

THE SUMMER SCHOOL.

FIFTH WEEK OF THE MEETING.

THE INTEREST UNABATED—SUMMARY OF THE COURSES OF ABLE LECTURES—LIST OF THE OFFICERS ELECTED AT THE ANNUAL MEETING—THE SCHOOL IS BY THE SHORES OF LAKE CHAMPLAIN, AND THERE IT WILL REMAIN.

The annual meeting of the Board of Trustees was held at 2.30 p.m., Monday, August 5th. Rev. Dr. Conaty presided, and made a full and lengthy report of the year's work. Reports were received from the secretary and treasurer, chairman of executive committee, and chairman of reading circle union.

The matter of Plattsburgh as a site was discussed and once for all it was settled by the authorization of the president, to deny all stories and announce that the work of improving the Summer School grounds would begin at once.

Rev. Dr. Conaty, despite his objections, was unanimously re-elected president, and the following is the list of officers:

President—Rev. Thomas J. Conaty, D.D., Worcester, Mass.
First vice-president—Rev. P.A. Halpin, S.J., New York city.
Secretary—Warren E. Mosher, Esq., Youngstown, Ohio.

Treasurer—M. M. Sheedy, Altoona, Pa.
Executive committee—Hon. John B. Riley, Plattsburgh, N.Y., chairman; Rev. Thomas J. Conaty, D.D., Worcester, Mass.; Warren E. Mosher, Youngstown, O.; Rev. Joseph H. McMahon, N.Y. city; Thomas B. Fitzpatrick, Boston; Rev. P. J. Stegfield, Philadelphia; Rev. Thomas McMillan, C.S.P., N.Y. city.

Women's auxiliary committee—Miss Kate G. Broderick, N.Y. city; Miss Elizabeth A. Cronyn, Buffalo, N.Y.; Miss Emily Gaffney, Rochester, N.Y.; Mrs. E. T. Gavin, Boston, Mass.; Miss E. A. McMahon, Sec. South Boston.

Rev. Dr. Walsh, V.G., of Plattsburgh, and Hon. E. C. O'Brien, of New York, were added to the Board of Trustees.

The school management, after the meeting, authorized this dispatch. "It was unanimously voted to instruct the president to deny any intention of change, and to announce to all the friends of the school that financial plans were made by which the building of cottages and the improvement of the school property would begin at once, and the next summer would find the session in the Summer School building. Rev. Dr. Conaty wishes to assure all friends of the school that there is no truth in the rumors of change of location, that the school is by the shores of Champlain, and there it will remain. Its success this year is solid and well grounded, and gives every assurance of still greater growth when the ideal of the Summer School, with lake and wood and bluff, shall be realized, and the scholars shall be removed from the dust and bustle of the city, and enjoy recreation and study by the cool breezes of its lake home."

The Administration Building is now occupied by scholars to its full complement, and double the number of rooms might be occupied if they were ready, showing the great popularity of the location.

This is Rev. Dr. Conaty's third year as president, and the confidence of the trustees was seen in the determination to have him continue to lead, despite his desire to be relieved of the responsibility.

RECEPTION TO BISHOP BURKE.
After the lecture on music by Father Gaus, on Monday evening, the president, Rev. Dr. Conaty, announced the decision of the Board of Trustees as to the location at Plattsburgh, and the announcement was greeted with prolonged applause. The news that the present officers of the school were re-elected also called forth rejoicing. Rev. Dr. Conaty, in expressing his feeling at the confidence reposed in him, said with great emphasis words which were easily understood to refer to a recent sensational article in a New York paper about one of the lecturers of the school, and the words were applauded to the echo. Dr. Conaty said:

"The Catholic Summer School of America is a school for Catholic truth. It is set a field in which men may expect to exploit theories in the interest of sensational notoriety, and we must condemn all attempts to use it as such. It is the home of conservative Catholic truth, where the men who have acquired fame in the legitimate fields of honest research and sound scholarship come to teach and not theorize—to tell us the truth in its full beauty, and not along the lines of danger. Our school is one to which we can invite our prelates and our people, feeling confident of their approbation. We want to assure them that with our consent this school will never be a place for the sensational and the dangerous, but a distinctively Catholic school, in methods and in truth."

Bishop Burke was then welcomed in cordial, earnest words, and the Bishop gave a hearty acknowledgment of his appreciation of the welcome accorded to him, and expressed his delight with the school, its Catholic spirit and loyalty. He was particularly pleased with the President's announcement that the school would be on its own grounds next year. He then proceeded to show the many advantages to be derived from the school in the upbuilding of the Catholic character and the training of the mind in ways of Catholic truth. He wished the school every success and every blessing.

