained in connection with this subject.

OUR TEAM.—Thus says the London News of the Canadian team at Wimbledon:—"The Canadian of

this year are powerful looking and manly representatives of the colony; and are offered by gentlemen who by their courteous bearing and savoir, sustain well the traditions of the Mother Country with respect of the higher ranks of the military forces."

The writs are out for the election in the Western Division; the nomination will take place on the 14th inst. on Chabouelle square, and the polling on the 21st and 22nd inst. Sheriff Leblanc acts as returning officer.

SMALL-POX.—Small-pox has broken out on St. Elizabeth street; four cases have been reported to the authorities, and one death has occurred during the present week.—Gazette, Aug. 9.

THE DEATH OF THE LATE MR. STANLEY BAGG.—We regret to have to announce the death of the late Mr. Stanley C. Bagg, which took place yesterday. Mr. Bagg belonged to an old Montreal family, and was one of the largest landholders in the city.—Herald.

Ottawa Aug. 7.—One of the test cases connected with the late printers' strike was decided today by Police Magistrate O'Gara against the position taken by the Union. After hearing all the evidence submitted and the legal arguments on both sides, Mr. O'Gara decided that as Armstrong, the prisoner, was paid every Saturday, from week to week, it was necessary on his part to give a week's notice before leaving his employers. As it was simply a friendly test the prosecution, through their lawyers, had the fine reduced to one dollar and costs. Mr. O'Gara then informed the defendant that his employers had the right to ask him to go back to his work, and if he should refuse, then he was liable to a fine of twenty dollars and costs.

The Times regards the selecting of the Rideau Hall for a Vice-Regal residence as an egregious blunder as experience has proved, and urges the creation of a new residence on that picturesque point known as Mayor's Hill.

BREAKFAST.—Epps's Cocoa—GRATEFUL AND COMFORTING.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills.—Civil Service Gazette. Made simply with Boiling Water or Milk. Each packet is labelled—James Epps & Co., Homeopathic Chemists, London.

MANUFACTURER OF COCOA.—We will now give an account of the process adopted by Messrs. James Epps & Co., manufacturers of dietetic articles, at their works in the Euston Road, London.—See article in Cassell's Household Guide.

TRAC MERRIT APPRECIATED.—"Brown's Bronchial Troches," have been before the public many years. Each year finds the Troches in some new, distant localities in various parts of the world. Being an article of true merit, when once used, the value of the Troches is appreciated, and they are always at hand, to be used as occasion requires. For Coughs, Colds, and Throat Diseases, the Troches have proved their efficacy. For sale everywhere.

BE WISE TO DAY.—Tis madness to neglect a cough or cold, however slight. Consumption may follow, and though Dr. Wistar's Balsam of Wild Cherry has frequently cured this much dreaded disease, it almost invariably cures the primary diseases of the throat, lungs and chest, where other remedies fail.

MONTREAL WHOLESALE MARKETS. Flour # bbl. of 196 lb.—Pollards... \$6.10 @ \$2 40 Superior Extra... 0.00 @ 0.00 Extra... 6.40 @ 6.50 Fancy... 6.20 @ 6.30 Wheat, per bushel of 60 lbs... 0.00 @ 0.00 Supers from Western Wheat [Welland Canal]... 5.70 @ 5.75 Supers City Brands [Western wheat] Fresh Ground... 5.85 @ 5.00 Canada Supers, No. 2... 4.90 @ 5.00 Western Supers, No. 2... 0.00 @ 0.00 Fine... 4.20 @ 4.40 Fresh Supers, (Western wheat)... 0.00 @ 0.00 Ordinary Supers, (Canada wheat)... 5.70 @ 5.80 Strong Bakers'... 5.90 @ 6.25 Middlings... 3.90 @ 4.10 U. C. bag flour, per 100 lbs... 2.60 @ 2.60 City bags, (delivered)... 2.90 @ 2.90 Barley, per bushel of 48 lbs... 0.50 @ 0.55 Lard, per lbs... 0.10 @ 0.10 Cheese, per lbs... 0.00 @ 0.00 do do do Finest new... 0.11 @ 0.12 Oats, per bushel of 32 lbs... 0.35 @ 0.38 Oatmeal, per bushel of 200 lbs... 5.10 @ 5.40 Corn, per bushel of 56 lbs... 0.08 @ 0.51 Pease, per bushel of 66 lbs... 0.75 @ 0.90 Pork—Old Mess... 18.75 @ 00.00 New Canada Mess... 17.50 @ 18.00

TORONTO FARMERS' MARKET. Wheat, fall, per bush... \$1 15 1 25 do spring do... 1 17 1 17 Barley do... 0 60 0 61 Oats do... 0 43 0 00 Peas do... 0 60 0 61 Rye do... 0 65 0 66 Dressed hogs per 100 lbs... 7 00 8 00 Beef, hind-qrs, per lb... 0 07 0 08 " fore-quarters " 0 04 0 06 Mutton, by carcass, per lb... 0 07 0 08 Chickens, per pair... 0 25 0 50 Ducks, per brace... 0 50 0 70 Geese, each... 0 70 0 87 Turkeys... 1 00 1 75 Butter, lb. rolls... 0 23 0 24 " large rolls... 0 15 0 16 tub dairy... 0 14 0 16 Eggs, fresh, per doz... 0 16 0 17 " packed... 0 11 0 12 Apples, per bbl... 2 00 3 00 Cabbage, per doz... 0 40 0 60 Onions, per bush... 1 00 1 10 Carrots do... 0 55 0 60 Beets do... 0 60 0 75 Parsnips do... 0 60 0 70 Potatoes, per bag... 0 80 0 00 Turnips, per bush... 0 30 0 40 Hay... 18 00 29 00 Straw... 12 00 15 00

WANTED By the School Commissioners of the Parish of St. Sophie, County Terrebonne, Four Teachers capable of teaching English and French. Apply to N. MARION, Sec.-Treas.

