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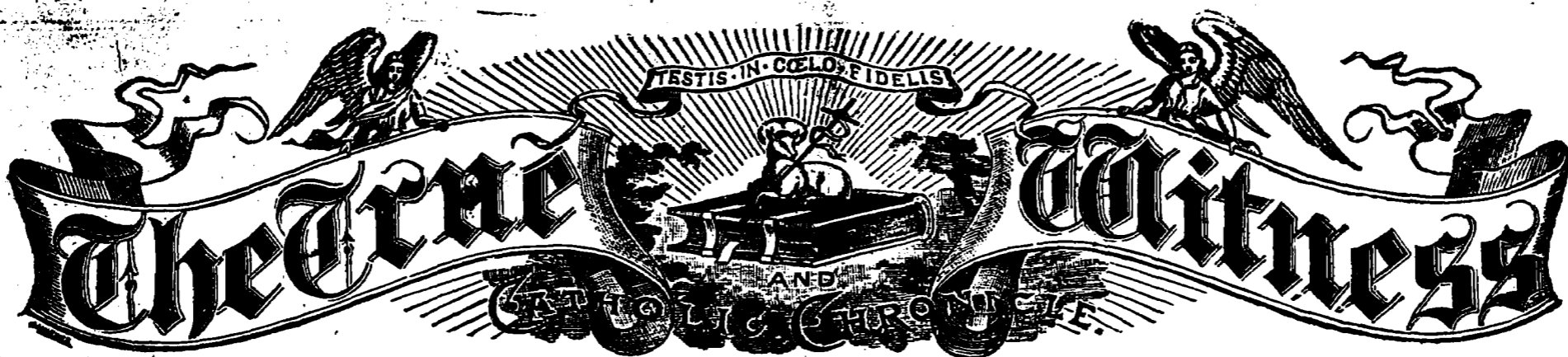
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VOL. XLV., NO. 8.

MONTREAL, WEDNESDAY, SEPTEMBER 11, 1895.

PRICE FIVE CENTS.

TRUTH ABOUT MONKS.

WHAT THEY DID IN ENGLAND IN THE MIDDLE AGES.

AN INTERESTING AND HIGHLY EULOGISTIC DESCRIPTION BY A PROTESTANT OF THE MULTIFORM AVOCATIONS AND BENEFICENT ACTIVITIES OF THE MONASTERIES OF THAT PERIOD.

The passion of the present century for reversing the historical verdicts of its predecessors, while it has led to the indiscriminate whitewashing of black sheep of history, has in one direction at least brought about the triumph of truth over secular error. The cloud of ignorant prejudice which made the names of monk and nun synonymous in the minds of the people of England with every form of mysterious iniquity has at last been cleared away, and England is beginning to realize how much she has lost in the suppression of monasteries by the royal renege of the sixteenth century. An article on "The Passing of the Monk," in the current number of the Quarterly Review, reflects the change wrought in educated opinion by the publication of Dr. Gasquet's convincing vindication of the English monasteries at the time of their suppression. The organ of the old-fashioned orthodox of the Church of England writes in a very different spirit from that manifested in the utterances of the English press ten years ago, and the tardy measure of justice thus rendered to a much reviled class may be deemed almost as the utterance of a national recantation. The unmerited obloquy heaped upon the monastic orders, and handed down from generation to generation as a tradition of the English race for more than 300 years, shows the efficacy of slander as a weapon of sectarian warfare. The unrighted charges fabricated by the vile emissaries of Henry VIII. have passed current down to our own day as established truths, and their refutation was left to the research of the eminent Benedictine, who has at last rectified the popular reading of this chapter of history. The Quarterly Review accepts and summarizes this demonstration of the fictitious character of the evidence on which the monasteries were condemned in order to satisfy the rapacity and greed of the autocratic Tudor. The larger ones, though paragonized in the very Act of Parliament which sanctioned the spoliation of the minor institutions, as "great and solemn monasteries in which religion is well kept" were not long shielded by this declaration in their favor, and were sacrificed only five years later to the ruthless cupidity of the tyrant. The sacrilegious character of the English Reformation and the interested motives of its authors and abettors having been thus made clear, it would seem difficult for any impartial mind to continue still to acquiesce in the teaching of a religion so tainted in its source.

The reviewer having given up the case of Henry VIII. against the monasteries, goes on to examine another series of work, quite exempt from the suspicion or prejudice in their favor, which dispose no less satisfactorily of many of the remaining counts in the popular indictment of these institutions. The records of Winchester Cathedral and of the great Benedictine monastery of St. Swithun's, formerly attached to it, have furnished the Very Rev. Dr. Kitchin, Dean of Durham, with material for two interesting volumes on the interior life and organizations of that great community. Further information of the same detailed kind is supplied by the Rev. Mr. Hunt, in his "Account of the Priory of St. Peter and St. Paul, Bath," and in a curious ancient record of about 100 pages, entitled "The Rites of Durham." From these and other sources the writer of the article has compiled an interesting and highly eulogistic description of the multifarious avocations and beneficent activities of those monasteries of the Middle Ages, which figure in the popular imagination as hives of drones and sluggards. To Catholics, indeed, there is nothing novel in the recognition of their place in history as the great civilizers of the semi-barbarous society, the centers from which culture, art, and all ameliorating influences radiated forth on a world which knew no law save force, and no ideal save triumphant ferocity. To find these facts admitted, however, by Protestant authorities, argues a revolution in public feeling and a readiness to abandon time-honored errors on the subject which is full of significance. The generous candor with which the article in the Quarterly Review is written is exhibited in the following passage: "In the earlier Middle Ages it was the monks who taught Europe to practice agriculture, not to despise it; and to the end of their existence in England they were ever amongst the best farmers and the most industrious landlords. In commerce it was not too much to say that the monastic societies were the forerunners of modern trade. Dean Kitchin, in his monograph on the 'Charter of Edward III. for the St. Giles Fair,' speaks of the many strangers from various parts of England, and even from distant foreign lands, coming to this renowned fair and purchasing silver or jewels or spices from the famed St. Swithun's stalls belonging to the great Winchester monastery, whose monks had more than one established shop in the fair, where they dealt in wines and stuffs as well as in spices and groceries, and in this way contributed not a little to the creation of the vast commerce of our country. In the early years of the fourteenth century,

we know that there were no fewer than 180 religious houses which supplied the Florentine and Flemish markets with wool." To the influence of the much-abused monks is thus ascribed the foundation of commerce as well as agriculture, surely the best possible title to the grateful remembrance of this utilitarian age. On the more decorative aspects of life the effects of their teaching was not less apparent. "In art," continues the reviewer, "during the Middle Ages, the Benedictines and the other orders were prominent, not only as the chief patrons of architecture, painting, sculpture, music and embroidery, but as contributing from their ranks probably the majority of the number of English artists. The stately and magnificent abbeys and churches, and the beautiful buildings which clustered round them, were mostly built for the monks; they were probably designed by gifted members of the order; they were certainly commenced and completed under their immediate direction. Works such as the Chapel of Kings, Cambridge, the Great Tower of Gloucester, the Bell Tower of Evesham, the Lady Chapel of Gloucester, carried out in the last century of their existence, show that to the end neither the hand nor brain of the monk artist had lost its cunning."

The services of the monasteries to literature in the preservation and multiplication by transcription of ancient documents is matter of notoriety, and our author tells us that in addition to the library possessed by every considerable monastic community, many had a scriptorium or writing-room set aside for the copyists of manuscripts. Many an artistic monk, as Dean Kitchin tells us, spent here the greater part of his life, working at a single important codex, and illustrating his text with those minute and glowing pictures which render his pages as precious as if wrought in gems. Some monasteries were provided, in addition to this general workshop, with rows of separate studies termed "carrels," the remains of which are still to be seen in their ruins. "In Gloucester," says our author, "they are specially remarkable; in the south cloister walk some twenty of them are absolutely perfect; they remain as they were on the day of the dissolution of the monastery, save that the desks and seats have vanished; the very closets in which the books for more immediate use were kept can still be seen. In these little closets or 'carrels,' during several hours of the day, the monks sat and read or wrote." The education of the young was almost entirely left to the monks and nuns, and their work in this direction is recognized by the writer as part of "the enormous and beneficent influence exercised by the monastic orders in a country like England during the Middle Ages."

The popular view of the cloister as an asylum for indolence and sloth being thus abandoned, we shall next see what foundation there is for the charge of self-indulgence in other directions so freely brought against its inmates. "In all seasons alike," says the Rev. Mr. Hunt in his "Account of the Priory of St. Peter and St. Paul at Bath," "the monks rose from their beds at midnight, and went into a cold church—think how terribly cold it must have been in the depth of winter—and there went through a service, or rather two services—Matins and Lauds—which were mostly sung, and lasted about an hour and a half. Then they crept back to bed again." That the life of a monk was a hard and austere one at best, that his diet, if plentiful, was coarse and unvaried, and the fasts frequent and rigorous, and that in a damp and chilly climate like that of England he must have suffered acutely from cold, are some of the admissions with which the Quarterly Review refutes the older view of the monastery as a luxurious retreat furnishing good living and comfortable quarters. The only serious criticism to be found in an article which, taken as a whole, is a splendid panegyric on cloistered life, is the argument that its ideal was a narrow and selfish one, giving too large a place to the search for personal salvation at the expense of the wider charities of active life. But this contention can be met by the reference to the writer's own pages, in which he speaks of the monks' "splendid record of service done to religion, to art, to letters, and, indeed, to well-nigh everything that made life beautiful and desirable in a nation." If these great ends were achieved by the inmates of the monastery, we fail to see how they failed in their duty to their fellow-mortals while working primarily for the glory of their Heavenly Master and their own Salvation.—New York Catholic News.

ECCLESIASTICAL APPOINTMENTS.

Archbishop Fabre has made the following new appointments: Abbe F. L. T. Adam, chaplain of the civic hospital; Abbe C. Brisset, second chaplain of the St. Jean de Dieu lunatic asylum; Abbe C. Lanarche, vicar of St. Joseph's church; Abbe E. Chevallier, vicar at St. John's; Abbe R. Contant, vicar at Ste. Scholastique; Abbe D. Cote, vicar at St. Roch de l'Acadian; Abbe J. Lamoureux, vicar at St. Elizabeth; Abbe J. Thibaudan, vicar at Ste. Cunegonde; Abbe A. Morin, chaplain of the St. Remi College; Abbe E. Joly, chaplain of the Berthier College.

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

The regular monthly meeting of the St. Ann's Total Abstinence and Benefit Society was held in St. Ann's Hall, corner of Young and Ottawa streets, on Sunday. The president, Mr. John D. Quinn, occupied the chair. There was a good attendance of members present, includ-

ing the rev. director. After the routine business had been disposed of, the subject of holding the annual concert to celebrate the anniversary of Father Mathew was taken up and discussed. The committee reported that the hall could not be procured for October 10, on account of the bazaar in St. Ann's parish being held on the same date. It was then decided that the concert be held in St. Ann's Hall on November 11. After the meeting, the committee went to work, and the chairman, Mr. James Shanahan, instructed the secretary, Mr. Thomas Rogers, to strike off the necessary sub-committees. Everything so far promises a great success.

REDEMPTORIST MISSIONS.

The Redemptorist Fathers attached to the new mission house situated at 59th street and Fifth Avenue, Brooklyn, N.Y., began their course of missions on Sept. 8th. On that day they opened missions at Winthrop and Palmer, Mass. The following missions were given during the last season: St. Mary's Brooklyn; St. Francis de Sales, Boston; St. Patrick's, Long Island City; St. Joseph's, Babylon; Church of the Sacred Heart, Brooklyn; St. Bridget's, Cleveland, Ohio; Star of the Sea Church, Beverly, Mass.; St. Margaret's, Beverly Farms, Mass.; Manchester by the Sea, Mass.; St. Joseph's, Patterson, N.J.; St. Rose of Lima's, Parkville, L.I.; Holy Cross, Flatbush, L.I.; St. Ambrose's, Brooklyn; St. Lawrence's, Weehawken, N.J.; St. Athanasius, Warren, Mass.; St. Mary's, Charlestown, Mass.; St. Patrick's, Fort Hamilton, L.I.; St. Cecilia's, Boston, Mass.; St. Finbar's, Bath Beach, L.I.; St. Mary's Brookfield, Mass.; Church of the Immaculate Heart, Windsor Terrace, L.I.; St. Francis', North Adams, Mass.; St. John's, North Cambridge, Mass.; St. Michael's Jersey City, N.J.; St. Thomas, Brooklyn; Church of the Immaculate Conception, Malden, Mass.; St. Joachim's, Cedarhurst, L.I.; St. Patrick's, Williamstown, Mass.; Blackinton, Mass.; St. Stephen's, Milltown, N.B.; McAdam Junction, N.B.; St. Joseph's, St. George, N.B. Retreats: Clergy of Harrisburgh Diocese; Franciscan Sisters, New York City; Franciscan Sisters, Peekskill, N.Y.; Young Ladies of St. Patrick's Church, Montreal; Men of St. Peter's Church, Dorchester, Mass.; Sisters of Mercy, Brooklyn; Sisters of the Precious Blood, Brooklyn; Little Sisters of the Poor; Brooklyn; Sisters of St. Joseph, Peterboro', Ont.

The band of missionaries is composed of Very Rev. J. B. Daily, Revs. William Wayrich, Francis Klauer, William Crosby, John Hanley, Paul Carbery and James Hayes.

Rev. J. S. DALRYMPLE, C.S.S.R., Brooklyn, N.Y., Sept. 5, 1895.

WEDDING BELLS.

Cook-O'Meara.

On the 4th September instant, at St. Patrick's Church, Quebec, the Rev. Vicar General Monsignor Marois, assisted by Rev. Father McCarthy, C.S.S.R., performed the marriage ceremony on the occasion of the happy union of Mr. George William Cook, of Edgehill, Morrisburg, and Miss Willa O'Meara, eldest and beloved daughter of one of Quebec's most highly respected citizens, Mr. Dominick Daly O'Meara. THE TRUE WITNESS desires to express its cordial congratulations and to wish the young couple all manner of prosperity and happiness in their future.

C. M. B. A.

Quebec Grand Council Recognized by the Court.

Judge Jette has rendered a very important judgment for members of the C. M. B. A. in the case of Doherty vs. Thompson. The action arose out of the fact that a certain number of the members of Branch 41 seceded when the Quebec Grand Council was organized, refusing to recognize its authority and pretending to still be themselves the legitimate Branch 41. Among those who thus left was the present defendant, recording secretary of the branch, who gave up all his books, but refused to sign the joint cheque required to get the branch's money out of the bank. Thereupon, the other members of the branch, who had not seceded and formed a majority, took out the present action against Thompson. Last Saturday morning the court declared that the organization of the Quebec Grand Council was regular and valid, and that Thompson must sign the cheque or pay himself the amount.

BRANCH 26 C.M.B.A.

The regular meeting of Branch 26 C.M.B.A. Grand Council of Canada, held last Sunday evening, was well attended. President McGillis presided. The usual reports presented by the secretary were read and approved, as was also the report of financial secretary Feeley. Arrangements were made for the attendance of the branch in a body at holy communion at St. Patrick's church, at 8 a.m., on Sunday, September 22. After the transaction of considerable routine business a most interesting discussion took place on the best means to be adopted to assist members out of employment or in distress. Chancellors Reynolds and Feeley and Brothers C. Coughlin, T. J. Callaghan, Coitigan, T. J. Flynn, Siméon, Stevens, Campbell, Kavanagh, Milloy, O'Toole, Stevens, James Callahan and others took part in the discussion, and some valuable suggestions were made. The question will be again discussed at the next meeting. On motion of Chancellor Reynolds

a vote of condolence was adopted to Chancellor Finn on the death of his sister, the late Mrs. Carrick. The branch will celebrate its 12th anniversary in November, and extensive preparations are being made for the event.

GIFT FROM THE QUEEN.

Archbishop O'Brien, of Halifax, to be the recipient.