THE MORNING INTRODUCTION.
Charles A. Decourcy, Esq., of Lawrence, Mass., was introduced by Rev. Dr. Conaty as a distinguished Catholic layman from Massachusetts and a pupil of Father Doonan whom he would introduce. He said:

"I have heard musicians say that if you play the same air in two or three different keys you are liable to produce a discord, but I noticed yesterday on the grounds that although the keys were somewhat different yet the result was decidedly harmonious, and I felt listening there to the proceedings of this organization that there ought to be another key struck, and that was in the nature

of an apologetic one on behalf of the young men—the laymen not there in large numbers.

It might be said in their behalf—if not in justification, at least in extenuation of their absence—that they are ignorant of and consequently do not appreciate the work that this organization is doing. For one, and speaking for many of them, it was a revelation to me, and standing there, realizing what has led to it and the possibilities of its advance, this thought occurred to me. In Massachusetts—and probably the same is true in other States—very many of the young Catholics are descendants of people who came here a generation ago unable to obtain the advantages of an advanced education. They gave themselves with all their energy to the task of wage earning, and they gave to their children what was denied to them—the advantages of advanced education.

"Naturally a large number of them entered the Church, and their work speaks for itself in a manner that needs no explanation. Many, too, went into the professions.

But the time had come, it seems, when there was need of a centralizing of those efforts for more effective influence, and at that time, with a wisdom to be commended, the founders of this school prepared the means.

"There had come with this means the forming of societies, and coming here together from different parts of the country there was the influence of one upon another—that most delightful social influence that blesseth him that gives and takes. Dr. Conaty struck that note clearly, and an influence will be the result to those who are actual members and participants in the work of the school.

"If the possibilities of this work were known to the young men they would be here, and then, and then only, can this school go forward and do the work which devolves upon them outside.

THE NATURAL MAN.

Prof. Vallette, of Brooklyn, introduced Dr. Flick, of Philadelphia, who delivered an able lecture on "The Natural Man," in the course of which he dealt with man as a normal being; his genesis; his adaptability and adaptation to environment; man as an organic being; the chemistry of the human body; life; the physical laws of life, and the maintenance of the normal. Dr. Flick displayed a thorough mastery of his subject, and was closely followed by his audience.

THE EVOLUTION OF MUSIC.

The evening lecture was by the Rev. Henry G. Gaus, on the first—formation—of the four epochs in the history of music. The following headings will give a more adequate idea than we otherwise can of the comprehensive character of this learned lecture:

I. Pythian Ode to Apollo. Greek Music. Pindar (522 B.C.). Discovered by Westphal. Harmonized by Carl Lang.

II. *Jam satis terribis* (Horace H. Ode. Bk. I) Roman Music. Sappho (650 B.C.) Greek Melody attributed to Sappho. Words composed to melody by Horace (65 B.C.).

III. *Androsian Melody*. (Set to words of "Veni Creator" by Cochinus.) St. Ambrose (V.D. 333.) Harmonized by H. G. G.

IV. *Et quæque lagis*. Hymn to St. John Baptist. Words by Paul of Aquilina (A.D. 770). (a) Neumatic Notation. Guide of Arrezzo, 1050; (b) Letter Notation. Guide of Arrezzo, 1050; (c) Changeable Letter. Guide of Arrezzo, 1050; (d) Staff and Solmization. French. Gafner, 1450; (e) Staff and Letter. Cerone, 1505; (f) Square Notes. Walter Odington, 1240; (g) Harmonized Medieval; (h) Harmonized Modern.

V. *Chanson de Roland*. (About 800-350) Ignolus. Attributed to Charlemagne. H. G. G.

VI. *Crusaders Hymn*. (About 1050) Ignolus. Harmonized by H. G. G.

TUESDAY.

Father Doonan's lecture on Tuesday morning was in answer to the question, "What is the Soul?" The definition has already been given.

PHYSICAL CONDITION OF HAPPINESS.

Dr. Flick lectured on that complicated and important question, "The Relation of the Spiritual to the Physical Part of Man." Man, said Dr. Flick, is dependent on body and soul for his powers and resources in the pursuit of happiness. For the untrammelled exercise of the faculties of the soul it is necessary that the physical organism be preserved in a normal condition. Such normal condition can only be maintained through the strong control of the body by the soul in the ever varying conditions of practical life. Man's life must, therefore, be a life of reason, and not a life of carnal instincts. Happiness is the recognition by the soul of the good and beautiful, and as that recognition can only be arrived at through the activity of the physical organism, the capacity of man for happiness is conditional—first, by the inherent resources of his organism for development; secondly, by the development of the organism, and third, by the subjection of the physiological demands for force to the calm judgments of reason.

