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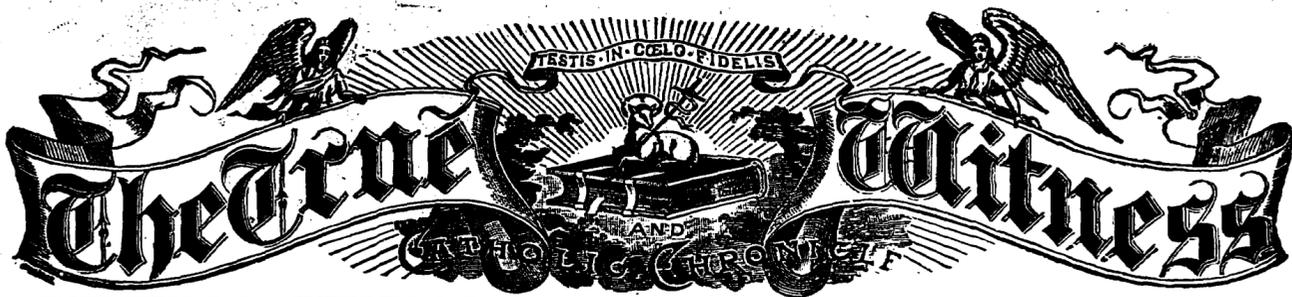
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AN IRISH CANADIAN UNION

Proposed by Leading Members of the National Societies of Montreal.

An Outline of the Project as Given by the Secretary of the Provisional Committee.

Proposed to be a Council of Administration Composed of Representatives of the Various Organizations—A Retrospective Glance at the Past History of Similar Undertakings—A Suggestion Offered to the Promoters of the Scheme—If a Permanent Union is to be Achieved it must be on a Basis which will Unite the Social, Benefit and Athletic as well as the Strictly National Branches—A Tribute to the S.A.A.A.—It should be the Corner Stone of the New Movement—A Preliminary Meeting Called for the Second Tuesday in October.

THERE is now contemplated, in the ranks of a number of prominent workers of the Irish National Societies of this city, a move to affiliate all the various parish organizations, under what is to be called a "Central Council." The idea, it is claimed by the present promoters of the project, was the outcome of the meetings held during the month of August last to select delegates to attend the Irish Race Convention in Dublin.

During a long period several attempts have been made to organize a movement which would unite the various national societies existing in the circles of Irish Catholics of this city. More than a quarter of a century ago that idea prevailed, and the effort now being made for the union of Irish-Canadians, is not a new one.

In the early days, the Irish people strove earnestly and patriotically to carry out the project, and so zealously did they labor to accomplish their end, that they succeeded in erecting a magnificent structure known as St. Patrick's Hall, which occupied the finest site in this city, on Victoria Square.

There are many reasons why there should be some centralization of aims and sympathies manifested by the Irish people of this city, but there are many dangers also associated with the undertaking, and it would be well that care should be exercised in the preliminary actions of the present promoters, lest the elements of subsequent disintegration should obtain hold of the administration even in its first hours of existence. There are few Irishmen in this city who are willing to seriously face the ordeal of personal sacrifices and loss of self interest, or to resist all temptations, merely for the greater and general good of their creed and nationality. There is no sensible reason why the Irish people should not unite and successfully carry out the scheme of union to a degree which would produce manifold advantages, but the fact nevertheless remains, that in order to ensure permanency, and to establish an organization which will resist a strain of every character, there must be men in the administration whose sense of duty will not be subject to the ebb and flow of personal aspirations, who will stand firm in the discharge of that duty at all times and under all circumstances. It would be well for those who are now, striving to foster a sentiment of unity of action, to calmly cast a glance at the history of the past, and endeavor to steer clear of the difficulties which stood in the way of similar movements undertaken many years ago.

The notice issued by the provisional secretary, to the societies, asking them to appoint delegates for a general meeting, to be held next week, is a lengthy one. Among other things it contains an outline of the work which the proposed Council is intended to perform. It also refers to the financial demands which may have to be met in connection with the organization.

There are many people who believe that if any effort is to be made at the present juncture in the direction indicated in the letter of the Secretary of the provisional committee, it should be inaugurated on a business basis. Among the many Irish Canadian societies and organizations which have

been founded and come into life in this city, few of them have withstood the probationary period, which is usually supported by a sentiment which many people call the novelty of being a worker in the ranks.

Many of our national and benefit societies which started out under the most promising auspices in the 60's and 70's, full of vigor and sustained by an enthusiastic membership, have deteriorated into mere institutions which exist for the purpose of the celebration of the National Festival, and in recent years have even failed to carry out their time-honored design of an annual concert. These are plain truths regarding the older national societies.

Wherever activity and life was manifest in our societies in recent years it was mainly visible in the ranks of the rising generation.

Foremost among the organizations which have shown a spirit of enthusiasm stands the Shamrock Amateur Athletic Association. Ever since the days of the organization of the Shamrock Lacrosse Club in 1869, it has been an active factor in upholding the fair name of Irish Canadians, both in this country and the United States. Under all the stress of ever changing sentiment, in the midst of those who should have been its strongest supporters, as well as despite the strong prejudices which marked the actions of its opponents of other creeds and nationalities, it has surmounted all obstacles and carried out its aims successfully, until the young men who were at the helm decided to steer out into the greater area and form an association on a broader and larger basis, which would bring into its ranks all young Irish-Canadians who possessed an inclination to follow any particular branch of athletics.

There are many young men's societies associated with the different parishes which are doing excellent work of a local character, but it must be admitted that none of them have such a far-reaching influence as the S. A. A. A.

If the promoters of the new scheme for unity give due consideration to the undertaking, they will realize the necessity of bringing the forces of activity and enthusiasm which built up the S.A.A.A. into their ranks, and thus gather together every element of Irish-Canadian talent.

The S.A.A.A. has a home on the outskirts of this city which is an honor and a credit to Irishmen on this continent. It is ample in its accommodation to satisfy the wants of all the existing national, benefit and social organizations which are connected with the Irish Canadians in this community. Its spacious athletic grounds and magnificent club house could be made the scene of all gatherings of an Irish character, whether they assumed the form of an athletic or social nature, and it would be the means of influencing young men to identify themselves with the new movement, which, if it is to succeed, must have the virtue of variety in catering to their wants.

The hope of the future of Irish-Canadians must be the rising generation. Those who have crossed the threshold of mature life, and who have been associated with national and benefit societies during the past, must concede that, even with the advantages of pecuniary

assistance, their history has not been of a character, in as far as catering to the wants of youth is concerned, to prompt that measure of enthusiasm which would culminate in lasting and permanent prosperity.

The new affiliation step should embrace the Shamrock A. A. A., because that organization is capable of attracting the attention of the rising generation, and serving as a probationary arena where the Irish-Canadian youth will imbibe not only the spirit of patriotism but the feeling that they belong to an organization based upon business principles that will serve to make them staunch and earnest workers in the other branches at a later stage.

The proposed union, or confederation, could be fairly launched with the present equipment of the S. A. A. A. It would be free to embark upon the enterprise of a central headquarters in the city, where Catholics, young and old, would have the opportunities offered to them for social intercourse and mental and physical culture which they now, in a great many instances, seek in Protestant institutions.

The following is the full text of the circular, issued by the secretary, calling the preliminary meeting:—

MONTREAL, September 22nd, 1896. GENTLEMEN,—At a meeting of the various Irish Societies, religious and national, held in August, 1896, the question of forming a permanent "Central Council" of these bodies was discussed, and it was resolved:—

"That a meeting be held on the second Tuesday in October next, in the St. Patrick's Hall, and that the representatives now present notify their respective societies to elect three delegates to attend such meeting, and to take steps to organize said Council as a permanent body."

You are, therefore, requested to elect your delegates to said Council, in accordance with the terms of the above resolution, and to notify the Provisional Secretary, as early as possible, of the names of those who are to represent your Society in the Council.

We need hardly remind you how important it is that you should make a choice of your ablest and most experienced members for this body, as the success of this movement will depend largely on the quality of the material of which it will be composed.

The necessity of having such a Council, as is proposed, must be apparent to every one acquainted with existing conditions in this city. If it is desirable as a race to hold our own; to maintain and extend our influence; to promote our best interests; to attain that position in the community to which by our numbers we are fairly entitled, then it is absolutely necessary that we should organize to do so more effectively than we have done in the past, and it will be conceded by all who take the matter into serious consideration, that the proposed Council is a move in the right direction.

Such a Council would afford a means by which we could have an interchange of views on all questions of importance that affect our interests. It would bring the Societies into closer touch with one another, and lead to intelligent co-operation in all matters where united action might be deemed advisable; the ties that bind us together would be strengthened, and we would have a more intimate knowledge of our position and requirements. It would surely instil in us a spirit of harmony, and tend to our employing the means best calculated to elevate our race, and gain the respect and good will of the other races that make up the great community of which we are so important a part; it would infuse new energy and greater usefulness in bodies already established; and encourage the formation of societies in parishes or districts where at present they do not exist.

It is intended that the executive committee of the Council shall be chosen on the basis of the district or parish system, in order that it may represent every interested section of the city, and thus be a guarantee of greater union and more effective extension of combined influence, for the general good of all.

Some means will be devised for defraying expenses, but this is not a matter of difficulty for the present, as no liabilities could be incurred of a serious nature without the consent of the various bodies represented, and it will be easy to arrange for such expenditure as may be absolutely necessary to place the Council in fair running order. The meetings could be held successively in the halls of the different societies, commencing with the oldest, so that the question of rent is disposed of for some time to come.

Of course, the various details of organization can be gone into at the meeting in October, but the all important point at present is to have the societies give to the establishment of such a body their most earnest consideration. The good results that will flow from the successful carrying on of the operations of this Council is beyond calculation, and it will inevitably result in awakening a better sentiment among our people, in everything that tends to their material and moral advancement.

(Signed) M. A. PHELAN, PROV. SEC.

CATHOLIC YOUNG MEN

Receive Some Timely Advice from His Lordship the Bishop of Clifton, at a Recent Convention of Delegates.

These are days in which the Catholic young men in different countries are beginning to organize themselves into unions and learning the lesson that in unity there is strength. During the period of a few weeks several large conventions of young men's societies have been held in the United States and in England.

At a recent convention in the latter country the Bishop of Clifton delivered an eloquent address to the great gathering of delegates, from which we take the following passages:—

"Young men are the strength of any country and any community if they have cultivated their intellects, formed good habits, and trained their wills so as to resist evil and choose good. Catholic young men have a duty to be strong. They must remember that they are not to follow the stream, but to go against the stream. They form a small body in the midst of a vast population of non-Catholics, and they have to show to this vast population of non-Catholics what Catholics ought to be. They should remember that people watch them, that people notice what they do and what they say, and if non-Catholics see them indulging their passions, plunging into vice, doing what some people call 'sowing their wild oats,' they will say: 'Catholic young men are like other young men; they curse and swear and drink, and so on, like others.' That, I am sure, is not the case with you. You are delegates of the Young Men's Society; you are pledged to set yourselves against the stream, not to do evil, but to be an example to those around you. When a fish is in the river and dead, it floats helplessly down the stream, but a live fish always has his nose against the stream. This stream may be violent and sometimes too strong for the fish to make headway against it. In the same way, you have to fight against the world around you, you have to keep your head up the stream, because at the top of that stream is the fountain of life.

"What makes Catholic young men strong is that they have got fixed principles that can never change in the course of all human progress, however human civilization may go on, or whatever may be the discoveries in science. Nothing can change those first principles which form the strength of the Catholic heart.

ATHLETICS A POTENT ATTRACTION

In the American Catholic Young Men's Union.

The recent Convention of the Catholic Young Men's Societies of the United States, held in New York, a report of the proceedings of which will be found elsewhere in this issue, establishes the fact that there is a strong sentiment of unity prevailing in the ranks of the American Catholic Young Men. The following statement will be interesting:—

There were 300 delegates, representing 175 societies and 40,000 Catholic young men. The reports of the various diocesan unions were interesting and showed a slow but steady growth in membership, interest and activity. New York and Philadelphia made the best showing, Philadelphia having thirty-five societies, with a total membership of 5,000, and New York thirty affiliated societies, whose members number 4,163, and twelve non-affiliated clubs, with an estimated membership of 12,000. Brooklyn has eighteen clubs and 3,000 members.

Many valuable papers replete with suggestions for widening the work of Catholic young men's associations were read and must have a far reaching influence when the delegates carry back the inspiration to their various clubs.

It was conceded that so far the most potent attraction to members has been the athletic feature of the clubs, but all are desirous of developing the intellectual as well as the physical side of their membership.

ATHLETES AND STUDY.

Some Interesting Statistics on the Subject.

The Standard and Times refers to the much discussed question of the capability of students who devote a goodly portion of their time to athletics, in the following manner:—

"The popularity of athletic sports in colleges and universities is frequently made the subject of sarcastic comment, and the opinion is held by many that the average student is allowed to give more time to the development of his muscles than of his brains. In many instances this opinion is held with per-

fect justice, but proof is not lacking that a judicious combination of physical and mental exercises is productive of results not attainable where the rule prevails for all study and no play. Mount St. Mary's College, Emmitsburg, Md., furnishes some interesting statistics bearing on this point which bring out very forcibly the fact that he who excels in athletics when properly regulated and conducted is bound to stand at or near the head of his classes. During the past six years this matter has been particularly noticed, and the records will substantiate the fact.

In the most advanced collegiate classes the following results have been observed: In six graduating classes thirteen out of eighteen gold medals were taken by members of the college football and baseball teams, while three of the five remaining medals were secured by tennis and handball proficient and but two went to non-participants, strictly scholastic. On twenty-four gold medals offered to members of the junior class during the same six years, eleven went to members of the college football and baseball clubs, seven were awarded to tennis and handball proficient and members of sub-baseball and football teams, while non-participants secured but five medals. Thus, out of forty-two prizes given, all but seven were awarded to students who combined study with such exercises as was afforded by the principal games in which our students indulged. This average holds good throughout the minor classes as well.

AMERICAN CATHOLIC CLUB.

Some Very Interesting Facts Concerning Their Administration and Equipment.

There are many Catholic clubs, but the best two of them are in Chicago and New York.

The Columbus Club of Chicago is a Catholic club organized for such public spirited objects as from time to time seem proper for Catholic laymen to undertake. The recreation given May, 1893, to the Duke of Veragua, and the banquet of October 12, were affairs well worthy of any club and its committee having them in charge. During the Catholic Congress the Columbus Club also added to the reputation of its membership for graceful hospitality.

Its new club house, in which it is already comfortably settled, is on Monroe street, opposite the Palmer House and was built by the Chicago Club. Four Catholic gentlemen bought it for \$250,000 and then raised the whole structure at great expense, fitting out the first floor for banking purposes. The club rooms are elegantly furnished.

The Columbus Club has a membership of 800. The dues are \$50 per year. President W. A. Ambler, the efficient head of this club, is a tireless worker in its behalf. He has made it a credit to Catholic Chicago.

Foremost among the Catholic social organizations of the East is the Catholic Club of the City of New York. From its wealth and scope and the prominence of many of its members it may be considered the most thoroughly representative Catholic body in that city. In fact, there is little exaggeration in the statement that it is national rather than municipal in its character. Architecturally its club house on Fifty-ninth street, overlooking Central Park, commands from its windows one of the finest views on Manhattan Island, and is built and equipped on a scale that renders it one of the most beautiful buildings of its class in the country. Architecturally it is a gem, and the interior is disposed in a way that renders it almost perfect. The estimated cost of the structure is \$300,000. The most striking feature of the club is the library, which occupies the entire third floor and is said to be the most extensive and valuable private collection of books and manuscripts in the country.

