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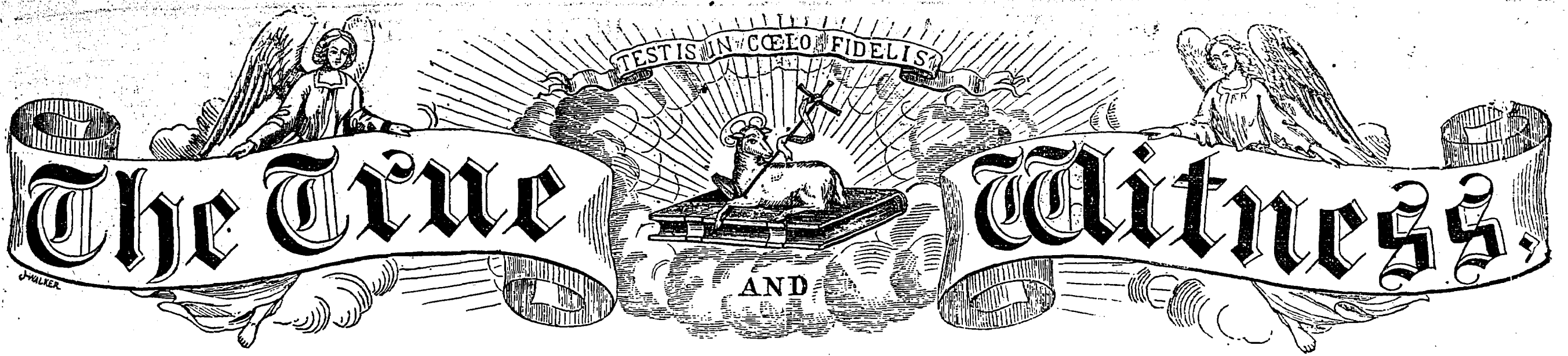
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CATHOLIC CHRONICLE.

VOL. XXV.

MONTREAL, FRIDAY, SEPT. 25, 1874.

NO. 6.

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LORD DACRE OF GILSLAND;

OR, The Rising in the North: AN HISTORICAL ROMANCE OF THE DAYS OF ELIZABETH.

By E. M. Stewart.

CHAPTER V.—CONTINUED.

"Indeed," added Mistress Bertha, "it is said that of a surety the poor youth will be hanged.—Verily, were I Master Harding, I should have a sore heart if the poor Warden be put to death. Undoubtedly it was his anxiety to discover Mistress Lucy Fenton, that will have cost him his life. 'Tis a sad thing, Dame Mabel, to be the cause of evil to our friends."

"It is, indeed," answered the nurse, who was most anxious to be rid of her visitor.

"And folks are so ill-natured too," added Bertha. "Would you believe it, Dame Mabel, it is said that Mistress Lucy and her cousin contrived, with some Court gallants, the whole scheme of being carried off, and that after Mistress Gertrude was brought home she fell into fits of vexation."

"You may assure those from whom you received that information, that it does not contain one word of truth," said the nurse, who was too much accustomed to the malicious sallies of Mistress Bertha, not to encounter them with indifference.

"That will I," returned Bertha, with a concentration of spite in her looks and tones. "I am sure Mistress Gertrude is a sweet damsel. What a pity that her character should be the sport of every villain tongue. May I not see the darling maid this evening, Mistress Mabel?"

"Indeed, no," answered the nurse pettishly; "the poor child weeps for her cousin, and is ill at ease."

"At least, I hope," said Bertha, "that she came in safety home, for Master Williams assured me that he met her at noon amid all the confusion in the Chepe."

"Never you fear for her safety, Dame," said the nurse.

"Yet, methinks," persisted Bertha, "that Master Harding is full careless of the safety of his fair child."

"Not more careless," returned the nurse, "than is Master Allen of the safety of his fair wife."

This last remark bridled the tongue of Dame Allen, whose character was ranked in the city somewhat lightly. Mabel could not, however, immediately get rid of her; she loitered for some time, casting furtive glances about the room, and evidently listening for any strange voice or unworded noise in the house. With palpable reluctance she at last rose to depart, and the door was closed on her by John Harding himself, with a hearty execration against all informers and Court spies.

In high discontent and ill-temper did Mistress Bertha pursue her way home, for a whole circle of city gossips and scandal-mongers were awaiting her arrival there, and the intelligence which she had gleaned would, she knew, prove but too slender a banquet for their malice. Mistress Bertha was, as had been for some time surmised, one of the Court spies. She had all the meanness and all the cunning requisite for her trade; but though shrewdly suspecting the attachment of the Hardings to the ancient faith, their cautious conduct had hitherto eluded all attempts on her part to tax them publicly as Papists and offenders against the law. For this she hated them, but she had yet another and even stronger cause for hatred than had existed in her disappointment at the loss of the lucre, which she might have gained could she have procured proofs of those opinions which she felt assured that they entertained. Dame Bertha was a pretty woman, and she hated Gertrude as an acknowledged beauty. She felt that her blue eyes, fair complexion, little turned up nose, and well-formed ankle, attracted but a very small portion of admiration when contrasted with the form and countenance of the merchant's daughter. Besides, Dame Bertha had, before her marriage, striven hard to win the heart of Master Edward Wood, who, insensible to all her attractions, had devoted himself to Gertrude, though, as Bertha was cut enough to perceive, the damsel, except as a friend, was indifferent to him. Dame Bertha felt, too, that her station, as well as her vanity, was lowered, and would much rather have wedded the

gallant young Warden of the City Watch than the rich old goldsmith of Lombard street, Robert Allen.

It is true that Gertrude Harding had given Mistress Allen no cause for this hatred; but had women do not hate because they have a cause, or at least they require no cause beyond their envy. In an ill humour with her neighbours and herself did Mistress Allen enter her well furnished dwelling that night; nevertheless, she spared not word, or wink, or innuendo that might compromise the reputation of Gertrude. In common with most women of light principle, she was on all occasions fain to drag down the character of others to the standard of her own. Rather unceremoniously did the dame now dismiss her visitors, and, having set her old husband to dream in his chamber over a tankard of spiced wine, she betook herself to the grateful task of adorning her person. A petticoat of pink satin, trimmed with black velvet and Brussels point, was left short enough to show the ankle of which she was so proud; her apron and the kerchief that covered her head were made of the same costly lace; and a rich caracant of garnet and wrought gold adorned her neck.

Thus attired, she hastened to her private apartment; the wealth of her husband was conspicuous there, for it abounded in all the luxuries common to the age, carpets and cushions of verdor work, tables covered with fine linen, and a cupboard full of plate. A delicate repast, too, was served on one of the tables, but Dame Bertha seemed not prepared to partake of it alone, and various manifestations of impatience did she evince as she sat during one solitary hour in her costly room. At the expiration of that time, a slight blow, as from a pebble, was heard upon the casement, and the dame with an elated look hastened to the door of her dwelling. A tall man, muffled up in a mantle of murrey coloured cloth, followed her back to her apartment.

"You play me false, honey Lord; you are late," said Bertha, offering to remove his mantle.

"Not to-night," said her visitor. "I cannot stay with you to-night; but tell me, Bertha—tell me, have you seen in the course of the day aught of the stranger who came, you told me last night to the house of John Harding?"

"Alas!" answered the woman; "not a glimpse have I been able to obtain of him this day; but well I wot, gracious Lord, that he still lurks in the house of the merchant. The old man's daughter, too, is absent, though the wily nurse would have had me believe her still at home; and have I not told you that the crafty girl is employed in all the lawless dealings of her father. Oh, I doubt not that she has even aided him to hide the ministers of the devil's own worship, of the black Papistry itself. In truth, noble Lord, I believe the girl is even now upon some such lawless errand."

"Concern not yourself about her," said Dame Bertha's companion; "the damsel is in right trusty keeping."

"Know you aught about Gertrude Harding?" said Bertha, her countenance becoming suddenly as pale as her kerchief.

"What matters it, Dame, if I do?" responded the nobleman; "it were no great mischance to be acquainted with so beautiful a damsel."

"You know her then," said Mistress Allen passionately; "you, too, I suppose, are like all the rest. Tell me where she is, only tell me where she is!"

"Woman, recollect yourself," said the stranger sternly. "I came here to gain information, and not to bestow it. Thy vanity, Mistress, has made thee mad. If perchance I have passed with thee a few idle hours, be not therefore so forgetful of thine estate as to question me."

Bertha turned aside her head, and scalding tears of rage and jealousy sprung into her eyes; but, overcoming her emotion, she looked with a serene countenance towards her paramour.

"Be not angry, sweet Lord," she said; "I might well be anxious to know if you had learned aught of that strange girl, whose cunning has hitherto baffled all my endeavors to unveil the secret pursuits in which I am convinced she is forever engaged."

"Well," said the nobleman, "you must hasten forthwith to Rudolph's. I have this day gained a clue to a plot, of which I would fain know whether he is aware, and whether it implicates the Italian Vitelli; or if he whom I suspect to be even now lurking in the house of John Harding has aught to do with it. You must watch carefully and let me know, Bertha, if the stranger quit the house of John Harding this night. Now, farewell."

"So soon will you leave me, dearest Lord?"

"Aye, thinkest thou, Bertha, I have no time but may be at the command of such pleasant trifles as thyself? But mark me, Bertha, you must come early to-morrow to my dwelling, and let me know what you may have gleaned from the babbling Rudolph. There are some to whom I would have you describe the appearance and bearing of the stranger who rescued Gertrude Harding last night."

So saying, he wrapped his cloak about him and departed. A quarter of an hour afterwards Dame Allen, with her finery doffed, and her pretty face and figure concealed in a sad coloured hood and mantle, issued from her house, and took the way to that of Rudolph's, a wealthy Italian banker of the time, and a man reported to be deep in the secrets of more than one crowned head. Bertha, however, took care that even in her absence the stranger resident at John Harding's house should not leave it without her knowledge. The dame, like most such dames, had an attendant who was the very counterpart of herself—a prying, spiteful, envious creature, one who loved a work of mischief for the mischief's own sake, and no less loved the puff which she won by her evil deeds. When told that she must watch all outgoers from the house of John Harding, during the absence of her mistress, she prepared with alacrity for the task, for she felt assured that it could bode no good to the merchant or his friends.

Meanwhile, an hour after sunset, a boy, attired as a page, brought a small packet to the house of John Harding. It contained the ring of Lord Dacre, and a small slip of parchment, on which was written, "The moon has a late rising; and the darkness will be dumb! Most dark and silent at the hour of ten!"

Mysterious as was this summons, Lord Dacre would not have doubted that it came from Vitelli, but from the non-appearance of Gertrude; but that circumstance filled his heart with apprehension, not only for his designs, in which the safety of so many noble spirits was involved, but even for the fate of the fair girl, in whom he felt interested to an extent for which he was himself unable to account. John Harding's terrors for his daughter were, however, partly dispelled by the delivery of the ring, and he assured Lord Dacre of his own conviction that she had at all events succeeded in her mission to Vitelli.

"Believe me, most noble Lord," said the old man, "I know well the courage and discretion of my Gertrude; no extremity of danger, no artifice, however cunning, would have induced her to part with the ring to any other than he for whom it was intended. What strange cause has delayed her return after the execution of her mission to the Marquis I may not yet surmise; but I am satisfied that she has executed that mission well, nor am I without hope that I shall very shortly clasp her in safety to my heart."

Though by no means so sanguine as John Harding that his surmises were correct, Lord Dacre resolved to avail himself at any risk of the hint contained in the billet which accompanied his ring, and to seek the house of Vitelli, under cover of the darkness. To this determination he was led, not only by the expectation of accomplishing his own designs, but also by the hope of obtaining some clue to the condition of the beautiful girl, whose safety had been compromised in his cause.

Before leaving the house of the merchant, he visited the bedside of the wounded Willoughton. The senses of the latter were restored, but his extreme anxiety about Lucy Fenton kept him in a state of feverish irritation. Meanwhile he prayed Lord Dacre to visit his house at Charing, if it were only to relieve the anxiety of an old and faithful servant, whom he had left in charge of it, his other attendants being at his country residence in the neighborhood of his friend's castle of Rockcliffe, near Carlisle. He also explained to him the situation of a small cabinet, concealed in his own chamber, and some papers of importance relative to their enterprise. Having received these instructions, Lord Dacre departed.

The night, as we have said, was clear and tranquil, and as he sallied from the merchant's house, the breeze that swept over his brow had all the softness of early summer. Though the moon was not yet up, the deep and cloudless purple of the sky was thickly fretted with stars; there was a breathing of peace in the low whispering of the wind, and the serene quiet of the sky—peace, nature's peace, which so sweetly, but alas, so fruitlessly, solicits to repose the restless spirit of man.

The tranquillity of that fair evening spread not its influence over the evil agents of Queen Elizabeth's courtiers, and ere Lord Dacre had turned the corner of Grass street, he was sensible of some person evidently dodging his steps. The figure, as far as the darkness would permit him to trace its individual outline, was that of a female. His uneasiness with regard to this spy was, however, soon relieved. She was a few paces in advance of him, when she was encountered by a tall broad-shouldered man, who, seizing her round the waist, exclaimed: "It must be a darker night and a larger mantle to hide thee from me, Joan!"

Hereupon the woman uttered a slight scream, and started out of all caution, she cried in a tone loud enough to reach Lord Dacre's ear: "God defend thee, Richard; dost not know that the Queen's own grace has been down to inspect thy work of last night, and that Master Wood is in prison? Thou must hide close, man, till the hunt be past. Why didst thou not stay at my mother's?"

"Because we had more brisk work on hand last night, and we have rested ourselves to-day where the work was done; for, thanks to the business of thy cousin, Ralph Adams, the well-beloved of the Lord, we knew that none would come to disturb our repose. I would, by the by, that Ralph had been with us in the Chepe; it would have done his godly soul good to see us haul down and trample on the accursed tokens of the Pope. But come with me, girl, come with me, and thou shalt see such a brave store of gold pieces as never gladdened thine eyes before."

"Nay, but I may not," said the woman. "My mistress"—and here she added a few words which eluded the ear of Lord Dacre, who had paused on his way during this conversation. "A murmur in thy mistress's," said the man, with a coarse laugh. "Do we not come nigh unto the kingdom of the saints, and does not the Lord look with an equal eye upon all conditions of His people? I tell thee, Joan, thou shouldst no longer be a serving-maid, for serving maids shall be on a level with those whom they serve, and the great principle of liberty shall be established by the saints."

"And a choice saint thou art," said the woman.

"In good truth, Joan, I think that my saintship is sounder than that of my mates, for if, as I own to thee, I lack any tinge of the pure bigotry of cant which is mixed with their hypocrisy, so also do I lack the malevolence which is its sure companion. I am an honest straight-forward kind of ruffian, who would neither cut a throat nor a purse but from the very pressure of mine own necessities. It is for profit and not out of malice that I sin."

"Truly thou art the most merciful of cut-throats," said the woman laughing; and taking his arm they hastened up the Corn Market and were soon out of Lord Dacre's sight. With thoughts both saddened and irritated by the conversation which he had overheard, that nobleman pursued his way. "England, wretched country," he murmured, "woe to thee if the misrule and selfish purposes of thy governors deliver thee to that wretched class among thy children, whose pride and ignorance would subvert those wholesome restraints of society by which they themselves exist. Then shall we see the beautiful and the good trampled down by the vicious and corrupt; anarchy shall turn the ploughshare into an iron sceptre and seat herself on the ruins of the altar and the throne; and liberty stalk over the

land a fierce and ghastly form, thirsting only for desolation and blood."

Lord Dacre had been somewhat delayed by the conversation in the Corn Market, and the tongues of the city churches told the hour of ten some time before he reached Vitelli's house. On arriving there, he hesitated to apply for admittance at the principal entrance, and therefore stole cautiously along under the garden wall in search of a side door. In this manner he had advanced to the corner of the lane before mentioned, when the sound of footsteps struck his ears, mixed with a rustling of the alders on the borders of the ditch. Upon this he drew back beneath the shade of the wall, and then perceived the faint outline of a human form. Presently a voice called, in a low and cautious tone, "Antonio, Antonio," and the light of a lantern was turned upon the bushes. This lantern was held by a tall young man; his face was shadowed by the plume of black feathers which he wore in his round Spanish hat, while his person was equally concealed by his long dark mantle. "Antonio, Antonio," he called again, and a splashing of water and a rustling of leaves was immediately heard. Leonard Dacre now watched with some curiosity for the issue of this strange adventure. Presently there was a crashing among the boughs, and a man forced himself through the alders that bordered the lane; the light of the lantern flashing full upon him discovered his pale and haggard features and disarranged apparel. Never was there a more pitiable figure. His clothes were drenched with water, and his fine brown hair in the same condition hung in long, straight masses, dripping with wet over his shoulders. Nor was this all. His clothes and hair were not only wet, but covered with patches of the slime and weed that crusted the sides of the ditch. Thus he stood before his friend, pale as a corpse, but with his teeth chattering as in an ague fit, and with a partial glare of madness in his wandering, ever restless eye.

"Good God, Antonio," said the young man with the lantern. "Is it possible you have been lying in the ditch?"

"Aye!" said the other, with a suppressed but hollow laugh. "The thick woods could not strangle me, nor the waters whelm me in their course. Her hour had not come, and the hand of the foolish maiden intercepted the messenger of death; but her hour had not come, you must have learned that, and how then could you choose but believe that I must be safe? Is not the web of her destiny interwoven with mine? Must not I, her foredoomed destroyer, live until her doom is accomplished?"

"Foolish fancies, Antonio. I pray thee come with me. Dismiss those mad vagaries from thy brain, and thank the blessed saints that they have saved thee from the fearful sin of murder."

"Murder," said Antonio. "Murder. Do you call that murder? Besides you know not how it is thrust upon me. From a dreary prison has the voice of lamentation come forth, the mourning for redress, which I only am destined to afford; and in my ears it rings forever. I tried at first to shut out the sound, for I thought it would make me mad; but I have heard it so many years that I am growing accustomed to it. But it is never silent; never! In the lone midnight hour do I hear it, and in the full blaze of noon. In truth," continued Antonio, approaching nearer to his friend, while a ghastly smile played upon his pale lips.—"In truth, my friend, I have heard it while hiding to-day in the chill and dismal swamp, and first methought it was the voice of reproach, and blamed my false and ill-directed hand; but soon its tones changed, and it cheered me in my failure, with a promise of future success."

"Poor Antonio," said his friend. "Come, come with me; thou wilt surely die with cold. Well may thy poor wandering brain delude thee with its vain visions now. Come, come with me, Antonio; thou art not well and want rest."

"Ah, the poor perishable weak body, how ill does it second the great designs of the grasping, never wearied mind. My heavy eyelids would fain close in sleep, and I am indeed faint for want of food, and we must serve this worthless shell, for while imprisoned in its narrow space the soul may not dispense with its assistance. I will come with thee, but mock me not by calling the high purpose for which I am designed a vain phantasy."

"I would not mock thee, Antonio," said his friend. "Much rather would I weep to see thy sad condition."

With these words the young man took the poor dripping and bewildered creature by the hand and led him through the lane past the outer wall of Vitelli's garden. The numbed and shivering limbs of Antonio bore him but slowly along, and some ten minutes might have elapsed ere Lord Dacre saw the last faint gleam from their lantern fade upon the green boughs and gray moss grown walls.

