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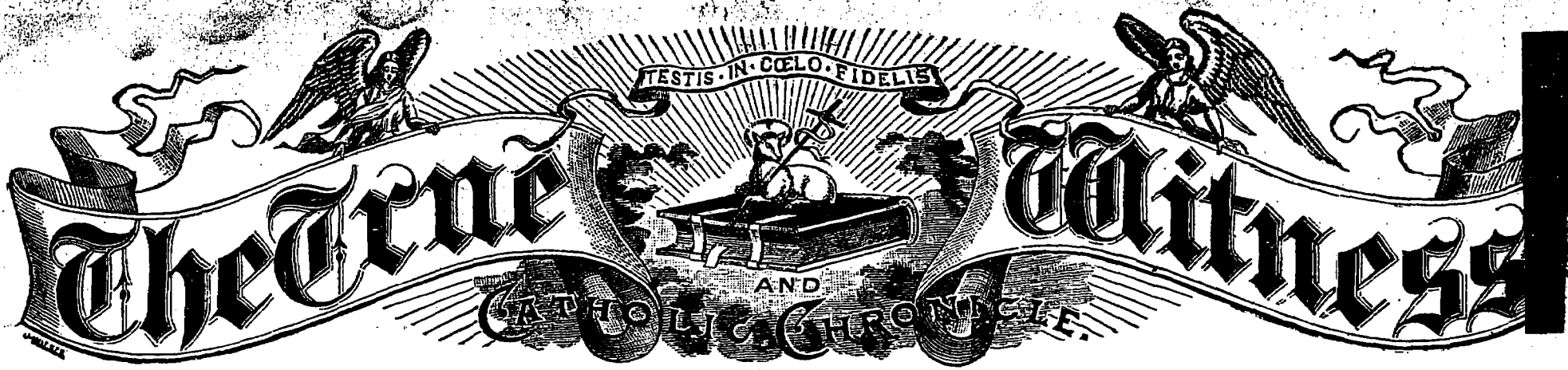
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EDITORIAL NOTES.

A GIGANTIC pilgrimage passed and re-passed through Montreal, on the way from New York State to Ste. Anne de Beaupre, and on the way home. There were about 800 pilgrims coming from all directions, Ogdensburg, Plattsburg, Rouse's Point, from Malone, from along the shores of Lake Champlain, from Chasm Falls and from still further back in the Adirondacks. There were a devout and happy assembly of men, women and children. Rev. Father Devlin, from beyond the line forty-five—(not Father Devlin, of Montreal), led one contingent, and Rev. Father Holland, from his far-off mountain home headed another phalanx; and Rev. Father MacDermott, of Chasm Falls, was the soul and life of the great religious *Anabasis* and *Katabasis*. We are exceedingly well pleased to learn that the excursion was a success and that the pilgrims enjoyed their visit to Montreal, Quebec, and especially the far famed Shrine of La Bonne Ste. Anne. Much credit is due to Father MacDermott for the pleasure and benefits derived by the pilgrims from the great exodus. There is a fervor of faith in the mountain-inspired children of the Adirondacks, and a glow of solid religious instruction in the lives as well as in the words of their priests. We might remark that one young lady, who sang Gounod's *Ave Maria*, at the Shrine of Ste. Anne, took the *habitués* of the grand Basilica by surprise, rarely were finer vocal notes ever heard in the historic church.

WE HAD a visit last week from our friend and correspondent Walter Lecky. It was a real and unexpected pleasure to meet and speak with the keen critic, the versatile scholar and able essayist whose numerous contributions to THE TRUE WITNESS have so charmed and instructed our readers, and whose writings are so appreciated that they have been reproduced in a number of our American contemporaries. Lecky enjoys the fact that his sketches are of benefit to others but beyond that unselfish pleasure he seems to be more desirous of doing justice to and securing recognition for deserving writers, than in securing praise or fame for himself. Like the monk wears his cloak, Lecky dons his *nom de plume* as a protection against any danger of pride or self-consideration. However, we owe him a deep debt of gratitude not only for all he has done for THE TRUE WITNESS through the means of his articles, but for all the benefits he has conferred upon our readers in general. When next he writes it may be from an Irish jaunting car, or a London Museum, from a gondola in Venice or a camel's saddle by the Nile; but no matter from where, at what time or upon what subjects he writes, the name of Walter Lecky will be ever a welcome signature to the readers of THE TRUE WITNESS.

In another column we publish the resolutions of condolence passed by the officers of the Customs Department upon

the death of Mr. John Cox, the popular member of that staff. In Mr. Cox the Customs Department loses a most efficient, honorable and painstaking officer, one who was ever at the post of duty and whose career was a credit to himself, to his friends, to his creed and nationality, as well as to the Canadian Civil Service. The death of Mr. Cox leaves an important place to be filled, and in all probability the appointment of his successor will soon be made. The place belongs to an Irish Catholic and we can positively say that men of Irish blood and Catholic faith are not wanting, men competent in every way to assume the responsible duties of that office. If we might mention one in particular, we would say that in the Department today there is no officer, who by rights of service and of adaptability, would be more entitled to the appointment than Mr. W. J. McKenna. Decidedly Mr. Cox must be replaced by a man of his own creed and nationality, and in no branch of all the service is there a more deserving and more competent man than Mr. McKenna for the place. We hope that it will require very little argument and no pressure to convince the authorities of the advisability, yes, of the justice and imperative necessity of Mr. McKenna's promotion.

MONSIGNOR SATOLLI, the apostolic delegate, being asked his opinion upon suicide as a crime, stated that it was always criminal, and that no possible conditions could make it otherwise. The words of the high prelate are of such importance that we will give our readers the benefit thereof. After stating that only in the case where the country demands the sacrifice in its defence, or that in which the Faith requires a man to accept death for the glory of God, can a person be justified in giving his life, the learned representative of the Pope continues thus:—

"Even when a man takes his own life in order to relieve his beloved family from the sufferings of poverty by endowing them with the money for which his life has been insured, the criminality of the act is in no wise mitigated; his duty to God is higher than that to his family. Life is a God-given gift, and He alone, except where the law declares it forfeited, has the right to take it. The Catholic Church doctrine on this point is clear and unalterable, and will remain so until the Almighty rescinds the commandment: 'Thou shalt not kill.' This the Church interprets to mean the murder of another or one's self. As many countries have no laws penalizing suicide, as did the old English laws, the Church has adopted a policy which is believed to be an important deterrent to self-destruction; it does not permit the burial of the suicide in consecrated ground, as it holds that by this act he has voluntarily excommunicated himself."

IT HAS BEEN OUR intention to write a few articles on the important question of divorce, but a crush of more local and more immediate subjects has prevented the work; however, we hope to touch upon the matter in our next issue. Meanwhile we were forcibly struck by an editorial in the Boston Republic of last

Saturday upon "Divorce in Italy," and considering that the Italian Admiral of the Etna stated that his men were Catholics—that is to say, Catholics who disagreed with the Pope on the question of temporal power—and whose Catholicity is proven by the fact that the vessel carried no Chaplain, and the men "were permitted, if they saw fit, to go to church when on shore," we deem it opportune to reproduce a few lines from our esteemed *confrere* of the Republic. "When Italy," says that organ, "followed Garibaldi and his horde of atheists in their assault upon the Pope and the Catholic Church, she sowed the seeds of disorder and demoralization which are now bearing fruit. The first institution to be attacked was that of Christian marriage. Whenever a nation breaks away from religion she lowers the standard of domestic morality and virtue and sets up divorce as a special establishment. This Italy has done, with the result that a terrible sacrifice of female purity has followed. A herculean effort is now making to stem the tide before it submerges the entire country. A petition has been prepared for the abolition of divorce by legal enactment; this has been signed by 60,000 women, among whom are some of the most aristocratic in the land. It is doubtful whether this will be heeded. Wherever civil marriage prevails and is recognized there also must be divorce. "Whom God hath joined together let no man put asunder" is a Christian precept which is binding only where marriage is held to be a sacrament. Whom the State hath joined together the State may separate, is the modern doctrine of Protestant and atheistical countries. Italy abandoned the true Church, and she is now suffering the penalties. Only when she retraces her steps will she be free from dangers of socialism, domestic infidelity and the destruction of the family by indiscriminate divorce." We are exceedingly well pleased to find that we are not alone in our opinions upon divorce and upon religion in Italy. The Republic well and truly states the case. Divorce is pagan, not Christian, atheistical, not Catholic.

THE news of the "Shamrock's" victory in Chicago has spread joy on all sides and is the subject of conversation in Montreal. The magnificent trophy which the boys bring home with them has been well, squarely, and honorably won. Never, perhaps, were lacrosse played before a more important audience. Truly there were about five or six thousand spectators, but in reality the whole of the civilized world looked on, for almost every nation had its representative amongst the number that witnessed the game. Most heartily do we join in the congratulations that the Shamrocks are receiving from all sides, and we only trust that they may again carry off the championship to place beside the grand trophy from the World's Fair.

THE Colorado Catholic tells a story that certainly is amusing and from

which no end of conclusions may be drawn. It appears that a Colorado Orangeman, one William Nesbit was recently tried in Denver for the murder of a Roman Catholic woman, Mrs. Elizabeth Irwin. The plea offered for the murderer, which is unique in the annals of American jurisprudence and without precedent perhaps in the world, set forth that the accused was an Orangeman, "with whom hatred of Catholics" was a virtue which had been religiously "instilled into his nature by his mother" when he was a child in Ireland. It was "intimated that he had as a child taken an oath to hate, detest and despise the name of Catholic. Hence, when a difficulty arose between him and Mrs. Irwin, who was a Catholic, and when he "walked into her bedroom and deliberately, with malice aforethought, shot her down in cold blood, it was but a natural consequence of his early training, and an act for which, his lawyers claim, he was irresponsible." In spite of this most original plea the jury brought in a verdict of guilty. So much the better; that one act of justice should weigh heavily in the balance against the lynching crimes that have recently brought disgrace upon that section of the Republic.

THE OTHER DAY, in our rambles, we happened into the church of St. Henri, outside Montreal. We were astonished beyond expression on entering that apparently ordinary temple. The paintings, decorations, Stations of the Cross and statues are beyond all question the most splendid we have ever seen in Canada. The work of decoration is yet unfinished, but through the scaffolding one can catch glimpses of majestic processions, on either side of the church, moving up towards the celestial scene that overhangs the choir. Hundreds of saints, martyrs, virgins, confessors and innocents move in solemn file along the galleries and carry their palms of triumph and crowns of glory. High up in the vault is the Eternal Father and His heavenly attendants; over and behind the High Altar is a most wonderful group of priests, bishops, cardinals, kings, princes, peasants and pilgrims receiving the Apostolic Benediction from the venerable Vicar of Christ. The paintings of the Stations of the Cross are surpassingly fine and very large. In fact we are not yet able to give an accurate account of the details nor an appreciation of the work; but from what we have seen we can vouch that no church in all Canada will surpass that of St. Henri in its artistic attractions. It is a credit to the congregation, an honor to the pastor, and an ornament to the archdiocese.

The visitor to the World's Fair frequently meets there bands of nuns, usually connected with schools and academies, who come to see if there is anything to be learned about the latest and best methods and appliances in the education of the young.

A great Catholic Congress which recently met at Cracow sent a telegram to the Holy Father warmly protesting against the restrictions on his liberty.

THE SUMMER SCHOOL.

THE SECOND WEEK'S PROGRAMME.

The Learned and Eloquent Lectures Given by Rev. Brother Azarias, of the De La Salle Institute, New York—Some Striking Historical Facts in the Educational Epochs of the World.

The programme for the second week was as follows:—

Educational Epochs, Five Lectures by Brother Azarias, De La Salle Institute, New York city.

Monday, July 24, Episcopal, Cathedral and Cloistral Schools.

Tuesday, July 25, The Palatine School.

Wednesday, July 26, The University.

Thursday, July 27, The Rural School.

Friday, July 28, The Modern Christian School.

Studies Among Famous Authors, Five Lectures by Richard Malcolm Johnston, Baltimore, Md.

Monday, July 24, Sir Thomas More.

Tuesday, July 25, Alexander Pope.

Wednesday, July 26, Thomas Moore.

Thursday, July 27, Percy Bysshe Shelley.

Friday, July 28, Alfred (Lord) Tennyson.

We present our readers with the following condensed abstract of the lectures of the distinguished educator, Brother Azarias, who lectured before the largest audiences thus far of the Summer School:

The impression exists and is occasionally reproduced in books on pedagogical studies, that there was very little education in the Middle Ages, that the schools were few, that the teachers were uneducated, and that there was an absence of all method in imparting knowledge. The statement is wholly and absolutely false. Schools were numerous, the courses of study were mapped out, and certain methods were observed in imparting instruction. The main object of the present course will be to bring this fact home to the members of the Catholic Summer School. We find the Cloistral schools flourishing in the first half of the fourth century. The doors of this monastery were open to boys as well as to men. Lessons were given three times a day. None were permitted to remain in the monastery who had not learned to read, and who did not know certain portions of the scriptures. St. Benedict was the founder and organizer of monastic life and the monastic schools in the West. During his life-time he took into his monastery the sons of the Roman nobility and educated them. These children were trained up to their fifteenth year with the youths whose parents had consecrated them to the service of God. At that age they made choice either to remain and enter the novitiate, or to withdraw into the world. St. Basil even anticipated modern times in another respect. Much is spoken and written at present concerning manual training and the formation of trade schools. Now, it so happens that Basil regulated for a certain number of trades to be learned and practised. Children should begin to learn some one or other as soon as they were able. The ninth century set in darkness. The tenth opened up an era of warfare and bloodshed and ravagings, and on the ruins began the building up of a new order of things. With the eleventh century came a brighter dawn. Lanfranc (1045-1089) carried to Bec the learning of Italy. His school became famous, and was thronged with youths from all parts of Europe. He taught without fee; such offerings as were made went towards the building of this monastery. Before he became known in England as a great statesman, he had won the esteem of bishops, and even the Pope, whose studies he directed. Anselm (1034-1109) continued with no less brilliant results the work that Lanfranc had carried on, and the monks of Bec became famous for their scholarship and proficiency in philosophy. The court school of the Merovingian and Carolingian kings of France is known as the Merovingians it established the school which is known as the chapel—so called from the *Capella* of St. Martin of Tours. Apollonius, who was the first chaplain under Clovis (481-511) may be regarded as the Father of the Palatine chapel. Henceforth this school becomes the centre whence radiates the light of learning in France. From the time of Clothaire II., the school assumes a more regular form, and its character, its studies, English. History occupied a large place in the course; under this heading was

its men, and its influence can be better outlined. Clothaire made St. Betharius head of the school, and custodian of the relics. Betharius was loved, esteemed and venerated as an angel from heaven. We are told that he caused minds and hearts to flourish by wise studies, and nourished the souls of the youth confided to him with paternal care. What were the studies pursued? There were grammar, dialectics, and rhetoric; there were the more special studies of Roman law, national customs and traditions, models of Gallo-Roman eloquence, and even of the Gallo-Frankish literature. The vernacular tongues were already attracting attention, and we find the rhetoricians distinguishing between the artificialness of Greek, the circum-spect measure of Latin, the splendor of the Gallic tongue, and the pomp of the included a study of the great national epics. Christian dogma and Christian philosophy also found their place. In a word, it was a school of superior studies. Then came Charlemagne, under whom the school became renowned. Alcuin was the great light of the school under Charlemagne. He brought with him the best literary traditions of England, as handed down from the Venerable Bede, through Egbert of York. The school continued under Louis Debonnaire, and under Charles the Bald it again became famous. About the year 842 we find it entirely in the hands of Irishmen, among whom was Scotus Erigena.

Bologna and Paris are the oldest universities. The origin of each is buried in the mists of the past. Bologna became famous as a school of law; students flocked thither from all parts; in the course of time it possessed an autonomy of its own. Pope and emperor endowed it with certain rights and privileges, and forthwith it loomed up as a great university. So it was with the university of Paris. For half a century before it became recognized as such, we find it to have been an intellectual centre, made famous by the brilliant teachings of William of Campeaux, Abelard, and Peter Lombard. The masters became organized into a scholastic guild. But contrary to the prevalent opinion, the university can be traced to no one school, or no combination of as its source.

Out of no little turmoil and excitement did the university develop under the fostering care of Church and State. The privileges conceded her by Pontiff and King were the vital principle of her existence. "A university without privileges," says the rector, Du Boulay, "is a body without a soul." Looking back upon the growth of the university of Paris we find her cradled in the sanctuary of Notre Dame, then nourished into full development as an organism, independent of the State, with her own autonomy, and empowered to make her own laws. She drew her vitality from the Holy See. The same holds true of Oxford and Cambridge. As science is free as truth, even so were these mediæval universities secure from all control. This complete liberty was the secret of their success. Scholars and masters enjoyed immunity from civil jurisdiction, and were answerable for their behavior only to fellow-members. In this respect, the university of Paris stood alone, a power great and unique in the world, ranking in prestige and influence with the Papacy and the Holy Roman Empire.

Two religious orders that had sprung into existence about the same time with the universities soon became identified with them a deep and an abiding influence. There were the Franciscans and the Dominicans. Erase from the records of Paris and Oxford the names of the learned men furnished by these orders and you extinguish the greatest lights, the most dazzling glories of mediæval thought. There remains a void that nothing can supply. Had these men not lived and labored, the whole trend of modern thought would run differently. The Dominicans were the first religious order admitted to membership in the university of Paris and with time became the leaders of thought. For nearly a century, the Franciscans guided the destinies of Oxford. They were at first regarded as intruders by the universities, and long and bitter was the warfare waged against them. But their influence was for good. More regularly organized than the university itself, these religious schools had a staying influence upon her students, her professors, and her courses of study.

Time was when men were convinced that in Europe there was no system of

primary education till the period of the Reformation. They could see nothing prior to that but an ignorant people deprived of all educational facilities for their children. They are mistaken. Recent researches carried on throughout the various countries of Europe, especially throughout France, have revealed to us a widespread system of education. The results of these researches may be likened to the discovery of a new world.

In the eighth century, we find a bishop of Modena, when investing one of his priests with an important parish in the city, exhorting him to be diligent in keeping school and educating the children. In the ninth century, every bishop in making the visitation of his parish was wont to ask whether the pastor has with him a cleric who can teach school and assist him during divine service. In the eleventh century, Gualbert of Nogent speaks of rural schools as of general custom. In the thirteenth century out of a population of 90,000 in Florence, we find 12,000 children attending the schools. A statute of the diocese of Rouen, issued in the year 1230, reads: "Let the clergy frequently exhort their parishioners to be careful and exacting in sending their children to school." It need no longer surprise us that a recent writer after investigating the subject should say: "According to a great number of traditions, school was as much frequented, if not more so, formerly, than it is to-day." Another eminent historian writes of the fourteenth century: "It is a grave mistake to imagine that there were no primary schools. Mention is made of rural schools in all the documents—even in those in which we would least expect to find mentioned—and we can scarcely doubt that during the most stormy period of the fourteenth century most villages had their masters, teaching children reading, writing, and some arithmetic."

The schoolmaster up to the fifteenth century was generally a young ecclesiastic or a cleric who dwelt with the pastor, helped him to sing the divine offices, aided him in many ways, and generally acted as sacristain. But it must not be imagined that because of the offices which the schoolmaster filled around the church, he was not held in honor. Such offices were not considered in any sense degrading. In those ages of Faith it was thought an honor to be employed in the lowliest work connected with the church. The schoolmaster was held in highest esteem after the pastor. He was the counsellor of families, the confidant of secrets; when a letter was to be written, a document to be drawn up, men and women had recourse to him.

The school books of mediæval days were few. The child had a first book containing the alphabet and his prayer in Latin. The next book placed in his hands was the book of psalms and offices for Sundays and festivals. He was invariably taught to read Latin before he had learned to read in the vernacular. In England the custom was changed during the sixteenth century. In France this was considered the natural method, inasmuch as the Latin tongue was the foundation of the French. To this was added a code of politeness. Advanced pupils were further taught to read charts and manuscripts. When the students could decipher old registers and duty parchments often set down in writing

difficult to read, his education was considered complete. Teachers have been rejected or dismissed because they could not decipher the deeds, charts, and documents of a township. Penmanship was taught in the rural school; but as the schoolmaster was frequently the scribe of the village, and as he found in the employment of his pen an additional source of income, he was very slow in making his scholars as proficient in a craft in which they might afterwards supplant him.

The rural school declined, and elementary education in France reached its lowest degree of confusion during the first half of the seventeenth century. The numerous wars of this period left little time and less inclination for the cultivation of peaceful pursuits. The eyes of the natural custodians of society were so dimmed by the dazzling brilliancy of the court of the Grand Monarch, they could no longer perceive the evils festering at their own doors.

Men having at heart the good of society sought in the re-establishment of the school on a Christian basis the best means of social renovation. Such a man was Peter Fourier (1565-1640), a far-seeing priest who anticipated more than one of our modern social improvements. In 1597 he attempted to organize a religious teaching order for boys, but the four young men whom he had brought together for the purpose abandoned him. However, he was more successful in organizing religious teachers for girls. Providence blessed and fructified his labors in this direction beyond his greatest hopes. He lived to see all Lorraine peopled by the Congregation of Notre Dame, which still remains a monument and a witness to his zeal and enlightened views. He gave the sisterhood rules and constitutions, which were first printed in 1640.

In 1681 John Baptiste de la Salle organized the Brothers of the Christian Schools, and gave them the method of teaching which Peter Fourier had touched but did not realize, which Comenius, and De Nesmond, and Charles Demia had glimmerings of, and which has revolutionized modern primary education. That method is known as the simultaneous method. It consists in having all the pupils of the same capacity, and none others, being placed under the same teacher, with the same book, all following the same lesson. The introduction of this system has been likened to the discovery of a new world. Glancing over the pages of the admirable manual of school-management which Blessed de la Salle prepared, we find scattered through them this principle inspiring all the rules of wisdom and prudence in which the book abounds. But the method has not only been embodied in a book; it has been embodied in a living organism that has preserved its traditions with the greatest fidelity, and that still applies them the world over. Because we all of us have been trained according to this method, and see it practised in nearly all our public and many of our private schools, and have ceased to find it a subject of wonder, we may be inclined to undervalue its importance. Not so was it regarded in the days of La Salle. Men travelled a long distance to see a hundred children taught as one.

The handbook of method prepared by La Salle has all the directness and simplicity of genius. Matthew Arnold said of it: "Later works on the same subject have little improved the precepts, while they entirely lack the unction." Blessed de la Salle may be considered the founder of the modern Christian school. He not only gave it its methods, but he established normal schools in which teachers learned to apply those methods.

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THE WORST FORM.

DEAR SIRS,—About three years ago I was troubled with dyspepsia in its worst form, neither food nor medicine would stay on my stomach, and it seemed impossible to get relief. Finally I took one bottle of B.B.B. and one box of Burdock Pills, and they cured me completely. Mrs. S. B. SMITH, Elmsdale, Ont.

The more graces a soul receives from God the more she owes Him.

CORRESPONDENCE.

IS IT HERESY PER SE, OR MERELY HERESY DENOMINATIONAL?