The Catholic Club is the successor of the Xavier Union, having assumed its present name January 1, 1888. The latter organization was an offshoot of the Xavier Alumni Sodality, established by the Jesuit Fathers in their College in W. 16th street, and it dates its existence from February, 1871. While during the year of its inception it had only 131 members, it can now boast of an active resident membership of nearly 1,000, besides honorary, non-resident and army and navy members. Special courtesies and privileges are extended to Catholic officers in the United States army and navy. The library, too, has grown from a modest collection of 250 books in 1871, to an array of more than 20,000 volumes. The growth of the organization has been phenomenal.

FATHER MATHEW ANNIVERSARY.

ST. ANN'S T. A. & B. SOCIETY.

The members of St. Ann's T. A. & B. Society will celebrate the anniversary of Father Mathew on Sunday next, 11th October, by receiving Holy Communion in a body in St. Ann's Church, at 8 o'clock Mass, and in the evening at 7 o'clock they will attend a religious demonstration in St. Ann's Church. The gifted orator, Rev. Father Heffernan, has been invited to preach the sermon—subject: "The work of Father Mathew." Sister temperance societies have been invited to attend. The regular monthly meeting will be held in St. Ann's Hall, on the same date, at 8.30 p.m. A good turn-out of the members is earnestly requested.

WALLACE WAS VEXED.

THE CLAIM OF MR. W. J. O'HARA FOR EXTRA PAY WAS THE CAUSE.

MESSRS. BERGERON AND QUINN, M.P.'S, TELL THE EX-COMPTROLLER OF CUSTOMS SOMETHING ABOUT HIS ASSOCIATIONS WITH THE L. O. C. IN THIS CITY.

[FROM OUR OWN CORRESPONDENT.]

OTTAWA, October 5.—There was quite a wrangle in the House last Friday night between different members of the Opposition on the merits of Mr. W. J. O'Hara, Assistant Collector of Customs at Montreal.

At some period in the dim past Mr. O'Hara must have trodden upon the corns of Mr. N. Clarke Wallace, or rubbed the Most Worshipful Master of the Orangemen the wrong way.

Certain it is that the former Controller of Customs has no affection for the official who acted as Collector at Montreal during the time of his Controllership—claiming that it kept him and Commissioner Kivert busy keeping Mr. O'Hara straight—and in protecting the country and the revenue, both of which were endangered by actions of the Montreal official. That a deep-planted animosity against Mr. O'Hara ran away with the judgment and memory of Mr. Wallace is quite apparent.

The fact is generally known and appreciated that the Assistant Collector of Customs at Montreal is about the best posted man on Customs laws and procedure in the Dominion, and the idea of Mr. Wallace, even with the valuable assistance of Mr. Kivert, "putting him straight," is real funny.

In Messrs. Quinn and Bergeron Mr. O'Hara found staunch champions, and the discussion between them and the ex-Controller waxed warm, and several uncomplimentary things were told Mr. Wallace about his administration of Customs affairs at the port of Montreal. The Worshipful Grand Master was told in plain words that he was an Orangeman first on every occasion, and that he viewed Custom matters, as he viewed everything else, through spectacles of a decidedly yellow hue. Mr. Wallace, though blessed with a hide an inch or so thick, did not like these reflections on his "impartiality," and proceeded to vent his spleen upon Mr. Quinn. Anything Irish and Catholic has the same effect on the Worshipful Grand Master that a red rag has on a bull. Mr. Wallace got mad. Mr. Wallace is not excessively kind in his cooler moments, and when he allows his anti-Catholic nature to have sway, he becomes decidedly common, some people would say vulgar.

Mr. M. J. F. Quinn's defence of Mr. O'Hara was manly and fearless, and his criticism of Mr. Wallace's administration cogent and pertinent. He did not stoop to low personal abuse—he did not have to.

Mr. Wallace's supply of dignity is scant and easily exhausted, as he soon became unbalanced and nasty, and in replying to the member from St. Ann's resorted to street corner wit.

On the Customs vote a considerable discussion took place between Messrs. Wood, Wallace and Paterson, as to appointments, and the Controller intimated that he should probably find it his duty to dismiss some of the men recently appointed by his predecessor.

Mr. Bergeron made an appeal in support of the claim of Mr. O'Hara, Deputy Collector at Montreal, to the Collector's salary while the office was vacant.

Mr. Clarke Wallace did not regard the claim as justified.

Mr. Quinn strongly supported Mr. O'Hara's claim, and spoke of him as the best Customs officer in Canada.

Mr. Clarke Wallace said his experience of Mr. O'Hara did not bear out Mr. Quinn's eulogy of him.

Mr. Quinn said Sir Mackenzie Bowell was his authority for the statement. If Mr. Wallace thought Mr. O'Hara was inefficient he ought not to have been so long in appointing a collector. Mr. O'Hara was more highly regarded in Montreal than Mr. Wallace himself, who, when he was Controller of Customs, was, in Mr. Quinn's opinion, the great source of weakness in the Department. A long wrangle between Messrs. Quinn, Bergeron and Wallace followed as to Mr. O'Hara's merits.

(Concluded on fifth page.)

NENAGH'S NEW CHURCH.

IMPRESSIVE DEDICATIVE CEREMONIES HELD LAST MONTH.

The dedication ceremonies of the New Church of St. Mary of the Rosary, at Nenagh, were held last month, and were of a most impressive character. The Most Rev. Dr. McRedmond, of Killaloe, officiated. As a specimen of ecclesiastical architecture, it is said to be one of the most perfect which has yet come from the gifted hand of Mr. Walter Doolin. It is in style after the manner of the English Gothic of the 12th century. Its massive proportions are singularly graceful.

The Most Rev. Dr. O'Dwyer, Bishop of Limerick, preached an eloquent sermon, during the course of which he drew a beautiful picture of the noble spirit of devotion evinced by the people of Ireland in raising monuments which for ages to come would bear testimony of their faith and piety.

THE MISSIONARY UNION.

REV. FATHER ELLIOTT, OF THE PAULISTS, OUTLINES THE MOVEMENT.

A GENERAL SPIRIT EVINCED BY THE PEOPLE TO MAKE INQUIRY—THE QUESTION OF CHRISTIAN UNITY HAS AROUSED ENTHUSIASM AMONG A LARGE NUMBER TO GO TO THE ROOT OF THINGS...

The special correspondent of the Standard and Times, in New York, refers to an interview which he had recently with Father Elliott, who is well known in this city...

The opportunity unexpectedly offered me recently of an interview with the celebrated Paulist missionary, Father Walter Elliott, enables me to make the Catholic public sharers in the pleasure derived from the unfolding of a great and hopeful programme...

Father Elliott was about to start on an extended missionary tour in Canada—for his ambition is too large even for the ample field of the United States...

The situation is now more encouraging than it has ever before been, I believe, said he. Recent developments over the question of church unity have caused a general spirit of inquiry...

By no means. The people to whom we appeal are of all mankind the best able to grapple with such spiritual problems. Logic is the most powerful element in the question of orders...

And you are inclined to think the Holy Father's appeal for unity not quite so barren of results as the chief non-Catholic organs would make the world believe?

Its results are not as yet apparent; they are negative only as yet. By and by they are likely to develop in a measure that may astonish the world. We have already the first condition essential to unity—that is, charity...

Do you consider the charge of apathy to missionary obligations in the past on the part of the Catholic Church to be well grounded?

By no means. The position of the Church itself in America to-day is the best refutation that can be furnished. That position has been won only by dint of the most wonderful missionary sacrifice and martyrdom...

Do you think the Church has lost in membership because of surrounding conditions in the past?

struggle for daily bread among so many millions of people, and you will easily see that the chances of the religious lessons of childhood retaining their hold upon many of them in remote districts were slender indeed.

"You think the circumstances and conditions, then, more to blame for the falling away of so many Catholics than the attitude of the clergy?"

"Yes; and there was a hostility against Catholicism in the past, which happily has almost entirely disappeared in this better time. We have succeeded in disarming antagonism. We come to show men and women the truth of God, not to abuse them for errors for which they are hardly responsible..."

Do you anticipate a marked increase in missionary work as a result of the association in view for the promotion of this work?"

"Yes, a considerable increase. We will be able to start an advance, not along the whole line, at least on the more commanding positions."

What are the substantial steps already taken toward this end?"

"Well, we have started the Missionary Union. This is the great step. It is an incorporated body, having a strong financial basis already. At its head are Archbishops of New York and Philadelphia...

A NEW PHASE OF THE SCHOOL QUESTION

Suggested by the Condition of the School Accommodation in New York.

Mr. Shaw, of the Review of Reviews, quite recently, in the New York Journal, put the following phrase upon the educational question, which is really a very important one, and of much interest to those administering our Educational Establishments...

The State and City of New York long ago committed themselves to the policy of providing ample means for the elementary education of all who desired to patronize the public schools. For a long time free public instruction was provided as a privilege to be voluntarily availed of by the families of rich or poor...

The State and City of New York took the position that it was their business to provide schools, to determine how and what the children should be taught, and to see that none escaped instruction. There is much to be said in favor of compulsory education, and there is also much to be said on the other side...

But when the community has gone so far as to organize the administrative machinery of compulsory education, with a corps of truant officers on duty to see that parents do not evade the law, let it be remembered that the community has assumed a very serious responsibility. It has become morally responsible, not only for the provision of an ample number of properly constructed school-houses, and the employment of an ample number of well-qualified teachers...

If the community had not committed itself to the policy of providing for the instruction of the children of New York, it is fairly to be assumed that provision would have been made in some other way. The great voluntary agencies—principally the different religious denominations—are still providing one-half of the elementary school facilities of the United Kingdom of Great Britain and Ireland...

contributions of members of the Roman Catholic Church—these members at the same time pledged to pay their share of taxes for the support of the free public schools. It is entirely within the rights of these Catholic people, at any moment, to close their separate schools and to insist upon school-house space for their children, with adequate instruction, in the buildings provided under the free public-school system of New York...

But what would happen if it should suddenly be decided by the Roman Catholic authorities that they would use their school buildings for other parochial purposes, and send their children to the free public schools? The existing congestion, enormous as it is, would simply be made worse to the extent of many thousands more of children. Under the auspices of that well-known organization, the Children's Aid Society, and also under control of one or two other charitable organizations, there have now for some years been maintained in New York a number of private free schools, which, in the aggregate provide for many thousands of children. It has lately been urged upon these societies with much plausibility that there is no reason why they should continue their strictly educational work, and that it would be much better for them to close it out and allow the public school system to take care of the army of little folks for whose instruction the societies are now providing. What would happen if these voluntary schools should be closed?

The simple fact is, that the community has adopted principles, in this matter of elementary education, which it has called fairly and honorably put into practice. It has gone so far with its scheme of free elementary education, supported by taxation, as effectually to discourage the development of any competing or collateral system of education, comparable with the parish schools of England, for example. But, on the other hand, it has not gone nearly far enough to meet the imperative demands of the situation. It meets the honest and hopeful immigrant with the boast and the promise that in our free American schools his children shall have a better chance for instruction and for advancement in life than the children of the poor could possibly have in Europe. Yet when term-time begins the chances are that these very children can find no place at all in the overcrowded school-rooms of the East side. Or the other hand, we have said to the less desirable type of immigrant, who wishes to exploit the labor of his children rather than to send them to school that education in this community is compulsory, and his children must without fail give up their work in shop or factory and report at the school-house door. But this demand on him becomes only a mockery when it appears that the threatened schools are not provided.

Any young person of school age in New York City who wants to attend school, whether in the day hours or in the evening, and is not admitted because of lack of room, is defrauded of his most sacred rights. Every parent who wants to send his children to the schools of New York and can find no comfortable and convenient place for them in those schools, has a grievance so serious as to justify almost any kind of charge of bad faith against the community.

MR. BLAKE'S PATRIOTISM. HE RETIRES FROM AN IMPORTANT POSITION IN CANADA TO DEVOTE HIS TALENTS AND ENERGIES TO DUBLIN'S CAUSE.

A special meeting of the Board of Directors of the Toronto General Trusts Company was held last week, to consider the resignation of the Hon. Edward Blake, president of the company, a position he has filled continuously since the company was organized fourteen years ago. Shortly after his removal to England to discharge his parliamentary duties there Mr. Blake placed his resignation in the hands of the directors, but at their earnest request and on the expression of their strong opinion that it was in the interests of the company that he should do so he consented to continue in office. He has accordingly been for some years re-elected as president, notwithstanding that he has more than once renewed his request to be relieved of the duties. Within the last few months, however, seeing that it was still impossible for him to fix any date for his permanent return home, Mr. Blake has urged so strongly the immediate acceptance of his resignation, that the directors have felt that no other course was open to them but to reluctantly accede. This was accordingly done at the meeting. Dr. Hoskin, a vice president of the company, and chairman of the executive committee, was elected president in Mr. Blake's stead. Mr. Blake will retain his seat on the board of directors.

DEEDS OF BRAVERY.

Among many recent recipients of the Royal Humane Society's awards for gallant conduct, the Irish Times gives the name of Anthony Dunleavy, of Belmont, aged 22, described as a laborer, who, on the 25th ult., saved the life of a nine-year-old boy named Patrick Dalton, whose father is a small farmer and light-house keeper. The child having fallen off the quay, Dunleavy courageously plunged into the water, and after a second attempt at diving, succeeded in bringing the young lad safely ashore, about thirty yards distant from the spot at which he had tumbled in. The rescued boy was unconscious at the time, but after some skillful treatment he was restored to feeling and consciousness. There is another case mentioned in the same paper of a gallant rescue at Athlone, the prime actor in which certainly deserves to be called a youthful hero. He is a lad of fourteen years, named Norman Sampey, a pupil of the Ranelagh school there who, on the 14th ult., valiantly saved the life of another boy of eleven, named Alfred Edwards, who was moored in the River Shannon, about a dozen yards from the bank. We are told that "Sampey, who has learned swimming, took the water like a duck, and soon got hold of his young companion, with whom he swam to shore, and had him soon restored to consciousness. It was a hard tussle with the strong current, but young Sampey, though fully clothed, was proof against it, and has earned the plaudits of his teacher and school companions"—and public admiration, too!

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Good Blood

Is essential to health. Every nook and corner of the system is reached by the blood, and on its quality the condition of every organ depends. Good blood means strong nerves, good digestion, robust health. Impure blood means scrofula, dyspepsia, rheumatism, catarrh or other diseases. The surest way to have good blood is to take Hood's Sarsaparilla. This medicine purifies, vitalizes, and enriches the blood, and sends the elements of health and strength to every nerve, organ and tissue. It creates a good appetite, gives refreshing sleep and cures that tired feeling. Remember,

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Hood's Pills cure Liver Ills; easy to take, easy to operate. 25c.

THE DUBLIN CONVENTION.

MR. P. F. CRONIN, SECRETARY OF THE CANADIAN DELEGATION.

ANSWERS SOME OF THE FALSE REPORTS PUBLISHED ABOUT THE PROCEEDINGS OF THE CONVENTION.