WANTED By an experienced and competent Professor of Latin, Greek, English and French, a situation either now, or on the 1st September. Highest testimonials as to ability and moral rectitude. Address "Prof." True Witness Office.

INSOLVENT ACT OF 1869. In the matter of MICHEL PLOUFFE and OVIDE LACAS, of the City of Montreal, Grocers and Traders, as well individually, as doing business together under the name of "MICHEL PLOUFFE & CO." Insolvents.

The undersigned have made an Assignment of their Estate to me, and their creditors, are notified to meet at their place of business, No. 343, Wolfe Street, Montreal, on the 26th day of August, instant, at Ten O'clock, A.M., to receive statements of their affairs and to appoint an Assignee. G. H. DUMESNIL, Interim Assignee.

MARRIED. At Ottawa, on the 4th inst, by his Lordship the Rt. Rev. Dr. Guigues, Bishop of Ottawa, assisted by Rev. Dr. O'Connor and Rev. T. Sheehy, Thomas Fox, of Montreal, to Minnie A. E. Heney, eldest daughter of Alderman John Heney of Ottawa. No cards.

YOUNG LADIES LITERARY INSTITUTE, OF NOTRE DAME DU SACRE COEUR, RIDEAU STREET, OTTAWA. The Classes will re-open on Monday, September 1st. Particular attention will be paid to the cultivation of both languages. For Terms and further information apply to the Address given above. 49-3m.

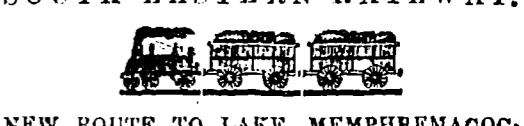
THE ENTRY of the Pupils of LONGUEUIL CONVENT will take place on the FIRST of SEPTEMBER. 3-52

ACADEMY OF MARY IMMACULATE. UNDER THE DIRECTION OF THE GREY NUNS. PEMBROKE, ONT. THE Scholastic Year commences on the FIRST MONDAY in SEPTEMBER. Every facility is given for the advancement of pupils in the French and English languages. For particulars apply to the LADY SUPERIOR. 2-52

ACADEMY OF THE SACRED HEART, SAULT AU RECOLLET, NEAR MONTREAL. THIS Institution is beautifully and healthfully located about six miles from Montreal. Every facility is afforded for acquiring a thorough knowledge of the French language. TERMS: Boards and Tuition for the Scholastic year, \$150. Piano, Vocal Music, Harp, German, &c., are extras. For further particulars apply to the LADY SUPERIOR. 48-2m

VILLE MARIE LOTTERY. THE BOARD OF DIRECTORS has thought it proper, at the request of its Agents, to postpone the day chosen for the drawing until the First of October next. All the Agents of the Lottery are requested to send in their reports to the undersigned from this date to the Fifteenth of September next ensuing, for the reason that at that date all tickets, the report whereof shall not have been made, shall be sold to other parties. Consequently all persons who have purchased tickets must make themselves sure, either by referring to the Nouveau Monde, or by addressing themselves to the undersigned, if their numbers are entered in the registers, for otherwise they shall not take part in the drawing; and it is for the purpose of allowing time to the holders of tickets that the drawing is postponed, so as to give the least rise possible to criticism. An official list of all winning numbers shall be sent to all holders of tickets immediately after the drawing, which shall definitely take place on the First October, 1873. (By order,) G. H. DUMESNIL, Manager. Montreal, 28th July, 1873. 52-7

SOUTH-EASTERN RAILWAY. NEW ROUTE TO LAKE MEMPHREMACOG, WHITE MOUNTAINS, BOSTON AND NEW YORK, &c. ON AND AFTER 10TH JULY, 1873, Trains will run as follows:— GOING SOUTH. EXPRESS—Leave Montreal at 7.30 A.M., arriving at West Farnham at 9.30, Cowansville at 10.05, Sutton Flat 10.35, Richford 10.59, Newport 12.30 P.M., White River Junction 5.22, White Mountains 6.00 P.M., Boston 10.50 P.M. MAIL AND EXPRESS—Leave Montreal at 3.15 P.M., arriving at West Farnham at 5.15, Cowansville at 5.45, Sutton Flat 6.25, Richford 6.45, Newport 8.15, Boston 8.35 A.M., New York 12.00 P.M. GOING NORTH. MAIL AND EXPRESS—Leave Boston (Lowell Depot) at 6.00 P.M., New York 3.00 P.M., arriving at Newport at 5.15, Richford 6.35, Sutton Flat 6.50, Cowansville 7.20, Brigham 7.55, Montreal at 10.00 A.M. EXPRESS—Leave White Mountains 7.00 A.M., W. R. Junction 8.30, Newport at 1.25 P.M. Leave at 2.00 P.M., Richford 2.25, Sutton Flat 3.55, Cowansville 4.26, West Farnham 5.15. Arriving in Montreal at 7.15 P.M. PULLMAN CARS ON NIGHT TRAINS, NEW AND SUPERB CARS ON DAY TRAINS. This Route takes you through the Eastern Townships, the Green Mountains, Skirts Lake Memphremagog, arriving in Boston, New York, and all points South and East, as soon as by any other route. For particulars as to Freight and Passengers apply at Company's Office, 202 ST. JAMES STREET. A. B. FOSTER, Manager. Montreal, Aug. 15, 1873.