He now endeavored to pursue his search for a private entrance to the dwelling of his friend; and while thus occupied his thoughts naturally turned to the strange scene which he had just witnessed. That he had beheld one of the many persecuted and half-maddened adherents of the ancient faith he did not hesitate to believe; but he entertained a confused idea that he had somewhere and very lately, too, looked upon that pale and wild countenance before. Then the scene of the preceding evening recurred to his mind, and the transitory glance which he had obtained of the lonely watcher in the chapel of St. Catherine. Meanwhile, as he turned the corner of the wall—still in search of a private entrance to the house of Vitelli—his ear was struck by the sound of a bolt cautiously withdrawn, a light footstep met his ear, a slight figure came gliding through the darkness, and a voice exclaimed in the words of the billet, and with a slight foreign accent:—"The moon has a late rising; and the darkness will be dumb! Most dark and silent at the hour of ten."

"And the moon has a late rising," responded Lord Dacre.

"'Tis well," said the new comer, and, taking a lantern from under his cloak, he displayed the arch features and sparkling black eyes of a boy about fifteen years of age.

"Who are you, my lad," enquired Lord Dacre.

"Pietro Mancini, may it please you. My brother is Secretary to the right valiant commander

and illustrious noble, the Marquis Vitelli, and I have myself the honor to be his Excellency's page."

"Will you bring me, Pietro, to speak with thy master?"

"That will I, noble sir," replied the boy. "I waited for you at the hour of ten, which my master had named in his billet. He is full impatient for your coming, so, please you we will delay no more."

So saying, the boy re-opened the gate, and conducted Lord Dacre through a door at the back of the house into the presence of Vitelli.

The Italian was seated in the apartment where Gertrude had seen him in the morning. At the moment of Lord Dacre's entrance, he sat with his head leaning on his hand, and his look was anxious, harassed, and disturbed. On the appearance of Lord Dacre, however, he rose with a hearty welcome, not only on his lips but in his heart. In his own country and in Flanders had he known and esteemed the noble Englishman, and his feelings of personal friendship, no less than the commands of the Duke of Alva, had interested him in that cause for which Lord Dacre was prepared to risk his fortunes and his life.

"Most welcome are you, dear friend," exclaimed Vitelli; and grieved am I that our conferences be but few and short, for the wily courtiers of Elizabeth have already a keen eye upon my movements; how excited, though I know not, I can discover that the suspicions of Cecil are awake.—Nothing, it is true, can have hitherto been more gracious than the demeanor of the Queen, but she is surrounded by those who forever pour poison in her ears; and when he with his mistress left my dwelling to-day, there was a conspiracy in the manner of Walsingham, which I am ill prepared to brook. The injudicious attempt, too, which has been made upon the life of Elizabeth this day, does but aggravate the difficulties of our position."

Of this attempt Lord Dacre knew nothing, for he had been immured during the day in the house of John Harding; and in the fullness of her selfish malice, Mistress Bertha Allen, though the report had reached her ears, had contented herself with giving to the nurse only so much of her gossip of the day as she thought might wound the personal feelings of the Hardings. The observation, therefore, of Vitelli produced an enquiry from Lord Dacre as to the events of the morning, and he was informed by his friend of the manner of the attempt upon Elizabeth's life, the mode in which the bullet had been averted, and the present escape of the assassin. This relation elicited from Lord Dacre an account of the scene which he had witnessed immediately before he entered the house of Vitelli, and they both concluded that it was the assassin who had eluded detection by concealment among the flags that grew over the ditch.

Eager, too, were Lord Dacre's enquiries respecting Gertrude; but no more could he learn than the circumstances of her interview with the Italian. A young girl it was who had rescued the Queen. Could that be Gertrude? Upon this point Vitelli could afford no information. He had been told that the damsel had swooned; that her name and condition were unknown, but the Queen in her gratitude had caused her fair deliverer to be conveyed to her own palace of Whitehall. Could this be Gertrude? Had she stepped forward to defend the woman whose character she abhorred? And had she done so, what would be her conduct when tested by the flatteries of a Court and the favor of Elizabeth? She had hitherto, as belonging to a creed condemned by the law, been subject to many a severe bitterness; but were the capricious queen to select her as the object of her many fits of extravagant and actuality, would this young and inexperienced girl then be stoic enough to persevere in her dislike—would she remain the faithful depultery of the dangerous secrets with which she was entrusted? The heart of Leonard Dacre reproached him for these suspicions even in the moment of their birth; and Gertrude, as she had appeared to him on the preceding evening, with the glow of enthusiasm for the cause which he loved flushing her cheek and sparkling in her beautiful eyes, became present to his imagination. Could such a creature become the slave of Elizabeth or a spy for her detestable Court? Yet Lord Dacre doubted his own impartiality where this most lovely girl was concerned, and, mentally rebuking himself for such an unusual weakness, he determined to explain to Vitelli his apprehensions and their cause. The Italian, however, would not hear of suspicion in connection with Gertrude. He was vehement in his praises of the dexterity with which she had executed her mission to himself. He was distressed to hear of her continued absence from the house of her father, but thought it very possible that she might have interfered in behalf of Elizabeth. Such an act, he said, would but be in perfect accordance with the noble enthusiasm necessary to constitute such a character as hers. Why was it that the heart of Leonard Dacre throbbled with tumultuous delight while the Italian thus spoke of Gertrude Harding? Or why did he the next moment condemn the vivacity of his own emotions, or seek to assure himself that it was on account only of the good old man, her father, that he felt so strangely interested in the fortunes of this humble girl—so desirous that she should prove faithful to her high trust, and so elated by those praises which her beauty and conduct had extorted from the lips of his friend?

(TO BE CONTINUED IN OUR NEXT.)

A London (Ont.) paper has the following among its "scientific discoveries"—A new-fashioned bustle was found in the cricket field yesterday, which consisted of several newspapers, three pairs of old hose, two quilted petticoats (nearly worn out), two old slouch hats, a pair of top boots, a bunch of hay, a piece of stair carpet, and a cord about three feet long.

Poetry is spoiled sometimes by the addition of a single word. A young lady listening to her lover's rhapsodic description of the setting sun, exclaimed, "Oh, Alphonse, Alphonse! what a soul you have for art; you were meant for a great painter!" Her father, unexpectedly close behind, added, "and glazier!"

IRELAND'S OFFERING TO THE SACRED HEART.

The following beautiful sermon was preached by the Most Rev. George Conroy, D.D., Lord Bishop of Ardgagh and Clogmacnois, at the consecration of the Catholic University of Ireland to the Sacred Heart of Jesus, on Trinity Sunday, 1874.

Stude sapientiae, fili mi, et laetificae cor meum ut possis exprobranti respondere sermone.

Study wisdom, my son, and make my heart joyful, that thou mayest give an answer to him that reproacheth.—Proverbs xxvii. 11.

From all eternity the Almighty Father found His ineffable delight in the co-eternal Wisdom, which He possessed in the beginning of His ways of old, before the earth was made. Afterwards, when in the fullness of time, that Wisdom of the Father was seen upon earth, He, in turn, found His delight, and found it in being with the children of men. And as the Father delighted in His Son, because He was the brightness of His glory and the figure of His substance, so the Incarnate Word finds His chief delight on earth in His rational creatures, because they image forth His own distinctive quality of Wisdom. Hence, the Sacred Scriptures declare that "He loveth none but him that dwelleth with Wisdom." And He Himself, speaking through the author of the Proverbs, in the text I have recited, tells us that His love for souls in which wisdom shines is more than love—for it is love in its most beautiful form—joyous love—love mingled with delight. Nay, more: He there describes this His joyful love as caused in His breast not merely by the beauty of wisdom in itself, but also by the efforts made by the human soul to attain to the possession of it. And, therefore, as a father might tenderly plead with a child, He pleads with man, that by skilful culture of his faculties, and by earnest striving after wisdom, he would make joyful His heart. And thus, the entire process of man's spiritual and intellectual training in true wisdom is set before us, as an object invested with a solemn and almost awful power over the heart of God. "Study wisdom, my son, and make joyful my heart!"

WHAT WISDOM IS.

Wisdom is described as the knowledge of things human and divine, and of their causes. Now, since, as the Vatican Council teaches, there is a twofold order of knowledge, one being by natural reason, the other, by Divine Faith—one including the truths which natural reason can reach, the other, the truths of revelation; a Catholic University, being a place of teaching universal knowledge, is the natural home of both, and is, therefore, in a sense most true, the seat of wisdom. It is the place wherein men are taught how best to comply with the divine exhortation of studying wisdom in its widest range; and, therefore, without presumption, we may believe and hope that it is a place precious beyond others in the sight of that God, who alone, as Job tells us, rightly understandeth the way of wisdom and knoweth the place thereof. It is in this faith and in this hope that it behoves us to assist at the ceremony of to-day, by which Catholic Ireland consecrates her University to the Sacred Heart of Jesus Christ.

THE ACT OF A NATION.

Some there are to whom this ceremony is simply void of rational meaning; others, again, will deride it as an extravagance of childish piety, or resent it as an exhibition of unenlightened fanaticism. But, in sober truth, it is an act of surpassing dignity and loftiest significance. For it is the act of a nation; and a nation's act in the cause of truth and justice, ever possesses an indisputable grandeur of its own. And it is a national act of the highest order, for it is a solemn renewal of the profession of Faith by which Ireland long ago dedicated her intellect to Jesus Christ. And she has chosen to give to this act the form of consecration to the Sacred Heart of Jesus, guided lightly by love's delicate instinct to believe that this choice would give to the Heart of Jesus the greatest joy, and to the souls of her children the greatest graces to help them in season of need. Besides, the Sacred Heart enables her, in the words of the text, to give an answer to those who reproach her, for it contains at once the noblest defence of her past struggles, and the sure grounds of her hopes for the future. No element of true grandeur, then, is wanting to this ceremony, which thus unites in closest ties the mind and heart of a believing nation with the mind and heart of the Incarnate Word.

IRELAND'S LOVE FOR RELIGIOUS EDUCATION.

And, in the first place, it is a nation's act—for it is the direct outcome of a principle that has distinctively marked at all periods the genius of the Irish people. The whole history of Ireland moves on two lines representing two of the master passions of our race—the love of religion and the love of learning. But in our history these two lines never run apart; rather, like the mystic lines in the tracery that adorns the Celtic crosses, they are bound to each other at so many points, and by ties so fine and close, that no power can sunder between them. The Irish have ever loved scholarship, but they would not have it separated from religion. No man can be the child of science—it was said in a Celtic monastery of the sixth century—who does not love truth and justice, and there is no truth and justice without the knowledge of God. And as it was in the sixth century, so has it been ever since, and so it is now in the nineteenth century. And if any were to gainsay it in spite of the express declaration of the Irish people, from the highest to the humblest class—in spite of these countless religious schools throughout the land, crowded with a joyous throng, while the godless institutions are as barren mothers without children—the very walls of this University would cry out against them.

THE CATHOLIC UNIVERSITY.

No royal munificence has bidden it to rise; no imperial treasury has subsidised it; no wealthy noble, no merchant prince has endowed it. It is the creation of the nation. There is not a stone in it but has a voice and cries out its witness to the faith of the men of the Irish race, who from Ireland, and England, and Scotland—from America, and India, and Africa, and the islands of the sea—have sent their painfully-earned money to build up in this, the heart of their native land, a shrine wherein fullest science and simplest faith may dwell together in amity. And the hands that raised the University, rested not until they had raised likewise this stately church; and high over the altar they enthroned Her who is the Seat of Wisdom, that so the generations of students who were to come hither to seek for science, might ever find the Light of the world, as the Wise Men of the East found Him—resting on the lap of Mary. Now, what is to-day's ceremony—by which Ireland's highest seat of intellectual culture is reverently placed within the very sanctuary of Divine love—but a magnificent outward expression of the principle which has thus ever been the very life of Irish thought—that education and religion should be inseparable.

ITS CONSECRATION TO THE SACRED HEART.

This consecration of the University to the Sacred Heart is, therefore, an act belonging to the whole Irish race. We are not alone here to-day. We are here the representatives of the millions of our nation, now scattered over the earth; and here, too, has come a shining cloud of witnesses, stretching from every period of our past history, to mingle their voices with ours—from the venerable founders of great schools like Armagh and Clonard, to the folon priest who taught grammar in the heart of the morass—bringing with them the glorious traditions that are Ireland's conquests from the ages—to swell Ireland's antiphon, with

which she prays to-day that God may sanctify this house which she has built for Science, and that He may put His name there forever, and that His eyes and His heart may be there always. How glorious for Ireland, and how impressive this spectacle of millions of minds swayed by a single thought, and of millions of wills knit together in one resolve, not to secure any questionable material or political triumph, but for an object, the noblest that can stir the pulses of a high-souled nation, the intellectual and moral and religious progress of its sons. No wonder that, like David's, the heart of the Catholic Church in Ireland is filled to-day with great joy as she beholds her faithful people make these their offerings! No wonder that with him she should cry out—"O Lord God of our fathers, keep forever this will of their heart, and let this mind remain always for the worship of Thee."

And next, to-day's ceremony is the noblest of all national acts, for it is a national Act of Faith in Jesus Christ. The habit of faith, St. Thomas tells us, works by a double process. It inclines us to believe what we are bound to believe, and it restrains us from assenting in any way to those things which we ought not to believe. This double fruit of the supernatural habit of faith has been splendidly illustrated in Ireland's action with reference to Education during the last three hundred years. With unerring accuracy of judgment and with invincible vigor of will, she ever turned away from systems and institutions that were hostile to Faith, while she as unvaryingly recognized and cherished those that were favorable to it. And this is especially true of University Education.

THE FORMER UNIVERSITIES.

An eloquent voice has described in touching language, how across the sanguinary scene of war and turbulence and bloodshed that followed the English occupation of this country, there flitted from time to time the graceful vision of an University, appearing to-day, disappearing to-morrow, reappearing on an after day, but unhappily never able to root itself on a firm foundation in the soil. Alas! this picture is too true, even to-day; but the fault is not Ireland's. It is true that with the failure of University schemes, with reference to which these words were first spoken, Faith had little to do, for as yet the unity of religion was unbroken in the two countries. Nevertheless, there were then at work, other causes of failure besides war and the turbulence of the times, and of these causes due account has not always been taken. No matter how fair the outward seeming of each University that then presented itself, its success was hindered by one serious drawback. The language on its lips was not the language of Ireland—it wore the mein and air of a stranger—it was not warm with Irish blood—it had no kindred with the Celtic millions. And therefore, though Ireland pined with longing for the stores of learning it had brought, she could not cherish it as her child, and it disappeared. But when the vision that had disappeared—in the Catholic times, reappeared in the reign of Elizabeth, the Faith of Ireland rose indignant against it. For, this time, its ornaments were the plunder of God's altars and the spoils taken from the weak—its doctrine, the condemnation of all that her children revered. It was the daughter of the stranger come back again, haunting in the face of a Catholic nation the strange creed she had learned during her period of absence. What could Ireland do but close heart and ears against her wiles, and pray for patience to endure her pitiless tyranny? Again, however, a change came. The power which created that University has risen up against her, and lo! in its turn the Protestant University has disappeared, and in its stead, a new University, as unblushingly godless as the worst creations of infidelity, is presented for acceptance by Ireland. And if Ireland turned coldly away from the stranger in the Reformation period—if she rejected the Protestant University because it was the foe of the religion she loved—with what scorn does she not look upon the University that has cast off its baptism to secure for itself a few more years of existence?

THE GLORY OF THE CATHOLIC UNIVERSITY.

But at length another fair and graceful vision of an University meets the gaze of Ireland! No stranger this one, but the bone of our bone, and flesh of our flesh; no follower of false religions, but beautiful with the beauty of the holiness of the Sacraments, keeping, amid the fullest treasures of Science, the true Faith; with the blessing of Peter on her brow, and the sweet name of Mary, the Seat of Wisdom, engraven upon her heart; no slave of infidelity, but with the faith and the love of Jesus Christ glowing in her soul, and boldly proclaiming to the world, that though now-a-days Faith is to some a stumbling block, and to others foolishness, to her He is the power of God and the Wisdom of God. Like some royal bride bearing in her bosom the hopes of empires, this Catholic University carries within it the best—I had almost said the only—hopes of Catholic Ireland. It is the visible symbol of principles without which Christian liberty is impossible in this land. It is a protest against the tyranny which would violate the sacred rights of parents to control the education of their children. It is a protest against the tyranny that would refuse to the Church the exercise of her heaven-given prerogative of guarding the Faith of those who call her the mother of their souls. It is a protest against the mutilation of education by banishing from the schools the knowledge of God and of the supernatural order. And it does more than protest against what is wrong and false; it asserts what is right and true. It asserts that Faith and Reason are not necessarily foes, but rather twin lights of various orders to conduct man to the knowledge of truth. It asserts, with the Vatican Council, that the Catholic Church, far from opposing the highest culture in human arts and learning, promotes it and helps it on. It asserts, with the same Council, that the Church does not forbid the sciences to follow, each in its sphere, its own proper principle and its own proper method; that she holds the liberty of so doing to be one of the just liberties of science; but that this liberty must not be abused for the destruction of the Christian faith. It asserts the just claims of the Irish Catholic to all the educational privileges and helps that are given to others. On it depends the future of Ireland, for the education given to this generation of Irishmen will color for centuries the history of our country. Towards this University Ireland's spirit of Faith turns in love; and this is the offspring which on this day she humbly presents to Jesus Christ. Can we conceive of a nobler act of national Faith? The Catholic University is the fruit of Ireland's Faith, gathering up in itself all of good that has been purchased by the sufferings of three hundred years. By solemnly devoting it to-day to the Sacred Heart of Jesus Christ, Ireland declares that the continuity of that profession of Faith shall be unbroken. By it she proclaims that she has given and will preserve her intellect captive to the Incarnate Word and neither death nor life, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature, shall be able to separate her from the love of God, which is in Christ Jesus our Lord.

THE SACRED HEART.

Nor has her love been at fault in choosing to address her offering to the Sacred Heart, since no other devotion could be more consoling to Christ, none more fruitful of graces to her children. For what is the object of this devotion to the Sacred Heart of Jesus Christ? Plus VI. tells us that "the substance of this devotion consists herein, that under the

symbolical image of His Heart we should meditate on the boundless charity and outpoured love of our Divine Redeemer." The Heart of Jesus, then, is the symbol of His love, and like every other real symbol it invites our consideration to the three distinct elements that go to make up its symbolic character:—firstly, to the sign itself, which is the real Heart of Jesus inseparably united to the person of the Word, and therefore adored by the faithful without separation or abstraction from the Divinity; secondly, to that of which it is the sign, namely, our Divine Redeemer's love; thirdly, to the reason why the Heart of Jesus is the symbol of His love—namely, because of the intimate connexion naturally existing between the human heart and the affections of the soul. Now, from our consideration of these three points, there springs up in the devout soul a triple act of love, due to the Sacred Heart of Jesus, inseparably united with the Godhead; of grateful love, awakened by our Redeemer's immense love for us, and of penitent love, answering with its poor sympathy the sorrows with which that Sacred Heart was racked for our sins. This triple love is the proper devotion to the Sacred Heart; and happy, thrice happy, those pure souls who taste of it in its own fullness, and are filled with the blessings of its sweetness! And these three loves answer, each to each, to the three solitary joys which, as the Holy Scriptures tell us, belong to the Heart of Jesus. The first was His joy at the simple faith of His followers, by which they believed in His Father and in His own divine nature. St. Luke (Luke x. 24) tells us how that same hour He rejoiced in the Holy Ghost, and said: "I confess to Thee, O Father, Lord of Heaven and earth, because Thou hast hidden these things from the wise and prudent, and has revealed them to the little ones. All things are delivered to me by my Father, and no one knoweth who the Son is but the Father, and who the Father is but the Son, and to whom the Son will reveal Him." And may we not hope that the adoring love which springs from the contemplation of the Sacred Heart will renew this joy of our Lord! His second joy was in the consciousness of being beloved by his own: "These things," He told them (John x. 2), "have I spoken to you, that my joy may be in you." And of what else did He, then speak except that of the furnace of His love which ever glows in the Sacred Heart? It was just after the institution of the Eucharist and just before the agony in the garden, and yet in the midst of the sorrow of separation from His own, and in the very shadow of death, the Sacred Heart found joy in the thought of the grateful love of His children. And what else is the Sacred Heart ever repeating to us but these same things that Jesus spoke of on that saddest night? And when our hearts are warmed by His silent eloquence, does not our grateful love give fresh joy to our Lord? His third joy was that joy of heart which He felt on the day he was crowned for our sake with the crown of thorns, to which allusion is made in the Canticles, when we are called on "to go forth and see our King with the diadem wherewith His Mother had crowned Him on the day of the joy of His Heart." That crown of thorns He yet wears on His Heart, and the penitent love it must needs excite in our souls will, indeed, bring back to Him the day of His joy. And thus the triple stream of love that flows into our hearts from the Heart of Jesus is allowed to return in waves of gladness to its Divine source. Blessed, then, be that Heart, which teaches to our cold souls so many happy secrets of love! And thrice blessed be it in this time and place, for nowhere are its life-giving graces more needed to day than in the great seats of learning. There, more than elsewhere, men have forgotten how to adore and how to love; the name of Christ has been cast out from academic halls as if it were an unclean thing; and in every avenue to every science the professors of infidelity have laid snares for thoughtless youth, that so they may slay in their unwary souls the Faith of Christ.