The following letter appears in the Toronto Globe. We had our misgivings at the time when we read the despatches. Mr. Cronin's letter is timely and definitely settles all doubts upon the matter:—

Some of the Canadian delegates to the Irish Race Convention have just returned to their homes to learn that the great gathering which they attended was much misrepresented in the cable despatches to the Toronto papers. As secretary of the Canadian delegation I have been asked to send you a short communication on this subject. In the first place, the Convention was, in composition and numbers, fully representative of the Irish people and the race abroad. The deliberations of the Convention were conducted in a manner that would have reflected credit on any parliament or other representative body in the world. All the resolutions put on record were passed without a dissentient voice. What more would you have? Not one incident occurred during the three days' proceedings to mar the high character of the debates. Nor on the streets of Dublin did anything happen that would in the least degree reflect upon the Convention. The same cannot be said for the press, but a word upon that head later. It has been reported in the Toronto papers that an attempt was made to mob Mr. Dillon on the streets at the close of the convention. Such a report, or any suggestion of the kind, did not appear in any Dublin paper. I was an eye-witness of the only street demonstration that took place during or after the convention. On the last day, as Mr. Dillon, accompanied by his Parliamentary conferees, left the Leinster Hall they were surrounded by a large crowd of supporters, who cheered them as they walked to their hotels. Hats and handkerchiefs were thrown into the air, and all such customary manifestations of enthusiasm were made. There was not, I assure you, any sign of hostility whatever in the crowd. If the misrepresentation of such a demonstration as an attempted lynching be a sample of the Irish news that filters through the cable agencies, no wonder some readers on this side of the ocean have grotesque notions of Irish turbulence. Perhaps on the whole it is well that misrepresentation of the convention was carried so far, because your intelligent readers will now be better able to appreciate the accuracy of the despatches from first to last. I have said that a section of the Dublin press misrepresented the convention and heaped abuse upon all who took part in it. I believe, however, that the character for fair play of our Canadian press is such that your readers can form no idea of the recklessness of papers like The Independent and The Nation. These were the Irish sources of abuse of the convention. It is sufficient that such papers were discredited by the Irish public. Let me add one word more. Several members of the Irish party told me that one of the influences they have to contend against in regard to the spirit of faction is the publicity which the English press and the cable correspondents readily give to every word of Mr. Healy's, while the unity and loyalty of the great majority of the party is entirely ignored. Thus the dissensions that exist are greatly magnified in the public mind. The newspaper treatment of the convention certainly bears this out.

P. F. CRONIN, Secretary Canadian Delegation. Toronto, Sept. 29.

You need Hood's Sarsaparilla to enrich and purify your blood, create an appetite and give sweet, refreshing sleep.

What is the article that removes dandruff, keeps the scalp cool, clean, and pure, changes grey hair to its original color and gives all kinds of hair a charming gloss and brightness? Luby's Parisian Hair Renewer it is now confessed is the great remedy. Try it and prove it. Sold by all chemists at 50 cts. for a large bottle.

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Finlayson's Linen Thread

... IT IS THE BEST.

ARMENIAN SUFFERINGS.

A Terrible Pen Picture of the Horrible Atrocities Committed.

Private letters received by Miss Alice Stone Blackwell, says the Boston Herald, from two English friends, who have been travelling in Armenia, give a sad account of the general desolation. Writing from a large town in the interior, they say:—

"We received a very kind welcome from the British and French consuls. The latter was alone here at the time of the massacre, and saved 1500 lives by opening the consulate buildings to the Armenians. He also made efforts which restrained in some degree the tide of diabolical cruelty, and stopped the massacre after three days. His wife and children were with him in the consulate, and could not be screened from the most terrible sights and sounds.

"We find things in a terrible state here. There is no mission station, nor relief committee. The two consuls are not able to grapple with the needed work, and cannot, of course, do anything among the women, like the lady missionaries. The distress is dreadful. They say there is not a Christian in the place who has not lost some near relative, husband or father, or brother or wife, while the sufferings of the poor abandoned women and girls are beyond words.

"We have left a sum of money for the relief of the utterly destitute women with whom the city abounds. The wife of Mr. —'s dragoon, and another Christian woman have undertaken the investigation of cases for us, and will send their reports to the consuls. This help is, of course, only to carry the poor creatures through the present distress, and does not deal with the future. There is no industry here for them to turn to as in some other cities, and no lady missionaries to organize anything of the kind.

"Many of the helpless and needy women were once wealthy ladies, who had their own servants and lived in every (eastern) comfort. Now, with husband and sons killed and their homes entirely pillaged, what can they do? When I asked Mrs. —, the dragoon's wife, she said: 'There is nothing they can do. They look to God, for he only can help.'

"Then, besides these, there are the poor, rained village girls who have been brought back after months of imprisonment, worse than death, from Kurdish homes, recovered at last by the indefatigable efforts of the French and English consuls. There are many of these now in —, who have no homes and no parents to return to and whose moral nature, as well as physical health, is all crushed and broken with what they have gone through. What is to be done with them? I have told my small committee to try and find them some work, anything to occupy their minds and to feed and clothe them.

"Then there are the maimed and the sick. One poor young woman was brought for me to see, both of whose hands had been literally cut to pieces while endeavoring to save her head, which was also wounded. Her husband was killed at the same time, and she, after his death and her own mutilation, bore twins, but from being unable to nurse them, the babies, of course, died. Three thousand were massacred here at once, and all the Christian shops and numbers of houses burned.

"The French consul has done his utmost, and the British vice-consul has spared no pains, and has been sustained by the relief committee at Constantinople, but all that has been done has been but as a drop in an ocean. Our contributions will also only help a very little; and yet it is a comfort to know that very little relieves some of the misery, and lifts some of the weight of despair from the hearts of the helpless and almost hopeless.

"Even here, however, the Moslems were not all equally fanatical. The French consul told us that one evening during the massacre, believing himself to be alone, he threw himself on his divan, and gave way to a burst of uncontrollable weeping. Suddenly four or five Moslems made their way into the room, but he could not at once restrain himself, and continued weeping, while covering his face from them as much as possible. Seeing this, they all sat down in silence at first, and then one after another broke down and wept, too. He said they were real tears, explain the phenomenon as we may."

Writing from another inland city, these same English friends say:—

"Here one looks to the south, from the cliffs where we are perched; across a great upland plain, well watered by mountain streams, and dotted all over with villages. Most of them were Christian villages, and nearly all have been burned and destroyed. For days before the massacre and plunder here at —, the missionaries watched the flames rising from one village after another, as the Kurds and Turks drew nearer and nearer to this doomed city.

"And what is true of this plain is true of every plain and hillside in this part of the country. One does not know where to begin, and even if one had a millionaire on the relief committee, one would hardly know where to stop.

"Only a short distance from this city 32 women, headed by a noble and very

intelligent women, well known to the missionaries, threw themselves into the river to escape dishonor, and more than one father played the part of Virginius, and killed his daughter outright. "On our journey we passed through a desolated village; by name —. We passed one large building after another (for these houses are built like granaries or fortifications, very high and solid, and quite different from those of the southern plains), with no sign of life, and all more or less dilapidated. It seemed as if we had fallen upon some recently excavated city of the past. Of the 100 houses belonging to this village, the consular report gives 80 as having been burned. As we were leaving it a poor Christian woman suddenly appeared from behind a building, where, no doubt, she had hidden on our approach, and, seeing a lady of the party, rushed up to me and took my extended hand with gesticulations more eloquent than words. It was sad to leave her, but delay was not possible at the time. I wonder what her tale would have been could we have stayed to listen?"

Advertisement for Pain-Exterminator medicine, featuring a portrait of a man and text describing its benefits for various ailments.

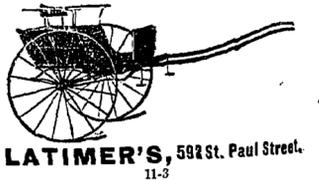
Advertisement for Gray's Effervescent Bromide of Soda and Caffeine, highlighting its use for nervous and neuralgic conditions.



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Gladstone (for four)..... 80
Butchers' Cart..... 15
Butchers' Cart (heavy)..... 30
Physicians' Leather Hood Top Cart..... 15
Concord Buggy..... 30
Concord Buggy, with top..... 20
Piano Box Buggy, End Springs and Top..... 35
Piano Box Buggy (open)..... 10
Express Wagon (for furniture)..... 45
Top Buggy, Covering Body..... 40
Pony Cart (small)..... 25
" (larger)..... 40
" (full size)..... 50
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Advertisement for a Wholesome Tonic, Horsford's Acid Phosphate, which strengthens the brain and nerves.



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WEDNESDAY, OCTOBER 7, 1896

## AN UNCALLED-FOR CONTROVERSY.

The City Clerk of Montreal appears in a new role—that of *ensor episcoporum*. For more than two centuries Canada has had the privilege of an Episcopate. For nearly a century and a half after the Abbé De Montigny, a scion of one of the noblest houses in France, was announced in the Letters Patent of the great Louis as "le Sieur de Laval de Montigny, Evêque de Pétrée," there was no cleric or episcopal grade north of the Gulf of Mexico, save his successors in New France. A few years afterwards Mgr de Laval was created Bishop of Quebec and Quebec became a city. For more than half a century before New France was placed under episcopal supervision, there had been in Canada clergy of at least three religious Orders, and ecclesiastical history has kept the record of no more deserving servants of God and man. Recollet, Jesuit, Sulpician—by whatever name they were known—they were all true to their high profession and to some of them were awarded crowns of martyrdom. The story of the labors, perils and tortures of those devoted missionaries has been a subject of admiration to even Protestant writers. Nor were their successors unworthy of their example. The Bishop and clergy of Canada have a record of honor that reflects credit on the Church in this part of Christ's Vineyard, and the fruits of their cares and toils are before the world.

It will soon be three centuries since that record began on the iron-bound coast of Acadie, which witnessed so much of the heroism and romance of those far-off beginnings of a nation's annals. A charming little book, which bears the title of *Les Servantes de Dieu en Canada*, deals with the equally honorable history of the religious communities of women that have labored for God's glory and man's good. It is not the only record of the kind, but its title is so comprehensive that it may be said to represent the rest of its class. Surely, it may be said with some confidence, that the Canadian Clergy of all orders has not been engaged in its Divinely appointed work during all this lapse of time—within a few years of three centuries, during half of which there was no Bishop north of Mexico but the Bishop of Quebec—without having learned, by experience as well as precept, what its mission and its work should be.

It was with some surprise, therefore, that we were told some time ago that our versatile City Clerk was bringing out a manual to instruct the Right Reverend Bishops and Reverend Clergy as to their functions and the manner in which they should be discharged. Can it be possible, we thought, that at this late day—after so many generations of Canadians have enjoyed the advantage of being instructed, guided, warned and comforted by their spiritual pastors—after knowing the blessedness of their sympathy and succor from the time when priest and people were alike exposed to the truculent savage, to these years of less bodily, but greater spiritual peril—our bishops and priests have profited so little by this long course of God-sent experience as to require the instruction of Mr. L. O. David? Yet that is the inference to be drawn from the title and contents of Mr. David's book: *Le Clergé Canadien: La Mission, son Œuvre*. Two questions reasonably suggest themselves on reading this title. Do the clergy know, or do they not know, the mission they have received and the work they have to do? Now, *prima facie*, it seems not unreasonable to conclude that the Canadian

clergy have not been engaged in that mission and in that work for so many generations without knowing why they were sent and what they have to do? The general conclusion reached by historians of Canada is that they not only knew their mission, but have done their work with fidelity and far-reaching results. Even if it be allowed that there were exceptions to the honorable rule, through the shortcomings of individuals, such exceptions mean nothing more than that the dispensation under which we live is still subject to the drawbacks of human imperfection. In the grand triumphant *tout ensemble* of the Church's work in Canada such individual shortcomings are mere moles in the sunbeam.

But supposing, for argument's sake, that the contrary is true, and that instead of knowing their mission, its source and character, and the kind of work that is in harmony with that mission, the Bishops and Clergy of Canada have been ignorant of the one and have neglected the other, how are we to be assured that such is the case? On what authority are we to rely to reach so significantly sad a conclusion? Need we say that it is no slight thing to circulate broadcast a pamphlet with a title which implies so grave a charge against the chief pastors of the Church in Canada as that they have ignored and neglected their mission and work.

That such a charge ought not to be brought rashly without authority no one will deny. It is not any first comer who has a right to sit in judgment on the Canadian clergy, and, with all due respect for the City Clerk, that functionary is, in our opinion, scarcely fitted for so responsible a task. There is, indeed, something absurd in the idea of a civic official—howsoever talented and respected—assuming to teach the Archbishops and Bishops of Canada what their duties are and how they are to discharge them. In order to show his fitness for that task, Mr. David gives a brief *synopsis* of his theology and a compend of ecclesiastical history. Having thus established his orthodoxy, proceeds to speak dogmatically of the limits of the authority of the priesthood. "They have a right," he says, "to look for the guidance of the Holy Spirit when they speak from the heights of the spiritual world, but not when they descend to the arena of human controversy. They lose their strength when they come in contact with the earth and provoke conflicts fatal to their priestly character."

On several occasions, according to Mr. David, this melancholy effect has been produced. He does not directly condemn the Clergy for rejecting the invitation of the American Congress in 1776, but he does so indirectly by approving of the course of the American Clergy (not Bishops) at the same crisis. "What would have happened," he asks, "if the Catholics, ill-advised by their priests, had kept aloof from or deserted the banner of the patriots?" In Mr. David's opinion, they "would have been deemed unworthy of liberty." And yet Mr. David is not unaware of the fact of liberty that Congress intended to offer to French Canadian Catholics. If Mr. David writes his pamphlet in French and not in English, he owes that privilege to the firmness and foresight of the Clergy of that time. Mr. David is willing to keep his share of the glory of Chateauguay, and so has nothing to say against the demeanor of the Clergy in 1812. It is when he comes to deal with the crisis of 1837-38 that he finds most cause to condemn his spiritual pastors. We have no intention to open up the question of the Rebellion. Everyone admits that there was great provocation on the part of the Bureaucrats of that day. But, even if the provocation had been still more glaring, the Clergy, with the alternatives before them, were wise and patriotic and true to their sacred calling when they did all in their power to dissuade their flocks from an appeal to arms. Their condemnation is, however, only preliminary to the real purpose of the pamphlet, which is to create a public sentiment hostile to the action of the Bishops on the Manitoba school question. It is only the Canadian Bishops and Priests that Mr. David would restrain from touching the things of the earth. The American prelates he cites with admiration, however earthly be the affairs with which they deal, so long as they are in agreement with Mr. David's political views. Those who make use of the utterances of the Bishops and God has set in authority over his people for the sake of promoting the interests of a party do what is wrong by whatever name they call themselves. It was a mistake to mix the school question up with party politics, and it was worse than a mistake to identify the Episcopate with a party. That the Episcopal Bench in this province should have pronounced in favor of the course that seemed to promise justice to the aggrieved minority in Manitoba was only in keeping with its previous record. But with the fact that such course was taken by one party rather than the other, the Bishops had nothing to do, and to emphasize that fact as implying partisanship on the part of their Lordships is unjust, uncalled for, and, for a professed Catholic, in extremely bad taste. *Quis se constituit iudicem super nos?*

## THE SHAMROCKS' PROTEST.

Those of our readers who are interested in lacrosse have already, no doubt, heard a good many expressions of their opinions as to the action of Mr. Chitty, the referee, in ruling off Mr. M. J. Tansey in the third game, for the rest of the match of the 19th ult., between the Capitals and the Shamrocks. As to the effect of that ruling on the subsequent course of the match there seems to be no doubt in the minds of the impartial public. At that stage in the match each team had won a single game, Tansey having scored for the Shamrocks. The loss of such a player by the Shamrock team, already weakened by the withdrawal of Hinton (to pair with the injured Carson, of the Capitals), so diminished its strength, that, without some unlooked for turn of exceptional good luck, its defeat became a foregone conclusion. It was not surprising, therefore, notwithstanding their plucky play, that no further game was scored for the Shamrocks, and the champions returned to Ottawa with another triumph. Such a match could not be regarded as a fair test of the skill, activity and staying power of the respective teams, and all true lovers of the game of lacrosse could not help regretting that the winning and losing teams had not been more evenly matched.

It was in the nature of things that some dissatisfaction should be felt among the friends of the Shamrocks, and this feeling was not lessened when all the details of what had taken place were given to the world. The first published report of the match, in its account of the untoward incident that cost the Shamrock team the loss of one of its best men, was practically in accordance with the evidence subsequently taken as confirmation of the formal protest against Mr. Chitty's ruling. That Mr. Chitty, a member of the Montreal Club, was conscientiously resolved to do his duty, and had no intention to be anything but impartial, we are willing to believe. We are as much opposed as he is to the rough and violent play that causes a distaste for the game with a large class of persons who would otherwise be drawn to it.