INSOLVENT ACT OF 1869. AND ITS AMENDMENTS. CANADA, Pro. of Quebec } In the SUPERIOR COURT. Dist. of Montreal. In the matter of ROBERT BYERS DODDS, of the City of Montreal, Grocer and Trader, An Insolvent. On Thursday, the Eighteenth Day of September next, the undersigned will apply to the said Court for a discharge under the said Act. E. B. DODDS, per his Attorneys ad litem. ABBOTT, TAIT, & WOTHERSPOON. Montreal, 6th Aug. 1873. 5-52

INSOLVENT ACT OF 1869, AND ITS AMENDMENTS. CANADA, Pro. of Quebec, } In the SUPERIOR COURT. Dist. of Montreal. In the matter of HUGH MCGILL, trading at Montreal, under the name and style of HUGH MCGILL & COMPANY. An Insolvent. The undersigned has filed in the Office of this Court a deed of composition and discharge executed by his Creditors, and on Thursday, the Eighteenth Day of September next, he will apply to the said Court for a confirmation of the discharge thereby effected. HUGH MCGILL, per his Attorneys ad litem, ABBOTT, TAIT, & WOTHERSPOON. Montreal, 6th Aug. 1873. 5-52

FOREIGN INTELLIGENCE.

FRANCE.

THE NEW FRENCH ARMY.—The Times correspondent writing of the Shah's visit to Paris thus speaks of the display made by the new French army:—

Two years after a disastrous war, no more soothing emollient could be applied to the rankling wounds of French pride than the re-assertion of military power by the display of a well-equipped and well-disciplined army of 65,000 men, to muster which there was no need to go further than Paris and its environs. If the marching and dressing of some of the troops, both infantry and cavalry, were not all that could be desired, we must bear in mind that this is to a great extent a new army, formed under disheartening circumstances. The old traditions, so inspiring to the conscript, have been effaced by days of gloom, and the prospect of la Revanche is still too remote to replace the stimulus that used to be found in a series of triumphs almost unbroken by defeat. It may be questioned whether, in the long run, the lessons of adversity may not prove to have been of serious benefit to the French army, which had been spoiled by success, and had got to think that victory was claimed to its colours. Overweening confidence may now be replaced by becoming modesty. The Press can do much by setting an example and by refraining from the vaunts to which in times past it was too prone. So far as they have come before me the language of the Paris papers on the occasion of this review has been guarded and moderate; some of them even think that a smaller display would have been preferable. "It would, perhaps, have been better," says the Temps, "to limit a little this exhibition of soldiers, which is in fact a manifestation of our amour propre rather than of hospitality." In this respect indulgence should be shown. It was so natural that the French should wish to make a good appearance before the Sovereign who comes to visit them at the moment of their revival, and who is known to be an assiduous student and warm admirer of the military glories of the first Empire. The Avenir Militaire, a military journal, founded at the same date as the new army began to be formed, has some sensible remarks suggested by the review:—

"Looking at these soldiers, brave and good as ever, taught and disciplined by hard lessons one might easily forget anxiety for the future and think that a nation whose army, animated by a sense of its worth, and of its duty, thus revives after the most terrible trials, is very near resuming its former place. But one thing must not be forgotten, and it is that this army has a great deal to do before it becomes all that it ought to be." The Avenir exhorts the nation not to abandon itself to a blind confidence, but to remember that its late conquerors display the utmost activity and are indefatigable in important improvements, and that the tendency of their military legislation is greatly to increase the number of troops they can throw upon the Rhine within a week, and the enormous concentration they can effect on the new frontier between Metz and Strasburg.

THE ANNIVERSARY OF THE TAKING OF THE BASTILLE.—La République Française publishes an article in honour of the anniversary of the capture of the Bastille. After resisting all day the garrison surrendered on the condition that they were to be allowed to go free. How this promise was kept is well known. Delaunay was killed in the streets exclaiming, "Friends, kill me quickly," and nearly all the defenders shared the same fate. Amongst the stormers were deserters of the Garde Française, and notably a half-pay officer named Hulín. With regard to this last-named gentleman the organ of M. Gambetta admits with a sigh that "principles have various destinies," which means that all Republicans do not remain pure. Hulín became a general and count of the Empire, and was one of the judges of the Duc d'Enghien.—Fall Mall Gazette.

SPAIN.

The Carlists claim the victory at Elqueta, in Guapeuco, ten miles from San Sebastián. They state that they captured one Republican General and 600 prisoners.

THE TRIANGULAR CIVIL WAR IN SPAIN.—The Carlists under Don Alfonso and Saballs have gained another victory more important than that of Elio over Castanon at Lecumberri. At Alpens, about twelve leagues from Barcelona, they encountered General Cabrinety, who was himself killed with 100 of his men, leaving 800 prisoners, two cannon, and all his baggage in the hands of the Royalists. But the revolt of important towns is likely to do the Government far more harm than these defeats in the open field. Malaga, Cadix, Seville, San Lúcar de Barrameda, Cartagena, and Barcelona, are all more or less in a state of insurrection, and at Alcoy, a town in the province of Alicante, the scenes have been more frightful than anywhere. The Internationalists have been in possession of the place, have murdered fifty persons, including the mayor, under circumstances of incredible atrocity, and wounded more, because their Republicanism was not of the proper shade. It is even alleged that they put one unfortunate man into a bath of mineral oil and set fire to it. Fire-raising and plunder were of course a part of the programme, and about sixty hostages were thrown into prison. General Velarde has arrived at Alcoy and disarmed the militia, but the leaders, who are described as strangers of unknown nationalities, agents of the International, have got away. One of the most serious facts is that General Contreras has assumed the command of the insurgents at Cartagena, who are masters of the town and threaten the forts and the ships. In fact the Madrid Government cannot be sure of making its authority felt beyond a very moderate distance from the capital. In the North and North-east—except in the great towns—there are the Carlists, who levy taxes and issue

