

## TWILIGHT.

D. J. DONAHUE, IN DONAHUE'S MAGAZINE.

With odors soft and soothing  
And bird-songs loud and clear,  
The summer day is dying,  
The twilight hour is near;  
The pure and tender twilight,  
When golden glows the west;  
Dear hour of love and languor,  
Sweet hour of peace and rest.

Then filled with rising rapture,  
I pass through field and grove,  
And sing, amid the sweetness,  
My songs of joy and love;  
I sing, and like the thrushes  
Above me in the trees,  
I voice my dearest heart-thoughts  
In soul-born melodies.

## FOR UNITY.

## IRELAND'S GREAT CONVENTION.

[New York Freeman's Journal.]

DUBLIN, July 1.—The forthcoming convention of the Irish race in Dublin is the principal theme here at present. And more or less dependent upon this, there are various other questions which one now and again hears debated with a life and death interest that goes to show how the people regard their forthcoming national Parliament, and with what an amount of confidence they look for practical results. This historic assembly will witness representatives from all parts of this globe of the Irish race, and among them will be the great Archbishop himself whose singular and noble patriotism led him to suggest this great convention. Archbishop Walsh, of Toronto, will be there, and there will be no man in that assembly who will be more welcome or who can say that he comes here with a greater or more influential showing behind his back.

The hope of Ireland is from abroad, and from nowhere more than from the United States and Canada does she expect that sympathy and wise counsel which shall aid her children at home in prosecuting their wearisome and difficult battle for faith and Fatherland.

The highest of expectations have been aroused as to what the Convention will do, how it will work, what questions will be grappled with and how they will put their resolutions into practice. The people say they have had nearly a century of talk with but little good, though in saying this they seem to forget what O'Connell has done for them, and Father Mathew also, by their talk alone. Talk must come first and then the executive work. Irish business of pressing importance, and in this connection the land question will be the chief topic. Organization for unity must precede every thing, and it is satisfactory to know that this is fully recognized by all parties.

Already the Unionists are beginning to talk of the "dead horse" rising to life, but before many weeks are over they will be wholesomely reminded that nothing connected with the Irish cause has died except enmity and factional disputes. The people are determined to impress the whole world that Ireland means to have her liberty by every means that are morally just and upright—that British Unionists like the Duke of Devonshire, Chamberlain, Ritchie Russell and others, will again and again have the selfsame problem to solve, and that it shall be kept before their eyes until they do solve it, and solve it satisfactorily. Englishmen of all shades of opinion will have it brought home to them that their policy of tyranny, oppression and expatriation cuts both ways, and that those who have been crushed out from a thatched dwelling in the humblest part of Ireland may one day "wander back again" to demand a stern, unconditional reparation for this brutal conduct. This is what is taking place almost every day; this is what will take place when Ireland's great convention assemblies next September. Ireland's struggle will never end, and this fact can hardly ever be impressed upon Englishmen. Irishmen abroad have taught a lesson to that at home, and one that is being studied and is ready to be put into practice. They have taught them what can be accomplished by unity, and this alone is of incalculable price to the sons of Erin. With this well in their grip, and with the knowledge of how to judiciously use it, government programmes must give way to modification, and the path to Ireland's freedom must at least be made somewhat clearer. The convention will be open to all, may all enter with that pure, patriotic intention of lifting their voice for at least one word, "Unity."

## A NEW MARINE CRAFT.

[Boston Herald.]

A French marine engineer has invented a new type of water craft which is to be tested in the English channel in a few weeks more, and which, if successful, bids fair to revolutionize ocean navigation. In brief, the theory which this design will attempt to embody is that a vessel can move across the ocean on wheels with much less effort—that is, with the expenditure of very much less power—and consequently with the possibilities of greater speed than when driven through the water. The idea of having a vessel run through or over the water upon wheels is not a new conception, but the present experiment differs from those that have preceded it in that in this case the wheels are not intended to act as a medium of propulsion. They are merely intended to turn so as to allow the craft to pass through the water without that loss by friction of backwater which is now so tremendous an impediment to forward progress, the moving power coming from one or more propellers adjusted under conditions not entirely different from those that are now in use. The experimental vessel is to be provided with four pairs of enormous wheels, in exterior from the centre downward something like the letter V, these to be airtight and to revolve upon shafts worked by machinery placed upon a platform resting on three shafts. From the experiment already made with small craft built upon this model it has been found that they possess a surprising amount of stability, and that they