DANGERS OF THE PRESENT DAY.

Not that in the beginning, at least in our country, these men openly dishonor Christ or his doctrines but, rather, like the destroying angel that smote the first-born in Egypt, they set themselves to their work under cover of darkness—the darkness caused by the systematic exclusion of Christian knowledge. They know well that he who knows not Christ will not adore Him; and therefore do they forbid in the schools the language of Catholic theology, each term of which, St. Gregory of Nyssa tells us, is as a perfumed vase breathing the fragrance of God. Now, the Sacred Heart is in itself a compendium of all Christian Doctrine. The unity of God's essence and the distinction of the Divine Persons; the Incarnation of the Son, the Reality of His adorable Humanity; the inseparable union of the two natures in one Divine Person, with all the gracious and tender mysteries flowing from these, are to be read therein. Fixing on this Heart the gaze of an enlightened faith, Catholic students will find in it a treasure of religious knowledge. And the adoring love that shall spring from this saving knowledge will be to them, as the angel of the Lord who went down with Aarais and his companions into the furnace, and made the midst of the furnace like the blowing of a wind bringing dew, and the fire will not touch them, nor trouble them, nor do them any harm.

Nor is grateful love less needful. It would seem as if a poisoned breath has passed over modern Science, blasting its high aspirations, and killing its sympathies with whatever is noble and elevated in the destiny of man and of the world. It positively cannot, or will not, see in man anything but the brute animal, owing such better qualities as it has to a process of natural development, without an immortal soul, without free will, without a true moral sense, without the image of God. It cannot, or will not, see even the possibility of a supernatural revelation opening out before man the surpassingly fair vision of a supernatural order, in which his place is little less than that of the angels, so tenderly and so fully is his life encompassed by God's loving care, and so glorious the end towards which his existence is directed. And accordingly, its whole study is to sap the natural truths that are the pre-amble to Faith, and to subject to a solvent criticism the records of revelation, in order to degrade them to the rank of old world legends. All in vain nature does, and history, and the insatiable cravings of man's soul panting after the living God, plead with this brutalizing science in favor of a recognition of our matchless dignity; no *aurum corda* can rouse it from the depths of materialism and sensuality in which it buried itself. Alas! in losing its faith in God's love, it has lost the key to the mysteries of the universe. But whosoever contemplates that abyss of wisdom and love which is in the Sacred Heart of Jesus, will find all these mysteries made clear in the light of the ineffable love that glows therein. Who shall dare, even in thought, to question the dignity of that creature for whose elevation God's love bridged over the space between heaven and earth in the Incarnation—for whom the Eucharist was instituted—for whose dear sake the pains of the Passion was borne! And who will find even the Incarnation, the Sacraments, the Passion, too much for the infinite love of the Heart of Jesus? Ah, surely, at the sight of that open wound in the Sacred Heart, the *non credam*—the *I will not believe*—of unbelieving Science will be changed, as on the lips of Thomas, into the cry of grateful love.—*My Lord and God!* For who that reflects constantly on the boundless love of which it is the symbol, can marvel at any place of dignity assigned to man by that Divine Goodness which recognizes as man's best claim upon it, man's own littleness and misery!

THE NEED OF LOVE.

And then the need of penitent love! The sense of sin seems as if it would die out of the world—How heinous it is to transgress law, must needs be

forgotten by minds upon which the law itself has a little hold, and the law whose sanction is not remembered is a law that is dead. And if this be true of all ages, and of all places, how much more is it true in the case of those who, in great centres of learning, in the flush of youthful passion, set out to voyage over strange seas of thought alone, or in the current of evil example. But who that habitually looks upon the Sacred Heart of Jesus ever crowned with its crown of sorrow, can forget how tremendous the sanction of that law, whose Author did not spare even His own Son, because He had taken on Himself the iniquities of us all. And as the thought of the enormity of sin grows upon him he will seek in the Sacred Heart itself a means by which he may cleanse his soul from its foul stains. Borrowing of its sorrow for the offences against God, he will humbly confess his guilt in the Sacrament of Penance, and sprinkled with hyssop he shall be cleansed, and washed in the blood of the Lamb, he shall be made whiter than snow.

Most fittingly, then, does Ireland to-day consecrate her University to the Sacred Heart of Jesus, commending to the love of the Incarnate Wisdom the cause of religious education in this country. The Sacred Heart is her sufficient answer to those that reproach her. Men marvel at our obstinacy in clinging to the principle that education and religion must not be separated. To shrink from that principle is to renounce our part in the Sacred Heart of Jesus Christ, for now the question has been narrowed to this—education with and for Christ, or—Paganism? Man say that we are unwise advocates, and imperil by our rashness the cause we love. If so, let us place it in the hands of the best of advocates. It is a just cause; and is not the Heart of Jesus the Throne of Eternal Justice!—It is a holy cause; and is not the Sacred Heart the Sanctuary of Holiness! But, just and holy as it is, this cause is, humanly speaking, a weak one, as the cause of justice too often is on earth. It has been tossed to and fro as suited the calculations of politicians; it has had arrayed against it the power of bitter foes, and the treachery of weak or dishonest advocates. But did not Pilate and Herod chaffer in petty political intrigues over His stricken Christ, smirking from the violence of enemies and the shame of betrayal by friends! Let the world say that success is beyond our strength to achieve, at any rate it is not beyond the strength of Almighty God. That strength we here supplicantly implore to-day. "Now, therefore, arise, O Lord God, into Thy resting place, Thou and the ark of Thy strength."—"See what things the enemy hath done in the Sanctuary." They have defiled the dwelling-place of Thy name on earth. They said in their heart the whole kindred of them together; Let us abolish all the festival days of God from the land. How long, O God, shall the enemy reproach: is the adversary to provoke Thy name for ever? Deliver not up to beasts the souls that confess to Thee: and forget not to the end the souls of Thy poor. Arise, O God! O God! arise, and judge Thy own cause."

A FORM OF LUNACY.

Nobody would think of being angry with a man deprived of reason. Members of human sects, who have never received the gift of faith, and are cut off from the unity of Christendom, however eminent they may be by natural gifts or acquired knowledge, are inevitably, as respects questions of the soul, in that sorrowful condition. They do not know it, but that is one of the symptoms of their malady. They can reason correctly, like certain madmen, about many things, and conduct themselves with gravity and decorum; but directly there is a question of religion, and especially of the Church, the mental alienation which at other times is only latent displays itself. They beat the air, talk wildly, and cease to be intelligible. They are no longer able to control themselves. And it is one of the surest signs that the evil mood is upon them that they always break out into imprecations against the Church.—We may sometimes be tempted to resent the violence of their language, but this impatience should be restrained. If we had not been enriched, without any merit of our own, with what Holy Scripture calls "the precious gift of faith," by which we see all things clearly, we should ourselves see what they are. They are not in their right mind, and it is not anger, but pity, which they claim from us.

This reflection is suggested by the latest comments of the Anglican journals upon the present crisis in the National Church. Before the Public Worship Bill became law, they announced in chorus, with scorn and derision, that a measure so impious, unjust, and subversive, neither could nor should pass, and that it was unnecessary even to contemplate the impossible contingency. It has passed, with such unanimity of purpose, and such concord between the Bishops and the Legislature, as is rarely witnessed; and already they begin to discover, as we never doubted they would, that it is of very little importance, and will, in fact, do more harm to their adversaries than to themselves. "We observe," says the *Guardian*, with a touch of malice, "that a Ritualist orator is already proclaiming it harmless at a meeting, by whom it was so gravely denounced."—Another, Mr. E. Stuart, who is quoted in the *John Bull*, sees in it, as usual, a "sign of life"; for, as he ingeniously argues, "forty years ago the recent debates would have been impossible, and it would have been taken for granted—the Establishment being then, as Mr. Gladstone said, "the scandal of Christendom,"—"that the Church existed for political and pecuniary purposes only;" a fact which affords delightful evidence of progress, though the debates were so animated only because the speakers were resolved to put down, at the instigation of the Bishops, the very opinions which Mr. Stuart approves. A third, Mr. J. M. Rodwell, preaching from the text, "In quietness and in confidence will be your strength," observed: "I will not attempt to suggest what is to be done in this sore trial. But I would have you rest assured that it will all in one way or other be overruled for good, and that, dark as the cloud is, the sun is still behind it, and will break in due time." If the Bishops had made Islamism an open question in the Establishment, not a few Anglican clergymen would preach from the same text, and with the same comment. "As for the Bill itself," says the *Church Times* with unaltered liveliness, "iniquitous as are the intentions of its prime promoters, and disgraceful as have been the tactics by which they have passed it into law, our friends need not trouble themselves greatly about it." Of course not, nor about anything else. They ought rather to clap their hands, for "the Bill will become a double-edged weapon for tormenting the short-sighted Broad and Low bigots who have been clamouring for it." It is, in fact, against them that the atful Bishops and the cunning Parliament really mean, and always did mean, to apply it. That it was intended to "put down Ritualism" was only a capital joke of Mr. Disraeli, as the *Church Times* now clearly perceives.

It cannot be said, however, that the Anglican journalists are consistent even in their affected resignation. They may pretend to console themselves with the approaching sorrows of the "Broad and Low bigots"; but it is only a forced mortification. If in one breath they profess to regard the Bill as quite unimportant, not to say advantageous, in the next they describe it as follows:—"After observing, with untoward candour, that 'the Establishment has generally been understood to be, and in reality was, a compromise,' so that 'all shades and varieties of religious opinion from the Ritualist to the Independent have found a refuge within it,' the *Church Times* says, 'the Bill is intended to change all this.'—Her Majesty's sign manual has made the Act of Parliament statute law, and put the finishing stroke to the most momentous revolution of modern times.

The Establishment is no longer the Church of England, but a faithless ecclesiastical department. This is its central principle, and friends and foes know it." "Parliament," exclaims the *Church Herald*, which is far from agreeing with the ingenious *Church Times* about it, "is the supreme director of the Church of England in doctrine and in discipline." It always was. The poor subterfuge of the *Church Review*, which affects to distinguish between the Establishment and the Church of England, as if they were two different things, finds no favor with the more conscientious *Herald*. "Have the English Bishops," continues the latter, "any longer a claim on the spiritual allegiance of the English Churchmen?—For ourselves we answer, unhesitatingly, not a shadow of a claim. And that simply because the claim they had they have thrown away. We merely accept the position which the Bishops have created. Church authority, i.e., the authority of the Church, which is the Catholic Church, is at an end in the Church of England, its rulers having substituted for it the authority of the State."

So far there is no visible manifestation of the disorder of the mind under which these poor exiles labor; but when the question arises, "What is to be done?" their access returns, and they no longer speak as rational beings. It becomes evident that a cloud has fallen upon their reason, and they walk as men in the dark. Their journals are filled with suggestions by various agitated correspondents, and here are some of them. A harmless lunatic, who calls himself "Fidel Defensor,"—we have heard of poor people who fancied they were the Archangel Michael or the great Mogul—proposes, in the *Church Review*, "the setting up of oratories throughout the kingdom," though he confesses that it might "lead to open schism and separation from the Body of Christ, of which he evidently fancies that at present he forms a part, and a very important one; and he suggests further that he and his friends "should always carry a stock of tracts and pamphlets in our pockets," one of which should treat of "the Apostolical Succession," the value of which has been so pleasingly illustrated of late by the Episcopal authors of the Public Worship Bill. A Ritualistic warrior, or ex-warrior, Captain F. S. Dugmore, whose mental condition seems to suggest lenient measures of repression, breaks out thus, in the *Church Times*:—"Why not build and endow a magnificent collegiate church (Scottish Episcopal) as near as possible to Balmoral, almost at its very gates? In ritual and music let it be as close a reproduction as possible of All Saints', Margaret-street." It is to be presumed that this gentleman's military career must have familiarised him with the tactics of Red Indians. We can only hope, for the sake of those who dwell in Balmoral, that no plot of land may be available in the immediate vicinity of the peaceful fortress, against which it is proposed to direct so singular an attack.

Another patient, whose case appears to require mild but firm treatment,—he calls himself, with his eyes fixed on vacancy, "a priest of the Church of God, at present officiating in the Anglican Branch of the Church,"—elaborates a scheme of ecclesiastical strategy adroitly adopted to present circumstances. "Since the Bishops," he says or sings, "have abdicated their spiritual functions, is there any reason why the 'Priests of the Church of God,' should not elect new Bishops?" For our part, we should say none whatever. "It might be an irregular proceeding," he continues, "but not more irregular than the previous acts of the English Church." If this highly ingenious plan, by which instead of Bishops ordaining priests the operation is to be reversed,—the result in the Church of England would be harmless,—should not be approved, the clergy, he adds, should resign their benefices, because "an unbeneficed priest is like a vicar apostolic, a priest of the Church of God at large, to minister in all parts to the faithful"—a notion of the functions of a Vicar Apostolic which this inspired person will find it necessary to correct if he should ever recover his reason.

A still more delirious orator, though he is probably incapable of doing harm to any but himself, and only requires to be secured in a padded-room, offers another scheme, which his disturbed mind considers "perfectly clear, logical, and tenable." It is simply to send "as many as possible," and especially "Dr. Pusey and Canon Liddon," to the coming Dollingerist Conference at Bonn, where they are going to determine once for all the true form and character of the Primitive Church, about which there have been unfortunately hitherto different of opinions. "We have everything in common," he says,—"a good many Anglicans say exactly the contrary,"—"with Dr. Dollinger and the Old Catholics," and when they have settled everything at Bonn, which their remarkable unity of religious opinion will make easy work, the result will be this:—"As we now hold to the Chair of St. Peter"—the poor man is evidently very mad indeed—"except in those things in which Ultramontanism and the Roman Curia render it impossible,"—that is, in everything—"so in like way we should hold to the Chair of Canterbury, save and except where Protestantism blocked the way." It is difficult to feel sanguine of the recovery of this particular patient.

Another whose proximate cure may be expected, if he is only removed from the company of lunatics, and allowed a period of wholesome solitude, discourses in this rational manner. "Truly our National Church does seem a wonderful paradox, a monstrous anomaly, a stupendous self-contradiction. Surely the religion of the National Church is the most comfortable religion in the world; for in it a man may believe nothing, and do anything, and live as if there were no Church, no Christ, no God; and after such a life be signified to the grave in a Christian cemetery, with the solemnity of Christian obsequies with which saints and confessors are honored." In this there is not a trace of mental alienation, but presently he falls into a mild paroxysm, and exclaims wildly: "the death of the Establishment, which is of human creation, will be the life of the Church, which is of Divine." A man who can believe that there ever was or ever will be anything "Divine" in the Church of England is not yet in a condition to go at large. But we may hope some day to see this amiable invalid "clothed and in his right mind."

There are a good many more patients at present lodged in the asylum of the *Church Times* and the *Church Review*, where they cry to one another from morning till night in a melancholy manner, but we have not leisure to hear them all. Before we quit these gloomy abodes, to return to the haunts of rational beings, let us listen to the Editor of the latter, who speaks both in his own name and in that of the interesting sufferers to whom he offers hospitality. "People argue," he says, "that 'Papal Ultramontanism,' which is the name he gives to Christianity, about which he knows nothing but a few words and names, is the 'legitimate and necessary ultimate development of the sacerdotal Ritualism now spreading in the Church of England.'" He considers this a mistake, and so do we. "Anglican Ritualism," he truly observes, "has shown a little tendency to Ultramontanism—that is, to the religion, of the Apostles—as Russian orthodoxy" which has not shown any at all, being only the religion of Peter the Great, who invented the Holy Synod, and the chaste Catherine, who trained it in docility to herself. "What line did the Ritualistic party take," he continues, "with regard to the late proclamation of Papal Infallibility? They exposed and opposed the dogma, just as the Nestorians opposed another dogma, and with about as much success,—and everything connected with it, without reserve. How have they regarded the Old-Catholics, the avowedly anti-Ultramontane movement? With cautious favor or open advocacy? Here he exaggerates, for the *Church Herald* called it by its true name, 'What

The True Witness

CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY. At No. 195, Fortification Lane, by J. GILLIES, to whom all Business Letters should be addressed. G. E. CLERK, Editor.

TERMS YEARLY IN ADVANCE: To all country Subscribers, Two Dollars. If the Subscription is not renewed at the expiration of the year, then, in case the paper be continued, the terms shall be Two Dollars and a half.

The True Witness can be had at the News Depots. Single copies, 5 cts. To all Subscribers whose papers are delivered by carriers, Two Dollars and a half in advance; and if not renewed at the end of the year, then, if we continue sending the paper, the Subscription shall be Three Dollars.

The figures after each Subscriber's Address every week shows the date to which he has paid up. Thus "John Jones, Aug. '71," shows that he has paid up to August '71, and owes his Subscription FROM THAT DATE.

B. M. PATTENGILL & Co., 37 Park Row, and Geo. BOWLER & Co., 41 Park Row, are our only authorized Advertising Agents in New York.

MONTREAL, FRIDAY, SEPTEMBER 25, 1874.

ECCLESIASTICAL CALENDAR.

SEPTEMBER—1874.

Friday, 25—St. Eustachius and Comp., MM. Saturday, 26—Of the Immaculate Conception. Sunday, 27—Eighteenth after Pentecost. Monday, 28—St. Wenceslaus, M. Tuesday, 29—St. Michael, Arch. Wednesday, 30—St. Jerome, C.

OCTOBER—1874.

Thursday, 1—St. Remigius, B. C.

MANDEMENT OF HIS GRACE THE ARCH-BISHOP OF QUEBEC, ON THE OCCASION OF THE TWO-HUNDRETH ANNIVERSARY OF THE ERECTION OF THE SEE OF QUEBEC.

We alluded to this document in our last; to-day we have the pleasure of laying a translation of it before our readers:—

ELZKAN ALEXANDER TASCHEBEAU, By the Mercy of God, and Favor of the Holy Apostolic See, Archbishop of Quebec.

To the Clergy, Secular and Regular, to the Religious Communities, and to all the Faithful of the Archdiocese, Health and Benediction in Our Lord.