postage-stamps; and in the South and East there are the Internationalists and the "Intransigentés," who play into each other's hands. Secession from the Cortes, as Senor Castelar observed, always means conspiracy and civil war, and the "Intransigentés," who withdrew the other day in order to appeal to the provinces, have shown what they understood by that appeal. Among the Carlists Santa Cruz has been called to account by the Marques de Valdespina for his independent and eccentric proceedings, and is said to have submitted himself, and expressed his willingness to obey superior orders and to conform to the general plans of the campaign. The Carlists have taken Baga, and Puyceda, and Don Carlos has re-entered Spain, and has issued a proclamation. As a specimen of the operations of the Spanish Reds, the correspondent of the Journal des Debats mentions that at San Lúcar de Barrameda, a town of nearly 20,000 inhabitants in Andalusia, gangs of workmen are employed in the demolition of the churches and convents at three-and-sixpence for a working day of four hours, the money for their wages being extorted from the respectable inhabitants of the place.—Tablet.

SWITZERLAND.

In an excellent article on the persecution in Switzerland, the Spectator says:—"Now, if such a persecution as this—still, we admit, quite in the germ—is to go on, is it conceivable that the unity of Switzerland can remain unbroken? In England we tolerate Romanism to the full, and how are we the worse? In Ireland we tolerate it to the full, and how much are we not the better? Is it not time that every English journal raised its voice against a childish and meaningless persecution which, if it goes on beyond its present very initial stage, will certainly set the worst possible example to the Liberalism of the Continent; break up the neutrality of Switzerland, and very possibly endanger once more, and more seriously than ever, the peace of Europe?" Such is the blind hatred to the Church by which the Liberals are animated, that nowhere do they suffer their patriotism to check their headlong progress in the road to ruin. Provided they can but injure the Church, which is the effectual barrier between them and the open practice of everything flagitious, they care not what miseries they entail upon the countries to which they unfortunately belong. The Swiss Catholics are not to be persecuted with impunity, the present policy if persevered in will assuredly end in civil war, and perhaps in the annexation of Switzerland to some one of her hungry neighbors.—Cath. Opinion.

ITALY.

The Roman Correspondent of the Tablet, writing under date July 19, says:— Looking abroad it cannot be forgotten that the King's Government has never yet rendered to the Powers of Europe any account of that lawless invasion of Rome, which Visconti-Venosta himself, before it had taken place, declared would be an act worthy of a savage Turk, and would be invalid without the sanction of the great Powers. It is a question that still remains to be weighed in the balance of international law and adjudicated on by the competent authority. And it has now been still more complicated by the confiscation of the Religious Houses; which is an international matter in two ways:—1. As it touches the Spiritual Power;—there is a diplomatic circular of the Italian Government, declaring all that relates to the Spiritual Power to be of an international character. 2. As it affects the interests of the Catholic subjects of Foreign Powers; whether those Powers be themselves Catholic or Protestant matters little, they are bound to protect the possessions of their own subjects. Here then are the elements of serious difficulty in the future, of questions that may not be without their influence on the peace of Europe.

And if we look at domestic affairs, questions of no less gravity are seen to loom in the future. Minghetti has been forced to add the Portfolio of Finance to the burthens—in themselves quite enough for one man—of the Premiership. It had been refused by all others to whom it had been offered. The greatest possible reluctance had been manifested by those who were invited to take charge of the military and naval administration. These departments may grow up into terribly important ones whenever there is a menace of foreign war.

In Rome the Catholic view of the new Italian Ministry is that it has not been constituted without concert with Prussian influence. Prussia's ambitious designs are bringing her nearer and nearer to the Adriatic; she is, above all things, ambitious of maritime power. Once mistress of the lines of the Gothard and the Brenner Alps, and Prussia will have free access to Italy, and there will be danger for Venice.

The Voce della Verità of last Sunday, asserts, on the testimony of "many respectable persons," that six individuals, strangers to Rome, the other day insulted and hissed the French ambassador to the Holy See as he was passing through the Piazza Nicosia in his carriage. The Voce also says that the denial to the above statement which had appeared in all the Liberal papers, was inserted in them in obedience to orders issued by the Quostura. In his reply to the address of the College of the Prelature and the Tribuna, the Holy Father said: "I think you must have observed how, in our day, God is displaying His justice in the plagues with which He is smiting Italy. First, there is the Revolution which destroys, but does not build up, and aggravates but does not alleviate; which enters the mansion to impoverish, and the cottage to oppress. With effrontery it enters the sanctuary, prying everywhere that it may get everything into its own possession. The Tiber began with its inundations, and then the volcanic fires caused heavy losses in the South of Italy. And now a pestilence, fatal to the young, though it has lasted but a few days, has already cut off its numerous victims, chiefly as if God wished to preserve a large number of children from the moral corruption of the age: ne malitia mutaret intellectum eorum. There have been destructive hailstorms in many places, and the Asiatic cholera has come as a warning to bring men to

penance: ut fugiant a facie aris. And, as if these were not motives enough to turn to God, behold the Lord Himself is looking upon the earth with an angry countenance and—facit eam tremere. There is no doubt but that these chastisements are coming down by reason of the enormous sins of injustice that are being committed in the land by those who abuse their power. I will not say that the cholera and the earthquake represent the two sections of Right and Left, but I will say that these plagues descend on the land, and specially on Rome, by reason of the sins of those men. They smite indiscriminately, and they perhaps harden the hearts of some, but they ought to open the eyes of the oppressed and turn them towards God."

