

THE WORLD'S MANY CREEDS

CATHOLICS LEAD, BUT THEIR NUMBERS SHOULD BE GREATER.

IRELAND STEADFAST IN THE FAITH—THE REUNION OF CHRISTENDOM.

At a time when the Father of Christendom is making a special appeal to the faithful of every nation on earth to supply him with the means necessary for the propagation of the Catholic faith among infidel nations, and to assist him, by prayer and good works, for the union of Christendom under one head, it cannot be out of place to give a succinct yet comprehensive idea of the work to be accomplished, by setting forth in general terms the populations of the creeds of the world. Thus writes a correspondent of the Dundalk Democrat. It is well known in our day that there is an ardent longing and troubled sighing among large sections of our separated brethren for the union of Christendom in one fold and under one shepherd.

In response to the ardent sighs and fervent prayers of many devout souls, the Holy Father, moved by the spirit of truth, the Holy Ghost, has taken all necessary measures to smooth the way for reconciliation and the return of the nations once Catholic to the one true fold of Christ, the Church that is one, holy, Catholic and apostolic. The solicitude of the Holy Father is not confined to the separated nations of Christendom, but extends to all the tribes, nations and peoples on earth. He, therefore, asks for our alms to enable him to send messengers of light and grace to all those who sit in darkness and the shadow of death. It is, therefore, not only the union of Christendom in one fold and under one shepherd, but also the conversion of the infidel and the unbeliever to the saving faith of Christ and of the Catholic Church, that touches the parental heart, and awakens the apostolic solicitude of the Father of all the faithful.

THE POPE'S GREAT WORK.

In addition to these two great apostolic works—the reunion of Christendom and the conversion of infidel nations—the dignity and sanctity of labor, the dignity and sanctity of Christian matrimony, the Christian education of youth and the teaching of a uniform system of Christian philosophy in all the highest seats of learning, have engaged the special attention of the comprehensive, luminous, parental and penetrating mind of our present Pontiff, Leo XIII. The Papal encyclicals on Christian labor, Christian matrimony, education, Christian philosophy, and the reunion of Christendom, which have been issued to the faithful during the present pontificate, are monuments of the highest wisdom and erudition, cover the ground which the social, political, religious and international problems of our age occupy, and solely in a spirit of truth, justice and equity the many vexed and complex problems which distract, disturb and agitate modern society. The wisdom that flows from the chair of Peter is to the world what the grace which flows from the throne of God is to the Christian soul—light and salvation. Hence the high and immeasurable importance of every message which comes from the Papal throne.

The contemplation of the countless numbers of human beings who never heard of the saving mystery of the incarnation of the Son of God, or of man's redemption through His crucifixion and death, cannot fail to stimulate our faith and enliven our charity for the propagation of the gospel of Christ, for the conversion of infidel nations and for the reunion of Christendom.

STEADFAST IN THE FAITH.

Taking into account the spirit of the age in which we live, the dimensions, position and circumstances of the British empire, and the tried fidelity, invincible faith and heroic zeal of the Irish race, it is not hard to see, and is most easy to believe, that Providence has destined Ireland to be the standard bearer of the cross in many lauds, and the harbinger of salvation to diverse nations and peoples not yet within the fold of Christ. If such be our destiny by divine dispensation, as I believe it is, Ireland must take a deep interest in these two laudable works of the Sovereign Pontiff—the reunion of Christendom and the conversion of infidel nations.

The following figures, setting forth the numbers professing the principal religions or creeds in the world, most prove interesting at the present time:

Table with 2 columns: Religion and Number of Followers. Christianity: 407,000,000; Judaism: 7,000,000; Brahminism: 175,000,000; Buddhism: 340,000,000; Mahomedanism: 200,000,000; Confucianism: 80,000,000; Other religious beliefs: 174,000,000.

These figures give some idea of the work to be done by the disciples of Christ, and His Vicar on earth in the chair of Peter.

