

The Irish Priest in Politics.

Some of them would wish to exclude the clergy altogether from politics lest they themselves should ever be called to order for their doings (hear, hear). So long as the priest was ready to collect money for their needs and was subservient to their views they would tolerate him, and if they thought him greedy of praise they would question the propriety of their doings they would at once tell him to give up politics and to mind his parish (laughter and applause). This school of politicians had come to the front of late years, and although they were not gaining ground their existence could not be ignored, nor were they confined to any one party (hear, hear; laughter, and applause). These reasons which he had thus briefly indicated were inoperative in the past, and although no longer so cogent, still to some extent they did exist, and in his opinion did justify the Irish country priest in taking a part in Irish politics which could not and ought not to be tolerated elsewhere (applause). But such intervention in these times should be judicious and well regulated, otherwise it would certainly be very mischievous to the highest interests of their Catholic people, and most of all to the priests themselves. The following practical rules would be thought, by generally admitted as just and reasonable, and if observed they would be efficacious in preventing evils that sometimes did result from the unwelcome intervention of the priest in politics. Now, the first rule—and he commended it to the special attention of some of his young friends listening to him—the first rule which would lay down was this, that young priests for several years after their ordination should not be encouraged or allowed to take an active part in politics (loud applause). The reason was perfectly clear. They had at first neither the experience, the prudence, nor the knowledge of the world necessary to make them safe and trustworthy guides for others in political questions. Of course many of them thought they had—[laughter]—and that the old fogies were altogether behind the age; and this was particularly true in the case of those young men who had not even knowledge enough to doubt the wisdom of their own proceedings [laughter]. He might say, by way of parenthesis, that he never met any persons so

Cocksure of Their Own Opinions

as some young priests, except, perhaps, some young professors [laughter and applause]. Where would the young priests get their political knowledge? Not, surely, while they were schoolboys scrambling through the Latin grammar; nor in the seminary, where they found it hard enough to master the intermediate Education course; nor in that college, for although they had many chairs in Maynooth he had yet to learn that he had a chair in politics—[laughter]—so that the young priest had, in fact, no means of acquiring political knowledge until he had some experience of the world, except that he got it in the way that a very venerable colleague of his last evening suggested, that he ought to get some himself. They were discussing a certain political point, and his venerable colleague said, "I will tell you what you ought to do. You ought to go and ask your mother her opinion, if she is alive [laughter], because her opinion on that point would, I think, be far sounder than your own" [renewed laughter]. He did not know where these young gentlemen would get their information on the political questions of the day except they got it from their mothers. The young priest was, no doubt, the official teacher of the people in matters of faith and morals. But that subject he was supposed to have mastered. He preached under the supervision of his parish priest and Bishop. As a moral teacher he was sound enough, and could not well go astray. But as a political teacher he was sometimes a child and worse than a child, for no one minded what a child said, but as a priest he was liable to be fully and severely and sometimes justly criticized. It was foolish for young priests to take a header into politics, and speak by his authority on matters of which he knew little or nothing. Then, again, every priest ought to be a man of order and self-restraint, if not of self-denial. But how could he be all this if he launched his barque upon the stormy sea of politics, where there were so many dangers? He knew from experience what had frequently happened in such cases. The ardent politician would compose political harangues instead of sermons. His time would be given more to the reading of newspapers perhaps than to the Scriptures. His hours became late and irregular. He was often absent from home when wanted. The excitement and the dust of the political arena made him somewhat thirsty, and his associates were by no means always safe and edifying companions. He (His Lordship) did not care to enlarge upon this subject, but he would say that he had known several young priests who greatly fell away from their high estate because in times of excitement they had devoted themselves too much and too earnestly to politics. The dear young friends he saw around him were the hope, the rising hope, of the Irish Church. They were his joy and crown, and it was therefore he implored them to take no prominent part in politics before they had spent seven or eight years on the mission [ap- plause]. The second rule was that no matter what might be the age, the experience, or authority of a priest who intervened in politics, he must never forget that he was a priest, and his language, his conduct, and his demeanour must never be unworthy of the dignity and sanctity of the priestly character. He could not put off a suit of clothes. He could not be one man in the pulpit and another on the platform. He was always and everywhere the ambassador of Christ. He could not put off his representative character. He should, therefore, never speak nor write language which even a