The laws which all lacrosse men are bound to obey were framed with a view to put a stop to the practice of cross checking in its various forms and of every kind of fouling. But there may be fouling in the application, as well as in the physical violation, of the laws; and even when such fouling is unconscious, it may, in certain circumstances, be of more serious import than the roughest play. The enthusiastic and stalwart lacrosse player is not deterred from the ground by risks that to men of punier physique and less tried mettle would be absolutely prohibitive. But the evil precedent of an ill-considered or partial judgment has a tendency to create distrust in the minds of the players and to produce disorganization in the most efficient teams. How such a sentiment, once it gains admission, is likely to work, it is not difficult to foresee. The case in question may be taken as a fair illustration of the way in which it would operate.

Here we have two teams playing a match of peculiar interest. A member of one team commits an offence against the laws. The attention of the referee is promptly called to the "foul"—a deliberate foul according to the solemn declaration of the captain of the victim's team. Had proper notice been taken of this violation of the rules, by ordering off the offender for the rest of the game, official justice would have been done. In all probability no further dispute would have occurred. But, whereas the aggressor was let off with impunity, the breach of rule thus provoked was made the pretext for inflicting a penalty out of all proportion to the offence, the burden of which was borne by the entire team, deprived for the rest of the match of the help of one of its best members. Nor is that all. The Captain of the team thus doomed to defeat bears witness that, before the match was begun, it was arranged that whatever disputes might arise during the continuance should be settled by the joint action of the referee and the two Captains. Yet this arrangement was completely ignored—the only satisfaction given by the referee, when reminded of it, being that he had made his decision and it must stand. It is difficult to conceive on what principle Mr. Chitty could have acted in defiance of a distinct agreement, and if Mr. Polan's statement were not so clear as to leave no doubt on the subject, we should be inclined to believe that there was some misunderstanding as to what Mr. Chitty had engaged to do. But on that point Mr. Polan's declaration leaves no room for question.

Last week we published a summary of the proceedings at the special meeting of the Lacrosse League for the consideration of the Shamrock's protest against the Referee's decision. Every one of the documents that Mr. C. A. McDonnell, on behalf of the Shamrocks, laid before his fellow-delegates, shed fresh light on the controversy. To Captain Polan's evidence we have just referred. That of Dr. Kennedy confirms

the affirmation of Mr. M. J. Tansey, as to Mr. Crown's assault, and is in agreement with Mr. Polan's account of the same incident. The letter of the Hon. Secretary of the Shamrock Club contains an able summary of all the circumstances of the *contretemps* to which the defeat of the Shamrocks may, in all justice, be attributed, and thereon based a demand for the annulment of a match so manifestly unfair. But Mr. Stuart, the delegate of the Capitals, was not to be moved by any arguments, facts or consideration of consequences. Had the other delegates (one of them especially) had the courage of their convictions, the Referee's decision would have been overruled. If, however, Mr. McDonnell alone of the delegates supported the protest of the Shamrocks, he was not alone before the tribunal of public opinion. The Sunday Sun, while acquitting Mr. Chitty of any intentional favoritism, says that "in sending a player such as Tansey off for the entire match he certainly was well aware that the Shamrock's chances of winning were decidedly slim. In his action he broke the backbone of the Shamrock home, discouraged the balance of the team, and gave a hand-down of the championship to the Capitals." The Sun then recounts Crown's aggressive attack, Tansey's vain appeal to the Referee, but loss of self-control under the double provocation, and the deplorable result. The Montreal Herald, like the Sun, admits that Tansey had broken the rules and deserved punishment. "But," it continues, "there are times when justice should be tempered with mercy, . . . and Shamrock sympathizers think that Tansey would have been sufficiently punished by being put off for the game only." The Herald then reminds its lacrosse-loving readers of the kind of game that Mr. Crown plays, and adds that "Tansey received a blow from him that laid open his skull." Under such provocation the Herald does not think it surprising that Tansey lost his temper, especially as Crown was let off with impunity. *La Presse* is still more severe on Mr. Chitty, and holds that referees should not by their decisions help one team in a match by embarrassing the other. It thinks the ruling entirely without justification. The Star is milder, but condemns the ruling as "an error of judgment," which "meant practically giving the match to the Capitals." The Gazette, without excusing Tansey for retaliating, reminds its readers that Crown had cut his head badly. "Under the circumstances," adds the Gazette, "it seemed to the majority of people present as if ruling off for the game was penalty enough." As to the effect of the ruling on the subsequent play, the Gazette is equally outspoken: "To this episode may practically be attributed the loss of the match, for previously the home team were showing their opponents the way." The Daily Witness says that during the early part of the match comment had been heard on Mr. Chitty's leniency. He seems to have been lenient down to the moment in which Tansey retaliated on Crown's unrebuked assault. Then he made a new departure which ensured the loss of the match by the Shamrocks.

## THE RESULT OF A MOVEMENT.

The great Convention of the Irish race is curiously in keeping with one of the most characteristic movements of our age. If the second half of the nineteenth century be commemorated hereafter by some qualification, intended to indicate its most distinctive feature, it will be called the age of association or unification. It would require some reflection and research to discover all the causes that have combined to produce this far-reaching tendency. One of them is, undoubtedly, the greater facility for intercommunication that our time has enjoyed compared with the centuries that preceded it. The World's Fair, inaugurated at the very beginning of the period in question, would have been impossible in any earlier age. Since the year 1851 the progress of railway construction has surpassed the most sanguine hopes of its most ardent advocates. When the project of a transcontinental line was first broached in the United States Congress, the idea was laughed to scorn, and it was only the lesson of the Civil War that convinced the objectors, not only of its feasibility, but of its absolute necessity. It was the same with our own Pacific Railway. To Canada

belongs the honor of sending the first steamship across the Atlantic, but what a mighty change has taken place during the two-thirds of a century that have since elapsed! It is just forty years since the Grand Trunk celebration in this city, which some of our readers can recall. A little later a weekly Atlantic line was established. But in the interval of forty years what a veritable revolution has taken place in transatlantic navigation! It is the same all over the world. The Pacific is now traversed regularly by giant vessels that connect the New World and the Old in constant intercourse. Canada has become a half-way house for the traffic westward, as the Suez Canal is for the traffic eastward. Yet some of us can recall the old days when Cape Horn and the Cape of Good Hope were the turning-points in these routes. Russia is doing for Siberia what Canada has done for Northern America—the great lone land of a few years ago. From Paris to Constantinople is only a pleasure trip; it will soon be possible to continue the route to the eastern seas and then, if desired, across the Pacific and back to Europe by the Canadian Pacific. And yet every day marks some improvement in response to the demand for greater facilities and greater speed by land and sea.

But besides these world-wide opportunities for travel, this annihilation of distance and conquest of time, there are other causes that tend to bring people of like sympathies nearer to each other. We see it exemplified in the yearning for national unity; in the oft-expressed desire for religious union which is itself a condemnation of schism; in the combinations of skilled and unskilled labor; in the organizations of science, art and letters, and in the myriad athletic and sporting clubs and societies of both hemispheres. There is not one of these many-sided interests—racial, religious, industrial, etc.—that does not suggest illustrations without number of successful union for a specific end. But the Dublin Convention seems to stand apart as a gathering *sui generis*, a movement without precedent, indicating the sentiment of a racial unity that is independent of geographical barriers, and the existence of a greater Ireland, the oneness of which overpowers any mere local dissension. The idea having been found efficacious for the special purpose for which it was given shape, it is to be hoped that when complete union is established in the ranks of the parliamentarians, the Convention will be used for still larger objects, serving as a kind of *Fœtis* of the old model in which the whole nation, domestic and foreign, will be worthily represented.

Can we find any precedent in the gatherings of our time for such a perennial Convention, taking the place of a regularly constituted people's parliament? Curiously enough one of the lessons that India has learned from contact with her British rulers is the influence of representative assemblies. But from Ireland India learned, in addition, the value of Home Rule, if representative institutions were to have their full effect. One of the forms that the ambition of the native races—Hindoo and Mohammedan—has assumed in recent years is the desire to learn English. With a fair knowledge of the English tongue generally comes a wish to study English history and institutions and in this way the more advanced representatives of Young India have become acquainted with that struggle for liberty, civil and religious, that is one of the most interesting chapters in the political annals of the United Kingdom. Having thoroughly mastered the principles of liberty and self-government, the Indian admirers of free institutions began to apply these principles to their own condition. They started an agitation for Home Rule. One Viceroy was inclined to support their plea, but his successor held different views.

Then came to pass one of the most remarkable illustrations of that tendency to combine for common ends that recent times has afforded. Before this crisis the people of India had been divided not only by race and creed and caste, but also by vast distances. The latter barrier was to some extent removed by the Indian railway system. Education, common aspirations and the necessity for union helped to overcome the more serious obstacle. The agitators were of different religions and races, but they were bound together by patriotism and love of liberty. They determined to organize a congress. At first the officials of the general and local governments laughed at the idea. But the leaders were not to be put down by ridicule. By and by, seeing them so determined, the authorities began to be alarmed. But the agitators had no intention of breaking the law. They had resolved to follow British precedent and to agitate peacefully and legally.

In due time all the arrangements were completed and the first National Indian Congress met at Bombay in December, 1885, just the time that Mr. Gladstone's mind was in travail with his first Home Government bill. The president of the congress was a Bengal Brahmin, Mr. W. C. Bonnergie. There were not many Mohammedans present, but the discussions were full of interest. Every mat-

ter of common concern was debated with vigor and point, in accordance with British usage, and perfect order prevailed. At the second congress a Hindoo gentleman, who afterwards entered the British House of Commons, occupied the chair. The Mohammedans were in great strength, and at the third congress the leading Mussulman barrister of Bombay was elected speaker. The delegates on this occasion numbered 607. The movement was clearly succeeding, for it was no slight victory to get the better of Mohammedan prejudice. At the fourth congress another barrier was surmounted when an English merchant of Calcutta consented to preside. He was followed the year after by a Scottish baronet, and thousands of visitors were attracted to the debates.

The later congresses have been marked by an important feature. After the political discussions are at an end, a conference is held for considering the question of social reforms in the Hindoo community. These conferences are largely attended and not unfruitful. The congresses have been held in Calcutta, Bombay, Madras, Allahabad, Poona, Lahore and other important cities. The chairmen have shown much tact in directing and controlling the debates. The utmost freedom has been allowed within certain limits. Reforms in Indian administration have been always in order, but no disloyal utterance is sanctioned. In discussing social reforms, a distinction is made between what is doctrinal or ceremonial and what is of morbid social growth.

Altogether, the Indian congresses have been a remarkable success. They have made themselves felt both in India and England, where they have an office and an organ, and no government can pretend to ignore or despise them. Surely the Irish Convention ought not to be behind the Indian Congress as an *ad interim* parliament.

## OUR PHILOSOPHER

THANKS HER UNKNOWN FRIENDS FOR THEIR KIND SENTIMENTS.

K. Dolores returns sincere thanks to her unknown friends, "Babette" and "Walter R." for their kind comments on her journalistic efforts.

Commendation from "Our Paraphraser" and "Our Observer" is no small encouragement for a humble "philosopher" who reads the bright spicy paragraphs of these writers with pleasure and profit. K. D.

## MR. J. J. LANNING

COMPLETES HIS TWENTY-EIGHTH YEAR OF SERVICE IN THE G. T. R.—HE IS STEADILY IMPROVING IN HEALTH.

Mr. J. J. Lanning of the G.T.R., who has just returned from St. Agathe, where he was spending the summer, was seen by a representative of the *TRUE WITNESS* yesterday afternoon, at his residence.

Mr. Lanning is looking fairly well, and expressed himself as being much benefited by his sojourn at the popular Canadian Colorado. In the course of the interview, Mr. Lanning informed the *TRUE WITNESS* that he completed his 28th year of service in the G.T.R. last week. He also spoke very highly of the treatment which he had received during the past year from the present General Manager, Mr. C. M. Hays, and his predecessor, Mr. L. J. Sergeant, through whom he had received a leave of absence for the period of one year, in order to recuperate his health. Mr. Lanning, although a young man yet, has a wide and splendid experience in railroad matters. He is deservedly popular, not alone among the officials of the big railway enterprise, where he has so long and so faithfully labored in the interests of the Company, but also in the circle of citizens of all creeds and nationalities. Mr. Lanning is a splendid type of an ideal young Canadian, who, through the dint of a tireless energy and a true and just appreciation of the demands and duties required of him in the various official positions which he has held in the G.T.R., has risen to a place of distinction in its service. The *TRUE WITNESS*, in wishing that Mr. Lanning may soon return to his post of duty perfectly restored to health, merely voices a sentiment cherished by a large section of the community.

## THE FORMER NUN OF KENMARE

REPENTANT AND SEEKING RECONCILIATION WITH THE CHURCH.

The Catholic Witness says: "Miss Cusack, once well known as the Nun of Kenmare, has grown weary of the life she has been leading of late years, and has sought reconciliation with the Church, avowing her repentance for the scandals she had caused since she went out from its fold. This will be glad news to the many persons who remember how much good in her way this former nun accomplished, and who never abandoned the hope that she would repent of the folly that took her into other than Catholic fields of labor."

Mr. H. J. Codd, Secretary of the Catholic Truth Society, and fourth son of the late Rev. E. T. Codd, M.A., of Leamington, England, was united in marriage on the 29th ultimo, to Miss Katherine Frances McAuley, only daughter of Mr. Francis McAuley, of this city. The ceremony, which took place at the Archbishop's Palace, was performed by the Very Rev. M. McAuley, V.G., of Coaticook, Que., uncle of the bride. The bride wore a becoming travelling dress, and was attended by Miss Alice Lunny as bridesmaid, and Mr. F. W. Cotter was in attendance as groomsman. After Mass the bridal party drove to the residence of the bride's parents, and after partaking of the *dejeuner*, proceeded to the *Palais* Square Station, where the happy couple took the train for West. The bride was the recipient of numerous handsome presents.

OUR WAYFARER

ON BAZAARS AND THE TRIALS OF LADY COLLECTORS.

THE EDUCATIONAL STANDARD IN RELATION TO PUBLIC OFFICE—PREMIER LAURIER AND THE SCHOOL QUESTION—THE CRAZE FOR HIDING VALUABLES IN PECULIAR PLACES—THE DESIDERATUM REQUIRED TO ESTABLISH PEACE AND JUSTICE IN THE DOMAIN OF THE TURK.

Now is the season when the bazaar collector goeth out with book and pencil into the highways and byways and lieth in wait for the unwary, while the lawyer fleeth as from the face of a penniless client, and the merchant discovereth that times are hard.

The courage of women who engage in works of charity has always excited my deepest admiration. For my part, I would rather give ten dollars—if I had it—than go out amongst my friends and acquaintances and try to collect fifty cents.

Happily for our French Canadian compatriots, the school master is abroad. By and by the educational standard of Quebec will be up to that of Ontario, and then we shall no longer see French constitutions sending aliens in race and creed to represent them in Parliament.

Mr. Laurier is going to accede to the demands of the Catholics of Manitoba—Mr. Laurier is not going to restore separate schools. Mr. Laurier is appealing to Rome for instructions—Mr. Laurier will not be dictated to by Rome—Mr. Laurier is elected in spite of the hierarchy and clergy of Quebec—Mr. Laurier was elected because he had so many secret supporters amongst the ecclesiastics of Quebec.

Nero fiddling while Rome was burning has been considered for some time back the crowning example of human depravity and cruelty, even taking into account that Nero was a pagan; but what shall we think of Christian princes hobnobbing together while their fellow Christians are being butchered by hundreds of thousands, and when a concert-dod from the princes would put a stop to it?