To the Editor of THE TRUE WITNESS:

SIR,—The forthcoming trial for heresy of a certain eminent professor of theology is reported to take place early in the month of August. It may seem intermeddling on a part of a layman and outsider to mix himself up in an affair that apparently does not concern him. Yet if the Presbytery or General Assembly of the Presbyterian Church is duly qualified to pronounce dogmatically on any one item of revealed truth, it is equally competent to pronounce on all. In other words,—if, armed with divine authority, it can truthfully and unhesitatingly proclaim—"It hath seemed good unto the Holy Ghost and to us" to stigmatize us heretical certain propositions in the celebrated lecture of the aforesaid professor, it is equally competent to pronounce as heretical the doctrine of the Unitarian, the Baptist, the Roman Catholic, &c. Yet those denominations have,—at least humanly speaking,—an equal right to pronounce heretical the doctrines of the Presbyterian when they happen to disagree with the distinctive formularies of each. For example, the Unitarian Church would be amply justified, under similar circumstances to the case in point, in finding a member of that communion guilty of heresy who should presume to advocate a belief in the Trinity. In like manner a member of the Baptist persuasion would be instantly hauled over the coals if while professing to teach Baptist theology he should maintain the necessity of paid-baptism as requisite for salvation. In my opinion before the General Assembly can proceed to adjudicate on any case of Christian doctrine or morality, it must be prepared to answer to general satisfaction the momentary questions.—By what authority doest thou these things, and who gavo you this authority? Matt. xx., 1, 2, 3. If in reply, appeal should be made to the constitutions of Calvin, (which I concede the General Assembly has a right to dogmatise),—what then? What is Calvin to the Unitarian, the Baptist or the Roman Catholic? In the Old Testament the expression occurs—"And the Lord spoke unto Moses, saying, &c.," but no where is it recorded that the Lord spoke to either of the Two Johns, Calvin or Knox. The only points of any importance to discuss in the premises are the following: 1st. Did Christ establish any tribunal with full authority to act and decide in his name? 2nd. Is there any instance on record of its so acting and deciding? 3rd. Was such tribunal meant to be perpetual or merely conterminal with the lives of the Apostles? That Christ did institute such a tribunal is beyond dispute. "He that heareth you heareth me. whatsoever you shall bind on earth shall be bound in Heaven, and whatsoever you shall loose on earth shall be loosed also in Heaven. Lo! I am with you all days even to the consummation of the world." That they acted as representatives of The Most High is abundantly confirmed by their decision in the Council of Jerusalem, Acts xv, and by their changing of the Seventh or Sabbath day to the first day of the week. As that tribunal was constituted to last to the end of time, and was the only one established by its divine Thunder to which all Christians were required to submit, it logically follows that it is the only one to which recourse must be had in cases of doubt and difficulty. It will however be contended that such tribunal has ceased to exist, having for ages lapsed into errors innumerable. If such really, be the case, there is nothing left of original Christianity, but the dry bones; the soul has fled; and the gates of hell have prevailed, and the magnificent promise made by Christ to His chosen representatives to be with them all days, and to guide them into all truth has notoriously failed and become the derision of the powers of darkness. Should the Faculty of the Presbyterian College deem these remarks of any weight, they will pause before fulminating a decree of heresy against the learned professor. As a matter of course he will be called upon to explain certain startling propositions in his lecture. This he is doubtlessly prepared to do; and we may expect to find his defense so ingeniously modelled as apparently not to contain anything contrary to the Confession of Faith. What will be his line of defense it is impossible for me to fore-

cast; but I presume it will be something like the following. He will readily admit that certain passages in his lectures have proved to some pious souls a stone of offence. But like the independent member in Pickwick, Mr. Blotton, who had the temerity to apply the offensive epithet of *humbag* to the venerable founder of the Pickwick Club, he will refuse to 'withdraw' certain high-flavored expressions of opinion, the result of many years' earnest and profound study of the Holy Scriptures. When he stated, what to ignorant men might savor of rank blasphemy—that in the "goblin" 'old—testament God broke every one of his own laws.' He will now contend that said expressions were not intended to be construed in the light of 'common sense, but in a purely Pickwickian point of view.' Finally, he will impress upon his accusers the necessity of devoting themselves with renewed vigor to a thorough searching of the Scriptures as the sure and only groundwork of the Presbyterian faith, in which he hopes to live and die. On this assurance a burst of applause may be expected to greet the retiring professor. How far such sympathy may induce his judges to modify or dismiss the charge of heresy it is not easy to predict. For if what is heresy in one denomination is the pure Gospel in another, the existence of a plurality of conflicting Gods is inevitable. I cannot conclude without admiring, in the hypothetical defense of the learned professor, the earnest appeal to his judges, for a more diligent study and search of the Scriptures. As a general rule men are prone to search for what they have lost, or for something which they may have a reasonable expectation to find. I therefore sincerely hope that the result of their labors may be the finding of some divinely constituted society to whose living voice all that glory in the Christian name may cheerfully submit, without question and without demur.

A. G. GRANT.

SCHOOL INSPECTORSHIP.

To the Editor of THE TRUE WITNESS:

SIR,—I was very much flattered with 'Marie's,' charming compliment to my letter of the 26th ult., on the question of the appointment of an Inspector of English Schools. I fear, however, that 'Marie' has been trying to flatter my vanity, by giving me undue credit for opening up the way for herself and other lady teachers to express their views publicly on this important question. If, by being the first of my own sex to break the ice, has been productive of any good, then indeed, I have legitimate cause to feel a little pride. To break the ice, it is true, I had to set at naught a 'cast iron' rule, which I do not consider binding on conscience—in fact, I look upon such rules, as the 'Great' O'Connell looked upon every Act of the English Parliament of his day; when he said he could 'drive a coach-and-four through each and all of them.' So, it will be seen, how much credit is mine, for having the courage of my convictions publicly expressed. I have nothing to add to what I have already stated,—but, for the edification of 'Marie,' and my numerous lady friends of the teaching staff, I may reiterate, that my opinion with regard to the appointment of an English Inspector for English schools, is unchanged and unchangeable.

NORAH.

SCHOOL INSPECTORSHIP.

To the Editor of THE TRUE WITNESS:

SIR,—At the time you were working so devotedly, and I believe conscientiously for the appointment of an Irish Catholic Representative on the School Board, I had, I must admit, like many others of my confreres, doubts as to the success of your enterprise, while never questioning its justice, and I was not slow to warn you, from conversations held with various parties on the question, that, I believed you were knocking your head against a stone wall. Seeing, that my predictions have not been verified by the course of events, I am no longer a confirmed doubter in the exigencies of circumstances, but, to say the truth, I am somewhat skeptical of your success in obtaining the appointment of an English School Inspector. I need not point out to you that the two appointments are by no means identical. It does not follow that by your obtaining the appointment of a *persona grata* to represent Irish Catholic interests on the School Board, that the same consideration will be given your demand for an English Inspector. The former was a

right in itself, recognized by the Law, the latter, whether a right, an act of justice, or both, has yet to become law, hence the distinction between the appointments. The very fact of the strong opposition at influential quarters, to the TRUE WITNESS demand for an Irish Catholic School Commissioner, justifies me in publicly stating that, however just and pressing the demand for an English Inspector of School; you will now be met with redoubled opposition from the majority of the Board, from the Secretary-Treasurer, who is *de facto*, himself, the Board, from some of the ex-Commissioners, and lastly, from a majority of the teachers; in fine, these men will make a national cry out of it; and vent themselves against the Irish Catholic organ, for its temerity in trying to disturb the existing order of things. This cry will not resound from the house tops, that would be contrary to their diplomacy; but, it will be quietly whispered into the ears of the powers that be; and thus, will the distilled poison be made to do its deadly work, silently, but effectually, against the efforts of the 'True Witness.' These are some of the grounds on which I base my predictions this time, and I think they are sufficiently strong to strengthen my doubts in the success of your present undertaking. Whether, my convictions are well founded remains to be seen, but of this I am fully sensible; the 'True Witness,' has made out a good case—a just, reasonable, and practical case, and none among your many subscribers, will hail with greater pleasure than I will, the appointment of an English Inspector of Schools. Your articles and correspondence on the question, have opened up a field of thought, hitherto, unexplored. You have convinced the most skeptical of the justice and utility of your demand; and you have left a debt of gratitude, which, I hope, some day to see requited, on the shoulders of our teachers and pupils of more than ordinary amplitude.

ANOTHER PUBLIC SCHOOL TEACHER.

THE MAYOR'S STAND.

To the Editor of THE TRUE WITNESS:

SIR,—If the limits of your editorial space prevent your expressing in the TRUE WITNESS the opinion of Irish Catholics on the subject, give me leave to say in your columns what at least one of them thinks anent the conduct of the Mayor in declining to take part in the civic reception of the officers and crew of the Italian war-ship *Etna*. Let me say at once that the reasons given by the Mayor, when criticized, appear to be such that it would have been unmanly and in the last degree inconsequent for the Hon. Mr. Desjardins to have acted otherwise than he did. These foreign officers were not to be received here merely as distinguished individuals. Their ship represented the present Italian government, and to join in welcoming her could mean nothing less than approval of the power whose flag the ship carried. The Hon. Mr. Desjardins knew this and he could not forget that for twenty-three years he had constantly and publicly protested against the action of the Italian government in despoiling the Pope of his territorial possessions, the patrimony of the Catholic Church. He could not and fortunately did not forget that during all that time he had joined openly with the Catholics of this country in condemning the attempt of the same government to make the Viceroy of Christ the subject of an Italian Prince, for "between the subject and the sovereign there is no middle state." The Hon. Mr. Desjardins held and proclaimed the opinion expressed by the late Cardinal Manning, "that the Head of the religion of all nations could not be the subject of any one; that since he could not be national, the subject of a nation, he must be extra-national, or independent of all, that is to say, he must be sovereign." What, then, was the mayor to do, these being his convictions oftentimes proclaimed? "He is the mayor," his critics say, "and as mayor he should have welcomed the war-ship of Italy, a power which is at peace and on good terms with this country. There was evidently a conflict between his duty to himself to act as a logical and consistent man, and the duties of his office, as these seem to be generally understood. He could not divide himself and say:—"When I protested against the continued usurpation of Rome by King Humbert, I spoke in my private capacity—" I am now acting as mayor, and it is only in "my public capacity as such, and not as "Alphonse Desjardins, that I welcome this "enemy of the Pope." If it had been necessary for the mayor himself to receive and do honor to the Italian war-ship, it would perhaps have been his duty to resign the mayoralty. But it was not necessary, there was an acting-mayor and a reception committee, who did not share Mr. Desjardins' views, and to these gentlemen he turned over the task of doing what they might consider right in the case, stating frankly to them his own reasons for having nothing to do with it. There is not room for two opinions on the subject; and if a man, with Mr. Desjardins' professed views, had, as mayor or in any other official capacity, assisted at a lunch or dinner given to or by the officers of the 'Etna' and proposed the health of King Humbert of Italy, he would merit the contempt of every Protestant and Catholic in the country. From their long and inseparable attachment to the Church, and because of their constant devotion to the inalienable rights of the Sovereign Pontiff, Irish Catholics have deserved the name of Papists. At Castelfidardo hundreds of heroic Irishmen gave their lives to protect the territory of the Pope;—and this will still be remembered when people shall

have charitably forgotten the insignificant fact that one Irish-Catholic was found in Montreal to blame the Hon. Mr. Desjardins for refusing to take part in the public reception of the representatives of a government which has robbed the Head of the Church of its rightful possessions and attempts to deprive the Pope of that independence which is necessary to the fullest exercise of the Pontifical office.

I have the honor to be, Sir, your obedient servant,
H. J. KAVANAGH.

5th August, 1893.
(In our issue of last week it seems to us that our editorial, the 'Etna's Reception,' was about as strong an expression of opinion as could be made. Perhaps it escaped our correspondent's notice.—ED. TRUE WITNESS.)

THE MAYOR OF MONTREAL AND HIS CRITICS.

To the Editor of THE TRUE WITNESS:

Mayor Desjardins' attitude in declining to preside at the reception to the Italian officers in Montreal, whom he rightly deemed represented their Government for the nonce, was a fair subject for hostile criticism, but not for impeachment of motives, or of unmitigated personal abuse. It is an old axiom that abuse is not argument, and it is strange that the Catholic Mayor of Montreal who so recently was applauded as an exponent of Christian charity in welcoming the Christian Endeavorers, should be within a few weeks, held up to derision as an unparalleled bigot. It is well to bear in mind that Mayor Desjardins, among those of his own faith, and among Protestants generally, has been hitherto regarded as a cultured gentleman of irreproachable character. It should also be borne in mind, that beyond, for grave personal reasons, declining to preside, he did nothing to frustrate the proposed reception, and thought it quite fitting, and more becoming, than an acting Mayor of different predilections should do the civic honors on this occasion.

It is not my purpose to enter into an analysis of the question in how far Mayor Desjardins' conduct commended itself to devout and loyal Catholics generally, but to respectfully submit that his attitude was thoroughly consistent and intelligible. The Church has not laid down any binding rules on this subject, but has rather left it to the individual conscience and judgment. Time effects many changes, but it is powerless to make a right out of a great moral wrong. We Catholics have always regarded, and do still regard, the usurpation of the Papal States by the Italian Government, as an unequalled act of spoliation, and robbery. We have always regarded, and do still regard, these temporal dominions as the imprecipitable right and patrimony of the Holy Father, as the earthly visible head of the Catholic Church, and we look forward, and teach our children to look forward, to the restoration of these rights as inevitable. There is no better gauge of a Catholic's civil allegiance, and sincere devotion and loyalty to his rightful sovereign, whether Queen, Emperor or President, than the measure of his submission and devotion to our holy Church and religion, and to her Supreme Infallible Head.

AN ENGLISH CATHOLIC.

Toronto, 8rd Aug., 1893.

ROMAN NEWS.

[Gleaned from the London Universe and other sources.]

The Government of King Humbert has demanded of the authorities of certain towns in Italy returns as to the number of Catholics voting at the recent elections. From these it appears that our faithful co-religionists carried off the victory when they set themselves seriously to the work at Venice, Turin, Bergamo, and Rome itself.

The audiences of the Holy Father, suspended since the beginning of June, have been resumed, and will be continued throughout the summer. In spite of the recent tropical heats the health of Leo XIII. is excellent. Every day he takes a walk in the gardens of the Vatican, and goes at noon to the tower of Nicholas IV., where he has a repast and reposes himself for a little. At seven he returns to the palace Dr. Laponi fearing that the garden air be comes dangerous at this hour and might engender the fever of the malaria.

It is stated that the Pope's speech before the recent secret consistory was unusually forcible and grave. Leo XIII. is said to have declared that events were tending towards a disastrous course in a downward direction; that the governments, whether impotent or accomplices in evil, were being dragged onward in the storm; that the Sovereign Pontiff was persecuted and placed under an intolerable yoke, and that he could support this state of things no longer, but must raise his voice so that it would be heard as it had never been heard before.

We read in the *Moniteur de Rome* that a Rescript has been given in favour of the ailing whom the priests cannot readily approach in the Paris hospitals. The religiouses attached as nursing sisters to establishments of the kind are to have the privilege of presenting a crucifix to the dying, which carries with it a plenary indulgence at the hour of death on condition that it is kissed with a contrite heart or even touched. But the crucifix can only be used when the moribund is deprived of all other religious succour. It must not be imagined that the indulgence here spoken of can replace the reception of the sacraments or supply their default. Sin can be effaced by the sacraments only on perfect contrition; the indulgence comes afterwards to remit the penalty due to the already pardoned sin.

Monsignor Marquis Arrives in New York with a Relic.

New York, August 7.—Mgr. Marquis, of Quebec, who arrived to-day on the French steamship "La Champagne," brought with him a part of the remains of Ste. Anne, the mother of the Blessed Virgin. The relic comes from the Basilica of Apt, in the province of Avignon. Father Tetreau, of the little French Church of St. John the Baptist, in East 76th street, met Mgr. Marquis at the pier and took to his church the silver bound glass jar containing the relic which is about six inches long. Mgr. Marquis and Father Tetreau are friends, and when the Monsignor started for Rome, Father Tetreau asked him to go to the Archbishop of Avignon and intercede for a part of the Saint's body.

THE WITNESS BLASPHEMES.

So pleased were we with the generous spirit that prompted the Daily Witness to appeal to the citizens to rise and protect from destruction the Chateau de Ramezay, that we could not believe, had we not seen it in cold type, the narrow spirit of the same organ when there is question of a sacred relic. In last night's issue "the only religious daily" gives its readers a most extraordinary specimen of its unbridled bigotry. The occasion of this out-pour of abusive, disrespectful, un-Christian and blasphemous language is the arrival, in New York, of a relic of Ste. Anne, the Mother of the Blessed Virgin. The English vocabulary does not furnish adjectives sufficiently strong to adequately characterize that abominable effusion. It bristles with insults to Catholicity and Catholics; it is alive with malicious assertions and vile insinuations; it breathes a spirit of insolent blasphemy that no self-respecting Christian would pen; and it reiterates calumnies that have been refuted times out of mind, but which either the ignorance or the wickedness, or both combined, of the Witness' scribe, suggest as arguments. Moreover, it is mean, unmanly, and spiteful. In order to let our readers know with what kind of creatures we have to deal—creatures calling themselves Christian—we will hurriedly analyze that short editorial.

Thus opens the Witness: "Another of the bones of the supposed Ste. Anne, grandmother of Our Lord Jesus Christ, has been imported to New York." We pause here, to draw breath. "The supposed Ste. Anne, grandmother of Our Lord Jesus Christ." Whoever you are that wrote these words, are you a Christian? Do you believe in the Divine One with whose name you play? Have you any respect for that line of the house of David from which the Saviour came? Have you no consideration for the delicate feelings, on most sacred subjects, of your fellow-citizens of the Church of Christ? We have no comment to make upon the miserable spirit that dictated that one sentence. Let us pass on to the next sample of ignorance—ignorance in its fulness consisting in a lack of instruction and an absence of *savoir vivre*.

"We do not know where the Roman Catholics got their opinion that the mother of the Virgin Mary was named Anne or Hannah, which is the Hebrew form of the name. There is no such information in the Holy Scriptures, and we are sure that there exists no other trustworthy source of information on the subject." There is an example of audacity and insolence. The Roman Catholics have got no "opinion," but they have the *certitude* that the name of the Blessed Virgin's Mother was Anne, and they have it from a source far more certain than any that the Witness possesses. Moreover, does the writer of that article dispute the fact that the Mother of Christ had a mother? If not, what does he mean? Is it merely a hidden slur that he wishes to fling at the One who brought Divinity into the world? We have not space to enter into the evidences historical, traditional and otherwise, that point with certainty to the history of the Blessed Virgin. No reasoning could possibly produce an effect upon the author of such language; there is more wickedness boiled down in that short editorial than would furnish material for volumes to the most rabid professional haters of Rome.

Read the following: "If Mary was the Mother of God, as Roman Catholics constantly call her, then Hannah, or whosoever may have been the mother of Mary, must have been the grandmother of God, and worthy of adoration according-

ly. Mary may be shocked by such an expression, but not more than is the ordinary Christian when for the first time he hears the *daring expression* Mother of God applied to Mary." We have no intention of refuting over and over that worn-out accusation of "adoration of the Blessed Virgin." If a Protestant, as well read as the writer in the Witness, does not know the difference between veneration and adoration, it is simply because he don't want to know it. A thousand times, and in a thousand ways, may Catholics disprove these stale calumnies, and a million times and in a million keys will the wilfully blind and intentionally deaf continue to repeat them. But what most astonishes us is the sneering reference to the Blessed Virgin as the Mother of God. Evidently the Witness writer was shocked when he heard, for a first time, that loving and exact title bestowed upon the one who gave birth to the Redeemer. We have a couple of questions to ask that writer: Do you believe that Christ was born of the Blessed Virgin? Do you believe that Christ, the Second Person of the Blessed Trinity, is God, co-equal and co-eternal with the Father? If you believe not the first, you do not believe the Bible that you love to quote; if you do not believe the second, you are no Christian at all. Presuming that you are a Christian, and giving you the benefit of the Bible to back up your faith, if Christ—who is God—were born of the Blessed Virgin Mary, she must be the Mother of Christ—the Mother of God. St. Mathew, I. 16, tells us enough about the Mother of Christ to prove—from the Scriptural source—that she was Mary the spouse of Joseph. To be, therefore, shocked at the idea of calling her the Mother of God leads to either one of two conclusions; you do not believe in the Incarnation, or else you don't believe in the Divinity of Christ.

But, in Christian charity, we will presume that the writer in the Witness does believe in Christ, and relies upon Him for salvation, and wishes to honor and please Him in return for all His bounty and love towards man. If so, do you expect to gain favor with the Son by insulting, despising, attacking, scoffing and sneering at the Mother? Would you strive to show your friendship and admiration for a companion by sneering at the one who gave him birth, by despising his mother? And is Christ less capable of fine filial affection than the ordinary friend you meet on the street? Would you consider it manly, honorable, brave, to spend your time concocting means whereby you could rob a lady of her titles, her rights, her privileges? Is the Mother that gave birth to Christ less worthy of her honors, titles and prerogatives than the wife of a man whom a monarch has knighted? Did not God, in His Infinite designs, exalt her to the most glorious mission that was ever given to creature on earth? And are you greater, juster, wiser than God, that you can afford to lower what He has elevated, to scorn what He has honored, to insult what He has blessed? Where is the manhood in such action? Since when has it become a mark of bravery to show disrespect to woman, to motherhood, to virginity? Would the writer in the Witness feel proud to read or hear the scoffings of an ungenerous man at the expense of his dearest relative? Would he think it a mark of exceeding friendship to be told that his mother were not worthy of all the honor bestowed upon her? And yet what is the mother of the greatest of mortals compared to the mother of the Son of God? Behind all this there is a mean spirit of bigotry apparent in every line of that venomous article. Even though a man

does not believe in the tenets of another's creed, still their disagreement upon questions of faith by no means gives one the right to ridicule that which the other believes, nor to sneer and scoff at all the other holds most sacred and dear. It is a grand thing that writers like the one herein referred to are few in number and not very weighty in influence or power; were it otherwise, no country would be large or free enough to permit of peace and happiness combined with their presence.

The Witness may bark at the Blessed Mother of God and snap at the Church of her Son; but in the language of Sir William Draper, we can say: "Cease, viper, you bite a file."

VANDALISM.

We feel grateful to the Daily Witness for having appealed to the citizens of Montreal to rise up and save the old Chateau de Ramezay from the vandalism of the authority that has advertised it for sale in October, and we unite our voice to that of our contemporary in a protest against this threatened action on the part of the Government. We will quote a couple of pertinent remarks from the Witness of Saturday. Its editorial, amongst other things, says:

"There are vandals in our own days. An old building is an eyesore to them. Something modern must take its place. These people would, if they could, tear down the everlasting hills and throw them up in conical mounds or four-sided pyramids. Sacred associations, history, obsolete forms of architecture, or even solidity and stability are as nothing in their eyes."

Then after showing that in this country everything old is sacrificed to commercial or political exigencies, the article, continues:

"Governments are often the worst of all vandals. Sometimes financial stress, sometimes a need for room, sometimes a desire for uniformity causes time-honored relics to be removed, and yet in the old world many cities conserve monuments of their past with a devotion to be admired."

The article thus concludes:

"The Government owes it to the city and to themselves to spare it. No paltry sum, like its present price, will compensate us for its loss. No modern pile can compare with the beauty with which centuries alone could endow it. Will the citizens not rise to the rescue?"

This is a strong appeal and one that we endorse most gladly. The cloud of fate that hangs over that grand, old, historic relic, that venerable link uniting us with the past, recalls to our mind the forcible language that, fifty years ago, flowed from the patriotic pen of poor Thomas Davis, when pouring forth his rightful indignation against the legislators that would cut a road through the Temple of Grange. And what that old monument was to Ireland the Chateau de Ramezay is to Montreal, and to Canada. Speaking of that ancient pile, Davis said: "History is too young to have noted its origin—Archæology knows not its time. It is a legacy from a forgotten ancestor, to prove that he, too, had art and religion. * * * * * It is a thing to be proud of, as a proof of Ireland's antiquity, to be guarded as an illustration of her early creed and arts. It is one of a thousand monuments of our old nationality, which a national Government would keep safe."

After telling of the proposed selling of the temple to people "having legal power or corrupt influence in Meath," for the purpose of having a highway cut through the monument, Davis continues thus: "We do not know their names, nor, if the design be at once given up, as in deference to public opinion it must finally be, shall we take the trouble to find them out. But if they persist in

their brutal outrage against so precious a land mark of Irish (let us here say Canadian) history and civilization, then we frankly say if the law cannot reach them public opinion shall, and they shall bitterly repent the desecration. These men who design, and those who consent to the act, may the Liberals or Tories, Protestants or Catholics, but beyond a doubt they are tasteless blockheads—poor devils without reverence or education—men who as Wordsworth says:—

"Would peep and botanize
Upon their mothers' graves"

All over Europe the Governments have been combining to discover, gain and guard every monument connecting the present with the history of the past. It is Davis that again speaks: "A French peasant would blush to meet his neighbor had he levelled a Gaulish tomb, crammed the fair moulding of an abbey into his wall, or sold to a crucible the coins which tell that a Julius, a Charlemagne, or a Philip Augustus swayed his native land. And so it is everywhere, Republican Switzerland, despotic Austria, Prussia and Norway, Bavaria and Greece, are all equally precious of everything that exhibits the architecture, sculpture, rites, dress, or manners of their ancestors,—nay, each little commune would guard with arms these local proofs that they were not men of yesterday, nor their country devoid of a glorious past."

Half a century has rolled passed since Davis protected, and successfully, the old Temple of Grange against the money, political influence and miserable self-seeking of the Meath road cutters; fifty years have come and gone since Davis was carried to his last home in Mount Jerome; fifty summers have bloomed since that inspired giant of the old Nation brought "a soul into Ireland;" fifty winters have shed their snows and that spirit of Davis is not dead within the children of the race he taught; and if to-day there are, as there were half a century ago, iconoclastic Meath road cutters anxious to meet the exigencies of the hour by desecrating the sacred relics of a century's history, thank heaven there are also men, like the Minister of Mallow, who can, and will, raise the shield of public opinion over the menaced edifice and protect it against the pickaxe of the Vandal, the hammer of the Hun, and the level of the modernizing Goth.

We hold that it is the duty of every influential citizen to raise his voice and his hand in the matter. The members of our Antiquarian Society have placed tablets in different parts of the city to tell to the stranger that this or that place was the site of such an historical building. It is a worthy deed and the best that could be done under the circumstances; since the buildings have disappeared, at least the future generations may know where they stood. But no marble slab, three feet by two, telling that "Here stood the famous Chateau de Ramezay," can ever compensate for the loss of the original building. The Chateau de Ramezay exists to-day; it is intact, solid and venerable; we say let it alone; or if it must be touched let it be the touch of reparation, not that of destruction. Our city representatives are the men who should put forth their efforts to arrest the hand of the power that would commit such an act of vandalism. If the Government is really Conservative let it be so in the conservation of the venerable, the historic, the useful; let it be conservative of the monuments rendered sacred by historic associations, rather than of power and obsolete theories. The few dollars that the Chateau de Ramezay might bring would be the price of a crime—the robbing of a future generation of that which is more precious than gold. Let our influential men speak or be forever silent on any question of national pride.