In a few weeks, Dear Brethren, two hundred years will have passed since the Sovereign Pontiff, Clement X., of happy memory, erected the Diocese of Quebec, which for 15 years had been ruled over by the illustrious Francois de Montmorency Laval, as Vicar Apostolic. In a new country as is ours, where as one may say everything dates from yesterday, such an antiquity is a striking fact and worthy of celebration. This is why I have determined to commemorate it on the first of October next, which is the date whereon was signed the Bull for the erection of the Diocese of Quebec.

Two sentiments should on that day, penetrate our hearts; one of confidence, and one of gratitude.

Yes, Dear Brethren; always and for all things let us give thanks, in the name of Our Lord, Jesus Christ, to God the Father.—Eph. 5, 20.

Let us give thanks to the God of Mercy, who willed that from the moment of its discovery, this lovely and vast continent should be consecrated to Him by the crosses planted along the shores of our rivers, and of our lakes; and that this emblem of our salvation should be carried even to its remotest extremities.

When the first Christians from Europe ascended the stream of our majestic St. Lawrence, far as the eye could reach, they saw but immense forests inhabited by a people of wanderers, who sat in the shadow of death, buried in the errors of idolatry. From that instant religion commenced its divine mission. Christ had said—"I am come to send fire on the earth, and what will I, but that it be kindled."—St. Luke, 12, 49. O holy missionaries! Penetrate these boundless forests, carry thither the torch of truth and charity, even as the prophet would have it, sicut ignis qui comburit sylvam, et flamma comburens montes. Ps. 82, 15. Go! and shed your sweat and your blood on the blessed land, whence, till the end of time, shall spring up an abundant harvest for the Father of the Family. From ocean to ocean, from the North Pole to the Gulf, what immense valleys of two deep and large rivers, what an extent of territory, to discover, to traverse, and to evangelize!

Ah! if the first Bishop of Quebec, the pious and zealous Laval, could return to this earth, what a cry of admiration and of gratitude would burst from his heart at the sight of the progress which the Gospel has made on this Continent. The Church of Quebec, so small, so humble, so weak in its origin, yet charged with the duty of bearing the Divine Word, and the Good News, over a territory larger than that of all Europe—this Church has not been false to her mission; She has not faintly beneath the burden; and to-day she may reckon with pride the Provinces, the Dioceses, and the Apostolic Vicariates, of which she has been the fruitful mother.

Not by the hand of man have these wonders been wrought; to God alone our boundless gratitude! With the Machabees let us sing hymns, let us bless God in heaven, because He is good, because His mercy endureth for ever.—I. Mach. 4, 24.

And having thus glanced at the past, we may well look with firm confidence on the future, and feel assured that God Who so wonderfully has blessed this Church, will not leave His work unfinished.

Yet should not this firm confidence relax the fervor of our prayers. You know, Dear Brethren, that God is well pleased that your hearts should always be raised towards Him as towards a father abounding in goodness; the good things which He is well pleased to give to His creatures, it is also His pleasure that they should ask for, thereby acknowledging His

sovereignty, prayer gives us the occasion to draw nigh unto His throne, and to warm our hearts by contact with that infinite charity which is God Himself. "Deus Caritas est."—I. St. John, 4, 8. To all these wondrous works of His hand in the supernatural order, God delights to associate us by means of prayer, which arising towards His throne like a sweet odor, drops down again upon us like a blessed shower, rich in grace and blessings.

And this is why, Dear Brethren, after having intoned our hymns of gratitude for such great benefits, we should never cease to keep our hearts and hands raised towards the throne of grace, there to find mercy and grace in seasonable aid.—Hebr. 4, 16. Let us ask of God that He continue to shed on our beloved Church, and on those which have sprung from it, His most abundant blessings, so that in the words of Isaiah, 54, 3, She may pass on to the right hand, and to the left; that her seed may inherit the gentiles, and inhabit the desolate cities.

In order that our gratitude may show itself with more splendor, and that our prayers may be the more efficacious, We have invited the Fifty-Nine Bishops whose dioceses once formed part of the Diocese of Quebec, to come and give thanks with us, to join their prayers with ours in this solemn circumstance. Many of them have already promised to come, or to depute a representative; and thus shall be fulfilled in our midst the consoling promise of the same prophet—"joy and gladness shall be found therein; thanksgiving, and the voice of praise."—51, 3.

But here, Dear Brethren, is a voice of far higher authority than is ours, and which deigns to unite with us in this concert of gratitude and prayer.

Our Holy Father the Pope, of whom we have for this occasion prayed the favor of a Plenary Indulgence, and the faculty of giving the Apostolic Benediction, has cordially granted us this two-fold favor. From a sure source we know that he has displayed his joy and admiration at the aspect of the blessings shed upon our Church of Quebec, the fruitful mother of so many other churches in North America.—The better to express the sentiments of his paternal heart, he has been pleased to add two other favors, which will be an eternal monument of the fine festival that we are about to celebrate.

The Church of Our Lady of Quebec, at first but a humble chapel, in which met together the sparse families which then made up the entire French and Catholic population of these vast regions, has become successively a Parish Church, a Cathedral, and a Metropolitan. To these titles the Holy Father has to-day been pleased to add that of Basilique Mineure.

Basilique means a royal house; and just as the palaces of princes are distinguished from other abodes, and participate in the respect which the royal majesty inspires, so Basiliques hold a rank by themselves in the hierarchy of edifices consecrated to God.

In the City of Rome there are five Basiliques, known, because of their antiquity, of their splendor, and the memories which they are destined to perpetuate, as majores. Outside of the holy city, no church in the world bears the same title; but there are Basiliques mineures—though the number of these is limited—adorned by a special favor of the Apostolic See, with this title.

It therefore can be said with truth, Dear Brethren, that in order to manifest the interest which he takes in the great festival we are about to celebrate, the immortal Pius IX. has been pleased to place the Church of Our Lady of Quebec in the number of those which, outside of the City of Rome, hold the highest rank.

Hail then venerable Basilique! consecrated to the Immaculate Virgin, Queen of angels and of men! true royal house wherein so many pontiffs have received the pontifical unction, which established them pastors, not only for the Church of Quebec, but for a great number of other dioceses as well, which owe to her their birth. O royal house! to which for two centuries so many Levites have come up to receive the imposition of hands which conferred upon them a Royal Priesthood.—I. Peter, 2, 9.—it is from your sanctuary that they have set forth to evangelize—some the foggy shores of Newfoundland, others the far off coasts of the Pacific; some have trodden the icy regions of the North West; whilst others, following the course of the Mississippi have carried to the Gulf of Mexico the good news sent from Quebec. Rejoice therefore O venerable Basilique, for it is written: "Instead of thy fathers, sons are born to thee: thou shalt make them princes over all the earth. They shall remember thy name throughout all generations. Therefore shall people praise thee for ever, yea for ever and ever."—Ps. 44, 17.

To this privilege, so honorable for the City of Quebec, the immortal Pius IX. has been pleased to add the gift of a magnificent mosaic, representing the Holy Virgin. This shall be placed in our Basilique to remain there as a perpetual monument of the love and paternal interest which our beloved Pontiff bears towards his children of Canada. To us it will furnish a new motive for fervently praying the God of infinite goodness to prolong the days of our good father; and to grant him the supreme consolation of beholding the triumph of the Holy Catholic Church over all her enemies. O God of mercy will we exclaim with the Royal Prophet, "Return, Oh Lord, how long? and be intrate in favor of thy servants. We are filled in the morning with thy mercy; and we have rejoiced, and are delighted all our days. We have rejoiced for the days in which thou hast humbled us; for the years in which we have seen evils."—Ps. 89, 13, &c.

For these causes, and the Holy Name of God invoked—We ordain as follows:— (1.) On Tuesday, 29th September, there shall be commenced in the Basilique of Our Lady of Quebec, a Triduum, during the course of which there will be Plenary Indulgence in

favor of all who, having confessed and received Communion, shall visit the said Basilique, and therein pray for the preservation and augmentation of the faith throughout the vast territory which formerly was, or still is, under the jurisdiction of the Bishops of Quebec. The Blessed Sacrament shall be exposed during the three days, from the Mass of 5 a.m. to 8 p.m. inclusive. On Tuesday and Wednesday at 6 p.m. there shall be Salut and Benediction of the B. Sacrament.

(2.) On Thursday, first of October, last day of the Triduum, there shall be at 9 a.m. Pontifical High Mass with Apostolic Benediction, and the Te Deum.

(3.) On the following Sunday Te Deum shall be sung in all churches in which Mass is celebrated with music, immediately after the parochial or conventual mass. Where mass is not accompanied with singing the hymn may simply be said.

† E. A., Arch. of Quebec. By his Lordship, C. A. COLLET, Prt., Secretary.

NEWS OF THE WEEK.

The trial of the officers accused of having conspired at the escape of Bazaine has resulted in a verdict of guilty against several of the accused, who have been sentenced to short terms of imprisonment. From the seat of war in Spain the news is very meagre, and the reports that reach are, as usual, very conflicting. The Carlists have, so in one paragraph we are told, been routed; and in another we learn that they have cut off the supplies destined for the relief of Pamplona.

The state of affairs in Louisiana is very serious—indeed in that State civil war seems about to break out. The cause of trouble is this. A man of the name of Kellogg was, in defiance of the Constitution, forced as Governor by the Federal Government on the people of Louisiana. These goaded to fury by the man's extortions, and tyranny, rose against him, drove him from from the gubernatorial chair, installing therein a Mr. McEnery whom, by their votes, they had elected as Governor, together with a Mr. Penn as Lieut. Governor. The Federal Government again interferes, orders its officers not to recognize the McEnery-Penn authorities, and seems about to reseat Kellogg at the point of the bayonet. It is in short the old quarrel of State Rights against centralized despotism; but the South is, we fear, too much exhausted by its previous efforts to be able to resist successfully the forces which the Northern States can bring to bear upon it. Yet there is no saying what a brave and high-spirited race, standing up in defence of their liberties, may accomplish; and it is not impossible that they may again be forced to appeal to arms against the tyranny of the dominant party. Should such be the case, the war will be a war of extermination, for it is pretty well established that whites and negroes cannot live together on the present terms. The press of the United States looks upon this outbreak at New Orleans as the beginning of fresh troubles. The N. Y. Herald says the struggle is the most important and alarming that has occurred in the South for years; and the N. Y. Post, whilst sympathising with the people of Louisiana, and recognising the justice of their cause, warns them that they are too weak to enforce their rights by arms.

Complaints of the long protracted drouth reach us from most parts of the country. On the Ottawa the lumber business is dull beyond all former experience. The potatoe blight is said to have made its appearance in some places in Nova Scotia.

Kellogg has been again forced at the point of the Federal bayonet, as Governor, upon the unhappy people of Louisiana. So much for liberty in the United States!

THE MARQUIS OF RIPON.—It is but natural that the conversion to the Catholic faith of this nobleman should have created much excitement; and indeed in the Protestant world, the excitement seems to be by far greater than it is amongst Catholics. The latter rejoice of course; not because the convert is a marquis, a nobleman of great wealth, and of eminence in the political world, but because always there is amongst them joy when one soul is reclaimed from error, whether that soul be the soul of a marquis, or of a ploughman. But Protestants see therein a weakening of the very foundations of their system, and therefore tremble for the stability of the superstructure. So, without surprise, we read in the London correspondence of the Montreal Gazette of the 18th inst.:

"A deep sensation has been caused by the announcement that the Marquis of Ripon has joined the Roman Catholic Church, and it is not easy to call to mind any former instance of so notable a conversion."

To account for this conversion is the task to which of course Protestants address themselves, and no easy task do they find it. Interested motives, immoral motives, cannot of course in his case be suggested; intellectual deficiency it is not easy to attribute to a man of mature years, who has long held high office under the Crown, and who was selected to preside over the Joint High Commission at Washington.—Yet there is no help for it; and since the conversion of the Marquis must be accounted for; since it cannot be accounted for on the grounds of moral depravity, an intellectual deficiency is assumed; and most complacently the correspondent of the Gazette writes down the converted Marquis as a man of "weak, though amiable and cultivated mind." The logical process is complete. Major. None but men of weak minds embrace the Roman Catholic religion. Minor. But the Marquis of Ripon has embraced that religion. Conclusion.—Therefore the Marquis of Ripon is a man of weak mind. The Protestant mind, which is strong, can not detect a single flaw in this syllogism.

The writer in the Gazette opines moreover that, not only do converts to Catholicity increase, but that they are bound to increase until the Catholic Church receives within her fold, all those who by rights belongs to her; that is to say, "all those who must have authority to lean upon." The strong minded writer does not perceive that this really means, all who retain belief in the doctrine of a supernatural revelation by God to man, the contents of which man by the exercise of his natural reason is incompetent to determine; for were he competent so to determine them, there would have been no need of a supernatural revelation. In so far as any man, no matter how strong minded, is a Christian at all—he is so only because he leans upon authority. If for instance he believes that the person called Christ was born of a pure virgin, he so believes, not because he has by the exercise of his reason convinced himself that such was the case; but because he leans upon the authority or bare statements of certain old writings in which the fact is asserted. Catholics "lean upon the authority" of the Church; Protestants who still retain some faith in Christian dogma "lean upon the authority" of certain writings attributed to the first disciples. Both alike therefore lean upon authority—though not upon the same authority. To reject authority is to reject all supernatural revelation; and if it be true, as the writer in the Gazette pretends, that the mass of the people of England "have a great contempt for those who do require it"—authority—then it is certain that the great mass of the same people do not believe in the dogma of the Incarnation; since no evidence, in the ordinary sense of the word, and such as would be admitted in any Court of Justice, can be adduced in its support; and since the fact itself is of such a nature that it is impossible that the witnesses thereunto can have had any personal knowledge of the occurrences by them narrated. The theory of inspiration in their case has to be proved, and must not be assumed.

But what makes the conversion of the Marquis of Ripon still more serious in the eyes of Protestants is this:—That he was Grand Master of the Freemasons in England, a society with which upon his conversion to the Church, the Marquis broke off all connection. This sorely troubles the writer in the Gazette, who if "strong minded" in virtue of his Protestantism, is very ignorant of modern history, and of the nature of the revolutionary forces now at work, and threatening the existing political and social institutions of Christendom. Of this ignorance we cite the annexed passage in proof:—

"Rome for some inscrutable reason hates the harmless guild, and makes mere membership ground of excommunication."—Gazette.

Harmless! forsooth, when the overthrow of every throne and of every altar; when in the language of the liberal Didrot, the "strangling of the last king with the bowels of the last priest"—is the object which Free Masonry proposes to itself*—though of course nine-tenths of the silly creatures who get themselves entangled therein, and take part in its vapid numeraries, are as ignorant of the real designs of their leaders as is the poor mutton of the intentions of the butcher who is holding out to it a bunch of hay. Freemasonry was the great agent in that outbreak which, bursting suddenly upon the world in 1789, has, under the name of the "Revolution" been continued to our days; and which has, we say, for its object the crushing of the "infame," that is of Christianity, and the remodelling of all society. We say this not upon the authority of the Pope, or of any Catholics; but upon that of Liberals, of the Liberals of Liberals, of the present chiefs of the Revolution; upon the authority for instance, of Louis Blanc, the great Socialist writer, whom no one can suspect of complicity with the Catholic Church, or of ill-will towards Free Masonry. What he says of that society he means in its praise; what he asserts as its share in the terrible political and social cataclysm of '93, he considers to be a claim upon the gratitude of mankind. Not to Voltaire, not to Jean Jacques, not to the Encyclopedists belong the honor of having hurled down altar and throne in France, but to the Free Masons. We quote from his great work on the Revolution, wherein, vol. 1, c. iii., he thus introduces the subject of Free Masonry:—

"We will tell presently what motives brought Cagliostro to Paris—and what post—role—had been assigned to him. But first we must lead our readers within the mias which revolutionists very different in depth and in activity—bien autrement profonds et agissants—from the encyclopedists, were pushing beneath thrones and altars."

These Revolutionists were the Free Masons. "An association made up of men of all countries, of all religions, of all ranks, bound to one another by conventional symbols, bound by the faith of an oath to keep inviolate the secret of their inner existence, subjected to dismal tests, busying themselves in fantastic ceremonies, but at the same time practising benevolence, and holding themselves as

* It is no reply that the Prince of Wales is Grand Master of the Free Masons in England, and that therefore that body can hardly be revolutionary. The Duke of Orleans in like manner was Grand Orient, yet did not that prevent the real chiefs and wire pullers from sending the Duke to the scaffold when he had done the work assigned to him.

equals—though divided into three classes, apprentices, companions, and masters—it is in this that Free Masonry consists."

"An association, the same to-day that it was yesterday, and which we see by the showing of one of the chiefs of the Revolution, had, and therefore has for object to undermine all thrones and all altars.

This is the reason, inscrutable though to ignorant men it may appear, why the Pope as the head of the Church, as the guardian of Christian society and Christian civilisation, as the enemy of the Revolution hates Free Masonry and without exception anathematizes, and holds accursed all without exception who take part therein.

Closed Ur.—For some time suspicions have been entertained though not generally expressed, that everything was not as it should be with the firm of Clermont, Daniels & Co., who have for some months past been doing a dry goods trade at 235 Notre Dame street. Their system was to issue an immense number of circulars which were spread broadcast over the country; agents being appointed who issued certificates of 25 cents each. Every purchaser then had the option of selecting from a given list of all sorts of dry goods, and wearing apparel, &c., &c., whatever they thought fit. The order being sent to the firm, it was duly registered, and when sufficient orders had accumulated a grand distribution was announced to take place. It was stated that the lots of goods would be sent by express, each one being obtainable by the purchaser for one dollar; that is, every lot of goods cost the sum total of \$1.25. On this principle the firm have been doing an enormous business, receiving on an average some hundred registered letters a day containing money for goods thus bought. However, this morning the clerks employed by the firm going down to the store as usual they found it locked up and to a late hour this afternoon it remained locked. It appears a seizure was taken on their goods by a Mr. Carroll yesterday. The clerks have not received their wages for some time past and intend to attach the stock unless they can gain some information as to the whereabouts of their employers. All registered letters addressed to this firm are now being held by the Post Office authorities. A very large amount of money, probably something like \$100,000 must have been received by them up to this, but the turn affairs have taken seems to preclude the chance of an adequate return being yielded to many of the customers. Although grave suspicions have been entertained for some time regarding the stability of this firm, yet little has been said on account of the fondness that the present generation of speculators bear for libel.—Gazette, 18th inst.

We do not understand how the gentry mentioned above were allowed to carry on their little game so long and so profitably in Montreal. So long ago as the 7th of April last, in consequence of information received from a respected friend in the Lower Province where the Circulars of Clermont, Daniels & Co were being put into the hands of the Country people, we waited on the Captain of the Police, and hinted that it would be well if some of his detectives were to make quiet enquiries as to the actual status of this strange firm, and ascertain their antecedents. Unfortunately some one immediately went, and gave the astute gentry warning that we were making enquiries about them. This procured us the honor of a visit from one of the firm; and so, seeing that they had been put on their guard, we let the matter drop; contenting ourselves with first writing to our friends down below, and giving them our opinion of the prudence of paying money to strangers without first receiving money's worth in hand. We knew of course how the affair would end, but we did not care to expose ourselves to the risk of an action for libel.

The Toronto Globe denies the truth of a report in circulation that the health of the Canadian Premier, Mr. Mackenzie, has been injured by over application to work.

The Times mentions as one of the results of the disestablishment of the Irish Protestant church, that it is very difficult, almost impossible, to get competent men to fill up the ranks of the ministry. Young clergymen, it says, prefer curacies in England, where, if the stipends are low, the prospects of advancement are greater.

The pilgrimage from England to the tomb of St. Edmund of Canterbury, commenced on Tuesday, the 1st inst. The number of pilgrims was 243, but at Paris they were joined by many others, so that their number was raised to 490.