WALLACE WAS VEXED.

Mr. Wallace said he would only repeat what a judge said about Mr. O'Hara, that he should have been dismissed from the public service. As to the delay in appointing a collector, Mr. Wallace said it was not his fault, for he recommended an appointment long before it was made.

Time should not be occupied with further discussion, but Mr. Bergeron persisted in continuing the debate, and spoke again in Mr. O'Hara's defence. Mr. Quinn said that as he should consider himself a physical coward if he allowed his friends to be slandered in his presence, so he considered it his duty not to sit still under the attack made by Mr. Wallace upon Mr. O'Hara, whom he had known for thirty years.

After Mr. Quinn had spoken Mr. Wallace commented on what he termed Mr. Quinn's high opinion of himself. They knew Mr. Quinn was a great man because he said so himself. If Mr. Quinn were appointed to an office commensurate with his abilities he would never get higher than a police magistrate, and not that unless he appointed himself.

Mr. Bergeron—Nor will you. Mr. Wallace—No, because I never studied law and I am glad I didn't. (Cries of "Explain.") "Because I don't have to keep company with the member for Montreal."

BISHOP KEANE

To Retire from the Catholic University of Washington.

Word comes from Baltimore, says the Washington correspondent of an exchange, that the Right Rev. John J. Keane, Titular Bishop of Ajaccio, rector of the Catholic University, has received a letter from Pope Leo XIII., requesting his resignation as the head of that institution. The letter, it is said, was addressed to Cardinal Gibbons, and was delivered by him to Bishop Keane, who went to Baltimore a few days ago to receive the communication.

The Cardinal is expected to arrive at the university on Sunday evening. Bishop Keane will probably leave the university in a few days, and in that event Cardinal Gibbons will be in charge. The ceremony of receiving the profession of faith from the professors, which occurs each year, will then be presided over by the Cardinal.

CATHOLIC SEAMEN'S CLUB CONCERT

POPULAR THURSDAY MUSICAL UNIONS.

This good Club is justly proud of the large attendance of citizens and seamen at their weekly concerts. Mr. Gordon presided, and called upon Miss Sharpe and Miss Jeffreys, for a piano solo, which was admired. Miss May Milloy recited in her usual fine style, and was loudly applauded. Little Miss Nora Coghlan was the star of the evening, in her banjo solo, Highland Fling, and piano solo, Miss B. White, song. Mr. O'Bryan gave a declamation, and also an exhibition of club swinging; Mr. Sheridan, also a declamation—"Robert Emmet's Tomb," in grand style, and was greatly appreciated, especially by the seamen present.

A grand tombola, under the auspices of the Ladies' Committee of the Catholic Sailors' Club, for the benefit of the seamen, took place last Thursday afternoon at the Club room. The winning numbers were:—931, 3434, 3417, 1747, 4010, 3462, 3488, 1072, 1855, 1696, 2806, 1106, 2466, 5794, 717, 1718, 949, 2862, 5577, 1706, 1928, 1976, 1218, 1742, 3103, 1143, 4827, 5817, 1807, 1208, 3926, 4094, 1255, 906, 5231, 3256, 1216, 2635, 1023, 2083, 3497, 2861, 1837, 3299, 1787, 1893, 1266, 1915, 1459, 1729, 1475, 3226, 2502, 2076, 1230, 3891. The prizes can be obtained at the Club rooms, 53 Common street, from 2 to 6—F.O.L.

The Pratte Piano Co. are showing at their warehouses, No. 1676 Notre Dame Street, a new style of upright piano. It is somewhat lower than their concert upright, and the case is not so elaborate, but it is of the same compass, 7 1/3 octaves; has the same action, and is made with the very best materials and same care which have made the reputation of the Pratte Pianos. It is of the same quality, but smaller in size and price. This new style is destined to become very popular, if we are to judge by the number already sold within the last few days.

ARCHBISHOP MARTINELLI.

The Successor of Cardinal Savelli Arrives in New York.

(New York Post.)

Archbishop Martinelli, titular Archbishop of Ephesus and Apostolic Delegate to the United States in succession to Cardinal Satolli, recalled, arrived in New York on the Cunard steamship Campania. The steamship was delayed a few hours Saturday in consequence of heavy weather encountered upon approaching the coast, and arrived opposite Fire Island too late on Friday to cross the bar. The unexpected failure of the Campania to reach quarantine, as expected, was the cause of much disappointment to the clergy and laymen who went there in the revenue cutter Chandler to greet the distinguished prelate and to take him off the steamer if he so desired. The cutter was placed at the disposal of the party by the Surveyor of the Port, Mr. McGuire. Others were the Rev. Dr. F. Z. Rooker secretary of the papal delegation at Washington, and the personal representative of Cardinal Satolli, the retiring Delegate, and Major John D. Keiley of Brooklyn, an intimate personal friend of Cardinal Satolli.

Upon finding it impossible to reach the Archbishop last night, the party returned on the cutter to the Barge Office, but again boarded the vessel shortly before six o'clock this morning, and pro-

encouraged to hope that the mixed school question in this country was practically settled.

The Papal Delegate lunched with Archbishop Corrigan and informally received visitors, among whom was Archbishop Ryan, of Philadelphia, who accompanied the Delegate as far as that city on his way to Washington.

An American correspondent thus describes Archbishop Martinelli:—

The face of this prelate is so fascinating that it absorbs attention. It must ever impress any one who has seen it, and most of all those who study it. Many columns could be written about that face, for it changes constantly. It flashes hundreds of ideas, emotions, suggestions, but above everything it conveys the impression of power.

His head is round and so perfectly proportioned that it looks smaller than it really is. The forehead is high and broad and square. He has the brow of the scholar, the thinker and the leader of men. His short black hair has flecks of gray in it. It is unperturbed and is brushed carelessly from his forehead. He has the long, slightly aquiline Italian nose. His firm mouth is irregular. The lower lip protrudes slightly as is the case with actors, clergymen and other folks who speak much publicly.

No description can give adequate idea of his eyes and the modelling of his chin. They are wonderful eyes. They are set far apart and deep. They are a dark brown. They are so luminous, so



ARCHBISHOP MARTINELLI, APOSTOLIC DELEGATE TO THE UNITED STATES.

ceeded to Quarantine, where they found the Campania lying to. They immediately went on board the Cunarder, where they were received by the Archbishop, to whom Dr. Rooker, on behalf of Cardinal Satolli, extended a cordial welcome. The party chatted pleasantly together as the steamer came up the bay. The Apostolic Delegate was accompanied by the Rev. Charles Driscoll of Bryn Mawr, Pa., the American Provincial of the Augustinian Order, of which the Archbishop is the Provincial General. The welcoming party consisted of Archbishop Corrigan, Monsignor Sbarretti, auditor of the Papal Legation at Washington, Father Fedian of Atlantic City, who has been the acting Provincial of the Augustinian Order in the United States during the absence of Father Driscoll, Bishop Burke of Albany, and his secretary, Father Shea, and Father Connolly, Archbishop Corrigan's secretary.

kindly, so marvellously expressive, that they seem to express his thoughts before he utters them. The lines of his face are very firm, but there are none that compare with those of the jaw and chin. The maxillary muscles do not bulge, but the strength there demands your attention. The chin is neither square nor pointed. It is delicate, yet powerful.

His face shows those qualities that have made him famous—determination, zeal, breadth, discretion, wisdom, sure and delicate judgment, sympathy, and, above all, force.

This high dignity of the Church has passed his life in the most ceremonial court in the world, and he has the simple, kindly courtesy of an unassuming gentleman. Of all the prelates who have ever come to America, he is the most approachable.

ECHOES OF THE DUBLIN CONVENTION.

NATIONAL ACTION THE NEXT COURSE.

THE OPINION EXPRESSED THAT IT WILL BE IN ACCORD WITH THE DETERMINATION FOR UNITY, VOICED AT LEINSTER HALL.

The Dublin correspondent of the Freeman's Journal, N.Y., in referring to the results of the recent Leinster Hall Convention, says:—

Now that the convention is fairly over, and the political heat reduced to its normal state, it may be fairly asked what comes next, what is the result of the great gathering, and how are the recommendations and the resolutions to be carried out? And it may be answered unequivocally that national action comes next, and that this will be supported by a united determination. The result of the great convention is a universal verdict for unity, and those who don't like this decision will have to go. The work of the executive has already begun, and the substance of the resolutions is being gradually put into practical shape.

Messrs. Healy and Redmond have done their worst, yet there is the chance still left them of returning to the fold if they wish to work in unison with the other members and become part and parcel of the majority. A universal verdict has been given against them; they are convicted of political heresy and rebellion and now await sentence. The patriotic messages of the bishops and priests of the various dioceses have not, so far, made an impression on them, and it is to be feared that this hardened state may continue. The Bishops of Ross, Sligo, Achonry, Armagh, and the priests of the Swinford Deanery have been especially solicitous in their plea for unity and in the endorsement of the resolutions of the conference. Dr. Fitzgerald, Bishop of Ross, has written from Genoa to the above effect, and the Bishops of Cork

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and Cloyne have likewise given in their part of the verdict. This is only a tithe of the result of the late Irish Convention.

Another grand result is the fact that the foreign delegates have had plenty of time to go over Ireland and judge of themselves of her wretched condition. They have been well received in Belfast, at least the American portion has, and wherever else they went orations were in store for them. They have seen the curse of disunion, and have been convinced of the bright future in store for Ireland should there be united action on the part of her representatives and a proper application of the rule of discipline, which compels the obedience of the minority to the majority.

PATENT REPORT.

Below will be found the only complete weekly up to date record of patents granted to Canadian inventors in the following countries, which is prepared specially for this paper by Messrs. Marion & Labegee, Solicitors of Patents and Experts, Head office, Temple Building, Montreal, from whom all information may be readily obtained.

- AMERICAN PATENTS:— 568,657—John R. Brown Harrison, Hot Springs; automatic gold-collecting apparatus. 568,677—Frederick Harrison, Owen Sound; machine for pointing butcher's skewers. 568,702—Walter T. Ross, Montreal; attachment for burners. CANADIAN PATENTS:— 53,246—David S. Henderson, Brantford, Ont.; wheel hub. 53,248—John Gould, Brantford, Ont.; chain. 53,249—Wm. Powe, Vancouver; washing machine. 53,250—Wm. H. Retcheson, Belleville; Ont.; garden hoe or cultivator. 53,253—F. W. Moffat, Weston, Ont.; stove. 53,257—Harvey Christopher Malross, Stratford; flour dresser. 53,259—Wm. Delang, Cobourg, Ont.; stove.

LABOR-SAVING PROCESSES.

An American magazine refers to the haste and rush in every walk of life, in the course of a leading article as follows:

There is a mania in the air for doing each thing in the shortest possible time with the least expenditure of thought and effort. We look back at the slow laborious processes our grandfathers used in preparing food as we do upon the stage coach which required as many weeks to reach a given point as the fast trains to-day consume in hours. The housewife hails eagerly each new promise "ready in two minutes," "saves fire and time." No one stops to ask if the new food is as wholesome as the old, if the mode of preparation is such as to ensure the best utilization of its initial nutrition.

The canning and preserving of fruit has suffered as much as any one thing from the carelessness or greed of the housewife or the wholesale manufacturer. The tin can cheaply put together with lead solder, the zinc cover of the glass jar, the galvanized iron wire tray for the evaporation of apples, all bear witness to this fact; and now there come upon the market various liquids and solids warranted to keep the fruit without cooking.

The virtue of one of these depends upon burning sulphur under a glass vessel and so destroying the germs on the outside of the fruit—for the inside of sound fruit is germ free. The confident statement is made that the products are quite harmless and the water need not be turned off. The unthinking housewife accepts this statement on the label with as much confidence as she would that of the government chemist. Nevertheless, the latter would tell her that the sulphurous acid must inevitably, may, has been proved conclusively to turn into sulphuric acid, and that dried fruits have been found to contain six times as much sulphur as is normal, owing to the process of sulphuring or exposing to the fumes of burning sulphur. Not every new thing is a safe thing, and the mother, nurse or housekeeper who has to care for delicate children or semi-invalids should beware of unknown processes.

NOTIONS ABOUT WEDDINGS.

A charming novelty for a nuptial is the carrying of the wedding ring by one of the bride's little sisters. The child holds a silver basket of roses or any other preferred flower, upon whose petals rests the golden circlet which binds the pair for life. Another idea is the bearing of the nuptial ring upon an elegantly embroidered cushion. A sweet child dressed in white, or a page in a white satin court-dress, precedes the bride and groom up the aisle, offering the ring at the proper time. A pretty fashion is the offering of the bridal decorations after the wedding to

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some hospital. It is usual for the trustees of these institutions to send a response in the shape of a letter; these missives are replaced in a frame by the florist and sent by him to his patrons. At a crystal wedding of great magnificence, the trees on the lawn were hung with crystal bells of different colors; these gay little bells emitted a musical tintinnabulation as the wind stirred among the trees. The souvenirs were in the form of glass tumblers, engraved with the names of the bride and groom and the date.

JOHN MURPHY & CO.'S ADVERTISEMENT.

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Notice TO YOUNG MEN.

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HOME AT LAST.

It is a holy spot to be buried in—that old Dominican Abbey which skirts the river Nore, where it rushes through the city of Kilkenny.

Close by the tower of the great ruins of its twin sister, St. Francis' Abbey, both founded by two illustrious brothers, the Earls of Pembroke. One, Richard Marshall, lies with his corselet pierced by traitor's hands beside the bubbling spring which waters the Franciscan graveyard, whilst the other, William, rests with mailed arms crossed under the present shade of the Dominican friars of the "Black Abbey."

"It is a holy place to be buried in," repeated Mary Maher, whilst she pursued her voyage of discovery amongst the tombs. "When shall I revisit you, sweet city by the Nore, and hear the mighty bell booming across your pleasant waters? Who can tell?"

"Who can tell? Only God," was the reply, and turning round she perceived the venerable prior of the Black Abbey, who, like herself, was taking an evening stroll.

"Are you really going to leave us to-morrow?" he asked, kindly.

It was only too true. This was Mary Maher's last evening among the beauties of her youth, and this was the last time she would again gaze for many a year on the hoary outlines of the Abbey against an Irish sky.

She was to start for Queenstown early next morning en route for New York, in one of those "monsters of the deep"—an emigrant ship, which lay waiting its prey in the Cove of Cork.

She was leaving behind a mother and two young sisters. Three years previously her father had thrown aside his spade, declaring he would never turn another sod in hapless Ireland, and now that he had become comparatively rich, he had sent for his eldest daughter, who resembled him in her love of roving.

Thus it was that the old priest addressed to her this question: "Are you really going to leave us to-morrow?"

He had heard, in common with others, of her intended emigration, and he embraced the opportunity of giving her advice on her future life. In his younger days Father Patrick had shouldered a knapsack and crossed the Rocky Mountains in quest of booty, but when a graver mood stole upon him he hung aside such attentions and entered the Order of St. Dominic. Thus we find him pacing to and fro in the gloaming, instructing the young girl in her coming duties.

She had known him from her youth, and had grown up under the shadow of the venerable Dominican pile, regarding the white habit and black mantle as heavenly badges. Not that Mary Maher was religious. It was true she was fervent by fits and starts, but her character was essentially worldly. Obstinate may be termed her leading trait, and priest and parent might retreat and threaten in vain if he will jangle with theirs.

The father gave her his blessing and impressed on her not to forget her mother and sisters in her new home. Then, taking a crucifix from his belt, he made the sign of the cross over her head.

"When tempted," he said, "recollect this sorrowful face and outstretched hands on the hard tree of the cross. This crucifix has accompanied me in all my travels, and has a special blessing attached to it for wayfarers."