Continued from first page.
EDITORIAL NOTES.

THE summer school has been a grand success and from the reports we received from several of its attendants, who called to see us on their way home, we learn that there is every certainty that the movement is destined to progress and the summer school has come to stay. This week we give our readers a short synopsis of the able papers read by Rev. Bro. Azarias, of De La Salle Institute, New York. We heartily rejoice that the enterprise promises to be a grand and permanent success. This year's session is over; now should all our sterling Catholics of Canada strain every nerve to take their share in the work of education and not to be absent when next year's session comes about. There are many ways in which the Catholic Summer School can be aided and in which benefits innumerable may be derived from it. Our Catholic thinkers, speakers, writers, professors, students; in fact all who struggle or work in the domain of Education should strive to enter the lists and lend their talents for the benefit of a great and glorious cause. As far as it lies in our power we will do anything to advance the interests of the Summer School, and if its directors will only point out to us in what way our organ can be of use to the cause, we assure them that the TRUE WITNESS will be at their service, and through them at the service of all Catholic educators.

THE UNITED CANADA seems very anxious to find some fault with THE TRUE WITNESS; it has long watched in vain for a slip or error on our part, and in default of anything more serious, being tired of waiting, our Ottawa friend has discovered that we have been bothering ourselves about that which does not concern us; we have been guilty of defending Archbishop Tache's stand against Mr. Tarte's attacks. United Canada also finds that we have criticised Hon. Mr. Laurier,—we have, but the criticism was decidedly a favorable one to that gentleman, especially in contrasting him with Mr. Tarte. But our great sin has been in the fact that, according to United Canada, we have nothing to say anent the Collectorship of Customs for this port. We know not if the Ottawa editor has been asleep or on a vacation, but decidedly the "people for whom we are supposed to speak," the Irish Catholics of Montreal, do not require any enlightenment from United Canada to inform them of what THE TRUE WITNESS has done and is doing in these matters. Before making any more silly comments we would advise the writer in United Canada to consult with the Irish Catholics most directly interested in this question and perhaps he will not be so ready with his criticisms of our actions.

WE RECEIVED last week the August number of a magazine published at Northfield, Minn. and entitled "Astronomy and Astro-Physics." It is edited by Wm. W. Payne and George E. Hall. There are six assistant editors. The August number contains several most able and carefully written papers that indicate the great utility of the magazine. In the Astro-Physics there are several interesting papers on Photography applied to Astronomy. Edwin B. Frost writes on Photographic Observations of Planets; Max Wolf gives a few pages on Stellar Photography; and J. Evershed Jr., tells of some "Recent Attempts to Photograph the Faculae and Prominences." A. Belopolsky gives most exact and careful information regarding the Sun's Rotation as determined from the Positions of the Faculae and as measured by the same. In a word this publication, is, to our

mind, one of the most useful that we have yet seen, and decidedly the very list of the contributors is a sufficient guarantee of its accuracy. We learn that it is proposed to erect an observatory at Mount Royal and that the McGill students are to have the upper portion thereof for the purpose stellar observations. If so we advise the students of Astronomy, who may take advantage of this observatory, to carry their text-book under one arm and a copy of the "Astronomy and Astro-Physics" under the other. It is published ten times yearly and four dollars is the subscription.

WE INTEND giving our readers a slight idea of the false impressions that are left upon the minds of non-Catholics, regarding our faith, by the perverted versions of history to be found in the text books of the schools. It may seem a matter of little consequence to a Protestant whether a child attends a Catholic or Protestant school, provided no religious instruction be given to the pupils: but we purpose pointing out how a youth receives false impressions and is trained in prejudice against Catholicity simply through the books used, and especially the histories. We will take the Public School and High School Histories of England and Canada, authorized by the Education Department of Ontario, and edited by W. J. Robertson, B.A., LL. B., and from these books we will prove that no Catholic child's faith could possibly be secure if allowed or obliged to study such works. So flagrant are the inaccuracies, so glaring the anti-Catholic bigotry, and so distorted the reliable texts of authors quoted, that our readers will be astonished.

A MADMAN rushed into the pulpit of the little Bonsecours Church on Thursday morning last and insisted, in his fury, to preach to the worshippers. He was soon captured and given over to the police. The poor fellow, it appears, had escaped from the Longue Pointe Asylum. This is an unusual event in a Catholic Church, but from all accounts there are preachers in certain other churches not any different from that individual, save in the fact that they were never in an asylum and are not seized by the authorities when thundering forth their irrational theories. There is at Plainfield, N. J., a denomination called the First Church of Christ. It was organized by a Dr. Cleara, formerly of Brooklyn, which place he had to leave on account of his free love doctrine. It is the only church of its kind in that State. Its creed is the Bible; its book of faith, the New Testament, and a driver of a cart named Ben Hand, is its minister. He is called the "elder" and can perform the marriage rite. Baptism by immersion is necessary for admission. There are fifty members in the church. The other day a meeting was held to withdraw the hand of fellowship from a dozen members who had fallen from grace. Philip Warner, of 2nd Street, was one of these sinful members; he was charged with swearing for the fun of the thing. Elder Hand said there were times when a man's feelings were relieved by cursing, and there was no harm in such oaths; but when a man swore for the pure enjoyment of it he could not have the grace of God. Elder Hand shouts the Gospel at his forty-eight sheep and illustrates his own name by thumping the desk with a vengeance. It is a wonder that such madmen are not amongst the locked up; what will be the next freak of Protestantism? No extravagance could astonish the world now.

Cholera continues at Naples, Italy, averaging three cases daily.

RELIGIOUS PROFESSION

At Hochelaga Convent Saturday Morning.

On Saturday morning a religious profession took place at the Hochelaga Convent. His Grace Archbishop Fabre, assisted by the Rev. Messrs. Lussier and Lefebvre, officiated. The Rev. Cure Adam of the Sacred Heart officiated at Mass, and the Rev. Father Jodoin, O.M.I., Superior of the Oblats, addressed those who were about to enter into their religious life, exhorting them and encouraging them in their holy endeavor. There were a great many relatives and friends of the young Sisters present, and the ceremonies were very impressive. Amongst the clergy at the profession were the Rev. Fathers Pichon, S. J.; Jodoin, O. M. I., Superior of the Oblats; Lecompte, O. M. I.; Magnan, O. M. I.; Rev. Messrs. Adam, Cure of Sacre Cœur; Perron, Secretary to His Grace: Lefebvre, Sherbrooke; Lussier, Beauharnois; Ecrement, Ste. Cunegonde; Gaudet, Epiphanie; Prud'homme, Epiphanie.

The following is a list of names of the Sisters who made their first vows: Misses Helene Gasco, known in religion as Sr. M. Prisca, Grosse Isle, Mich.; Georgina Ramoth, Sr. M. Silverius, Windsor, Ont.; Georgina Laferriere, Sr. M. de Lusse, St. Barthelemi, Que.; M. L. Michaud, Sr. M. Sophronie, St. Barthelemi, Que.; Armandine Trudeau, Sr. M. Hyacinthe, St. Louis de Gonzague, Que.; Alexandrine St. Germain, Sr. M. Zepherine, St. Hubert, Que.; Eugenie St. Germain, Sr. M. de la Purification, St. Hubert, Que.; Adelaide Mailloux, Sr. M. Octave, Montreal, Que.; Graziella May, Sr. M. Prosper, Valleyfield, Que.; Lumena Simard, Sr. M. Prudentienne, L'Assomption, Que.; Blanche Beauchemin, Sr. Antoine de Jesus, Montreal, Que.; Josephine Viau, Sr. M. Josephine, Montreal, Que.; Priscilla Beaudry, Sr. M. Martin, St. Marc, Que.; Josephine Moquin, Sr. M. Anne, Montreal, Que.; Lucie Bourque, Sr. Pierre Chrysologue, L'Epiphanie, Que.; Albertina Clancy, Sr. M. Humbeline, Hemmingford, Que.; Helene McLaughlin, Sr. M. Edelburga, Utica, N. Y.; Josephine Fortier, Sr. M. Alcibiade, Lowell, Mass.; Helene Meunier, Sr. M. Minilas, Terrebonne, Quebec.

The last vows were pronounced by the undermentioned ladies: Misses Cecile Paradis, known in religion as Sr. M. de la Providence, Lowell, Mass.; Rose Anna Vachon, Sr. M. Ildefonse, St. Louis de Gonz., P. Q.; Elmire Thibodeau, Sr. Antoinette de Marie, Pincourt, Ont.; Virginie St. Onge, Sr. M. Pacome, St. Louis de Gonz., P. Q.; Agnes Labeuf, Sr. M. Adbemar, Beauharnois, P. Q.; Pamela Archambault, Sr. Berheline, St. Lin, Que.; Euphrasie Jeannotte, Sr. Louis de Gonzague, St. Marc, Que.; Enlalie Bourcier, Sr. M. Heliodore, Ste. Philomene, Que.; Martine Laurendeau, Sr. M. Rodolphe, St. Calixte de Somersset; Robertine Branchaud, Sr. Louis Bertrand, Ste. Cecile, Que.; Euchariste Cusson, Sr. M. Sergius, St. Liboire, Que.; Eudoxie Perrault, Sr. Catherine de Genes, Belœil, Que.; Annie Lanoix, Sr. M. Hermile, Maskinonge, Que.; Agnes Giroux, Sr. M. Vincent, Ste. Martine, Que.; Anna Berthiaume, Sr. M. Ulderic, New Hampshire, U. S.; Adeline Martineau, Sr. M. Come, Ste. Julie de Somersset; Lucie Tetrault, Sr. M. Gedeon, Pincourt, Ont.; Marie Lemire, Sr. M. Marcelle, St. Antoine de la Baie.

CATHOLIC NEWS ITEMS.

The Propaganda has begun negotiations for the opening of two Catholic seminaries in India.
Rev. Thomas Maloney, who died at Ennis, County Clare, recently, was the first Catholic chaplain appointed to the British forces since the reformation.
Bishop Crane, of Sandhurst, has four brothers who are priests. Cardinal Vaughan, Archbishop of Westminster, has eleven members of his family in the religious life.
The investiture of Archbishop Hennessy, of Dubuque, with the pallium will probably take place in his cathedral on September 30, which day will be the twenty-seventh anniversary of his consecration.
Eighteen Dominicans of the Province of SS. Rosario, who have completed their studies at the convent of Avila, have embarked at Barcelona for missionary work in China, Tonkin, and the Philippines.
The Abbe de Maubenge, a chaplain of Notre Dame des Victoires, Paris, has paid to the French Treasury the sum of forty thousand francs, received by way of restitution from one his penitents. At the treasury they are now praising the confessional as an excellent institution, and they are right.
The proposed beatification of Columbus is no new idea of the Vatican. The discoverer's cause was introduced at Rome years ago, and many prelates in all parts of the country. Spain and Italy have petitioned in his behalf. Count Roselly de Lorgues, one of Columbus' biographers, has long been very active in the matter, and if the Pope has been correctly reported, it now looks as if the efforts for the admiral's beatification were nearing success.

IRISH NEWS.

The death occurred, on the 7th ult., of Mr. John McKenna, of Lisnattigue, Kegginstown. He was the father of the late Rev. James McKenna, of the Diocese of Ossory, and an uncle of the Rev. John McKenna, of the Archdiocese of Wellington, N. Z. The latter celebrated the funeral Mass.

Mr. W. J. Madden, the agricultural superintendent of the Royal Dublin Society, has published a useful pamphlet on the "Cultivation and Harvesting of Barley." No crop known to the farmer can be made more remunerative in Ireland than barley, inasmuch as the large manufacture of whiskey and porter ensures a ready and profitable market for all the grain produced.

Three prizes have been awarded to the Nuns of the Convent of Mercy, Skibbereen, for fabrics made and embroidered by the girls in their charge. The work is now being shown at the National Workmen's Exhibition Agricultural Hall, London. The prizes were given for fine linen tea cloths, one on red linen ground and one on white ground with grey green embroidery, both made by Margaret Donovan; and another on white ground with white embroidery, made by Nora Duggan.

Some evictions have been carried out on the estate of Lady Breckinridge, near Ologher. The first house visited was that of Ambrose Gormley, about half a mile outside the village of Augher. The evicting force, consisting of James McCusker, sheriff's bailiff; Todd, the estate bailiff, and two policemen from Ologher, removed Gormley's effects without molestation. Subsequently Anne Gormley, mother of the evicted tenant, was also dispossessed.

Mr. Koe, member of one of the leading families in Tipperary, went out for a cruise on Lough Derg, Nenagh, in a small sailing boat, accompanied by William Shanahan, his servant. The boat was caught in a squall and capsized, and the occupants clambered on her keel, Shanahan decided to attempt to obtain help for his master, and divesting himself of his clothes struck out for the shore, more than a mile distant, but becoming exhausted soon sank and was drowned. Koe was rescued two hours later in a most exhausted condition.

The National cause in the North of Ireland has lost a good friend and a staunch supporter by the death of Mr. Constantine O'Neill, of Belfast. For close on half a century Mr. O'Neill, who was a native of Tyrone, was engaged in business pursuits in the above-named city and during that time every National movement and every Catholic charity experienced the benefit of his generosity and of his active assistance. Whenever a fund was started for a Nationalist object his name figured prominently in the list of subscriptions, and he himself was seldom absent from a Nationalist demonstration in St. Mary's Hall. It was one of his proudest boasts that he could claim descent from the chieftains of Hy-Niall.

Details are to hand of an alarming occurrence at Stranorlar, resulting in the shooting of two Catholic workmen at that place by members of an Orange contingent returning from Castleknock, where there had been a demonstration. They were passing through Stranorlar, and when coming to a Catholic quarter they put on their sashes and displayed Orange lilies. Some children laughed at a demonstrative woman in the procession, whereupon the Orangemen turned back and entered the lane occupied by Catholic residents. Revolvers were drawn by the Orange party, and shots fired, wounding two men named McCrudden and McMenamin. The constabulary made a prompt pursuit, and after considerable trouble they made two arrests. One of the accused was found under a bed, and another in a wardrobe.



Mr. Geo. W. Turner

Simply Awful

Worst Case of Scrofula the Doctors Ever Saw

Completely Cured by HOOD'S SARSAPARILLA.

"When I was 4 or 5 years old I had a scrofulous sore on the middle finger of my left hand, which got so bad that the doctors cut the finger off, and later took off more than half my hand. Then the sore broke out on my arm, came out on my neck and face on both sides, nearly destroying the sight of one eye, also on my right arm. Doctors said it was the

Worst Case of Scrofula

they ever saw. It was simply awful! Five years ago I began to take Hood's Sarsaparilla. Gradually I found that the sores were beginning to heal. I kept on till I had taken ten bottles, ten dollars! Just think of what a return I got for that investment! A thousand per cent? Yes, many thousand. For the past 4 years I have had no sores. I

Work all the Time.

Before, I could do no work. I know not what to say strong enough to express my gratitude to Hood's Sarsaparilla for my perfect cure." GEORGE W. TURNER, Farmer, Galway, Saratoga county, N. Y.

HOOD'S PILLS do not weaken, but aid digestion and tone the stomach. Try them. 25c.

TEMPERANCE ADVOCATED.

An Exchange Speaks of the Cause.

"Very earnest and faithful advocates of total abstinence are found in all the Churches, including the Roman Catholic Church. The bishop and priests in Eastern Nova Scotia have done much to promote the sobriety of their people, by precept and example. In Halifax, too, there are very loyal and constant advocates of total abstinence in the Roman Catholic Church. We take leave to mention one gentleman among many, because he is in a sense a public man—Patrick Monaghan. From youth to age he has been a total abstainer. Through evil report and good report he has stood true to his principles; and he has been an active and unceasing promoter of the great reform with which his name has been honorably identified. He has been a 'Son of Temperance' perhaps forty years. One of the good reasons why we look hopefully for good results from the Royal Commission on Prohibition is that Mr. P. Monaghan is the Secretary of the Commission. We might mention other Roman Catholics who have been very consistent and persistent temperance reformers. On the other hand we must add that a very large proportion of our liquor sellers are of this persuasion; and this makes it clear that it would be greatly to the advantage of the community if the R. C. Church as a Church would take higher ground than she has yet reached."

THE SHAMROCKS WIN THE TROPHY.

An Interesting Account of the Important Event.

Undoubtedly the greatest lacrosse match ever witnessed off Canadian soil took place on South-side Baseball Grounds, Chicago, on the 3rd inst., before an audience numbering from five to six thousand, and these figures might easily have been trebled had the Scottish Assembly, who had charge of the arrangements, advertised the game a little more. Much surprise was expressed at such mismanagement.

The Shamrocks showed their wisdom in going so early in the week, for it enabled them to rest after their somewhat weary journey from the metropolis of the Dominion. The Torontos did not arrive there till noon on the 3rd, and this, no doubt, had a good deal to do with the result of the match.

The Shamrocks were the first to step on the field, and the yell that went up from the stand at the sight of the green shirts will not soon be forgotten. They were followed shortly afterwards by the Torontos, whose reception was equally as cordial.

About four o'clock Mr. Pollock blew his whistle and the men lined up, facing the grand stand. Mr. Pollock made a brief address, requesting the men to play a clean, scientific game, and assuring them that their conduct on the field meant a good deal for the future of lacrosse in the United States. He warned them that any infringement of the rules of the game would be severely dealt with. "The eyes of the American public are on you to-day," said he, "therefore, let us have a clean game of lacrosse." His remarks evidently had the desired effect, for he had to warn but one player during the entire game. As the teams took up their position another cheer went up that shook the stand. Toronto won the toss and selected the southern end of the field.

The Shamrock team was the same, with the exception of Duggan, who was replaced by Foley, as that which defeated the Capitals last October. The Toronto team was the same as that which met the champions in their scheduled match some weeks ago.

Immediately after taking their positions Warbrick and Kelly knelt down to face the ball. The latter drew the ball and before half the audience realized that the game had begun, Neville, of the Shamrocks, sent the ball over Martin's shoulder and scored the first game for his club. Time, twenty seconds.

Without the usual rest the men at once got into position for the second game. Toronto now began to play a lightning game, and worked the ball well up to the Shamrock goal, where a fine piece of team play was got in by Toronto, and just at the moment when it seemed that nothing could prevent Draper from scoring, the referee's whistle was heard, and almost simultaneously that reliable defence player of the Shamrocks, Tom Murray, was seen to drop. No one seemed to know what had caused this, but a physician being summoned, found that in turning he had sprained his ankle, necessitating his retirement for the remainder of the match. Toronto having dropped McCarthy to even up, the ball was again got up. Toronto was playing fast lacrosse, and the ball seemed to hover around the Shamrock goal, but Moore relieved his end, and sent the ball to the centre, where Kelly secured it, and passing Campbell and Hartley, added the second game to the Shamrocks' credit. Time, 8 minutes.

"You have one hand on the cup already," remarked an old Irishman as the boys passed into the dressing-room. After a good rubbing down, the referee's whistle sounded for the third game. Toronto felt that they must wake up, and went in with a rush. Keith doing some neat play near centre, passed the ball to Lennox, who shot over poles. A tussle behind the Shamrock goal was now in order, in which both teams did quite enough body-checking. Lennox dropped the ball from behind, and Draper, who had been playing a magnificent game from the start, sent the ball past Foley, and Toronto had won their first game; time, 6 minutes. From the yelling and the cheering on the grand stand one would imagine being carried back to the Toronto grounds, where people know how to cheer the blue-shirted boys. They deserved all they received, for every man, from Sam Martin down to the inside home man was playing to win.

The fourth game was much the same as the third, the Shamrocks having a slight advan-

tage, McVey, O'Meara and Tansey getting in some wonderful passing, and the latter taking advantage of an opening shot and scored. Time 6 minutes.

Matters were now looking serious for the Torontos, as the loss of another game meant the loss of the match.

The fifth game opened with a scrimmage at centre, in which about six players took part. Keith finally secured the ball and passed it to Knowles, who shot wide, and missed a splendid opportunity to score. Foley ran out to one side, and, securing the ball, sent it well down on the Toronto defence, where the Shamrock home again got in some team play. Martin, however, relieved his end and sent it back to the Shamrock goal, where there were several close shaves. Dwyer sent it up again, and Neville passed to McVey, who, in turn, passed to O'Meara, and Joe, twisting like a corkscrew, passed Carmichael and scored the fifth and longest game of the match. Time, 13 minutes.

It now seemed that nothing sort of a miracle could save Toronto. Nevertheless they responded promptly to referee's whistle to line up for the sixth game seemingly determined to pull down the Shamrocks' lead. It proved the final game for the World's Fair cup. Every man played as if his life depended upon the result, Martin and Carmichael saving their goal time and again. After some fast runs by Kelley, who seemed a particular favorite, the ball was sent to the Toronto goal, where Tucker secured it and scored the sixth game. It was now impossible for Toronto to win, notwithstanding that there were thirty minutes or so yet to play, so the teams mutually agreed to retire, as they seemed to be pretty well used up by the intense heat and fast play. After the customary cheering both teams retired to the dressing-rooms, receiving thunderous applause from the audience.

Where all did so well it is needless to particularize, but Kelly, McVey, Moore and Tucker for the Shamrocks, and Martin, Draper, Lennox and Keith for Toronto did remarkably well. O'Meara and Hartly can play better games.

The World's Fair trophy was on exhibition during the progress of the game and excited general admiration. The field was not in as good condition as might have been desired.

Last evening, at an entertainment in the Haymarket Theatre, Mr. Small, of the Scottish Assembly, presented the cup to Mr. McKenna, president of the Shamrock Club. Mr. Small paid a high compliment to Canada's National game, and hoped that they might be able to have lacrosse clubs visit Chicago more frequently in the future. Mr. McKenna, on behalf of the Shamrock Lacrosse Club, thanked the citizens of Chicago for their hospitality. And also alluded to the match as being the first that has ever been played outside of Canada where there was anything at stake.

Mr. Pollock was called upon to speak, and after a few well chosen remarks from the audience dispersed.

A GRAND PILGRIMAGE.

(From the Rideau Record, Smith's Falls.)

The very large crowd that went on Rev. Father Stanton's second annual pilgrimage to St. Anne de Beaupre last week shows quite clearly that he has succeeded in providing the people with something they want—an enjoyable outing at a small cost. But this is not all, that will do for the public at large but to every good Catholic there is this same pleasurable holiday in the trip and more, there is the opportunity, the privilege of worshipping at the shrine of the mother of the Virgin Mary—La Bonne Ste. Anne. All these cases doubtless were in operation in connection with the Smith's Falls pilgrimage and the result was a most gratifying success. Most excellent arrangements had been made by Rev. Father Stanton with the Canadian Pacific Railway Co., and most excellently were they carried out by the company. Ten splendid cars were placed at the disposal of the pilgrimage and right in the middle of the ten was an extra one devoted entirely to refreshment purposes. It was fitted up with counter and shelves, well stocked with provisions and it is not too much to say of it that it proved to be one of the greatest conveniences of the excursion. Everything of the very best was furnished from it at very moderate rates and this tended to materially lessen the expenses of the trip to all. The excursion limits were Tweed and Renfrew on the north and Dalhousie Mills on the east, but besides these there were cheap rates over the Bay of Quinte and K & P. Lines and most places along the way were represented. It started off with 78 from Tweed, at Sharbot Lake there were 30 more, at Perth 45 and from Smith's Falls and vicinity about 170 went. A special train ran here from Havelock, bringing the contingent from that direction, but on account of the 800 train being six hours late the people from Renfrew and other points along that line went by Ottawa and joined the pilgrimage at St. Martin's Junction. At Merrickville 45 got on board, at Oshesterville 55 others were added, at South Finch 34, Monklands 20, Apple Hill 22, Green Valley 75, and Dalhousie Mills 20. At St. Martin's Junction the waiting ones from the north were taken on, and these made up a total of 753, one of the largest excursions ever run over the Eastern division of the C. P. R. At Outremont the train was divided into two parts, and not only in this but in all things were the railway officials most attentive and obliging. A special messenger, Mr. Lalonde, was sent along as a sort of guide or bureau of information, and most admirably and gentlemanly did he perform his somewhat varied and arduous duties. Father Stanton himself was most attentive to the requirements of all the pilgrims and with much comfort they were whirled away through the darkness towards the distant shrine. There was much mirth and good fellowship on board, but here and there in the different cars there were some who had no part in the jollities. Torn with pain, diseased or disabled in some way, to them it was a pilgrimage in very truth, and with intense eagerness they listened to each oft recurring click of the wheels and expectantly thought of to-morrow. And it might be noted here that the faith of some of them was signally rewarded. Three at least of the pilgrims went to the shrine diseased and came away whole. One young man who was almost in darkness had his sight fully restored. Another was cured of disabling rheumatism, and another who went to the shrine with the aid of crutches got up and in sight of all walked away without them.