HALIFAX, N.S., Sept. 10.—The Halifax Herald will announce to-morrow that "in recognition of the marked respect paid by the Archbishop and clergy of the Catholic Church at the obsequies of the late Sir John Thompson, the Canadian Premier, who died almost in the presence of the Queen in Windsor Castle, His Grace Archbishop O'Brien is to be the recipient of a magnificent present from Her Majesty. The memento is a cope made of Irish material and workmanship, the poplin being manufactured expressly for the purpose in Dublin. The gold clasp is set with precious stones and gems. The design of the embroidery is of pure Celtic pattern, from the best evidences of the early Irish art. The chasubles are of white Irish satin and crimson poplin."

A PRAISEWORTHY RESULT.

The Irish Nationalist Fund, Montreal, 1895.

Table listing donors and amounts for the Irish Nationalist Fund, Montreal, 1895. Includes entries for Ancient Order of Hibernians, St. Ann's Parish, Redemptorist Fathers, etc.

Cabled to Hon. E. Blake \$493 61
Draft do 182 46
Rent of Mechanic's Hall 2 00 \$678 07

P. O'REILLY, Treasurer.

THE EXHIBITION.

Work at the Exhibition grounds is rapidly approaching completion. On the Park side of the grounds the buildings have been painted. The two large buildings at the corner of Park and Mount Royal avenues have been set apart for the dog show. Benches have been provided for 550 dogs. The two buildings at the corner of Mount Royal and Esplanade avenues will be used, as formerly, for agricultural implements. A fine quarter-mile bicycle track has been laid and outside of this is a very good horse-racing track. The upper part of the ground and the other ends of the bridge look well. The green sward is very attractive and many of the buildings have been painted and ornamented. Increased room for the exhibit of horses and cattle has been made. Horses will enter the grounds by way of Park avenue and cattle by St. Urbain street. A fine new band stand has been erected in front of the Crystal Palace. It is said that the exhibit of cheese in the dairy department this year will be the largest ever made in the Dominion. The twenty-nine syndicates in the Province of Quebec will take part in it, besides exhibitors from Ontario, Manitoba and the lower provinces. Word has been received from Morrisburg, Vt., to the effect that a large excursion was being organized there, which would reach Montreal on September 16. An important fact, and one which goes far towards preventing any unnecessary trouble and annoyance, or unseemly behavior, is that the exhibition company have decided to prohibit all kinds of gambling within three hundred yards of the exhibition grounds. It has also been decided that the sale of alcoholic beverages will be prohibited on the grounds. The exhibition opens to-morrow; on Friday the reception to the Mayor and corporation will take place; and on Saturday—children's day—a grand parade will be participated in by the different cadets of the city. The weather seems promising and we trust that the attendance will be large and the exhibition a grand success.

ANOTHER MANIFESTO.

Mr. Justin McCarthy Issues a Very Strongly Worded Address.

"I feel," Mr. McCarthy declares, "that I ought not to allow the South Kerry election to pass without saying some words of warm thanks to the patriotic electors of that constituency. To the men of South Kerry a deep debt of gratitude is due from the whole Irish race for saving the Irish party from the deadly blow aimed at its unity and at its very existence. But it is necessary that the Irish people should follow up what South Kerry has done, and that their united voice should declare with equal emphasis that faction must cease and discipline be maintained. The action of Mr. Murphy and his supporters in South Kerry was not an isolated instance of revolt, but was one of a long series of persistent attempts to wreck the Irish party. For three years this attack has been persistently carried on, and I have been prevented from bringing the whole matter before the people of Ireland in all its painful details, solely by a desire to spare the people of Ireland the pain and humiliation which such public controversies must inflict, and by the vain hope that by the exercise of patience and conciliation better counsels would prevail. When the general election came the policy of disruption was pushed even more vigorously against us. Dissolution came unexpectedly. The time for preparation was extremely short. A meeting of the Irish party was called, and by an overwhelming majority the chairman and the committee of the party were charged with the duty of collecting funds and making arrangements in connection with the Irish elections. A few days afterwards at an ordinary meeting of the Executive Irish National Federation in Dublin, presided over by Mr. Arthur O'Connor, and at which Mr. Healy and his friends were present, a resolution, of which no notice had been given, censuring the Irish party and committee, was passed and published in the Irish papers. Emissaries were then sent into the country to oppose several members of the party on no other ground than that they had stood loyally by their pledge to preserve the unity of the party, supporting the principle of majority rule.

AMERICANS AND A. P. A. ISM.

As Viewed by Mr. James H. Brewster.

Mr. James H. Brewster, inspector of schools, speaking before a meeting of "independent women voters" in Detroit, Mich., said in the course of his address: "For over two centuries and a half the blood which has coursed through the veins of my ancestors and myself has been, every drop of it, American. I say this not in any boasting spirit, or in the pride of ancestry, but to show that if any man can claim the proud title, 'American,' I can, and if any man has cause to love his country I have. And it is because I am so much of an American, and because I love my country, that I feel that I ought, when an opportunity is afforded, to speak about a political mistake which I think some of my fellow citizens are making. It is because I am an American and love my country, and because I am a lawyer and somewhat familiar with my country's institutions and laws, that I have viewed with apprehension the rise and growth of an organization whose members are bound by oath to discriminate against some of their fellow citizens on account of their religious views.

In addressing independent voters, whether men or women—independent, that is, free, uncontrolled—it surely cannot be amiss for a Protestant American to show some reason why, in this country, which boasts of the liberty and intelligence of its people, such an organization is out of place; this country, whose constitution proclaims that it is ordained "to establish justice, insure domestic tranquility, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity."

"The American way is, and should be, to deal with all questions in a fair, open, many-sided fashion. We all like fair play, and if we have aught against our neighbor, our way should be to go to him and talk to him face to face, and persuade him to try and look at things as we think he ought to.

I shall enter into no denunciation of American Roman Catholics. I do not think they need any assistance. But let me remind you that the first steps toward religious freedom taken on this continent were taken by the Roman Catholic proprietors of Maryland, and that, too, at a time when the Puritans were driving out the Baptists from their colony; and the Puritans were themselves being driven from the colony of Virginia. Let me remind you that six of the signers of the Declaration of Independence were Roman Catholics. Let me remind you that the first printing press brought to Michigan was brought by the Roman Catholic priest, Father Richard, who was one of the first promoters of public education.

WEALTH IN IRISH PEAT BOGS.

According to recent discoveries of German investigators, Ireland possesses in her peat bogs a remunerative and extensive field for the employment of capital and labor. These Germans have formed a syndicate and are at present exhibiting in London new products of peat, which range from antiseptic wool for dressing wounds to bearings and journals for machinery.

The labor of the chemist and mechanic is needed to effect the transformation of peat. The first process which the raw peat goes through, after being dried, is that of being thoroughly teased or "devilled" by machinery, when it presents the appearance of an exceedingly coarse brown fibre. After further teasings and cardings it changes to a delicate creamy, chocolate-colored fibre, which can be spun into yarn or woven into woollen goods. The fibre for the finer purposes is mixed with fifteen per cent of ordinary wool, but in most of the materials only the pure peat fibre is used.

The fibre can be bleached to a snowy whiteness and dyed any color. It can be produced for one-third the cost of shoddy, it is claimed, and in the finer makes the appearance is equal to tweed. Several members of the royal family, including the Duchess of York, have purchased dresses of it.

The wool is proving a great aid to the surgeon, as well as the weaver, as it is an antiseptic and possesses absorbent qualities so great that it will soak up nine times its own weight of moisture. The French Government has adopted it for use in the army, and 12,000 kilograms of it was sent out to Madagascar for use during the expedition to that island.

By another process the light spongy peat is made as hard as ebony and capable of taking a high polish. It is chemically treated and then subjected to great pressure, forming a material from which any article requiring hardness or durability can be produced. Made from it in the exhibition are axle boxes, insulators, machinery bearings, gun stocks, table and pianoforte legs, and numerous other articles that reveal its possibilities. The value of peat fibre as a non-conductor of heat has been long known in this country, where it is used in the lining of refrigerators and cold storage rooms and also as a covering for steam pipes. The processes of the Germans are entirely new.—New York Sun.

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"Mr. Arthur O'Connor went to Queen's County, and with a view to getting himself chosen instead of a sitting member of the party, and for the purpose of pushing the candidature of Mr. Murphy. Mr. Murphy himself was proposed in Queen's County, in Kerry and in the South Louth, in each case as an opponent of a loyal member of the party.

"And it has been reported to me on good authority, though I hesitate to give credit to the report, that Mr. Murphy offered to stand for the city of Kilkenny on condition that Patrick McDermott, one of the most loyal members of the party, be driven from the representation of North Kilkenny, and that he refused to stand when his conditions were not accepted.

"These were the difficulties under which my colleagues and myself had to fight the general election. We had to meet the opposition, not only of the Unionists and Redmondites, but the more insidious and damaging attacks of members of our own party, who, at the most critical moment, did everything in their power to disorganize our ranks and to prevent us obtaining the funds necessary to carry through the election with success.

"Finally, the campaign against the party culminated in the declaration of Mr. Healy at Omagh that we had been guilty of the grossest kind of corruption in the use of the £1,000 from Mr. Blake, and of the £1,000 from Australia. I should mention that we owed the last subscription to the fact that Mr. Davitt generously gave the proceeds of his lectures as a guarantee for the money.

"In spite of all this, at the sessional meeting of our own party some of our colleagues thought it wise to make a last attempt at conciliating the gentleman who had been carrying on the war against the party for so many years, and so, recently, Mr. Healy, Mr. Arthur O'Connor and Mr. Knox were elected members of the Parliamentary Committee. The result of this attempt at conciliation is to be seen in the revolt in South Kerry, and in the scandalous communication made to the press by Mr. Healy, in which he professes to give a full statement of the confidential proceedings of the committee.

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"I now leave the decision of this great issue with perfect confidence in the hands of the Irish nation. (Signed,) JUSTIN MCCARTHY."

THE BICYCLE FACE.

I've a "bicycle face" Which I wish to replace With a face that is not of that kind; And if any one can Provide me a plan To exchange, it will quite suit my mind.

I've been reading of late Some remarks in debate, As to whether or not it is true, That there is such a face, And I now have a case, Which settles the question clear through.

There's one eye that's black, On my cheek is a whack, My forehead is scratched like a file; While my chin is a fright, And my lips are a sight, Less lovely whenever I smile.

My nose is awry, Of a tooth I am shy, An eyebrow is gone from its place; And one of my ears, I have serious fears, Will fall if it hasn't a brace.

There are patches galore, Till there couldn't be more, With plaster and splints and a strap; There are black-and-blue spots, By themselves and in lots, Till the face of me looks like a map.

They may stop their debate; I am ready to state, It is true as I find in my case; For a lack and alas, When I look in the glass, I am sure I've a "bicycle face."

L'ENVOI.

"Alone, what perils do environ The man who meddles with cold iron; I started on my flying wheel, The flush of exercise to feel, When, disoriented with its load, It scattered me along the road, And though I lit on every place, The most of it was on my face."

A STRIKING ILLUSTRATION.

The following very interesting article appeared in a recent number of our esteemed contemporary the Canadian Freeman:

History relates that 305 years ago yesterday Pope Sixtus passed away. His life and death were a striking example, inasmuch as it showed that the humblest child of the Catholic Church may rise to the highest earthly position in the gift of the true faith. Felix Perrotti was a swineherd and he rose to the sacred chair of the Vatican as the 230th successor of St. Peter, affording a singularly instructive illustration of the spirit which rules the church's destinies as did Christ, her founder, without regard to station in life. While all the nations of the earth were following the principle of hereditary succession, the Catholic Church stood forth alone as the model for the coming republics, on which were to appear with the advancement of modern civilization, and time and again she sat the triple crown of the Sovereign Pontiff upon the brow of those coming from the humblest walks of life as well as those who had royal blood in their veins. Felix Perrotti was born in extreme poverty in 1521, near Fermo, in Italy. His father was a plodding swineherd, too poor to give his son an education, but the thirst for knowledge asserted itself in the boy, who, while tending the pigs, used to read, study and meditate continually. His wonderful love of study attracted the attention of a Franciscan monk, who adopted him and gave him every facility for learning and for cultivating his talents. The young man entered the order of Grey Friars at the age of 16, and seven years afterward was professor of canon law at Rimini, and rose rapidly to the rank of Cardinal Archbishop of Fermo. Upon the death of Pope Gregory XIII., in 1585, he was chosen to succeed him, and assumed the title of Sixtus V. He displayed wonderful talents for governing. By a vigorous policy he cleared out effectually the hands of brigands that infested the States of the Church. He introduced into Rome the most important public improvements in the form of aqueducts, monuments and institutions of art and education. He completely reorganized the entire system of both Church and civil administration, and in the affairs of all the nations of Europe he took a most active part. It was he who solemnly excommunicated Queen Elizabeth for the murder of her unfortunate cousin, Mary Queen of Scots, and also King Henry IV. of France, who afterward became a convert and was reconciled to the Church. It is said that the firm stand taken by the Pope and his manifest sincerity in his efforts to uphold the dignity and interests of the Church had much to do with the conversion of Henry IV., who was at the time one of the most powerful rulers of Europe. Henry sent the Duke of Luxembourg to Rome as his ambassador to consult with the Pope about his reconciliation with the Church. Olivares, the Spanish Ambassador, on learning of the arrival of the French commissioner, hastened to the Vatican and begged the Pope not to grant the honor of an audience to the Minister of a Huguenot Prince. "If Your Holiness," said Olivares, "persists in admitting him, I shall be under the necessity of entering a formal protest in the name of the King, my master." "Protest!" replied the Pope, "what protest will you advance? You offend the majesty of your royal master, whose prudence I well know. You may retire." Luxembourg was presented to the Pope, and assured him the King of France was ready to kneel at the feet of His Holiness to seek absolution and admission into the Catholic Church. "Let him come! let him come! that I may embrace and console him!" exclaimed the Pope, who was rejoiced at the possibility of Henry's conversion. The Catholic League, which had, under the Duke of Mayenne, been contesting the right of Henry to the throne, began to complain to the Pope of the favor shown to Henry, but the Sovereign Pontiff replied: "So long as we believe the league to be working for religion, we assisted it; now we are convinced that it is acting only through motives of ambition or under a false pretense, our protection is at an end." It was not given to the immortal Pontiff to witness the

happy event of Henry's conversion, which did not take place till after the Pope's death, which occurred on the 27th of August, 1590, after a reign of five years. History ranks his name as one of the greatest men who have ever ruled the world.

TO SAVE THE METIS.

The Aim of the Veteran Missionary Father Lacombe.

Rev. Father Lacombe, the veteran missionary of the Northwest, when in this city, delivered a short lecture on the work of the Association for the Propagation of the Faith. After reviewing the work of the missionaries all over the world he said:

"There have been great changes in the Canadian Northwest. When I went out there we were alone with the Indians and with the half-breeds. It took us fifty and even eighty days to travel to our missions. I will tell you, however, that we were happy then. We enjoyed it as an Eden. When we left with the great caravans of Indians and half-breeds for the summer's hunt on the prairies, in the excitement of the sport we enjoyed peace and calmness. Although there were no laws, no magistrate, no police, no chief but the priest, we returned to our winter quarters with a clean diary, not a crime.

"Civilization has made life easier, but it has brought large numbers of Catholics of all races. Our responsibilities have increased. We cannot forget our Indians, nor can we neglect the newcomers. We can no longer find priests enough. We are afraid that, as it has been the case in the United States, the immigrants or their children may lose their faith, because priests are not there to minister to their wants. If history should record such a thing here in Canada it would be a shame.

"You will ask me, perhaps, how things are going in Manitoba. I will tell you that things are going well. It may seem strange, but things are going well, I tell you, because the ecclesiastical authorities submit to the will of God, knowing well that His Church cannot be destroyed. We pray and we hope. We ask you to pray also, and a day will come when the dark cloud will be torn, and we will read by the light of the star of our hope that the Government has done that which we ask and has rendered full and entire justice."