Mary took the sacred symbol reverently in her hands and examined it. The figure of our Lord was exquisitely carved in ivory, and the cross was of cedar wood. After many years she saw it again. She was then no longer the simple Irish maiden who craved a blessing at the Dominican Father's feet.

CHAPTER II.

On Mary Maher's arrival in New York she had no difficulty in securing a situation. Her father was employed in laying iron tracks for the cars, which overran the city, and therefore was a protection for his daughter. In the eyes of the world it was prudent to have a parent for a cushion, but there the boon ceased. In Mary's case it was undesirable and even to drink, and Mary derived but small advantage from living near him.

The monotonous duties of indoor servant soon disgusted her, and after a lapse of three months we find her in one of those giant warehouses that line the thoroughfares of New York.

She wrote home and sent money, and said her morning and evening prayers regularly. Thus, so far, Father Patrick rested satisfied with his restless protegee, and penned a letter of encouragement for her in her new sphere.

An ominous silence followed.

The priest trembled for her perseverance, but did not despair. At last came a letter enclosing six pounds, and saying she was leaving New York and going South. Further particulars she did not impart, but added if letters were directed to a certain Madame Lehon in the city they would reach her. This shred of information reached Father Patrick at an opportune moment, when he found himself obliged to make an appeal in favor of Mary Maher's mother. To the husband he had applied in vain, and now he told the pitiful tale to the daughter with the like result.

Father Patrick had leaned on broken reeds. From Tom Maher he expected little, but he trusted in Mary to prove true in the hour of need. In both he had been disappointed.

Death is a swift courier. Nothing blunts the point of his shaft, once his victim is marked for destruction. Mrs. Maher died after some months, of rapid consumption, and Father Patrick's heart bled when he heard the grating door of the workhouse close behind the motherless children. There was no help for it. Again he wrote, and blank silence ensued as before.

Three years passed away without any clue to the wanderer. At length one morning brought a newspaper containing a minute account of a stage piece

lately put on the boards by Madame Lehon, owner and conductress of the world-wide burlesque company known as "The Mermaids."

The principal role was played by the celebrated Irish actress, Mademoiselle Mehère, and under this thin disguise Father Patrick recognized his former pupil.

Advanced as he was in years, and inured to the phantasies of the world, he was unprepared for this relation. Duty had ever been his watchword, and in the present crisis he was not going to lower his standard. His decision was speedily taken.

He despatched another letter to Mary Maher, representing the forlorn condition of her sisters. An anxious interval followed. Day by day he saw the pinched faces of the children grow sharper and paler, and an idea seized him.

He got photographs taken of them in the pauper garb, and despatched them to America.

The hair took. In reply a money order for £30 coupled with a promise that this sum should be annually paid, and requesting that for the future all further demand should cease.

"That depends on how the agreement is kept," said Father Patrick, folding up the welcome donation, and hurrying off to the workhouse to arrange for the removal of the children.

CHAPTER III.

Parting day was dawning on the grey battlements of the "Black Abbey," Kilkenny, when a lady dressed in all the vagaries of fashion wended her way through the graveyard surrounding the ancient pile.

Eagerly she scanned the headstones one by one, and then seating herself on the lid of a granite coffin, sighed, William Marshall, "the younger" Earl of Pembroke, founded this home for the Dominican Order in the year 1225.

Here he lies, a stone's throw removed from his brother Richard, founder of the Franciscan Abbey. Both sleep under the monastic institution they had raised to God's honor and their neighbors' edification. On the coffin lid of some mailed follower of the doctory Earl, Mary Maher rested.

She had not attained the object of her search—a grave,—and the gathering shades of evening warned her that the darkness of night was about to fall.

She was returning by the same route she came by, when in the waning light she perceived the gleam of a white habit. It was Father Dominic who approached—the newly elected prior of the "Black Abbey."

She paused to frame her question, and then in a high pitch inquired: "Who is the head boss in yonder stack of buildings?" pointing to the gabled ends and gargoyles grinning through the ivied screen that concealed the Abbey.

"If you mean the superior," replied the priest, quietly, "I am he."

Subdued by the reproof conveyed so pointedly, and yet so gently, she acquainted him with her mission. It was to find the last resting place of her mother, one Honora Maher, who died in the city some years previously.

"I am a stranger," continued Father Dominic, "but in the Abbey is an aged Father who knows every grave, though he is blind, I shall ask him, if you kindly wait."

They were not kept long in suspense. Advancing towards them with the help of a stick came Father Patrick. Father Dominic told him of the lady's request, and disappeared to finish his office.

Left alone with her companion Mary Maher (for it was she) repeated her inquiry about the grave. Her voice trembled when she put the question, because she had recognized Father Patrick.

To those favored souls hemmed in by the cloister from the turmoil of the world, the lapse of ten years makes but slight havoc in their outward appearance, and the old Dominican Father proved no exception to this rule.

He was yet hale and strong, though his hair was bleached with the snows of seventy winters.

Father Patrick was unaware that his companion was Mary Maher. Even if eyesight had remained to him, it would have been difficult to reconcile the powdered and painted dame who accompanied him the fresh Irish face he had looked on a decade of years before.

Coming to a cluster of green mounds, he pointed with a stick. "Under the middle sod rests Honora Maher," he said, turning his sightless eye-balls on his companion. "Perhaps you are a relation of hers? Something in your tone of voice recalls her."

"Yes," was all Mary could command in reply.

The hesitating manner was not lost on the old priest.

"Your accent tells me that you come from America," he continued. "If you have lived in New York, perhaps you have met a girl from this city—Mary Maher, who left Ireland ten years ago. This is her mother's grave."

He ceased speaking. Mary walked away, and he could hear the rattle of her parasol against the railings as she passed along.

"Are you a Catholic child?" he asked; "if so, you will like to see our church?"

Concluding that the dangerous topic had died out, she answered in the affirmative and they passed under the ancient Gothic portals.

Advancing towards the altar, he knelt down, whilst she remained standing, gazing at the carved windows and chiseled pillars, once so familiar to her.

Suddenly an object arrested her attention.

Far up the wall, between the lace like windows of the Black Abbey, reposes the wonderful group of the Trinity, carved by a master-hand six centuries ago, and before this quaint representation a lamp burnt in a niche.

Lower down hung a crucifix, and Mary Maher recognized in the delicately-cut features on the cross, the same with which Father Patrick had signed her ten years before.

The last evening in the grave-yard flashed before her mind, and the sentiment she had then uttered, "It is a holy place to be buried in, this old Dominican Abbey."

In her present state of feeling she did

not wish to be buried anywhere; and death held nothing but terror for one whose life was spent in a whirl of wild excitement. However, she approached nearer the beacon, and gazed up at the niche. Underneath the crucifix she read the words: "A Prayer for the Wanderer's Return."

Unpleasant memories were thronging her mind, and tears gathering in her eyes, and she felt relieved that no one witnessed them. The aged priest still remained absorbed in prayer, his face turned towards the flickering lamp, though he could not see its light. A few moments more and he rose. They walked on in silence—the actress and the Dominican friar.

Standing before the monastery door, the latter extended his hand to bid good evening.

Mary Maher's object in visiting the graveyard had been to erect a monument to her mother's memory, and now that she was on the eve of departing for America, she lacked courage to reveal herself. She feared Father Patrick would recognize her, and sift the secrets of the past.

Striving to nerve herself she said in a forced voice: "I am starting for Queenstown to-morrow, father, and before I leave I am anxious to ascertain the cost of a monument over Honora Maher's grave."

"Are you a relative of hers?" asked the priest.

It was beginning to dawn upon him who his companion might be, and with a practised hand he determined the commission she had come from the girl's own lips.

"I am her daughter," answered Mary in a voice so low that he drew near to catch the faint accents.

He heard them, and he raised the latch of the door without a reply. Instinctively she followed him. Through a winding corridor they passed into the reception room of the Abbey. A lay brother entered, laid a lamp on the table, and disappeared. Then the floodgates of Mary Maher's soul were opened, and she poured forth the tale of her checkered career into the ear of the priest.

It had been ten years since she left Ireland, and seven years since she had joined Madame Lehon's troupe. Whilst there she formed an attachment to an actor of the same company, and her marriage day was named. Her father in the meantime had become impotent in his demands for money, and his intemperate habits reflected disgrace on his daughter. Lying in an ambulance one dark night, he surprised her lover, and in the heat of passion, the young man slew him. The actor fled for his life, was captured, and met his death on the gallows.

Such had been Mary Maher's history. The fate of her fiancé had made a deep impression on her excitable temperament, and she was ordered a change of scene to Europe.

Thus it was that at the end of six months' tour we meet her, having wandered through the continent and taken Ireland in at the finish. She had amassed a modest fortune, and when Father Patrick asked her to increase her donation towards her orphan sisters, she opened her purse and drew from it a check for £100.

"I shall give you more, father," she said, "when I return next fall, because I always thought this Abbey graveyard was a holy spot to be buried in, and I don't think I shall last much longer. When I return to America I am to undergo an operation for cancer."

"It matters little where our bones lie," continued the priest, "provided our souls are prepared to meet God, and the life of an actress is one exposed to many dangers. Remain at home, my child. It is now five years since I first lit that lamp in the Abbey church before the crucifix, craving a prayer for the wanderer's return. I have prayed daily for that hour, and, thank God, I have lived to see it. If you must leave, then make a general confession of your whole life. With the tell disease of cancer threatening you, it is madness to hazard your salvation."

Mary's sobs were the only response to this appeal. To the priest's ears it sounded as sweetest music. The wail of one who had wandered through sinful byways, and searched by the world and the devil, was dragging her weary steps homeward.

She explained to Father Patrick that she had entered into a year's engagement in the United States and was bound to return. If the operation proved successful she was to appear that day three months on the stage in New York.

He ceased to urge her to postpone her voyage. It was clear to him that if life remained to Mary Maher she was bent on returning to Ireland, but pending this he insisted on her making a general confession of her sins.

The lamp burnt low, and the wick licked up the last drop of oil, and still the stream of sin and sorrow continued to pour into the sympathising ear of the priest.

Then the penitent stood erect, and looked into the calm, cold moonlight, and saw the silver beams playing on her mother's grave. The placid scene was a fit picture of her own soul at that minute. The galling yoke had been lifted off, and she felt as cheery as the skylark rising in the morning clouds.

She kissed the hem of Father Patrick's habit in gratitude, and sallied out into the night air. The old man's heart was overjoyed. His prayer had been heard. The Blessed Mother had answered his daily rosary. The wanderer had returned.

"Good night and God bless you," were his parting words, and Mary Maher had hurried up the narrow street and bent her steps towards the principal hotel in the "Faire City."

CONCLUSION.

Six months after her meeting with Father Patrick the wanderer returned home to die.

The best medical advice which New York could offer was procured, but all in vain.

The cancer was momentarily arrested,

HOOD'S Sarsaparilla has over and over again proved by its cures, when all other preparations failed, that it is the One True BLOOD Purifier.

LUBY'S PARISIAN HAIR RENEWER. Sold by all Chemists and Perfumers, 50 cents a Bottle. R. J. Devins, GENERAL AGENT, MONTREAL.

but not exterminated, and the doctors agreed the patient's case was hopeless. Feeling her strength declining, she was seized with a burning desire to see her old friend once again.

Her wish was granted. She made a second pilgrimage to Ireland took lodgings close to the Black Abbey, and whilst every moment of a visit to Father Patrick each day, and underwent a preparation for death.

At times the devil sought to undermine her courage by exhibiting dreary memories of the past. Then she would open her mind to her saintly director and the temptation vanished.

Her disease belonged to the painless branch of cancer.

Painless, we term it, when compared with the more virulent kind, but the word is only used in a comparative sense.

Restless nights, days burdened with lassitude, and its accompanying symptoms, and seizures of pain at intervals.

When Mary Maher came too weak to visit the Abbey, Father Patrick attended her daily. Her beads, recited during her wanderings, were a constant companion. He soothed her last moments with his paternal presence, and when the momentous hour of death hovered about its victim, the sting had been extracted from the dread visitor.

At her desire her sisters were present at the closing scene. She pointed Father Patrick their guardian, and left an ample sum of money for their maintenance.

A few nights before her decease she asked for the crucifix that hung in the church.

"You may take it down, father," she said. "Its mission has been achieved. The wanderer has returned and is home at last. Lay me down beside my mother in the old Dominican Abbey, for it is a holy spot to be buried in."

And her request was granted.—The Catholic Register.

TWO THOUSAND DOLLARS. Among the prizes distributed, on the 23rd instant, by the Society of Arts of Canada (1096 Notre Dame Street), was one worth \$2,000 to Mr. N. Mayer, 210 City Hall Avenue, in partnership with Mr. J. B. Langelier, 221 1/2 Visitation Street.

"TALKING SHOP" AT HOME. BUSINESS AS FAR AS POSSIBLE WITH BUSINESS HOURS. There are times when it seems that a man's house is the best, and at times it is the only place for a business consultation of importance, and no wife will resent such occasions."

Edward W. Bok, in an editorial protest against "talking shop" at home" in the October Ladies' Home Journal. "Those times are, however, rare, as every man knows, and they should be kept so. Business, at its best, interests a woman simply because it interests her husband and because his interests are hers. She has no inherent love for it. She cannot have it. It is not her sphere. And, therefore, to impose business talk upon her every evening, or nearly every evening, is nothing short of an imposition and an injustice. Men ought to be wise enough to see this. And they ought to be sensible enough to understand that, for their own interests, it is best for them to drop business matters, so far as possible, with business hours. A man's mind needs diversion; it requires exercise in entirely different channels from those in which it has been running during the day. For this reason the proverb is so full of common sense that every man should have a personal hobby as far removed from the nature of his business as possible. A sensible hobby has saved many a business man from early collapse. The mind needs rest, and a man's home is the one place in all the world where such rest should be given it. And American wives should more rigidly insist

that this mental rest be taken by their husbands. It is not an easy matter in some cases for the woman of the home to take such a stand and persist in it. But she can do it if she will. A woman can do almost anything with the man who loves her if she only goes about it in the right way. The trouble is that so many women choose the wrong way. The practice of "talking shop" should cease in our American homes. Our wives are right in the interest which they take in their husbands' business affairs. Their influence is frequently seen and felt in the business world. And it is an influence which every right-minded man respects, knowing, as he does, that a woman always acts for the best interests of the man she loves. In her interest and sympathy she is right. Nothing works as much good in a man's capacity and enjoyment of business as his wife's faith, interest and co-operation in that business. So long as she permits her interest and sympathy to act only as a means of encouragement she is wise."

It is a Pleasure For Mr. Hamilton to Speak. An Esteemed Citizen of the Ancient Capital. What He Thinks of Paine's Celery Compound.

The following letter from Mr. Wm. Hamilton, of No. 2 Oliver Street, Quebec, P. Q., is so very plain and lucid that it requires no explanatory remarks. His object is to draw the attention of the sick and afflicted to that fountain and source of life from which he received supplies of new health. He says:

"It is with sincere pleasure and gratitude I refer to your Paine's Celery Compound, and the wonderful blessings that I received from its use.

"To tell the truth, before using it I had little confidence in it, but concluded if it did me no good it could not make any worse than I was.

"I had suffered for years from indigestion, liver complaint and kidney disease, and began with Paine's Celery Compound in order to give it a thorough testing. After a fair use of the Compound I am as well as ever I was, and all my troubles have disappeared, and I am enjoying good health.

"Your medicine is a wonderful one; it is far superior to all others, as it truly gives life, and puts the entire system in a healthy condition. As a purifier of the blood I find it has no equal, and I heartily recommend its use to all sufferers."

Can stronger proof than the above be required to convince any sick and diseased man or woman that Paine's Celery Compound is the best medicine in the world?