The run down was made in about 13 hours, St. Anne's being reached shortly after five o'clock Tuesday morning. There the excursionists became separated, and as we could not attempt to follow each in his or her sight seeing at St. Anne's and Quebec and Montreal, we will bid them all adieu, happy in the knowledge that those who went for devotional purposes were much profited. Accompanying

the pilgrimage besides Rev. Father Stanton, the promoter of it, there were the following priests:—Rev. Father Corbett, Cornwall; Twomey, Williamstown; Fitzpatrick, St. Raphaels; Macdonald, St. Andrew's; McRae, Glennevis; O'hains, Arnprior; O'Brien, Merrickville; O'Rourke, Carleton Place; O'Connor, Stanleyville; Killen, Bedford.

CATHOLIC OPINIONS.

Several of our American Catholic exchanges, coming from all quarters of the Union, comment most favorably on Mayor Desjardins' attitude in regard to the "Etna's" reception. The Catholic Columbian says:—

"Mayor Desjardins of Montreal appears to be a practical Catholic in the true sense of the term. Remembering the infamous manner in which Italy is treating the Holy See, he declined the other day to participate in any honors paid a visiting vessel of that nation. Not to be deterred though, in his official capacity, he notified his colleagues in the civic government of the vessel's arrival and left it to them to act in the matter as they wished. Some folks will doubtless charge the Mayor with bigotry, but the reception which he lately tendered the Christian Endeavorers will acquit him of that accusation."

The Catholic Universe, of Cleveland, has the following editorial:—

"As a good Catholic, Mayor Desjardins, of Montreal, refused to take part in any public reception extended to the Italian warship, Etna, visiting that port. The mayor is right. Catholics in all parts of the world have a grievance against the Italian government and it is only proper that they should manifest sentiments of disapproval as often as occasion arises. The act of the Piedmontese robbers is a crime not solely against the Pope and the ecclesiastical court at Rome, but against every individual Catholic in the world as well. The 'Roman question' is not an Italian question exclusively. It is an international question. We must therefore commend the manly course adopted by the mayor of Montreal. There is no public duty imposed by his office that compels him to salute the wandering representatives of the figure-head King of Italy. Whatever amenities may be prescribed by the code of official international courtesy were ruthlessly violated by the brutal predecessor of King Humbert, and there is no law, human or divine, that obliges any one to pay a tribute of respect to the perpetrator or culpable beneficiary of dishonor and dishonesty."

The New York Freeman's Journal, in the course of a lengthy article, says:

"While the Mayor could, without comment, have added to the eulogium of the occasion by his presence, because of his office, that he refused to take advantage of the allowance that would have been made, and gave the Italians something to think about, will be appreciated by every one who likes candor even in preference to courtesy, where such is perfunctory, as it would have been in this case. In these days of electric communication there is no measuring the effect of an utterance like this. It is notice to the Italian monarchy that no matter who complacently it may view the acts which have had the annoyance and hampering of the Papacy in view, their true character is differently estimated and will continue to besmirch its name abroad.

"This Montreal incident is not the only rebuke which King Humbert's Government has recently received. One even more significant is that conveyed in the result of the municipal elections. These have placed the control of the local councils in Rome and the chief cities of the old Papal States in the hands of the Catholic candidates, who, despite the refusal of the Vatican to countenance their participation in the canvass, have secured majorities without exception. It would seem as if the day of final adjustment of the Pope's position were not so far ahead, and that what was taken by force, may be returned through the operation of law or the growth of a new sentiment which begins to realize that this eternal warfare between Church and state does not pay."

We could go on quoting, from the Milwaukee Catholic Citizen, and from dozens of other journals; in fact we could fill the TRUE WITNESS with the unanimous expressions of Catholic approval of Mayor Desjardins' attitude. Only in Quebec Province, the home of our Papal Zouaves, do we find a so-called Catholic press backward in its expression of solid principles and afraid to take that stand which the Faith demands of it. Is not our Catholic Press of Montreal ashamed?

Approves Mayor Desjardins' Course.

We publish in this issue a letter from a prominent Irish Catholic of Montreal upon the Mayor's course, so unreasonably condemned by the thoughtless; we clip the following from Monday's Herald. These communications show that we are not alone in our support of Mayor Desjardins' attitude:

To the Editor of the Herald:—SIR,—As a subscriber to the Herald I have watched with much interest its comment on the attitude of your worthy Magistrate, Mayor Desjardins, on the Italian Warship incident. I have seen with some surprise that you have expressed your dissent from the action of your Chief Magistrate in language which is somewhat unparliamentary, and in to-day's issue you accentuate your dissent in a manner that is as infelicitous as it is inappropriate.

Mayor Desjardins was perfectly right in his attitude. He is the representative and mouthpiece of the chief city of the Roman Catholic Province of Quebec. As such he would have been a craven and a coward if by his personal presence he gave any countenance to the Kingdom of Italy, whose grasping rapacity resulted in the spoliation and destruction of the Papal States. A more cowardly and base action there never was than that which took place in Italy with the concurrence of Victor Emmanuel when the French troops were withdrawn.

We talk about Siam and Poland, but the confiscation in these countries was mild and defensible compared with the extinguishment of the Papal power in the Papal States. I am sure every fair-minded man who has made himself familiar with this aggression will not deny that it was an outrage which cannot, and never will be condoned by any person or community of Roman Catholics.

EDWARD MAHON.

Ottawa, Aug. 3rd.

PRAISE FOR THE POPE.

A Protestant Journal Commends His Political Course.

The London Globe, in a long eulogy of Pope Leo XIII., says: "He had reached the ripe age of 88 when he began to turn his long-garnered experience to account. Englishmen may remember with gratitude that almost his first act was to make Newman a cardinal. Pope Leo knew how to appreciate the high culture, deep devotion and great service to the faith that Newman gave. But it is in the domain of European politics that the present Pope has made the most, striking impression. He found the Kulturkampf at its height in Germany, but by wise and moderate persistence he effected a reconciliation between church and state, which compelled the most powerful statesman in Europe to go at least half way to Canossa. And this he did so skillfully that he not only did not irritate, but even extorted the admiration of his great antagonist, Prince Bismarck recognized the ability of his conqueror when he requested him to assume the honorable office of arbitrating between Germany and Spain in the dispute concerning the Caroline Islands—thus replacing the Pope, after many generations, somewhat in the position of Alexander VI. when he divided the undiscovered world between Spain and Portugal.

In France Leo XIII. has lately even taken a bolder and more original line, by severing the old connection between Catholicism and legitimacy or monarchy, and thus no longer linking religion to the fortunes of a vanishing party. He had laid down the clear principle that religion is indifferent to forms of government, provided only they respect her proper sphere. That is a principle which enables religious men to take part in a Republican administration, and bear their share in averting the mischief which the enemies of religion in France have hitherto been able to perpetrate almost unchecked. It is only in Italy that he has made no effort to efface the feud with the civil power that has been bequeathed to him. He still insists on the right of the Pope to reign alone in Rome, and to be sovereign of the dominion which he claims in theory from the doubtful donation of Constantine, and in fact by the more solid prescription of centuries of possession. He probably sees that the time is not ripe for any arrangement with the Quirinal which shall waive this claim. He has lived through a stormy time, he has seen the efforts which he has made to reduce its warring elements to at least a mutual toleration crowned with a fair measure of success, and he will have the satisfaction of leaving the Papacy a far more important factor in Europe, and with far greater hopes for the future, than he found it.

Religious Notes.

Mgr. Fabre held a confirmation service at the Cathedral Sunday morning. On Wednesday there will be a new bell blessed at Ste. Luise. The anniversary requiem service of the Rev. Abbe Gratton, late cure of Ste. Rose, was chanted there Tuesday.

His Grace Archbishop Fabre held his customary reception at the Palace Sunday evening.

Mgr. Fabre has made the following appointments: Rev. Messrs. F. Charette, chaplain of the Brothers at L'Assomption; J. B. L. Gagnon, vicar of St. Vincent de Paul, Isle Jesus; Desjardins, vicar at St. Bruno; Jos. Picotte, vicar at St. Bridget; J. Therien, vicar at Longueuil; A. Carrière, vicar at Ste. Therese; F. N. Labonte, vicar at Caughnawaga; Beauparlant, vicar at Ste. Anne du Bout de l'Île; F. X. Plante, vicar at St. Philippe; Ferland, vicar at Pointe Claire; E. Poltras, professor at College of L'Assomption.

St. Patrick's T. A. & B. Picnic.

All arrangements for the annual picnic and games of the St. Patrick's T. A. & B. Society are now nearly complete. The affair will be held at Sherringham park on Saturday next, per the steamer Prince of Wales. The programme of games comprises eighteen items, for all of which valuable prizes are offered. The judges for the occasion are Hon. Senator Murphy, lay President of the Society; Mr. J. J. Curran, Solicitor-General; Mr. M. Sharkey, Vice-President; Mr. James Connaughton, Mr. A. Brogan, N.P., and Mr. G. Tierney. The general committee is Mr. John Walsh, chairman; Messrs. John Howard, D. Brown, Thos. Latimore, J. O'Toole, F. J. M. Collins; the games committee, Mr. A. Martin, chairman; Messrs. J. H. Kelly, James Milroy, J. H. Feeley, M. Durcan; and the music committee, Mr. W. P. Boyle, chairman; Messrs. Thomas Martin, S. McArthur, Tobias J. Kavanagh. Judging from the interest being shown the event promises to be a success.

Resolutions of Regret.

At a meeting of the officials of the Montreal Custom house, at which Mr. W. J. O'Hara, acting collector presided, and Mr. S. Cross acted as secretary, it was proposed by Mr. Surveyor Boyer, seconded by Mr. J. J. McAuley, and resolved:

That, while accepting with submission the Divine decree, we cannot but express our deep regret at the death of our late confrere, John Cox, in his life time for many years chief clerk of shipping and registration in the Montreal Custom house. We feel that we have lost an amiable friend, whom we esteemed and who was worthy of our esteem; one who was always ready to do a good turn or a kind act; that the service he rendered as a faithful, efficient and obliging officer, and a happy family circle has been bereaved of a kind and provident father.

It was proposed by Chief Clerk Laurin, seconded by Chief Clerk Blomclay, and resolved:

That we tender to the bereaved widow and children the expression of our heartfelt sympathy with them in the great loss they have sustained.

It was proposed by Tide Surveyor H. McLaughlin, seconded by Mr. H. A. Lomieux and resolved:

That these resolutions be published in the public press, and that a copy of them be sent to the family of our late confrere, in a form for preservation, as a mark of our esteem and respect for him and of our condolence with them.

Dufferin's Services Recognized.

PARIS, August 5.—It is stated that the Marquis of Dufferin has been offered the Order of the Garter vacant by the death of the Earl of Derby, in recognition of the skillful and successful manner in which he conducted the delicate negotiations with France on the Siamese question.

PILGRIMS TO STE. ANNE.

Some Fifty Thousand This Year.

Ste. Anne de Beaupre, the famous shrine below Quebec, continues to hold its own in estimation of the faithful. This year it has been visited so far by a larger number of people than in any of its history. The pilgrims not only came from all parts of Canada, but also from several states of the American Union, and included people of all nationalities.

The cures reported to have occurred are numberless. In years past the beautiful Church of Ste. Anne was reached only by boat and the number of pilgrims was necessarily smaller. Since the opening of the Quebec, Montmorency & Charlevoix Railway, which covers the distance from the Ancient Capital to the shrine, a distance of 21 miles, the number of pilgrimages have increased. From the first days of May to August 1, no less than fifty distinct pilgrimages have visited the shrine, going over this road. It is computed that the pilgrims to visit Ste. Anne's this year will reach fifty thousand. The pilgrimages which went over the Quebec, Montmorency and Charlevoix Railway were as follows:— May 21, Les Zouaves, St. Sauveur; Les Artisans, Quebec; 23, Cercle La Salle; 31, party from Joliette, the cars being run through to St. Anne; June 7, Les Enfants de Marie, St. Roch; 8, Ste. Famille de Quebec; 11, Cercle Catholique de Quebec; 15, Rosaire Vivant de Quebec; 7 Oswego, N.Y.; 20, Waterville, Me.; 6, General Hospital of Quebec; 18, Ligne du Sacre Cœur, Quebec, 1829 pilgrims, being the largest pilgrimage ever in Ste. Anne; July 3, St. Come de Kennebec, Beauce; 11, Normal School, Quebec; June 27, women of Joliette; 17, Hospice St. Charles, Quebec; 25, congregation of Upper Town; 20, Island Pond, Vt.; 25, Young men of St. Sauveur, Quebec; July 5, Ste. Famille de St. Sauveur, Quebec; 5, St. Abald, Portneuf; 17, Arthabaska; 10, St. Cuthbert, Berthier; 7 Ste. Anselme, Dorchester, 9, Tanners of Quebec; 16, Artisans of Quebec; 17 and 29, orphans of Sisters of Charity, 23, Biddeford, Me.; 23, Charlesbourg; 23, Salem, Mass.; 12, Lewiston, Me.; 31, Albany, N. Y.; 27, Levis. On Sunday, July 23, there were pilgrimages from Charlesbourg, St. Vincent de Paul Society of Quebec and Biddeford, Me., aggregating 3355 passengers for the day carried over the Q.M. & C. Ry. On the Tuesday following a pilgrimage of 800 from Salem, Mass., arrived at Pointe Levis and being transferred in the ferry reached Ste. Anne in forty-one minutes. Ste. Anne is now filled with Americans for the summer season. The pilgrimages arranged for are: Smith's Falls, Ont.; St. Hyacinthe, Aug. 6; Sherbrooke, August 13; Roberval, Que., August 14 and Frenchville, Me., Aug. 25. Five thousand four hundred and forty-three men of the Congregations of St. Roch and Beauport, making up nineteen trains, visited the shrine on Sunday last. In addition to the above are all the pilgrimages which have gone down from Montreal by the boats of the R. & Ontario Company. Nearly every parish in Montreal has had or are to have a pilgrimage of its own.

Religious Profession.

There was a religious profession at the Good Shepherd Convent on Sherbrooke street, Thursday morning. Very Rev. Abbe Bourgeault, V. G., presided. Rev. Canon Racicot, Rev. Abbe Delinelle, chaplain, and Rev. Abbe Payette. There were numbers of relatives and friends of the nuns and the ceremony was most impressive. The following professed: Professe de chœur; Sr. M. de la Merci, of Montreal, nee Laura Charette, Professe Converses; Sr. M. de St. Simon, of Ste. Martine, nee Dulcinie Brault; Sr. M. de St. Adrien, of St. Barthelemi, nee Edouardina Casufel, novice de chœur; Margaret Corcoran, of Stanstead, in religion, Sr. M. de Fourvieres, novices converses; Marie Louise Chaput, of Montreal, in religion, Sr. M. of Ste. Hedwige; Marie Reine Proulx, of La Baie du Fevre, in religion, S. M. de la Transfiguration.

Rev. Father Capellen's Funeral.

The funeral service of the Rev. Father Van der Capellen, C. SS. R., took place Thursday morning at St. Ann's Church. The funeral service was chanted by Rev. Father Fulgrau-Marie, O. S. F., assisted by Rev. M. Brassier, P. S. S., and Fr. Vermeirer, C. SS. R. The blessing was given by His Grace Archbishop Fabre,

assisted by Rev. Father Catulle, C. SS. R., and Rev. Abbe Leclair, of St. Joseph's Church. The attendance was large and the ceremony most impressive. Numbers came to pay a last tribute to the good and holy priest who had labored so long and effectively in the Parish of St. Ann. May his reward be great, and may his soul repose in eternal peace.

Mass Celebrated in a Baptist Church.

The following strange despatch, of 31st July, comes from Long Island City, L. I.: Three denominations worshipped in the East Avenue Baptist Church, City, last week, the Roman Catholic, the Methodist, and the Baptist. The last was the only one of the three that was in its regular church. The burned out St. Mary's Roman Catholic congregation held services in the Baptist Church. A Methodist flock, owing to the absence of its pastor, joined with the Baptists, and Father McGuire celebrated mass.

Reception to Aberdeen.

At a special meeting held last week, St. Patrick's Society decided to ask the co-operation of the other Irish Canadian Societies in extending a reception to the Earl of Aberdeen. The following committee was chosen to draft an address of welcome: Hon. James McShane, Messrs. B. J. Coghlin, J. J. Ryan, P. O'Reilly, M. Delehanty, P. Kelly, George Mognahan, J. Shaughnessy and S. Cross as hon. secretary.

Catholic Order of Foresters.

This organization is perfecting arrangements to hold a grand demonstration on Sunday, the 27th inst., to take the form of a church parade in the morning and an escort to the depot of the Canadian delegates who leave that evening for Chicago to attend the Tenth Annual Convention opening on Tuesday, the 29th. The Jesuit Church has been obtained for the morning service and it is expected that the celebrants of the Mass will be members of the order. The procession will form on the Champ de Mars at 8.35 a.m., and all arrangements are in the hands of the Chief Rangers of the City Courts, which numbers 33, comprising 3,000 members. It is hoped to have 4,000 men in line as all the Courts of the province have been invited to take part.

Funeral of the Late John Cox.

The funeral of the late Mr. John Cox, took place Friday morning to St. Anthony's Church, and was largely attended by many prominent citizens. The officiating priest at the church was the Rev. Father Donnelly, assisted by Fathers Gagnier and Cox, a son of the deceased. The choir, under the direction of Prof. McGuirk, chanted a special funeral service. The chief mourners were sons of deceased, and his cousin, Mr. Browne. Amongst the present were Messrs. J. E. Shaw, port warden, Capt. Reid, deputy port warden; W. E. Boyd, Thos. Sonne, Gear, Coates, Bird, Capt. Clift, James Call, Alex Robertson, secretary of the Harbor Commissioners; W. J. Brennan, Sinclair, W. J. O'Hara, deputy Collector of Customs; Boyer, Comptroller of Customs; Dr. Leprohon, R. Wright, J. Cuddy, Labadie, N. P.; Fry, N. P.; H. Kavanagh, Q. C.; G. Duclou, H. Eisenhard, Mr. Scanlon, superintendent Dominion SS., Co'y, C. A. Briggs, ex-Ald. Donovan, J. Scanlon, J. McNally, E. Irvin, John Hatchet, J. P. Whelan, J. D. Puroell, J. H. Kennedy, R. Wall, S. Daly, H. Weeks, John Kennedy, S. G. Kennedy, C. Egan, John Egan, Jos. Cochrane, Prof. McGuirk, J. Birmingham, Jno. White, Prof. Bond, F. Wake, Wm. Booth, Hodggers, Anthony Loftus, W. Cunningham, H. McLaughlin, tide surveror; S. Tidmarsh, A. Larin, G. Blomely, S. Sorley.

A Successful Novena.

The Rev. Father L. A. Nolan, O. M. I., the distinguished scholar and preacher, has been delivering a course of powerful sermons, at the church of St. John the Baptist, 76th street and Lexington Avenue, New York City. The occasion was a novena in honor of St. Ann, whose relic is preserved in that church. Immense numbers thronged the church and great devotion and Catholic faith were manifested. The novena was a grand success, thanks greatly to the efforts of the eloquent preacher. Father Nolan was long connected with Ottawa Univer-

sity as one of its leading professors. He is at present stationed in Plataburg N. Y., on missionary work. We might incidentally remark that the September number of the *North American Review* will contain an article from the pen of that learned priest on the 'Briggs case from a Catholic stand point.' When the article appears we will give the readers of the TRUE WITNESS the benefit of its reproduction.

A Religious Monomaniac.

A rather strange incident took place in the historic Bonsecours church Friday morning. People were quietly attending to private devotional exercises when they were suddenly disturbed by one of the worshippers rising from his knees and with quick steps, walking to the pulpit. He had, he said, a message to deliver to them; they were to fly from the wrath to come. The worshippers became alarmed, the women were frightened, and the men tried hard to get the man to come down from his lofty position. All proved useless until Fireman Courville, who was passing the church, and was attracted by the noise, went in and succeeded in displacing the man from the pulpit. He gave the name of Wm. Hickey, and his address as Longue Pointe, when taken to the Central Police station. He was put in a cell pending a medical examination. It is thought that he has been confined in the Longue Pointe asylum before.

Jesuit Appointments for the Coming Year.

The feast of St. Ignatius was duly observed at St. Mary's College. The reverend Jesuit Fathers have just finished their retreat, and, accordingly to their custom, the appointments for the year are made on this day.

They resulted as follows for the College: Superior-General, Rev. Father F. X. Renaud, S. J.; rector, Rev. H. Hudon, S. J.; minister, Rev. V. Hudon, S. J.; prefect of discipline and studies, Rev. O. B. Devlin, S. J.; professors of second philosophy, Rev. J. Pouliquen, S. J., and J. Ruhlmann, S. J.; professors of 1st philosophy, Rev. J. Dugas, S. J., and J. Lalonde, S. J.; professor of rhetoric, Rev. Cas. Chaput, S. J.; professors of Belles-Lettres, Rev. Fathers A. Monette, S. J., and B. Hazleton, S. J. Father Carre, S. J., will leave for Quebec, and Father Hamon, S. J., will become the director of the Union Catholique.

The directors of the Leagues of the Sacred Heart are Fathers Jones and Nolin.

The sermons at the church during the entire year will be delivered by the Rev. Fathers Desjardins, S. J., Connolly, S. J., Hamon, S. J., and Ruhlman, S. J.

Rev. Father George Kenny will remain at Guelph, Ont., as superior of that House.

At the Immaculate Conception the rector is Rev. E. Durocher, minister, Rev. E. Schmidt; professors of theology, Fathers Daniel, Filiatrault, Caisse, Reinsbach and Durocher; the cure of the church will be Rev. Father Rottot, and the vicar, Rev. Father Plante.

Rev. Father Charaux will have charge of the novitiate at the Sault, and Father Lecompte will be the minister of the House.

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WEDNESDAY.....AUGUST 9, 1893

THE TEMPORAL POWER.

On the question of the course taken by the Chief Magistrate of Montreal, in regard to the reception of the Italian vessel "Etna," we have apparently been in the minority. The English journals of this city, as well as those of Ontario, looked at the event through their non-Catholic glasses, while the French press of Montreal proved itself anything but what should have been expected from its thundering protestations of fidelity to Catholic principles. Le Monde decidedly has not "the courage of its convictions," and La Presse gave evidence once more, even as in a famous case last year, of an entire absence of sincerity, while La Patrie (with its embryonic Knight of the Legion and would-be radical inspirer, Mr. Beaugrand,) struck a chord that harmonized exactly with its Liberal-Catholicism. Away behind those fine expressions of *gentleman* and *courtesy* it is not difficult to perceive the great spider-web of a real masonic sympathy twined inextricably around and around the actors on either side—the received and the receivers. From good old Quebec, the capital of our Province, however, come the voices of a French press that has the true ring of principle in them. It is not to quarrel with our *confreres* of Montreal that we touch upon this subject, by way of introduction to our remarks upon the Temporal Power of the Pope, but rather to point out the inconsistency of the very organs that would be the loudest in applauding our brave Canadians were they again called upon to don the Zouave uniform which they honored and wore so nobly two decades and more ago.

We desire simply to recall an editorial that appeared in the Gazette of Wednesday last, 2nd August, and which, while written in a seemingly fair spirit, like so many of that organ's pronouncements, bristles with inaccuracies and illogical conclusions. The article is headed "Welcome," and purports to explain the question of the Temporal Power of the Pope, while giving reasons for its abolition. We will take a few of its wild and erratic sentences and, in as few words as possible, point out the errors of fact and reason that they contain.

The Gazette says: "Naturally Pope Pius resented the loss of his states." Quite so. It is natural that any human being should resent the loss of his rightful possessions and especially when that loss was caused by an unjust and unjustifiable robbery in the defiance of all law, international or otherwise. But here we wish to draw a line of distinction. The Temporal States of the Pope were not *his*, any more than in the fact that he was custodian and administrator of that property in the name of the Catholic

Church and of each individual member of that body. The Pope was in possession of the estates, but not sole proprietor. There is a vast difference between the two. A tenant is the possessor of the house in which he lives, but he does not own it. The Temporal States belonged to every individual Catholic in the world, to Mayor Desjardins as well as to the humblest Catholic citizen in the remotest corner of the earth. We, as children of a common Father, are all co-proprietors, and have all been equally robbed of our rights. The Pope could not dispose of that property by will, by donation, by sale, or by any contract known to law. Therefore the Italian Government merely dispossessed him and robbed the Catholics, individually and collectively. Would the politeness of Mr. Beaugrand, *et hoc genus omne*, be so very Christian as to meet with smiles of welcome the representatives of a party that had deprived his father and himself and family of their personal property, and locked them up for protesting against the robbery? The States belonged no more to the Pope than does the Archbishoppal palace belong to the Archbishop or Rideau Hall to the Governor; the former is the property of the Catholics of Montreal, the latter is the property of the people of Canada.

