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PRICE FIVE CENTS.

HON. J. J. CURRAN

ON THE MANITOBA SCHOOL QUESTION.

THE SOLICITOR-GENERAL GIVES A MASTERLY EXPOSITION OF THIS IMPORTANT SUBJECT — "THE PEOPLE OF CANADA WOULD UPHOLD A GOVERNMENT THAT STOOD OUT FOR GOOD FAITH AND THE RESPECT OF THE PLEDGED-WORD OF THE DOMINION."

We take, from the North Sydney Herald report, that part of the speech of Hon. J. J. Curran, recently delivered at Sydney, Cape Breton, which has reference to the Manitoba school question. It is difficult to combat the position taken by him on constitutional lines, in view of his able exposition of the matter from the date of the resolution of the Hon. Edward Blake to the present time. We trust that at the next session of parliament, should the Manitoba Government persist in its refusal to do justice, that both leaders of the great parties in Canada will join hands for remedial legislation, and thus remove the question from the political arena.

The honorable gentleman spoke as follows:

The Manitoba school question, of which so much has been said, ought to be one of great simplicity. It was not, in so far as the Parliament of Canada is concerned, a religious question in any sense. It was not a question as to whether one system of schools was preferable to another. Those who were called upon to vote in this respect were not supposed in any way to deal with the merits or demerits of the separate school system. The whole question was whether the rights of the minority in Manitoba under the Manitoba act were to be respected and held inviolate. To talk of coercion of the majority or the desire to impose upon the province a system of schools repugnant to any section of the community was rank rubbish. The 22nd section of the Manitoba act gave certain powers regarding education to the Legislature of the province and imposed certain restrictions upon that Legislature. It was simply a question today whether the constitution was to be upheld, and whether the privileges secured to the minority, privileges most likely at that time to be secured to a Protestant minority, as that body of Christians was actually in the minority in the province at the time the act was passed, were to be maintained; or if those matters that had been declared by the highest tribunal in the Empire a parliamentary compact, were to be treated as waste paper and cast to the winds. The constitutional question could not be evaded, it could not be lightly treated, it could not be ignored with impunity; because the Catholic minority of Manitoba stood nearly in the same position as the Protestant minority in the province of Quebec, and as the one was treated so there was a possibility of the other being dealt with. When the Manitoba school act of 1890 was enacted the Catholics, who had then become the minority, protested against it. The schools which they had enjoyed for nineteen years had been abolished, their school-houses had been handed over to the public schools, their taxes were applied to the public school system, and every privilege that they had enjoyed from a short time after the province was incorporated with the Dominion had been swept away. Under these circumstances the case of *Barret vs. the Queen* was placed before the court for adjudication, as to whether any law or practice in force at the time of the passing of the Manitoba act of 1870 had been infringed upon. The Supreme court of Canada had unanimously held that this school law was ultra vires. The Privy Council of Her Majesty reversed that decision.

Mr. Laurier says that the policy of the Dominion Government in dealing with this question was cowardly and shifting. A man with his so-called policy requires to have a great deal of audacity to accuse any one of cowardice, but if cowardice it be, then

NO MAN IN THIS COUNTRY IS MORE RESPONSIBLE

for the action of the Government at all through this matter than Mr. Laurier himself. He impugns not only the Government of Canada, but he casts the charge of cowardice upon the greatest leader of the Liberal party has had in Canada, the Hon. Edward Blake, and it would not take long to prove that assertion. Whilst the case of *Barret vs. the Queen* was pending, Mr. Blake, foreseeing that if the case went against the propositions of the minority that there would still remain the appeal to his Excellency-in-council with reference to privileges acquired under the sub-section of section 22 of the Manitoba act relative to rights acquired since the union with Canada, proposed the following resolution:

"That it is expedient to provide means whereby, on solemn occasions touching the exercise of the power of disallowance, of the appellate power as to educational legislation, important questions of law or fact may be referred by the executive to a high judicial tribunal for hearing and consideration, in such mode as the authorities and parties interested may be represented, and that a reasoned opinion may be obtained for the support of the executive."

Mr. Laurier made one of the most able and

remarkable speeches ever delivered in the House of Commons. He pointed out that he referred not only to questions of "ultra vires" legislation, but to the question of appeal to the Governor-General-in-council by a minority claiming to have a grievance. Let us take his own words so that there may be no misunderstanding:

"My opinion is, that whenever, in opposition to the continued view of a provincial executive and legislature, it is contemplated by the Dominion executive to disallow a provincial act because it is ultra vires, there ought to be a reference in certain cases where the condition of public opinion renders expedient a solution of legal problems, dissociated from those elements of passion and expediency which are, rightly or wrongly, too often attributed to the action of political bodies. And again, I for my part would recommend such a reference in all cases of educational appeals cases which necessarily evoke the feelings to which I have alluded, and to one of which, I am frank to say, my present motion is mainly due."