Surely, dear reader, you will admit that it is worthy of a trial. You are seeking for new health, and therefore need the very best. Be sure you ask for and use only "Paine's," the only genuine celery preparation in the world.

IRISH PRIESTS. The Melbourne Advocate says:—The vigorous constitutions which some of the old Irish priests in the colonies have exemplified in the longevity of the elder Jesuit Fathers. A clerical friend, who came to Victoria about thirty years ago, writes:—It is strange the old men are getting very old and hors de combat. Father Mulhall in his 77th year, Father Dalton in his 80th year, Father Frank

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Murphy in his 81st year, and Father Duffy in his 82nd year, the combined ages of the four priests making 324 years. Father Mulhall, I am told, was lately successfully operated on for a chest disease. Father Dalton was lately confined to his room but is about again; but the oldest of the four (Father Duffy) is reported to have preached a sermon quite recently at Malthead. The report says:—His robust voice, and the apparent freshness with which he carried a sermon of over an hour's duration was a revelation to many who were wont to associate venerable old age with infirmity. Father Duffy's name will be familiar to many in Dublin, who will remember his many years devoted service in the Church of St. Francis Xavier, Gardiner-street. As a secular priest Father Duffy acted as one of the Chaplains to the British troops in the Crimea, and underwent the hardships of a terrible campaign.

THE SOCIETY OF ARTS, OF CANADA. 1066 NOTRE DAME STREET, MONTREAL. Distributions every Wednesday. Value of prizes ranging from \$2 to \$200. Tickets 10 cents.

OFFICE BOY LAWYERS. COLLAPSE OF A GRANDILOQUENT BOSS BY A BUDDING LAMB OF THE LAW.

In one of the big downtown office buildings, tenanted principally by lawyers, a reporter rode down in an elevator car with two boys, who, to judge from their conversation, were budding lambs of the law. One of them was about 15 years of age, and the other perhaps a couple of years his senior.

"I had that judgment opened this morning," remarked the younger of the two flecking the ashes from a cigarette, "but I thought Giegerich was a little slow about it."

"Yes," drawled the other, "it's certainly a great bore to have to spend so much time in court. Remember my bond and mortgage case in the supreme? Well, it was enough to try anybody's patience. The trouble with some of our judges, Frank, is that they don't know the rudiments of landlord and tenant law. I cited Pebbles versus Bubbles, and it knocked him out. Where are you bound?"

"Oh, I've got a little corporation matter on hand to-day," was the reply. "Receiver wants to be relieved. I don't know whether I'll consent or not. I've got a demurrer to argue besides, and—"

"By that time the car was at the ground floor. A stout, matronly woman stood waiting to get in. "Well, young man," she said, addressing the boy who had been called Frank, "I was just about to go up and give you a talking to in front of your boss. Why didn't you get father's shoes that you took to be half-soled?"

"Hash, mother!" whispered Frank as his face reddened. "I don't want to be talking about that down here. I'm going to court."

"You're going to court, are you?" responded the stout lady in a loud tone. Very well, go to court. But if you come home to-night without those shoes you get no supper, and you don't stir a peg out of the flat the rest of the week. Do you hear?"

"Sny," said the elevator man as he stuck his head out of the car and grinned, "you've run up against the chief justice of the supreme court, haven't you? Gee whizz!"—New York Mail and Express.

BAILEY'S REFLECTORS. Compound, light-spreading, silver-plated corrugated glass reflectors. The most perfect light ever made for CHURCHES, Halls, etc. Handsome designs for electric light, gas and oil. Catalogue and price list free. BAILEY REFLECTOR CO., Pittsburg, Pa.

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SATISFACTORY RESULTS. So says Dr. Curlett, an old and honored practitioner, in Belleville, Ontario, who writes: "For Wasting Disease and Scrofula I have used Scott's Emulsion with the most satisfactory results."

Boss—Wiggins, what did you do with my pen? Clerk—I put it on your desk, sir. Boss—You did? Well, don't do it again, please. Next time you take it just put it some place where I can find it when I want it.—Roxbury Gazette.



RUSSELL OF KILLOWEN

TENDERED A MAGNIFICENT RECEPTION BY THE CATHOLIC CLUB OF NEW YORK.

TWO THOUSAND PEOPLE ASSISTED AT THE FUNCTION—HIS FAREWELL ADDRESS CONTAINED MANY FERVENT REFERENCES TO THE OLD LAND AND THE SERVICES IT HAS RENDERED TO THE EMPIRE.

Lord Russell of Killowen, Chief Justice of Great Britain, and Lady Russell, met with a brilliant reception on Friday evening last at the hands of the Catholics of New York.

Lord and Lady Russell and daughter sailed on the Etruria for home on the following morning. Their last night in America was devoted to the Catholic Club, and the president, Judge Joseph F. Daly, made a strong point of this in introducing the guests.

The guests present included Archbishop Corrigan, Mayor W. L. Strong, Archbishop Ryan, of Philadelphia, Bishop Farley, Auxiliary Bishop of New York; Bishop Burke, of Albany; Bishop McFaul, of Trenton; Judges Edward Patterson, Rufus S. Cowing, David McAdam, Henry Biachoff, Jr.; Henry Gildemelev, Henry W. Bookstaver, Charles F. MacLean, Leslie W. Russell, August Feigel, German Consul; Luis Tavira, Portuguese Consul; Arturo Baldasano y Taped, Spanish Consul; M. Bruwart, French Consul; Mr. Okarovsky, Russian Consul, and Mrs. Okarovsky, H. L. Horton, Mr. Leger, Ambassador from Hayti; Mrs. Leger, Henry MacCracken, president University Club; Ashbel P. Fitch, Chas. W. Dayton, Edward G. Whitaker, president State Bar Association; Chas. S. Fairchild, Frank R. Lawrence, president Lotus Club; former Lieutenant-Governor and Mrs. William F. Sheehan, General O. Berns, General Anson G. McCook, R. Bert C. Benedict, George W. Wingate, Frederick T. Brown, Mr. and Mrs. Edw. Lauterbach, Mr. and Mrs. D. F. Martin, Miss Martin, Mr. and Mrs. Daniel J. O'Brien and Mr. and Mrs. Edward O'Flaherty.

MANY WERE PRESENT. More than two thousand persons were present during the evening. The ladies receiving party consisted of Mrs. Joseph F. Daly, Mrs. John J. Pulley, Mrs. William T. Ryan, Miss Barrett, Miss Margaret Barrett, Mrs. William M. Ryan, Mrs. Henry Heidenis, Mrs. John G. O'Keefe, Mrs. D. J. O'Connor, Miss H. Guet, Mrs. M. J. Drummond and Mrs. Morgan J. O'Brien.

In the ballroom Judge Daly, in a speech, introduced the distinguished visitor. He tendered him, in a graceful compliment, honorary membership in the club. Said Judge Daly:—

"His greatest achievements have been in a cause which, while it seemed to concern only the internal affairs of the British Empire, awakened so keen an interest in these broad States that his course was anxiously watched from Maine to California by a population in which for the time every true American had become an Irish Home Ruler.

"He is so identified with one of the sublimest constitutional struggles made by a party of progress in a progressive nation that the consideration in which he is held in America is only equalled by that which would be shown—if he came to our shores—to the great leader of the English Liberals, Mr. Gladstone himself."

Lord Russell, in reply, made a long speech, frequently interrupted by applause. He said, among other things, it was only natural that he should be embarrassed under such circumstances. He gratefully and gladly accepted the honor of membership which had been so graciously tendered, and, although there might be a law, an "irregularity" in the tender, Judge Daly had suggested yet he would henceforth consider himself a member of that club.

SPoke of HIS COUNTRY.

His Lordship spoke of matters across the ocean. He said he was no longer politically active, but he still had political opinions. He thought much of the descendants of Irishmen and Catholics in this country. He could see that night that they were "the worst citizens for being good Catholics."

Then he spoke of Home Rule for Ireland. The first thought of the Irish-American citizen ought to be for his adopted country, but at the same he should have a warm corner in his heart for the land of his forefathers. Irishmen, he continued, had done more, considering their numbers, for the British Empire than any other people composing it. They had given England statesmen, orators, jurists, poets, and also generals, but more important than generals, Ireland had given the general armies to command. This neat turn was loudly applauded. Everywhere in this country he and his wife had received the greatest courtesy, the greatest kindness—they would never forget it.

After the speeches Lord and Lady Russell, assisted by Archbishop Corrigan and Judge Daly, received a large number of the members of the club and their guests.

"MISTRESS AND MAIDS."

An American exchange says:— On the vexed and vexing "Servant Question," however much talked over and written about, there will always remain something to be said, for it has many sides as a centipede has feet.

of servants, and in case the servants have homes in the immediate neighborhood it might be an advantage for both the employer and the employee to live apart. But if the servants' rooms are on the same premises, even if not under the same roof, something more is needed than merely to see that they are comfortable. A woman who has women under her is to a certain extent "her sister's keeper," and she who takes no interest in her servants beyond seeing that their work is promptly and properly done, ought never to have a young girl in her employ.

A conscientious mistress will have also an eye to the health of her servants. "I never knew how to take care of myself till Miss May taught me," said a middle-aged woman, whose young mistress, with patient reminders, had at last succeeded in making her remember to put on a wrap when she went from the hot kitchen on a wintry day to hang out the clothes, and to wear rubbers when the ground was wet. To be sure, it is sometimes a trouble to exercise this oversight, but it is vastly less trouble than to have a servant sick with a cold every day or two; and when a girl has once learned to take care of herself, the mistress need no longer be anxious about her.

In the houses where several servants are kept there is little likelihood that any of them will complain of loneliness, but in a family where only a maid-of-all-work is employed, especially if remote from neighbors, it is often a difficult matter to keep a girl, for being human, she naturally craves companionship, and if her mistress holds herself aloof and makes her feel that she is merely a machine, hired by the month to do a certain amount of work, who can blame her for desiring a change?

"I don't know what I should do without my Annie," said a pretty little matron whose home is in a suburban village. "She has been with me six years, and is almost as much a friend as a servant. My husband and sons are in the city all day, and in the afternoon Annie, when she has finished her work, comes to the sitting-room, looking as trim as any lady, and sits with me by the hour. She has a pleasant voice, and sometimes reads aloud while I sew. She is an English girl with no friends this side of the Atlantic, and I am sure that this little break in the monotony of house-work goes a long way toward making her content."

Surely this wise woman has found one key at least for the solving of the problem. Not every servant-girl has a pleasing voice, and comparatively few are sufficiently well educated to read aloud, but the dullest of them all is capable of appreciating one's friendly efforts to lighten her loneliness, and this sense of kindly fellowship is the best of oil for the domestic machinery.

"How your servants love you!" exclaimed a friend to Madame Roland, on witnessing the devotion of the brave woman's household followers.

"Because I love them," was the significant answer. Love begets love, and unless there is a reciprocity of interests between mistress and maid, and unless the latter is allowed to feel that she is to a certain extent "one of the family," it is useless to expect really faithful service.

NERVOUS PROSTRATION.

THE FREQUENT CAUSE OF MUCH MISERY AND SUFFERING.

THE VICTIM HELPLESS AND UNRELIABLE—IT SAYS THE CONSTITUTION AND MAKES ONE INVOLUNTARILY ASK IS LIFE WORTH LIVING.

From the Lindsay Post. It is at least commendable to bow before the inevitable. But what appears to be inevitable may be delayed or altogether averted. What were considered necessarily fatal diseases twenty-five or even ten years ago in many instances are not now placed in that category—thanks to medical and scientific skill. Life is sweet. We must either control the nerves or they will master us. Hysteria may prove fatal. It renders the person afflicted helpless and unreliable, and casts a continual shadow upon a hitherto bright and cheerful life. It saps the constitution and makes one involuntarily ask, "Is life worth living?"

Miss Fanny Watson, daughter of Mr. Miss Watson, living on lot 22 in the township of Somerville, Victoria county, is one of those whose life for years was made miserable from nervous disease. At the age of twelve Miss Watson met with an accident which so seriously affected her nervous system that during the subsequent five years she was subjected to very severe nervous prostration, resulting in convulsions with unconsciousness for three or four hours at a time. This condition continued until March last, when she had an increased and prolonged attack by which she was completely prostrated for the space of a fortnight. The disease so affected the optic nerve that Miss Watson was forced to wear glasses. Many remedies were tried, but with no avail, and both Miss Watson and her friends feared that a cure could not be obtained. Ultimately Dr. Williams' Pink Pills were strongly recommended by various friends and the young lady decided to give them a trial. A half dozen boxes were bought, and by the time one box was used there was an improvement in her condition, and before the half dozen boxes were used, Miss Watson was to use her own words, a different person altogether. Her entire nervous system was reinforced to such an extent that she is now able to dispense with the use of the glasses which previous failing eyesight had made necessary. Miss Watson is now a staunch friend of Dr. Williams' Pink Pills, and says: "I have pleasure in recommending them to all similarly afflicted." Rev. D. Miller, a friend of the family, vouches for the facts above set forth.

Dr. Williams' Pink Pills create new blood, build up the nerves, and thus drive disease from the system. In hundreds of cases they have cured after all other medicines had failed, thus establishing the claim that they are a marvel among the triumphs of modern medical science. The genuine Pink Pills are sold only in boxes, bearing the full trade mark, "Dr. Williams' Pink Pills for Pale People." Protect yourself from imposition by refusing any pill that does not bear the registered trade mark around the box.

OBITUARY.

MRS. MICHAEL DOWNES.

The funeral of the late Mrs. Michael Downes, widow of Michael Downes, and mother of Messrs. James and Michael Downes, took place this morning and was largely attended by the residents of St. Ann's Ward, where the deceased had resided for more than a quarter of a century. Mrs. Downes was highly respected in St. Ann's parish, of which she was one of the oldest and most devout members.

NOTICE.

We again call the attention of our readers to The Co-Operative Funeral Expense Society, whose Central Office is at 1725 St. Catherine street. The system is good and there is no one too poor to take advantage of it. It cannot be denied that in hundreds of cases a death in a family means an expenditure which can be ill-afforded, and in many other cases debts are contracted which cause trouble and annoyance.

We all like to feel and show independence, and should death visit us, be in a position to send away our beloved ones in a suitable and respectable manner. Would it not be infinitely more becoming to belong to a Society that is able and willing to carry out all these arrangements, than to wait until we are afflicted and then be obliged to ask favors which are not always very graciously granted.

The Society is good and offers solid guarantees; it deserves a very general and generous support. Their outfit is certainly very fine, and all new. The offices are open all night and the Telephone is 6235. A call at any time will be promptly attended to.

All funerals outside of subscribers will be done at reasonable prices. See circulars.

Branch store will be opened shortly on Notre Dame Street, near Murray Street.

MANNERS ON THE ROAD.

We have been so accustomed to listen to so many reports about the rules which prevailed in American cities regarding the courtesy shown to the weaker sex, that in the light of the custom prevailing in our own country, it is pleasant to read a statement such as the following, which we take from an American Exchange:

We are sometimes constrained to ask whether the old-time courtesy, once the peculiar boast of American men, is completely out of fashion, so marked is the change at present in their manners on the road. At this season, when every public conveyance is taxed to its utmost capacity with the crowd of returning townspeople who have summered in the country and must get home in time for the autumnal opening of the schools—since children, after all, give life its key-note—opportunities are plenty for observation and criticism. With regard to the often mooted yet never settled question, should a man yield his seat in a car or boat—his seat for which he has paid—to a woman, who also has paid, but has failed in the scramble for places to secure one for herself, it cannot be answered arbitrarily or by an ex officio decree.