Then the Gazette says: "It was in vain that special pleaders urged that, in his increased spiritual power, His Holiness was more than compensated for the loss of his temporalities." Two most sophistical statements. In the first place there can be no *increased spiritual power* for the Pope. There may be an augmentation in the number of the faithful, or an increase in the extent of the Church's influence; but spiritual power, like God, can neither increase nor decrease; it cannot change. Either the Vicar of Christ received his spiritual jurisdiction from God or he did not. If he did not so receive it, then there is no longer any Christianity on earth, it disappeared on the day of the Ascension; if he did so receive it, there is no possibility of its ever being changed. The slightest idea of philosophical reasoning must suggest all the arguments that render the conclusion axiomatic; we have no space to enter upon the subject in detail. In the next place how could any change (were such possible) in the spiritual power compensate for the loss of a temporal possession that was by his every right known to law, by its acquirement through competent donors, by its unbroken continuation for long ages, by uninterrupted succession? As well say that a priest could attend better to the interests of his congregation were he deprived of his house and garden; that a Bishop would be more enabled to shepherd his spiritual flock were he dispossessed of all the temporal property belonging to his diocese. Those temporal possessions were to a certain degree spiritual, in as much as they served to aid in the exercise of spiritual jurisdiction. In fact it would be as sensible to say that the writer of the Gazette would be much better able to furnish his readers with able editorials were he to have merely a soul and no body—the spiritual part of him being all required for such work, and being freed from the trammels of its temporal part might soar into a more lofty, more accurate, and more logical atmosphere.

But even were the Pope to have reaped spiritual advantages from the loss of his temporalities, in what way does that justify the act of spoliation? Would the editor of the Gazette be justified in robbing the editor of the Herald of his pen, ink, paper and notes, merely because the former is under the impression that it would be to the ultimate advantage of the latter to have these instruments of danger to himself and others removed?

Or, in other words, "does the end justify the means?"—especially when the means are notoriously corrupt and unlawful? We regret not having space to analyze all that charming article; but there is one sentence which we cannot let pass. The Gazette tells us that: "for many centuries the Popes had no earthly sovereignty. Were they less Popes then than afterwards?" They were not less nor more, for as we said, the Vicar of Christ cannot change; in the prison or on the throne, in exile or at home, it matters not—he is and will ever be the Head of the Church of Christ until "the consummation of the world."

But historically the Gazette is wrong. The Pope of Rome was never without his temporal possessions, except at two periods: firstly, when the paganism of ancient Rome shut him up in the catacombs; secondly, when the atheistic paganism of modern Italy locked him up in the Vatican. Only during the first centuries when Christianity burrowed beneath the eternal city, while the fires of martyrdom blazed upon the battlements, the trumpets of persecution resounded through the seven hills, and the blood of a bleeding Faith bedewed the arena of the Flavian amphitheatre—only then were the Catholics and their Pope devoid of temporal states. No sooner did Christianity come forth from the labyrinth of the dead than rich men, princes and powerful adherents of the Faith gave the Pope, by degrees, the property which he was to hold and administer in the name of the new Faith. Then came Constantine, and he, as monarch and owner of the great Empire, fixed the limits of the Papal States, and gave unto the Catholic Church the ownership in perpetuity and to the Vicars of Christ for all time, that property over which they alone should have jurisdiction, and which raised the Head of the Church to the rank of a prince amongst the nations of earth. For one thousand four hundred years the Popes handed from one to the other these possessions, until, in the middle of the great civilized age of the nineteenth century, infidelity combined with deadly enmity toward the pure faith of Christ arose, and with blood-red hand and brigand grasp took from the venerable Pius IX his property, and from every Catholic in the world that which through centuries had come down to him intact. Again is there nothing in the degradation of a rightful monarch from his high place as a prince of the world and sovereign of his own estates to that of a semi-convict, a prisoner afraid of his own shadow, with his temporal crown broken, his sceptre a reed, his throne a shadow and his home a dungeon?

Go on Italy! Hundreds of Kingdoms have come and gone since the dawn of Papacy, and Papacy will be all powerful and ubiquitous when your last column of impious might will be level with the dust. Meanwhile the Vicar of Christ, by his constant protest, as well as the protests of all true Catholics, has proven that the "simplicity of the Patriarchs, the piety of the saints, and the patience of the martyrs, have not vanished from the earth."

DURING the past few months there has been considerable talk about Hawaii and its revolutions and little political excitement. Nearly every one has an idea of where that peculiar country is and how it has been governed. The name of the late King was familiar in Canada and only the other day did his daughter make an appeal to the United States on behalf of her mother the deposed Queen. But very few of us know anything about the customs, manners, scenery, and natural attractions of Hawaii. Since the first week of July Mr.

Charles Warren Stoddard has been contributing short and most charming papers to the Ave Maria, under the title "Memories of Hawaii." Each of these articles is a perfect literary photograph of a portion of that interesting land. There is a strain of quaint humor that lends a light tinge to the sketches and yet only serves to present in bolder and grander contrast the ever present and ever striking lines of powerful description. The series still goes on and we would advise all of our readers, who have a love for travel and for beautiful pen pictures of far off lands, to take up and follow Mr. Stoddard's articles in the Ave Maria.

OUR SCHOOL EXHIBIT.

Last week and the week before we published articles from the leading Chicago journals highly eulogistic of our Catholic School Exhibit from the Province of Quebec. Coming from such sources, and in presence of the magnificent display made at the World's Fair, we should feel proud of the evidences of our great progress, especially in our Religious Educational establishments. Our Province is far and away ahead of all Canada and is on a footing of equality, if not of complete superiority, regarding other portions of the continent.

No stronger argument could possibly be used in reply to those cynical writers who are constantly attacking our educational system, pointing out every imaginary lack that their destructive ingenuity can devise, and striking—regardless of truth—right and left at our best and most solid institutions.

While credit, full and ample, must be given to the bodies of teachers—male and female—who have so ably carried out the programmes of their various institutions, we must not omit to mention the name of Rev. Canon Bruchesi, the eminent *litterateur*, fine scholar and energetic worker, to whose efforts is greatly due the success of our exhibit and the admirable manner in which it has been placed before the world. He has performed a most meritorious and patriotic work, which redounds not only to the credit of the country, but also to his own honor and that of the Church whose faithful minister he is.

No words of praise seem too high or many for the works presented by the Order of the Christian Brothers and that of the Sisters of the Congregation of Notre Dame, as well as the Ursulines, Sisters of St. Ann and other religious institutions. Already have we written at some length upon each and all of these establishments of education, and we can only say that half of what we could have told about their merits has been left unsaid. However, in looking the whole question squarely in the face, we regret that other branches of our Catholic educational body have not made the display that should be expected of them. This seems to us to be one of the strongest arguments possible in favor of our contention that an Inspector, such as we are asking for, should be appointed for our schools.

When we look the facts squarely in the face we find that our public schools have made no show at all. Now these schools have cost, and still cost enormous amounts of money to the public for their construction and annual maintenance; yet in this important event the results are apparently *nil*. On the other hand our religious schools cost the public next to nothing and behold the educational triumph that they have secured. The question is then very pertinent; had we an English Inspector of Schools—a capable, energetic and devoted man—would our children attending the public schools find themselves un-represented by their work? The educational exhibit

is a signal triumph for religious teaching in this province—the lack of proper exhibit on the part of the other schools speaks poorly indeed for the efficiency of some persons. The pupils are not to blame, most decidedly. Is it then the system that is at fault?—the system is all perfect enough if only properly administered. Are the teachers incompetent? not at all. Provided, like the students, they were rightly classified as we indicated in a recent article on the duties of an Inspector. Has unwieldy wealth, bad administration, supineness, or a combination of all been the cause? Whatever be the cause, it places at our disposal a strong argument for the immediate appointment of the inspector we have been asking for. To this officer we shall look up for the educational progress of the children, and upon him rely whenever such occasions as the one herein referred to arise. Had he been in office during the past year, it would have been his duty to superintend the management of the schools, in such a manner that, at least, the pupils would have had an opportunity of competing with those of the other schools. In a word all the credit that Canada has reaped is due to the religious schools of our province.

ORTHODOX AND HERESY.

In this issue we publish a very interesting letter from an occasional correspondent upon the question of Heresy, in reference to the present investigation, by the Presbyterian Synod or Assembly, of the charges against Rev. Professor Campbell. The points touched upon being so well taken by our correspondent we will not say anything about them, beyond drawing our readers' attention to the letter. However, there is another of those cleverly misleading editorials in the Gazette of Saturday, August 5, entitled "Orthodox and Heresy," which indicates considerable historical research on the part of the writer and a very meagre result as far as accurate information is concerned. In a column and a half the Gazette writer gives us the wonderful piece of information that there lived a bright genius called Tertullian, that he became a Christian, that he was a member of the priesthood, that he wrote wonderful works and was considered an authority by the Fathers of the Church, that he became a Montanist, that he afterwards confessed his error and returned to the bosom of the Church, and finally that he died. One would imagine that this account of events that are more or less exactly told by divers historians, and with which every student is perfectly conversant, must be merely for the purpose illustrating, proving or asserting some opinion or argument upon the subject of "Orthodoxy and Heresy;" otherwise we see no object in repeating a partial sketch of a biography so important in the annals of church literature. Well, after giving us half a column about Tertullian, the writer fails to say a word about the subject of his editorial. He gives some hurried impressions about Anglicans, Presbyterians, Congregationalists, Lutherans, Calvinists, and even Roman Catholics, in which he seems to excuse Heresy or at least to attempt to show that Heresy existed in every Church and from time immemorial. If that is not the object of the writer we fail to see what he is driving at; certainly he neither defines "Orthodoxy nor Heresy;" most assuredly he draws no moral from all his historical erudition. We can only see one possible object that the author of that editorial could have had—namely, the placing of all the denominations and the Catholic Church upon the same level, as far as the right to dissent is concerned.

Be that as it may, we take advantage of the occasion,—since Heresy and rumors of Heresy are in the air—to point out that *there can be no real Heresy as between the denominations, nor can there be any Schism.* A strange and startling proposition, you will say: yes, and we consider it so self-evident that very little argument is required to establish its truth.

Heresy and Schism, that is to say, the false liberty of opinion in matters of religious belief, and the wilful liberty of separation from the public worship and Sacraments, that is, from the unity of the Church, are impossible between the different sects, and can only exist in so far as the difference of belief or separation takes place with regard to the Catholic Church.

These offences are punished with excommunication, or cutting off from the Catholic unity. Why are these deadly sins? "No dissent from human teachers can be deadly; no separation from a human organisation can be worthy of anathema." The reason why Heresy and Schism are capital sins is because the Teacher dissented from is Divine, and the unity broken by Schism is Divine. "Heresy resists the Divine witness of the Holy Ghost, the Spirit of Truth; and Schism resists the Holy Ghost, the Charity of God incorporated in the body of Christ; and the Author of unity. The Advent of the Son redeemed the world; the Advent of the Holy Ghost has revealed and interpreted the Divine actions and passions accomplished by the Advent of the Son. The Son completed His work and ascended into Heaven. The Holy Ghost came to abide for ever and to carry on the work of the Redemption as the Illuminator and Sanctifier of men. While the Son taught in Jerusalem, there was a Divine Teacher visible in the midst of His disciples, when the Holy Ghost came, according to prophecy and to promise, it was expressly declared that there should be for ever a Divine Teacher in the world. "St. John XIV., 16, 17, 26."

Listen to Cardinal Manning's reasoning: "Either there is or there is not a Divine Teacher in the world. There is no *via media*. The choice is inevitable. The necessity to choose is peremptory. The Divine certainty of faith depends upon the presence of a Divine Teacher. The salvation of man depends on divine faith. Deny the presence of a Divine Teacher, and show me the divine certainty of your faith? Confess the presence of a Divine Teacher and two conclusions follow: First, that Heresy is a sin against the Holy Ghost. Secondly, that no sufficient cause can ever be found for breaking the unity of charity which rests upon the unity of truth; for the Divine Teacher can never fail, and the truth that He teaches can likewise never fail." Heresy is, then, a mortal sin, because it is a sin against the Holy Ghost. There is no sin in contradicting a human teacher. It may be rash, foolish or presumptuous, but it cannot be Heresy, because the human teacher may err and the very one who condemns may be himself in fault.

On this point follow again the words of England's great departed cardinal: "Any system or communion, or self-called Church which disclaims infallibility, forfeits thereby its authority over the conscience of its people. They may err in contradicting their human or fallible teacher, but heretics they cannot be. The Catholic and Roman Church has from the beginning believed and taught that by Divine assistance, it never has erred, and never can err, in witnessing, guarding and teaching the whole revelation of God as given to the Apostles."

If a Church or sect lays no claim to in-

fallibility how can it be heretical to hold opinions different from its teachers on matters of faith? If the sect be not infallible, it cannot be taught and inspired by the Holy Ghost, and if it has not the Holy Ghost for its Teacher, there can be no sin against the Holy Ghost in separating from it—therefore there can be no Heresy. The one great Heresy took place when the first sect cut itself off from the Church of the Holy Ghost, and all the thousand sub-sects of that Schism are only heretical as regards the one Infallible Church, but not as regards its equally heretical neighbors. And just here we will remark that as far as "Orthodoxy and Heresy" are concerned, every denomination outside the Church is equally heretical. The Anglican Church is no less so than the last invented and most crude creed or form of religion, because even the Anglican High Ritualistic Church does not claim an Infallible Head, therefore it cannot have the Infallible Spirit as its Teacher; it is consequently human, liable to err, and as far from the Truth as any other denomination.

"If the so-called Reformers had truly believed in the perpetual assistance of the Holy Ghost in the Church, how could they have denied its infallibility?" Easy to answer: they were under the influence, destructive not constructive, of pride, envy, and restraint of divine law, and were blinded. In a word the Heresy of Reform leads back to Judaism: instead of an advancing it is a retrogression. "The Jews relied upon the Prophets and looked forward to a day of Redemption, they only knew God as the Creator and giver of light and life; they believed in His universal presence, and in His working by grace in every several soul. But they did not believe His advent, presence and office in the mystical body, because the mystical body did not yet exist. It could not exist before its Head was incarnate, nor did it exist until its Head was glorified. The Jews therefore only knew the Spirit of God in His universal office, in individuals one by one. They did not know Him in His revealed personality nor in His perpetual presence in the Body of Christ." Now this is what the so-called Reformers either did not know, or else, knowing, they rejected. They simply Judaized, went back from Christianity to the old pre-Christian faith. They believe fully in the Spirit as the Illuminator and Sanctifier of individuals—that is, of the members of Christ one by one; but of the Pentecostal coming, presence, and office in and through the Body of Christ, they seem to have either no knowledge of or to have rejected it entirely. In rejecting the infallibility of the Church, they, in fact, rejected the Pentecostal mission and Evangelical office of the Holy Ghost; and it is that which specially distinguishes the faith of the Catholics from the faith of Judaism. Consequently it is a mere algebraical calculation that if that which distinguishes Catholic from Judaic faith is exactly that which distinguishes Catholic from Protestant faith, the principles of the Judaic and Protestant faiths must be identical. So the Heresy and Schism of Protestantism is a return to the twilight faith of pre-Christian ages, instead of being, as pretended, an advance into the regions of greater light and religious freedom.

SEVERAL Canadian residents of New York city have become dazzled with the meteoric effulgence of Quebec's ex-Premier, and have formed themselves into a society for the furtherance of all efforts to bring about annexation. The name of the association is to be the Canadian-American Society. A meeting

was held last week and the following officers were elected:—President, Dr. George D. McGauran; first vice-president, A. D. Daynard; second vice-president, W. Churleroix; treasurer, Joseph B. Messenger; financial secretary, Dr. James Moran; recording secretary, Dr. George E. Hayunga. Advisory committee—J. W. Wilson, Benjamin Robinson, Charles W. Leake, Dr. J. C. Boullée and W. H. Rankin. The next move was to pass a resolution and to forward it to Honore Mercier, "formerly Premier of Quebec, and now the acknowledged leader of the annexation movement." The resolution read as follows:

"Many Canadians resident in the United States having expressed a desire for some sort of organization among those born under the Union Jack, as it exists in the land of the beaver and the maple leaf, whose desire was for closer relations between their adopted and mother countries, we have formed ourselves into the Canadian-American Society for the furtherance of the scheme of annexation. "The speedy union of Canada with the United States would bring us the greatest possible benefits and advantages from commercial, political, social and domestic standpoints. Annexation is the only true and practical solution of the international questions and difficulties which are at present affecting the two countries. Hoping, therefore, that our new organization may grow to such an extent that the advantages of American citizenship may be more speedily conferred upon Canadians through its efforts, we are pledged to use our utmost and united endeavors to gain the object in view. Knowing that annexation properly brought about would permit us to retain the best or as many of our own peculiar institutions as is consistent with North American unity, we have formed a society of Canadian-Americans."

What with Goldwin Smith (the Francophile) and Honore Mercier (the Anglophobe) at its head, surely this wonderful movement must definitively come to something—either to head or an end. Count Mercier parades himself as the George Washington, Grachus, and Mirabeau of modern times; he quotes Mirabeau for the New England Canadians, especially that passage wherein the French orator says "that the last of the Grachi, dying, cast blood to heaven, and from that blood sprang Marius." Both Mirabeau and Mercier forgot to tell their hearers that Marius eventually s.t., an exile, upon the ruins of Carthage and wept over his own fall and glory. Mercier is carrying out the sequel of Mirabeau's comparison.

WE NOTICE that the Sisters of Providence, on Sherbrooke street, are complaining strongly about houses of ill-repute on Fortier street, the inmates of which keep up a regular pandemonium all night, and swear and curse to the annoyance of the good nuns. They fling all kinds of things into the convent grounds and recently one of the sisters was struck on the head by an object from some abandoned creature. During eight months we fought, begged, pleaded, threatened, and did all in our power to get the police authorities to clear out that region; but evidently all the promises made have been forgotten and matters are worse to-day than they were a year ago. We learn further, that a certain saloon-keeper of this city has rented a tenement house in that locality, not far from the police station; that the venture is a co-partnership, consisting of the aforesaid saloon man and two others; that the object is to make money by means of an immoral resort; that they are to furnish and secure inmates for the place; that it is to be on "a quiet and high toned plan;" that already the work of preparation has commenced. Now we do not wish to appeal to such guardians of the peace and of public morals as the one who hammered his quondam paramour in that locality the other night and let her know that he had ceased to support her as in the past; but we do ask the Police Committee whether it means to listen to the appeal from the Sisters or not?

The Shamrocks had a grand reception on their return with the World's Fair trophy from Chicago.

ACT OF THE UNION.

DOCUMENTARY EVIDENCE ON ANTIQUITY OF IRISH INDUSTRIES

William Third—Disgraceful petitions by Lords Spiritual and Temporal—Private Letter of William to Lord Galway—Utter destruction of Irish Trade—William basely concedes the demand of the Protestant Woollen weavers—A Committee of the House—A huge fraud.

[By a typographical error in our last number, the publication of that rare pamphlet "The Choice of Evils," from which we have quoted, was made to read 1875 instead of 1785.—ED. T. W.]

The writer quoted in our last article besides establishing the antiquity of Ireland's claim to manufactures, also clearly pointed out the causes that prevented this extension. We quote him at some length on this important point:—

"But very different were the effects produced by the inglorious bills passed both in England and Ireland in the reign of William III., which I shall next produce, as another example to confirm my doctrine of that control which the different branches of the Legislature in a limited Government have over the Executive, to the prejudice of the Empire at large. But before we set it down let us remark that Ireland was in possession of the woollen manufacture before the reign of Edward III., when that fabric was first exclusively encouraged in England, and that she was at that early period distinguished for making friezes.

"It cannot be supposed, that, during an almost continued warfare between the natives and the invaders, for above five hundred years after the English Revolution under Henry II., the nation could arrive at superlative perfection in manufactures, when their progress was so slow even in England, that the sagacious Hume gives the most mortifying picture of their state in the sixteenth century."

"The foreign artificers," says he, "in general, much surpassed the English in dexterity, industry, and frugality; and hence the violent animosity which the latter on many occasions exercised against the former, who were settled in England. So great was the number of foreign artisans in the city, that at least fifteen thousand Flemings alone were at one time obliged to leave it, by an order from the Council, when Henry VIII. became jealous of their favor for Queen Catherine."

"However, it appears that this country (Ireland) possessed an export trade in the woollen manufacture upwards of two hundred years back. This export, it must be owned, was not very considerable; yet it was considerable enough to alarm the commercial jealousy of England, which became outrageous when it saw on the Journals of the Commons of Ireland the following wise resolution, A. D. 1695:—

"Resolved—That it is the opinion of this Committee, that the House must be moved to appoint a Select Committee to prepare heads of a Bill for the better making and regulating of the Woollen Manufacture of this Kingdom, and for repealing or making alterations and amendments in the Act of the 17th and 18th of Charles II., intituled, 'An Act for the true making of all sorts of cloth called old and new Drapery, etc., etc.'"

Die Veneris—10 Junu, 1698.

"The following address from the House of Lord of England was presented to the King:—

"We, the Lords, Spiritual and Temporal, in Parliament assembled, do humbly represent to your Majesty, that the growing manufacture of cloth in Ireland, both by the cheapness of all sorts of necessaries for life, and goodness of materials for making of all manner of cloth, doth invite your subjects of England, with their families and servants, to leave their habitations, to settle there, to the increase of the Woollen Manufacture in Ireland, which makes your loyal subjects in this Kingdom very apprehensive, that the farther growth of it may greatly prejudice the said manufacture here, by which the trade of this nation and the value of lands will very much decrease, and the number of your people be much lessened there.

"Wherefore, we humbly beseech your Most Sacred Majesty, that Your Majesty would be pleased, in the most

"public and effectual way that may be, to declare to all your subjects of Ireland, that the growth and increase of the Manufacture there hath long and will ever be looked upon with great jealousy by all your subjects of this Kingdom, and if not timely remedied, may occasion very strict laws to tally to prohibit and suppress the same; and, on the other hand, if they turn their industry and skill to the settling and improving the Linen Manufacture, for which generally the lands of that kingdom are very proper, they shall receive all countenance, favor and protection from your royal influence, for the encouraging and promoting of the said Linen Manufacture, to all the advantage and profit that Kingdom can be capable of."

"The Lord Steward reported His Majesty's answer to this effect, viz:—

"That His Majesty will take care to do what their Lordships have desired."

Comment on the Lords Spiritual and Temporal is unnecessary. We will copy from the same source, the cringing and equally debasing address of the Commons, to the pliable and soulless King.

Die Jovis—30 Junu, 1698.

"The following address was presented from the English House of Commons:—

"Most Gracious Sovereign—We, Your Majesty's most dutiful and loyal subjects, the Commons in Parliament assembled, being very sensible that the wealth and power of this kingdom do in a great measure depend on the preserving the Woollen Manufacture, as much as possible, entire to the realm, think it becomes us, like our ancestors, to be jealous of the establishment and increase thereof elsewhere, and to use our utmost endeavors to prevent it.

"And, therefore, we cannot, without trouble, observe, that Ireland, which is dependent on and protected by England in the enjoyment of all they have, and which is so proper for the Linen Manufacture, the establishment and growth of which there would be so enriching to themselves and so profitable to England, should of late apply itself to the Woollen Manufacture, to the great prejudice of the trade of this Kingdom, and so unwillingly promote the Linen Trade, which would benefit both them and us.

"The consequence thereof will necessitate your Parliament of England to interpose to prevent the mischief which threatens us, unless Your Majesty, by your authority and great wisdom shall find means to secure the trade of England, by making the subjects of Ireland pursue the joint interest of both kingdoms.

"And we do most humbly implore Your Majesty's protection and favor in this matter, and that you will make it your royal care, and enjoin all those you employ in Ireland, to make it their care and use their utmost diligence to hinder the exportation of wool from Ireland, except to be imported hither and for the discouraging the Woollen Manufactures in Ireland, to which we shall always be ready to give our utmost assistance."

"His Majesty's answer to this address was as follows:—

"Gentlemen—I shall do all that in me lies to discourage the woollen manufacture in Ireland, and to encourage the linen manufacture there, and to promote the trade of England."

Now, let us hear the Dutch Usurper in another quarter. The following is an extract from His Majesty's private letter to Lord Galway, then one of the Lords Justices of Ireland:—

"It never was of such importance to have as at present a good Session of Parliament, not only in regard to my affairs in that kingdom, but especially on this here.

"The chief that must be tried to be prevented is, that the Irish Parliament takes no notice of what has passed in this here, and that you make effectual laws for the linen manufacture, and discourage as far as possible the woollen."

In this we see that every word of the Usurper breathes fear of the traitors who called him to the throne. His head was almost as insecure on his shoulders as was the head of Charles, and the usurped Crown was in much more danger of being "kicked into the Boyne," than was ever the Crown of Queen Victoria, by the Orange miscreants—the ultra-loyalists, who conspired to set her aside for the Duke of Cumberland.

Now, we shall draw on our author

once more for a part of the Lord Justices' speech, in response to William's private letter quoted above.

"Tuesday, 27th September, 1698.