A Compendium of the History of Canada, for the use of the Christian Brothers Schools, by T. F. N. D. Brother A. We have to thank the Brother Aphraates for a copy of this very useful little work translated from the French. It contains in a small space a complete history of the chief events that have occurred in British North America since the first settlement of the several Provinces.

The Montreal Gazette of Tuesday gives the following as the names of the members of the new Ministry for the Province of Quebec.—Hon. Charles Eugene Boucher de Boucherville, Provincial Secretary and Minister of Public Instruction; Hon. J. G. Robertson, Treasurer; L. B. Church, Attorney General; A. R. Angers, Solicitor General; Henri Goddon Malhot, Commissioner of Crown Lands; Pierre Garneau, Commissioner of Agriculture and Public Works; Hon. Felix Hyacinthe Lemair, President Legislative Council.

LONDON QUARTERLY REVIEW—July, 1874.—The Leonard Scott Publishing Co., New York; Messrs. Dawson Bros., Montreal.

The first article consists of a description of the Isle of Wight, and is followed by one on Primitive Man, which reviews recent works by Tylor and Lubbock on the genesis of man. The Countess of Nithsdale, a sketch of the life of this brave lady, who it may be remembered after the insurrection of 1715, and the condemnation to death of her husband Lord Nithsdale for his share in that abortive attempt to restore the Stuart dynasty, gallantly effected the escape of her husband from the Tower on the eve of the day named for his execution, comes next. Then we have a notice of English Vers de Societe followed by a very flattering notice of Mr. Motley's recently published work on John of Barneveldt and Sixteenth Century diplomacy. The other articles are—The Labor Movement at Home and Abroad; Japan as it Was and Is; and Victor Amadeus; a Reversal of History.

One of the Toronto City Fathers has created a lively time in a police-station of that city—whether he had been removed for interfering with the police—by knocking over three of that intelligent body.

THOSE HORRID JESUITS.

To the Editor of The Globe. A few weeks ago was found in the township of McKellar, on the shores of the Georgian Bay, about ten miles north of Parry Sound, an interesting relic. It was a metal mortar, such as are used by chemists, seven inches high, ten inches across the top, six and a quarter inches across the base, and about three quarters of an inch thick. Around the upper edge is the inscription in distinct relief, in French spelling, "FAICT L'AN 1636"—made in the year 1636. On each side in three lozenge shaped spaces are as many sharply outlined fleurs de lis, by way of handles are two grotesque heads in the Louis Quatorze style projecting about an inch and a half. The metal is of a greyish lustre, not at all oxidized, and when struck emits a clear sonorous sound. The vessel was found by a settler while clearing his land, beneath the roots of a pine tree. It came into the possession of Mr. Wm. Beatty, of Parry Sound. A metal pestle was also found with it, which, however, I have not seen, as it has not yet been sent to Mr. Beatty.

This interesting object is unquestionably a vestige of the early French occupation of this Province. It was used, I conjecture for pounding the grain from which were made the wafers for the Holy Eucharist. The bottom of the mortar is considerably worn, as if by long use. In the year 1839 the present Bishop Tache of the Red River, found near Orillia a small steel mill which he thought was used for the same purpose. In 1626 Pere Brebeuf first reached the Huron country by a tortuous route of 900 miles from Quebec through the Ottawa, Lake Nipissing, the French River, and Georgian Bay. He was afterwards joined by Peres Daniel, Davost, Lalemant, Raguenau, Jogues, and many others. At this time the northern half of what is now the county of Simcoe contained a large and flourishing nation of about 30,000 Hurons. They inhabited thirty-two villages, well walled, palisaded with flanking bastions, and containing buildings from thirty to one hundred yards long. They were not mere hunting nomads, but an agricultural people, laying up ample stores of corn for their maintenance during the long winters. The Jesuits established about thirty missions in this country, with resident missionaries, built chapels, set up altars, an made numerous converts among the natives. The chief mission was at Ste. Marie, on the River Wye, about six miles from Pentagozishene. Here, in 1640, was built a stone fort, whose ruins may still be seen. As many as sixty white men were sometimes assembled here, and in 1649 as many as 6,000 Christian Indians were temporarily lodged and fed.

The year previously the hostile Iroquois, from what is now called Central New York, attacked the village of St. Joseph, near the present site of Barrie. Seven hundred of its 2,000 inhabitants were captured or killed, and Pere Daniel, the resident missionary became the proto-martyr of the Huron Mission. In 1649, the Iroquois returned in force, devastated the country, butchered the inhabitants and at St. Louis, not far from Orillia, cruelly burnt at the stake Pere Brebeuf and Lalemant. In the Hotel Dieu, at Quebec, are still preserved in the glass case the skull and other relics of the intrepid Brebeuf, the pioneer Huron missionary. A reign of terror ensued. The Jesuit Fathers resolved to abandon Ste. Marie. They set fire to the mission buildings, and, with sinking hearts, saw in an hour the labour of ten years destroyed. On a rude raft, near sunset on the 14th of June, they embarked, about forty whites in all, and after several days reached Christian Island, about 25 miles due north of Collingwood. They built a new mission fortress, the remains of which may still be seen. Here by winter were assembled six or eight thousand wretched Hurons. They subsisted largely on acorns, boiled with ashes to take away their bitter taste. Before spring, harassed by the Iroquois, and wasted by pestilence, half the number had died. The whole land, writes a contemporary chronicler, was a scene of horror, a place of massacre. *N'estoit plus qu'une terre d'horreur, et un lieu de massacre.* With many tears and after forty hours of consecutive prayer, they resolved to abandon for ever the country, red with the blood of their brethren. With three hundred faithful Hurons, and relics of a nation once so powerful, they retreated by the French River, whose name commemorates their sufferings, to Quebec. They sailed along the shores where had dwelt a populous race, not one remained—*Il n'en restoit pas meme un seul.* It was probably in this retreat that the interesting relic above mentioned was abandoned, as too heavy for their frail canoes.

Of the little company of Jesuit missionaries, seven priests and three lay labourers died by violence in the service of the mission, and many others suffered tortures far worse than death. Any one interested in this somewhat unfamiliar chapter in early Canadian history, may find it more fully treated in an article by the present writer entitled "The Last of the Hurons," in the *Canadian Monthly* for November 1872; also in Parkman's "Jesuits in North America," and with great fullness of detail in the contemporary letters of the missionaries in the three large 8vo. volumes of *Relations des Jesuites*, published by the Canadian Government.

Yours, &c., W. H. WITHEROW. Toronto, August 27th.

TEMPERANCE DEMONSTRATION AND PIC-NIC.

(To the Editor of the True Witness) DEAR SIR.—The members of St. Charles' Temperance Association, Tyendinaga, celebrated the anniversary of their formation by holding a very successful demonstration and Pic-nic, in Hanley's grove, on Monday, the 14th inst. A more favourable day could not have been desired, consequently, from an early hour might be seen, converging towards the picnic grounds, numerous conveyances well-filled with young and old, male and female, all desirous of testifying by their presence their high appreciation for the noble cause of Temperance. And here we must not fail to mention the generous manner in which the Protestants of this township and other localities, patronized this pic-nic as well as others that have been held at different times under the auspices of Roman Catholics. Herein they have displayed a liberty of thought and generosity of nature that augurs well for the future harmony of the community, and for which they merit, and shall certainly receive the heartfelt gratitude of their Catholic friends. According to announcement, a procession numbering about three hundred, composed of the members of St. Mary's and St. Charles' Association, Tyendinaga, with several from the Holy Cross Society, Belleville, preceded by Jacob's Brass Band from Picton, marched from the lodge room of the St. C. T. A. to the above mentioned grove, about a mile distant. Each society was under the direction of a marshal, and was supported on either side by six cross bearers; in front of each was also borne a suitably inscribed banner, in addition to which the handsome regalia and orderly movements of the members gave to the entire procession a respectable and attractive appearance. Arrived at the grounds, all dispersed to partake of the excellent dinner prepared by the hospitable ladies of St. Charles' congregation. On this occasion, the people of this locality displayed a spirit of unusual generosity by giving a free dinner to the members of Temperance Societies.

When the demands of hunger were satisfied, Mr. J. C. Hanley president of the St. C. T. A., accorded the musicians a stand, and delivered an address suitable to the occasion. He briefly referred to the cause that led to the formation of their society, the happy results that had rewarded their efforts during

their brief existence, and the penury, crime, and misery that habits of intoxication were producing throughout the country. He also believed it to be a duty incumbent on all desiring the happiness and progress of the people to lend their aid in counteracting the ruinous vice of drunkenness. He concluded a forcible and pertinent discourse by cordially thanking those present for their liberal patronage, and hoped the great majority of St. Charles' congregation would long be found active and zealous supporters of a movement that tended to make a people united, refined, and enlightened, and the uncompromising opponents of a vice that degraded, brutalized and impoverished all who had the misfortune to become its victims. The next speakers were Messrs. R. Costello and J. McGurn, presidents, respectively of the T. A. of the Holy Cross, Belleville, and the St. Mary's T. A., Tyendinaga. These spoke of the great need for earnest temperance advocates, the lamentable consequences in every age and country of intemperance, and the great services that could be rendered to society in general by all who would assist in disseminating habits of sobriety in their respective localities. Then followed Messrs. T. Holden and S. B. Burdett of Belleville, who in commencing expressed their deep gratification at being present on such an auspicious occasion for Tyendinaga wherein they were privileged to number many sterling friends. We regret that space at present will only permit us to say that these gentlemen fully recognized the nobleness of their subject, that their discourses were replete with sound advice and practical information, in fact, were worthy efforts of the learned and gifted speakers. Hearty cheers having been given for the Queen, the temperance cause, the ladies &c. the band resumed its position, and discoursed excellent music whilst lovers of the "light fantastic" treaded the "mazy dance" until about half past 6 p.m., when the vast assembly gradually dispersed highly gratified with the day's amusement.

Before closing we desire to state that the progress which temperance has made in both the Catholic congregations of Tyendinaga, for the past year, has been as rapid as it is creditable to the people. There are already, in both societies, about three hundred members, all earnest and active in the noble work they had undertaken, and determined to remove from their localities the reproach brought upon them through the agency of liquor. The early erection of two Temperance Halls for the use of the respective associations is already in contemplation, which, when completed, will be lasting monuments of creditability to the temperance zeal and habits of the reputable Catholics of Tyendinaga. With feelings of perfect harmony existing between the officers and members of these sister societies, with the hearty approval of their rev. pastors, and with the earnest support of the virtuous, charitable and intelligent, these commendable organizations must prove an inestimable blessing to the people of this township. Truly yours, AMICUS. Tyendinaga, Sept., 1874.

ST. PATRICK'S CHURCH, QUEBEC.

Citizens of all creeds and classes will, no doubt regret to hear that the Rev. B. McGauran, the respected Pastor of St. Patrick's, withdrew on the 20th inst. from the pastorate which he has "so long and wisely filled to the spiritual and temporal advantage of his congregation and the edification of the community in general. It is true this action on the part of the rev. and highly esteemed gentleman had been expected for some time, on account of his failing health, which not only age but strict devotion to the requirements of so large and important a body as the English speaking Catholics of Quebec, had long since begun to seriously impair; the rev. gentleman having never fully recovered the hardships and sickness which he underwent at Grosse Isle in the memorable year of 1847, and subsequently on the mission in the townships which then embraced nearly all the territory now placed under the control of Bishop Racine, and numerous clergy, and when railroads and other conveniences did not exist. At the same time, in certain quarters, some misapprehensions are said not only to exist on this subject but also as to the exact character of the relations which his successors will hold towards the church, it being well known for some time past, that His Grace the Archbishop had decided to commit the charge of the establishment to certain religious fathers of the order of Redemptorists. We believe we are in a position to clear up these misapprehensions. On Monday evening last, a very full meeting of the Committee of Management of the church was held to consider the situation, when there were read 1st, a copy of a letter from the Rev. Pastor to the Archbishop, stating his reasons for wishing to be relieved from the charge of St. Patrick's, foremost among which was his inability to induce His Grace to erect the St. Bridget's Asylum into a mother-house, under the management of Irish nuns—a change from existing circumstances ardently desired both by himself and the congregation; and, 2nd, a letter from His Grace to the Committee, informing them that he was about to relieve the Rev. Mr. McGauran, on account of ill health, and that he had succeeded in securing in his stead the services of at least four fathers of the Redemptorist order, who would take charge on the 29th inst. His Grace further stated that, according to the law of the church, the retiring pastor was entitled to an annual life pension equal to one third of his salary, or some sixty-six pounds, payable out of the stipend of his successor, and pointed out that, in that case, it would be necessary to supplement the insufficiency of the latter by special provision. The Committee accordingly adopted a resolution stating that they would undertake to pay the rev. gentleman the amount which His Grace declared the law of the church entitled to him during his lifetime. The Rev. Mr. McGauran, therefore will withdraw, as already mentioned, on the 29th inst., retiring altogether, we believe, from the active ministry on account of his health. As to his successors, it is now understood that the arrangement has been so far modified as that they will be Irish members of the order and their relations towards the church will be exactly those of the Rev. Mr. McGauran and his assistants in the past—the financial management and other matters connected with the strictly temporal business of the establishment remaining in the hands, as usual, of the Committee constituted by the act of incorporation. On this point, however, it is rumored that the Committee have no positive information. That the property should remain in the possession of those who, under so many and great difficulties, and despite so many obstacles from the time of the lamented F. J. McMahon downwards, have built and maintained the church, and other institutions belonging to the congregation, does not, we believe, admit of a doubt. These have made them what they are, a people, and when they relinquish their good bye to their present commanding position—

Quebec Saturday Budget.

A CATHOLIC CHURCH AT GRAFTON.—We are glad to notice that steps have been taken to erect a Catholic Church at Grafton, and from the encouragement the project is receiving on all sides there can be no doubt of its accomplishment. Mr. Thomas Heenan, sen., who is a host in himself, has very generously given four acres of land situated on the most commanding spot in that beautifully picturesque village, together with all the stone required for the erection of the Church, as well as \$200 in cash. And his five sons, w r t r y s i n s of the good old stock, have each contributed handsomely. Our good old friends, Mr. James Tunny, and his sons, and Mr. Thomas Welsh, are not behindhand, many others are equal

ly as generous, but we cannot call their names to memory. Let it suffice, that the Catholics of Grafton and those living in that vicinity are now determined to have a Church erected in the village. They will be cheerfully assisted by Father Timlin and the Catholics of Cobourg, the good priest himself having signified his intention of contributing a large amount out of his own private purse towards the new Church. The building will be large and well designed, and will be a credit to the village of Grafton; it will be a monument to the zeal and generosity of the Catholics of that section of the country. Let the project be pushed forward with unflinching energy until its triumphant accomplishment. There are plenty of generous hearts and willing hands to help on the good work.—Cobourg Sentinel.

DEDICATION OF A NEW CATHOLIC CHURCH.—The Antigonish (N. S.) Casket of the 3rd inst. says.—On Sunday last the beautiful and neat Church of the Holy Cross, Pomquette, N. S. was dedicated for Divine Service, by his Lordship Right Rev. O. F. McKinnon Bishop of this Diocese (Arichat). During the dedication His Lordship was attended by Rev. Dr. Chisholm, Revs. C. P. Martell, R. McGillivray, D. Chisholm, and W. Chisholm the Parish Priest of the mission of Pomquette. The singing on the occasion was conducted by the Rev. C. P. Martell assisted by J. B. Bonin, Esq., and others. The former is one of the finest singers we ever listened to; and on this occasion excelled especially in the singing of the concluding psalm. One of the latter, Mr. Bonin, though not so powerful in voice, is however a rare singer. After the dedication His Lordship celebrated High Mass assisted by Rev. C. Martell as deacon, Rev. D. Chisholm as subdeacon, and Rev. Dr. Chisholm as master of ceremonies, Rev. R. McGillivray in his usual clear forcible and florid style preached the dedicatory sermon. After Mass, His Lordship in that pathetic and happy manner as he only can do, addressed pastor and congregation, congratulating them on the completion of such a beautiful and suitable temple—as suitable as they could make—to the service of God. The exterior of the church of the Holy Cross was finished some years ago—the interior shortly before its dedication. It is built according to the Gothic style of architecture; and is a credit to the master-builder, John McDonald, Esq., to the congregation of the mission of Pomquette, and to their pious and excellent pastor through whose exertion the completion of this church has been so happily effected.

A YOUNG EXPRAT.—A few days ago Mr. Peartree 92 St. Bonaventure street, noticing that penny in some mysterious way disappeared from his desk, marked some bills and coins. Yesterday, after having been out for some time, he returned, and going to his desk, found that a \$5 and a \$1 bill, both marked, were missed, as well as a marked 50c coin. On making inquiries suspicion was thrown on a young emigrant, but lately from London, named Sidney Jordan, 17, on whom the marked money was found, as also a key which fitted the desk lock. He pleaded guilty in the Police Court yesterday morning, and was sentenced to three months imprisonment with hard labour. He states that his father in London receives a salary of £300 a year, and that he himself had been sent away from his home alone, from which it is assumed that his late transaction was but a resumption of his old habits. The key with which the lock was opened was ingeniously filed to fit by the prisoner.—Herald 16inst.

VACCINATION.—Our readers are aware that Dr. Codrere is a standard bearer of the medical party who are opposed to vaccination. We have frequently printed letters from him exposing his views on this subject, to all of which we have felt it our duty to oppose the common experience of civilized mankind since the discovery of this prophylactic. No man of fifty can fail to be aware that the number of post-marked persons now, is infinitely less than when he was a boy, when every fourth or fifth person not exceeding the age of thirty bore some marks of the disease. And this observation, patent to every one, is borne out by closer investigation of scientific and very practical men, attested by the statistical records of nations, and especially of national armies. We suppose that there are few bodies in the world, which are governed by more practical wisdom, as to physical condition, than the army of Prussia, or any in which the results of all measures adopted are more carefully noted, tabulated, and reasoned out. Now, if we are not misinformed, the Prussian military authorities are not satisfied with any proof of the vaccination of their recruits; but insist that every one of them shall be vaccinated by the military surgeons upon his joining the Standard. We also understand that since this method has been insisted on, the mortality from small-pox in the Prussian army has indefinitely decreased, and is now almost at zero. Now we submit that a fact like this, as easily ascertainable as the breadth of Notre Dame street, if it be a fact, is worth more than all the reasoning in the world, even of the ablest physiologists, of whom, however, we believe the great majority are in favour of the Jennerian method. We may add that it is worth more than the facts observed by ordinary medical men, however scientific they may be, and for the reason that, in civil life, it is utterly impossible to measure the circumstances with the same accuracy as in an army where the subjects of the experiments are directly and throughout the period of trial, under the eyes of those by whom the experiment is conducted. The surgeon of a Prussian regiment knows that when he has vaccinated a man, the new recruit is really vaccinated under the best conditions, and he can trace his history till he leaves the ranks. A surgeon in civil life often sees nothing but the vaccine scar upon his patient, and knows nothing of the precautions taken for securing an operation, free from danger on the one hand, and efficacious on the other. He is in the same position as the Prussian military surgeons were before the vaccination, even if it were the revaccination of each recruit, was made compulsory. That is to say, he sees presumptive, but not conclusive evidence that a really effectual operation has been performed. Of course, however, this very statement—if it be, as we say well founded—is based upon clear comprehension that in this, as in all other things, there are two modes of proceeding, the one efficacious and the other useless, or even mischievous; and it is manifestly illogical because you can show that an improper performance of an operation does harm rather than good, to conclude against the utility of an operation performed with care, and justified by the widest and most accurate operation.—Montreal Herald.