It has been said that the education of the child should begin one hundred years before its birth, and this paradoxical statement has a good foundation in physiological truth. To be born with a normal, fully developed, competent organism, means to have ancestors normal in their make-up.

The development of the organization is the work of education. Education, in the popular mind, means gathering a certain amount of ready information upon many subjects, which will prove of use to the individual during life. In its true sense, education is the drawing out of the faculties for the development of character and ability. By faculties are meant those powers which man possesses by virtue of the soul. The powers of the body are called functions. When the functions are turned to secondary uses through the instrumentality of the soul they become faculties. The locomotive system of the human organism, for example, performs the functions of locomotion from place to place in the acquire-

ment of food, but when it is devoted to art, music or science, its action becomes a faculty.

The proper development of the functions and faculties of children, the care to be taken of their physical, mental and moral being; the emotions—love, hatred, anger, jealousy—all these were interestingly referred to in connection with the effect on the happiness of the human being.

THE LECTURES ON MUSIC.

The lectures on "Music," by Father Gaus, not only proved intensely interesting, but drew some of the largest and most delighted audiences. His first lecture on the "Formative Period of Music" was especially enjoyable and instructive. In a brief space of an hour, by a lucid exposition and an accompanying illustration on the piano, he showed the evolution of music from the time of Homer, whose "Odyssey" and "Iliad" were accompanied on a four-stringed lyre, called a Phorminx, to the time when Pythagoras added to the last tone, which gave us eight notes of the scale. He contended that owing to the absence of all harmony and melody, that the Greeks had but rhythm to fall back upon, and summed up Greek music with the declaration "that the music of the Greeks consisted in their language."

Continued on page 6.

The National Society of Sculpture, No. 104 St. Lawrence Street, Montreal. Drawing every Wednesday. Lots valued from \$100 to \$1500. Tickets, 10 cents.

A CLEAR STATEMENT.

Infallibility, Its Province and Power.

[BY JULIA M'COLIFF.]

What must be the face-to-face antagonist by which to withstand and battle the energy of passion and the corroding scepticism of the intellect in religious inquiries?

The tendencies of reason are towards simple unbelief in matters of religion, hence in the pagan world when our Lord came, the last traces of religious knowledge had all but disappeared from those portions of the earth in which the intellect had been active, and had had a career.

In these latter days, outside of the Church, things are tending with greater rapidity than in the old time to atheism in one shape or another.

Experience proves that the Bible does not answer a purpose for which it was never intended; a book, after all, cannot make a stand against the wild living intellect of man, and the Bible testifies to its own power as an universal solvent acting upon religions.

God himself, saw fit to interfere, and make provisions for retaining in the world a knowledge of himself so definite and distinct, as to be proof against human scepticism, by introducing a power invested with the prerogative of Infallibility in religious matters, as an effective means of withstanding the difficulty.

This is the claim of the Catholic Church; adapted by the mercy of the Creator to restrain too great freedom of thought and rescue it from suicidal excesses.

Unaided reason, when rightly exercised, leads to belief in God, in the immortality of the soul, and in future retribution; but no truth, however sacred, can stand against faulty reason in the long run. There is nothing surprising that God should think it to introduce such a power into the world. In the beginning, man rebelled against his maker and became possessed of evil; the human race is terribly out of joint with the purposes of its Creator and has brought about the divine interposition which placed a suitable antagonist to resist it, not simply by teaching and preaching, but by an inward spiritual power or grace, of which the Church is the channel.

She has it in charge to rescue human nature from its misery by lifting it to a higher level than its own, and she teaches that each individual man must be in his own person one whole and perfect temple of God while he is also one of the living stones which build up the visible Church.

For doing this great work, the Church has been granted the power of Infallibility. This power viewed in its fullness is as tremendous as the giant evil which has called for it.

The Catholic Church claims to know for certain, the very meaning of every portion of the Divine Message which was committed by our Lord to His Apostles. It claims to know its own limits, and to decide what it can and to have a hold on statements not directly religious.

In the course of ages, Catholic inquiry has taken certain definite shapes, and has grown into the form of a science with a method of its own, under the intellectual handling of great minds, as St. Augustine, St. Thomas and other Fathers. In the matter of new dogmatic definitions which from time to time have been made, they are but the clothing of the Catholic doctrine as already defined and we accept them unquestioned.

