

REDMOND AND HEALY

ON THE EDUCATION QUESTION.

During the recent debate on the education question in Ireland, which took place in the British House of Commons, two stirring speeches were delivered, one by Mr. John E. Redmond, M.P., chairman of the Irish Parliamentary Party, and the other by Mr. T. M. Healy, M.P. These speeches only serve to show how unceasingly Catholics in Ireland have to keep up the struggle in the endeavor to secure their rights. Mr. Redmond said in part—

It was no exaggeration to say that the well-being, happiness, and prosperity of Ireland as a nation— and it might almost be said the whole future of the Irish race— depended upon a proper system of primary education being given to Irish children, and there was nothing in their view in which England in her treatment of Ireland had been so guilty in the past as in the matter of education. Education in Ireland at one time was used as an instrument by England to proselytize the people; it was used as an instrument to endeavor to coerce and to wean the people of Ireland from their ancient religion, and down to this very day, do they contend, education was being used in Ireland as an instrument for the denationalization of our people.

Now, in this vote that came up for consideration that afternoon, they desired to enter an emphatic protest against the so-called and mis-called National Board of Education in Ireland. They asserted that the Board was unrepresentative in its character, that it was irresponsible, that it was anti-national, and that it did not to-day possess any single atom of the confidence of the great mass of the people for whom it was supposed to work, and in addition to that, they asserted that this Board was incompetent, and had absolutely broken down in the work of the new system which had been inaugurated. The constitution of the Board was an anachronism. It had no parallel to-day in England. It had no parallel in Scotland, and he believed he was correct in saying it had no parallel in any country in Europe, and they called, therefore, for a reform of this board. They believed that the Irish people had suffered in patience, and to a large extent, indeed, in silence, long enough with this board, and they believed the time had now come when the Irish people must make a united, determined effort to have the whole system and constitution of this Board radically changed and reformed.

Now, let me very shortly establish some of the propositions he had laid down. He said that this board was unrepresentative and irresponsible. The origin of this Irish Board of Education was singular. Indeed, he did not suppose that there were many English or Scotch members who were aware of the fact that this board was not created by Act of Parliament. It was in the year 1831 called into existence by the administrative act of the Lord Lieutenant of that day. The Chief Secretary to the Lord Lieutenant at that time was Lord Stanley, and he published a public letter, in which he stated that a commission of unpaid gentlemen was about to be appointed to carry on the work of primary education in Ireland. That was the origin, and from that day to this that board had carried on its work uncontrolled by any statute passed by this House. The constitution of the board itself was absurd. Up to 1831 no real effort had been made to attend to the educational wants of the masses of the Irish people, and therefore it was only natural that when this board was appointed, it was, in that year, unsatisfactory though it was, eminently unsatisfactory though it was in its character and constitution. It was natural that the prelates of the Catholic Church, to which the great mass of the children to be dealt with belonged, should have done their best to take advantage of the system and make the most of it, and consequently they found the Catholic Archbishop of Dublin, Dr. Murray, accepted a seat upon the board, and many long and patient years he did his best to make the system a success. He continued his efforts until his death, but he was all the time conscious of the failure of the system, and he asserted that from the day that Archbishop Murray died to the day that Archbishop Walsh was appointed, a few years ago, a member of the board, that board did not receive any confidence from any portion of the people for whom it dealt. Archbishop Walsh was appointed to this board a few years ago, and he very naturally obtained for it a certain amount of confidence, because the people felt that in him they had a man in complete sympathy with their sentiments and completely cognizant of their wants. So long as he sat upon the board the people of Ireland were willing to go on living in hope that he might be able to reform the system and turn it into an engine of good for the children of Ireland. But Archbishop Walsh had now resigned his seat, and he maintained that with Archbishop Walsh went every atom of confidence in the board on the part of the national Irish people. At the present time the constitution of the board was half Protestant and half Catholic, although the Catholic children dealt with amounted to nine-tenths of the whole. That was the state of the board, and it was to be regretted that the board was not to-day in a position to repel the demand of the national Irish people for a reformation of the board.