PART OF LORD JUSTICES' SPEECH.

"Amongst these Bills there is one for the encouragement of the linen and hempen manufactures. At our first meeting we recommended to you that matter, and we have now endeavored to render that Bill practicable and useful for that effect, and as such we now recommend it to you. The settlement of this manufacture will contribute much to people of the country, and will be found much more advantageous to this kingdom than the woollen manufacture, which being the settled staple trade of England, from whence all foreign markets are supplied, can never be encouraged for that purpose; whereas, the linen and hempen manufactures will not only be encouraged, as consistent with the trade of England, but will render the trade of this kingdom both useful and necessary to England."

"The woollen weavers, on the 12th of October, 1698, presented a petition to the House of Commons, in which they styled themselves 'Protestants,' in hopes that that might have some benign influence upon a Williamite administration. But the debased and degraded House, after ordering the Petition to lie on the table, administered a lesson to those obsequious and truculent 'Protestants' not to be easily forgotten. After threatening the petitioners with some of the advanced and enlightened arguments, England uses so effectually in bringing heathendom to civilization; the House came to following resolution:—

"Resolved—That a printed paper, entitled, 'The Protestants' case who are of the Woollen Manufacture of Ireland, humbly presented to the Honorable House of Commons,' delivered at the door of this House to the Members, is false, scandalous, and of dangerous consequence.

"Ordered—That a Committee be appointed to examine who was the author, printer, and publisher of this paper; and that they have power to send for persons and papers, and to adjourn from time to time, etc., etc.

So much for a Williamite Parliament answer to a Petition of 'Protestant' Woollen Weavers.

We shall now quote from our author another unique piece of legislation, which followed on the heels of the 'Protestant' Woollen Weavers' Petition:—

Martis—3 Die Januariu, 1698.

"A message in writing from their Excellencies, the Lords Justices to the House, and of which the following is a copy, was read by the Speaker:—

Winchester—Galway.

"We have received His Majesty's commands to send unto you a Bill, entitled 'An Act for laying an addition duty upon woollen manufactures exported out of this kingdom,' the passing of which in this Session His Majesty recommends to you, as what may be of great advantage for the preservation of the trade of this kingdom."

"A Bill entitled 'An Act for laying an additional duty upon woollen manufactures exported out of this kingdom,' was presented. A motion was then made, that the said Bill be received. The previous question being put, the Bill, upon division, was received, 74 against 34.

"And the passed a law that Session, laying Four Shillings additional duty on every Twenty Shillings value of Broad Cloth exported out of Ireland, and Two Shillings on every Twenty Shillings value of Serges, Baizes, Jerseys, Stuffs, or any other sort of new Drapery, made of wool or mixed with wool, Friezes only excepted. But, as if this was not in effect a prohibition, the Commissioners of trade in England complained, that the duties on Broad Cloth, of which very little is made in Ireland, is 20 per cent.—but the duty on New Drapery, of which much is made, is but 10 per cent.; and in consequence of this representation, an Act was passed by the English Parliament in the following year (1699), declaring that—'For as much as wool and woollen manufactures of Cloth, Serge, Baize, etc., etc. are the greatest and most profitable commodities on which the value of land and the trade of the nation do chiefly depend:

NO OTHER Sarsaparilla has the careful personal supervision of the proprietor in all the details of its preparation as has **HOOD'S** Sarsaparilla.

And whereas great quantities of the like manufacture have of late been made and are daily increasing in the Kingdom of Ireland, etc., and are exported from thence to foreign markets, heretofore supplied from England, etc.;—for prevention whereof, etc.' The statute then goes on to enact, that no Wool, Woollen Goods, Serges, Friezes, etc., etc., shall be exported, under pains and penalties of confiscation and imprisonment, and in another confirming statute, of transportation! In face of all these facts—how can the most rabid Orangeman, kneel down and defy the sacriligious Usurper, that strangled the manufactures and industries, trade and commerce of his native land, to appease the jealous and hatred of England? But he is an inconsistent and irrational animal, dead to every principle of honor, honesty, and patriotism—consistent only, in his hatred of Catholicity, and his blind obedience to the rapacious landocracy who have used him as a tool and buffoon, to help them to uphold and keep alive the cursed spirit of ascendancy.

In our next issue we will treat our readers to some statistics—figures that cannot lie, and eloquently plead the cause of Irish self-government.

EDITOR TRUE WITNESS.

An expression of sympathy

We have learned, with deep and sincere regret, of the very severe and dangerous illness of Mrs. E. R. Gunning of Amherst street. The esteemed lady is most popular in the Catholic circles of the East End, and has been always one of those true and exemplary women whose influence has been ever for good and whose faith has been practical. We hope, that, with the help of God, Mrs. Gunning may be spared to her family for a long time to come, and that the community and the church may not be deprived of her active presence for years to come. We may add that Mrs. Gunning is the daughter of one of our old and most respected citizens—Mr. Denis McCaffrey, who has ever been a friend of the TRUE WITNESS and a staunch supporter of the Catholic cause. He is one of those open, honest, and unpretentious men, who go about life, like a spirit of good moving in the bosom of society. We trust that, in his declining years, he may have the consolation of witnessing his beloved daughter's restoration to health and strength.

Ask Your Friends

Who have taken Hood's Sarsaparilla what they think of it, and the replies will be positive in its favor. One has been cured of indigestion and dyspepsia, another finds it indispensable for sick headache, others report remarkable cures of scrofula, salt rheum and other blood diseases, still others will tell you that it overcomes "that tired feeling" and so on. Truly, the best advertising which Hood's Sarsaparilla receives is the hearty endorsement of the army of friends it has won by its positive medicinal merit.

THE OKA FARM.

Some Facts and Figures Supplied by the Abbott.

Dom Antoine, the Abbott of the Monastery of La Trappe, at Oka, furnishes some interesting facts regarding the large farm owned and worked by the members of the Order. Its area is 1000 acres, of which 288 acres are wooded 464 acres being opened up, 243 acres in cultivation and 25 acres in orchards and gardens. What is now producing was a forest ten years ago. The stones removed from the land have been used to erect a three story monastery with basement, stables and a fence around the cultivated parts. The walls vary from five to seven feet in width, and from four to eight feet in height. The farm is thus sown: Twenty acres in wheat, 13 acres in oats, 20 acres in barley, 4 acres in buckwheat, 51 cabbage for cows, 10 corn for ensilage, 10 potatoes, 1 carrots, 2 turnips, 3 cabbage of Slam, 4 beets, 5 beans, 7 timothy and 22 various. Hay fields will be opened up later on. From 100 to 150 head of cattle, producing 20,000 pounds of butter, 30 to 40 horses and 200 hogs are now on the farm. Some 1250 tons of manure is secured, making some 80 tons of manure per acre of manured land. The manure is always mixed with phosphate and nitrate is also employed. The crop of wheat is about 20 bushels per acre and the oats vary from 35 to 40 acres. The crop is better than any on the farm around. Each cow gives some 200 lbs. of butter per year. The creamery each year sends out from 40,000 to 45,000 lbs. of butter, some of which is made from milk supplied by the neighbors. The orchards are thus made up: 1000 apple trees, 1200 small fruit trees, 2000 vines, a quarter of an acre of strawberries and the same area in asparagus. The growing trees are: 10,000 apple trees of three years; 25,000 of two years; 50,000 of one year, and 45,000 of this year. Several young men are here to be taught practical farming.

Great Pacific Tea Co., 518 St. James street, near G. L. R. Station, invite you to call and sample our Tea for yourself.

DOMESTIC READING.

We like to read others but we do not like to be read ourselves.

Man is a sort of tree which we are too apt to judge of by the bark.

He who never changed any of his opinions never corrected any of his mistakes.

Be not troubled if at all times you cannot do as well as you would, but labor to do as well as you can.

Good manners are made up of petty sacrifices. Temperance, courage, love are made up of the same jewels.

It is not one tremendous effort that will make us good, but a constant succession of struggles with little sins.

Treat all classes of persons with meekness and with the considerate kindness emanating from a heart full of tenderness and charity.

Happy he who has great charity for all, and yet looks not for it from others; who does great service for his neighbor and looks for no return.

Look to God and love his glory, hate yourself and be simple and you will shine, fortunately, without knowing it or thinking of it, with a Christ-like splendor wherever you go and whatever you do.

Those charged with the conduct and direction of others, and who occupy the first place, should still be the servants of all, and show to those under them the condescensions they wished exercised in their regard when they were inferiors.

Learn from your earliest days to inure your principles against the perils of ridicule. You can no more exercise your reason if you live in constant dread of laughter than you can enjoy your life if you are in constant dread of death.

Letter from the Shah to the Pope.

The following is the English translation of the letter of felicitation recently received by Pope Leo from the Shah of Persia:

To his Holiness the Pope, most respected and honored. May God grant him His aid.

On account of the bonds of friendship which unite us to your Holiness, and by reason of the sincere attachment which we have for your august person, an attachment which we are glad to manifest in all circumstances, we take occasion of the Jubilee of your Holiness to present to you our feelings at a time when all high spiritual dignitaries and great friendly powers are offering you their homage.

This letter, a pledge of our sincere friendship, will be the bearer to your Holiness of the wishes which we have formed with all our heart for the long duration of your life and of your spiritual government, which is a cause of happiness to all nations.

The Pontificate of your Holiness is a blessing bestowed by God upon your august person, and we hope that it will last long. We ask your Holiness to be assured of our sincere friendship.

We ask your Holiness not to forget us in your prayers, which are ever heard by God, and to ask Him at the same time to draw more close the ties of friendship that bind us.

We seize this happy occasion of renewing to your Holiness the assurances of our profound respect.

Given at the Royal Palace at Teheran in the month of Chawal, 1310.

(Signed.)
NACER ED DINE CHAH-KADJAR.

Sing a song of common sense,
A mind that's full of try,
A man who knows a thing or two
And shows it in his eye—
Who's well aware of the medicine
That's best for you and me
Is always Dr. Pierce's Medical Discovery.

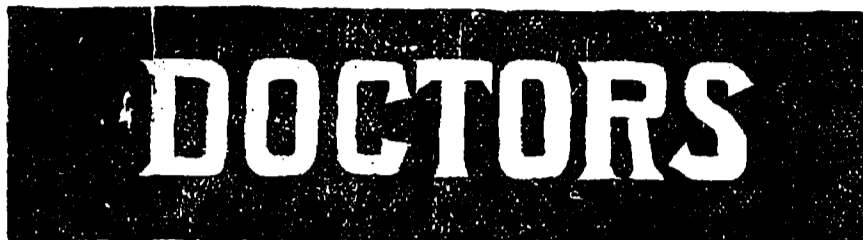
You can escape just about one-half the ills that flesh is heir to, by being ready for them. When you feel dull, languid, "out of sorts" generally—then you may know that some of them are coming. Don't let them get any further. Brace the system up with Dr. Pierce's Golden Medical Discovery. That prevents as well as cures: It invigorates the liver and kidneys, purifies and enriches the blood, sharpens the appetite, improves digestion, and restores health and vigor.

FLOOR PAINT.

The Best in the World, Dry in 8 Hours and Harden the Floor as Marble.
ISLAND CITY" PURE, READY-MIXED PAINT, in thirty different shades for inside and outside painting. "ISLAND CITY," the model factory of PAINTS and VARNISHES in the Dominion.
P. D. DODS & CO., Proprietors,
188 and 190 McGill Street, - - - - - Montreal.

Do you cough? Are you troubled with Bronchitis, Hoarseness, Loss of Voice, etc.?

Read what the



SAY

And you will know what you should use to cure yourself.

"I certify that I have prescribed the PECTORAL BALSAMIC ELIXIR for affections of the throat and lungs and that I am perfectly satisfied with its use. I recommend it therefore cordially to Physicians for diseases of the respiratory organs."

V. J. E. BROUILLET, M. D., V.C.M.
Kamouraska, June 10th 1885.

"I can recommend PECTORAL BALSAMIC ELIXIR, the composition of which has been made known to me, as an excellent remedy for Pulmonary Catarrh, Bronchitis or Colds with no fever."

L. J. V. CLAIROUX, M. D.
Montreal, March 27th 1889.

L. ROBITAILLE, Esq. Chemist.

"Having been made acquainted with the composition of PECTORAL BALSAMIC ELIXIR, I think it my duty to recommend it as an

excellent remedy for Lung Affections in general."

N. FAFARD, M. D.
Prof. of chemistry at Laval University.
Montreal, March 27th 1889.

"I have used your ELIXIR and find it excellent for BRONCHIAL DISEASES. I intend employing it in my practice in preference to all other preparations, because it always gives perfect satisfaction."

DR. J. ETHIER.
L'Epiphanie, February 8th 1889.

"I have used with success the PECTORAL BALSAMIC ELIXIR in the different cases for which it is recommended and it is with pleasure that I recommend it to the public."

Z. LAROCHE, M. D.
Montreal, March 27th 1889.

Lack of space obliges us to omit several other flattering testimonials from well known physicians.

For sale everywhere in 25 and 50 cts. bottles.

DRUNKENNESS.

ARE YOU INTERESTED IN THE CURE FOR

DRUNKENNESS OR THE MORPHINE HABIT?

Have you a Husband, Brother, Son or friend who is addicted to strong drink? If so we can cure him. For fullest information address THOS. LINDSAY, Secretary, Double Chloride of Gold Cure Co., 16 Hanover Street, Montreal. TELEPHONE 3043.

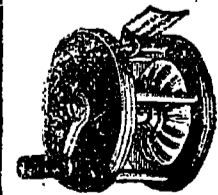
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FISH HOOKS.

Send for Catalogue.

The Greatest Song Ever Published, "AFTER THE BALL,"

10,000 copies sold during last month, and it is just beginning to get popular. The words and music of this great song can be had at Kelly's Music Store, price 10 cents, equal to the 50 cent edition. Send for a copy, to

KELLY'S Music Store,

Cor. St. Antoine and Inspector Streets
Don't fail to get a Copy.

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IMPORTER AND MANUFACTURER OF

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And all kinds of Cemetery and Architectural Works.

All Kinds of Repairing at Moderate Prices.

Residence: COTE-DES-NEIGES.
Telephone 4666; connection free for Montreal.

What We Owe the Catholic Church.

We may all own and be grateful for the many benefits that we enjoy through the religion and the religionists of the middle ages. To them we owe the most consummate of all architectural works, even in their present state—our cathedrals; and to them we may owe the knowledge how to restore these buildings to their pristine splendor, when not architecture only, but sculpture and painting also, lavished their wondrous skill upon the houses of God; we may also owe to them, if we will, the devoted hosts of worshippers, who ought to be constantly seen in them, rich and poor, nobles and laborers, indiscriminately mingled together, all touchingly acknowledging a common origin and end. To them we owe the cultivation of the love of music among the people by familiarizing them with it through all the services, processions and festivals of the Church; and to them we may owe a better state of feeling than that which has often allowed the musical performances of our cathedral choirs to be mutilated on the priestly grounds. We owe to them our drama, which sprang out of the early Church mysteries; and it would not be amiss if we were to owe to them a somewhat loftier notion than at present prevails of the objects that theatrical representation should aim at. To them do we owe the revival of learning, and in a great degree our grammar schools; and to them we may owe the multitudes of students that ought to be able to flock to them, as of old, when Oxford university alone is said to have had its 30,000 scholars. We owe to them many a noble work of charity that still here and there stud the country over, the relics merely of a scheme of benevolence, unrivalled for magnificence and completeness; and to them, again we may owe the right principles of dealing with the poor—principles which can make a bad system to some extent good, but the absence of which must leave the best system worthless. In a word, we owe, or may owe to them a sympathy with the poor that must exhibit itself in practical efforts for them. Lastly we owe to them an unending depth of gratitude for their services in the cause of literature and science. For ages who but the monks and friars were the literary and scientific laborers of England?—its poets, its physicians, its educators? Where but in the libraries of the monasteries were the collections of the accumulated wisdom of ages to be found, each day beholding additions to the store, through the labors of the scribes of the *Scriptorium*. And when at last printing came to revolutionize the entire world of knowledge, who but the monks themselves of Westminster and St. Alban's was it that welcomed the new and glorious things in the most cordial spirit, providing at once for the art and its disciples a home?—John Saunders (*Canterbury Tales*).

THE SHAMROO LIGHTHOUSE

Is at Sambro, N.S., whence Mr. R. E. Hart writes as follows:—"Without a doubt Burdock Blood Bitters has done me a lot of good. I was sick and weak and had no appetite, but B.B.H. made me feel smart and strong. Were its virtues more widely known many lives would be saved."

SOREL, 11th February, 1892.—I, the undersigned, have used Dr. Lavolette's Syrup of Turpentine for bronchitis, from which I was suffering for over one year. This syrup not only cured me of bronchitis but also of gravel and calculus in my kidneys, which had caused me intense sufferings for over 3 years and from which I was very near dying 2 years ago. I am now in perfect health, all symptoms of those diseases having completely disappeared for over three months. J. B. ROUILLARD, Inspector-General of Mines for the Province of Quebec.

MONTREAL, 18th February, 1892.—I, the undersigned, certify to my little boy, seven years old, having been cured by Dr. Lavolette's Syrup of Turpentine. Had caught "a gripper" last winter, took several remedies unavailingly. Cough most violent and very painful for us to hear. Towards month of July last, when cough was at its worst, made use of this marvelous syrup and was completely cured by two bottles. Never coughed since, and consider his lungs much strengthened by that wonderful remedy. J. A. DESROSIERS, No. 111 St. Christophe Street, [Agent of Estate-Skelly], 1598 Notre Dame Street.

MONTREAL, 19th January, 1891.—J. G. Lavolette, Esq., M. D. My dear Sir,—It is my duty to testify to the excellence of your Syrup of Turpentine. I have used it for the treatment of an acute laryngitis from which I was suffering since over nine years. One large bottle completely cured me. Many thanks. Your devoted C. A. M. Paradis, Priest, O.M.I.

MONTREAL, 12th January, 1891.—I, the undersigned, do certify that my wife was coughing very much since six years and my child, four years old, since his birth. Both have been perfectly cured by the use of two bottles of Dr. Lavolette's Syrup of Turpentine. Adolphe LeMay, No. 868 St. Denis St., Coleau St. Louis, driver-baker at Stuart & Herbert, no. 1010 Rivard St.

THE SHAMROCKS HOME.

AN ENTHUSIASTIC RECEPTION FOR THE VICTORS.

Speeches of Welcome—The World's Fair Trophy Comes to Montreal—An Account of the Hearty Greeting that Awaited the Champions.

When the train arrived at the Windsor depot the members of the Shamrock club were given a hearty and unlooked-for welcome. By the time the expected guests got outside the depot and took their places in the carriages allotted to them they were greeted with renewed and prolonged cheers. The procession formed up in the following order:—

The Harmony band.
The Y. I. L. & B. Society, and the team in carriages.

The two senior members of the team, "Billy" Duggan and "Charlie" Neville, were the happy bearers of the big cup, which was so much admired all along the line.

THE SPEECHES OF WELCOME.

When the procession had come to a halt at Lalonde's hotel, Mr. Edward Halley, president of the Young Irishmen's Literary and Benefit Association, took the vast meeting in hand, and extended a hearty welcome to the heroes of the day. He tendered the compliments of the society he represented, and trusted that the guests of the evening would never forget the fidelity which they owed their country.

PRESIDENT M'KENNA'S SPEECH.

Mr. W. J. McKenna, President of the Shamrock Lacrosse Club, returned thanks for the welcome extended to the team. He said that the boys were tired, but they appreciated the demonstration of welcome, and they expected to be in at the death for the championship.

THE SOLICITOR GENERAL'S WELCOME.

Solicitor General Curran, on being introduced, was received with great cheering. He said that he wished to thank the president and members of the Young Irishmen's society for having invited him to take part in that magnificent demonstration. The spontaneity with which the citizens of Montreal had assembled to greet the boys in green (great cheering) was the best evidence of the kindly feeling and genuine harmony that existed amongst all creeds and classes in the great metropolis of Canada. (Cheers) Naturally men of the Irish race and their descendants were proud of the achievement of the Shamrocks in carrying back to our city the trophy they had so gloriously won on the field at Chicago against foemen worthy of their steel. Pride of race was a praiseworthy sentiment, but they did not forget that the game they had played was the game of the Dominion of Canada, whose citizens they were, to whose honor and progress they were contributing. (Cheers) They were cultivating manly, endurance and those virtues which were the best guarantee that Canada would occupy, and maintain, a proud position amongst the nations. Look where they pleased in the history of the world, and they would find that the people who cultivated manly sports always took front rank. As for the Shamrock club their honor, their integrity, was above suspicion. (Cheers.) Whether in victory or in defeat they had always secured the respect and confidence of their fellow citizens. They would continue to merit that confidence, and the hope of every good Canadian was that a generous spirit of rivalry would always continue to exist amongst the kindred organizations and that the spirit of the game may be maintained. There was no danger of the spirit of the Irish race, either at home or abroad, being extinguished. Wherever they went they would seek to maintain the honor of the land they live in and the land of their forefathers. (Cheers.) Their triumphs had no bitterness. All were glad that the trophy had come to the City of Montreal, but our fellow-citizens here were always glad to grasp the hand of their fellow-Canadians of the great city of the West, and as a proof of their friendliness in this their hour of victory, here in this grand old division of Montreal Centre, he would ask them to give three hearty cheers for the Toronto Lacrosse Club.

The cheers were given again and again.
MR. MCSHANE TAKES A HAND.
Hon. Jas. McShane was next introduced and was heartily received. He

said that after the brilliant speech of Mr. Curran he would not detain them with any lengthy remarks. He was proud of his young fellow countrymen, and Montreal was proud of them. They had won a victory, but they must not forget that the trophy they had secured was the gift of a Scottish society in Chicago. (Cheers)

Speeches were then given by Ald. Stevenson and Mr. Bernard Tansey. After hearty cheers for the Toronto team, thanks were returned to the Young Irishmen for the organization of the reception.

HOME RULE.

LONDON, Aug. 9.—In the House of Commons to-day, Mr. William MacArthur, (Conservative), moved the adoption of an amendment to the Home Rule Bill, providing in effect that the Irish members who shall be retained in the Imperial Parliament, shall vote on no bill, motion or amendment, except motions that may be made amendatory of the Home Rule Bill.

During the debate on the motion Mr. Joseph Chamberlain, the Liberal-Unionist leader, denounced the strategy of the Government by means of which a scheme was imposed on the House giving the Irish members who should be retained, the right to vote on all questions. The best and only just arrangement would be the total exclusion of the Irish members from Westminster.

Mr. Henry Labouchere (Radical) said that if the Irish sat in Westminster for partial purposes there would be two majorities in the House, which would destroy the foundation of parliamentary government. The House had to accept full retention or full exclusion. If the bill were a full measure of Home Rule he would vote for full exclusion. It was not a complete measure and the House must therefore await the end of the probationary period, when full Home Rule would be given before setting the ultimate status of the Irish in the Imperial Parliament.

Mr. Labouchere's remarks were greeted with cheers. Division was then taken, and Mr. MacArthur's motion was defeated by a vote of 221 to 181.

PARNELLITES PASS RESOLUTIONS.

Dublin, Aug. 7.—A convention of the Parnellite section of the Irish Parliamentary party was held in the Rotunda in this city to-day. John E. Redmond presided. Resolutions were adopted declaring that the refusal of the Government to amend the injustice of the financial proposals of the Home Rule bill was degrading and that the restrictions placing the Irish Legislature under the Imperial Parliament without power to control taxation or develop National interests coupled with reduction of the number of Irish representatives in the Imperial Parliament render the bill impossible of acceptance by the Irish people.

Resolutions of Condolence.

At a session of the Municipal Council of Chenev, held at the usual place and hour of the sittings of the said Council, Monday, the thirty-first day of July, 1893, at which were present:—Messrs. Henri Richard, Chas. H. Walsh, Godfroi L'Abbe, Thomas Williams and Amable Ouellette, forming the quorum of said Council, the Mayor being absent, Mr. Chas. H. Walsh was appointed president, it was,—

Moved by Mr. Henri Richard, seconded by Mr. Amable Ouellette, and resolved, That the members of this council have heard with great sorrow the decease of Mrs. Sarah Buckley, wife of Denis Williams, Esq., mayor of this municipality, which occurred on the 30th day of July instant.

Moved by Mr. Godfroi L'Abbe, seconded by Mr. Amable Ouellette, and resolved, That the members of this council appreciating the sorrowful loss of their chief, present to him their most sincere sympathies and condolences.

Moved by Messrs. Henri Richard and Godfroi L'Abbe, seconded by Messrs. Amable Ouellette and Thomas Williams, and resolved, That a copy of these resolutions be given to Mr. Denis Williams and published in THE TRUE WITNESS.

CHAS. H. WALSH, Pres.

F. V. LESSARD, Sec.-Treas.

(True copy)

F. V. LESSARD, Sec.-Treas.

THE BEST REMEDY.

DEAR SIRS,—I was greatly troubled with weakness, loss of appetite, restlessness and sleeplessness, and found B. B. the most strengthening and beneficial medicine I have taken. MISS H. H. H. P. 31 Hurdy St. Toronto, Ont.