layman who wished to be regarded as a layman would never think of doing. Whatever others might do, there was a special obligation on the priest

of observing moderation in his conduct and his language. And there should be moderation in his politics as well as in everything else. And they should always be prepared to allow the same reasonable freedom of thought and action to others which they claimed for themselves. [Applause.] The third rule, too, could not, he thought, be questioned. It was this, that no priest should allow his pursuit of politics at any time to cause him to neglect any of his ecclesiastical duties. Politics was an engrossing pursuit, and sometimes greatly disturbed the mind. It was all very well to win applause on public platforms, to fight the battles of the people, to be called an eloquent and patriotic priest in the newspapers; but as he laid down in the beginning, politics was no part of his duty as a priest and could never be alleged as an excuse before God or man for neglecting any of his ecclesiastical duties. [Applause.] These duties in this country were manifold and laborious, and if they were faithfully performed they left very little time for other occupations, and moreover, they demanded the near presence and vigilance of the priest. The place for him was the church, the sick room, and the school. There lay the sphere of his duties. And it could not be denied that meetings outside his own parish, conferences with political leaders, letters to the newspapers, and so forth, were very likely to interfere to some extent with the proper discharge of his duties. The priest, therefore, must be always on his guard, lest his schools, his sick calls, or any of his duties might suffer thereby. It was not easy to combine this constant vigilance, this manifold labour, and the various duties of his ministry with the distracting care of an active political career. [Applause.] A special word of caution was necessary with reference to Parliamentary elections. The law of the land was extremely jealous of the interference of the clergy in Parliamentary elections, and all the more so since the freedom of the voters from other influences had to a great extent been secured by the protection of the Ballot Act. So long as the Catholic freeholders were the slaves of their landlords and notoriously coerced to vote in many cases against their conscience, the influence of the priest was a just and necessary counterpoise. But this excuse no longer existed. The law took the most elaborate precautions to secure the freedom of the voter and to protect him against spiritual as well as temporal influence of every kind. The celebrated judgment of Justice Fitzgerald was neither altogether logical nor consistent in itself. But it asserted a sound rule—that, as a rule, neither spiritual or temporal rewards should be promised; nor on the other hand, should spiritual or temporal coercion be resorted to in order to influence the choice of a voter in favour of a particular candidate. He was not disposed to quarrel with the substantial justice of that decision. The learned judge declared in it that the Catholic priest might counsel, advise, recommend, entreat, and point out the true line of moral duty, and might, if he thought fit, throw the whole weight of his character into the scale, but he could not appeal to the fears, the terrors, or the superstitions of those he addressed. He [Most Rev. Dr. Healy] thought that the priest was free to do what was set forth in the judgment. The main point was that as a priest he should be free to

Point Out the Line of Moral Duty.

o give his reasons, and to exhort his people to follow that line of duty. In his opinion that was quite enough for the priest—at least on ordinary occasions. No doubt a great occasion might arise, the greatest religious interests might be at stake, and the priest might feel it his duty not only to point out the line of moral duty but also to tell his flock that to ignore it would be a sin, and possibly in certain extreme cases a grave sin, against God and against the Church (hear, hear). And as the late Dr. O'Hanlon explained in reply to the Maynooth Commission of '53, if a man maintained his fixed purpose of committing what was according to the issue a grave sin, the priest would be not only justified but bound to refuse him absolution if he came to confession under such circumstances. The case Dr. O'Hanlon quoted could scarcely occur, but he thought he was right and courageous in speaking of it as a possible case, and pointing out the priest's duty, no matter what view the law might take of it in such circumstances. If it occurred the priest should consult his Bishop, and he believed the Bishop would be very slow, indeed, in condemning an act of an individual voter as a mortal sin or refusing him absolution, especially if the voter was acting in good faith although from a perverse and mistaken view of his duty in the case. His own opinion was that at least in ordinary cases there was no need for the priest to come into collision with the law, and that a cautious priest who weighed his words well might—without violating the law—do all that his duty required and exercise far more influence in the long run than if he was clearly to violate the rule of law as laid down by the learned judge [applause]. Another thing he wished to observe was that the duty did not apply to purely political questions. Of course, in most questions where the spiritual interests of the people were at stake, perhaps more so than their temporal interests, the priest had a right to speak to the people upon such questions and to point out the line of conscientious duty which all good Catholics were bound to pursue. He spoke of temporal interests which affected primarily or materially the temporal interests of the people. As a rule the pulpit was no place for the discussion of such questions, however useful or important they might be in themselves. They were profane questions that could not with propriety be discussed in the House of God. Often good Catholics might differ on such questions, and it was obviously improper to force them to listen to