The rev. father concluded by an appeal for what, he said, will be the last work of his life, the salvation of the Metis. Today they are doomed. They have sold their lands for a song; they are children, and they have been reduced to abject poverty. There are 9,000 of them. Father Lacombe proposes to form a syndicate between himself, Mgr. Grandin, Mgr. Langevin and Hon. Alderick Ouintet. These will lease a large tract of land in perpetuity from the Federal Government for a nominal rent. This tract would be on both sides of the Saskatchewan, below Edmonton. In the centre would be a religious agricultural establishment, which it is proposed to place ultimately in the hands of the Trappists. All the Metis would be invited to take lots on this land for a nominal rent, but they would not have the right to alienate the land. If the scheme does not succeed the land would revert to the Government. The sanction of the Federal Government is still wanted. But Father Lacombe has hopes. Sir Mackenzie Bowell has told him: "To save these people will be for you an act of Christianity; for us it will be an act of patriotism."

The National Society of Sculpture, No. 104 St. Lawrence Street, Montreal. Drawing every Wednesday. Lots valued from \$100 to \$1500. Tickets, 10 cents.

CATHOLIC SEAMEN'S CLUB CONCERT.

The usual weekly concert of the above Club was held at their Rooms on last Thursday, Mr. J. P. Curran presiding. Happily those nice little socials open sharp at 8 to a well filled house, and the programme is carried out without intermission till 10 p.m., giving a very pleasant evening of two hours' pastime. The Club is indeed grateful to the many kind ladies and gentlemen, and parents who bring their little girls to assist, and especially our Protestant friends who attend frequently, and are ever ready to offer their services—to all for their kind encouragement. The following was the order of programme:—Mr. Macanary, seaman, song; Miss Gracie Brown was very good in her recitation; Charles Osborne, song; Daniel Houston, song; Parizeau Bros., their jig dancing; Harry Laycock, song; Thomas Burke, song; Miss Tannenbaum recited in free and fine tone, and also gave piano selections; Mr. Morris and Mr. Geo. Grey, songs; Miss Lawlor, piano; Miss Bithell, song;—this young lady, though her first public appearance, displayed a sweet voice that certainly gives fine promise for the future, and was at once a favorite, and of course she was vociferously applauded and encored. It is whispered that the Catholic Truth Society, of which the Seamen's Club forms a branch, will soon prepare for their splendid annual concert.

Weakness is the symptom, impoverished blood the cause. Hood's Sarsaparilla the cure. It makes the weak strong.

THE CALL OF IRELAND FOR A LEADER.

Unionist England, as she values her repose, must remain fettered by the undignified necessity of beseeching Providence not to raise up a new O'Connell or Parnell. At this moment the various sections of the Nationalist party include men of high character, men of brilliant eloquence, men of striking business capacity; it is an instance of the ill-luck which haunts Ireland that no one of them combines all the qualities needed for an Irish leader. England, in her secure and settled condition, does not ask for leaders. She requires public servants. These she uses to the utmost of their strength, gives them honor while they are alive, with money if they desire it, and buries them in Westminster Abbey when they are dead. But she reserves the right to criticize with utter frankness her most eminent sons, and if they displease her she is not above breaking their drawing-room windows. Ireland, on the other hand, as a nation who has suffered much, calls for a leader—the Liberator, the Chief. He must be a man

to appeal to the imagination, either by the burning eloquence and masculine bombast of an O'Connell, or with the magnetic influence and mysterious aloofness of a Parnell. Such a leader—who knows?—is perhaps approaching manhood to-day and is dreaming dreams of an Ireland made prosperous and contented by his guidance, or, perhaps, unconscious of his destiny, he is now being wheeled in a perambulator along the pavements of Dublin or of Cork. At any rate, appear he will—by the ordinary law of averages, which allots a hero to every nation now and again—and, when he comes, the problem of how to govern Ireland, unless solved already, will once more thrust itself before the eyes of the weary predominant partner.—From "The Outlook for Ireland," by the Right Hon. the Earl of Crewe, late Lord Lieutenant of Ireland, in North American Review for September.

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INFALLIBLE SIGN OF DEATH.

A French Physician Gives a Formula for Putting Doubt at Rest.

Probably ninety-nine people out of a hundred have a terror lest they should be buried alive, and numbers have been the cases where a dying person exacted a sacred promise that a vein should be cut, or some means adopted by which death could be assured. From time to time we are horrified by learning that some person has been buried alive after assurances have been given of death. Under these circumstances the opinion of a rising French physician upon the subject becomes of world-wide interest, for since the tests which have been in use for years have been found unreliable, no means should be left untried to prove beyond a doubt that life is actually extinct before conveying our loved one to the grave. Dr. Martinot asserts that an unfailing test may be made by producing a blister on the hand or foot of the body by holding the flame of the candle to the same for a few seconds, or until the blister is formed, which will always occur. If the blister contains any fluid it is evidence of life, and the blister only that produced by an ordinary burn; if, on the contrary, the blister contains only steam, it may be asserted that life is extinct. The explanation is as follows: A corpse is nothing more than inert matter, under the immediate control of physical laws which cause all liquid heated to a certain temperature to become steam; the epidemic is raised, the blister produced; it breaks with a little noise and steam escapes. But if, in spite of appearances, there is any remnant of life, the organic mechanism continues to be governed by physiological laws, and the blister will contain serous matter, as in the case of any ordinary burn. The test is as simple as the proof is conclusive. Dry blister, death; liquid blister, life. Any one may try it, there is no error possible.

The National Society of Sculpture, No. 104 St. Lawrence street, Montreal. Drawing every Wednesday. Lots valued from \$100 to \$1500. Tickets, 10 cents.

BROTHER BALDWIN DEAD.

New York, August 29.—Richard Costello, known in the Church as Rev. Brother Baldwin, professor of English literature at Manhattan College, died at that institution on Monday, after a short illness. He was born in Ireland in 1846, and came to this country when quite young. On completing his studies in the public schools and at La Salle Academy, Albany, he entered the Order of the Christian Brothers. As a teacher he was successful, and was an enthusiastic advocate of his profession. He filled places in Utica, Santa Fe, Memphis, St. Louis College, Mo., Chicago, and later at the La Salle Institute, of this city. There he spent five years at the head of the commercial department, when he was called to Manhattan College, where he spent the last three years of his life.

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During the past seven days there were 222 failures in the United States. There were 234 during the corresponding week of last year.

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The total number of deaths from cholera in Japan during 1895 up to July 19 was 4,801, the number of cases being 7,901. In the previous year there were only 314 deaths.

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A poet writes: "Why do I sit here in the gloaming?" We give it up. Did you step on an orange peel?

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Wiggins—"My boy, if you live beyond your income, you are bound to come to grief." Spend it—"My dear fellow, if I had to live within it, I would be miserable even now!"

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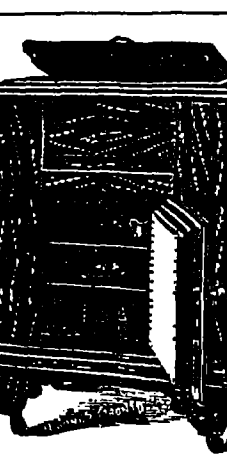
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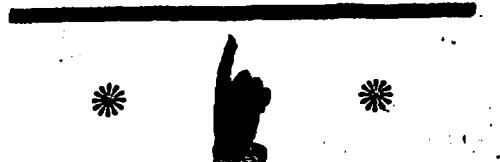
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Just received, a large consignment of Ladies' Fall Underskirts.

All-Wool Woven Underskirts, in newest plain and shot silk effects, from \$3.90 up.

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The course of studies is complete in English and French. Classes will open on September 11th. Board and tuition, only \$24 a year. Students received at any time during the year.

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WEDNESDAY...SEPTEMBER 11, 1895.

THE UNEXPECTED.

Rev. Principal Grant, of Kingston, went out to Manitoba to examine into the merits of the vexed school question and to report thereon. Of course, the learned gentleman's mission was in the interest of the great Presbyterian body, and it was confidently expected that he would discover new arguments in support of the Greenway contention. It must have been a rare surprise to his friends, and particularly to those most interested in the crusade against the Catholic separate schools, to find that the reverend gentleman is of a very different opinion from the one anticipated. This we learn from his first letter, on the subject, to the Globe. Of course we cannot agree with each and all of Principal Grant's expressed views, but he has certainly touched the true chord in regard to the efficiency of the schools and the course which the Manitoba Government should have taken. In speaking of the uncalled for and unnecessary bitter feeling created by the peremptory action of the Greenway Government, he says:—

"Now, far from gaining the concurrence of the people, the native half-breeds, the immigrant French, the immigrant French-Canadians, and all who look to the Roman Catholic clergy for light and leading, have been alienated. A sense of injustice, with all the bitter feelings connected therewith, has been engendered in natures naturally sensitive and generous. This is the result of legislating without regard to the facts of the case and of supposing that laws will execute themselves. The government has no power to initiate schools. All that power is in the hands of the people, in the townships and municipalities. To render them hostile to a school system is ready to make education impossible."

A phase of the question—and an important one—which has generally been overlooked, is the natural and rational predilection that the Catholics of Manitoba must have for the French language and system. This Principal Grant refers to, in his own way and after his own particular views upon the subject. Apart from his opinion regarding the superiority of one language over the other, the statement he makes is worthy of consideration. He says:—

"Thirdly, in condemning schools ought not the circumstances of the case to be taken into consideration? It is not easy to teach people who have, as yet, no great appreciation of the advantage of education, and it is not easy to teach English to children whose parents believe their own language and literature to be decidedly superior, and who will cherish the notion that there may be a French America. The notion is preposterous, but the only way of treating it is by ignoring it and allowing it to die out of the minds of those who entertain it on what seems to them sufficient grounds. Petty persecution, or what seems to them persecution, will only cause it take firmer root."

He is perfectly right that petty persecution can only result in producing the very opposite effects of those desired. As to the rest, the question is debatable, and may be considered from more than one standpoint. He is an English scholar criticising a Frenchman's ideas and preferences; he does so naturally from an English standpoint. In the next paragraph he tells a great truth. The circumstances of the case in 1890 and prior to that date are generally ignored. Principal Grant calls attention to them in the following words:—

"Instead, then, of charging the Roman Catholic clergy with being indifferent to education, we should remember the difficulties which they have always had to encounter in the North-West. They were to a large extent the pioneers of religion, civilization and education in the country, and their people are not likely to forget it nor to be ungrateful to them. Attacks on them from without will only

strengthen their power, and the more thoughtless and unjust these attacks are, the more will their people be consolidated."

We regret that the foregoing should be somewhat marred by the suggestion of justice combined with policy. "Honesty is the best policy" stands good in the case of Governments as well as in that of individuals, and justice and honesty go hand in hand. It is thus the able gentleman places his view before the public:—

"Policy and justice alike demand treatment of a very different kind, and in particular it would not be amiss to remember the golden rule in connection with all such cases. Whatever power the clergy of any denomination have in the present day, they have it solely in virtue of their people's belief in their goodness, their disinterestedness and their wisdom; and the people themselves must be left to find out whether or no they are infallible."

In other words, he means that it would have been a wiser policy for the Government to have allowed matters to stand as they were and that eventually the Catholic laity would find fault with the clergy; while, by its recent action, the Government has only strengthened the clergy through the concentration of lay influence around them. This portion of his letter we consider unworthy of the reverend gentleman's accustomed skill and fairness. Had he said that "justice demanded a treatment of a different kind," we would applaud with both hands; but we fear that the suggesting better treatment as an act of policy is not altogether in accord with principles heretofore expressed by the same writer.

Be that as it may; when we consider the difficulties that surrounded the early pioneers of Manitoba, the natural obstacles that had to be overcome, the lack of opportunity that the condition of the new country presented, and the recent development of that Province, it is only a wonder that the schools, five or more years ago, were as efficient as they were. Taking all these circumstances into consideration, we heartily re-echo the following very truthful and sage remark:—

"It seems to me that the Provincial Government of Manitoba in 1890 made a great mistake in summarily abolishing, instead of reforming, the old school system. They have been at war ever since with the prejudices, the feelings and even the religious convictions of a section of the population that deserved to be treated with the utmost consideration. They believe that the war would end if it was not supported from without, but on this point I venture to disagree with them. It will end only when they make concessions which, to the mass of the people interested, seem reasonable, and the sooner these are made the better."

Yes, the Manitoba Government "made a great mistake" from the standpoint of policy—as the reverend gentleman combines it with justice—and perpetrated a grave wrong when it undertook to abolish the schools. If they were inefficient, it was the duty of the Government to have them properly inspected, to have considered the fact that these schools were established in a virgin province and for a population the one part of which was occupied in colonizing and the other part in hunting, and to have them raised to the standard required and in accord with the recent and exceptional development of the new country. The Catholic clergy and laity would have combined in helping the Government to carry out its educational reforms. But, unfortunately, it chose to act in another way.

Experimental farms are being established and agricultural instructors are appointed; what for? To assist the Colonist and the Indian in the cultivation of the land. The object is to train them in such a way that they may be enabled to derive the most possible benefit from the soil they possess and till. It is a grand and praiseworthy policy. How would it be if the Government instead of thus dealing with the less skillful tillers of the soil, were to say, "you are not instructed sufficiently, you don't understand the modern methods of agriculture, we can't help you, but we take your land from you." The injustice would be as glaring as the wisdom of the present system is obvious. The case is somewhat the same with the schools; the Manitoba Government said: "Your schools are not up to the standard we require, therefore we abolish them." A wise and just power would have said: "Your schools are not all they should be, we will help you to improve them."

But despite all these arguments pro and con, we are now in presence of a question that should not depend upon what ought or ought not to have been done, but upon what is legal and constitutional. Facts exist; the schools were abolished in 1890, rightly or wrongly; was the Government of Manitoba justified in its action? and was an injustice done any section of the people? According to the highest tribunal in the realm the Government was wrong and an injustice perpetrated. According to an ancient and universally organized principle of our constitution, "whenever a wrong is done to any subject, or body of subjects, the power responsible for that wrong is equally bound to rectify it." The Privy Council of Great Britain declares against the Greenway Government on this question; the Constitution affords protection to the wronged minority; all we Catholics ask is our Constitutional rights according to the law of the Empire.

RELIGIOUS UNITY.

The recently issued census bulletin of the United States contains complete statistics of the churches in that great republic. The figures are taken from 1890. According to that statement, there are over one hundred and fifty separate denominations or sects in the country. This list does not include the hundreds of independent religious organizations. In the regular denominations "there were, in 1890, 20,612,806 communicants, maintaining 165,177 separate organizations." The Catholic Church had then 6,231,417 communicants, which, of course, does not represent by any means the actual number of Catholics. Apart from the Catholics, we find the different faiths thus classed: The Methodist Episcopal Church with 2,240,354; regular Baptist (colored) 1,348,989; regular Baptist (South) 1,280,066; Methodist Episcopal (South) 1,209,976; Baptists (North), 800,025; Presbyterians (North), 788,224; Protestant Episcopal, 532,054; Congregational, 512,771; African Methodist Episcopal, 452,725; Lutheran General Council, 324,846; Lutheran Synodical conference, 357,153; Presbyterians (South), 179,721; Unitarians, 67,749; Universalists, 49,194; Mormons, 144,352; Jews, 130,496; Spiritualists, 45,030; Mennonites, 17,078; Christian Scientists, 8,724; Shakers, 1,728; Theosophists, 695; Friends, 102,647; Dunkards, 61,101; Seventh Day Adventists, 28,991; Salvation Army, 8,742; New Jerusalem, 7,095.

In glancing at this statement, while it is interesting to notice the great preponderance of the Catholic Church over each of the others, there is another reflection that naturally suggests itself to our mind. Where is the unity between all these various denominations. It is elementary that Truth cannot vary; it must necessarily be one. If, then, any one of the aforementioned sects possesses the Truth, the others must all have only a portion thereof, and consequently be in error. Again, unless the favored sect—if there be one—possesses the entire Truth, it also must be in error, for the slightest degree of error completely does away with the Truth. We would be glad to know upon what these various denominations propose to base the union of religions, of which they so often and so loudly preach. It seems to us that there is absolutely no point of contact, no centre around which they can rally, no connecting link that is sufficiently strong and sufficiently infallible to secure the permanency of that union—should it ever be attained.