Of the Christian population of the world, 200,339,390 are assigned to Roman Catholicism, 76,990,040 to the Oriental churches, and 101,007,449 to Protestantism of all sects.

In the new world, comprising North and South America, the Roman Catholics are in the majority, having about 60,000,000, and the Protestants of all sects nearly 37,000,000.

BROKEN UP IN SECTS.

The statistics of religion in Europe twenty years ago gave 142,502,388 Catholics, and only 69,811,764 Protestants of all denominations.

In England and Wales alone Protestantism has given birth to 150 religious sects, with registered places of worship. In the United States of America in 1868, the number of Protestants were 6,996,110, divided between 51 different sects.

In the established Church of England there are 28 archbishops and bishops, and about 23,000 clergymen. The divisions of parties battling within the Church of England are worthy of careful perusal. There are three principal parties within this one church—the High Church, the Low Church and the Broad Church. The unclassified or

colorless section form a fourth party within the established Church of England.

To the High Church party of all shades belong 12 bishops and 12,000 clergymen; to the Low or Evangelical Church belong 6 bishops and 5,000 clergymen; to the Broad Church belong 6 bishops and 1,000 clergymen, and to the unclassified or colorless party, belong 4 bishops and 5,000 clergymen. The aggregate is 28 bishops and 23,000 clergymen.

If unity is a mark of the true Church of Christ, we search for it in vain, either in the Church of England or in the sects which have separated from her. Their divisions are a final comment on the assumption that Anglicanism can be divine.

REUNION OF CHRISTENDOM.

From these general facts and figures adduced in a generous, liberal and historical spirit and free from every particle of religious acrimony and prejudice, the measure and magnitude of the great work—the reunion of Christendom and the conversion of all infidel nations—to which the Holy Father has devoted the last years of his glorious pontificate, appears in bold relief and distinct outline like the designs of a great architect, for the direction and guidance of the spiritual builder and Christian Workman commissioned to mould and fashion temples and shrines in the heart of man for Him "Whose delight is to be with the children of Men."—Michigan Catholic.

FOLLOWED FATHER ADAMS.

Sexton Davidson, Director of the Good Samaritan Society, Becomes a Catholic.

George W. Davidson, sexton of the Protestant Episcopal Church of the Redeemer, New York, was received on Sunday in St. Lawrence Catholic Church by Rev. Father McKenna. The ceremony, which took place at 6 o'clock in the evening, occupied nearly half an hour, and consisted chiefly of a confession of faith, a conditional baptism, and, finally, absolution. Dr. A. McGovern acted as sponsor.

Mr. Davidson, who is known as Brother Aloysius, resigned the directorship of the Good Samaritan Society previous to his conversion. He is down in the directory as the sexton of the Church of the Redeemer, but he isn't just a sexton. He organized last year the Order of the Good Samaritan, a society of Protestant, Episcopal medical monks, and Mr. Davidson is director of the society. On Oct. 3, 1894, he took his first vows in the order, renouncing the world, and promising to devote the remainder of his days to church work and to the nursing of the sick. The final vows of the order are poverty, obedience and celibacy. As a member of the order, Mr. Davidson ranks as a deacon of the church, and is known as Brother Aloysius. As a means of support during his probationary period he received a small salary for doing the work of a sexton about the church.

He has lectured on anatomy and philology, and has studied medicine. In the meantime he has lived very economically, and occupied a room in the church, up behind the organ. As a deacon of the church he was on the way to the priesthood. He has always been very religious, going to mass every morning and saying some of the breviary offices. His habit—unusual for a sexton—is a black cassock, and he wears a girdle from which depends a crucifix by a leather thong. He wears a skull cap when indoors.

Brother Aloysius is the third person to leave the Church of the Redeemer for the Catholic Church. The first was Henry Austin Adams, who, when rector of the church, was known as Father Adams. He announced his change of faith in a letter to the public on July 16, 1893.