Opinions Distasteful to Them

when they came to the church to worship God. The only result would be to keep them away altogether from the

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church or to compel them to go elsewhere. The priest of prudence and experience, if he found it his duty to take an active part in political discussions, would not set up for himself in opposition to the views of his brother priests or of his ecclesiastical superiors. [Hear, hear.] He might possibly be right in his opinions, but the public expression of them in such circumstances was likely to do more harm than good. [Hear, hear.] The strength of the Church lay in the discipline and union of the clergy. [Applause.] When they thought it necessary to range themselves publicly in opposite camps it was in his opinion far better for the minority to abstain from political action altogether. [Applause.] As he had already pointed out, no superior could compel them to become active politicians, so that if any priest did not like the views of the majority, or perhaps of the bishop, he had still the alternative of keeping silence and attending to his parish—a safer and, generally speaking, a far more profitable work for himself. Although he said that no priest was bound to become an active and prominent politician, still in this country there were many questions discussed in the press and in Parliament in which the spiritual interests of the people were at stake, and in the discussion of which the priest might take a prominent and a useful part. Even in purely political questions also, where the interests of his flock are at stake, the able and experienced priest might feel himself called upon to help his flock in the unequal conflict between the privileged classes on the one side and the poor oppressed people on the other [applause]. But even in such circumstances he must never forget that he is a priest, and he should so regulate his language, his dignity, and his demeanour as to bring no discredit on his ministry and give no reasonable ground of offence to any man whatsoever [applause].

AN IMPRESSIVE CEREMONY.

Dedication of St. James Church, at Eganville, Ont.

[From our Own Correspondent.]

EGANVILLE, Ont., July 10.—The Catholics of Eganville have been *en fete* for the past week over the dedication of the new St. James Church, and not only do the Catholics themselves feel jubilant, but their feeling of happiness is shared by their Protestant brethren, who are rejoiced to see in their midst this grand monument to the service and worship of God.

The Catholic parish of Eganville dates back to 1843, when Rev. Father John McNulty was the first resident pastor. The County of Renfrew was long before this the scene of the zealous labors of gentle-hearted priests, but is due to Father McNulty the honor of forming what might be called the nucleus of the present large parish. Arriving at Mount St. Patrick in the year mentioned, he built temporary churches at Renfrew, Douglas, Brudenell, Osceola, and Eganville, and also established a Mission at Sault Point. Mount St. Patrick, after the departure of Rev. Father McNulty in 1852, was attended from Renfrew till 1866, when Rev. John McCormack became resident pastor. In 1868 Father "John" built the commodious stone church still used in that place. After his sad death in 1874 he was succeeded in order by Rev. Dussere Belmont, Father McGinnis, Father Collins, Father Chisholm, Father Dowdall, Father Ryan, Father Holland and Rev. R. McEachen, who is to-day the faithful pastor of that flourishing parish.

The first official document bearing on the history of the old St. James Church reads as follows:— "On June 22nd, 1854, the Roman Catholic Church, in the Village of Eganville, Township of Grattan, County of Renfrew, Upper Canada, was open for public worship and blessed by His Lordship Joseph Guigues, Bishop of Bytown, under the invocation of St. James the Less, in the presence of the undersigned clergy and laity. The land for said church had been given by Jno. Egan, Esq., M.P.P., and the expenses for the erection of said church amounted to \$220, including the gift of the lands valued at £50 from the above donor. There now remains a debt not exceeding £50 on said church, in witness whereof: Joseph Eugene Guigues, Bishop of Bytown; James A. Strain, Parish Priest; Francis McDonough, Bernard McKeely, J. Bouvier, Patrick Cassidy."