can pass through the water leaving hardly a trace of disturbance. One of the best naval authorities in France, after witnessing a series of tests made, has given it as his opinion that a vessel built on this type would consume, in making a stated number of miles at a given speed, not more than 1-25th of the fuel that would be consumed by an ordinary vessel having the same weight. Indeed, the theory of the inventor of this new marine engine—for it can hardly be called a vessel—is that by means of it it will be possible to attain a speed of from thirty to forty knots an hour. The proposed practical trial is to be made between England and France, where a sufficiently heavy and boisterous sea is encountered to test any small vessel, and if success is met with in this test, then it is intended to build craft of this kind for the purpose of establishing a line across the Atlantic ocean. Such vessels would constitute a wide departure from anything we have yet known, and yet, at the same time, when one takes into account the wide departure that has already been made in the great ironclad battleships that have recently been built, it may not be surprising to find that the old type of ship will need to be entirely discarded.—Boston Herald.

## VASTNESS OF ST. PETER'S.

IT PRODUCES ALMOST THE EFFECT OF TERROR ON THE MIND.

The building is so far beyond any familiar proportions that at first sight all details are lost upon its broad front. The mind and judgment are dazed and staggered. The earth should not be able to bear such weight upon its crust without cracking and bending like an overloaded table. On each side the colonnades run curving out like giant arms, always open to receive the nations that go up there to worship. The dome broods over all, like a giant's head motionless in meditation.

The vastness of the structure takes hold of a man as he issues from the street by which he has come from San' Angelo. In the open space in the square, and in the ellipse between the colonnades and on the steps, two hundred thousand men could be drawn up in rank and file, horse and foot and guns. Excepting it be on some special occasion, there are rarely more than two or three hundred persons in sight. The paved emptiness makes one draw a breath of surprise, and human eyes seem too small to take in all the flatness below, all the breadth before, and all the height above.

Taken together, the picture is too big for convenient sight. The impression itself moves unwieldily in the cramped brain. A building almost five hundred feet high produces a monstrous effect upon the mind. Set down in words, a description of it conveys no clear conception; seen for the first time, the impression produced by it cannot be put into language. It is something like a shock to the intelligence, perhaps, and not altogether a pleasant one. Carried beyond the limits of a mere mistake, exaggeration becomes caricature; but when it is magnified beyond humanity's common measures, it may acquire an element approaching to terror. The awe-stricken giants of mythology were but magnified men. The first sight of St. Peter's affects one as though, in the every-day streets, walking among one's fellows, one should meet with a man forty feet high.—"St. Peter's," by Marion Crawford, in the Century for July.

## A QUEEN GAVE UP HER CARRIAGE TO A PRIEST GOING TO A DEATH-BED.

A beautiful act of the Queen of Spain is being very favorably commented upon throughout the entire Spanish press. The Queen was riding in her carriage with her brother, Archduke Eugene of Austria, through the "Pasadillo Armeros," one of the finest streets of Madrid, when they met a priest carrying the Holy Sacrament to a dying girl. Both the Queen and her brother stepped out of the royal carriage, surrendered their places to the priest and followed the carriage on foot to Gallier's street, where a young girl, Maria Louise Fuentes, the daughter of the well known actor of the same name, was in throes of death.

The Queen showed great interest in the family, and assisted at the ceremony of administering the Extreme Unction to the girl, who died soon afterward. When the priest left the house the Queen and her brother returned on foot behind the royal carriage in which the priest rode to the church of Nuestra Señora de los Dolores, where the priest dismounted and thanked the Queen for her kindness.

When the population of that quarter of the city learned of this noble act of their Queen Regent the enthusiastic demonstration seemed never to end. When the Queen had reached the palace she sent one of her adjutants to the house of the dead girl with a purse containing a round sum of money to help defray the expense incurred by the illness and death of the girl.