The second convert was Mrs. William Arnold, who was the wealthiest member of the church. A year ago last March Mrs. Arnold told her pastor, Rev. Mr. Everett Johnson, that she had become a Catholic, and had been baptized by Rev. Father Rensselaer. Mrs. Arnold, who was Miss Annie Stuart Cameron, was the daughter-in-law of the late Richard Arnold of Arnold, Constable & Co. Her husband, when he died, left her an estate of \$2,000,000.

Mr. Davidson said, when asked regarding his change in faith:

"My conversion is the logical result of study and investigation, and is an intelligent and conscientious step. I have no definite plans for the future, and cannot say whether I shall study for the priesthood or not."—The Republic.

ST. MARK'S, VENICE.

Its Architectural Beauty and Historical Interest.

Of all the delightful impressions one receives in Venice, that made by St. Mark's Church and piazza is the deepest and most lasting, writes John Dickson, M.D., to the Baltimore Sun. It is so rich in architectural beauty and historical interest that while the eye is dazzled the mind is absorbed in its contemplation. The church is not so majestic and striking at first glance as St. Peter's in Rome, but its antiquity, the wealth of its marbles and mosaics, the exquisite delicacy and finish of its multitudinous designs and its awe-inspiring interior effect, combined with its religious and poetical associations, make it an elaborate and fascinating study which became the inspiration of Mr. Ruskin's most eloquent work, "The Stones of Venice," a book which can never be fully appreciated without a visit here, and then it becomes a perfect poem, from which I beg to quote a few sentences as illuminations for this letter.

A PRAYER IN STONES.

"The whole edifice is to be regarded less as a temple wherein to pray than as itself a book of common prayer—a vast illuminated missal, bound with alabaster instead of parchment, the leading thought being Christ is risen, Christ shall come again. It was at once a type of the redeemed church of God and a scroll for the written Word of God. It was to be to them both an image of the Bride, all glorious within, her clothing of wrought gold, and the actual table of the law and testimony, written within and without. And whether honored as the Church or as the Bible, was it not fitting that neither the gold nor the crystal should be spared in the adornment of it; that as the symbol of the bride, the building of the wall of it should be of

jasper and the foundations of it garnished with all manner of precious stones. Not in the wantonness of wealth, not in vain ministry to the desire of the eyes or the pride of life, were these marbles hewn into transparent strength and those arches arrayed in the colors of the Iris. There is a message written in the dyes of them that once was written in blood, and a sound in the echoes of their vaults that one day shall fill the vaults of heaven, 'He shall return to do judgment and justice.' The strength of Venice was given her so long as she remembered this; her destruction found her when she had forgotten this, and it found her irrevocably because she forgot it without excuse. Never had a city a more glorious Bible."

ITS AWE-INSPIRING INTERIOR.

Externally and internally the church is adorned with five hundred variously colored marble columns of exquisite polish and with rare capitals. Two antique pulpits stand, one on nine, the other on eleven of these glowing pillars. The noble interior forms a Greek cross with five domes and an apse with lovely outlines and perspectives, and the decorations are in bronze, gold and precious stones, producing a rich Byzantine effect. Mr. Ruskin says: "The mazes of interwoven lines and changeful pictures lead always at last to the cross, lifted and carried in every place and upon every stone; sometimes with the serpent of eternity wrapped around it, sometimes with doves beneath its arms and sweet herbage growing forth from its feet, but conspicuous most of all on the great road that crosses the church before the altar, raised in bright blazonry against the shadow of the apse. It is the cross that is first seen, and always burning in the centre of the temple, and every dome and hollow of its roof has the figure of Christ in the utmost height of it, raised in power or returning in judgment." Over the high altar, which contains St. Mark's *euangelium*, a canopy of verde antique is supported by four columns of marble, with very delicate reliefs encircling them of eleventh century work, which from their age and minute carving have the effect of old ivory. The altar place is an antique fabric of enamel work in gold and silver panels, glittering with jewels and made in Constantinople in 1105. The mosaic pavement, like a succession of Oriental rugs, was laid in the twelfth century and is very uneven on the surface in some places, as if the earth had settled here and there from long pressure. On the road arch above the screen are mosaics by Tintoretto, and the screen is adorned by fourteen statues in marble by the brothers Masagne, 1399, representing Mary, St. Mark and the twelve apostles. There is such a crowding of scenes of human sins and sinning that it would be very depressing if they did not all point to the cross and resurrection.