Morris—no longer resided in Ireland, and he desired to repeat the protest which year after year had been made since the day when the late Isaac Butt protested against the putting on boards of this kind of eminent judges, who were engaged upon other work and could not give the time and attention necessary for work of that kind. Their appointment on the board was most improper. They ought to be attending to their own judicial business, and the fact that they were upright judges was no qualification entitling them to sit upon the board. The remaining members of the board consisted of big men, successful traders, like Sir J. M. Inglis, and country gentlemen residing in distant parts of Ireland, who could not and did not attend to the work. Out of the whole twenty names there was only one small man, the Rev. Dr. Walsh, who had now resigned. So that the Board of National Education consisted of 19 men made up in the way he had described without a single representative of Irish National sentiment or opinion.

The time had come when Parliament should seriously consider the question as to how the constitution of this board could be reformed by introducing the representative element. The cases he had detailed were ample justification for the claim he put forward. He knew that in claiming a reform of this board they would have to work for it, and perhaps to wait for it. He hoped the Irish people would take advantage of this opportunity, and would commence an agitation which would make the reform of the board a matter of necessity in the near future. That claim he put forward that night, and for it he demanded that the Chief Secretary should grant an immediate and searching public inquiry into the matter.

A great crisis had arisen in the educational affairs of Ireland. In dealing with Archbishop Walsh and his resignation they were not dealing with an ordinary man. By universal admission Dr. Walsh was the most active, the best qualified, and the most devoted of all the commissioners. Certainly, he was the man who had during his years of office been able to bring about the only reforms they had witnessed in their time. His resignation marked the final and complete breakdown of that power. Dr. Walsh's loss was an irreparable loss, and it was practically impossible on the present lines, without a searching inquiry, to continue the work of this board, discredited as it stood before the Irish people to-day. (Nationalist cheers.) If the right hon. gentleman who had had any regard for the interests of Ireland his course that night was plain. Public opinion in Ireland would not justify him in refusing an inquiry, whether it pleased certain gentlemen or not. His bounden duty was to grant an inquiry, and he (Mr. Redmond) asked for an assurance that these grave charges which had been made affecting the whole character and position of this great public board should be subjected immediately to an open public inquiry, where the truth could be sifted, and where the interests of education could be safeguarded. He begged to move the resolution which stood in his name.

MR. T. M. HEALY said that as regarded the resignation of Archbishop Walsh he regarded it less from a point of view of detail than from the more general aspect. Those who were now discussing the matter could perhaps scarcely remember the circumstances under which His Grace accepted the office, which it was more or less regretful for him to take. Since the days of Archbishop Murray no Archbishop had taken such an office, and no one had run the risks of misunderstanding which necessarily attached to the assumption of this position. Most of the men were in the enjoyment of State emoluments, and in receipt of solid bullion from the State or from the confiscated foundations, which he had never made one step to meet the views of the masses of the people of Ireland, and to alleviate the religious prejudices and antagonisms which their methods had excited. But even leaving aside the question of religious difficulties, the lay education was of the most abhorrent and detestable kind. He complained that the authorities absolutely refused to teach not merely Irish, but Irish history, or even those portions of English history which bore upon the historical position of the Irish people. The lesson books were a disgrace to the Hottentots. For himself, he regarded the system of so-called national education established by the Government in Ireland a curse instead of a blessing.

It was into this Board that, stepping aside from his own rank, the Archbishop went to endeavor to improve the unimprovable. It was from that point of view that his resignation demanded attention. For six years he worked like a galley slave probing every department and bringing to his work the equipment, not only of an educationalist, but of a scholar. In other words, he clothed the dry bones of a foreign board with scholarship and some touch of national feeling. He found himself obstructed at every step, not only by his fellows on the board, but also by those influences of which the committee had heard. He had actually achieved this, that the Board had allowed the teaching of the history of Ireland down to the reign of Henry VIII. in the schools. Further, it was conceded that these children who knew an English might