FROM THE OLD TO THE NEW.

The old church has passed away and now through the devotedness and self-sacrifice, the untiring energy and executive ability of the present pastor, Rev. Father Patrick Sylvester Dowdall, a noble structure has arisen on its site. His efforts were crowned with glory on the 27th ult., when the sacred edifice was formally dedicated. For weeks past immense preparations had been made for the imposing event. The evening before His Grace Most Rev. J. T. Duhamel, Archbishop of Ottawa; Rev. N. Z. Lorrain, V. Ap. of Pontiac; Rev. J. O. Barrette, Maynooth, Ont.; Rev. P. Girard, Redemptorist, Montreal;

Rev. P. T. Ryan, Renfrew, and many others, arrived by the P. & O. S. S. N. Y. way.

On Sunday morning a special train from Whitney, bearing a large number of friends, arrived at the O. & A. & P. S. R. Y. station, where they were met by numbers of carriages to convey them to the church. Another train of ten coaches arrived from Ottawa some time later, and for almost half an hour a continuous procession of carriages passed between the station and the church.

His Lordship blessed the new place of worship with all the solemnity befitting the occasion, assisted by Rev. H. Martel and Rev. J. O. Barrette, as deacon and sub-deacon. This ceremony concluded the Lordship put aside his cope and was vested with tunics and chasubles for Mass, at which he was assisted by the above named deacon and sub-deacon, Rev. D. Leduc as assistant priest and Rev. P. T. Ryan, of Renfrew, as master of ceremonies.

THE CLERGY WHO WERE PRESENT.

After the sermon and the conclusion of the Mass the congregation adjourned to the grove adjoining the church to enjoy dinner and refreshments.

There was Confirmation in the afternoon by His Lordship Bishop Lorrain. In the evening the Benediction of the Most Holy Sacrament was given and the following is a full list of the clergy present at the ceremonies:—

His Grace Most Rev. J. T. Duhamel, Archbishop of Ottawa; His Lordship Right Rev. N. Z. Lorrain, Vicar Apostolic of Pontiac; Very Rev. Mr. J. A. Routhier, V. G., Ottawa, Ont.; Very Rev. G. Bouillon, Canon, Ottawa, Ont.; Rev. E. Groulx, Ottawa, Ont.; Rev. F. M. George, O. M. I., Hull, Que.; Rev. A. A. Labelle, P. P., Aylmer, Que.; Rev. E. A. Lattulipe, Pembroke, Ont.; Rev. D. Leduc, Châteaufort, Ont.; Rev. P. T. Ryan, P. P., Renfrew, Ont.; Rev. A. Lize, Renfrew, Ont.; Rev. F. L. French, Brudenell, Ont.; Rev. H. Martel, N. S. b. Ontario; Rev. S. Marroin, Douglas, Ont.; Rev. J. O. Barrette, Maynooth, Ont.; Rev. Father Girard, Redemptorist, Montreal, Que.; Rev. P. S. Dowdall, P. P., Eganville, Ont.; Rev. A. Renaud, Eganville, Ont.; Rev. P. Hart, Osceola, Ont.; Rev. A. Gagnon, Ottawa, Ont.; Rev. A. Barrette, Ottawa, Ont.

DESCRIPTION OF THE NEW CHURCH.