DID LINCOLN BELIEVE IN CHRIST?

Read the Answer Here.

The claim has often been made, and as often disproved, that Lincoln was not a believer in the divinity of Christ. But, aside from the merits of a controversy which has long ago been settled, an incident related in the Homiletic Review, by one who has carefully studied the religious side of Lincoln's character, is highly interesting as well as edifying: Mr. Lincoln prepared an address, in which he declared that this country cannot exist half-slave and half-free. He affirmed the saying of Jesus: 'A house divided against itself cannot stand.' Having read this address to some friends, they urged him to strike out that portion of it. If he would do so, he could probably be elected to the United States Senate; but if he delivered the address as written, the ground taken was so high, the position was so advanced, his sentiments were so radical, he would probably fail of gaining a seat in the supreme legislative body of the greatest republic on earth. Mr. Lincoln, under those circumstances, said: 'I know there is a God, and that He hates the injustice of slavery. I see the storm coming, and I know that His hand is in it. If He has a place and a work for me—and I think He has—I believe I am ready. I am nothing, but truth is everything. I know I am right, because I know that liberty is right; for Christ teaches it, and Christ is God.'

It will be difficult after this for Col. Ingersoll and others of his ilk to substantiate his statement that the great President of the war time was an infidel. The gallant Colonel is one of those who make statements.—Ave Maria.

A PROTESTANT'S PRAISE.

In the course of a sermon preached in Plymouth pulpit, New York, the Rev. Dr. Lyman Abbott said: "The differences between the Roman Catholic and the Protestant are wide and fundamental. . . . But there are some things I have not forgotten: I have not forgotten the services of the Benedictine monks who travelled over Europe establishing schools and laying the foundations for seminaries and colleges; I have not forgotten the sacrifices of Roman Catholic missionaries who could be deterred by no burning heats and no frigid zone from bearing, after their own manner, the message of the Gospel of Christ to the people that were in darkness; I have not forgotten the preaching of the Franciscan Friars who, working in the poor and miserable hovels of the cities of Great Britain, laid there by their Gospel the foundations for freedom, civil and political as well as religious; I have not forgotten the Roman Catholic tutor and instructor of that Simon de Montfort who may almost be called the founder of the English Parliament, and so the creator of the American Constitution; I have not forgotten the brothers and sisters of charity who are leading the world in their self-sacrifice, their generosity, their devotion, their good works; I have not forgotten the Roman Catholic hospital in this city, nearly all of whose surgeons are Protestants, or at least non-Catholics, and whose doors swing as readily to let a Protestant as a Roman Catholic enter. At Gettysburg, in the crucial moment of that critical battle, a regiment made up of Roman

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Catholics was ordered to a charge. There were five minutes before the charge was to be made, and in that five minutes the Roman Catholic chaplain offered one short prayer and gave absolution to the regiment; and then came the command Charge, and the whole Roman Catholic regiment rushed on to death. Who has shown more love for America than that Roman Catholic Regiment?"

IRISH NEWS ITEMS.

Head Constable Hugh Shier, of the Slane district, has been appointed musketry head constable on the Depot staff.

The Rev. T. Callan, of Ballymacnabb, Armagh, who resides at Granemore, was getting a setter dog, when the animal bit him on the hand and cut the leading artery of the palm.

The Very Rev. Dean Kinnane, V.G., of Cashel, who is the author of many well-known religious works, has brought out the thirtieth edition of "A Manual of the Devotion of the Holy Face."