The Church can impose silence on all matters which it has pronounced dangerous, and Catholics receive this first with submission and loyalty.

Such restrictions may seem at sight to weigh down the intellect, but this impression is not borne out in the history of the conflict between Infallibility and reason; the energy of the human intellect thrives under the terrible blows of the divinely fashioned weapon.

Every exercise of Infallibility is brought into action by an operation of reason, both by its ally and by its opponent, and Catholic Christendom presents a continuous picture of conflict between Authority and private judgment, alternatingly advancing and retreating as the ebb and flow of the tide.

In the process of inquiry and deliberation which ends in Infallible enunciation, individual reason has been paramount, and some of the great Councils have been guided in their decisions by the commanding genius of individuals, sometimes young and of inferior rank. This shows that the Church does not destroy the energy of Catholic intellect, nor the independence of the mind, as her whole history proves.

Take the Middle Ages, when the Church was the repository of all learning and arts, the intellect of the educated

classes was never more active; controversies might proceed for years and Rome remain silent; after a long while they may come before the Supreme Power; the questions have been viewed on every side and Authority is called upon to pronounce a decision; sometimes the whole must be gone through again; this tends to give liberty and courage to individuals. Of course, there are cases of an urgent nature where an appeal to the highest Authority must be made at once, but ordinarily, by reason of their great power, Popes are slow in the use of it.

The Church is a vast assemblage of human beings with wilful intellects, brought together by the majesty of a superhuman Power.

Infallibility is a supply for a need. Its object and its effect, is not to enfeeble the freedom or vigor of human thought in religious speculation, but to resist and control its extravagance.

Its great work has been to put down Arianism, Lutheranism and all schisms and heresies which have risen up from time to time.

The great truths of the moral law, of natural religion and of Apostolic faith, are its boundary and foundation; it must be guided by scripture and tradition; nothing can be presented to me in time to come as a part of the faith, but what I ought to have already received; nothing can be imposed upon me contrary to what I already hold.

For instance, the doctrine of the Immaculate Conception, over which the Protestants stumble, Catholics have no intellectual difficulty on this subject; there is no burden in holding that the Blessed Virgin was conceived without original sin; it has been defined as a dogma because Catholics did believe it. Those who defended it in past ages had not attained precision in their view of it; it cannot be called new, as it has taken about eight centuries to promulgate it.

The great trial to reason is the august prerogative of the Catholic Church to an indirect jurisdiction on subject-matter which lies beyond its own proper limits. It could not act in its own province unless it had a right to act out of it; to judge in secular matters of philosophy, science, literature and history, and to demand our submission to her claims.

The Catholic Church claims to censure books, silence authors and forbid discussions. This is done as a measure of discipline; it must be obeyed without a word, and perhaps in time it will recede from its own injunctions. In these cases it is never a question of faith; whatever is a matter of faith is true at all times and can never be unaided.

Though we may sometimes feel the severities of Authority, we should always submit and be silent, for it is right. If we study the past, we will see how the initial error of what afterwards proved a heresy, was the urging forward of some truth against prohibition, at an unreasonable time. The one who presents it may seem a martyr to free opinion, and though the case may not fall within the subject-matter in which Authority is Infallible, the Church has a right to act, though it may be regarded as interfering with private judgment and exalting opinion to dogma.

Every day the circle of secular knowledge is being enlarged; new discoveries, certain and probable, have an indirect bearing upon religious opinions, and the adjustment of the claims of Revelation and natural science; things suspected, not ascertained, are presented by the schools as facts, and souls are in danger of being led away by too liberal thought about the unseen and future. It is called the education of the lay world, but it is really opening the door to evils which are not comprehended, and a plausible scepticism is called the development of human reason.

But, "The Lord shall fight for you and ye shall hold your peace." We have cause to be thankful for the blessing of Infallibility; for having so clear a direction in a matter so difficult.—In the Catholic teaching circle beware.

The National Society of Sculpture, No. 104 St. Lawrence Street, Montreal. Drawing every Wednesday. Lots valued from \$100 to \$1500. Tickets, 10 cents.

Customer hesitatingly: I suppose—or you have some—or suitable books for a man—or about to be married? Book-seller: Certainly, sir. Here, John, show this gentleman some of our account books—largest size.

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FREE SHOW—A bicyclist who was riding a very high wheel took a genuine header and turned an almost complete somersault. After he had recovered himself and wiped the mud from his face and clothes he was much astonished to hear one of two small boys say: "Mister, do that again, will yer? This feller didn't see it."