It is very easy, so recent is the oldest of these sects, to trace its doctrines to their origin. We all know when, where and under what circumstances each of them became a religion. The oldest one cannot trace its history beyond three or four centuries back. Does the combination of all these varying denominations constitute what is called the Protestant Church? If so, they should be warned that a house divided against itself cannot stand. Or does each of them claim to be the Protestant Church? If so, there can be little hope of ever beholding a union amongst them, for it is improbable that any one sect will give up its title to true Protestantism in order to allow a more powerful or more numerous one to enjoy the distinction. The more we contemplate the facts before us, the more we are convinced that the days of Protestantism are numbered. It has had its spasmodic triumph almost immediately after its birth—ever since its tide has been on the ebb and its first huge breaker is being daily shattered, more and more, into fragments against the Rock upon which Christ built His Church.

What most surprises us is that the learned and logical gentlemen who compose the Protestant ministry cannot perceive how hopelessly adrift they all are. They seem to be rational and wise upon all other subjects; that of religion only appears to surround them with darkness.

We feel that the delegates from this Province to the Trades and Labor Congress, held last week in London, who voted against the introduction of the Socialist element into the organization, gave evidence of great common-sense, of sound principles and of honesty of purpose. They deserve the thanks of all right-thinking men in Canada. Socialism, in the mildest form, is a danger to the community, and its mask is never so well arranged as to cover entirely the features that menace. That the vote was one in favor of the Socialists by no means proves that they are desirable. Before the next annual convention is held—in Quebec—the Trades and Labor Councils will be heartily tired of their new allies.

A CHINESE newspaper says that the real motive of the attacks on the missionaries in China was robbery. The missionaries had excited Chinese curiosity by building houses with basements, in which the ignorant natives supposed the foreigners stored treasures. We have read of so-called Christian people—equally barbaric if not as ignorant—who

destroyed monasteries and confiscated the Church property for the same purpose of robbery. An example may be found in the history of England, about the time of the pious King Henry VIII. and the immaculate Elizabeth. Another example was furnished twenty-five years ago in Italy. This month the infidel Government of that country will celebrate the quarter-centennial of the wholesale robbery perpetrated by the red-shirted brigand Garibaldi.

FIFTY YEARS DEAD.

Fifty years ago next Monday, on September 16, 1845, one of the most striking figures in Irish history disappeared forever from the eyes of men. Duffy, speaking of that gloomy and eventful day, said: "On the 16th we were shocked with the totally unexpected news of his death. I repaired to his house on Bagot street, and there I beheld the most tragic sight that my eyes ever rested upon—the dead body of Thomas Davis." Half a century has rolled away and the name of Davis is as potent amongst the children of the Celtic race to-day as it was during those three short years of his too brief career. Men die, but their works survive them. Free or bond, in happiness or in sorrow, the Irish people can never forget the services that Davis rendered to their cause. His poems will last as long as the language of the Saxon is spoken and his essays and journalistic work will produce grand results even for generations yet unborn. It is almost unnecessary that we should occupy any of the space we purpose devoting to a commemoration of a truly great man's death with cold details of a biographical nature. Every one of our readers is familiar with the life and works of Thomas Davis.

However, for the information of the few, we will state that he was born at Mallow, County Cork, October 14, 1814. For this reason has he been styled the "Minstrel of Mallow." He was educated at Trinity College, Dublin, and graduated in 1836. In 1838 he was called to the bar. Soon, however, he abandoned the practice of his legal profession and launched into journalism and politics. In 1842, he, Duffy, and Dillon, established the Nation, and from that hour until the day of his death he ceased not to fill its columns with editorials, essays, letters, poems and every imaginable kind of compositions, each of which was an exemplification in practice, of the precept he laid down—"educate that you may be free." In the full flush of manhood, at the very dawning of a most promising career, in the thirty-first year of his age, while his companions in letters were absent on a short vacation, while the whole load of the Nation rested upon his shoulders, he fell suddenly ill. During three days he sent his copy to the paper and with each instalment a note of encouragement and promise. On the 14th September he wrote that he would be at the office in two days. On the 15th he was slightly better; but that evening the fatal illness took an unfortunate turn, and on the morning of the 16th—while all the office staff expected to see the slight, lively, energetic little figure pop in and greet them—the most patriotic soul in all Ireland had fled and all that remained to the people he so loved were his ashes; but a glorious, a wonderful, an incalculable legacy he left to the Irish race and the Irish cause—the magnificent gift of his works.

In the grey of a September morning thousands lined the streets of Dublin as the sorrowing friends carried his remains to Mount Jerome. There, beneath Hogan's master piece of sculpture, "on an Irish hill-side," have reposed and mouldered—during half a century—all that was frail and mortal of that powerful and immortal character. Space would not permit even an attempt at a review of his works; nor could we do justice, in forty columns of our paper, to the influence that this young man exercised upon the Irish cause in his day and the effects that his writings still produce. We will simply add to this short and imperfect tribute the opinions of others, who lived in his day, who knew the man, and who felt the magnetism of his presence. After the Nation was established its most bitter antagonist, in the journalistic sphere, was a fiery organ called the Warder. When Davis was in all his glory, penning editorial and poem, slashing the enemies of Ireland and singing the glories of the land, there was nothing too bad for the Warder to say of him. That he was recognized as a man to be respected and feared, to be loved and cherished, is evident from the language of that same Warder when the news of his untimely and unexpected death became known. It is thus the Warder wrote: "With a scholarship in general literature as well as in history and in politics, the extent of which was absolutely prodigious, Mr. Davis combined the finest and the noblest natural endowments of mind and disposition; he was a constant, earnest, and guileless honest labourer in the cause of his choice; and in its service he lavished, with the unreserve of conscious genius, the inexhaustible resources of his accomplished and powerful intellect, undebauched by the scheming of ambition—untainted by the rancor of faction; and if we pass by the errors of a wrongly chosen cause, he was

entitled to the noble name of patriot. Young though he died, his life had been long enough to impress the public with a consciousness of his claims upon their admiration and respect; his admirers were of all parties, and in none had he an enemy."

What man, what patriot, what writer, living or dead, has ever received a higher tribute? That an opponent should so estimate the character and acquirements of Davis, alone places him in an enviable but unique position. Had he lived there is no means of gauging the heights he might have attained; but never could he have left behind him a greater or more beloved name. In three years, from the day that he espoused the cause as an active worker in the journalistic sphere, until the hour of his death, he gave all he possessed—his heart, his mind, his acquired knowledge, his time, his labor—to the people and to their country; but, while apparently well, to all eyes active and gay, rushing around wherever his presence was required, constantly planning up new works, devising fresh methods, dreaming of poems calculated to stir the people into activity, pondering over themes that would, in their treatment, educate the race, still the fiercely-burning fire was consuming his young life and the keen blade of his fine spirit was wearing away the mortal scabbard that held it prisoner. Thus it was that no one of all his friends or co-workers saw the danger; not one perceived that their brilliant companion and chief was soon to sacrifice his life on the altar of patriotism.

On Christmas Eve, 1845, Sir Charles G. Duffy sat down to pen an introduction to a collection of essays and articles that Davis had written in the Nation. It was thus the great old patriot—then a young and rising litterateur—referred to his recently lost friend: "Neither his life nor writings need any defence, and the period of interpreting between him and the people has not yet come. It is not Death alone, but Time and Death that canonize the Patriot. We are still too near to see his proportions truly. The friends to whom his singularly noble and loveable character was familiar, and who knew all the great designs he was bringing to maturity, are in no fit condition to measure his intellectual force with a calm judgment. The people who knew him imperfectly, or not at all—for it was one of the practical lessons he taught the young men of his generation, to be chary of notoriety—have still to gather from his works whatever faint image of a true Great Man can be collected from books. Till they have done this, they will not be prepared to hear the whole truth of him. All he was, and might have become, they can never fully know; as it is, their unconsciousness of what they have lost impresses those who knew him with the pitying pain we feel for the indifference of a child to the death of his father."

"Students who will be eager to estimate him for themselves, must take in connection with his works the fact, that over the grave of this man, living only to manhood, and occupying only a private station, there gathered a union of parties, and a combination of intellect, that would have met round the tomb of no other man living, or who has lived in our time."

In April, 1846, a collection of his poems was sent forth, and a very able introduction to the volume—signed "T.W."—gives some of the finest traits of the dead bard's character. From this we will quote a few extracts, taken at haphazard amongst its pages. "All ranks of the people," he writes, "have much to learn before they can rightly appreciate what a treasure of hope and energy, of life and love, of greatness and glory for himself and them, lies buried in that untimely grave." * * * "Fortunately Davis was not a statesman and political leader merely, but a thinker and a writer too—more than that, a genuine poet." * * * "He learned much; suffered much, I have no doubt; felt and sympathized much; and hoped and enjoyed abundantly; but he had not yet learned to rely upon himself." This explains how it was that Davis was twenty-seven or twenty-eight, before he commenced to exercise his hidden powers. Although never in active politics, he was the inspiration and support of others who drew upon his resources and made use of his acquirements to advance in life. His labor, theirs the recognition; but their future shore was often oblivion, while his was immortality. "The rapidity and thrilling power with which, from the time that he got full access to the public ear, Davis developed his energies as statesman, political writer and poet, has been well described elsewhere. It excited the surprise and admiration of those who knew him best, and won the respect of numbers, who, from political or personal prejudices, had been originally most unwilling to admit his worth." * * * "This was the true guarantee of his greatness—of a genius which was equal to any emergency, which would have been constantly placing itself in new aspects, overcoming new difficulties, and winning fresh love and honor from his countrymen and from mankind." * * * "None of his writings, either in prose or verse, will enable the world to know him thoroughly." * * * "Literary

pre-eminence was not his ambition at all, and even usefulness through the channels of literature but one of the many means which he shaped to one great end.

One more and a final quotation before we bid a fresh adieu to the great and good man whose name is as familiar to-day as it was fifty years ago. "But, though great man, wise men, kindly men, cannot but be few, good men and true men need not be so scarce as they are—men, I mean, true to their own convictions, and prompt in their country's need—not greedy of distinction, but knowing well the hived sweetness that abides in an unnoticed life—and yet not shrinking from responsibility, or avoiding danger, when the hour of trial comes. It is such men that this country needs, and not flaunting historians, or empty platform patriots. She wants men who can and will work as well as talk. Men glad to live, and yet prepared to die. For Ireland is approaching her majority, and what she wants is men."

These words are as true to-day as they were fifty years ago. Often in examining closely the work and hidden grandeur of Davis, we are prompted to repeat those lines of McGee:—

"O, inspir'd giant! shall we e'er behold, In our own time, One fit to speak your spirit on the world, Or seize your rhyme? One pupil of the past, as mighty soul'd As in the prime, Were the fond, fair, and beautiful, and bold— They, of your songs sublime!"

Not in our day, we fear, will we witness another Thomas Davis. Then, in the absence of a successor to the gifted patriot and bard, let us resolve to read his works, to draw inspiration from his songs, to learn lessons of patriotism in his essays, to glean principles for our practice from his splendid, but all too brief, life. Thus will we be doing honor to the dead and service to the living, paying the grandest tribute of respect and admiration to the departed, and fulfilling a duty towards the cause and people of his love.

A GENTLEMAN, whose opinion we most highly value, has written us to say that he considers our "special pleading" in the last two numbers of THE TRUE WITNESS as worthy of a person "learned in the law." Perhaps our legal training and a few years of practice in the profession may have had some influence upon our method of treating certain subjects; but we must say that the articles referred to were not the result of any pre-determination to find plausible arguments. It is true that "two blacks don't make a white," and the fact of the Ontario Commissioners' report not being faultless by no means rectifies the flaws in the teaching of which it complains. But this does not alter the other fact, that the report was couched in general terms and not one line was written to show that it had reference to a local and isolated case. The report did not, it is true, expressly state that its censure extended to the whole Order of the Christian Brothers, but it gave ample opportunity to the non-Catholic press of Canada, and of the United States, to draw that conclusion and to make use of it to the injury of one of the foremost bodies of educators on the continent. An injustice is an injustice, no matter how it may be excused or proped up.

We read in an American contemporary the following:—

In an interview in San Francisco Rev. Francis Barnum, S.J., who has lately returned from Alaska, the scene of his missionary labors, warns the Government against the continued encroachments of the British upon American soil in our northwesternmost territory. He says that England is determining for herself a new boundary line between British Columbia and Alaska. He adds: "Unless we have gunpowder we shall lose an immense slice of southeastern Alaska. They will steal Glacier Bay and some grand harbors."

Here is a Catholic priest—and a Jesuit at that—a citizen of the United States and a missionary, who warns the Republic of the dangers that menace American possessions in the far northern lands where he had done service as an envoy of Christ. What has the A.P.A. to say to this? Perhaps Father Barnum is a hidden enemy of American institutions. How many of those blatant, loud-mouthed, ignorant "Protectors of the Republic Institutions of the United States," will undertake a trip to Alaska—either in the service of religion or that of the State?

IN MEXICO, a boy who twice put stones on a railroad track, to upset trains, was tried, convicted, sentenced to death, and executed. This may seem pretty severe; but certainly it was a well-deserved punishment, and a very striking example. The Mexican law seems to agree with the old proverb that "an ounce of preventative is worth a pound of cure."

EVEN DEIBLER, the public executioner, is now agitating for the abolition of capital punishment in France, or for some change in the methods by which it may be rendered less terrible. We do believe that decapitation is altogether too barbaric and revolting a method of execution. The ends of justice can surely be attained in some other way. Death in itself is sufficiently fearful, without adding to its horrors by bloodshed.

EDITORIAL NOTES.

SINCE John Morley has been out of politics he is at work on a history of the making of the secret papers in the Government archives for the years from 1795 to 1805.

THERE is considerable mention, in the press, of the copyright question. The value of a copyright is not always thoroughly appreciated.

A NUMBER of Belgian ladies have presented a splendid carpet to be used in the apartment which the Holy Father has furnished in the Torlonie in the Vatican gardens.

AS AN example of the results of the military laws in France we find that Mgr. Sourrieu, Archbishop of Rouen, complains that he could not replace thirty-two of his priests who had died, because he had only five new candidates to be ordained.

THE Jesuit Fathers at Mondragone, near Frascati, Italy, will have at the end of this scholastic year to close that famous college because of an exorbitant increase in the rent by the administration of the Borghese property.

THE Editor of THE TRUE WITNESS begs the indulgence of a large number of correspondents who have written, during the past couple of weeks, on various subjects, to him.

WE publish in this issue the list of subscriptions to the Irish National Fund. These subscriptions have been made in response to Hon. Mr. Blake's appeal of this summer.

THE Duc de Laubat, of Paris, who is a life member of the Catholic Club of New York, has presented that splendid institution with a life-size marble bust of His Holiness Pope Leo XIII.

SIGNIFICANT, indeed, was a remark recently made by Leo XIII. It was during an audience accorded the superior of a religious congregation which possesses a house on the banks of the Bosphorus.

ment take place, but they are not permitted in Rome. Arudimini qui judicatis terram.

There are evidently Christians that have "turned Turk," and Turks who have proved themselves "Christians."

FRANCIQUE SARCEY, the dramatic critic, has commenced a campaign against the French Academy. He positively declines to be considered a candidate, giving his reasons at great length.

THE Fathers of the Holy Cross, whose chief establishment is the University of Notre Dame, Indiana, are making arrangements for the training of young candidates and future professors for the University at Washington.

A DESPATCH from New Orleans to the Cincinnati Commercial Gazette recently reported that the Board of Control of the newly-established Leper Home of Louisiana has appealed to the Sisters of Charity to take it in charge.

THE Fratres, as its title indicates, is a leading organ of the secret societies. It is thus that it urges the Catholics to remain faithful to their Church and to obey her behests.

"Church obligations and duties are more binding," it says, "than secular or paternal ones, and having this view of the matter we never condemn a Roman Catholic for remaining obedient to his Church's mandate."

Mr. Frederic Archer, the celebrated organist, of Chicago, who is going to perform on St. Patrick's organ on the 1st and 2nd of October, is considered one of the best artists of America.

THE following paragraph speaks for itself:—

"The French Catholic papers are complaining that the Government discriminates against them and in favor of the Protestants and Jews in its financial dealings with the churches. It is stated that the rabbis on an average receive a salary of 2,105 francs, the Protestant pastor 1,980 and the priest only 1,014.

WE are not at all surprised at the above. It is notorious that in France the Catholics receive nothing and their faculties, among them the old and well-renowned Sorbonne, have been discontinued. Moreover the State has deprived the Church of a great deal of its property while the other religious communities have been protected.