## NOTED IN PARIS.

Katherine de Forest writes in Harper's Bazaar of the things seen in Paris. As for the gowns, foulards, white batistes, and embroidered muslins, taffetas, mohairs, bures—all the pretty materials that have already been spoken of for the summer wear divided favor equally. There was a great many foulards, I suppose because foulard brings with it a sensation of novelty, it has been out of style for so long, and besides, it is always a light, cool material for summer wear. The foulards seem to be made with yokes of embroidery or lace, with collarettes slightly falling over the thin pulled sleeves, invariably with a high corsel of tulle. What seems to me a charming fashion for summer is that of trimming taffetas with tiny ruches of tulle. I have seen endless numbers of these, and they were very much worn at the garden party. For instance, a gown of plain gray silk was made with a very narrow yoke of lace, over which the silk was attached in waved points edged with a narrow ruching of black tulle. The lower part of the corsage was laid in narrow tucks, with a narrow edging of yellow lace between the tucks. The belt and collar were of black, with a great deal of lace in frills and ruffles daintily finishing the collar behind. Another lovely little sum-

mer gown was of blue and white striped taffeta, made with a bodice finished with tiny basques. These, which were very much gilded in the back, were edged on the bottom with a ruche of black tulle—what might almost be called a Tom Thumb ruche. It was so narrow. The front of the bodice was of white mousseline de soie, with little bolero points on each side, edged with two ruches of tulle. The collar was of cerise ribbon, as well as the belt, while the hat was trimmed with many bunches of cerise and white flowers, with green leaves. Other taffeta gowns had pointed bolero fronts entirely covered with rows of little ruches put on at intervals; and lovely tones were brought out in this way, as a striped silk in which there was a suggestion of pink, had the pink note in it accentuated by the tulle pleatings, with pink of the same shade introduced into the mousseline de soie vest. Lovely white gowns were of white alpaca or mohair, trimmed lengthwise down the seams of the skirt with a sort of braid that made one think of what is called a lingerie point, while the corsage would be entirely of embroidered batiste, and with it would be worn a little cape of white or light biscuit-colored cloth, trimmed up and down with a vine of embroidery of guipure, with full ruchings and collarettes and all sorts of pretty fluff things around the neck, brightened with bouquets of cerise flowers. A great many pretty light cloth gowns were seen, invariably made with vests of white mousseline de soie, sometimes finely pleated, with inner vests of white cloth embroidered or incrustated with batiste applications, or with the bolero fronts finished with tiny buttons.

## A Dream of Union.

Speaking of the proposed union of all Catholic young men's societies on the plan of the Young Men's Christian Association, Father McMillen says:

"First of all, the idea of a big building and a coalescing of parish societies into one general association has been a dream with many for years. It cannot be realized. Work for young men must be done through parish societies. Several attempts have been made by boys and young men to establish and conduct societies independent of parish and pastor, yet calling themselves Catholic. They have in each instance that has come to my notice amounted to naught. The most successful societies are such as result from the Sunday-school, and are based upon friendships formed in the parochial school and Sunday school. A pastor naturally takes a warm interest in the career of his own boys, and will work with a heartier will for their interests than he could for those who belong to some other flock or shepherd. The organization of Catholic parishes is such that the society formed of young men must be an integral part of this unit. The recognition given by the parish priest is a guarantee for parents of the desirability of such an association.

"The Young Men's Christian Association is founded upon entirely different methods from our young men's societies. Usually a few rich men combine and provide a sufficient sum to erect a large and finely-equipped building for the association, whose membership takes in all classes and denominations united under the common standard of Christianity. A Board of Directors and salaried officials conduct the finances, and the general members have very little concern as to the ways and means question. Our young men, on the contrary, must proceed slowly, and there are scarcely any magnificent donations from generous millionaires to help put up and support magnificent buildings."

## Should Churches Be Taxed?

[Catholic Sentinel, Des Moines, Ia.]