ERRATA.

In Mr. G. A. Grant's correspondence on page 8, will be found on the seventeenth line the word "us," which should read "as," on the forty-fourth line the word "momentary," for "momentous," and on the eighty-third line the word "Thunder" for "Founder;" also in the parenthesis the word "on" is omitted before he words "which I concede."

Catholic Sailors' Club Concert.

The Catholic sailors held another of their popular concerts Thursday evening, and it was as usual a great success. This success is greatly due to a number of ladies who take a special interest in the welfare of the sailor lads. Mr. P. J. Gordon presided, and amongst those who added to the enjoyment of the evening was Mrs. Lorge, Miss M. Lorge, Miss Sipple, Miss Grenier, Miss Ryan, Messrs. Levinson, Jas. Barclay, O. Hore, James Weir, M. Cassidy, Vincent Wallace, Alvan Walker, Jas. Kennedy, Geo. Gray, J. Flynn, T. Grant, C. Hockley, F. Kelly, P. Hunt, J. W. Loughan, Jas. Mulcahy, whilst Mr. Ed. Brennan presided at the piano. The club has become quite an institution in Montreal, and to judge from the success that attends the efforts of its promoters a stranger would be justified in believing that it was in its tenth instead of its first year of existence.

GOOD Food - -
Digestion -
Complexion

are all intimately connected—practically inseparable. Though the fact is often ignored, it is nevertheless true that a good complexion is an impossibility without good digestion, which in turn depends on good food.

There is no more common cause of indigestion than lard. Let the bright housekeeper use

COTTOLINE

The New Vegetable Shortening and substitute for lard, and her cheeks, with those of her family, will be far more likely to be "Like a rose in the snow."

COTTOLINE is clean, delicate, healthful and popular. Try it.

Made only by
N. K. FAIRBANK & CO.,
Wellington and Ann Streets,
MONTREAL.

MONTREAL EXPOSITION COMPANY.

Grand Provincial Exhibition!

AGRICULTURAL and INDUSTRIAL

FAIR

4th to 9th September, 1893.

MORE EXTENSIVE!

MORE ATTRACTIVE!

Grand Opening, MONDAY, 4th Sept.

LABOR DAY! CIVIC HOLIDAY!

All Departments complete.

Military and other Bands.

GREAT SHOW OF LIVE STOCK,

Horses, Cattle, Sheep, Swine, Poultry.

MANUFACTURES AND INDUSTRIES.

Grand Pyrotechnic Display, Burning of

Moscow, Imperial Japanese Troupe,

Horse Racing, High Jumping,

and a host of other

attractions.

H. M. S. "Mohawk" will be in the harbor and open for inspection.

Complete Electric Car Service.

Reduced fares on all Railroads and Steamboats.

Open day and night. Admission 25c.

For Prize Lists and all information apply to

S. C. STEVENSON, Man. and Sec.

76 St. Gabriel St., Montreal

AN ARKANSAS MIRACLE.

A REMARKABLE STORY OF INTEREST TO EVERY WOMAN.

A Young Woman Who Was Literally Fading Away—Physicians Pronounced Her Case Hopeless—How She Was Saved.

From the Arkansas Democrat.

The story of renewed health told in the following article has been carefully investigated by the Democrat, and is of the deepest interest to all parents. The condition of Miss Clements is that of thousands of girls in our land, whose health and vitality are slowly but surely being sapped away. Pale, listless and sallow girls meet us on every side, and unless the same prompt measures are taken as in the case of Miss Clements, a premature grave is the inevitable result. Lulu Clements, the nineteen year old daughter of Mrs. Cora V. Clements, one of the most prominent residents of Lonoke, Ark., was attacked with a mysterious, wasting disease over a year ago, and despite the strenuous efforts of the local physicians she continued to grow worse. Her blood had turned to water, she suffered intense agony, and was almost ready to give up life when relief came. Her story is best told as related by her mother to a Democratic reporter:—

"In the fall of 1892 my daughter began to show signs that some disease was wrecking her system. Despite the constant attention of local physicians she grew worse. Her complexion was pale, and she became almost as white as marble. She complained of heart palpitation. Her feet and hands were cold, and she was almost driven into hysterics by racking headaches and backaches and shortness of breath and other distressing symptoms. All these conditions betoken anemia, or in other words watery and impoverished condition of the blood, which could not perform the functions of nature. She had no appetite; for many days she did not eat enough for a child to subsist on.

"Her condition grew from bad to worse, and becoming alarmed, I sent her to prominent physicians in Virginia, Tennessee and Little Rock. All efforts of this nature to regain her health proved fruitless. Patent medicines of many kinds were tried and given thorough tests, but without any apparent effect towards improving the patient.

"Myself and daughter had almost given up in despair, having almost concluded that a restoration of her health was an impossibility. In the Arkansas Democrat I espied an advertisement of Dr. Williams' Pink Pills for Pale People, which claimed that they would give ready relief to persons suffering from a disease the symptoms of which were the same as in the case of my daughter. I purchased some of the pills, and commenced giving my daughter three pills a day. Before the first box had been taken an improvement was noticed. Color in her face was noticed, and her appetite returned. The terrible headaches and backaches ceased, and she could breathe more freely. When the fourth box had been taken she was entirely well, and since then has enjoyed excellent health. She is now robust and full of life, making our family happy once more. Quite a contrast to the situation six months ago, when everybody thought she would die.

"I think 'Pink Pills' the best medicine in the world for the blood, and have recommended them to several citizens of this place, who have been restored to health by its use. Mrs. Henry Brown was in a very bad condition. She tried the Pink Pills, when she improved rapidly and is now a very healthy woman."

The discoverer of Dr. Williams' Pink Pills for Pale People certainly deserves the highest tribute that pen can frame. His medicine has done more to alleviate the suffering of humanity than any other medicine known to science, and his name should be handed down to future generations as the greatest savant of the present age.

Druggists say that Dr. Williams' Pink Pills have an enormous sale, and from all quarters come glowing reports of results following their use. In very many cases the good work has been accomplished after eminent physicians had failed, and pronounced the patient beyond the hope of human aid. An analysis shows that Dr. Williams' Pink Pills contain in a condensed form all the elements necessary to give new life and richness to the blood, and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexions, nervous prostration; all diseases depending upon vitiated humors in the blood, such as scrofula, chronic erysipela, etc. They are also a specific for troubles peculiar to female, such as suppressions, irregularities, and all forms of weakness. They build up the blood, and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature.

Dr. Williams' Pink Pills are manufactured by the Dr. Williams' Medicine Co., of Brockville, Ont., and Schenectady, N. Y., and are sold in boxes (never in loose form by the dozen or hundred), and the public are cautioned against numerous imitations sold in this shape) at 50 cents a box or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address.

WHAT SAY THEY!

In popularity increasing. In reliability the standard. In merit the first. In fact, the best remedy for all summer complaints, diarrhoea, dysentery, cramps, colic, cholera infantum, etc., is Dr. Fowler's Extract of Wild Strawberry. All medicine dealers sell it.

A QUACK DOCTOR, haranguing the populace at Hammersmith, said: 'To this place I owe my birth and education. I dearly love it and its inhabitants and will cheerfully give a present of five shillings to every one who will accept it.' The audience were delighted, and there was a general stampede for the platform. Here, ladies and gentlemen continued the philosopher, putting his hand into a bag and taking out a parcel of packets, 'these medicines I usually sell for five and sixpence each, but in favour of my native place I will take sixpence each.'

LORD KILGOBBIN.

BY CHARLES LEVER.

Author of "Harry Lorrequer," "Jack Etton the Guardsman," "Charles O'Malley the Irish Dragoon," etc., etc.

CHAPTER XV.

IN THE GARDEN AT DUSK.

When Atlee quitted Walpole's room he was far too full of doubt and speculation to wish to join the company in the drawing-room. He had need of time to collect his thoughts, too, and arrange his plans. This sudden departure of his would, he well knew, displease Kearney. It would savor of a degree of impertinence, in treating their hospitality so cavalierly, that Dick was certain to resent, and not less certain to attribute to a tuft-hunting weakness on Atlee's part, of which he had frequently declared he detected signs in Joe's character.

"Be it so. I'll only say you'll not see me cultivate 'swells' for the pleasure of their society, or even the charms of their cookery. If I turn them to no better uses than display, Master Dick, you may sneer freely at me. I have long wanted to make acquaintance with one of these fellows, and luck has now given me the chance. Let us see if I know how to profit by it." And thus muttering to himself, he took his way to the farm-yard to find a messenger to dispatch to Kilbeggan for post-horses.

The fact that he was not the owner of a half-crown in the world very painfully impressed itself on a negotiation which, to be prompt, should be prepaid, and which he was endeavoring to explain to two or three very idle but very incredulous listeners—not one of whom could be induced to accept a ten miles' tramp of a drizzling night without the prompting of a tip in advance.

"It's every step of eight miles," cried one.

"No, but it's ten," asseverated another, with energy, "by rayson that you must go by the road. There's nobody would venture across the bog in the dark."

"Wid five shillings in my hand—"
"And five more when ye come back," continued another, who was terrified at the low estimate so rashly ventured.

"If one had even a shilling or two, to pay for a drink when he got into Kilbeggan wet through and shivering—"

The speaker was not permitted to finish his ignominiously low growl of disapprobation smothered his words.

"Do you mean to tell me," said Joe, angrily, "that there's not a man here will step over to the town to order a chaise and post horses?"

"And if yer honor will put his hand in his pocket, and tempt us with a couple of crown pieces, there's no saying what we wouldn't do," said a little dandy old fellow, who was washing his face at a pump.

"And are crown pieces so plentiful with you down here that you can earn them too easily?" said Atlee, with a sneer.

"Be my sowle, yer honor, it's thinkin' that they're not so aisy to come at makes us a bit lazy this evening," said a ragged fellow, with a grin, which was quickly followed by a hearty laugh from those around him.

Something that sounded like a titter above his head made Atlee look up, and there, exactly over where he stood, was Nina, leaning over a little stone balcony in front of a window, an amused witness of the scene beneath.

"I have two words for yourself," cried he to her, in Italian. "Will you come down to the garden for one moment?"

"Cannot the two words be said in the drawing-room?" asked she, half sardonically, in the same language.

"No; they cannot be said in the drawing-room," continued he, sternly.

"It's droppin' rain. I should get wet."

"Take an umbrella, then, but come. Mind me, Signora Nina, I am the bearer of a message for you."

There was something almost disdainful in the toss of her head as she heard these words, and she hastily retired from the balcony and entered the room.

Atlee watched her, by no means certain what her gesture might pretend. Was she indignant with him for the liberty he had taken? or was she about to comply with his request, and meet him? He knew too little of her to determine which was the more likely; and he could not help feeling that, had he even known her longer, his doubt might have

been just as great. Her mind, thought he, is perhaps like my own; it has many turnings, and she's never very certain which one of them she will follow. Somehow, this imputed willfulness gave a charm to her exceeding beauty. And what beauty it was! The very perfection of symmetry in every feature when at rest, while the varied expressions of her face as she spoke, or smiled, or listened, imparted a fascination which only needed the charm of her liquid voice to be irresistible.

How she vulgarizes that pretty girl, her cousin, by mere contrast! What subtle essence is it, apart from hair, and eyes, and skin, that spreads an atmosphere of conquest over these natures? and how is it that men have no ascendencies of this sort—nothing that imparts to their superiority the sense that worship of them is in itself an ecstasy?

"Take my message into town," said he to a fellow near, "and you shall have a sovereign when you come back with the horses;" and with this he strolled away across a little paddock, and entered the garden. It was a large, ill-cultivated space, more orchard than garden, with patches of smooth turf, through which daffodils and lillies were scattered, and little clusters of carnations occasionally showed where flower beds had once existed. "What would I not give," thought Joe, as he strolled along the velvety sward over which a clear moonlight had painted the forms of many a straggling branch—"what would I not give to be the son of a house like this, with an old and honored name, with an ancestry strong enough to build upon for future pretensions, and then with an old home, peaceful, tranquil and unmolested, where, as in such a spot as this, one might dream of great things, perhaps more—might achieve them? What books would I not write? What novels, in which, fashioning the hero out of my own heart, I could tell scores of impressions the world has made upon me in its aspect of religion, or of politics, or of society! What essays could I not compose here—the mind elevated by that buoyancy which comes of the consciousness of being free for a great effort! Free from the vulgar interruptions that cling to poverty like a garment, free from the paltry cares of daily subsistence, free from the damaging incidents of a doubtful position and a station that must be continually asserted. That one disparagement perhaps, worst of all," cried he, aloud; "how is a man to enjoy his estate if he is 'put upon his title' every day of the week? One might as well be a French emperor, and go every spring to the country for a character."

"What shocking indignity is this you are dreaming of?" said a very soft voice near him, and turning, he saw Nina, who was moving across the grass, with her dress so draped as to show the most perfect instep and ankle with a very unguarded indifference.

"This is very damp for you; shall we not come out into the walk?" said he.

"It is very damp," said she, quickly; "but I came because you said you had a message for me; is this true?"

"Do you think I could deceive you?" said he, with a sort of tender reproachfulness.

"It might not be so very easy, if you were to try," replied she laughing.

"That is not the most gracious way to answer me."

"Well, I don't believe we came here to pay compliments; certainly, I did not, and my feet are very wet already—look there and see the ruin of a 'chaussure' I shall never replace in this dear land of coarse leather and hobnails."

As she spoke she showed her feet, around which her bronzed shoes hung limp and mis-shapen.

"Would that I could be permitted to dry them with my kisses," said he, as stooping, he wiped them with his handkerchief, but so deferentially and so respectfully as though the homage had been tendered to a princess. Nor did she for a moment hesitate to accept the service.

"There, that will do," said she, haughtily. "Now for your message."

"We are going away, mademoiselle," said Atlee, with a melancholy tone.

"And who are 'We,' sir?"

"By 'We' mademoiselle, I meant to convey Walpole and myself." And now he spoke with the irritation of one who had felt a pull-up.

"Ah, indeed!" said she, smiling, and showing her pearly teeth. "We meant Mr. Walpole and Mr. Atlee."

"You should never have guessed it!" cried he, in question.

"Never—certainly," was the cool rejoinder.

"Well! He was less defiant, or mistrustful, or whatever be the name of it. We were only friends of half an hour's growth when he proposed the journey. He asked me to accompany him as a favor; and he did more, mademoiselle, he confided to me a mission—a very delicate and confidential mission—such an office as one does not usually depute to him of whose fidelity or good faith he has a doubt, not to speak of certain smaller qualities, such as tact and good taste."

"Of whose possession Mr. Atlee is now asserting himself," said she, quietly.

He grew crimson at a sarcasm whose impassiveness made it all the more cutting.

"My mission was in this wise, mademoiselle," said he with a forced calm in his manner. "I was to learn from Mademoiselle Kostalergi if she should desire to communicate with Mr. Walpole touching certain family interests in which his counsels might be of use, and in this event I was to place at her disposal an address by which her letters should reach him."

"No, sir," said she, quietly, "you have totally mistaken any instructions that were given you. Mr. Walpole never pretended that I had written or was likely to write to him; he never said that he was in any way concerned in family questions that pertained to me least of all did he presume to suppose that if I had occasion to address him by letter, I should do so under cover to another."

"You discredit my character of envoy, then?" said he, smiling easily.

"Totally and completely, Mr. Atlee; and I only wait for you yourself to admit that I am right, to hold out my hand to you, and say, let us be friends."

"I'd perjure myself twice at such a price. Now for the hand."

"Not so fast—first the confession," said she, with a faint smile.

"Well, on my honor," cried he seriously, "he told me he hoped you might write to him. I did not clearly understand about what, but it pointed to some matter in which a family interest was mixed up, and that you might like your communication to have the reserve of secrecy."

"All this is but a modified version of what you were to disavow."

"Well, I am only repeating it now to show you how far I am going to perjure myself."

"That is, you see, in fact, that Mr. Walpole could never have presumed to give you such instructions—that gentlemen do not send such messages to young ladies—do not presume to say that they dare do so; and last of all, if they ever should chance upon one whose nice tact and cleverness would have fitted him to be the bearer of such a commission, those same qualities of tact and cleverness would have saved him from undertaking it. That is what you see, Mr. Atlee, is it not?"

(TO BE CONTINUED.)

Station.
St. James street, near G. T. R. Sta.
Adm. Great Pacific Tea Co., 515
ter value than a house in an
and at all prices, a heater and bed-
We are selling Teas of all kinds

The Story of a Will.

Pierre Foucler, a man who makes a living by gathering driftwood on the Ottawa, resident at No. 10 Notre Dame street, in that city, claims that his wife and others there are heirs to a large property, part of which is in and around Ste. Therese. Foucler says that his wife's great-grandfather, Franco's Lapierre, died at Ste. Therese sixty years ago, leaving 4,000 francs in bank or savings institutions, besides a couple of good farms, part of one of which is now supposed to be in the town limits. Old Lapierre left the property tied up for his grandchildren, so the story goes, and there, removing young from the place, were lost track of. Foucler says that his wife, her four brothers and her cousins, Isidore, Rheume and Mde. M. Courtemanche, all resident here, are the heirs. J. B. Fleming, Q.C., is said by Foucler to have made visits to Ste. Therese in connection with the matter and to be satisfied that there is something in it. Mr. Fleming is out of town. There is no mention in the Dominion official return of unclaimed bank deposits of so large a sum as 24,000 francs at interest of sixty years would amount to. Foucler says it has only been lately the family became aware of the alleged facts.

FROM INDIA'S CORAL STRAND.

DEAR SIRS,—I have much pleasure in certifying that after suffering severely for 15 months from diarrhoea, which came on after childbirth, previous to which I had suffered from dysentery for some months, I was cured by Dr. Fowler's Extract of Wild Strawberry. ANNIE M. GIBSON, Bridgwater, India.

At Huron, Mich., the heat has been so intense recently that work in barley and rye harvest fields has been abandoned. The thermometer has ranged from 96 to 108 during the past week.

AROUND THE WORLD.

Dr. John Rae, the Arctic explorer, died at his home in London on Monday.

It is reported that Joseph Jefferson, the actor, is suffering from a cancer in the neck.

A decision from the B-hring Sea court of arbitration is not expected for several days yet.

The General Credit Company of London has suspended. The capital of the concern is £100,000.

A committee has been formed to make preliminary arrangements for an international exhibition in Turin, Italy, in 1900.

There are 15,000 people in Denver dependent on charity, and a demand has been made for public soup-houses to prevent suffering.

Since the 1st of January nearly 20 banks in the United States have closed their doors, against less than fifty during the same period last year.

Another great labor war is apparently inevitable. More than half the miners of Great Britain, numbering 38,000 men, have decided not to submit to the reduction of wages ordered by the proprietors. The reduction ordered is only 25 per cent. of the advance granted four years ago.

That A. P. A. lunatic who is going about the country with a resolution calling upon Mgr. Satoli to quit these shores and never return to them, should take note of the enthusiastic receptions which were accorded to the Apostolic Delegate wherever he stopped on his way out to the Pacific Coast and back.

All Germany is talking of Prince Max of Saxony, and his sudden retirement to a monastery. With a brilliant prospect of a military career, with a high social position and amid all the allurements that beset a handsome young man with a large income, he has always been more of a student than a soldier, and for several years has been on friendly terms of intimacy with Bishop Wahl, of Dresden.

BOURGET COLLEGE, RIGAUX, P. Q.

(ON THE OTTAWA RIVER.)

CLASSICAL COURSE.

English Commercial Course.

Studies will be resumed on SEPTEMBER 6th.

Board, Tuition, Bed and Washing, \$120.00 per annum.

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REV. JOS. CHARLEBOIS, C.S.V.,
S-DD President.

Dr. Fowler's

Extract of Wild Strawberry is a reliable remedy that can always be depended on to cure cholera, cholera infantum, colic, cramps, diarrhoea, dysentery, and all looseness of the bowels. It is a pure

Extract

containing all the virtues of Wild Strawberry, one of the safest and surest cures for all summer complaints, combined with other harmless yet prompt curative agents, well known to medical science. The leaves

of Wild

Strawberry were known by the Indians to be an excellent remedy for diarrhoea, dysentery and looseness of the bowels; but medical science has placed before the public in Dr. Fowler's Ext. of Wild

Strawberry

a complete and effectual cure for all those distressing and often dangerous complaints so common in this changeable climate.

It has stood the test for 40 years, and hundreds of lives have been saved by its prompt use. No other remedy always

Cures

summer complaints so promptly, quiets the pain so effectually and allays irritation so successfully as this unrivalled prescription of Dr. Fowler. If you are going to travel this

Summer

be sure and take a bottle with you. It overcomes safely and quickly the distressing summer complaint so often caused by change of air and water, and is also a specific against sea-sickness, and all bowel

Complaints.

Price 35c. Beware of imitations and substitutes sold by unscrupulous dealers for the sake of greater profits.

PROVINCE OF QUEBEC, DISTRICT OF Montreal, Superior Court, No. 2899 Dame Celanie Mallette, Plaintiff, versus Theodore Dorais, Defendant. On the 18th day of August, 1898, at nine of the clock in the forenoon, at the domicile of the said Defendant, No. 1311 Notre Dame street, in the City of Montreal, will be sold by authority of Justice, all the goods and chattels of the said Defendant, seized in this cause, consisting of household furniture, etc. Terms cash. E. ST. MAURICE, B.S.C. Montreal, August 8th, 1898. 8-1

HOUSE AND HOUSEHOLD.

DON'T FOR HUSBANDS.

Don't hang about the kitchen, with advice here and suggestion there, unless your wife has the same privilege at your place of work.

Don't require an itemized report of every dollar placed in her hands; even should she make an unwise expenditure, consider how many times you have given her the example.

Don't allow any family disagreements or differences of opinion to crop out before children or servants; let all such things be reserved for private discussion, with mutual confidence and kindness.

Don't use all your kindness and gallantry away from home, and let the unpleasantness manifest itself in the family circle; try the other course for a time and see how that will work.

Don't listen to a man who begins to disparage his wife and parade her real or fancied shortcomings to the world; advise him to settle those things in the privacy of his own home.

Don't make it necessary for any person to give you like advice.

Don't pay a dollar for a lunch 'downtown,' and half as much more for cigars, while you think up plans for greater economy in the family grocery bill.

Don't forget that members of the family have as good a right to a pleasant greeting when met, and will appreciate it as much as the business acquaintance next door.

Don't forget a kindly word for the poor or unfortunate with whom you come in contact; it costs nothing, while it sends a ray of sunshine into lives which have enough of hardship and gloom at the best.

Don't forget that the true gentleman never uses profane or vulgar language; that he does not speak hastily.

A SHREWD FATHER'S SUCCESSFUL EFFORTS TO MARRY OFF HIS DAUGHTERS.

'Brown, I don't know how it is that your girls marry off as soon as they get old enough, while none of mine can marry.'

'Oh, that's simple enough. I marry my girls off on the buckwheat straw principle.'

'But what is that principle? I never heard of it before.'

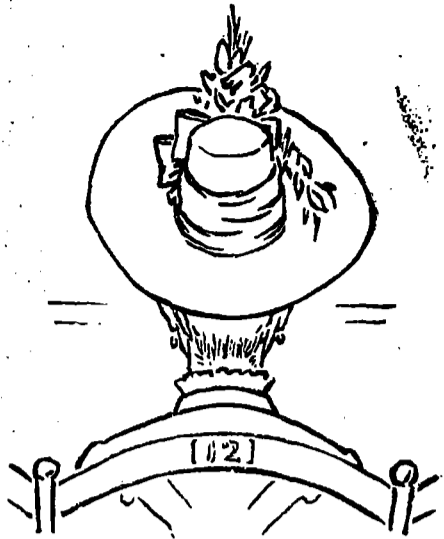
'Well, I used to raise a good deal of buckwheat, and it puzzled me to know how to get rid of the straw. Nothing would eat it, and it was a great bother to me. At last I thought of a plan. I stacked my buckwheat straw nicely and built a high rail fence around it. My cattle, of course, concluded that it was something good, and at once tore down the fence and began to eat the straw. I dogged them away and put up the fence a few times, but the more I drove them away the more anxious they became to eat the straw, and eat it they did, every bit of it. As I said, I marry my girls off on the same principle.'

'When a young man that I don't like begins calling on my girls I encourage him in every way I can. I tell him to come often and stay as late as he pleases, and I take pains to hint to the girls that I think they'd better set their caps for him. It works first rate. He don't make many calls, for the girls treat him as coolly as they can. But when a young fellow that I like comes around, a man that I think would suit me for a son-in-law, I don't let him make many calls before I give him to understand that he isn't wanted around my house. I tell the girls, too, that they shall not have anything to do with him, and give them orders never to speak to him again. This plan always works first rate. The young folks begin to pitch into each other and the next thing I know they are engaged to be married. When I see that they are determined to marry I always give in and pretend to make the best of it. That's the way I manage it.'