The report that the worthy religious ladies of the Ursuline Convent have purchased the ground lately occupied by the burnt buildings in St. Anne Street, has given rise to some apprehension as to the exact nature of their intentions in the connection. On the one hand, it is said that they propose to enlarge their garden grounds by carrying out their wall to the line of the street, and on the other that their object is to erect a uniform and stately row of buildings as private residences for leasing. Though we possess no authentic information on the subject, we are inclined to give more credence to the latter opinion. Apart from the ugly and disagreeable prospects of a long line of dead wall, the absorption of this space into the large area already monopolized by the institution in the very heart of the city would very properly re-open the vexed question of taking ecclesiastical property, and we see no good reason that could be advanced why the Corporation should lose the certain revenue available from the property. It has already had it and there is no reason why it should lose it. Of course, if the Nuns erect private residences along the street which we hope to see them do, the latter will of course, be taxable, like any other private property and there is one thing

certain that they will be a credit to the Upper Town.—Quebec Saturday Budget.

COWARDLY ASSAULT AND ROBBERY.—On Sunday, last week a man named Joseph Michel, a Frenchman, was brutally assaulted by some rowdies at Sault au Recollet, and his coat, necktie, gold studs, &c. taken away. He came to the Police Court on Monday afternoon with his face all bloody, and his body in several places badly cut, and lodged a complaint. Police Officer Cinq Mars proceeded to the Buck River, and succeeded in arresting one Israel Leonard, who was recognized by Michel as one of the parties who committed the assault. The complainant was so badly injured that his medical attendant would not allow him to leave his house, and the prisoner was sent to goal, bail being refused.

On Tuesday morning, 8th inst., a serious accident occurred to Mr. Alexander Stewart, of Wawanosh. He had been out shooting and was engaged in selling a yoke of oxen to a buyer, when he laid down his gun for the purpose of showing the oxen, but just then a flock of pigeons came in sight, and with the intention of firing at the flock Stewart grasped the gun by the barrel, when the hammer became entangled in the long grass, causing the gun to go off, the whole charge entering the left breast of the unfortunate man. He ran about four hundred yards towards the house, and then dropped. He was carried into the house and now lies in a critical position, but some hopes are entertained of his recovery.

INQUEST.—At half-past ten a.m. Tuesday 15th an inquest was held by Mr. Coroner Jones on the body of Nazaire Roy, a single man and a native of St. Germain de Rimouski, who was drowned in the Canal between twelve and one o'clock Monday night by falling off the barge Rover, and a verdict of "Found drowned" returned. His body was conveyed to his native place last night.

OTTAWA, Sept. 15.—A drunken couple in New Edinburgh, family in a row yesterday afternoon, killed their child.

The crops about Clarenceville, Quebec, are excellent. The frost has not injured anything, and the recent hot weather has brought the corn crop—which was backward—along finely.

OBITUARY.

It is our painful duty to-day to chronicle the death of Michael Mulligan of Suaké River, who departed this life Sept. 10th in the 74th year of his age. Mr. Mulligan was born in the Co. Cavan, Ireland, and emigrated to this country about fifty years ago. He was one of the early pioneers of Bromley and was beloved and respected by all creeds and classes for his heart and his hand were always open to the poor. His funeral was largely attended being followed to the grave by over one thousand mourners and headed by our much beloved and respected priest the Rev. Mr. Byrne. The usual funeral benediction was pronounced when all that was mortal of our much beloved friend and neighbor was laid in the cold and silent grave.—Requiescat in pace.—Com.

REMITTANCES RECEIVED.

Loehli, R. M. \$2; Grenville, Mrs. J. L. 4; North Mountain, H. L. 4; Point Alexander, J. M. 2; St. John, N. B. W. D. 2; Leeds, T. S. 1; Beauharnois Rev. Dr. C. 2; Dundalk, Ireland, L. R. 1; Bath, D. J. C. 2; Vernon, E. M. 2; Greenfield, O. J. C. 2; Mayo, W. M. 1.50; Point aux Angles, Rev. M. T. 6; Ottawa, J. S. 2; Huntingdon, J. L. 3; Almonte, H. F. 2; Jonsoby, D. B. 2. Per J. H. Chamby Canton—M. C. 4. Per M. M.—Hemmingford—J. M. 3; N. B. 1.50; J. D. 1.50; J. H. 1.50; M. B. 1.50; T. R. 1.50. Per P. L. Escott—Warburton, T. D. 1.50; P. M. 1.50. Per D. J. Harrison's Corners—D. A. M. 1. Per J. M. Sorrel—Self, 4; St. Hyacinthe, Rev. E. G. 2.

MONTREAL WHOLESALE MARKETS.—(Gazette)

Fleur of bri. of 196 lb.	—Pollards	4.00 @ 4.25
Superior Extra	6.00 @ 6.10	
Extra	0.00 @ 0.00	
Fine	4.80 @ 4.90	
Strong Bakers'	5.75 @ 6.25	
Middlings	4.00 @ 4.25	
U. C. bag flour, per 100 lbs.	2.45 @ 2.50	
City bags, (delivered)	2.70 @ 0.00	
Ordinary Supers, (Canada wheat)	0.00 @ 0.00	
Fancy	0.00 @ 0.00	
Supers from Western Wheat [Weland Canal	0.00 @ 0.00	
Canada Supers, No. 2	0.00 @ 0.00	
Supers City Brands [Western wheat]	0.00 @ 0.00	
Fresh Ground	0.00 @ 0.00	
Fresh Supers, (Western wheat)	0.00 @ 0.00	
Oats, per bush of 32 lbs.	0.50 @ 0.60	
Oatmeal, per bush of 200 lbs.	5.70 @ 5.80	
Corn, per bush of 56 lbs.	0.87 1/2 @ 0.00	
Pease, per bush of 56 lbs.	1.05 @ 1.10	
Barley, per bush of 48 lbs.	0.00 @ 0.00	
Lard, per lbs.	0.00 @ 0.17	
Cheese, per lbs.	0.12 1/2 @ 0.13	
do do do Finest now	0.00 @ 0.00	
Pork—Mess	20.50 @ 20.50	
Askes—Pots	0.00 @ 0.00	
Firsts	6.07 1/2 @ 6.12 1/2	
Pearls—Firsts	7.10 @ 7.10	

TORONTO FARMERS' MARKET.—(Globe)

Wheat, fall, per bush	\$1 05	1 10
do spring do	1 03	1 05
Barley do	0 91	0 92
Oats do	0 42	0 45
Peas do	0 65	0 70
Rye do	0 00	0 70
Dressed hogs per 100 lbs.	0 00	0 00
Beef, hind-qrs. per lb.	0 00	0 00
" fore-quarters "	0 00	0 00
Mutton, by carcass, per lb.	0 00	0 00
Potatoes, per bus.	0 00	0 70
Beets do	0 00	0 00
Parsnips do	0 00	0 00
Turkeys, per bush.	0 00	0 00
Butter, lb. rolls.	0 32	0 35
" large rolls.	0 27	0 29
" tub dairy.	0 26	0 28
Eggs, fresh, per doz.	0 16	0 17
" packed.	0 14 1/2	0 15
Apples, per bl.	1 50	2 00
Chickens, per pair.	0 25	0 50
Ducks, per brace.	0 40	0 60
Geese, each.	0 00	0 00
Turkeys.	0 75	1 25
Carrots do	0 00	0 00
Cabbage, per doz.	0 50	0 60
Onions, per bush.	0 00	0 00
Hay	18 00	21 00
Straw	12 00	16 00

THE KINGSTON MARKET.—(British Whip)

FLOUR—XXX per bbl.	7.00 to 7.50
" " 100 lbs.	0.00 to 0.00
Family " 100 "	2.90 to 3.00
Ex Fancy 100 "	0.00 to 0.00
GRAIN—Barley per bushel	0.80 to 0.00
Rye " "	0.65 to 0.00
Peas " "	0.75 to 0.00
Oats " "	0.35 to 0.40
" Wheat " "	1.00 to 1.10
MEAT—Beef, fore, per 100 lbs.	6.00 to 7.50
" hind " "	6.00 to 7.00
" live " "	0.00 to 0.00
" per lb. on market	0.10 to 0.12
Mutton " "	0.05 to 0.00
Veal " "	6.00 to 0.00
Ham " in store	6.13 to 0.15
Bacon " "	6.10 to 0.12
Hides—No 1 untrimmed	5.00 to 6.00

J. H. SEMPLE, IMPORTER AND WHOLESALE GROCER, 53 ST. PETER STREET, (Corner of Foundling), MONTREAL. May 1st, 1874. 37-52

ST. PATRICK'S TOTAL ABSTINENCE SOCIETY. A SPECIAL GENERAL MEETING of this Society will be held on SUNDAY next, 27th inst., in the Sacristy of St. Patrick's Church, after Vespers.

Every member is particularly requested to attend as steps will be taken towards reorganizing the Society and putting it on a better basis for the advancement of Temperance. New By-Laws will be submitted at this meeting. SAMUEL CROSS, Sec.

WANTED—For the Dissident School of the Municipality of Hemmingford, County of Huntingdon, a FEMALE TEACHER, capable of teaching French and English. A liberal salary paid. Address, JOHN RYAN, Sec.-Treas., Hemmingford, Q. 3-4

WANTED—A MALE TEACHER, able to Teach both French and English, having a Certificate to Teach an Elementary School. A married man preferred. Liberal Salary. Address (post-paid) to L. O. BLONDIN, Sec. Treas. School Commissioners of Buckingham. [Aug. 28, 1874.

WANTED—TWO TEACHERS for the Roman Catholic Separate School, Lindsay. One for Classics, and one as Head Master. Large Salaries paid.—Good references required. Applications addressed to A. O'LEARY, Sec., until 1st October next. Duties to commence 1st January. 1-7

THE SUMMER SEASON. GENUINE WEST INDIA LIME JUICE. BISHOP'S GRANULAR CITRATE OF MAGNESIA.

A full line of popular Disinfectants. B. E. MCGALE, FAMILY CHEMIST, 301 St. Joseph St., Montreal. July 24, 874.

JUST PUBLISHED! THE MONTHLY CATHOLIC REVIEW. FOR SEPTEMBER. A MAGAZINE OF GENERAL LITERATURE. PRICE \$1.50 PER ANNUM. Will be sent, Post-paid, on receipt of price.

Back Numbers Supplied. All communications to be addressed to F. CALLAHAN, Printer and Publisher, 35 St. John Street, Montreal. AGENTS WANTED in every own in the Dominion.

THE MONTH AND CATHOLIC REVIEW. SEPTEMBER, 1874.—CONTENTS. ARTICLES, &c.—1. Catholic Efforts in Italy; 2. St. Jerome and his Correspondence. By the Rev. J. McSwiney—Part I. 3. The Birthplace of Cardinal Bellarmine. By the Rev. F. Goldio. 4. A Norman Song. By F. P. 5. Studios in Biography—III. The Abbe de St. Cyran. By the Rev. H. J. Coleridge—Part I. 6. The Madonna di San Sisto. By C. Kent. 7. Progress of Infidelity. 8. Two Scenes in the Life of Haydn. (From the German). CATHOLIC REVIEWS.—I. Reviews and Notices. II. Records of Old English Devotion to the Blessed Virgin—Part I. (Abingdon—Cambridge). By Edmund Waterton, K. Ch., F.S.A. Cases for Binding the 1st and 2nd Vols. of the New Series (29, 21), may be had at the Publishers.

QUARTERLY SERIES. NOTICE TO PURCHASERS OF COMPLETE SETS. All the volumes of the Quarterly Series being now again in print, Messrs. BURNS & OATES are able to offer complete sets, consisting of the ten volumes hitherto published, at a reduction of one-third of the published price. Single volumes as before. All advertisements to be sent to Messrs. BURNS & OATES, 17, Portman Street, W., London, Eng.

INSOLVENT ACT OF 1869, AND ITS AMENDMENTS. In the matter of JOHN MURPHY, of the City of Montreal, Machinist and Moulder, as well individually as being at present a member of the Commercial firm of Murphy and McDonough, of the said City of Montreal, which firm is composed of himself and Owen McDonough, Merchant Tailor, Clothier, and Trader, of Montreal aforesaid.

An Insolvent. The Insolvent has made an assignment of his Estate to me, and the Creditors are notified to meet at my office, Merchant Exchange Building, in the said City of Montreal, on Monday, the twelfth day of October next, A.D. 1874, at the hour of eleven o'clock in the forenoon, to receive statements of his affairs, and to appoint an Assignee. Montreal, 15th September, 1874. A. B. STEWART, Interim Assignee.

INSOLVENT ACT OF 1869. In the matter of JOSEPH GONNEE, of the City of Montreal, Trader, Insolvent.

The Insolvent having made an assignment of his Estate to me, the Creditors are notified to meet at the Insolvency Room, in the Court House, at Montreal, on the 6th day of October next, at 10 o'clock a.m., to receive statements of his affairs, and to appoint an Assignee. Montreal, this 10th September, 1874. G. H. DUMESNIL, Interim Assignee.

INSOLVENT ACT OF 1869. CANADA, PROVINCE OF QUEBEC, District of Montreal. In the matter of WALTER C. COCHRANE, Insolvent.

On Tuesday, the twenty-seventh day of October next, the undersigned will apply to the said Court for a discharge under the said Act. Montreal, 21st September, 1874. WALTER C. COCHRANE, By KERR, LAMBE & CARTER, His Attorneys ad litem.

INSOLVENT ACT OF 1869. CANADA, PROVINCE OF QUEBEC, District of Montreal. In the matter of JOHN SCOTT, Insolvent.

On Tuesday, the twenty-seventh day of October next, the undersigned will apply to the said Court for a discharge under the said Act. Montreal, 21st September, 1874. JOHN SCOTT, By KERR, LAMBE & CARTER, His Attorneys ad litem.

FOREIGN INTELLIGENCE

FRANCE

Marshal MacMahon... covered himself when he first left the Church...

The Paris correspondent of the London Times gives the following appreciation of Marshal MacMahon...

Admiral Viallet, the Carlist Foreign Minister, has addressed a circular to Don Carlos's foreign agents...

The Prussian Minister of the Interior has called for a return of all foreign Carmelite nuns resident in Prussia...

The Prussian Government suspect that the Catholic clergy of the dioceses whose Bishops are in prison are being directed by a person or persons secretly appointed by the Pope...

The Prussian Minister of the Interior has called for a return of all foreign Carmelite nuns resident in Prussia...

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The Prussian Minister of the Interior has called for a return of all foreign Carmelite nuns resident in Prussia...

covered himself when he first left the Church and married a widowed American...

LONDON, Sept. 15.—The Times special despatch from Hondayre, France, says it was reported there from Spain that the Republican troops had mutinied against General Lazerna...

Admiral Viallet, the Carlist Foreign Minister, has addressed a circular to Don Carlos's foreign agents in reply to the recent despatch of Senor Ulla...

The Prussian Minister of the Interior has called for a return of all foreign Carmelite nuns resident in Prussia...

The Prussian Government suspect that the Catholic clergy of the dioceses whose Bishops are in prison are being directed by a person or persons secretly appointed by the Pope...

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The Prussian Minister of the Interior has called for a return of all foreign Carmelite nuns resident in Prussia...

or four little transactions in gold, at \$5 per transaction... ricks a short distance off...

Case No. 2. Young Italian officer weds a maiden who reciprocates; maiden is found penniless, and officer declares that his pay is not sufficient to maintain two, hence withdraws...

HOLLAND. Holland is one of the quietest countries of Europe and, as a rule, its existence is hardly noticed by the rest of the world...

GERMANY. The Prussian Government suspect that the Catholic clergy of the dioceses whose Bishops are in prison are being directed by a person or persons secretly appointed by the Pope...

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The Prussian Minister of the Interior has called for a return of all foreign Carmelite nuns resident in Prussia...

ricks a short distance off. A number of people had assembled at the fire by the time, and the indignation was so great that some persons tied the prisoner's hands behind him and threw him into the flames...

A NEW ACT OF PENALIZATION.—An Act of Parliament has just been printed to render personation a felony which, no doubt resulted from the trial of the Tichborne Claimant. It is now enacted that if any person shall falsely and deceitfully personate any person, or the heir, executor, or administrator, wife, widow, next-of-kin, or relation of any person, with intent fraudulently to obtain any land, estate, chattel, money, valuable security, or property, he shall be guilty of felony, and liable to penal servitude for life, or to not less than five years, or to imprisonment not exceeding two years, with or without hard labour, and without solitary confinement...

THE NEGROES AGAIN.—SELMA, Ala., Sept. 15.—A despatch to the Times from Demopolis says a party of negroes was discovered yesterday armed and drilling 6 miles from that place. To the question what they meant, the leader replied that negro blood had been shed and they were determined to have white blood. Two unarmed white men who went to convince them of their mistake and make them disperse were fired upon and both wounded, one seriously and one mortally. This morning the whites, to the number of 30 or 40, went down and dispersed the armed negroes, killing and wounding several of them. The negroes numbered 200. They are the same negroes that stopped the Government rations and have since held armed possession of the public highway. When fired upon they dispersed, but they are reported to have re-assembled and declare that no white man shall pass that road on pain of death.

SUCCESS IN LIFE.—One of the most alarming signs of the times, is to be seen in the universal homage paid to success—regardless of the means by which it was attained. Success is the only criterion by which a man is to be judged, and attaining that, in any walk of life, he is a model to be commended and admired. If he succeeds in amassing wealth no matter how attained, the dead is not more free from criticism, than the puffed magnate who uses that wealth in ignorant pride, personal gratification, or the demoralization of the community in which he resides. If a man attains position and prominence in public life, wielding power and influence, he is frowned upon and followed by the needy and unscrupulous; courted or feared, the respectable masses, losing sight of the ignoble means, the dishonesty, fraud and corruption which cling like a garment about him, count his success a virtue, and he struts his day, poisoning the very atmosphere of political life with his corruption and vice. So in every walk of life, success is the criterion; and he only is successful who puts money in his purse, or elbows his way by fraud and cunning, to the front. This feeling and sentiment is spreading like poison through the national life. We are said to be a fast people—almost a law unto ourselves—and we have certainly reversed many old-fashioned ways and laws; first among them the true standard of success and manhood, and placed in its stead this modern "Josh" of gold; and honored its votaries, though their success was won by the loss of every virtue which God commands. The public sentiment is debauched, and we see its fruit in the low standard of public and private life which the pulpit and the press deplores. We are worse than in Europe to-day; for there they will not honor wealth dishonestly obtained, nor give high places to corrupt or designing knaves.—Boston Leader.

A SAILOR'S DESCRIPTION OF HIS BRIDE.—A seafaring man who has recently married gives the following description of his bride and her apparel:—"My wife is just as handsome a craft as ever left millinery dry dock, is clipper built, and with a figure head not often seen on small craft. Her length of keel is 5ft 8in., and displaces 27 cubic feet of air; of light draught, which adds to her speed in a ball room; full in the waist, spars trim. At the time we were spliced she was newly rigged fore and aft, with standing rigging of lace and flowers; mainsail, part silk, with fore-staysail of Valenciennes. Her frame was of the best steel, covered with silk with whalebone stanchions. This is intended for fair weather cruising. She has also a set of storm sails for rough weather, and is rigged out a small set of canvas for light squalls, which are liable to occur in this latitude sooner or later. I am told in running down the street before the wind, she answers the helm beautifully, and can turn around in her own length if a handsome craft passes her."