be taught English by the medium of Irish. Some time ago he went into a school in Donegal, and he heard the children reading English better than he did, but not one word of it did they understand. If they were asked what was a "bog" they did not understand, or what was "turf" they could not answer. In this board the Archbishop in his effort to bring about reform was harassed and worried, for there was not a single real lover of his country on the board. At last he stepped down and out. Well, they all knew the good old British Government would go on just the same as before. (Laughter.) It would still be more millions sterling out of the country, and a number of poor young men would emigrate, and a certain number would emigrate just as if nothing had occurred. But, did it profit the King to have a system like this fostered, cherished, and bolstered up generation after generation? The resignation of this eminent man would be accepted through Ireland as a further proof, if proof were needed, of the absolute failure of the board. They had not remedy except Home Rule, and the arguments of the hon. members for Tyrone and Finsbury pointed that way. The member for Tyrone said he desired a revolution. The same thing was said by Disraeli some sixty years ago. It reminded him of the American who said that in trying to keep up with the progress he had got far ahead of the board. The Scotch education vote was £1,300,700 or £23,000 more for education in Scotland than in Ireland. In Ireland there were no Andrew Carnegies to give a couple of millions for education. If millions in Ireland had a couple of millions in order to get a London in order to get a London, like Lord Iveagh. Scotland for 300 years had not only had four national universities, but an almost perfect system of primary education. Ireland would be none the worse if the Irish Education Board was administered in London. As compared with Scotland, in Ireland it required £3,000 more to administer £20,000 there were to be ten policemen paid for policing the country, and keeping it in handcuffs than the Government was prepared to pay for establishing any kind of national education. In any village in Ireland there were to be ten policemen and one schoolmaster. The Government was able to get all the money and men it required from Ireland, and that it was in possession of all the foris in the country. What then could be the reason why the Government shrank from the idea of making these Boards Nationalist? Why not let the people have free play for popular National and religious development, seeing that they were within the hands of British Government, from which they could not escape. By beginning with the abolition of this Board, and starting with the idea of giving to the people some share in the management of their own National life, the Government might bring a large measure of peace and satisfaction to Ireland.

THE TRAVELLING PUBLIC. BY CURSTONE OBSERVER. This may seem a queer title for an article, considering that I am mostly engaged in curstone observations. However, I am not a fixture, as yet, upon any particular curstone, nor am I tied down to any special locality. I do a lot of traveling, above all during the summer months, and whenever the occasion and the circumstances allow I generally prefer to travel by water. I am very fond of a steamboat excursion; I like those short trips up or down the river that permit of a few hours rest taking one too far away from home. As a consequence, I am pretty well known upon the ferry and excursion boats that ply between Montreal and the various towns and villages along the St. Lawrence. Needless to say that I have, on many occasions, observed the frequenters of suburban summer resorts—it is a kind of familiarity which seems to be put on for the time-being. Once the city is reached this species of mask is entirely discarded. I remember chatting for a whole hour, on a steamboat, with a certain individual, who, to my pleasure, and I am inclined to think, instructive conversation. We came ashore together and continued our chat in the street car, as we rushed up town. A couple of hours later I met the same person on the street, and he did not recognize me. I thought it might have been accidental, that he was preoccupied with business affairs, or that he was in a great hurry. But, the following day I met him face to face in the doorway of the postoffice, and again he seemed as if he had never seen me. I am not one who likes to be snubbed, or "cut," as the term goes, so I passed on without any further attempt at common politeness. Yet it seemed very strange to me, for I considered that if a man's company was sufficiently welcome to spend an hour with him in pleasant conversation, at least, his personality should be of sufficient importance to deserve a nod of recognition. But I was mistaken.

All this would not have bothered me very much for the world is wide and very generous, so much so that no person need stake his entire happiness upon the acquaintance of any one individual. But, I was not at the end of my experience. A few days later I happened to be again traveling on a steam boat, and the conversation was on board. As the conversation proceeded he took a chair and sat down to re-commence, or to continue our first conversation. I scarcely knew how to act. I was tempted not to see or hear him, or else to tell him that since my passing acquaintance was not agreeable to him, he might as well be contaminated by any association with me on a steamboat. But my better judgment prevailed, for my desire for information was always a guiding influence with me. I allowed him to talk on for fully half an hour. Doubtless he began to perceive that I was not quite so entertaining as on the former occasion, and he proportionately checked his own enthusiasm. Finally, as we were about to separate, I invited him to call and see me in town. I did so to find out what effect my invitation would produce. To my surprise he thanked me, and promised to "drop round" and see me.