In referring to the many presents that the Very Reverend Archbishop of Cashel received on the occasion of his silver jubilee, one of the Irish papers says:

Among the numerous and valuable presents to Archbishop Croke of Cashel on the occasion of his silver jubilee is a magnificent chalice, presented by the Archbishop and Bishops of Ireland. It is of 18 carat gold, and weighs 81 ounces.

THIS official call for the convention of the new Irish movement to be held in Chicago on the 24th, 25th and 26th of this month, has been issued. It says:—

"Ireland has been alternately betrayed by the Whigs and dragged by the Tories. Nothing worth her acceptance is to be accepted from either of the leading English parties. Ireland must, therefore, look to her own children and their descendants for support in her great extremity. Parliamentary agitation has had a long and patient trial, but has utterly failed to accomplish its object. In union with thousands of our race dis-

tributed throughout the union, and after mature deliberation, we have decided to call a convention of Irish-Americans in Chicago to take into consideration the present status of the Irish struggle for freedom, and to devise ways and means best suited to the accomplishment of Ireland's independence.

This is certainly uncompromising and might mean anything as the object, from a general petition to the Queen, signed by the Irishmen of the world, to an organized revolutionary movement of the physical force type.

OUR able contemporary, United Canada, does us the honor of reproducing a portion of one of our recent editorials. It also pays us a left-handed compliment regarding the preparation of the same.

"Church obligations and duties are more binding," it says, "than secular or paternal ones, and having this view of the matter we never condemn a Roman Catholic for remaining obedient to his Church's mandate."

This is certainly rational and it recalls to our mind something that has often been a puzzle to us. We have wondered how the secret societies could have confidence in a Roman Catholic and entrust him with their secrets.

INAUGURATION OF ST. PATRICK'S NEW ORGAN.

Mr. Frederic Archer, the celebrated organist, of Chicago, who is going to perform on St. Patrick's organ on the 1st and 2nd of October, is considered one of the best artists of America, and has also a great reputation in England and on the Continent.

A NORTHERN STORM.

[By J. K. Foran, in the August "Rosary."] As the sun went down, through the purple haze on horizon's rim, he was blood-like red: "What a glorious eve!" was my simple phrase: "And an awful night!" the Indian said. Yet the air was calm, and the sky was bright— Could it be that the dusky guide was right?

The National Society of Sculpture, No. 104 St. Lawrence Street, Montreal. Drawing every Wednesday. Lots valued from \$100 to \$1500. Tickets, 10 cents.

CORRESPONDENCE.

IRISH IMMIGRANTS' MONUMENT.

To the Editor of THE TRUE WITNESS.

DEAR SIR,—Being one of the vast multitude that witnessed the unveiling of the Maisonneuve monument, on Place d'Armes Square, on Dominion Day, I was forced to ask myself, when will the Irishmen of Montreal take similar action in tastefully embellishing and decorating that neglected plot of ground at Point St. Charles where lie the bones of six thousand of their exiled fellow-countrymen, victims of the ship fever of 1847 and 1848?

ST. GABRIEL'S T. A. & B. SOCIETY. Resolutions of Condolence. At the regular monthly meeting of St. Gabriel's T. A. & B. Society, it was moved by Mr. W. Ford, seconded by Mr. J. Burns, and unanimously adopted:

Whereas,—That he pleased Almighty God, in His infinite wisdom, to remove from this earth, after a long and painful illness, our brother, Patrick Leahy, be it Resolved,—That the members of St. Gabriel's T. A. & B. Society tender their sympathy and condolence to the wife and family of our late brother, Patrick Leahy, and pray that God grant them courage in their sad bereavement.

BERNARD FEENEY, 40 Grand Trunk Street, Point St. Charles, Montreal, Sept. 7, 1895.

OBITUARY.

The Late Mrs. Carrick.

We regret to learn of the death of one of our oldest and most respected citizens in the person of the late Mrs. Richard Carrick. The sad event took place on the fifth instant. The deceased was the widow of the late Richard Carrick, a popular and highly esteemed resident of Montreal. She was a sister of Mr. T. J. Finn, of the Gazette, one of the most widely-known and generally respected members of the C.M.B.A. in the city.

The Late Mr. William O'Meara.

It is our sad duty this week to record the death of one of the oldest and most highly respected Irish-Catholics of this Province, in the person of the late Mr. Wm. O'Meara, of Sherrington, P.Q. Deceased was the father of the beloved and popular pastor of St. Gabriel's, Montreal, Rev. Father O'Meara. The sad event took place on Monday night, the ninth inst., at twenty minutes past eleven o'clock. When this good and noble-hearted old gentleman bid adieu to life he was in his ninety-second year. A native of the County Waterford, Ireland, he came to Canada in 1832, and settled in Sherrington. For the past sixty years he has lived there in usefulness and exemplary Catholic virtue. Patriotic, as are all who come from the grand old Province of Munster, his life was consecrated to the advancement and glory of the new land, while his heart was ever faithful to the traditions and memories of the Green Isle of his birth.

And his was a youth of labor and of love; his was a manhood of honest endeavor and marked patriotism; his was an old age—lengthened far beyond the ordinary span—of repose and happiness; his certainly is an eternity of peace and undying bliss. While we express our

deep sympathy for the members of his large family in the hour of their sorrow, they will excuse the reflection that there is a beam of pleasure darting through the clouds of bereavement. It is the ray of consolation that comes from the great source of our Faith. A long and unclouded day; a lengthy evening; a lingering twilight; a golden sunset; and a magnificent reappearance upon the sky of another and eternal world—such the life, counted by ninety-two years in duration, of the late Mr. O'Meara. Over such a grave there are triple prayers to be offered; prayers of gratitude to God for all the blessings showered upon the deceased, and, through his instrumentality, upon a large family and a whole community; prayers for consolation to be imparted, by the same Divine power, to the living who mourn; and prayers of invocation for the rest and happiness of the soul departed. Of all the many achievements of the good man whom we lament, during all that long span of mortal existence, the most lasting in effect is the example of piety, of loyalty to country, and of fidelity to all the duties of his sphere in life that he has given as a legacy to those left behind. Truly can we say, with the Irish poet, while we express anew our sympathy and again join the Church in her prayers for the departed:

"Merry 'twere unto the grave to go, If one were sure to be buried so."

That is to say, sure of living such a life, dying such a death, and leaving behind such memories, while taking before the Eternal such good works.

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

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And be it further Resolved,—That those resolutions be spread upon the minutes of this society, and a copy sent to the wife and family of our late brother, Patrick Leahy, also to the TRUE WITNESS for publication.

WILLIAM FORD, Rec.-Sec. Montreal, Sept. 8, 1895.

A Grand Convention in Ottawa.

A grand convention of the Catholic Order of Foresters is being held in Ottawa. The members are to attend Grand Mass in a body. Montreal is represented by eight delegates. There are fifteen representatives from this province. Each delegate represents five hundred members. There are sixty-five delegates in all. Formerly each court was entitled to be represented, but now each five hundred members have a delegate. The principal matters to be considered are the grading assessment plan and the bi-annual conventions. We expect that the convention will last a number of days and that the delegates will enjoy their sojourn at the Capital. The Order is now in a most flourishing condition, and promises a brilliant and useful future.

ANNIVERSARY MASS.

On Wednesday next, the 13th September, at 7 a.m., in the Church of the Nativity, Hochelaga, will be held an anniversary service, for the repose of the soul of the late Sarah W. Gold, mother of Mr. H. J. Gold, Secretary of the Catholic Truth Society of Montreal.

The Rev. Abbe H. Cousineau has been elected Superior of the Ste. Therese College, and the Rev. Abbe A. Vallancourt is appointed assistant superior and cure of the parish.



Nervous Prostration

It is now a well established fact in medical science that nervousness is due to impure blood. Therefore the true way to cure nervousness is by purifying and enriching the blood. The great blood purifier is Hood's Sarsaparilla. Read this letter: "For the last two years I have been a great sufferer with nervous prostration and palpitation of the heart. I was weak in my limbs and had smothered sensations. At last my physician advised me to try Hood's Sarsaparilla which I did, and I am happy to say that I am now strong and well. I am still using Hood's Sarsaparilla and would not be without it. I recommend it to all who are suffering with nervous prostration and palpitation of the heart." MRS. DALTON, 66 Alice St., Toronto, Ontario. Get Hood's, because

Hood's Sarsaparilla

Is the Only

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Prominently in the public eye today. It is not what we say but what Hood's Sarsaparilla does that tells the story. Hood's Pills act harmoniously with Hood's Sarsaparilla.

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To which we invite Special Attention.

As we are perfectly satisfied they are the largest and best selection of Plain and Fancy Black Dress Goods ever shown in the city, and the Best Makes of English and French Black Dress Goods.

New Black Worsteds and Serges, warranted Fast Dye, 42 in. wide, from 45c upward a yard.

New Black Cashmeres and Merinos. Novelties in Fancy Black Dress Goods, from 45c each.

And a special line of Extra Fine Fancy Black Dress Goods, 52 inches wide, for \$1.13 a yd.

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And a full line of Priestley's Famous Black Dress Materials always on hand.

Mail Orders.

All orders by mail promptly attended to and samples sent on application.

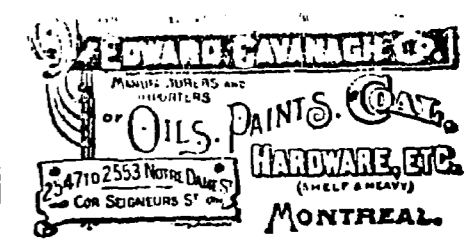
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Gold Stamping.

Society Badges made up on short notice.

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FOR SALE FOR THE MILLION.

Building, \$2,000; Cut Marble, \$2.50; Tamarac Blocks, \$1.75; Mill Blocks—Stone lengths; Cut any length. J. C. MAC BEARDED, Richmond Square. Tel. 8353.

A CORNER STONE Laid.

The corner stone of the new church of St. Louis de France, situated at the corner of Roy street and Laval avenue, was blessed on Sunday afternoon by Archbishop Fabre, in the presence of a number of clergy and spectators. The church, when completed, will be one of the finest in the city, and it is worthy of notice that the mallet used in yesterday's ceremony was the same one that was used in blessing the corner stone of Notre Dame Church seventy-one years ago.

His Grace having blessed the corner stone, which is in the south-eastern part of the building, an address appropriate to the occasion was delivered by the Rev. Father Corbell, after which the Rev. Father La Roque, cure of St. Louis de France, read the official report of the day's ceremony. The benediction, pronounced by the Archbishop, brought the proceedings to a close.

ARCHBISHOP CLEARY.

Archbishop Cleary, of Kingston, arrived in Montreal last Friday on his return from Caledonia Springs. He travelled incognito but was recognized by Mr. John B. Murphy and Col. Stevenson, who took His Grace in hand and showed him some of the sights of Montreal. Among them was a "hitch up" at the Chaboillez square fire station. This pleased His Grace very much and he said it was the swiftest hitching-up he had ever seen. Archbishop Cleary was in the best of health. He left for Kingston by the afternoon train.

The National Society of Sculpture, No. 104 St. Lawrence street, Montreal. Drawing every Wednesday. Lots valued from \$100 to \$1500. Tickets 10 cents.

"The truly poetic soul is full of longings," said the young man. "That's the trouble," replied the brutal editor, as he handed him a bunch of manuscripts. "The average poet just lets himself loose on longing when what his work really needs is shortening."

PADRE FELIPO.

Monsieur le Cure was puzzled, but he did not like to doubt the word of one who was a priest as he was himself.

"Thou wast on thy way from Texas and those who travelled with thee were slain by Indians, Padre Felipe?"

Padre Felipe lifted his head with its crown of close-curling black hair and gazed straight down into the perplexed blue eyes of the other.

"Since the Holy Mother has guided thy steps to me, remain here as long as thou seest fit to do so."

"To aid thee in thy work?" Padre Felipe questioned and added, "the dear saints know I will do all I can for thee."

"Dost thou not fear to stay? The yellow fever is in the Settlement and we have much distress among us."

His doubt and incertitude fled when Padre Felipe replied: "I do not fear the vomito; nor have I had it."

"That is well then," the Cure told him, pleased that the brilliant eyes looked into his so fearlessly.

He was a lonely man, and doubly so since the English had come to crush out the bright life of the French, and he rejoiced that Padre Felipe would abide with him.

"Sit here, my son," the Cure urged, pointing to a chair near him, suddenly mindful that Padre Felipe had remained standing since he came an hour ago and noting the lines of weariness in his face.

Glad to ease his limbs Padre Felipe sank in the huge chair. A great languor was on him, and he leaned his head back, closing his broad, long-lashed eyes like one to whom the peace of the place was exquisite.

Dipping his hand in the holy water Padre Felipe crossed himself, then walked slowly to the altar on which the gold and silver shone in the moonlight flowing through an open window.

He knelt, and looking on the awful agony of the cross a shudder passed through him and his eyes grew moist; over his face swept a look of such worshippish love as made it sweet with ineffable tenderness.

Each day he went through the burning sun that fed the greedy pestilence like fuel feeds a fire, and tended those who were ill. He held to their cracked lips the hot drink made from orange leaves, which brought ease and blessed moisture to the racked limbs;

The heat lessened as the glare of the spent day surged into grayish shadows. The air was cool with the breeze that blew up from the Gulf and caught on its way the scent of the pines over which it swept.

Monsieur le Cure finished writing and went to Vespers in the church near the parochial residence. He did not awaken Padre Felipe; it seemed to his tender thought that the inert figure and bare, bruised feet were too weary even to traverse the short distance to the chapel.

He was absent longer than his wont, as many people drew about him after the service was done—they had so much to tell him of their joys, and woes, and fears. And the cureur de bois, meeting him, had to have a word of sound counsel, since he was prone to fall to wrangling and thought nothing more of a fight than he did of a day's hunt.

Finally it was over, and monsieur le Cure went home, where he found Padre Felipe still asleep.

Remi, the old man who had long served him, met him at the threshold with more than usual anger in his sour, unshined visage. A lighted candle was in his hand, which he held so that its flame fell upon their guest.

"Quais, mon pere, how comes this stranger here who sleeps like he was dead? Though he be consecrated by Mother Church, I put no faith in him."

"What dost thou mean?" Remi asked, puckering his leathery face so that it looked as if carved from a walnut.

"This—put the fruit in boiling sugar and it is a sweetmeat fit for a king; and put these in the heat of trouble and thou comest out—sharp and bitter still, but so true, so steadfast, a king might seek thy friendship."

"Chut," Remi exclaimed in pretended anger. "Arouse him. Thy supper is cooling, and thou hast hungered since morning; for thy breakfast was given to an old Indian."

"Awake, my son, our evening meal awaits us," Monsieur le Cure called as he laid his hand on Padre Felipe's shoulder.

A slight movement and a long sigh, an upward gesture of the lithe sinewy arms and the heavily fringed lids lifted from the broad eyes, and Padre Felipe was awake.

"Springing up he glanced about him beyond the light of Remi's candle into the shadows like one who had good cause to dread the night. But as the drowsiness cleared from his brain he said, with a smile of infinite sweetness:

"The Indians have made me fearful." "They would make the evil one himself quake," Remi declared.

Remi, set a flask of wine out, for Padre Felipe is overcome and needs his strength restored.

"Yes, Monsieur le Cure," Remi assented. Yet he went off, muttering: "Wine, my master serves this wayfarer better than he does himself, since not a drop does he ever taste, though he needs it much at times. Such fine, rich wine, too, and cordials as we have—and all given to any ailing Indian or rasal of a soldier who tells a tale of fatigue. Bah!"

While Remi was gone the priest bade Padre Felipe go in the next room where he could wash the dust from his face and hands, and poor bruised feet. When he had finished they were bidden to supper, which Remi placed upon the heavy table where the master had written his letters.

There were crabs made in a savory soup with onions and garlic and powdered saffron leaves, the last a trick of flavoring caught from the Indians, and little twisted loaves of white bread from the Royal Bakery; then there was the flask of wine, rubeescent and strong enough to send the laggard hurrying from heart to brain; and for dessert, pink-fleshed figs as sweet as honey.