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Symptoms of Insanity.—Medical Examiner: Have there ever been any symptoms of insanity in your family? Applicant for insurance: Yes, sir—that is, my sister once refused a man worth half a million.

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HE WANTED TO SEE THE FUN.—New Office Boy: A man called here to thrash you a few minutes ago. Editor: What did you say to him? New Office Boy: I told him I was sorry you weren't in.

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RE-OPENING OF SCHOOLS.

St. Patrick's Christian Brothers' School. Will re-open on Monday, Sept. 2nd. Pupils will be received on Friday and Saturday, 30th and 31st inst., and on Monday, 2nd prox. 6-2

The MISSES McDONNELL

Will re-open their classes, for girls and small boys, at 675 Lakeshore street, on Monday, the second day of September. An Evening Class, for girls, in connection with the School. 6-3

ST. ANN'S CONVENT, RIGAUD, P.Q.

Under the direction of the Sisters of St. Ann. COMPLETE ENGLISH COURSE. The course of studies is complete in English and French. Classes will re-open on September 4th. Board and tuition, only \$40 a year. Students received at any time during the year. For prospectus, address to: REV. SISTER SUPERIOR.

THE ARCHBISHOP'S ACADEMY

37 St. Margaret Street, Will Re-open on September 2

Board of the Roman Catholic School Commissioners of Montreal.

The re-opening of the classes of the Catholic Commercial Academy, and all the other schools under the control of the Board, will take place on Monday, September 2nd.

For all particulars, apply to the Principal or the Director of each school. 5-3

BOURGET COLLEGE, RIGAUD, P.Q. (Near the Ottawa River.)

Classical Course and English Commercial Course. Banking and Practical Business Departments—Best modern text-books are taught by competent professors. Short-hand, type-writing, telegraphy, music, etc., highly awarded. Contamination is prevented by rail or water. Board, Tuition, Bed and Washing \$120 per annum. Studies will be renewed on September 4th. For prospectus or information address to Rev. Jos. Chénier, C.S.V., President. 3-4

Mount St. Louis Institute, 444 SHERBROOKE ST., MONTREAL.

This Institution will re-open Tuesday, September 3rd. Boarders of last year and new applicants as boarders or day pupils will be received on Tuesday.

Day pupils of last year, on September 4th, at 9 a.m. 6-5

INTERNATIONAL Business College Place d'Armes, Montreal

This is one of the largest and best organized Commercial Institutions in America, will open Aug. 26. The course comprises Book-keeping, Arithmetic, Writing, Correspondence, Commercial Law, Short-hand, Typewriting, English, French, preparation for Civil Service, etc. A thorough drill is given in Banking and Actual Business Practice. Six specialists devote their time and attention to the advancement of students. Separate rooms for ladies. Write or call, for prospectus. CAZA & LORD, Principals. 5-13

Notre Dame College, COTE DES NEIGES.

This well known and popular institution will re-open on Monday, the 2nd day of September next.

The Electric cars from Bleury street, by way of Outremont, run out to the College every half hour.

The parents are requested to send the pupils as early as possible. 40-13

Montreal Business College

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is the last week of our Bargain Sale, therefore don't fail to take the "bird on the fly," as it will soon be past, then you will be sorry.

READ THIS BARGAIN LIST

16 doz. Leather Belts, all styles and sizes; prices 60c to \$1.35. Your choice, 19c.

50 pieces Printed Challies, dark colors, to clear 3c. Cheap at 10c. Blouse Silks, 27 inches wide, 75c. Price for next week, 35c.

1500 yds. All-wool Dress Goods, 75c and \$1.00. Your choice, 39c. Double width Dress Goods, 35c to 50c. Your choice, 10c.

Another lot Japanese Silks, 19c. Cheap at 40c. Laces, 4c, for 2c; 6c, for 3c; 10c, for 5c; 15c, for 7c; 20c, for 10c; 30c, for 15c; 40c, for 20c.

Ribbons, large lines at half price. 5c, for 2 1/2c; 8c, for 4c; 12c, for 6c; 15c, for 7 1/2c; 30c, for 15c.

BLouses. The balance of our Print Blouses, to clear, 25c, 35c, 50c and 75c. All worth 50c to \$1.50.

Print Costumes \$1.00. Duck Costumes \$1.15. Navy Blue Serge Dresses, to clear, \$6.50.

Jackets, to clear, \$1.50, \$2.50, \$3.50. Prices were \$5.00 to \$17.00. Capes, to clear, \$2.00 to \$9.75; prices were \$5.75 to \$33.00.

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WEDDING