About a month later, one autumn evening, my steamboat acquaintance actually called. We smoked a few cigars together, had a pleasant evening, and became very well acquainted. Before he left, I played a little on how it came that he failed to recognize me on the occasions above referred to. He candidly told me that he had learned that I was a very good person, and that I held a sufficiently respectable place in society to be considered as an acquaintance; adding that he made it a rule never to know in town those whom an accident throw in his way when abroad.

I have not yet made up my mind whether this was intended as a personal compliment to me, or not. At all events I fail to see the logic of London, in a man could assume to be a member of the society, and summer resort, with a person and derive benefit and pleasure from the association, and yet feel a reluctance to recognize that person in the city. I think there is a deal of "snobbery" about the whole affair. At least, there is evidence of a very shallow mind and a conceded disposition in this unnecessary distinction. If good man is equally as good in town as upon the boat, the bad man is just as bad on the boat as on the street. Yet I believe that there are hundreds of summer travelers, of those people who go to resorts simply to be "out of town," or to have their names in the papers (being incapable of getting their own names in the papers), and their questionable distinction at any other time, or under any other circumstances, who affect this species of snobbery. They simply try to appear to the members of social grades to which they can never aspire, and their monkey tactics make them appear superlatively ridiculous.

ST. PAUL'S IN DANGER. — A very important and significant despatch is that which comes from London, this week, and which announces that the vast edifice in danger of collapse. "The scare which New York has had in connection with Brooklyn Bridge has had its counterpart here in St. Paul's Cathedral, and the public has been startled by the expert announcement that the vast edifice is in danger of collapse. "The enormous wall of the south transept, which is eight to ten feet thick, 130 feet wide and 160 feet high, is showing a number of very alarming cracks, due it is believed, to the subsidence of the soil, while the west front, with its heavy towers and bells, is also showing unmistakable signs of subsidence. The soil upon which the cathedral was built was never very good, and the architect, Sir Christopher Wren, took his precautions accordingly. Had the subsoil been left undisturbed these precautions might have sufficed. But not only has the water at the bottom of the sandy stratum beneath the cathedral been tapped, but the hillside on which the cathedral is built is now traversed by deep drains, and by several underground railroads. "It is owing to this that the whole structure is manifesting a disposition to slip down toward the river, while the safety of the cathedral is gravely endangered by the immense fissures in the ground due to subsidence. This announcement, coming so soon after the fall of a huge mass of stone in Westminster Abbey, due to the destruction by rust of the iron clamps by which the stones were fastened in their places, hundreds of years ago, has given rise to very serious alarm among the English people with regard to the safety of their two most famous cathedrals. "A serious lesson is to be drawn from these facts. We have there the evidence that no human structure, perfect as it may appear, can escape the shattering hand of time. Stupendous as were the monumental piles of ancient Rome, they are gradually crumbling under the weight of centuries. Even the pyramids by the Nile, and the impenetrable sphinx commence to show the effects of long ages of existence. But in those remote times men built for eternity, as they imagined, in our day men build to lease and to sell. If then St. Paul's and the Abbey give evidence of decay, may we not ask where will be in another hundred years the giant structures that tower into the skies over New York, Chicago, and other modern cities? The question is far more serious than may at first appear. We, at all events, are not prepared to give the matter, but we strongly suspect that in the year 2000 the many-storied edifices will be where Troy, Poinary and Persopolis are to-day.