They talked but little while they ate, for Padre Felipe was nearly famished and the Cure was busy thinking of the work he had to do that night among the sick. For him, he only ate a few figs and a bit of bread and drank a cup of water cooled in huge jars that were left to stand in the shade. Remi sat at table with them, and being fond of the soup he had prepared he ate a quantity of it and drank wine enough to dull his wits.

After they had eaten and the color was warm in Padre Felipe's lips the Cure went to the church with him, where he left him and went on his way among his parishioners to pray and watch with them.

"Who then is dead?" "Padre Felipe." "Padre Felipe? He was well but yesterday."

"Not so. Even then the fever was on him, and he said he had ailed for days. This morning early the black blood came up from his stomach, and he died at noon."

Remi spoke like a man who held something back, which he dreaded to tell. Seeing this the Cure asked: "Did he leave no word for me?" "He knew nothing. The fever gripped his brain so that he had no sense, but—"

For the first time in his life the priest looked sternly at his servant. "Thy own sense has left thee, Remi. Tell me quick whatever thou knowest."

"My good master," Remi laid his hand on the Cure's, "I made Padre Felipe sweet and clean for his grave, as I knew thou wouldst have me do; and on his bare shoulder I saw the fleur de lis—the mark of a slave."

Without a word the Cure went in where the dead lay with candles burning at his head and feet, and knelt beside him.

Remi crossed himself saying a prayer for the departed soul; then he passed out in the breathless night, where the loathsome bats flew and a little gray bird sang its divine melody.—ANNE BOZEMAN LYON, in The Poor Souls' Advocate.

the poison of the plague until it filled his veins, and even now a fever was scorching him.

"Brother," the old man said with his wise calm eyes fixed on the haggard features before him, "I am called to a dying creature who lives far from here. I may not return until to-morrow, so thou must go to the church in my place this evening. Should any soul be passing in Mobile give it—"

He never finished, for Padre Felipe rose up, crying with horror in his voice: "No, no, Father, I am not fit. I have told thee that ever since I came."

The serenity of the Cure was broken by such surprise that he could only stammer: "Not fit, not fit?" Thou who has been a very saint among my people."

A long pause, in which Padre Felipe looked through the open window at a distant stretch of ground covered with rank coffee-weeds, then beyond to the dense pine-trees brushing against the low sultry clouds. His restless gaze swept back and strayed to a myrtle, whose crinkled pink blossoms seemed curling more closely in the heavy air.

"Was there ever a saint who lied?" "What dost thou mean? Speak my son," the Cure urged with quivering mouth. "But come," he entreated, holding out his hand to Padre Felipe.

"To the confessional? No; it would be sin to tell thee there what I have done." Outside Remi called that the man who had come for Monsieur le Cure was in great haste—he feared a storm, and storms on the Bay were dangerous.

Padre Felipe lunged himself on his knees before the Cure and bent down until his face was hidden. Stooping over him the old man laid his wrinkled hand on the black curls, thick and soft as astrakhan.

Again Remi called. "Father," Padre Felipe's breath came in gasps as he leaned more heavily against the priest, "I have lied. I was never in Texas—I am from New Orleans. I—I am no priest."

"No priest? What is the meaning of thy act?" the Cure asked, thinking how he had doubted Padre Felipe the day he came. But he kept his hand on the clustering hair. No matter what the sin be—God's servant—had no right to judge.

Remi entered the room followed by the fisherman's brother, a stollen, black-browed creature, who said it was high time they were off as he had no mind to be on the Bay in a storm. The Cure was compelled to go. Bidding Padre Felipe adieu he set out with many misgivings, since he thought the living had greater need of him than the one to whom he went.

He did not return until late the next night. When he entered his home Remi met him with all the sour look gone out of his shriveled face on which there was a deep solemnity. The place was oppressively still, and on the table lay Padre Felipe's rosary. The clumsy door between the big front room and the small one back of it was closed.

"How many have died since yesterday?" the Cure asked, sitting down in his huge chair. "For a moment Remi hesitated, then answered in a hushed tone: "There has been but one."

"Old Baptiste Valcour; was it not?" "Baptiste is doing well, and yesterday asked for an onion, which was given him. He began to grow strong the moment he ate it."

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Remi crossed himself saying a prayer for the departed soul; then he passed out in the breathless night, where the loathsome bats flew and a little gray bird sang its divine melody.—ANNE BOZEMAN LYON, in The Poor Souls' Advocate.

THE ART OF CURING SCIATICA, RHEUMATISM, NEURALGIA, PAINS IN BACK OR SIDE, OR ANY MUSCULAR PAINS LIES IN USING MENTHOL PLASTER. CURRAN, GRENIER & CURRAN ADVOCATES, BARRISTERS AND SOLICITORS, 99 St. James Street, MONTREAL.

The Canadian Artistic Society. HOLLOWAY'S PILLS.

OFFICE:—210 St. Lawrence Street, National Monument Building. Founded for the purpose of developing the taste of Music and encouraging the Artists.

Capital - - \$50,000. 2,851 PRIZES of a total value of \$5,008.00 are distributed every Wednesday.

TICKETS. - 10 Cents. Tickets sent by mail to any address on receipt of the price and 3 cent stamp for mailing.

A Midnight Walk with a colicky baby or a colicky stomach isn't pleasant. Either can be avoided by keeping a bottle of Perry Davis' PAIN KILLER on the medicine shelf. It is invaluable in sudden attacks of Cramps, Cholera Morbus, Dysentery and Diarrhoea. Just as valuable for all external pains. Dose:—One teaspoonful in a half glass of water or milk (warm if convenient).

IRISH NEWS ITEMS. William Martin, of Killeen, has been appointed a sorting clerk in the Dublin Post office.

Kate Buckley, aged twenty-four, and residing at 9 Dominick street, Cork, died rather suddenly on the 4th ult.

Thomas McGillicuddy, of Lisanska, dropped dead whilst moving on August 4. He leaves a wife and large family.

Thomas O'Halloran, of Rineville, Quin, has been appointed to the Commission of the Peace for County Clare.

Michael Davitt has, it is stated, declared that he will decline to sit for East Kerry, but will represent South Mayo.

Lord Rathdowne's lieutenant for County Carlow has appointed William Duckett, J.P., of Duckett's Grove, a deputy lieutenant.

A young lad named John Mahony, of Kippah, near Kinsale, died quite suddenly on August 5, without the attendance of either doctor or priest.

The death occurred on August 7, at Convent of Mercy, St. Joseph's, Longford, of Teresa, in religion Sister M. Baptist, youngest daughter of Bartholomew Quinn, of Ardgah.

The Irish Society, of Derry, have consented to allocate a large field, near the Christian Brothers' schools, to be used as an open space or playground for the children of the city.

P. McGiligan, of Coleraine, was sworn in a Justice of the Peace for County Antrim, on the 5th inst. The commission entitles him to sit at Ballymoney, Portrush, and Bushmills.

R. W. Longfield, C.E., has been appointed to the County Surveyorship of Donegal (southern division), vacant by the transfer of J. B. Ferguson to the northern division of the same county.

It is announced that Henry M. Crawford, who was the late Thomas Cunningham's assistant for a number of years, has been appointed Deputy and Acting-Clerk of the Peace for County Antrim.

E. P. O'Flanagan, son of John A. O'Flanagan, of Lisadyra, Tuam, has been appointed Auditor of the Solicitors' Apprentices Debating Society. The position is the highest in the gift of the society.

One of the last acts of Lord Chancellor Walker was the appointment of a sterling Nationalist and well-known sportsman, W. F. Mulcahy, Cappah House, to the Commission of the Peace for County Tipperary.

At the Convent of Mercy, Macroom, on July 25, Miss Anna Frances Hogan, in religion Sister Mary Dymna, daughter of the late Thomas Hogan, of Darra, Borrisokane, received the black veil from Bishop Browne, of Cork.

Bishop Clancy laid the corner-stone of a new convent at Strokestown on the 28th ult. Dr. Clancy has given £100 as his first instalment toward the building fund. The magnificent site has been given by Mrs. Pakenham Mahon.

At the meeting of the Enniskillen Town Commissioners, on the 6th inst., Hugh R. Lindsay, J.P., was unanimously re-elected chairman of the board. Mr. Lindsay is a Catholic and Nationalist, while the majority of the commissioners are Protestants and Unionists.

These Meath people have died recently: August 3, at Clonard, Mary, wife of Patrick Byrne. August 3, at Oldcastle, Kate, widow of the late Timothy Kenna. At Thurinstown, Beaupare, Thomas Joseph, eldest son of Matthew and Mary Reilly, aged five and a half years.

BAILEY'S Compound light-spreading Silver-plated Corrugated Glass REFLECTORS for Churches, Schools, and Public Buildings. BAILLY REFLECTOR CO., 208 Park Ave., Pittsburgh, Pa.

MENEELY BELL COMPANY. CLINTON H. MENEELY, Genl. Manager. TROY, N.Y., and N.Y. York City. ST. PETERSBURG - CHURCH - BELLS.

Doctor What is good for cleansing the Scalp and Hair, I seem to have tried everything and am in despair. Why Mrs. R. the very best thing is PALMO-TAR SOAP. it is splendid for Washing the head it prevents dryness thus puts an end to Dandruff and Freshens the hair nicely. 25¢ FOR A LARGE TABLET.

"HEALTH FOR THE MOTHER SEX." Compound Mother Sex. This is the message of hope to every afflicted and suffering woman in Canada. Miles' (Can.) Vegetable Compound is the only specific for all cases peculiar to women which can and does effect a complete cure. Prolapsus Uteri, Leucorrhoea, and the PAIN to which every woman is PERIODICALLY subject, yield to Miles' (Can.) Vegetable Compound, entirely and always. Price 75c. For sale by every druggist in this broad land. Letters of enquiry from suffering women, addressed to the "A. M. O." Medicine Co., Montreal, marked "Personal," will be opened and answered by a lady correspondent, and will not go beyond the hands and eyes of one of "the mother sex."

HOLLOWAY'S PILLS. This Great Household Medicine ranks amongst the leading necessities of Life. These famous Pills purify the BLOOD and act most wonderfully on the STOMACH, LIVER, KIDNEYS and BOWELS, giving tone, energy and vigor to these great MAIN SPRINGS OF LIFE. They are confidently recommended as a never failing remedy in all cases where the constitution, from whatever cause, has become impaired or weakened. They are wonderfully efficacious as to all ailments incidental to females of all ages, and as a GENERAL FAMILY MEDICINE are unsurpassed.

Holloway's Ointment. Its Searching and Healing properties are known throughout the world for the cure of Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. This is an infallible remedy. It effectually rubs out the neck and chest, as salt into meat, it cures SORE THROAT, Diphtheria, Bronchitis, Croup, Colds, and even ASTHMA. For Glandular Swellings, Abscesses, and all Ulcers.

GOUT, RHEUMATISM, And every kind of SKIN DISEASE, it has never been known to fail. The Pills and Ointment are manufactured only at 533 OXFORD STREET, LONDON, and are sold by all vendors of medicine throughout the civilized world, with directions for use in almost every language. The Trade Marks of these medicines are registered at Ottawa. Hence, anyone throughout the British possessions who may keep the American counterfeits for sale will be prosecuted.

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A WONDERFUL REMEDY.

A YOUNG LADY IN ELGIN COUNTY TELLS HOW IT SAVED HER LIFE.

THE CASE BAFLED THE FAMILY DOCTOR AND HE GAVE IT UP—RELIEF CAME WHEN HOPE HAD ALMOST GONE—HEALTH AGAIN RESTORED.

From the Tilsonburg Observer.

Mr. J. W. Kennedy, who resides on the 8th concession of the township of Bayham, is one of the most respected farmers in the township. Recently an Observer representative visited his home for the purpose of learning the particulars of the recovery of his daughter, Miss Alice Kennedy, from a severe and trying illness, through the use of Dr. Williams' Pink Pills, after medical assistance had failed. Miss Kennedy now presents the appearance of a healthy and active young woman of twenty, and bears no indication of having passed through an illness that baffled the doctors' skill. To the reporter Miss Kennedy said that in the autumn of 1893 she was taken ill and a physician was called in. Despite all the doctor did for her she continued to grow worse. She suffered from severe headaches, became very pale, rapidly lost flesh, and her limbs were cold and swollen. She suffered great pain and it was with difficulty she could move about, and would sometimes lie for hours in a half stupor. At last the doctor said he could do nothing more for her, and the family asked his advice as to her using Dr. Williams' Pink Pills. He said he was of the opinion that they would not help her. In spite of this adverse opinion, however, she determined to give them a trial, and before the first box was finished the wisdom of the decision was made manifest. An improvement was noticed and with joy Miss Kennedy continued taking the Pink Pills until she had used fourteen boxes, when she felt that she was completely cured. She has not taken any since the early summer, and has not had any recurrence of her old trouble, and never felt better in her life. Indeed Miss Kennedy says that as a result of the Pink Pills treatment she has gained 25 pounds in weight. A short time after she began the use of the Pink Pills the doctor who had previously attended her, called and was much surprised at the improvement in the young lady's appearance, and said that if Pink Pills had caused the transformation by all means to continue their use. Miss Kennedy's statements were corroborated by her father and sister, both of whom give all the credit for her marvellous recovery to Dr. Williams' Pink Pills.

Dr. Williams' Pink Pills are especially valuable to women. They build up the blood, restore the nerves, and eradicate those troubles which make the lives of so many women old and young a burden. Dizziness, palpitation of the heart, nervous headache and nervous prostration speedily yield to this wonderful medicine. They are also a specific in cases of locomotor ataxia, partial paralysis, St. Vitus dance, sciatica, neuralgia, rheumatism, the after effects of a grippe, etc. In men they effect a radical cure in all cases arising from overwork, mental worry, or excesses of any nature. They are sold only in boxes, the trade mark and wrapper printed in red ink, at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N.Y.

The National Society of Sculpture, No. 104 St. Lawrence street, Montreal, Drawing every Wednesday. Lots valued from \$100 to \$1500. Tickets, 10 cents.

RELIGIOUS NEWS ITEMS.

On Saturday last Archbishop Kenrick attained his ninetieth year.

Col. Darnley Beaufort, or Brother Reginald, a Trappist monk, is on the staff of the Governor of Kentucky.

Sister Mary Joseph, a sister of Most Rev. Archbishop Kain, has been appointed superior of St. Joseph's Convent, Wheeling, W. Va.

Cardinal Vaughan, Archbishop of Westminster, Eng., will go to Mexico in October to take part in the coronation of the Virgin of Guadalupe.

It is said that Rev. Dr. Henry, President of St. Malachy's College, Belfast, has been selected by the Holy Father for the vacant bishopric of Down and Connor.

By a decree of the Sacred Congregation of Rites signed on May 27, and published on July 17, the Feast of the Annunciation has been raised to the rank of double of the first class.

A magnificent copy of the Declaration of Independence, printed on silk, and forwarded by Mr. McBride, a wealthy American, as a present to the Pope, has been received at the Vatican.

Very Rev. James Hughes, Vicar-General of the diocese of Hartford, Conn., died last week. While dying notice was received from Rome conferring on the aged priest the title of Monsignor.

The Rev. Thomas E. Sherman, of the Society of Jesus, son of the late Gen. W. T. Sherman, is at Marquette College, Milwaukee, Wis., for a short rest. He has just passed through the year of probation, the last stage of preparation for admission to the final vows of the Society of Jesus.

Bishop Cousin of Nangasaki, Japan, states that he has in his diocese fifteen native Japanese priests, forty-five catechists, eighty native religious communities, consisting of one hundred and eighty Japanese Sisters, engaged in nursing the sick and in teaching the girls.

The most extensive chime in this country is in the tower of the cathedral at Buffalo, and contains forty-two bells, ranging in size from 5 to 5,000 pounds. The chime was made in France and was purchased by some gentleman in Buffalo while it was on exhibition at the Universal Exposition of 1867 at a cost of \$42,000, an average of \$1,000 for each bell.

The Bishop of St. Die, who is so interested in the French canonization of

Joan of Arc, has announced to the religious communities of his diocese that he will celebrate Mass every Tuesday until October 15, inclusive, in honor of St. Anthony of Padua, for their intentions. From Milan it is announced that during the Eucharistic Congress, at which about eighty Bishops will be present, there is to be at the episcopal seminary a Eucharistic exhibition, in which will be shown what art, industry and religion have done in honor of the Blessed Sacrament.