Often you hear good, honest people express the idea that the exemption of churches from paying tax is all wrong and that such laws should be repealed. They argue, just as well exempt a man's summer cottage at the lakes, the parlor and spare room of his residence, his nice front yard or the carriage and team he uses on Sunday. In short, they say the churches are the people's joint property as much as their joint store or factory, and should be taxed like any other property held either jointly or in severality. Let us examine. Catholic and Protestant agree in their conception of a church. The Catholic believes it to be the dwelling place of God, He being present in the Holy Eucharist and the Protestant believing it God's house, too, and use it as such to do Him holy worship. In either case, it is the House of God and furnished according to the customs of the different sects. There may be pictures on the walls, carpets on the floors, statues in some niches and corners, an organ, pulpit, altar or table, and all these together with the building and grounds, no more belong to one man or set of men than does the ground, building and furnishings, of our state capital building, or our different state and county institutions. Nay, much less, for they are given to God, and from that moment the donors would no more think of ownership in them than if the article never existed. There are people, however, who belong to no church, are not Christians, and say to us, your churches represent so much wealth, and it's not fair to increase our taxes by exempting so much church property. As incidental to this, why is the freeman, militia or guardman exempt from working poll tax? Because the state considers men in such calling worthy of it for deeds they have done and deeds willing to be performed by them. Churches are institutions for the prevention of wrong doing, whether to the state or our neighbor. The business of the state is to prevent wrong doing also, and have you ever considered the amount the state demands and receives for such services? The church asks not a cent and is the state's best helper in the suppression of crime. Would it be business, then, from a financial standpoint, to tax her? Then, too, the state, in exempting church

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property from taxation, wishes to proclaim that the people have a right to worship God in such manner as their consciences dictate, knowing that to violate this principle is to violate the constitution our fathers fought and bled for. As for the man who affiliates with no church, he derives as much benefit as any of us, if the back-sliding Christians, of which he is one, can be induced to keep in the narrow path, and thus improve their morals and training till they become good and useful citizens; but don't impose a tax on the city police, whose duty it is to watch and protect us from the evil doer.

Americans are too broad in their views to ever impose a tax on the church a man goes to to worship his God. Aside from the constitutional provision guaranteeing the right to all to worship his Maker as he deems best, we have the further assurance of knowing the American people were never yet called a set of fools, and waiving all sectarian views, the non-Christian, with his Christian neighbor, wants the church from a financial view, for none will have the temerity to deny the church is a money getter for the state in the one item alone of police protection. No, the time has not yet arrived to tax church property.

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St. John's, \$9.00 a.m., 4.05 p.m., \$8.20 p.m., 12.4 p.m.  
Newport, \$2 a.m., 4.05 p.m., \$6.20 p.m.  
Halifax, N.S., St. John, N.B., etc., 12.4 p.m.  
Sherbrooke, 4.05 p.m. and 12.4 p.m.  
Beaubien and Valleyfield, 8.10 a.m., 11 a.m., \$4.25 p.m., 7.10 p.m.  
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Quebec, \$5.10 a.m., \$5.30 p.m., \$10.30 p.m.  
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Ottawa, Lacul, \$6.30 a.m., 6.05 p.m.  
St. Lin, St. Eustache, 5.30 p.m.  
St. Jerome, 8.30 a.m., \$9.15 a.m., 5.30 p.m.  
St. Agathe and Lake, \$6.30 p.m., \$9.00 p.m.  
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## GRAND TRUNK RAILWAY SYSTEM EXCURSIONS.

Sunday Schools and Societies should make early applications for their summer excursions, as the choice dates for Otterburn Park, Clarke's Island, Valleyfield, Oranville, Iverville, Roules Point, etc., are being rapidly secured.

## Moonlight Excursions Through Lake St. Louis.

The above can now be arranged for with societies, clubs, military and other organizations.

The Trip is as follows:

Leave Bonaventure Station by special excursion train about 8 p.m., twenty minutes' ride to Lacine Wharf, where the "Duchess of York," a steel steamer, electric lighted, and with a carrying capacity of 700, will be in attendance for a three hour moonlight sail through Lake St. Louis, and return to Lacine Wharf in time to reach Montreal by special train at 11.30 p.m. These moonlight excursions will only be run on application of societies, clubs, etc., the Excursion Committee being allowed to control the sale of tickets if desired.

For choice dates, rates, etc., early application should be made at City Ticket Office, 143 St. James Street, or to D. O. Pearce, District Passenger Agent, Bonaventure Station.