The new church was commenced in 1895, the architects being Roy and Gauthier of Montreal. The site is a beautiful one, being on an eminence on the bank of the Bonnechere. The structure is 148 feet from the facade to the rear of the apse. Its width across the nave is 63 ft. 4 in., extending out to an extreme width of 78 ft. 4 in. in the transept. The circular portion of the apse of the church measures transversely 44 ft. 4 in. with a depth of 27 ft. 2 in. Running out from the right of the apse and part of the transept as one looks from the front is the sacristy, with an extreme length of 80 feet in the rear by 46 ft. wide and 30 ft. high above ground. The sacristy is double storied, the basement being intended for sodality rooms and library, while the upper story is furnished with an altar, pews, confessionals and baptistry. The angular portion of the sacristy adjoining the apse is cut off for the use of the altar boys. The facade of the church has an extreme width of 68 ft. 4 in., and the main walls, stonework, rise up 43 ft. above the ground. On either side of the facade are turrets 5 ft. wide, with projections of one foot from the main walls. The central portion of the facade has a projection of 5 ft. 6 in. with a length of 11 ft. In this projection are situated the main entrances, while from either side are two angular turrets rising up to a height of 56 ft. and crowned by miniature cupolas. Surmounting the entrances, and enclosing the grand front window, is the main tower 27 ft. wide, rising up to a height of 70 ft. and crowned by a spire, whose cross is 180 ft. from the ground. The whole building is thoroughly appointed and is a rare example of perfect architecture and art.

OBITUARY.

THE LATE MR. M. M. GANNON.

The many friends of Mr. M. M. Gannon, late of the firm of John Murphy & Co. dry goods merchants, will regret to learn of his death, which occurred on Sunday, July 4th, after an illness of several months duration. Mr. Gannon's connection with the firm of Messrs. John Murphy & Co. extended over nineteen years, and in his capacity as salesman in the linen department made himself universally esteemed by all with whom he had business association. He leaves a widow and many friends to mourn his loss. The funeral took place on Tuesday morning, July 6th, at eight o'clock, from his late residence, 129 Mansfield street, to St. Patrick's Church, where the funeral service was conducted by the Rev. Father Quinlivan, parish priest, assisted by Rev. Father Kanavan, of the Society of Jesus. The funeral was attended by many prominent citizens, among whom were Mr. John Murphy, Mr. Henry, Mr. Lego, Mr. Harkins, Mr. John Fallon, Mr. W. J. Tabb, Mr. Thomas Harding, Mr. Horton, and many others. The funeral train proceeded to Cote des Neiges Cemetery.

LATE MRS. O'NEILL.

Mrs. Mary O'Neill, widow of the late Peter O'Neill, died on Sunday at the age of 68 years. She was a native of County Fermanagh, Ireland, and was the mother of Messrs. Peter, T. J., and the late W. G. O'Neill, the last named of whom was well known as Chief Clerk at the St. Lawrence Hall. The funeral, which was held yesterday, was attended by a large concourse of citizens of all classes and creeds. A solemn Requiem Mass was chanted at St. Patrick's, after which the remains were transferred to Cote des Neiges Cemetery.

THE LATE MRS. MICHAEL MOORE.

On Tuesday morning last death's angel visited the residence of Mr. Michael Moore, of McCord Street, and selected as his victim the mother of that truly pious and highly esteemed family. But a few days sick from pneumonia, attended by the most skilled physicians, and visited daily by the reverend clergy, she, contrary to the expectations of all, gave up her soul into the hands of her Maker. That she has received the crown

of life is evidenced from this, that on all occasions God's will was her will. Already she has given one daughter to the service of Almighty God—Miss Ellen—who some time ago joined the Congregation of Notre Dame Sisters. All the other members of the family are held in the highest esteem by those whose good pleasure it is to enjoy their acquaintance. That God may spare them, bless and protect them, and enable them to bear courageously this their heavy burden, is our loud and cherished wish.

VERITAS.

It gives us much pain to announce the sad death of James C. Cross, son of Michael Cross, of St. Chrysostome, who died suddenly in New York City, July 6th, 1897, aged 23 years, 6 months and 1 day. He was a good, bright, and faithful young man, and an ardent Catholic. He has been remarked wherever he went for his religious devotion and piety. He has a father and mother, four brothers and three sisters to mourn his heavy loss. The death has been a very sad one, for he was a model young man and loved by all who knew him, and his whole family lavished a great deal of affection upon him. But God has chosen him for Himself, and we must all be resigned to His Good and Holy Will that he was taken, although it has been a very sad and bitter affliction, but the Good Lord, who does all things for the best, has prepared a happier home, in the great beyond, than earth has ever known.