THE INDIANS TO POPE PIUS IX.—The following address from the Indians to the Pope was carried to him some time since by the late Father De Smet:—"To our Beloved Father, the Pope, the greatest Chief among the Black Gowns, the one whom Jesus Christ has placed in His seat here on earth.—Very Merciful our Father.—It is not boldness, it is love that prompts us to-day to address ourselves to thee. We are, indeed, the most insignificant tribe of Indians, and thou art the most exalted one here below; and yet it was thou who didst first look upon us with an eye of mercy and compassion. Father, thirty winters ago we were a savage people, very miserable in body and soul, when thou hadst mercy on us, and sent us the great Black Gown, De Smet, to make us children of God by Baptism; we were blind, thou sentest him to make us see. Why, then, should it be boldness on our part to address ourselves to thee, Father, in these days of thy distress and affliction, to thank thee for thy charity towards us, and to express our intense sorrow in hearing that some of thy bad children are constantly abducting thee, after having stolen everything from thee even thy own house. Though poor Indians, not knowing much of good or kind manners, yet we think it an awful crime to treat thee, Father, in that manner; and we ourselves, forty or fifty years ago, when we were altogether savages, would not have dared to treat thee in that way, had we known that the dignity and the power of the Pope came from Jesus Christ. But as we poor Indians scarcely believe in any expression of interior feeling, unless it be accompanied by some exterior gift, whatsoever it may be, we have made a collection of dollars, bits, and cents, to give to thee, as it were, a pinch of our own flesh, and a sign of sincerity, though we are very poor; yet to our surprise we have found the amount \$110, much more than we anticipated. Please, Father, accept this little gift as a sure sign of all that we have said before. In the name of all our children.—VINCENT, of the Steliam family. AN-ONE SMITH, of the Emote's Family.

ARCHIEPISCOPAL CHURCH.—Under this heading it is stated in an Italian paper, that the Government of the 20th of September is about to commence the demolition of a number of the churches in Rome, commencing with that of Sta. Pudenziana. The name of that church will always recall the association of events connected with the re-establishment of the English Hierarchy under the late Cardinal Wiseman, whose titular church it was. An ancient tradition says that it was the church in which the Apostle St. Peter commenced his public ministry at Rome. It was originally the house of the Senator Pudens, who, with his family, was among the first Romans who embraced Christianity in Rome itself.—Tablet.

GERMANY.

STATE AND CHURCH IN PRUSSIA.—The appointment of Herr von Balan to be Prussian Secretary for Foreign Affairs has been now officially announced, and the telegram adds that Prince von Bismarck thus virtually ceases to be a member of the Prussian Cabinet, though whether he remains so nominally is unknown. The legacy which he has left behind him in the shape of the new ecclesiastical policy is already beginning to produce embarrassment. The Archbishop of Cologne has been interrogated in his own palace—his confidant, Mgr. Baudri, is absent—and the Courts will have to pronounce upon the monstrous contention of the Government that an Archbishop has broken the law because he has excluded from Catholic Communion two priests who have openly joined a schismatical sect, and from the performance of Catholic functions two Seminarians who have openly obtained ordination from a prelate of a hostile communion. Seeing the difficulties before them, the authorities have, it is said, endeavoured to effect some kind of compromise. The President of the Rhine provinces, Herr von Barleleben, has, it is reported, been to visit the Archbishop, and has proposed several arrangements, one of which was that the Government would accept all the Archbishop's nominations, if he would first notify them to the authorities for approval. This the Archbishop of course refused referring the President to the collective Memorandum of the German Bishops. In a reply to a letter of sympathy from the Catholic Association of Lower Austria, the principal leaders of the Centrums Fraction, or Catholic party in the Reichstag, express great confidence that "the Parliamentary triumphs" of their enemies "will break in pieces against the resistance offered by the faith of the people," and that the State will be obliged, in its own interest, to retrace its steps, and to deliver the Church from its bonds.—Tablet.

THE GERMAN REDEMPTORISTS.—The following are the principal houses of the Redemptorists in Germany.—In Bavaria—All Oetting, a celebrated sanctuary, where are buried the hearts of the Princesses and Princesses of the House of Bavaria. At Gars (the seat of the Provincial), at Heldenstein, Mariadorfen, Velsbourg, Niederachdorf, and Faerbruck. In Prussia.—Trevés, Bernhofen, Aix-la-Chapelle, Bochum, Hamikolb. In Alsatia—Bischenbury, Mulhouse, and Landers. The Lazarists have houses at Cologne, Neufs, Munsterfeld, Malmody, Hildesheim, Heigenstadt, Culm, and Marienthal. The Ladies of the Sacred Heart have houses at Munster and Posen. All these convents will be closed in November next, unless God interposes to help them.

It will be remembered that it was the intention of the German Bishops to found a free Catholic university. The Germania now writes:—Under these circumstances (the present position of the state to church and school), and still more, considering the probably very great demands which will have shortly to be made on Catholics for pastoral purposes, a free Catholic university is not to be thought of at present. The bishops have therefore resolved to discontinue till further orders the collections some time since begun to be made in churches for this purpose.

AUSTRIA.

HUNGARY.—RESULTS OF HOME RULE.—"No country in Europe has advanced more rapidly than Hungary during the last quarter of a century. No city in Europe, and very few in America, have made such strides as Pesth has made in the same time." So says the Times writing apropos of the recent visit paid by the Prince of Wales to that country. It proceeds to draw a glowing, but certainly not an exaggerated picture of the immense development of material prosperity which Hungary has experienced since her recovery of her ancient powers of self-government. "For nearly two miles," it says, "if not more, the Danube has been embanked, and piles of counting-houses and warehouses arise beside it as full of business and trade in their proportion as the warehouses and offices that front the docks at Liverpool. A suspension-bridge, the work of an English engineer, connects Pesth with Buda, or Ofen across which a stream of traffic is ever passing; and as the Prince ascended through the precincts of the Emperor-King and reached the Blocksberg, which traverses all, he could see around him the ways and means of Hungary's prosperity." Such is the flourishing and happy condition to which Hungary has attained since it succeeded in repealing the Union with Austria and obtained for