## Mount Melleray Seminary.

At the close of the session of Mount Melleray Seminary, His Lordship the Bishop of Waterford, delivered the following address to the students:—

I desire you will all agree with me that we should not separate to-day without giving expression to our thanks to the young gentlemen who have contributed so much to our entertainment, and to the zealous teachers of the fruit of whose year's labours we have been privileged to day to witness a small share. We always expect at these annually recurring distribution of prizes in this school to be pleased and not a little instructed also, and, no doubt, those who came here to-day did not come without feeling confident that they would derive from their visit something of the profit which in former years it was their pleasing memory to think that they had enjoyed. And I believe they have not been disappointed (applause). Every visitor here to-day will go away I think with very agreeable recollections of what he has heard, and he will go away, too, feeling that the Monks of Melleray have added yet another to the claims which they possess on the gratitude of the people of Ireland by the instruction which they are giving in their schools (applause). What we have witnessed to-day is, no doubt, only a very small share of the results of the year's work, but at the same time there was one pleasing item, the importance of which it would be very difficult to exaggerate in these days of ours (hear, hear). The young men trained in the seminary are taught, as we have reason to know from years past as well as from the work of to-day, to express their thoughts in a manner that is graceful and eloquent also; and this is no small work when we remember the frequent calls that are made upon our young men to speak in this country and other countries in which it may be their lot to be cast (hear, hear). I will only ask the young men who so creditably acquitted themselves to-day to carry with them through life, and each in his own sphere, the sentiments to which expression was so often given, and to cherish ever in their souls the memory of every righteous cause and not be afraid to speak out either here or elsewhere when the cause of their country or the cause of their religion demands it (applause). Nor was it without a special pleasure that we were made to observe how these exercises closed with a hymn of praise and loyal reverence to the Sovereign Pontiff (hear, hear). For it is also good in these days that his cause is the highest cause and the holiest cause on earth, and that the dearest memories of our race and the most cherished feelings of our heart are bound up with the name of the Sovereign Pontiff (hear, hear). My Lord Abbot and Brothers of the Monastery, your friends are glad to assemble here to-day—I make bold to tell you—that they may have yet another opportunity of telling you how grateful they feel to you for all you have done and are doing for this country, and particularly for this Southern Province of it (applause). And if I may be allowed to say a personal word, it would be to express how much and how deeply I feel, remembering the labors of the Fathers of Melleray within the walls of this Monastery, and I believe in my heart that this diocese is blessed day and night by the possession of such an institution (applause). And there is yet another reason why at least the Bishop and priests of this diocese—should feel grateful to Melleray, and that is for the continuing and practical help they have given to our Diocesan College (applause). Now, young gentlemen, we wish you what I am sure you will all enjoy, a very pleasant vacation, and we pray that those who are leaving the school for the last time to-day may carry, indelibly written on their minds, the memory of the training they have here received, and that in their future lives they may prove not unworthy of it (hear, hear). This much, at all events, we may safely prophesy, that they will carry with them, wherever their lot may be cast—as many another has carried before them—for years and until their dying day the sweet memory of the home in which they received so much affection and so many blessings fruitful for time and eternity (applause). Others will come back in due time, and the premiums they have received and the example they have witnessed in their labors will be, we hope, an incentive to them to follow in the footsteps of those who have gone before them, and thus the young and old alike will continue according to their opportunities to perpetuate the name which should be so dear to them as it is to all of us—the Monastery and the School of Mount Melleray (loud applause).

The proceedings then terminated.

## OIL FOR EARACHE.

If the presence of earache is suspected, just a drop of sweet oil dropped in either side will frequently give relief, because it softens the wax that sometimes accumulates in the ear. Nature does not often provide too much, but now and then an extra quantity is

secreted. No one must ever be permitted to poke anything, not even the corner of a handkerchief, into an infant's ear. Syringing very gently with warm water and dabbing dry with a soft handkerchief may be resorted to if there is no doctor within reach; but the ear is such a very delicate organ that professional advice should always be sought if there appears to be anything wrong.

## HOT WEATHER BLUES

## And Paine's Celery Compound.

The hot, fiery weather of midsummer is extremely trying to those who are weak, nervous, sleepless and used up. Just at this time, half-well people suffer what is termed "hot weather blues." This means tired, weary feelings, and an oppression that makes daily life a burden. When the "hot weather blues" overcome a person, there is always a great lack of nerve force and power, and bodily strength is at a low ebb.

Many will ask, "what can we do that we may be enabled to attend to business and enjoy life like others around us? Why, do just as thousands of others have done, banish the cause of the "blues" by using Paine's Celery Compound for a few weeks. This marvellous tonic medicine will restore your vitality; it will cleanse the blood and give you new feelings and aspirations.

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