We are sorely left heart-broken. For the darling whom we love has left this world forever. And gone to live in Heaven above.

Though we know that he is happier, But it's very hard to part. We all loved him very dearly. From the bottom of our hearts.

We looked forward to his coming. It would bring us so much joy. But 'twas little we expected. That in his coffin he would lie.

Yes, in his coffin he was brought us. Death came and robbed us like a thief. Robbed us of our darling Jimmie. Oh, such agony and grief!

He was loved by all who knew him. But was chosen by our Lord. For they say he takes his best ones. And Jimmie goes for his reward.

He possessed a noble spirit. And a faith so good and pure. He loved his friends with such affection. This makes it harder to endure.

He has been a loving brother. A good and faithful son. We must bear with resignation. And say "God's Holy Will be Done."

JAMES A. OGILVY & SONS' ADVERTISEMENT.

THE COOL WAVE

Has come at last and cooled down this heated world of ours. Yet we have many hot weather days to come, it is better to be prepared in time, at Ogilvy's July Sale.

We are offering Summer Goods at July Sale Prices.

Received a shipment of: All Linen Grass Linens. All Linen Grass Lawns. All Linen Grass Groundlines. All Linen Plain Crash, 36 in. wide. All Linen Checked Crash, 36 inches wide. These desirable summer goods, so appropriate for the hot weather, were received too late for our usual trade. Therefore we have marked these at July prices.

SPECIAL LINEN HUCKABACK TOWELS, all pure Linen, made from polished yarns, ensuring the best wear, and the brightest towel. 22x40, \$1.75 per doz. 22x45, \$2.00 per doz. 22x44, \$2.25 per doz. These three lines are without an equal to-day for value.

33 off TRIMMED MILLINERY. Our Special Line of ORGANDY MUZZINS. Worth 35c at yard, is the best value in the city. CHILDREN'S HEADWEAR. Cool, pretty Children's Hats, Hoods and Bonnets in the coolest and lightest of fabrics, 25 per cent off.

PARASOLS. Pretty designs in handsome Parasols, 20 percent off. Umbrellas and Walking Sticks at special prices. DON'T FORGET. To buy your supply of our imported Galatea Suits in Light and Dark Blue, Stripes, with large sailor collars, trimmed with White Braid. These goods are fast colors, and the proper goods for hot weather, \$1.50 up.

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John Murphy & Co's ADVERTISEMENT.

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Owing to an unforeseen delay in the arrival of their apparatus from the United States, Messrs. DUFOR BROS., the celebrated Venetian Glass Blowers and Artists, were unable to begin their wonderful entertainment last week as announced. This difficulty is now overcome, and Messrs. DUFOR BROS. will exhibit their marvellous feats in Glass Blowing, Glass Engraving and Glass Designing, at our Store all this week. Hours of Exhibition: 10 to 12 a.m.; 2.30 to 6 p.m.

GREAT JULY CHEAP SALE. Bargains in Dress Goods.

300 yards Silk Striped Covert Suiting, all new Summer colors, light weight, worth \$10.00; our cheap sale price, only 40c per yard. 15 pieces Fancy Silk Summer Suiting, all new shades, special cheap line, worth \$10.00; our sale price, 25c per yard. 10 pieces Fancy Silk M. hairs, all the latest colorings; this line cheap at 35c; our July cheap sale price, only 24c per yard. 25 pieces Colored All Wool Crepons, extra quality; colors, White, Cream, Sky, Nile, Canary, Heliotrope, Yellow, Mauve, etc. Blue, Navy, Blue, and 80c; choice during sale, 30c per yard. (Great Remnant Sale, 300 Remnants of Colored Dress Goods, all colors, lengths and qualities; choice during sale only HALF PRICE. In pieces All Wool Serges and Cashmeres, assorted colors, cheap at 50c; July Cheap Sale price of this lot only 35c per yard. 10 pieces Fancy Dress Tweeds, assorted colors, double width; July Cheap Sale price of this lot only 12c per yard.

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