SQUEAKING BOOTS.—A Providence (Rhode Island) man who draws the price of squeaking boots from a shoe store always gets them on Saturday, and by the next day the full power of the squeak is developed. He arrives at church at the opening of a long prayer and is admitted by the sexton with admiring gestures of silence. The first step inside the door is followed by a sound like that of ripping a clapboard from the side of a barn while all the ladies on the right side of the aisle tip their top-knots to one side and squint from their left eyes, those on the other side reversing the order. Balancing painfully on his worst corn, he makes a more gradual effort, and is rewarded by hearing the same harmonic reverberance like linked sweetness—long drawn out. Then he tries to navigate on the balls of his feet and waddles along on his heels. He clutches convulsively at the sides of the pews to lighten his weight knocks down a woman's parasol, and gets all the deacons to raise their heads and the skin across their foreheads, and scowling as they do the rest of the week. So he determines to mince the matter no more and trots along fast, jerking out spasmodic "shrieks of a soul that's damned" with a regularity that he never could attain at anything else, and reaches his pew with all his undergarments turned to porous plasters, and his face of colour to match the saint done in red glass in the principal window.

BREAKFAST.—EPPE'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. Sold by Grocers in Packets only, labelled—"J. Epps & Co. Homoeopathic Chemists, 48, Threadneedle Street, and 170, Piccadilly; Works, Buxton Road and Camden Town, London; MANUFACTURERS OF COCOA."—We will now give an account of the process adopted by Messrs. James Epps & Co., manufacturers of dietetic articles, at their works in the Euston Road, London.—See article in Cassell's Household Guide.

HAVE YOUR CLOTHING MARKED.—In a life time it will save you many dollars and afford much gratification. Payson's Indelible Ink is indispensable for the purpose; it needs no preparation, it will not injure the finest fabric and can be used with a common pen.

INFLAMMATION OF THE LUNGS.—CLIFTON, N. B., 17th February, 1874.—Sir: In behalf of my family, I wish to acknowledge a debt of gratitude I owe Mr. James J. Fellows. My daughter had been ill with Inflammation of the Lungs, had raised large quantities of blood and purulent matter, attended with every symptom of Consumption. After obtaining the attendance of two eminent physicians, who af-

forded her no relief, she was persuaded to try Fellows' Syrup of Hypophosphites. Upon taking two bottles we had every reason to believe she would be cured. Her physicians were surprised to find her improvement so rapid, and advised her to continue its use, which she did until her complete recovery. Two years have elapsed, during which time she has neither taken nor required any medicine, enjoying good health, and urges all who are afflicted with any Lung or Chest trouble to use the Hypo. without fail. My wife, also having been in bad health for some time, and having had Typhoid Fever in December last, which left her much prostrated, was advised by the physicians to use this remedy to build her up. Before taking half a bottle she found herself much benefited, and still continues to use it. I believe, under kind Providence, Fellows' Compound Syrup of Hypophosphites has been the means of restoring both my wife and daughter, and I hope the afflicted will avail themselves of its use, for although it is widely used, I think its value is not appreciated.—Yours truly, JOSEPH A. EVANS.

1874. NEW 1874. FALL DRY GOODS. TO THE TRADE.

Our Whole Stock COMPLETE! THE LARGEST AND BEST ASSORTED EVER BEFORE IMPORTED.

- Blankets, White, Blue, Grey and Scarlet, Very large Stock Now Open. Black Lustres. Double and Single Warp. The most perfect and Brilliant Black. Clouds, Scarfs, Hosiery, Immense Assortment. French Double Cashmeres, Direct from Paris. French Flowers, Feathers & Ribbons, From Paris. New Coomassie, and Homespun Wincies, A Large Assortment. New Merino & Worsted Suitings, In all Brands. Black Silks, Stripe Silks, Colored Silks, The Trade specially invited to compare value with any House in Canada. Stripe Shawls, Tartan Long Shawls, Plain Shawls, Full lines of extra Value.

TO OPEN THIS DAY:

- NEW CORSETS, three cases, NEW TICKETS, five bales, NEW WATERPROOF CLOTHS, four cases, ROLLED LINEN and SELECAS, three cases, BEST CARPETS, five bales 4-5, 5-4, and 6-4, NEW PRINTS, eleven cases, NEW TWEEDS, WORSTED COATINGS, BEAVERS, MELTONS, DENONS, PRESIDENTS, CLOTHS, sixteen Packages.

The Trade is specially requested to call and examine our Stock. Cash and Short-time Buyers liberally dealt with.

J. & R. O'NEILL, 138 M'GILL STREET.

MASSON COLLEGE, TERREBONNE, P.Q.—EDUCATION EXCLUSIVELY COMMERCIAL.—The Re-opening of the Classes of this Institution will take place on the 1st of SEPTEMBER next. 2-5in. J. I. GRATON, Pt., Superior

Province of Quebec, } In the SUPERIOR COURT District of Montreal, } for Lower Canada. The Ninth Day of July, Eighteen Hundred and Seventy-four.

No. 961. REMI CHAMPAGNE, of the Parish of St. Philippe, in the District of Montreal, Merchant.

vs. THOMAS ALEXANDER, the younger, heretofore the farmer, of the Parish of St. Philippe, in the District of Montreal, and now absent from the Province of Quebec, Defendant.

IT IS ORDERED, on the motion of J. E. Robidoux, Esquire, of Counsel for the Plaintiff, in as much as it appears by the return of Toussaint Lefevre, Bailiff of the Superior Court, on the writ of summons in this cause issued, written, that the Defendant has left his domicile in the Province of Quebec, in Canada, and cannot be found in the District of Montreal, that the said Defendant by an advertisement to be twice inserted in the French language, in the newspaper of the City of Montreal, called 'Le Nouveau Monde,' and twice in the English language, in the newspaper of the said city, called 'True Witness,' be notified to appear before this Court, and there to answer the demand of the Plaintiff within two months after the last insertion of such advertisement, and upon the neglect of the said Defendant to appear and to answer to such demand within the period aforesaid, the said Plaintiff will be permitted to proceed to trial and judgment as in a cause by default. (By Order.) HUBERT, PAPINEAU, & HONEY, P.S.O.

INSOLVENT ACT OF 1869.

In the matter of GEORGES DE ST. CYR, Insolvent. I, the undersigned, ROMAIN ST. JEAN, of the City of Montreal, have been appointed assignee in this matter.

Creditors are requested to file their claims before me within one month, and are hereby notified to meet at my office No. 405 St. Joseph Street, on the 9th day of October next, at 3 o'clock P.M., for the examination of the Insolvent and for the ordering of the affairs of the estate generally. The Insolvent is hereby notified to attend said meeting. ROMAIN ST. JEAN, Assignee. Montreal, 7th September, 1874. 2-5

INSOLVENT ACT OF 1869.

CANADA, } In the SUPERIOR COURT, PROVINCE OF QUEBEC, } District of Montreal. In the matter of GEORGE POWEL, of the City of Montreal, An Insolvent.

On Saturday, the Seventeenth day of October now next, the undersigned will apply to the said Court for a discharge under the said Act. Montreal, 7th September, 1874. GEORGE POWEL, By his Attorney ad litem, D. BARRY.

THE ONTARIO TRIBUNE,

Established specially to defend the interests of the Catholic people of Canada, With the Approbation and under the patronage of HIS GRACE THE ARCHBISHOP AND REVEREND CLERGY OF ONTARIO.

THE TRIBUNE

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COSTELLO BROTHERS, COMMISSION AND WHOLESALE PRODUCE AND PROVISION MERCHANTS, 49 St. Peter Street, Montreal.

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DOMINION BUILDING SOCIETY, Office, 55 St. James Street, MONTREAL.

SAVINGS DEPARTMENT: For sums under \$500 lent at short notice..... 6 per cent.

INSOLVENT ACT OF 1869. CANADA, Pno. of Quebec, Dist. of Montreal. In the matter of JOHN PATERSON, An Insolvent.

INSOLVENT ACT OF 1869. CANADA, Pno. of Quebec, Dist. of Montreal. In the matter of JAMES INGLIS, of the City of Montreal, Photographer and Trader, Insolvent.

CATHOLIC COMMERCIAL ACADEMY OF MONTREAL,

PLATEAU AVENUE—699 St. CATHERINE STREET. THIS Institution has added lately to its Programme of studies a complete polytechnic Course. This Course was established by the Minister of Public Instruction for the diffusion of the knowledge of the great industries among our Canadian youth.

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DIRECTED BY THE CHRISTIAN BROTHERS This thoroughly Commercial Establishment is under the distinguished patronage of His Grace, the Archbishop, and the Rev. Clergy of the City.

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RELIGIOUS INSTRUCTION, Spelling, Reading, First Notions of Arithmetic and Geography, Object Lessons, Principles of Politeness, Vocal Music.

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

RELIGIOUS INSTRUCTION, Select Readings, Grammar, Composition and Rhetoric, Synonyms, Epistolary Correspondence, Geography (with use of Globes), History (Ancient and Modern), Arithmetic (Mental and Written), Penmanship, Book-keeping (the latest and most practical forms, by Single and Double Entry), Commercial Correspondence, Lectures on Commercial Law, Algebra, Geometry, Mensuration, Trigonometry, Linear Drawing, Practical Geometry, Architecture, Navigation, Surveying, Natural Philosophy, Astronomy, Principles of Politeness, Elocution, Vocal and Instrumental Music, French.

BOARD AND TUITION, per month, \$12 00 Half Boarders, " " " 7 00

PREPARATORY DEPARTMENT. 2nd Class, Tuition, per quarter, 4 00 1st Class, " " " 5 00

COMMERCIAL DEPARTMENT. 2nd Class, Tuition, per quarter, 6 00 1st Class, " " " 6 00

Payments quarterly, and invariably in advance. No deduction for absence except in cases of protracted illness or dismissal.

EXTRA CHARGES.—Drawing, Music, Piano, and Violin. Monthly Reports of behaviour, application and progress, are sent to parents or guardians.

For further particulars apply at the Institute. BROTHER ARNOLD, Director.

Toronto, March 1, 1872.

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Orders from all parts of the Province carefully executed, and delivered according to instructions free of charge.

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JOBBER PUNCTUALLY ATTENDED TO.

T. J. DOHERTY, B.C.L., ADVOCATE, &c., &c., No. 50 ST. JAMES STREET, MONTREAL.

Feb. 13th, 1874. 25-y

ALLAN LINE.



Under Contract with the Government of Canada for the Conveyance of the CANADIAN MAIL STATES MAILS. 1874—SUMMER ARRANGEMENTS—1874.

This Company's Lines are composed of the under-noted First-class, Full-powered, Clyde-built, Double-Engine Iron Steamships:—

SARDINIAN.....4100 (Building) Capt. J. Wylie. CIRCASSIAN.....3400 Capt. J. Wylie. POLYNESIAN.....4100 Captain Brown.

MANITOBA.....3150 Capt. H. Wylie. NOVA-SCOTIA.....3300 Capt. Richardson. CANADIAN.....2600 Capt. B. McKenzie.

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The Steamers of the LIVERPOOL, MAIL LINE (sailing from Liverpool every THURSDAY, and from Quebec every SATURDAY, calling at Loch Foyle to receive on board and land Mails and Passengers to and from Ireland and Scotland, are intended to be despatched from Quebec:—

Rate of Passage from Quebec:— Cabin.....\$70 to \$80 Steerage.....25

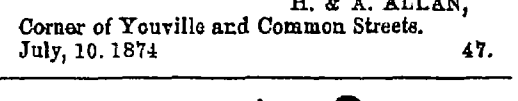
The Steamers of the Glasgow Line are intended to sail from Glasgow each Tuesday, and from Quebec about each Thursday:—

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H. & A. ALLAN, Corner of Youville and Common Streets, July, 10, 1874. 47.



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J. D. LAWLOR, MANUFACTURER OF FIRST CLASS SEWING MACHINES, BOTH FOR FAMILY AND MANUFACTURING PURPOSES.

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BRANCH OFFICES: QUEBEC:—22 St. JOHN STREET. St. JOHN, N. B.:—32 KING STREET. HALIFAX N. S.:—119 BARRINGTON STREET. TORONTO:—77 KING STREET.

INSOLVENT ACT OF 1869. In the matter of MEDARD GUILBAULT, of the Village of Hochelaga, Parish and District of Montreal, Insolvent.

The Insolvent has made an assignment of his estate to me, and the creditors are notified to meet at his domicile at said Village of Hochelaga, the sixth day of October next, at two o'clock P.M., to receive a statement of his affairs, and to appoint an Assignee. Montreal, 18th September, 1874. CHAS. ALB. VILBON, Interim Assignee.

PROVINCE OF QUEBEC, District of Montreal. SUPERIOR COURT. No. 550. DAME ELIZABETH McDOUGALL, wife of JOHN SCOTT, of Montreal, Broker, duly authorized to ester en justice, Plaintiff, vs. The said JOHN SCOTT, Defendant.

NOTICE is hereby given that an action en separation de corps et des biens has been instituted by the said Plaintiff against the Defendant, her husband. Montreal, 17th September, 1874. JOHN L. MORRIS, Attorney for Plaintiff.

NOTICE.

FARM FOR SALE or TO RENT ON TERMS OF IMPROVEMENT, in the TOWNSHIP OF CARDEN, Lot E 2, 21 in 7th Concession. For further particulars apply to M. HEAPHY, Victoria Road Station P.O., or to D. McCARTHY, on the premises. DENIS McCARTHY, F. M. H. 3m-49

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31 St. Lawrence Street, SUPPLY EVERY DESCRIPTION OF ATTIRE, READY-MADE, or TO MEASURE, at a few hours' notice. The Material, Fit, Fashion and Workmanship are of the most superior description, and legitimate economy is adhered to in the prices charged.

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J. G. KENNEDY & CO., 31 ST. LAWRENCE STREET, Display the Largest and Most Varied Stock in the Dominion.

COMPLETE OUTFIT—INSPECTION INVITED. ST. LAWRENCE ENGINE WORKS. NOS. 17 TO 29 MILL STREET. MONTREAL P. Q.

W. P. BARTLEY & CO. ENGINEERS, FOUNDERS AND IRON BOAT BUILDERS. HIGH AND LOW PRESSURE STEAM ENGINES AND BOILERS. MANUFACTURERS OF IMPROVED SAW AND GRIST MILL MACHINERY.

Boilers for heating Churches, Convents, Schools and Public buildings, by Steam, or hot water. Steam Pumping Engines, pumping apparatus for supplying Cities and Towns, Steam pumps, Steam Winches, and Steam fire Engines.

Castings of every description in Iron, or Brass Cast and Wrought Iron Columns and Girders for Buildings and Railway purposes. Patent Hoists for Hotels and Warehouses. Propeller Screw Wheels always in Stock or made to order. Manufacturers of the Cole "Samson Turbine" and other first class water Wheels.

SPECIALITIES. Bartley's Compound Beam Engine is the best and most economical Engine Manufactured, it saves 33 per cent. in fuel over any other Engine. Saw and Grist Mill Machinery. Shafting, Pulleys, and Hangers. Hydrants, Valves &c &c. 1-y-36

CERTIFICATE. I HEREBY certify that Mr. Patrick Coughlan, of Buckingham, P.Q. has cured me of Scourvy which I have had for five years. I tried different medical men, and also patented medicines, and found none that could cure me. I have taken 58 bottles of Sarsaparilla and found no change for the better; nothing took effect but Mr. Coughlan's remedies administered by himself. I tried also Mrs. McGuirhan, an Indian woman, but found no relief. I do recommend those afflicted with Scourvy or Salt-Rheum to try Mr. Coughlan's remedy and they will soon find relief. JOHN GELINEAU, Buckingham. 44-3m

FRENCH PANAMA AND STRAW HATS, IN ALL THEIR VARIETIES, FOR GENTLEMEN, YOUTHS, AND CHILDREN, AT O'FLAHERTY & BODEN'S, No. 269, Notre Dame Street.

Ayer's Sarsaparilla. Is widely known as one of the most effectual remedies ever discovered for cleansing the system and purifying the blood. It has stood the test of years, with a constantly growing reputation, based on its intrinsic virtues, and sustained by its remarkable cures. So mild as to be safe and beneficial to children, and yet so searching as to effectually purge out the great corruptions of the blood, such as the scrofulous and syphilitic contamination. Impurities, or diseases that have lurked in the system for years, soon yield to this powerful antidote, and disappear. Hence its wonderful cures, many of which are publicly known, of Scrofula, and all scrofulous diseases, Ulcers, Eruptions, and eruptive disorders of the skin, Tumors, Blisters, Boils, Pimples, Pustules, Sores, St. Anthony's Fire, Rose or Erysipelas, Tetter, Salt Rheum, Scald Head, Ringworm, and internal Ulcerations of the Uterus, Stomach, and Liver. It also cures other complaints, to which it would not seem especially adapted, such as Dropsy, Dyspepsia, Fits, Neuralgia, Heart Disease, Female Weakness, Debility, and Leucorrhoea, when they are manifestations of the scrofulous poisons. It is an excellent restorer of health and strength in the Spring. By renewing the appetite and vigor of the digestive organs, it dissipates the depression and listless languor of the season. Even where no disorder appears, people feel better, and live longer, for cleansing the blood. The system moves on with renewed vigor and a new lease of life. PREPARED BY Dr. J. C. AYER & CO., Lowell, Mass.; Practical and Analytical Chemists. SOLD BY ALL DRUGGISTS EVERYWHERE.

Dear Sir—After suffering for the past two years with Rheumatism, I can truly say that, after using two bottles of the DIAMOND RHEUMATIC CURE, I find myself free from that terrible disease. I have used all kinds of remedies and Doctor's prescriptions without end, but your simple remedy surpasses all. The effect upon me was like magic. I take great pleasure in recommending your medicine to all. I remain, MARGARET CONROY, 127 Sumach Street, Toronto, March 30, 1874.

Dear Sir—I with pleasure concede to the Agents wish that I give my endorsement to the immediate relief I experienced from a few doses of Dr. Millor's Diamond Rheumatic Cure, having been a sufferer from the effects of Rheumatism, I am now after taking two bottles of this medicine, entirely free from pain. You are at liberty to use this letter, if you deem it advisable to do so. I am, Sir, yours respectfully, JOHN HELDER ISAACSON, N.P. MONTREAL, 17th March, 1874.

Gentlemen—I have suffered much with rheumatism, so much so that I was obliged to stay at home a certain time. I heard Mr. O'Neill, of the St. Lawrence Hall, speaking of your remedy. I asked him to get me a bottle immediately, which he did with great kindness. To my great surprise that bottle has cured me entirely, and I never felt better in my life. I attribute the use of my limbs to the "Diamond Rheumatic Cure." JAMES GALLAGHER, 58 Juror Street, Corner of Hermine. A BLESSING TO THE POLICE. MONTREAL, 18th June, 1874.

Gentlemen—Having been one of the many martyrs of rheumatism that I meet on my every day rounds, I was induced to try the celebrated DIAMOND RHEUMATIC CURE. I had suffered the last five or six weeks the most terrible acute pains across my joints and back, so severe indeed that I could hardly walk with the help of a stick. I commenced the Diamond remedy, following the directions carefully,—relief came immediately with the first bottle; improved rapidly with the second, and completely cured and free from pain after finishing my fifth small bottle. You are at perfect liberty either to refer to me privately or publicly, as I feel very thankful for the relief and sympathise with my fellow-sufferers from Rheumatism. Yours respectfully, J. B. CORDINOE, Sanitary Police Officer, 61 Labelle Street, FURTHER PROOF. Toronto, March 30, 1874.