Many causes may contribute, quite apart from politeness, to render it necessary and proper for a man to sit while a woman stands—such causes as his greater age or more evident fatigue, or his invalidism, or his mere sense of justice in the matter. It may be added that this last sense should oblige him never to accept a seat in a woman's cabin, for instance, on the ferries, or in any place designed primarily for the comfort and convenience of women. But it must be sorrowfully acknowledged that if he has this well-developed regard for justice it is often in abeyance at the morning and evening hours, when many women, young and old, are on their way to and from business, precisely as the man himself is.

The dispassionate spectator of affairs, wrapped in an invisible cloak and wearing shoes of silence, observes with regret that the younger men of the period are less urbane, less considerate, more brusque, more selfishly forward and pushing than their fathers were before them. As for the gallantry of their grandfathers, it has become traditional not only, but also mythical, and the young people, smiling superior as the manner of their day permits, are reluctant to believe that it ever existed.

One sees a gray-haired gentleman rise and cling to a strap in a jolting caber that a woman may have his comfortable seat as the car goes swinging round the long curves or bumping past the sharp angles of the street. The woman may be a pretty girl, fresh as a rose-bud, an elegant matron in her prime, or a mother carrying her child. She may be a laundress burdened with her weekly wash. The elderly gentleman, trained in the courtesies of a former day, in a refinement of good manners no longer in vogue, touches his hat, and yields her his place of vantage. Not so your college boy, oarsman, football player, first scholar in his class, or your young business man, charmingly suave in the drawing-room, and sufficiently versed in the accepted conventionalities of the time. His manners on the road, begging his pardon for saying so, are too often abrupt if not boorish, and it would be a decided improvement if they could be somewhat modified in the interest of true gentleness.

Place aux dames is not so bad a motto, after all, and the youth who is polite to the ladies shows signs of careful training. With the loss of the old school courtesies everything, of course, has not gone, but the tendency of the hour is so largely to selfishness, in an age when material progress has become the thing most generally admired and most eagerly sought for, and, indeed, fought for that it is well to give a look at things as they are. When all is said that can be said, it must be admitted that women are largely responsible for the manners on the road of the men whom they mould in infancy, train in childhood, and influence to the last day of life.

PRIZES WORTH \$2000 AND \$500.

Among the prizes distributed, on the 30th September, by The Society of Arts, of Canada, (1866 Notre Dame), were the two capital prizes, one, worth \$2000, won by Mr. J. R. Steele, 864 Palace street, and the other, worth \$500, by Mr. J. A. Leprohon, 25 St. Gabriel street.



FATHER KOENIG'S NERVE TONIC. A NATURAL REMEDY FOR Epileptic Fits, Falling Sickness, Hysterics, St. Vitis Dance, Nervousness, Hypochondria, Melancholia, Inebriety, Sleeplessness, Dizziness, Brain and Spinal Weakness.

This medicine has direct action upon the nerve centers, allaying all irritabilities, and increasing the flow and power of nerve fluid. It is perfectly harmless and leaves no unpleasant effects.

FREE A Valuable Book on Nervous Diseases and a Small Bottle for 25¢. Poor patients also get the medicine free.

KEONIG MED. CO., Chicago, Ill. 49 S. Franklin Street. Sold by Druggists at \$1 per Bottle, 6 for \$5. Large Size, \$1.75. 6 Bottles for \$9.

For sale in Montreal by LAVIOLETTE & NELSON, 1605 Notre Dame Street, and by B. E. McGALE, 2123 Notre Dame Street.

THE NATIONAL SOCIETY OF SCULPTURE, LIMITED.

A society established with the object of encouraging and helping the Arts of Sculpture, Architecture and Literature. Incorporated by Letters Patent, June 1, 1895.

CAPITAL STOCK - \$50,000.00.

Special Distribution October 30, 1896, By the Board of Directors, for the benefit of the Art of Merit.

The proceeds of this Drawing will be given to the Committee through its president the Hon. J. E. Robidoux.

VALUE OF OBJECTS OF ART.

Table with 3 columns: Lot number, Value, and Approximate Value. Includes items like 1 LOT, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20.

APPROXIMATE LOTS.

Table with 3 columns: Lot number, Value, and Approximate Value. Includes items like 100 LOTS VALUED AT \$5, 100, 100, 100, 100, 100, 100, 100, 100, 100.

A list of winning numbers will be given to all subscribers by applying at Head Office or Agents. The drawing will be conducted by an impartial committee of our most respected citizens.

PRICE OF TICKETS - 25 CENTS.

11 Tickets, \$2.75. 100 Tickets, \$29.00.

The National Society of Sculpture.

J. ED. CLEMENT, Man. Sec'y. A. BERGHEVIN, Auditor for Special Drawing. 104 ST. LAWRENCE ST. P. O. BOX 1025.

CANADIAN PACIFIC RY.

Commencing OCTOBER 5, 1896.

Leave Windsor Street Station for

Boston, 9:00 a.m., \$8.20 p.m. Portland, 9:00 a.m., \$8.20 p.m. New York, 9:15 a.m., \$12.25 p.m. Detroit, Chicago, \$9.00 p.m. Toronto and London, \$9.20 a.m., \$9.00 p.m. St. Paul, Minneapolis, \$9.10 p.m. Winnipeg and Vancouver, \$9.50 a.m. Ottawa, \$9.50 a.m., \$9.10 p.m. Ste. Anne's, Vancouver, etc., \$9.20 a.m., \$1.30 p.m. St. John's, \$9.15 p.m., \$9.00 p.m. St. John's, \$9.00 a.m., \$9.05 p.m., \$7.50 p.m., \$8.20 p.m.

Leave Dalhousie Square Station for

Quebec, \$8.10 a.m., \$8.30 p.m., \$10.30 p.m. Joliet, Three Rivers, 5.15 p.m. Ottawa, \$8.30 a.m., 4.30 p.m. Lachine, \$9.00 a.m., 4.30 p.m., 6.25 p.m. St. Lin, St. Eustache, 5.30 p.m. St. Jerome, \$8.30 a.m., 9.15 a.m., 5.30 p.m. St. Azathe, \$8.30 a.m., and 4.45 p.m., 4.30 p.m. Ste. Rose and Ste. Therese, \$8.30 a.m., 9.15 a.m., 5.30 p.m., 6.25 p.m., 6.25 p.m., Saturday, 1.45 p.m., instead of 3 p.m.

Daily except Saturdays. \*Run daily, Sunday included. Other trains week days only unless shown. \*Sunday and sleeping cars, Saturdays only. \*Sunday only, 4.15 except Saturday and Sunday. \*Monday, Wednesday and Friday.

CITY TICKET and TELEGRAPH OFFICE, 129 St. James St., next to Post Office.

The Live Stock Markets

LONDON, October 5.—There was a weaker feeling in the cattle market owing to heavy supplies, and with a slow trade prices declined 1c to 1c per lb. Choice American steers sold at 11c and Canadians at 9c. The market for sheep was also weak and prices were marked down 1c per lb. best selling at 9c. A private cable from London reported the market unchanged and quoted choice American cattle at 11c; choice Canadian at 10c; ranch cattle at 9c, and sheep at 10c.

A private cable received from Liverpool reported sales of some large lots of Canadian sheep at prices ranging from 21s to 28s per head.

Another private cable from London reported sales of Canadian sheep at 24s 3d per head, which figure shows a loss to the shipper of 2s 6d per head. Messrs. John Old & Son, live stock salesman of London, Eng., write Wm. Cunningham live stock agent, of the Board of Trade, as follows:—With light supplies and fine weather for the trade the best market to-day was firm, and in some instances a little dearer for prime qualities. There were 1,215 head of cattle for sale, of which 1,014 were from the States, realizing 5 1/2d to a strong 5 3/4d; 72 from Canada at 5 1/2d to 5d, and 129 from South America at 4 1/2d to 5d. The sheep supply consisted of 1,764 from Canada and 956 from South America, for which the trade was a little better: South American wool sheep made 6d clipped, 5 1/2d to 5 3/4d, and Canadian 5 1/2d to 5 3/4d.

MONTREAL, October 5.—The local market continues over supplied with cattle, which is having a depressing effect upon trade, and the general impression is that until receipts decrease materially little improvement may be anticipated. The ocean freight market is much firmer in tone and agents for some of the regular liners are now asking 50s for space to Liverpool, but no actual advance has yet been established. The demand for freight is good and some contracting has been done for the balance of the season. Late engagements have been taken place at 50s to Liverpool, 45s to London and 47s 6d to Glasgow, insured. An extra vessel, for the first time this season, will sail for Glasgow this week, but it is said this will not increase the shipments of live stock to any extent.

At the East End abattoir market the offerings of live stock were 600 cattle, 400 sheep, 400 lambs and 150 calves. Good to choice steers and heifers sold at 3c to 3 1/2c, a few being bought at the latter figure to feed for shipment next week. Sales of fair cattle were made at 2 1/2c to 2c, and inferior to common at 1 1/2c to 2c per lb. live weight. There was a fair demand for sheep for shipment and prices ruled about steady at 23c, while butchers paid 2c to 2 1/2c per lb. live weight. Lambs met with a good demand at prices ranging from \$1.50 to \$3.50 each, as to size and quality. Choice calves sold at \$6 to \$8; good at \$4 to \$6, and others at \$2.50 to \$3.50 each.

At the Point St. Charles cattle market trade was slow, there being only a couple of loads of common butchers' stock sold at 1 1/2c per lb., and these were turned over at the above market at a profit of 1c per lb. There were 200 hogs offered, for which the demand was fair, and sales were made at 3 1/2c to 4c per lb.

GRAND TRUNK RAILWAY SYSTEM

Trains Leave Bonaventure Station.

[Note: Signifies runs daily. All other trains run daily except Sundays.]

9:10 a.m., \$4.55 p.m.—For Valleyfield, Ottawa and all points on the C.A. & O. & P.S.R.'s (Days to Valleyfield on week days only.) 9:15 a.m., \$8.00 p.m., 10:25 p.m.—For Toronto, Hamilton, Niagara Falls, Detroit, Chicago, etc. 1:20 p.m. (Mixed).—For Brockville. 1:45 p.m.—For Caudeville (Saturdays only.) 2:15 p.m.—For Brockville. 2:40 a.m.—For Hemmingford, Huntingdon and Massena Springs. 4:30 p.m.—For Hemmingford, Huntingdon and Fort Covington. 8:00 a.m. (Mixed).—For Island Pond. 8:00 a.m.—For Sherbrooke, Island Pond, Portland, Old Orchard, Quebec and the Maritime Provinces. (Days to Quebec and Rimouski daily.) 7:10 p.m.—For Sherbrooke and Portland daily, and Quebec daily except Sunday. 12:00 noon.—For St. Johns, daily except Saturday and Sunday. 1:25 p.m.—For St. Johns (on Saturdays only.) 4:00 p.m.—For Sherbrooke, Island Pond, Quebec and points on the C.A. & O. & P.S.R.'s. 4:15 p.m.—For St. Johns, Rousses Point, also Waterloo via St. Lambert and M. P. & B. R.Y. 8:00 a.m., 5:30 p.m.—For Sorel via St. Lambert. 5:30 p.m.—For St. Hyacinthe, also St. Cesaire via St. Lambert. 9:00 a.m., 7:10 p.m., 8:25 p.m.—For Boston and New York via C. V. R. 9:10 a.m., 7:10 p.m.—For New York via D. & E. For timetables in Suburban Service, consult new Suburban folder.

CITY TICKET OFFICES, 143 St. James St. east and Bonaventure Station.

MONTREAL'S GREATEST STORE.

The S. CARSLY CO., LIMITED. 1765 to 1783 Notre Dame Street, MONTREAL. Mail Orders Carefully Filled.

Ladies' Kid Gloves

Fashion's frolics are hard to follow. This remark applies more especially to Ladies' Kid Gloves. The latest Paris fad is jewelled gloves. Diamonds, pearls, rubies, emeralds and other precious stones are profusely displayed on the backs of Fine Kid Gloves. Our Kid Glove Buyer would not risk the deal, but he secured other

KID GLOVE NOVELTIES

of greater merit. A style that appeals to our lady patrons is a fine French Kid Glove, in Black, White and Tan, Black Kid, bound white welt, white stitching and six white pearl buttons; white kid, bound black welt, black stitching and six black pearl buttons, at \$1.15 per pair.

Our Standard Kid Gloves.

We do not require to write one word of praise in favor of our Ladies' Kid Gloves; their splendid fit, finish and wearing qualities have gained for them a world-wide reputation.

KID GLOVE PRICE LIST

Four-button Shopping Glove, 75c. Seven-Hook Lacing Walking Glove, 75c. Four stud Fine Kid Glove, 90c. Seven-hook Lacing Extra Special Kid, \$1.50.

LADIES' DOG SKIN DRIVING GLOVES.

This Glove will give great satisfaction; they are soft and pliable, with pique backs, and four buttons to match, \$1.25.

THE S. CARSLY CO., Ltd.

Boys' School Suits.

A strong heavy Tweed Suit, well made, carefully sewn, in fancy full colorings, a perfect marvel in durability and price, only \$1.60.

BOYS' FINE FANCY ENGLISH TWEED SUITS.

A dressy and well-made suit, fit for any purpose, brown, navy and grey mixtures, only \$1.35.

BOYS' NAVY SERGE SUITS.

Well and carefully finished, brass anchor buttons, cut full sizes, not skimped in any garment, from \$1.65.

BOYS' SERGE SAILOR SUITS.

Extra well-made, blouse style, finished brass anchor buttons, with lanyard and whistle, from \$1.07.

THE S. CARSLY CO., Ltd.

MEN'S Waterproof Coats.

This is one of the best and cheapest lines of Men's Waterproof Coats in the market, from \$1.90 to \$2.30.

MEN'S MACKINTOSH OVERCOATS.

Excellent finish, good long capes, large assortment of colors, and newest fall tweed patterns, from \$5.80.

MEN'S RIGBY CAPE COATS.

The general comfort of a Rigby Coat is acknowledged by all. We have a very choice assortment in Fawns, Greys, Navy, Black and Fanny Checks, with deep cape, from \$10.75.

THE S. CARSLY CO., Ltd.

Men's Underwear.

500 Suits of Men's Scotch Knit Wool Underwear, shirts double-breasted, ribbed skirts and wrists. Pants are trouser finish; shirts, 47c each; pants, 47c pair. Superior quality Men's Scotch Knit Wool Shirts and Pants; shirts double-breasted, extra well finished, ribbed skirts and wrists. Shirts, 70c; pants, 70c.

MEN'S WARM WOOL SOCKS.

Perfect comfort attained by wearing our seamless Shetland Wool Socks, at 17c pair.

Men's Heather Mixture Scotch Wool Socks, seamless feet, excellent value, only 23c pair.

Men's Heavy Ribbed Heather Mixture Scotch Wool Socks, superior finish, seamless feet, warm and comfortable, any size, 35c pair.

THE S. CARSLY CO., Ltd.

THE NATIONAL DRESS CUTTING ACADEMY.

88 ST. DENIS STREET, MONTREAL.

COURSES OF

CUTTING AND SEWING.

Under the direction of MRS. E. L. ETHIER.

Lately a Pupil of the Superior and Professional Schools of ABEL GOUBAUD, of the City of Paris. The Leading House of the whole World for Fashions and Dress Cutting.

OUR COURSES COMPRISE

Pattern Drawing, Cutting, Joining, Rectifying, Moulding, Transforming, Trimming Skirts and Cloaks.

These courses, as may be surmised, are not only for Seamstresses, but for ladies and young girls, to whom we most specially recommend them.

In order to proceed safely and give the kind of teaching suitable to each one, our courses are divided into two series, as follows:

1st Course for ladies and girls. 2nd For Seamstresses.

Let us add that when the course is finished we do all in our power to place our pupils in a special establishment where they can command a good salary.

The names are registered at Mrs. E. L. Ethier's model-pattern parlors.

Concessions are made for persons of the same family; the conditions are discussed and settled when the name is registered and according to cases.



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