itself the blessings of Home Rule. The country thrives and prospers and blossoms like a rose because it is under the care of its own children. While it lived in enforced "Union" with Austria, while an "Imperial Parliament" in Vienna made its laws, neither peace nor progress was known in Hungary. The Hungarian people were discontented with the loss of their nationality, as they had a right to be; they were disaffected towards the nation and the government that robbed them of their ancient political constitution and such disaffection did them honor, for it was a most righteous and holy feeling; they rose with arms in their hands against the usurping power, and fought bravely for their liberties when they thought circumstances favored that line of action, as they were perfectly justified in doing; and when their patriot legions were defeated and scattered by superior forces they did not give up the cause, but set on foot a constitutional opposition to the "Imperial" system of rule, and by this means won their way at last. In the face of such courage, intelligent, and indomitable patriotism, rulers of Austria wisely abandoned their vain and perilous endeavor to "stamp out" the nationality of Hungary and make a perfect amalgamation of that country with the Austrian kingdom. They consented to Repeal the Union; they conceded Home Rule. The Hungarian Parliament was re-established; the Emperor of Austria was solemnly crowned King of Hungary at Pesth, amidst the thundering cheers of his reconciled and now loyal and happy Hungarian subjects; the international or imperial relations between Hungary and Austria were settled on a satisfactory basis, and from that day to this the arrangement has operated to the immeasurable benefit of both countries. The Repeal of the Union has been found to be not the dismemberment of the Austrian Empire, but its preservation. The existing connection between the two countries has been tested in peace and war, and was found to be strong and lasting. Difficult questions of Imperial politics have arisen and been disposed of without straining it in the least. A great military struggle has been fought out by the Empire, throughout which Hungary stood loyally by the side of Austria and cheerfully contributed her share of men and money. How terribly different would have been the state of things under the previous form of political connexion. Either Austria would not have dared to draw the sword, or she would have had to deal at once with the foreign enemy and with a formidable insurrection on the plains of Hungary. And it is a reasonable and well-founded opinion that in such circumstances the Austrian Empire would have perished.

In the past and present relations of Austria and Hungary there is a useful lesson for other empires and other nations. The Times itself is good enough to point the moral. Of Hungary it says:—"Its political history since 1848 has been such as should reassure those who are inclined to despair of any country as degraded past redemption. Yague traditions of municipal liberties had survived, and Hungarian magistrates had asserted their power at fitful intervals, but there was little promise to encourage any one to believe that a nation could be born again out of such materials. The Turks had long held Buda, and the tomb of a Moslem saint is still one of their landmarks, having been preserved by an express stipulation of the Treaty under which the Turks finally relinquished their hold of the city. Hungarian nobles were unruly, and Hungarian peasants degraded, but the faith—the national faith—of Deak has been justified by the event. The relations between Hungary and the Empire have probably not yet assumed their final form, but it may be confidently foretold that whatever changes are yet in store will be effected in the way of Constitutional progress without any suggestion of violence." So the era of rebellion has been closed in Hungary, and the era of contentment, peace, industry, and prosperity has fairly opened. The re-establishment of Home Rule has wrought these blessings for Hungary. It would do at least as much for Ireland.—Dublin Nation.

THE CHEVALIER HUGH MURRAY.

Our habitual readers have learned to love the heroic soul that has written so much, of late years, in our columns, under the signature of "H. M." His utterances have been those of a eagle.—Of pure Irish blood, and soldier born, his ear was one of the first to catch the note that called soldiers to defend the Temporal power of the Pope. A Canadian boy, he had, yet, friends enough to have secured him a good reception at Rome. He would have none of them. He went—some thirteen years ago—as a volunteer for the Pope, and was enlisted as a volunteer from other countries have been enlisted, as a private in the service of the Pontifical Zouaves. By his undeniable merits he was advanced to the grade of a commissioned officer. He won it by his courage, his coolness and address, and by his wounds, at the famous battle of Mentana. Respectfully decorated for gallantry in action; made Knight of St. Pius V. by our Holy Father the Pope, and personally honored by our Holy Father on occasions not expedient to mention, the Chevalier, Hugh Murray, to his intense mortification, nearly three years ago, at the Gate of St. Sebastian, was ordered, by the Holy Father's command, to surrender to the villainous and cowardly hordes of the Piedmontese invaders.—It is no secret to any one who worried himself into the confidence of this true knight of the modern Crusade, that his desire was to have died there, at the gate of St. Sebastian. It was not to be.

He surrendered a prisoner to the dirty Piedmontese, because the Holy Father so willed it. So soon as possible he changed the loved dress of the Pontifical Zouaves for a civilian's costume, and it was thus that, in 1870, he accompanied the Pontifical Zouaves of Canada, of whom he was, by rank, first officer, when they marched, on their return, through New York. We noticed it, at the time, but it was only long after, that we came to suspect the motive of his civilian's dress. He refused to wear the dress of the Pontifical Zouaves when he could not fight for the Pope. The Chevalier Hugh Murray was our guest during part of the last month. He was never gloomy, but he was pre-occupied. He was the happy possessor of high thoughts, given him by Him who gives each of us all we have. At length information came to us that Pontifical Zouaves, not of Spanish, nor of Latin, blood, were fighting in Spain with Don Alphonso, Brother of Don Carlos, not as Spaniards, but as soldiers of the Cross, for Holy Church, and her liberties everywhere. The Chevalier Hugh Murray had been the friend and comrade of the young and gallant Don Alphonso, in the Pontifical Army. A fresh light dawned on our dear Chevalier. He made it the matter of reflection, went to Communion; and, next morning left New York to ask—not the approval, but the blessing of his revered uncle, the Bishop of Kingston, on the path he was about to pursue. In three days he was back in New York. He had, with him, the sword the Pope had blessed, and that his Canadian brother-Catholics had given him, inscribed "First officer of the Pontifical Zouaves of Canada." It was a little rusted in the scabbard, from which, in three years, he had refrained from drawing it. The best skill of New York armors burnished blade and scabbard, and gave the sword its truest edge and point; and inscribed on it the emblem of Mentana: Virtuti et Fidei—"To courage and faith," with the cross between, and other devices, such as a true Christian knight wishes to have on the sword he is ready to use for Holy Church. On the feast in commemoration of "the chains of St. Peter," which the Angel struck off, and which feast was indulgence for those who had prayed daily for the intentions of the Sovereign Pontiff, we received Holy Communion kneeling beside our friend,