Rev. Father Lewis, superior of New Mellary Trappist Monastery, near Dubuque, Iowa, has left for Europe, having been called to the parent house of the community, Mellary Monastery, County Waterford, Ireland. He expects to return in a few months although it is possible he may remain permanently and be made abbot of the order.

A notable ceremony was that performed by Archbishop Corrigan of New York last Sunday, when he conferred holy orders on thirteen young French Dominicans at the convent of the order at Sherman Park. The convent was opened last November, to enable young French novices to complete their studies without fear of being enlisted as conscripts. Those ordained last Sunday were the first to profit by the freedom afforded by the American flag, and in honor of the occasion, in the sanctuary of the chapel, was displayed an American as well as a French flag.

The National Society of Sculpture, No. 104 St. Lawrence street, Montreal, Drawing every Wednesday. Lots valued from \$100 to \$1500. Tickets, 10 cents.

THE A. P. A.

Arraigned as Traitors to American Institutions.

Senator Hoar has written an open letter to the A. P. A.'s of Massachusetts in which he arraigns them as traitors to American institutions and conspirators against the rights and liberties of their fellow men.

Professor Charles Eliot Norton, of Harvard College, one of the leading scholars of the country, has drawn down upon himself and the Cambridge University the contumely of the bigots for his rap at the A.P.A. in the address at the Sanderson Academy dinner in Ashfield. But as he has won the admiration of all fair-minded people for his outspoken criticism of the anti-Catholic fanatics, he will not mind the little dogs barking at his heels. Professor Norton contended that the existence of the A.P.A. was partly due to the faulty system of popular education in this country. He said: "The minds of the mass of Americans are still in a prehistoric, or at least in a medieval stage. It is folly to call a community educated in which such an organization as the A.P.A. can spread widely. Its members have not learned the first, the simplest lesson of good citizenship."

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PERSECUTION OF CATHOLICS.

Those Who Have Not the True Faith Are Cruel and Malignant.

The Christian Advocate (New York) prints a translation of an article "from a clerical organ edited by a priest, whose co-laborer is the chief man of the Order of Barefooted Friars in Peru, published in Callao, July 6," which brings strong accusations against Protestants. The article is in the form of a dialogue, and in part is as follows:

"But surely the Protestant governments have greatly diminished those persecutions, have they not?"

"They have diminished them greatly, inasmuch that they do not now hang and quarter the Catholics as they were doing up to a short time ago, because our century no longer allows such barbarities. But apart from this they keep on as before, substituting guile for open violence, and, if, indeed, it is true that they have made some concessions, they have not done so spontaneously and gratuitously, but were driven to it by necessity and under the power of exigency in that direction, brought on them by the turns of public affairs."

"But it is not true that many Protestant governments have granted the Catholics what they call emancipation, allowing them all civil rights the same as Protestants?"

"Yes, they have done so for the reasons above named. But, with all that emancipation and all that equalizing of civil rights, the truth is that in Protestant countries Catholics do not enjoy real liberty, for neither their bishops nor their parish priests nor their other church officers can exercise their ministry freely and without embarrassment; in public offices and employments only Protestants are admitted; they alone can be teachers of youth; and, finally, in Protestant countries governed by constitutions, everything possible is done to exclude Catholics from legislative chambers. To sum up, there is no harassment to which they are not subjected."

"And do private individuals hold this same attitude toward Catholics?"

"Those Protestants who are honest and good naturally, who are in Protestantism without wishing it, so to speak, and because of their misfortune of having been born in it, do certainly disapprove the treacherous conduct of their governments and pity the Catholics so badly maltreated by them; but those who are Protestants in principle, and have the deliberate purpose of opposing the Catholic Church, are the worst make-up imaginable, because they never cease to augment inveterate hatred, nor to associate and confabulate together for the harassment of Catholics, and for depriving them of employment, of work, of trade, of service, and even of bread when possible. This

THE BEST is what the People buy the most of. That's Why Hood's Sarsaparilla has the largest sale OF ALL MEDICINES.

Frugality is good, if liberality be joined with it. The first is leaving off superfluous expenses; the last is bestowing

BEST FOR WASH DAY USE SURPRISE SOAP BEST FOR EVERY DAY.

they have done always, and this same they continue doing in Germany, in Holland, in the British Isles, in Switzerland, and in the United States, as I have before said.

"What is the cause of such treacherous and inhuman conduct?" "The cause of it is that Protestants having not the true faith have not true charity. Protestantism feeds on hatred; hatred is what gives it its being and its spirit. The reason consists in the fact that error cannot tolerate truth, and therefore does not tolerate him who professes it, but persecutes him by instinct." - The K. public.

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A PROTESTANT MINISTER'S TRIBUTE.

When addressing his congregation recently, Rev. Dr. Alexander McKenzie, a Congregational minister, did not hesitate in letting his hearers know his opinion of Catholics. He said: "I am a Puritan through and through. But when I think of the unceasing self-sacrificing, persistent, steady work of the Roman Catholic Church, I am almost tempted to say that they deserve their success. They build brick churches; you are too mean to even build wooden chapels to worship in. If you object to Catholic churches, why don't you build Protestant churches? You criticize the number of schools the Catholics build in the South; will you build similar schools? You complain of their work; why don't you go and do likewise? Contribute your money the way they do, send out missionaries like theirs—men who abandon everything for the cause they have adopted." - Philadelphia Catholic Times.

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CHINESE MISSIONS AND CLERICAL CELIBACY.

The horrible massacre of missionary workers connected with the Church Missionary Society in China, has naturally been filling the newspapers with somewhat futile discussions as to the methods and aims of the various societies who find a field for their labors in the vast Chinese Empire. Some writers urge the temporary retirement of all missionaries from the inland stations; others are equally emphatic that it is their bounden duty to remain at all risks at their posts. One contributor boldly suggests that missionaries should carry arms in case of attack, while others maintain that women are entirely out of place in the missionary field. And one and all deplore the absolutely indefensible presence of little children who had been allowed to remain in that centre of danger even after months of warning. The whole discussion really turns on a point which has escaped the notes of nearly all the Protestant papers, i.e., on the existence of the married missionary. The Catholic Church settled that question once and for all many centuries back, and as a matter of fact, the precise calamity which occurred at a Catholic station. Had Whangan been evangelized by Catholic missionaries the priests and lay brothers would have been free if necessary to lay down their lives for the Faith without any torturing doubts regarding the fate of their female relatives; and had women been present it could only have been as religious, leading carefully regulated lives under the absolute control of a higher ecclesiastic. There could have been no company of young girls more or less trained, acting more or less on their own responsibility, and above all, there could by no possibility have been any little English children to fall victims to the blind rage of Buddhist fanatics. Certain sections of the Anglican Church have already awakened to the advantages of enforced clerical celibacy for missionary purposes, and the recent calamity in China will probably help to bring the subject more prominently before the mission-supporting public. Putting aside for the moment all higher spiritual considerations, it might rightly be urged in the interests alike of humanity and of common sense. - Catholic Times, Liverpool England.

A TIMELY REMINDER.

Each season forces upon our consideration its own peculiar perils to health. The advent of fall finds many reduced in strength and vigor, poorly prepared to continue the business of life. The stomach and bowels, the great highway of animal economy, is especially liable to disorder in the fall. The nervous system has also suffered in the struggle. Typhoid fever and malaria in particular find in the fall that combination of earth, air and water that mark this season as especially dangerous. The falling leaves, the decaying vegetables, contribute their share of contamination. Hood's Sarsaparilla furnishes a most valuable safeguard to these important points, and should be used in the fall before serious sickness has laid you low.

The National Society of Sculpture, No. 104 St. Lawrence Street, Montreal. Drawing every Wednesday. Lots valued from \$100 to \$1500. Tickets, 10 cents.

Frugality is good, if liberality be joined with it. The first is leaving off superfluous expenses; the last is bestowing

them to the benefit of others that need. The first without the last begets covetousness; the last without the first begets prodigality. The two united make an excellent temper. Happy the place where they are found!

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NUGGETS OF TRUTH.

The vulgar mind fancies that judgment is implied chiefly in the capacity to censure; and yet there is no judgment so exquisite as that which knows properly how to approve.

A good man who has seen much of the world and is not tired of it says: "The grand essentials to happiness are something to do, something to love and something to hope for."

A firm faith is the best divinity; a good life is the best philosophy; a clear conscience is the best law; honesty is the best policy, and temperance is the best physic. - Saturday Evening Post.

Set about doing good to somebody. Put on your hat and go and visit the poor; inquire into their wants and administer unto them; seek out the desol-

ate and oppressed and tell them of the consolations of religion. I have often tried this and found it the best medicine for a heavy heart.

David Hume declared that he would rather possess a cheerful disposition, inclined always to look on the bright side, than, with a gloomy mind, be master of an estate of ten thousand a year.

The heart will commonly govern the head; and it is certain that any strong passion, set the wrong way, will always inflame the wisest of men; therefore the first part of wisdom is to watch the affections.

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There is no difference between a dead miner and a live one, for in either case his dream of life is ore.

"I understand the critics showed your poems a great deal of consideration," said the young woman. "Why, they didn't say a word about them," replied the young man, "That's what I meant."

Chall Table Waters the most delicious Bottled at the Springs, Radnor in the Laurentides, Canada. Empress of Radnor Natural Table Waters. To be had of all leading Hotels, Grocers, Restaurants and Clubs! or from Radnor Water Company, New York Life Building, Montreal.

WHAT IS

ROBSON'S HAIR RESTORER

It is a most valuable preparation, restoring to gray hair its natural color, making it soft and glossy and giving it an incomparable lustre. ROBSON'S HAIR RESTORER is far superior to ordinary hair dyes, for it does not stain the skin and is most easily applied. One of its most remarkable qualities is the property it possesses of preventing the falling out of the hair, promoting its growth and preserving its vitality. - Numerous and very flattering testimonials from well known PHYSICIANS and other witnesses of good standing testify to the marvellous efficacy of ROBSON'S HAIR RESTORER. Lack of space allows us to re-produce only the two following:

Testimony of Dr. D. Marsolais, Lavaltrie.

I have used several bottles of Robson's Hair Restorer, and I cannot do otherwise than highly praise the merits of this excellent preparation. Owing to its use, the hair preserves its original color and in addition acquires an incomparable pliancy and lustre. What pleases me most in this Restorer is a smooth, oleaginous substance, extremely calculated to impart nourishment to the hair, preserve its vigor, and stimulate its growth, a substance which replaces the water lost by the manufacturers of the greater part of the Restorers of the day from an economical point of view. This is a proof that the manufacturer of Robson's Restorer is above all anxious to produce an article of real value, regardless of the expense necessary to attain this end. It is with pleasure that I recommend Robson's Restorer in preference to all other preparations of that nature.

D. MARSO LAIS, M. D. Lavaltrie, December 7th, 1885.

Testimony of Dr. G. Desrosiers, St. Felix de Valois.

I know several persons who have for some years used Robson's Hair Restorer and are very well satisfied with this preparation, which preserves the original color of the hair, as it was in youth, makes it surpassingly soft and glossy, and stimulates at the same time its growth. Knowing the numerous ingredients of Robson's Restorer, I understand perfectly why this preparation is so superior to other similar preparations. In fact the substance to which I allude is so well calculated to excite in a high degree an emollient and softening influence on the hair. It is also highly nutritive for the hair, adapted to promote its growth, and to greatly prolong its vitality. I therefore, confidently recommend the use of Robson's Hair Restorer to those persons whose hair is prematurely gray and who wish to remove this sign of approaching old age.

G. DESROSIERS, M. D. St-Felix de Valois, January, 18th 1886.

For sale everywhere at 50 cts per bottle.

COFFEES! COFFEES!

If you want to Drink the best COFFEE possible

BUY ONLY J. J. DUFFY & CO.'S

Canada Coffee and Spice Steam Mills MONTREAL

BAKING POWDER, "The Cook's Favorite,"

Use no other, Ladies, and be happy

MONTREAL SOUTH BUILDING Lots. Monthly Payments. M. D. GARROLE, Room 8, - 16 St. James Street. 48-49

GRAND TRUNK RAILWAY EXHIBITIONS! TORONTO and Return - Tickets good going Sept. 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 1995. All tickets valid for return until Sept. 16, 1895. OTTAWA and Return - On Sept. 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 1995. (Good to return until Sept. 30, 1895.) For reservation of seats in parlor cars or berths in Pullmans, and full information, apply at CITY TICKET OFFICE, 143 St. James Street, or at Beauveventure Station.

CANADIAN PACIFIC RY. SUNDAY SUBURBAN SERVICE - TO - Pointe Fortune. Until further notice, a special train will leave Windsor Station at 10.00 A.M. Returning, will arrive at Windsor Station at 9.25 P.M. ST. JEROME! Special Train leaves Dalhousie Square at 9 A.M. every Sunday for St. Jerome and intermediate stations. Returning, will arrive at Dalhousie Square at 3.45 P.M. City Ticket Office 129 ST. JAMES STREET.

UN-NERVED, TIRED People and invalids will find in CAMPBELL'S QUININE WINE a most restorative and appetizer. Pure and wholesome, it has stood the test of years. Prepared only by K. CAMPBELL & Co., Montreal.

The Society of Arts OF CANADA, (Limited) CAPITAL STOCK, \$100,000. DISTRIBUTIONS Every Wednesday. Value of Prizes Ranging from \$4 to \$5,000. Tickets 25 cents. Value of Prizes ranging from \$2 to \$2,000. Tickets, 10 cents. ADDRESS - SOCIETY OF ARTS OF CANADA, 1666 Notre Dame Street, - - Montreal.

Wall, Stewart & Co PAINTS, OILS, VARNISHES AND WINDOW GLASS. 23 Bleury Street, Montreal. BELL TELEPHONE 722.

Michel Lefebvre & Co Pure Vinegars, Mixed Pickles, Jellies, Sauces & Preserves. Nos. 80 to 94 Papineau Road, & 2 to 14 ST. ROSE ST Montreal.

BRODIE & HARVIE'S Self-Raising Flour IS THE BEST and the ONLY GENUINE article. Housekeepers should ask for it and see that they get it. All others are imitations. J. K. MACDONALD. Practical HOUSE and STEAMBOAT Bell-hanger, general Electrician, Blacksmith, Locksmith, etc. Electric Lighting, Bells, Warehouse Telephone, etc. Carpenters and Builders' Work to order. 788 and 784 Craig Street, west of Victoria Square, Montreal. Bell Telephone 2521.

WHAT THINK YE ALL OF IT ?

Well and Strong After Half a Century of Suffering!

The Cure is a Wonderful One.

Wrought by Paine's Celery Compound The Great Strength and Health-Giver.

The memory of the great discoverer of Paine's Celery Compound will ever be sacred to the thousands who have been wonderfully delivered from disease and suffering. The united efforts of this world's medical men will never equal the work, the mighty life-saving results, that have come to sufferers through the virtues of Paine's Celery Compound.

The most difficult, most distressing, and the seemingly hard and incurable cases, are successfully cured by the great medicine. There is no reason why any man or woman should despair and give up hope, while they can procure the medicine that drives away disease.

Strong and incontrovertible proof—testimony from one who suffered for over fifty years will give hope and inspiration to many of Canada's sufferers who, up the present, have been unsuccessful with physicians and the common advertised medicines of the day.

The marvellous and speedy cure of Mrs. A. R. Parsons, of Sutton, P.Q., has created

a wonderful sensation in that special section of the Eastern Townships. Professional men, business men, and farmers, have discussed the subject, and to-day Paine's Celery Compound has a reputation and a fame in the district that no other medicine ever possessed.

Mrs. Parsons writes very briefly, but to the point; she says:—

"I am delighted to send my testimony regarding your most valuable medicine, Paine's Celery Compound.

"Some time ago I had Grippe, which left me so lame and weak, that for six months I could not get up without help. I told my husband that nothing else but Paine's Celery Compound could help me, after other medicines and doctors had failed.