On Sept. 14, at Deriveure, occurred the death of John Prior, in the seventy-sixth year of his age. He was the father of seven children, one of whom is a priest in the Diocese of Winona, Minn., U.S.A.

Martin Welsh of Limerick, employed as a water bailiff under the Board of Fishery Conservators, fell from the side of a ship which he intended crossing in order to reach the Conservators' steam launch lying in the docks on Sept. 20, and was drowned.

The marriage was solemnized on Sept. 10, at St. Michan's Church, Dublin, by the Rev. John Ryan, of Mr. John F. Columbine, youngest son of William and Catherine Columbine, of Brooklyn, U.S.A., and Katherine Mary, daughter of Edmund and Margaret Glynn, of Dublin.

A meeting was held at Clontarf on Sept. 22 with the object of taking steps to preserve the supposed site of the combat between Brian Boru and the Danish Earl Brodar free from further change. An interesting account of the Battle of Clontarf was given by J. Petrie O'Byrne.

An election of a medical officer for the Galway Dispensary, to fill the position left vacant through the death of Dr. Rice, J.P., was held on the 25th ult. The candidates were: Dr. M. F. Lydon, Dr. Kirwan, medical officer of Ardmore, and Dr. O'Gorman, medical officer of Spiddal. Dr. Lydon was elected.

A movement has been started in Carlow to erect a suitable memorial to the late Dr. Comerford, Conductor Bishop of Kildare and Leighlin. The Very Rev. Patrick Foley, president of Carlow College, is the treasurer, and the Revs. John Cullen, Adm., and John Delaney, vice-president of Carlow College, are the secretaries of the movement.

A protection post has been formed at Doonoon, on the farm from which John Ealy has been evicted. In the vicinity of Daly's house are several farms from which tenants have been evicted. These include the farms of Cornelius Leary, Laurence Healy and Michael Daly, all of which are now under the protection of bailiffs and policemen.

The exodus of the bone and sinew of the Stewartstown district began on Sept. 26, by the departure of over twenty young people bound for the United States. A huge "convoy" escorted the emigrants to the station, and quite a number travelled to Derry with them. The emigrants were nearly all Catholics from the parish of Ardree.

At Fethard Petty Sessions on Sept. 23, Patrick Boland and William Simpson were sued by the Cashel Guardians for possession of the famous Ballyvadea cottage. Mr. Sayers, solicitor for the Guardians, said he would be satisfied to take an order against the present person in possession—Simpson—and to strike out Patrick Boland. A decree for possession was given.

The Court of Chancery has reinstated an evicted tenant named John Thompson, of Rockfield, near Beaufort, Killarney. As early as '89 Thompson was evicted from his farm, which is a portion of the property of the late Mr. Day. When Mr. Thompson went into possession recently he was allowed to dispose of all the meadowing of the farm, and this more than fully paid the half-year's rent asked for by the Court. The tenant will have no rent to pay till September, 1896, and will be allowed £5 a year for five years, to enable him to put his house in good repair.

Joseph Andrews, of Belfast, the Orangeman, was tried, on Sept. 25, for assaulting the Rev. Joseph Donnelly whilst he was administering the last Sacraments to Thomas Hutchinson, and also for assaulting Constable Alexander Trimble, who went to the rescue of Father Donnelly. There was also a charge against Mrs. Andrews, wife of the prisoner, of assaulting Mrs. Mary Jane Murphy, the daughter of Hutchinson. Father Donnelly asked that the charge of assault against himself be dropped, and it was. The charge against Mrs. Andrews was also withdrawn, and Andrews was sentenced to one calendar month's imprisonment for the assault on the policeman.