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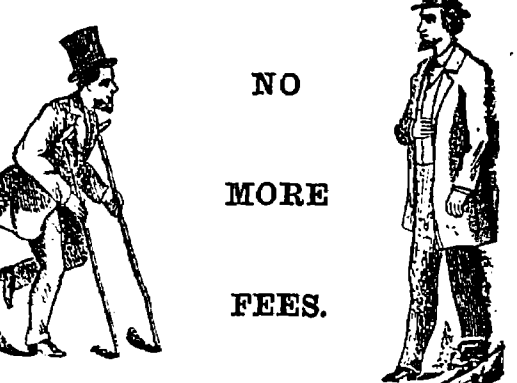
This medicine is prepared by a careful experienced and conscientious physician, in obedience to the desire of numberless friends in the profession, in the trade and among the people. Every bottle is warranted to contain the full strength of the medicine in its highest state of purity and development, and is superior to any medicine ever compounded for this terrible complaint. In simple cases sometimes one or two doses suffice. In the most chronic case it is sure to give way by the use of two or three bottles. By this efficient and simple remedy hundreds of dollars are saved to those who can least afford to throw it away, as surely it is by the purchase of useless prescriptions. This medicine is for sale at all Druggists throughout the Province. If it happens that your Druggist has not got it in stock, ask him to send for it to DEVINS & BOLTON, NOTRE DAME STREET, MONTREAL, General Agents for Province of Quebec. Or to NORTHRUP & LYMAN, SCOTT STREET, TORONTO, General Agents for Ontario. PRICE \$1 PER BOTTLE. May 22, 1874. 40.

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PAY NO MORE FEES.



QUACKS CONFOUNDED.

Rheumatism and Gout have heretofore been considered by the ordinary practising physicians as incurable diseases, and the query has often been propounded, of what benefit to the helpless sufferer is all their pretended science; and what doth it avail,—their long and tedious course of study—if they are obliged to acknowledge that all their resources are to no account when called upon to prescribe for a patient suffering from chronic rheumatism. The great trouble lies in the fact that the mode of investigation is prescribed within certain boundaries and limitations compelling the student to trend in certain well-worn paths, or suffer disgrace and excommunication from that highly respectable order of mortals known as the Medical Faculty. How often genius has been curbed in its flights of investigation and beneficial discoveries have been placed under the ban of censure by those self-constituted censors, for no reason whatever, but that they are innovations upon a stereotyped and time honored prescription. It was not so, however, with the proprietor of the

Diamond Rheumatic Cure,

for his high standing in the profession, and the learning and science of an able mind, quickly compelled the censor to succumb, and now physicians generally, all over the world, where this medicine is introduced, admit of its wonderful efficacy, and often prescribe it for their patients. Of course the use of the DIAMOND RHEUMATIC CURE, without the aid of a physician, is a saving in fee to the sufferer, but the really conscientious physician should rejoice at this, for the reason of the general benefits arising to mankind from its use.

READ WHAT THE PEOPLE SAY. MONTREAL, 21st March, 1871.

Messrs. DEVINS & BOLTON: Dear Sirs—I with pleasure concede to the Agents wish that I give my endorsement to the immediate relief I experienced from a few doses of Dr. Millor's Diamond Rheumatic Cure, having been a sufferer from the effects of Rheumatism, I am now after taking two bottles of this medicine, entirely free from pain. You are at liberty to use this letter, if you deem it advisable to do so. I am, Sir, yours respectfully, JOHN HELDER ISAACSON, N.P. MONTREAL, 17th March, 1874.

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DR. M'LANE'S CELEBRATED LIVER PILLS,

FOR THE CURE OF Hepatitis or Liver Complaint, OYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver.

PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

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DR. M'LANE'S LIVER PILLS, IN CASES OF AGUE AND FEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to, or after taking Quinine. We would advise all who are afflicted with this disease to give them a FAIR TRIAL.

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F. S. Dealers and Physicians ordering from others than Fleming Bros., will do well to write their orders distinctly, and take care that Dr. M'Lane's Pills, prepared by Fleming Bros., Pittsburgh, Pa. To those wishing to give them a trial, we will forward per mail, post-paid, to any part of the United States, one box of Pills for twelve three-cent postage stamps, or one trial of Vermifuge for fourteen three-cent stamps. All orders from Canada must be accompanied by twenty cents extra.

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Should be kept in every nursery. If you would have your children grow up to be healthy, strong and vigorous Men and Women, give them a few doses of

McLANE'S VERMIFUGE, TO EXPEL THE WORMS.

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UNDER THE SPECIAL PATRONAGE OF THE MOST REVEREND ARCHBISHOP LYNCH, AND THE DIRECTION OF THE REV. FATHERS OF ST. BASIL'S.

STUDENTS can receive in one Establishment either a Classical or an English and Commercial Education. The first course embraces the branches usually required by young men who prepare themselves for the learned professions. The second course comprises, in like manner, the various branches which form a good English and Commercial Education, viz., English Grammar and Composition, Geography, History, Arithmetic, Book-Keeping, Algebra, Geometry, Surveying, Natural Philosophy, Chemistry, Logic, and the French and German Languages.

TERMS. Full Boarders, per month, \$12.50 Half Boarders, do 7.50 Day Pupils, do 2.50 Washing and Mending, do 1.20 Complete Bedding, do 0.60 Stationery, do 0.30 Music, do 2.00 Fainting and Drawing, do 1.20 Use of the Library, do 0.20

N.B.—All fees are to be paid strictly in advance in three terms, at the beginning of September, 10th of December, and 20th of March. Defaulters after one week from the first of a term will not be allowed to attend the College.

Address, REV. C. VINCENT, President of the College, Toronto, March 1, 1872

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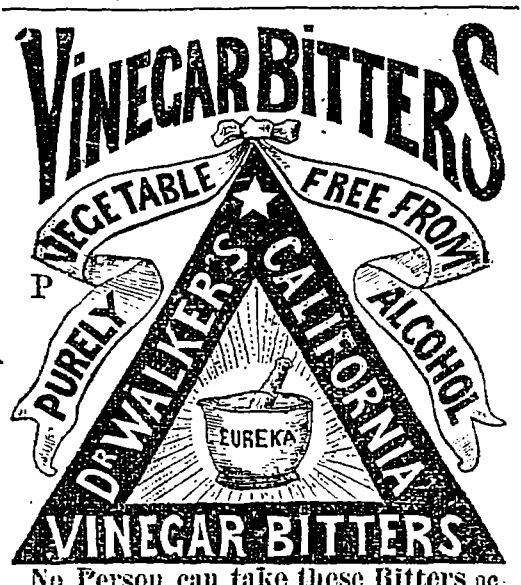
Persons ordering will please take notice that we have marked before each book the lowest net price from which No Discount will be allowed, as the following List of Books with its Special prices has been made expressly for the Premium Season of 1874. When ordering give price and style of Binding. D. & J. SADLER & CO., Catholic Publishers, 275 Notre Dame Street, Montreal.

- This list is an abridgment of our Premium Catalogue. The Complete Premium Catalogue will be forwarded free of Postage on receipt of address. Father Jerome's Library, 32mo, paper covers, 12 vols in box, 1 00 per box. Father Jerome's Library, 32mo, fancy cloth, 12 vols in box, 1 60 per box. Catholic Youth's Library, first series, paper bound, 12 vols in box, 1 68 per box. Do do do fancy cloth, 2 64 per box. Do do do fancy cloth, full gilt, 3 24 per box. Catholic Youth's Library, second series, paper bound, 12 vols in box, 1 68 per box. Do do do fancy cloth, 2 64 per box. Do do do fancy cloth, full gilt, 3 24 per box. Catholic Youth's Library, third series, paper bound, 6 vols in box, 0 84 per box. Do do do fancy cloth, 1 32 per box. Do do do fancy cloth, full gilt, 1 62 per box. Catholic Youth's Library, fourth series, paper bound, 6 vols in box, 0 84 per box. Do do do fancy cloth, 1 32 per box. Do do do fancy cloth, full gilt, 1 62 per box. Sister Eugenie Library, containing Scour Eugenie, God Our Father, &c., fancy cloth, 4 vols in box, 2 40 per box. Do do do fancy cloth, full gilt, 3 20 per box. Faber's Library, containing All For Jesus, &c. &c., fancy cloth, 8 vols in box, 6 72 per box. Little Catholic Boy's Library, 32mo, fancy cloth, 12 vols in box, 1 32 per box. Little Catholic Girl's Library, 32mo, fancy cloth, 12 vols in box, 1 32 per box. Catholic Pocket Library, 32mo, fancy cloth, 13 vols in box, 1 43 per box. Sister Mary's Library, 24mo, fancy cloth, 12 vols in box, 2 00 per box. Brother James' Library, royal 32mo, fancy cloth, 12 vols in box, 2 00 per box. Parochial and Sunday School Library, square 24mo, first series, fancy cloth, 12 volumes in box, 2 40 per box. Parochial and Sunday School Library, square 24mo, second series, fancy cloth, 12 volumes in box, 2 40 per box. Young Christian's Library, containing Lives of the Saints, &c., fancy cloth, 12 volumes in box, 3 20 per box. 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Young Catholics' Library, first series, fancy cloth, 12 vols in box, 3 60 per box. Young Catholics' Library, second series, fancy cloth, 12 vols in box, 3 60 per box. The Irish Library, containing Irish Soldiers in Every Land, &c. &c., fancy cloth, 4 vols in box, 2 40 per box. Maguire's Library, containing Irish in America, &c. &c., fancy cloth, 3 vols in box, 3 00 per box. Do do do fancy cloth, full gilt, 4 00 per box. Irish Historical Library, containing Irish Rebellion of '98, fancy cloth, 4 vols in box, 2 40 per box. Grace Agular's Library, containing Mother's Recompense, fancy cloth, 5 vols in box, 4 00 per box. Canon Schmidt's Tales, gilt back and sides, fancy cloth, 6 vols in box, 2 00 per box. Library of Wonders, Illustrated, gilt back and sides, fancy cloth, 5 vols in box, 1 25 per box. Fabiola Library, containing Fabiola, St. Bernard, &c. &c. &c., fancy cloth, 6 volumes in box, 4 00 per box. Do do do &c. &c., full gilt, fancy cloth, 6 vols in box, 5 00 per box. 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No Person can take these Bitters according to directions, and remain long unwell, provided their bowels are not destroyed by mineral poison or other means, and vital organs wasted beyond repair. Grateful Thousands proclaim VINEGAR BITTERS the most wonderful Invigorant that ever sustained the sinking system. Bilious, Remittent, and Intermittent Fevers, which are so prevalent in the valleys of our great rivers throughout the United States, especially those of the Mississippi, Ohio, Missouri, Illinois, Tennessee, Cumberland, Arkansas, Red, Colorado, Brazos, Rio Grande, Pearl, Alabama, Mobile, Savannah, Roanoke, James, and many others, with their vast tributaries, throughout our entire country during the Summer and Autumn, and remarkably so during seasons of unusual heat and dryness, are invariably accompanied by extensive derangements of the stomach and liver, and other abdominal viscera. In their treatment, a purgative, exerting a powerful influence upon these various organs, is essentially necessary. There is no cathartic for the purpose equal to Dr. J. WALKER'S VINEGAR BITTERS, as they will speedily remove the dark-colored viscid matter with which the bowels are loaded, at the same time stimulating the secretions of the liver, and generally restoring the healthy functions of the digestive organs.

Dyspepsia or Indigestion, Headache, Pain in the Shoulders, Coughs, Tightness of the Chest, Dizziness, Sour Eructations of the Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Inflammation of the Lungs, Pain in the region of the Kidneys, and a hundred other painful symptoms, are the offspring of Dyspepsia. One bottle will prove a better guarantee of its merits than a lengthy advertisement.

Scrofula, or King's Evil, White Swellings, Ulcers, Erysipelas, Swelled Neck, Goitre, Scrofulous Inflammations, Indolent Inflammations, Mercurial Affections, Old Sores, Eruptions of the Skin, Sore Eyes, etc., etc. In these, as in all other constitutional Diseases, WALKER'S VINEGAR BITTERS have shown their great curative powers in the most obstinate and intractable cases.

For Inflammatory and Chronic Rheumatism, Gout, Bilious, Remittent and Intermittent Fevers, Diseases of the Blood, Liver, Kidneys, and Bladder, these Bitters have no equal. Such Diseases are caused by Vitiating Blood.

Mechanical Diseases.—Persons engaged in Paints and Minerals, such as Plumbers, Typographers, Gold-beaters, and Miners, as they advance in life, are subject to paralysis of the Bowels. To guard against this, take a dose of WALKER'S VINEGAR BITTERS occasionally.

For Skin Diseases, Eruptions, Tetter, Salt Rheum, Blotches, Spots, Pimples, Pusules, Boils, Carbuncles, Ringworms, Scald Head, Sore Eyes, Erysipelas, Itch, Scurs, Discolorations of the Skin, Humors and Diseases of the Skin of whatever name or nature, are literally dug up and carried out of the system in a short time by the use of these Bitters.

Pin, Tape, and other Worms, lurking in the system of so many thousands, are effectually destroyed and removed. No system of medicine, no vermifuges, no anthelmintics, will free the system from worms like these Bitters.

For Female Complaints, in young or old, married or single, at the dawn of womanhood or the turn of life, these Tonic Bitters display so decided an influence that improvement is soon perceptible.

Jaundice.—In all cases of jaundice, rest assured that your liver is not doing its work. The only sensible treatment is to promote the secretion of the bile and favor its removal. For this purpose use VINEGAR BITTERS.

The Aperient and mild Laxative properties of Dr. WALKER'S VINEGAR BITTERS are the best safeguard in cases of eruptions and malignant fevers. Their balsamic, healing, and soothing properties protect the humors of the fauces. Their Sedative properties allay pain in the nervous system, stomach, and bowels, from inflammation, wind, colic, cramps, etc.

Cleanse the Vitiating Blood whenever you find its impurities bursting through the skin in Pimples, Eruptions, or Sores; cleanse it when you find it obstructed and sluggish in the veins; cleanse it when it is foul; your feelings will tell you when. Keep the blood pure, and the health of the system will follow.

R. H. McDONALD & CO., Druggists and General Agents, San Francisco, California, and cor. Washington and Chertlon Sts., New York. Sold by all Druggists and Dealers.

JOHN HATCHETTE & CO., LATE MOORE, SEMPLE & HATCHETTE, (SUCCESSORS TO FITZPATRICK & MOORE,) IMPORTERS AND GENERAL WHOLESALE GROCERS, WINE AND SPIRIT MERCHANTS, DOMINION BUILDINGS, MCGILL ST., MAY 1, '74] MONTREAL. [37-52

THE VISITATION HOSPITAL LOTTERY OF ST. EUSEBE.

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The money must be forwarded to the Secretary-Treasurer who will pay it over to the Committee.—Monthly deposits will be made in a Savings Bank. The drawing will take place during the year 1874, and will be announced in the public journals. It will be conducted on the plan adopted by the Building Societies, and will be presided over by three priests appointed by the Bishop of Ottawa.

Property given as prizes by the President will be distributed by him to the winners. Persons wishing to buy or sell tickets will communicate with the Secretary-Treasurer. Deposits of Tickets will also be made with the members of the Clergy and other persons who may be wanting to interest themselves in the work.

EUSEBE FAUER, Pt. Missionary Apostolic, President. (By Order), OMER BROUILLET, Secretary-Treasurer. Wright, P. Q., 8th Dec., 1873.—81 C.A.G.

To Nervous Sufferers.

DR. J. BELL SIMPSON'S Specific and Tonic Pills, the Great English Remedy for all nervous debility from whatever cause arising, have already been so thoroughly tested in Canada as to require little to be said in their favor—as a certain cure for those distressing symptoms arising from errors of youth. Dr. J. Bell Simpson was a pupil and friend of the late Dr. Willis Moseley of London, England, the most celebrated authority in the world on this subject. His partner is now visiting Canada, and is prepared to give advice free to all, and forward circulars, etc., if applied to—addressing Dr. J. Bell Simpson & Co., Drawer 91 P. O., Hamilton. Two boxes of Pills will also be sent by mail to any part of Canada, securely wrapped from observation, on receipt of \$1.50. Special treatment if desired. Pills sold retail by all retail Druggists, and wholesale by all wholesale Druggists and Patent Medicine Dealers.

GRAY'S SYRUP OF RED SPRUCE GUM

FOR COUGHS, COLDS, LOSS OF VOICE, HOARSENESS, BRONCHIAL AND THROAT AFFECTIONS.

THE GUM which exudes from the Red Spruce tree is, without doubt, the most valuable native Gum for medicinal purposes.

Its remarkable power in relieving certain severe forms of Bronchitis and its almost specific effect in curing obstinate hacking Coughs, is now well known to the public at large. In this Syrup (carefully prepared at low temperature), containing a large quantity of the finest picked Gum in complete solution all the Tonic, Expectorant, Balsamic and Anti-spasmodic effects of the Red Spruce Gum are fully preserved. For sale at all Drug Stores. Price, 25 cents per bottle.

Sole manufacturer, HENRY B. GRAY, Chemist, Montreal, 1872.

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TAKEN INTERNALLY it relieves instantly the most acute pain. USED EXTERNALLY it is the best Liniment in the world. Its effect is almost instantaneous, affording relief from the most intense pain. It soothes the irritated or inflamed part, and gives rest and quiet to the sufferer. It is eminently the people's friend, and every one should have it with them, or where they can put their hands on it in the dark if need be. PRICE, 25 CENTS PER BOTTLE. [Sept. 4]

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When death was hourly expected from CONSUMPTION, all remedies having failed, accident led to a discovery whereby Dr. H. James cured his only child with a preparation of Cannabis Indica. He now gives this recipe free on receipt of two stamps to pay attention that it does not dissipate.—Night Sweats, Irritation of the Nerves, Difficult Expectoration, Sharp Pains in the Lungs, Nausea at the Stomach, Inaction of the Bowels, and Wasting of the Muscles, Inaction of the Bowels, and Wasting of the Muscles, Inaction of the Bowels, and Wasting of the Muscles. Address, CRADDOCK & CO, 1032 Race St., Philadelphia, Pa., giving name of this paper.—[July 17, 3m]

THOMAS H. COX, IMPORTER AND GENERAL DEALER IN GROCERIES, WINES, &c., &c., MOLSON'S BUILDING (NEAR G. T. R. DEPOT), No. 181 BONAVENTURE STREET, July 24, '74] MONTREAL 49-52

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MONTREAL AND BOSTON AIR LINE. TRAINS GOING SOUTH. On and after MONDAY, June 1st, trains will run as follows: DAY EXPRESS leave Montreal 8.50 a.m., St. Johns 10 a.m., West Farnham 10.35 a.m., New Port 1.02 p.m., arrive in Boston at 10 p.m. NIGHT EXPRESS AND MAIL leave Montreal 3.15 p.m., St. Johns 5.00 p.m., West Farnham 5.35 p.m., arrive at New Port 9.20 p.m., Standstead 9.50 p.m., arrive in Boston 8.40 a.m.

TRAINS GOING NORTH. DAY EXPRESS leave Boston, Lowell Depot, 8 a.m. New Port 5.27 p.m., St. Johns 8.25 p.m., arrive in Montreal at 9.40 p.m. NIGHT EXPRESS leave Boston 6 p.m., New Port 4 a.m., St. Johns 8.45 a.m.; arrive in Montreal 10.05 a.m.

The scenery on this line includes Lake Memphremagog, the Passumpsic River Valley, Crystal Lake, White Mountains, and Lake Winnepesaukee. This is the only direct route to the White Mountains. Entire trains run between Montreal and Boston, without change. Pullman Sleeping Cars are attached to the Night Express Train, and run through between Montreal and Boston. SPECIAL EXCURSION TO LAKE MEMPHREMAGOG. Tickets, good to start on either train on Saturday, and to return on either train following Monday, from Montreal to New Port, on LAKE MEMPHREMAGOG and RETURN, only \$4.50. For Tickets and all information call at the general office. 202 ST. JAMES STREET. A. B. FOSTER, Manager.

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