"After taking several bottles of Paine's Celery Compound, I feel that I am cured; I can now walk and go up and down stairs with ease, and do all my household work. Under the blessing of God and your Paine's Celery Compound, I am now well."

California plums or peaches in the market, and no receipts are expected till next week. Receipts of pears have been very liberal, and sales are reported good. Canadian plums are also very scarce, and prices show considerable increase over last week's figures. Potatoes are in fair demand, and prices still keep firm as last quoted.

APPLES.—Dried, 5c to 6c per lb.; Evaporated, 6c to 7c per lb.; Medium, \$1.00 to \$1.25 per barrel; Fine, \$1.50 to \$1.75 do; Fancy, \$1.75 to \$2.25 do.

ORANGES.—Rodi, \$4.00 to \$4.50 per box. LEMONS.—\$5.50 to \$8.00 per box.

BANANAS.—35c to 50c per bunch.

GRAPES.—Concord, 3c per lb.; Delaware, 5c per lb.; Niagara, 4c to 5c per lb.

CALIFORNIA PEACHES.—\$1.25 to \$1.35 per box; Plums, \$1.50 to \$1.75 per box;

Pears green, \$2.40 to \$2.60 per box Pears ripe, \$1.00 to \$2.00 per box.

PEARS.—H. R. Bartlett, \$2.25 to \$2.50 per keg; Clapp Favorite \$1.75 to \$2.25 per barrel.

PLUMS, Canadian—\$1.00 to \$1.25 per basket.

PEACHES, Canadian—75c to 90c per basket.

DATES.—3c to 4c per lb.

COCONUTS.—Fancy, firsts, \$3.50 to \$3.75 per hundred; seconds, \$3 per hundred.

POTATOES.—40c to 50c per bag; do, 80c to \$1.00 per barrel; do, sweet, \$4.00 to \$5.50 per bbl.

THE WHEAT CROP.

The Austrian Government estimate of the wheat crop of the different countries, the total for which was given in a recent despatch, shows the following in bushels: Great Britain, 46,811,000; France, 301,573,000; Germany, 103,550,000; Austria, 45,392,000; Italy, 114,898,000; Belgium, 21,277,000; Spain, 86,527,000; Russia, 415,053,000; Hungary, 150,361,000; India, 237,550,000; United States, 400,017,000; Canada, 51,066,000; Roumania, 63,414,000; Bulgaria, 52,482,000; Turkey, 42,555,000; Argentina, 60,895,000; Australia, 35,746,000. Total, 2,230,174,000. This is less than the average.

SAINTS OF THE MONTH.

St. JEROME, C.D., Sept. 30, 329-420.—The life of this illustrious doctor of the Church is of great interest to the readers of the Magazine at this particular time when they are asked to renew their interest in the study of the Bible, for St. Jerome the world is indebted for his wonderful translation into Latin of the Old and New Testaments. His version is indeed the text for our Church Missals and Ritual, and hence it is of great importance to recall some of the incidents in the life of this wonderful man. He was the most learned of all the Latin Fathers and was born in 329, at Stridonium, in Pannonia, which was part of what is known as Hungary. He was sent to Rome for his studies and here he was baptized. His teachers were among the best, and he visited noted cities in search of instruction.

He was the subject of some temptations, but his trust in God enabled him to conquer them all. He tells us that in order to fix his imagination and curb his will he set about overcoming the difficulties of the Hebrew language. "When my soul was on fire with bad thoughts," he writes, in 411, "that I might subdue my flesh, I became a scholar to a monk who had been a Jew, to learn of him the Hebrew alphabet; and after I had most diligently studied the judicious rules of Quintilian, the copious, flowing eloquence of Cicero, the grave style of Fronto and the smoothness of Pliny, I inured myself to hissing and broken-winded words." He was a great admirer of the classics. In 380 he went to Constantinople to study the Scriptures under St. Gregory Nazianzen. His familiarity with the Holy Places; his knowledge of the Hebrew, carefully cultivated in the Jewish Academy at Tiberias in which he was a master; and his great familiarity with Latin, Greek and Chaldaic, which were then living languages,—made him eminently fitted for the work of translating the Holy Scriptures into a new Latin version which Pope Damasus commissioned him to make. He first revised the translation of the Gospels and then the rest of the New Testament. He afterwards translated the several books of the Old Testament. For this work he took up his residence at Bethlehem, and was occupied on it for twenty-one years. Pope Clement VIII. does not hesitate to call St. Jerome "a man who in translating the Holy Scriptures was divinely assisted and inspired." The Church styles him the "greatest of all her doctors in expounding the divine oracles." His life was always one of excessive labor and penance. He fell a victim to fever, and in 420 he died and was buried near the ruins of his monastery at Bethlehem. At present his remains lie in the Church of St. Mary Major, in Rome. Penance and prayer gave him his great insight into the true meaning of the Word of God.—*Catholic School and Home Magazine.*

DAIRY PRODUCE.

BUTTER.—The market is quiet but steady, and business is at a standstill owing to buyers and sellers being unable to reconcile their views. Shippers are willing to pay 17c for late made creamery delivered here, but factorymen want 18c at the factory. It is reported that one or two purchases have been made this week for export, but the price did not transpire. The last sales reported to us were made at 17c to 17c here. Eastern Townships dairy have been placed here at 15c to 16c, and Western dairy is quoted at 13c to 14c, the latter for good selections.

Creamery, finest July-August, per lb., 17c to 18c; Creamery, fair to good, 16c to 17c; Townships, 15c to 16c; Morrisburg, 13c to 15c; Western, 13c to 14c.

CHEESE.—The cheese market has passed through another unsatisfactory week, although during the past few days there have been quite a number of cheese bought at the low prices ruling, several thousand boxes having changed hands at 6c to 7c, the latter figure representing very good French cheese and the former underpriced Eastern Townships. At the boat 7c was bid, but holders refused to accept that figure, and put them into cold storage. What with the shrinkage in the milk, and the closing of quite a number of factories owing to unremunerative prices, it looks as though the fall market would be short. Prices have dropped 1c on the week.

Finest Ontario, 7c to 8c; Eastern Townships, 7c to 8c; French, 7c to 7c; Undergrades, 6c to 7c.

COUNTRY CHEESE MARKET.

Utica, N.Y., Sept. 2.—Sales at 7c to 8c. Little Falls, N.Y., Sept. 2.—Sales at 7c to 8c.

Belleville, Ont., Sept. 3.—No sales.

Jagersoll, Ont., Sept. 3.—No sales.

Napanee, Ont., Sept. 4.—No sales.

Woodstock, Ont., Sept. 4.—No sales.

Pictou, Ont., Sept. 4.—No sales.

COUNTRY PRODUCE.

EGGS.—The market has undergone no material change in prices since our last report, but owing to higher receipts during the past few days a somewhat firmer feeling has sprung up. Among the latest sales reported to us was a lot of choice candled stock amounting to 60 cases at 11c and 8c cases at 10c; but we question if the latter figure would be accepted to-day. Of course single cases of choice candled stock would bring 1c to 1c more. Prices in the West are still about as high as they are here.

TALLOW.—Market is firmer at 5c to 6c.

HOPS.—Market remains quiet. A few small lots of new have been sold at 8c to 10c. Yearlings are quoted at 3c to 6c.

HONEY.—Market unchanged. Old extracted 5c to 6c per lb. New 7c to 9c per lb in tins as to quality. Comb honey 10c to 12c.

MAPLE PRODUCTS.—Sugar 6c to 7c, and old 5c to 6c. Syrup 4c to 5c per lb. in wood and at 50c to 60c in tins.

BEANS.—Prices are quoted at \$1.65 to \$1.75 for good mediums. Choice hand-picked pea beans \$1.85 to \$2.00. Poorer kinds \$1.25 to \$1.50.

BALED HAY.—Market firmer and more doing. No. 2 shipping hay, \$9.50 to \$10.00. No. 1 straight Timothy, \$10.50. At country points, \$8.50 to \$9.00 is quoted for No. 2 and \$9.50 to \$10.00 for No. 1.

FRUITS.

The market for apples this week has been a little stronger, but with the heavy receipts it is expected that prices will not keep up the way they have been doing, as shippers are commencing to flood the market.

Rodi oranges show an advance of 50c to \$1.00 per box; the first arrivals of Jamaica oranges in barrels is expected here to-day. Lemons are very scarce, and prices show considerable advance; it is stated that there is not over 100 boxes of lemons in this market, and with supply in the New York market being very light and prices advancing, a further advance is still anticipated. Bananas are still glutting the market, and it is almost impossible to move them owing to the abundance of California fruit. The supply of grapes has been rather heavy, but sales are reported fair. There are no

COMMERCIAL.

FLOUR AND GRAIN.

FLOUR.—The market is dull and prices are irregular, sales of straight roller flour having sold in this market at a wide range, all the way from \$3.25 to \$3.50 on track here, and a dealer who was asked for an explanation of such a wide range replied that the lower price was for new wheat flour and the higher for old wheat flour, the old commanding a big premium over the new. This flour is delivered in smaller lots at \$3.35 to \$3.65. There is also a wide range of prices in Manitoba strong bakers' flour, best brands being quoted at \$4, while very good grades have sold at \$3.65 to \$3.75, and it is said that \$4 has been shaded for round lots of best brands. A better enquiry has been experienced for spring wheat flour for export, and about 10,000 sacks have been placed on p.t. for the United Kingdom.

Spring Patent, \$4.00 to \$4.15. Winter Patent \$4.10 to \$4.15. Straight Roller, \$3.35 to \$3.65. Extra, \$4.00. Superfine, \$4.00. Manitoba strong bakers', best brands, \$4.00 to \$4.00. Manitoba strong bakers', \$3.40 to \$3.75. Ontario bags—extra, \$1.55 to \$1.65. Straight Rollers, bags \$1.70 to \$1.80.

OATMEAL.—Market continues quiet, with prices on the easy side. It is said that car loads of rolled oats can be had at \$3.65 on track here. The local jobbing trade is very quiet, and we quote: Rolled and granulated \$3.80 to \$3.90; standard \$3.70 to \$3.80. In bags, granulated and rolled are quoted at \$1.90 to \$1.95, and standard at \$1.75 to \$1.85. Pot barley \$4.25 in bbls and \$2.00 in bags, and split peas \$3.50.

BRAN, ETC.—The market for bran is lower, with sales at \$15.50 to \$16, sales having been made at both figures. Shorts are steady at \$17.50 to \$19.00. Moultrie sells slowly at \$20.00 to \$22.50 as to grade.

WHEAT.—The local market is dull, and in the absence of business, quotations are purely nominal. Red winter wheat has sold at 60c at points west of Toronto, and No. 1 hard at 86c to 87c.

CORN.—The market is weak and about 3c lower on the week at 41c to 42c in bond, and 49c to 51c duty paid.

PEAS.—The market is quiet on spot, but sales of new are being made in the Stratford district at 50c to 51c per 60 lbs; and here prices are quoted at 68c to 70c per 66 lbs. Ontario has a good crop of peas.

OATS.—There is a fair enquiry for old oats, with sales reported in car lots at 34c; but new are offered to arrive at 32c.

BARLEY.—A number of samples of new barley have been received from Ontario during the past week, most of which were badly stained. Feed barley will therefore no doubt be plentiful and malting grades scarce. Feed is quoted at 47c to 48c, and malting at 55c to 60c.

BUCKWHEAT.—Prices nominal at 50c to 52c.

RYE.—Prices nominal at 58c to 55c.

MALT.—Market quiet at 70c to 80c as to quality and quantity.

PROVISIONS.

PORK, LARD, &c.—The market for Canada short cut is quiet, although we hear that enquiries have already been received from lumbering firms; but buyers' ideas on values are lower than holders care to sell at. Sales are reported in the local market at \$16.00 to \$17.00 as to quantity, and thin mess has sold at \$15. Chicago mess pork can be laid down here at about \$14.00 to \$14.25. This pork continues to be received here, but most of it is for through shipment. A good business is reported in cut meats for the local trade, hams selling well at within range of quotations. Bacon is also enquired for. English advices are again discouraging on bacon, there having been a drop of 12s on American and 8s to 10s on Canadian. This is the result of glutting the markets with more liberal supplies.

Canada short cut pork, per bbl., \$16.50 to \$17.00; Canada thin mess, per bbl., \$15.00 to \$15.50; Mess pork, American, new, per bbl., \$14.50 to \$15.00; Hams, per lb., 9c to 11c; Lard, pure, in pails, per lb., 8c to 9c; Lard, compound, in pails, per lb., 6c to 7c; Bacon, per lb., 9c to 11c; Shoulders, per lb., 7c to 8c.

Radnor Water Company

MONTREAL.

NEW YORK, September 10th, 1895.

Valkyrie III. wins. She carried "Radnor," Empress of Waters, on board in to-day's race. Canada contributed the Mascot.

"MCCALLUM"

Radnor Agency, New York.

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GRAND SHOW OF LIVE STOCK. Gorgeous HORTICULTURAL DISPLAYS.

Bench Show of Dogs.

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WILD WEST SHOW:—Life on the Prairies.

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BRILLIANT ILLUMINATIONS. SCENES IN FAIRY LAND.

Reduced rates on all Railways and Boats. Rapid Electric Car Service.

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Plant Pots!

We have added eight cases of PLANT POTS, of all sizes, to our former stock, which now gives us a magnificent display, from the tiny fern pots to the large palm and rubber plant pots, all the newest colors and shapes, from MINTON'S well-known potteries. Prices, 25c, 75c, \$1.00, \$1.25, \$1.50, \$2.00, \$2.50, \$3.00, \$4.25, \$5.50, \$6.50, \$7.25, \$8.00. See the new shape with Saucers, the latest out. Also, a lot of Pots and Pedestals, an ornament to any room, in Sage Green, Yellow and Rose Colors. All are invited to inspect the largest display of Pots in the city.

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Now showing very high class novelties in Ladies' Golf Capes.

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Just received two cases of New Mantle Cloths.

S. CARSLY.

Ladies' New Coats

Our first deliveries of Ladies' New Coats have just been put into stock and comprise the choicest of European Novelties.

Ladies' Beaver Cloth Coats. Ladies' Cheviot Tweed Coats. In Black and Leading Colors. With Back Yokes and Box Seats.

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New Golf Jerseys

Just received two more cases of Ladies' Golf Jerseys in black and colors. All very choice goods.

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To Parents and Guardians

Parents and Guardians will please note that S. Carsley has purchased at a LARGE DISCOUNT the entire stock of MESSRS. H. SHOREY & CO'S

Boys' and Youths' Clothing, and is selling them at such low prices that it will tempt parents to buy several suits.

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Hundreds of the suits are especially adapted for school wear.

Boys' Tweed School Suits, \$1.25.
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Boys' Halifax Tweed Suits, \$1.95.
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Boys' Fancy Tweed School Suits, \$2.50.
Boys' Cloth School Caps, 15c.

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Mail Orders promptly and Carefully executed

School Boots.

S. Carsley sells Boys' and Girls' School Boots at very low prices.

Boys' Strong School Boots, from \$1.25.
Girls' Durable School Boots, from 90c.

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School Books

AT CARSLY'S PRICES.

Our Book Department is now receiving a full assortment of School Books, School Stationery, Copy Books, Exercise Books, Pens, Pencils, Books and every school requisite.

Parents and Guardians should visit our Book Department as money can be saved by buying School Books

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Twenty Bales of New Carpets all pretty and cheap.

Remnants of Carpets, only 3c piece.

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Never before has there been shown such a handsome stock of New Dress Goods as those imported for this season's trade, they are all of the very latest production and richest colorings.

New Scotch Dress Tweeds.
New French Dress Goods.
New Cable Cord Dress Goods.
New Camel Hair Tweeds.
New Habit Cloths.
Also some very rich effects in Wool and Silk Crepons.

All Wool Crepons in Clouded and Other Effects.

Most Ladies will prefer these goods for Beauty of Effect.

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Table Napery

Hand Loom Table Cloths, 58c.
Half Bleached Linen Table Cloths, 70c.
Snow White Linen Table Cloths, 47c.
Three quarter White Linen Table Napkins, \$1.15.
Hemstitched Linen Doilies, 9c ea.
Stamped Linen Doilies, 12c.
Damask Five O'clock Tea Cloths, 44c.

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