You have money and want tears, James street, near G. T. R. Station of Great Pacific Tea Co., 618 St. James street. Call at headquarters us exchange. Call at headquarters we have tea and want money.

A SIMPLE WAY TO HELP POOR CATHOLIC MISSIONS.

Save all cancelled postage stamps of every kind and country and send them to Rev. P. M. Barral, Hammonton, New Jersey, U.S. Give at once your address, and you will receive with the necessary explanations a nice Souvenir of Hammonton Missions.



Can't be overlooked—the simple truth about Pearlina. It washes clothes, paint, dishes—everything that can be washed. It cleans your house from cellar to attic. It saves you half the work, and most of the wear, and it injures nothing with which you use it. The facts about Pearlina make its imitators mourn; she who has used it longest, knows best their truth.

Catholic World's Fair Visitors

Catholic families and young men visiting the Chicago Fair can be accommodated at very reasonable terms, in responsible hotels and private Catholic families in Chicago, with whom very liberal arrangements have already been made by the Columbian Catholic Bureau of Information, 408 Owing's Building, Chicago, incorporated under the laws of Illinois. Endorsed by Archbishop Feehan and leading business men of Chicago.

Special accommodations for Ladies. Circulars, with full information, on application to FRANCIS J. M. COLLINS, Agent, 818 Palace Street, Montreal. In writing mention this paper. 44DP

M. Emmanuel - Champigneulle

PARIS. BAR LE DUC. FRANCE. FIGURE WINDOWS STATUARY FOR CHURCHES. Approved by His Holiness Pope Pius IX., Brief 1865. Grand Prix d'Honneur, Rome, 1870. AGENTS IN AMERICA: CASTLE & SON, 20 UNIVERSITY ST., - MONTREAL. Also for JOHN TAYLOR & CO., England, BELL FOUNDERS.

Wanted, at St. Columban,

Two young lady teachers holding elementary diplomas. Salary, \$15 per month for ten months. For further particulars apply to M. P. PHELAN, St. Columban, Co. Two Mountains, Que. 2-2

TEACHERS WANTED.—WANTED FOR schools Nos. 1 and 2, Calumet Island, two R. C. teachers, holding first-class diplomas for English and French; no other need apply. Duties to commence: school No. 1 or village school, September 1st, 1893, and school No. 2 the 15th August and no later. Address the undersigned, stating salary expected, JOHN HONAN, Sec.-Treas. School Commissioners, Coulonge P. O., Quebec. Coulonge, 25th July, 1893. 2-4

SCHOOL MISTRESSES WANTED.—THE School Commissioners of Masson, in the municipality of Notre Dame des Neiges, Province of Quebec, require the services of two school mistresses holding diplomas for the teaching of English and French—in elementary schools—and offer good salaries according to the grade of certificates. Applications should be made before the 5th August instant. Address: F. X. Baulne, Esq., Sec.-Treas., Masson Post Office, Que. 2-1

WEDDING PRESENTS.

Watches, Jewellery, Clocks, Silver Plate, Fine Lamps, Rodgers' Table Cutlery. Spoons and Forks, All quality, Choice Selections and Low Prices. INSPECTION CORDIALLY INVITED. WATSON & DICKSON, 1781 Notre Dame, Corner St. Peter. [Late 58 St. Sulpice.]

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Helena P. O., Que., Co. Huntingdon, Agent for the celebrated Heintzman Piano, Evans Bros. Vose & Sons, and others, as well as the G. W. Cornwell Organ and New Williams Sewing Machine. To Organ and Piano customers I would say I have had many years' experience in the business, and not being at the expense of enormous city rents I am enabled to quote prices that I feel assured will be found lower than you can buy elsewhere. I am offering a SPECIAL DISCOUNT to those who wish to buy within the next sixty days. Will be pleased to forward Catalogue and quote SPECIAL PRICES on application. ADDRESS: P. BRADY, 47-L Helena P. O., Que.

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WANTED RIGHT AWAY RELIABLE MEN everywhere local or travelling, to keep our show cards tacked up in towns, on trees and fences along public roads. Steady work in your county \$75 a month and \$3 a Day Expenses. Deposited in your Bank when started. J. H. SCHAAP & CO., P. O. Box 743, Cincinnati, O.

IF YOU WANT ANY KIND OF A Cart, Express Waggon, Open or Covered Buggy, Phaeton, Gladstone, Kensington, Mikado, Or almost anything to run on wheels, GO RIGHT TO R. J. LATIME R, 592 St. Paul Street. HUNDREDS TO CHOOSE FROM ALL STYLES AND PRICES. THE SUNBEAM, a monthly paper for Catholic youth; 50 cents a year. send for sample copy. 761 Craig Street, Montreal, P. Q.

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BAD COMPLEXIONS, WITH PIMPLY, BLOTCHY skin, Red, Rough Hands, with chaps, painful finger ends and shapeless nails, and simple Baby Humors prevented and cured by CUTICURA SOAP. A marvellous beautifier of world wide celebrity. It simply incomparable as a Skin Purifying Soap, unequalled for the Toilet and without a rival for the Nursery. Absolutely pure, delicately medicated, exquisitely perfumed, CUTICURA SOAP produces the whitest, clearest skin, and softest hands and prevents inflammation and clogging of the pores, the cause of pimples, blackheads, and most complexional disfigurements, while it admits of no comparison with the best of other skin soaps, and rivals in delicacy the most noted and expensive of toilet and nursery soaps. Sale greater than the combined sales of all other skin soaps. Sold throughout the world. Price 35c. Send for "How to Cure Skin and Blood Diseases." Address PORTER DRUG AND CHEMICAL CORPORATION, Boston, Mass. Aching sides and back weak kidneys, and rheumatism relieved in one minute by the celebrated CUTICURA ANTI-PAIN PLASTER. 30c



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COMMERCIAL.

FLOUR GRAIN, Etc.

Flour.—We quote prices nominal as follows:—
 Patent Spring.....\$4.00 @ 4.15
 Patent Winter.....3.40 @ 3.60
 Straight Roller.....3.05 @ 3.20
 Extra.....2.75 @ 2.90
 Superfine.....2.40 @ 2.70
 Fine.....2.20 @ 2.35
 City Strong Bakers.....3.75 @ 4.00
 Manitoba Bakers.....3.40 @ 3.80
 Ontario bags—extra.....1.40 @ 1.50
 Straight Rollers.....1.50 @ 1.70
 Superfine.....1.25 @ 1.40
 Fine.....1.10 @ 1.20

Oatmeal.—Rolled and granulated \$4.35 to \$4.55, Standard \$3.90 to \$4.10. In bags, granulated and rolled, \$2.10 to \$2.20, and standard \$1.95 to \$2.05.

Feed.—Sales have been made at \$10.50 at points west of Toronto. Broken lots, of course, bring more money, and we quote \$18.25 to \$18.50. Moullie is quiet at \$20.50 to \$22.

Wheat.—Prices have been nominal in absence of spot business. Manitoba No. 2 hard is quoted at 78c to 79c, and No. 2 Upper Canada red winter at 72c to 75c.

Corn.—We quote 45c to 46c in bond, 56c to 58c duty paid.

Peas.—Sales of two carloads afloat at 74c, and we quote 73c to 74c per 68 lbs.

Oats.—There has been a better local demand for oats, and sales of car lots have been made of No. 2 at 39c to 40c per 34 lbs. in store. One lot of No. 3 was placed at 39c.

Barley.—Several sales of feed were made at 43c to 44c. Malting is quoted at 50c to 55c.

Rye.—At 58c to 60c.

Buckwheat.—At 56c to 58c.

PROVISIONS.

Pork, Lard &c.—We quote:—
 Canada short cut pork per bbl. ...\$19.75 @ 20.50
 Canada clear mess, per bbl.19.00 @ 19.50
 Chicago short cut mess, per bbl.00.00 @ 00.00
 Mess pork, American, new, per bbl. 18.50 @ 17.00
 India mess beef, per tierce.....00.00 @ 00.00
 Extra mess beef, per bbl.14.00 @ 15.50
 Hams, city cured, per lb.12 @ 14c
 Lard, pure in pails, per lb.12 @ 12c
 Lard, com. in pails, per lb.14 @ 10c
 Bacon, per lb.11 @ 12c
 Shoulders, per lb.10 @ 11c

DAIRY PRODUCT.

Butter.—We quote:—
 Creamery.....20c to 20½c
 Eastern Townships.....18c to 19c
 Western.....16c to 17c

Cheese.—We quote prices here as follows:—
 Finest Western colored.....9½c to 9½c
 Finest Western white.....9½c to 9½c
 Finest Quebec.....9½c to 9½c
 Underpriced.....8½c to 9c
 Liverpool cable white.....48s 0d
 Liverpool cable colored.....47s 0d

COUNTRY PRODUCE.

Eggs.—The local trade is quiet, and business is reported at 11c to 11½c, for the ordinary run of receipts single cases of choice candled stock being quoted at 12c.

Beans.—We quote hand picked at \$1.40 to \$1.50 per bushel, ordinary to good \$1.25 to \$1.30, and inferior 95c to \$1.10.

Honey.—Extracted continues slow sale, 6½c to 8c, as to quality and quantity. New comb is quoted at 12c to 13½c, with a sale at the latter figure.

Hops.—We quote good to choice 18c to 20c; yearlings 15c to 16½c; and old 6c to 10c.

Maple Products.—Syrup at 4½c to 5c in wood, and 5½c to 6c in tins. Sugar is dull at 6c to 7c per lb.

Baled Hay.—Sales have been made on track here at \$12.50 to \$13 per ton, and sales have been made at \$18.50 to \$14.00 per ton along side vessels. Straw is quoted at \$3.50 to \$6.

FRUITS, Etc.

Apples.—A lot of Canadian apples received by the Alexandria met with a good demand, the fruit being in excellent condition and quoted \$4 to \$4.50 per bbl., baskets are selling at from 60c to 65c.

Lemons.—Prices remain unchanged, and we quote \$2.75 to \$3.50 for choice, and \$1.25 to \$2.50 for common to good.

Oranges.—We quote California \$3.25 to \$3.50 per box.

Gooseberries.—Are selling at 60c to 70c per basket.

Raspberries.—Pails 65c to 70c for large, and 30 to 40c for small.

Peaches.—Boxes are quoted at \$2.25 to \$2.50, and baskets from \$1.00 to \$1.25.

Pears.—Boxes are selling at \$2.25 to \$2.50, while baskets are quoted at 75c.

Apricots.—At or about \$1.00 to \$1.25.

Plums.—California plums are selling from \$2.50 to \$3 per box; demand good.

Bananas.—Are very scarce, one car of No. 1 selling at \$1.40, and we quote \$1.00 to \$1.50 as to size and quality.

Currants.—Red, white and black currants are selling freely at 50c to 65c per pail as to quality.

Pine Apples.—Quoted at 15c to 20c for those on the market.

Cherries.—Are meeting with a good sale at \$1.00 to \$1.25 per basket.

Melons.—Watermelons from 20c to 25c as to size and condition of fruit. Musk are quoted at \$1.40 to \$1.50 per crate.

Grapes.—Delaware is quoted at 20c, Niagara 20c and blue 10c per lb., or \$1 per basket.

Tomatoes.—Quoted at \$1 per bushel basket.

Onions.—We quote Egyptian at 2½c to 3c per pound.

Potatoes.—Are meeting with good demand, and quoted at \$1.50 to \$2 per barrel.

FISH AND OIL.

Fish Oil.—Steam refined seal oil is quiet, last sales being reported at 4½c to 4¾c. Newfoundland cod oil is quoted at 36c to 37c, Gaspe 35c, and Halifax 35c to 34c; cod liver oil 65c to 70c.

Every description of Job Printing done at this office. Reasonable rates.

Walter Kavanagh, 117 St. Francois Xavier Street, Montreal.

REPRESENTING:

SCOTTISH UNION and NATIONAL INSURANCE CO., of EDINBURGH, SCOTLAND
 Assets, \$39,109,332.64.

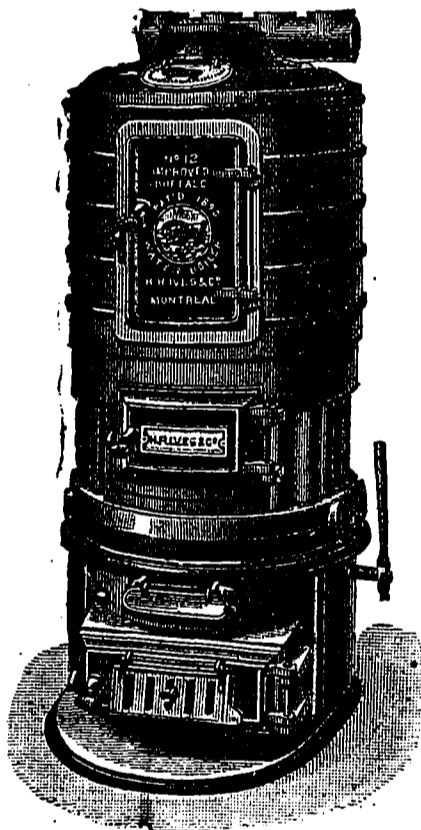
NORWICH UNION FIRE INSURANCE SOCIETY, OF NORWICH ENGLAND.
 Capital, \$5,000,000.

EASTERN ASSURANCE CO. OF HALIFAX N.S.
 Capital, \$1,000,000.

PAILS AND TUBS of fibre and Pails of Wood, reliable, strong and good; for Pickles, lard, jam or sap, for use at the well or the tap.

of the finest materials made for your household, your farm or your trade, for every contingency ready and pails made by E. B. EDDY.

The E. B. EDDY Co.,
MAMMOTH WORKS, Hull, Canada.



HE HAD THEM TESTED.

You are in want of a Thoroughly Reliable Hot Water Boiler
 PLEASE EXAMINE THE
BUFFALO,
 Manufactured by H. R. IVES & CO.,
 Queen Street, Montreal, Que.

For Economy of Fuel, For Steadiness of Heat.
 For Ease of Management.
 For Design and Workmanship, it Leads all Others.

Read what a well-known large property holder writes us regarding the Buffalo Hot Water Boiler.
 MONTREAL, June 23, 1893.
 Messrs H. R. IVES & Co., Montreal.
 DEAR SIR:—I have had tested the qualities of the Buffalo Hot Water Boiler and find it equal to any Boiler I have had in use. It is all that you claim for it and the test resulted in my placing three of them in my houses.
 Yours truly,
 (Signed) GEORGE BISHOP,
 The Geo. Bishop Eng. & Ptg. Co
 Catalogue and Price List on Application.

Carpets.
 The place to get them right, and fullest selection, is at
THOMAS LIGGETT'S.

Curtains,
 Shades, Portieres and Window Mountings—new, pretty, and splendid value, at
THOMAS LIGGETT'S.

Oilcloths,
 Cork Flooring, Linoleums and Inlaid Tile Cork, well seasoned and from celebrated makers, at
THOMAS LIGGETT'S.

Mats,
 Matting, Rugs and Parquet Carpetings, immense quantities to select from, at
THOMAS LIGGETT'S.
 1884 Notre Dame Street,
 And 53 and 55 Sparks Street, Ottawa.

BRODIE & HARVIE'S
Self-Raising Flour
 as THE BEST and THE ONLY GENUINE article. Housekeepers should ask for it and see that they get it. All others are imitations.

STAMINAL.

A FOOD
 —AND—
 A Tonic.
 THE VITAL PRINCIPLES OF
BEEF and WHEAT
 With HYPOPHOSPHITES.

Staminal.
 PUT UP BY THE
JOHNSTON FLUID BEEF CO.,
 Montreal, P. Q.

COLLEGE NOTRE DAME.
 Cote Des Neige, Montreal, Canada
 [FOR BOYS FROM 5 TO 12]
 This institution directed by the Religious of the Holy Cross, occupies one of the most beautiful and salubrious sites in Canada. It was founded for giving a Christian education to boys between the ages of five and twelve years. They receive here all the care and attention to which they are accustomed in their respective families, and prepare for the classical or commercial course. The French and English languages are taught with equal care by masters of both origins.
 Boys are received for vacation.
 L. G. GIFFRION, C.S.C.
 President

CENTRAL CHINA HALL.

DINNER SETTS, 100 pcs., from \$6.50.
 TEA SETTS, 44 pieces, from \$2.50.
 CHAMBER SETTS, 10 pcs., from \$2.
 LEMONADE SETTS,
 FRUIT SETTS,
 ICE CREAM SETTS,
 FRUIT PLATES,
 CHEESE DISHES,
 FANCY CUPS and SAUCERS,
 LIBRARY LAMPS,
 HALL LAMPS, CHANDELIERS,
 PLATED WARE, CUTLERY, etc.

GEO. EADIE,
 Successor to L. DENEAU.
 2046 NOTRE DAME ST.

F. KELLY,
 Ruling, Binding and Embossing
 No. 1 Bleury Street,
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COVERNTON'S
NIPPLE : OIL.
 Superior to all other preparations for cracked or sore nipples. To harden the nipples commence using three months before confinement. Price 25 cents.

COVERNTON'S
Syrup of Wild Cherry.
 For relief and cure of Coughs, Colds, Asthma, Bronchitis, Influenza, and all diseases of the Throat and Lungs. Price 2½ cents.

COVERNTON'S
Pile Ointment.
 Will be found superior to all others for all kinds of Piles. Price 25 cents.

Prepared by C. J. COVERNTON & CO., 151 Bleury street, corner of Dorchester street

HOLLOWAY'S PILLS.

This Great Household Medicine ranks amongst the leading necessities of Life.

These famous Pills purify the BLOOD and act most wonderfully yet soothingly, on the TOMACH, LIVER, KIDNEY and BOWELS, giving tone, energy and vigor to these great MAIN SPRINGS OF LIFE. They are confidently recommended as a never-failing remedy in all cases where the constitution, from whatever cause, has become impaired or weakened. They are wonderfully efficacious as to all ailments incidental to females of all ages, and as a GENERAL FAMILY MEDICINE are unsurpassed.

Holloway's Ointment.
 Its Searching and Healing properties are known throughout the world for the cure of

Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers

This is an infallible remedy. If correctly rubbed on the neck and chest, as salt into meat, it cures SORE THROAT, Diphtheria, Bronchitis, Coughs, Colds, and even ASTHMA. For Glandular Swellings, Abscesses, Piles, Rheumatism

Gout, Rheumatism
 and every kind of SKIN DISEASE, it has never been known to fail.
 The Pills and Ointment are manufactured only at
538 OXFORD STREET, LONDON,
 and are sold by all vendors of medicine throughout the civilized world, with directions for use almost every language.
 The Trade Marks of these medicines are registered at Ottawa. Hence, anyone throughout the British Possessions who may keep the American counterfeits for sale will be prosecuted.
 Purchasers should look to the Label the Pots and Boxes. If the address is not Oxford Street, London, they are spurious.

McGALE'S FOR . . .
BUTTERNUT PILLS
 75 cents per box.
 By Mail on Receipt of Price.
B. E. McGALE,
 CHEMIST &c.,
 2128 NOTRE DAME ST.,
 MONTREAL.

**Sick Headache,
 Foul Stomach,
 Biliousness,
 HABITUAL CONSTIPATION.**

For Sale by DRUGGISTS everywhere.

S. GARSLEY'S COLUMN

ALL NEXT WEEK
ALL NEXT WEEK
ALL NEXT WEEK

THERE WILL BE HELD
THERE WILL BE HELD
THERE WILL BE HELD

A SPECIAL REMNANT SALE

AT S. GARSLEY'S,
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AT S. GARSLEY'S,

NOTRE DAME STREET
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REMnants
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IN EVERY DEPARTMENT
IN EVERY DEPARTMENT
IN EVERY DEPARTMENT

AT BARGAIN PRICES
AT BARGAIN PRICES

S. GARSLEY,
Notre Dame Street.

DRESS GOODS.

REMnants.

Hundreds of ends of all kinds of all the most fashionable Dress Fabrics left over from the last three months' trade and marked

AT BARGAIN PRICES.

PRINT REMnants.

Still a big lot of Prints, Satens, Cambrics and Ginghams left over from last month's sale, and with large additions make quite formidable piles, all to be cleared

AT BARGAIN PRICES

S. GARSLEY
Notre Dame Street

LINEN REMnants.

Quite a Manufacturer's Stock of Remnants of all kinds of Household Linens and Cottons in very convenient lengths, all to be cleared

AT BARGAIN PRICES.

CARPET REMnants.

The largest stock of Carpet Remnants ever turned out will be found in the Carpet Department during the coming week. All remnants of newest patterns marked at

EXTRAORDINARY LOW PRICES.

S. GARSLEY.
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REMnants. REMnants.

Remnants of Men's Suitings.
Remnants of Colored Silks.
Remnants of Embroideries.
Remnants of Trimmings.
Remnants of Laces.

MANTLE CLOTH REMnants.

Remnants of Furniture Coverings.
Remnants of Curtain Materials.
Remnants of Black Goods.
Remnants of Flannels.
Remnants of Flannelettes.

OILCLOTH REMnants.

S. GARSLEY.
Notre Dame Street.

DON'T FORGET

THE DICTIONARY.

Webster's latest Edition to be given to customers purchasing goods to the amount of \$20 in any one day during the next week.

COME EARLY

AND SECURE THE BEST BARGAINS
AND SECURE THE BEST BARGAINS
AND SECURE THE BEST BARGAINS

S. GARSLEY,

1785, 1787, 1789, 1771, 1773, 1775, 1777, 1779

NOTRE DAME STREET,
MONTREAL.

**T. FITZPATRICK, L.D.S.,
DENTIST.**

Teeth without Plates a Specialty.
No. 45 St. Lawrence Street,
MONTREAL.



SPECIAL NOTICE!

We call attention to the large additions of fine Parlor, Library, Dining Room and Bed Room Suites just finished and now in stock in our New Warerooms, which has been acknowledged by all, without exception, who have closely examined our Goods and Show Rooms, to be the very finest and largest assortment, and decidedly the Cheapest yet offered, quality considered.

We have just finished fifty Black Walnut Bed Room Suites, consisting of Bedstead, Bureau with large Swing Bevel-edge Mirror and Washstand with Brass Rod Splasher Back, both Marble Tops, \$25; Wood Tops, \$22. All our own make.

We will in a few days show some very nice medium and low-priced Furniture in our Large Show Windows, and the figures will counteract an impression left on the minds of many that imagine from the very fine display made the past few weeks that we are only going to keep the finest grades of goods.

As heretofore, we will keep a full line of medium and good serviceable Furniture, but will not sell anything that we can not guarantee to be as represented, which has for the past half century secured for us the largest sales yet made in our line and will still follow the old motto of Owen McGarvey & Son:

Large Sales and Small Profits.

OWEN MCGARVEY & SON,

1849, 1851 and 1853

Notre Dame Street.

T. E. & A. MARTIN,

Formerly of the Firm of Fee & Martin.

Furniture

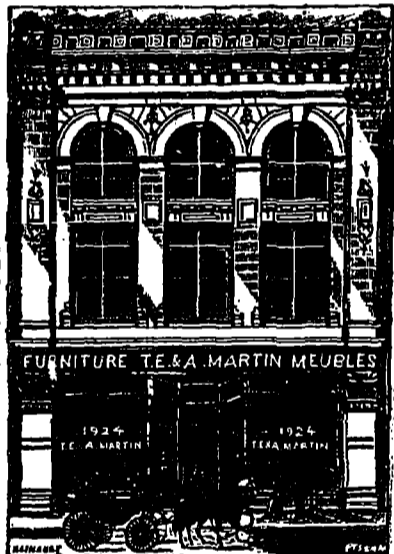
-AND-

Bedding.

1924

NOTRE DAME ST.

Open EVERY Evening
till 9 O'clock.



Sold for Cash

OR ON

EASY TERMS

OF PAYMENT TO RESPONSIBLE PERSONS

Remember the Address:

1924
NOTRE DAME ST.
A FEW DOORS WEST OF
BALMORAL HOTEL.

T. E. & A. MARTIN.

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Advocates, Solicitors and Attorneys.

OFFICES, TEMPLE BUILDING,

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Castor Fluid

Registered. A delightfully refreshing preparation for the hair. It should be used daily. Keeps the scalp healthy, prevents dandruff, promotes the growth; a perfect hair dressing for the family. 25 cts. per bottle. HENRY B. GRAY, Chemist, 123 St. Lawrence street, Montreal.

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HAVE FURNISHED 25,000 CHURCH, SCHOOL, & OTHER BELL-METAL CHIMES, ETC. G. VITAGUE & PRICES FREE.



The finest quality of Bells for Churches, Chimes, School, etc. Fully warranted. Write for Catalogue and Prices. ROCKETT'S BELL FOUNDRY, THE VANDUZZI & TEST CO., Cincinnati, O.

THE LARGEST ESTABLISHED MANUFACTURING CHURCH BELLS CHIMES & PEALS. PUREST BELL-METAL (COPPER AND TIN). Send for Price and Catalogue. McSHANE BELL FOUNDRY, BALTIMORE, MD.

BAILLEY'S
 Compound for spreading Sil-
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 A wonderful invention for
 lighting Churches,
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