And, next day, he sailed for Europe—not to fight for Spain, as Spain, nor for France as France, but with the one, or with the other, or with both, to fight for those whose purpose it may be to fight for the dispersion of the cowardly rabble that are imprisoning the Holy Father, and outraging the Catholic Church. By telegrams, if necessary, or by letters, short as a soldier, if he finds the cause of Don Carlos, as we think it, the cause of the Church and of the Pope—or by letters longer, if there shall be the least doubt as to the Catholic sincerity of the Carlist movements, which we do not think it possible to doubt—we will, in a few weeks, hear from our friend—whom we commend to the prayers of our friends, and of all the lovers of the Church, and of the Holy Father.—N. Y. Freeman's Journal, Aug. 9th.

STRANGE FATALITY.—One of the most remarkable instances of fatality—Or, rather, series of instances—has reached the ears of our reporter. On the 25th of September, 1872, John Kennedy, of this city, purchased at the Union Ticket Agency of Th. Vennema & Sons, a prepaid passage ticket to bring his wife and children from Liverpool, England, to this city. About the time Mr. Kennedy expected his family to embark, Mrs. Kennedy took sick and died. Upon being so informed, the Messrs. Vennema made arrangements to let some one else come on the prepaid ticket, with Mr. Kennedy's children. About the 22nd of June last the children reached New York, under care of Michael Naughten, but before they could reach Evansville, the father, John Kennedy, died here of heart disease. The children and Mr. Naughten arrived here about a week ago, and strange to say, on the 15th of July, ultimo, Mr. Naughten was prostrated by sunstroke, and died the next day. Death seems to have accompanied those little ones, until now they are left in orphanage in a strange country; but, under the care of a kind relative and friend, may we yet live to see them prosperous and happy.—Keansville (Indiana) Courier.

The corner-stone of the new church of St. Stephen, Brooklyn, was solemnly laid on Sunday, July 20th. The Rt. Rev. Bishop of the Diocese preached on the occasion.

On the 26th of June, in St. Paul's Cathedral, Pittsburg, the daughter of a prominent Israelite of that city made a formal renunciation of the Hebrew faith and received the Sacrament of baptism. The ceremony was witnessed by a select circle of friends.

FATHER BURKE.—His REMOVED RETURN TO AMERICA DENIED.—The rumor set abroad here, says the Irish American, by some unauthorized parties, that the great Irish Dominican preacher, Father Burke, was to return to the United States this Fall, has been contradicted by Father Burke himself. The Times News, of July 18 gives the statement as follows:—"We are authorized to state by the Very Rev. gentleman, with reference to his rumored return to America, that there is no intention of his immediately re-visiting the United States, or any part of the New World."

ENCOUNTER WITH A BURGLAR.—There is a peculiar saddening effect in walking in the night and hearing burglars at work in your house. This was the case with Mr. Henry on South street, Friday night. As soon as he detected the noise, and which appeared to be down stairs, he softly crept out of bed and commenced to prowl around for a match. His wife was soon awakened by the same noise, and believing that something was the matter with the children who slept in the next room, she carefully withdrew from bed, so as not to disturb her husband, and started for the door. An instant later they collided. What he thought was evident enough. All the hard earnings of an arduous life was at stake. Before him stood one or more robbers. With an exclamation of condensed eloquence he clinched her. What she thought was not quite so evident, but it was doubtless of her husband and children, and being plucky withal, she at once twined her fingers in his hair, and gave him a wrench that made him think of death. Then both of them went down to the floor together, she having the advantage in the fall, and getting on top, with her hands still in his hair. She shook his head against the floor with an energy and courage that would have undoubtedly filled him to overflowing with admiration, had he known who it was, or had he known anything at all. Every time she rapped him, she shrieked for help, and in a brief space of time the children and Mrs. Davis, who lives down stairs, were on the scene. Mrs. Davis was not dressed for company, but in the excitement she did not mind adornment. She had a candle in one hand, and a large carving fork in the other, and was about to drive the latter into the leg of the villain, when recognition ensued. Then Mrs. Davis laid down her candle in one direction, and the fork in another, and returned to her own apartments, her yellow flannel night-cap, as it shot down the stairs, being the first thing Mr. Henry saw on springing to his feet. The children were returned to their rooms and put to bed, but the parents did not resume their couch. It was so pleasant that Mr. Henry concluded to remain up and enjoy the scenery, and Mrs. Henry thought it best to stop up, so as to change the cloth on his head as often as possible.—Danbury News.

P. T. BARNUM TO THE PEOPLE.—A rumor—originating with, and industriously circulated by unscrupulous showmen,—having gained some credence, that I would divide my Great Travelling Exhibition on leaving Boston, I beg to state that such an idea has never been entertained for a moment. The vast enterprise, involving a cost of one million five hundred thousand dollars,—is the crowning event of my managerial life, and, although acting against the advice of many experienced showmen, I shall adhere to my determination to keep the monster combination intact during the entire season. The public's obedient servant, P. T. BARNUM.