The deaths are announced of these Catholics: On Sept. 18, Patrick O'Brien, of Dublin, aged 74 years; Mrs. Mary Ball, wife of Alfred Ball, of Dublin, and mother of Police Sergeant William Reid; on Sept. 23, John Fleming, J.P., of Nerago, Dalkey, aged 72 years; on Sept. 24, Mrs. Ann Jordan, of Dublin, widow of the late Thomas Jordan; on Sept. 23, Rosina Mary Kelly, second eldest daughter of Mrs. Kelly, of Rochford Bridge, and the late Patrick Kelly; on Sept. 21, Katherine Kavanagh, of Post Office, Milltown, Dublin, relict of the late Michael Kavanagh; on Sept. 22, Mrs. Richard, wife of Thomas Redmond, of Monkstown, and niece of the late Archbishop Barden of Ferns.

FATHER MATTHEW'S ANNIVERSARY.—The anniversary of Father Matthew, the apostle of temperance, was celebrated by the St. Patrick's T. A. & B. Society by a most enjoyable concert on Tuesday evening the 22nd inst. Senator Murphy occupied the chair, and opened the pro-

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gramme with a few remarks. Rev. Father McCallen gave an interesting lecture on "Cranks," while the programme was furnished by Mr. John J. McCaffrey, Mrs. Monk, Mr. Algonon Reid-Taylor, Miss May Milloy, Mr. Saucier, Miss Georgie Turner, Miss Nelly McAndrew, Mrs. Turner. Mrs. Bault officiated as accompanist. A good deal of credit for the success of the entertainment belongs to Mrs. Cornwallis Monk, under whose direction it was arranged.

CRIPPLED BY RHEUMATISM. A KING'S CO., N.S., MAN SUFFERS FOR LONG WEARY MONTHS.

HAD REACHED A STAGE WHEN HE WAS UNABLE TO TURN IN BED WITHOUT AID—HUNDREDS OF DOLLARS SPENT IN THE SEARCH FOR RELIEF—DR. WILLIAMS' PINK PILLS AGAIN PROVE THEIR WONDERFUL HEALTH GIVING POWER.

From the Kentville, N.S., Chronicle.

Mr. David O. Corkum, of Scott's Bay Road, is the owner of one of the best farms in King's Co., N.S., and is one of the best known farmers in that section of the county. He is naturally a hard working man and when strong is always to be found busy on his place. Last season he spent the whole season in the lumber woods, was strong and healthy and worked as hard as anyone. But it has not always been so. In fact it is the wonder of the neighborhood that he is able to work at all. Before moving to Scott's Bay Road, Mr. Corkum lived at Chester, Lunenburg Co., N.S., and while there was a great sufferer from rheumatism, which affected him in such a way that he was unable to do manual labor of any kind. About this time he moved to his present home, but he could not get a moment's respite from the effects of his disease. Feeling that he must get well at any cost he had his old doctor brought from Chester to his relief, but he was unable to do anything for him. He tried many kinds of medicine, hoping to receive benefit, but to no avail. Being determined not to die without a struggle he had doctors summoned from Halifax, but still continued to get worse. About three years ago he took to his bed and his case developed into bone and muscle rheumatism of the worst type. It spread through all his bones, up into his neck and into his arms, causing partial paralysis of that limb, rendering it utterly useless since he could not lift it above his waist. All the strength left his muscles, and he was unable to turn in bed without aid. He was able to stand upon his feet, but could not walk. Still the doctors waited upon him and still he took their medicines, but with no beneficial result. During this time Mr. Corkum paid out several hundred dollars in hard cash for doctor's bills and medicine, all of which did him not one particle of good. After lying in bed for fifteen months his case was pronounced hopeless and he was given up by all. About this time he heard of Dr. Williams' Pink Pills, and as a last resource he resolved to give them a trial. The first four boxes produced no noticeable effect, but at the fifth he began to notice a change. Feeling encouraged he kept on and from that time he rapidly improved and after using the Pink Pills for a period of some twelve weeks he was restored to perfect health. Such was the wonderful story told a representative of the Western Chronicle by Mr. Corkum a short time ago. Mr. Corkum is now 59 years of age and perfectly healthy and feels younger and better than he has for years and attributes his recovery solely to the use of Dr. Williams' Pills, and he is willing to prove the truth of these statements to anyone who may call upon him.

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