MAN OF THE FUTURE. — Prof. Hodge, chief of the bureau of ethnology in the Smithsonian Institution at Washington, has made a life study of the advancement of the human race, and he has come to the conclusion that the man of the future will be stronger, stronger and braver than the present generation, but that his intellect will be less. He thinks that the intellect of the man of the future will be less, but that his courage and his strength will be greater. He thinks that the man of the future will be a more practical man, and that he will be more of a doer than a thinker. He thinks that the man of the future will be more of a warrior than a scholar, and that he will be more of a conqueror than a philosopher. He thinks that the man of the future will be more of a hero than a saint, and that he will be more of a martyr than a saint. He thinks that the man of the future will be more of a patriot than a citizen, and that he will be more of a soldier than a statesman. He thinks that the man of the future will be more of a leader than a follower, and that he will be more of a commander than a soldier. He thinks that the man of the future will be more of a warrior than a scholar, and that he will be more of a conqueror than a philosopher. He thinks that the man of the future will be more of a hero than a saint, and that he will be more of a martyr than a saint. He thinks that the man of the future will be more of a patriot than a citizen, and that he will be more of a soldier than a statesman. He thinks that the man of the future will be more of a leader than a follower, and that he will be more of a commander than a soldier.

MUNICIPAL GOVERNMENT. — Strong may seem the language of Mr. Justin Grey, of New York, when he condemns corrupt civic government and declares it to be a menace to the American Republic. Yet his strictures are none too emphatic. In a part of his recent article on this subject he says: "Improved municipal administration is imperative. A set of bosses and their adherents in the greatest cities of the Union have brought about conditions that are a bolt upon the popular government. Not only do these men hold in their hands the control of the big municipalities, but their corrupt influence is almost decisive in the legislatures of many of the states, and it is felt in congress. The supreme law making power of the republic demands and takes toll at every step. "No man can get into any position of trust or power in the great centres of population without howling to one of these chaps. They select the judge on the bench, and they designate the scrubwood that shall receive a paltry stipend for scrubbing the floor of the court room. They make the policeman an obsequious lackey, the fireman who is entrusted with the protection of life and property. The school teacher, whom the highest of all civic duties are confided. They give away great franchises, blackmail the haunts of vice, and lead out of business, the honest establishments that have the courage to resist their infamous demands. "The American municipal political boss of to-day is the lineal descendant, so far as public pillage is concerned, of the buccaner and bandit of two centuries ago. If he is not put down he will put the republic down. "While all this applies in a direct manner to civic government in American cities, it has its application here in Canada. We are too inclined to sacrifice our civic, or municipal interests at the shrine of our political desires and aims. We take deep pleasure in showing our legislative representation, but we show little regard at a general election, and as far as our civic government goes we appear hopelessly indifferent.

BREVITY OF JUDGES' WILLS. The wills of most judges have been, the "Law Journal" states, distinguished for their brevity. Lord Mansfield made a disposition of his worldly goods on half a sheet of notepaper. Sir James Stephen, with characteristic conciseness, expressed his testamentary wishes in those simple words: "I give all my property to my wife, whom I appoint sole executrix." Almost equally brief was the will of Lord Russell of Killowen, by which he disposed of property to the value of nearly £150,000. No testators, in fact, set a better example of conciseness than occupants of the bench.

BISHOP MOORE DEAD. Right Rev. John Moore, Bishop of the diocese of St. Augustine, Florida, died on July 30, after an illness of several months. Bishop John Moore was born in Castle-town-Devlin, County Westmeath, Ireland, June 27, 1835. He went to Charleston, S. C., in 1848, and in 1849 entered a collegiate institute. He afterward studied theology in France and Rome, and was ordained priest in April 9, 1860. Before leaving Rome he underwent a public examination for the degree of doctor of divinity and received the cap of doctor of theology. He returned to Charleston in October, and was appointed first assistant at the Cathedral, and shortly afterward pastor. During the Civil War Dr. Moore was active in attendance at the hospitals, nursing the sick and wounded of both armies in many parts of South Carolina, and especially at Florence. During the absence of Bishop Lynch in Europe he was appointed administrator of the diocese of Charleston. In 1865 he became pastor of St. Patrick's Church, and was made vicar-general in 1872. He was consecrated second Bishop of St. Augustine, Fla., by Bishop Lynch in the pro-cathedral at Charleston, on May 13, 1877. The Church in Florida has made rapid progress under the administration of Bishop Moore. He has taken great interest in colonization, and has so paid much attention to the spiritual advancement of the colored population, establishing several academies for their benefit. He built the St. Augustine Cathedral, after he was born in 1887.

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