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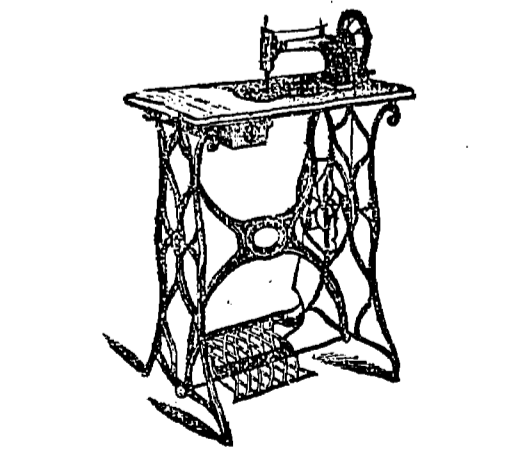
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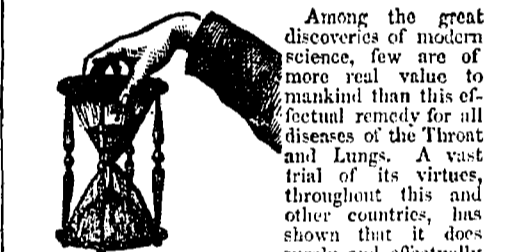
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GRAND TRUNK RAILWAY COMPANY OF CANADA. 1872-73 SUMMER ARRANGEMENTS. 1872-3

Pullman Palace Parlor and Handsome New Ordinary Cars on all Through Day Trains, and Palace Sleeping Cars on all Through Night Trains over the whole Line. TRAINS now leave Montreal as follows:— GOING WEST.

Day Mail for Prescott, Ogdensburg, Ottawa, Brockville, Kingston, Belleville, Toronto, Guelph, London, Brantford, Goderich, Buffalo, Detroit, Chicago, and all points West, at 8:00 a.m. Night Express " " " " 9:00 p.m. Mixed Train for Toronto, stopping at all Stations at 6:00 a.m. Passenger Train for Brockville and all Intermediate Stations, at 6:00 p.m. Local Train for Vandreuil at 5:00 p.m. every week day except Saturday when it leaves at 2:00 p.m. Trains Montreal for Lachine at 7:00 a.m., 9:00 a.m., 12 Noon, 3:00 p.m., 5:00 p.m. and 6:00 p.m. Trains leave Lachine for Montreal at 8 a.m., 10.00 a.m., 1:00 p.m., 3.30 p.m., 5.30 p.m. and 7.00 p.m. The 3.00 p.m. Train runs through to Province line.

GOING EAST. Day Train for the White Mountains, Portland and Boston 7:00 a.m. Day Train for Quebec, Riviere du Loup, Cacouna, and Trois Pistoles 8:00 a.m. Mail Train for St. Hyacinthe, Richmond, Sherbrooke, Quebec and Island Pond 1:45 p.m. Accommodation Train for Richmond and Way Stations 5:15 p.m. Night Train for Island Pond, White Mountains, Portland, Boston, and the Lower Provinces 10:00 p.m. Night Mail Train for Quebec, stopping at St. Hilaire and St. Hyacinthe 11:00 p.m.

GOING SOUTH. Train for Rouens Point connecting with Steamers on Lake Champlain 6:00 a.m. Train for Boston via South Eastern Counties Junction Railroad 7:30 a.m. Express for Boston via Vermont Central Railroad, at 8:45 a.m. Mail Train for St. John's and Rouens Point, connecting with Trains on the Stanstead, Shefford and Chambly, and South Eastern Counties Junction Railways, and steamers on Lake Champlain, at 3:15 p.m. Express for New York and Boston, via Vermont Central, at 3:45 p.m. As the punctuality of the trains depends on connections with other lines, the Company will not be responsible for trains not arriving at or leaving any station at the hours named.

The Steamer "FALMOUTH" leaves Portland every Tuesday at 5:30 p.m. for Halifax, N.S. The splendid steamer "C A R L O T T A" running in connection with the Grand Trunk Railway leaves Portland for Halifax, N.S., every Saturday at 4:00 p.m. She has excellent accommodation for Passengers and Freight. The Steamship "CHASE" also runs between Portland and Halifax. The International Company's Steamers, also running in connection with the Grand Trunk Railway leave Portland every Monday and Thursday at 6.0 p.m., for St. John, N. B., &c. Baggage Checked Through. Through Tickets issued at the Company's principal stations. For further information, and time of Arrival and Departure of all Trains at the terminal and way stations, apply at the Ticket office, Bonaventure Station, or at No. 143 St. James Street. C. J. BRYDGES, Managing Director, Montreal, May 26, 1873.

MIDLAND RAILWAY OF CANADA TRAINS Leave Port Hope for Peterboro, Lindsay, Beaverton, Orillia as follows: Depart at 9:30 A.M. " " " " 3:00 P.M. Arrive " " " " 1:00 P.M. " " " " 6:45 P.M. GREAT WESTERN RAILWAY.—TORONTO TIME Trains leave Toronto at 7:00 A.M., 11.50 A.M., 4.00 P.M., 8.00 P.M., 6.30 P.M. Arriving at Toronto at 10.10 A.M., 11.00 A.M., 1.15 P.M., 5.30 P.M., 9.20 P.M. Trains on this line leave Union Station five minutes after leaving Yonge-st. Station. NORTHERN RAILWAY—TORONTO TIME City Hall Station. Depart 7:45 A.M., 3:45 P.M. Arrive 1:20 A.M., 9:20 P.M. Brock Street Station. Depart 5:40 A.M., 3:00 P.M. Arrive 12:00 A.M., 8:30 P.M.