And having thus defined the extent of his object in covering both the "ultra vires" and the appeal to his Excellency-in-council on the grounds of a grievance from an undue interference by a province with rights acquired under the second branch of the educational clauses of the act, Mr. Blake was particularly careful to indicate what were his reasons for adopting such a course. He felt the necessity of avoiding political action in a country like ours, with a population made up of such different elements, elements divided by race and by creed and by language. Can there be any doubt of his intention when we consider the following words used by him in that speech. He said:

"But sir, besides the positive gain of obtaining the best guidance, these are other, and in my opinion, not unimportant gains besides. Ours is a popular government; and when burning questions arise inflaming the public mind, when agitation is rife as to the political action of the executive or the legislature — which action is to be based on legal questions, obviously beyond the grasp of the people at large — when the people are on such questions divided by cries of creed and race; and I maintain that a great public good is attainable by the submission of such legal questions to legal tribunals with all the customary securities for a sound judgment; and whose decisions, passionless and dignified, accepted by each of us as binding in our own affairs, involving fortune, freedom, honor, life itself, are most likely to be accepted by us all in questions of public concern."

If we understand English language surely there was no other meaning to be given to those words of the Hon. Edward Blake than that if he had to decide upon a course of action, seeing the condition of the country, he would decide

SUCH A BURNING QUESTION

in the light of the interpretation given to our constitution by the highest tribunal in the land. And, further, he warned the party in power that he was acting in their interest in bringing forward such a resolution in these solemn words:

"I have an absolute confidence that, if my proposal should be declined, the first persons to regret that decision will be hon. gentlemen opposite. My opinion is, that this is a proposal eminently helpful to the executive of the country at this time; but it is eminently helpful to them, because it is eminently helpful to the good government of this country, and it is in this spirit that I move the amendment which I now submit to the judgment of the House."

That resolution was adopted by the House of Commons of Canada without a dissenting voice. Mr. Laurier was present; he accepted that resolution with all its consequences, and never uttered a word of protest; he acquiesced in it, and in acquiescing in it he acquiesced in the line that had been adopted by the Liberal-Conservative party of Canada. Mr. Dalton McCarthy acquiesced in that resolution and with every member of the House stood bound by it. But they were told that in accepting that resolution Sir John A. Macdonald had made several reservations. That he had insisted that in every instance, whether the Government of the day acted upon or rejected the opinion of Her Majesty's Privy Council, they must still bear the responsibility of their action. That was true. No government can divest itself of its responsibility for the administration of every law upon the statute book. Speaking of that responsibility, and of the care with which the resolution of Mr. Blake had been prepared, Sir John A. Macdonald had used these words to define his exact position:

"Such a decision is only for the information of the Government. The executive is not relieved from any responsibility because of any answer being given by the tribunal. If the executive were to be relieved of any such responsibility, I should consider that a fatal blot in the proposition of my hon. friend. I believe in responsible government. I believe in the responsibility of the executive. But the answer of the tribunal will be simply for the information of the Government. The Government may dissent from that decision, and it may be their duty to do so if they differ from the conclusion to which the court has come."

The responsibility of the Government remains and they may be called upon to dissent from the decision of the most

august tribunal "if they differ from the conclusion to which the court has come."

Who differs from the decision of the Privy Council in this instance? The Government does not differ, Mr. Laurier does not differ, Mr. Dalton McCarthy does not differ. The Privy Council has declared that it is impossible to come to any other conclusion than that the minority in Manitoba have had their rights interfered with. What then could the Government do but call upon the Legislature of Manitoba to remedy the grievance? Mr. Laurier may go back upon his vote upon the Blake resolution. Mr. Dalton McCarthy may say "this is a wrong and, the statute has provided a remedy, but do not apply the remedy," but the people of Canada who love justice will not stand any such doctrine. The position of Mr. Blake

HAS BEEN DEMONSTRATED,

the position of Sir John A. Macdonald has been proved. What was the position of Sir John Thompson upon this question. At the very formation of his Government he went with his colleagues to Toronto and at a public meeting there, in the presence of thousands in one of the public halls, he made a statement of the policy of his party. Before resuming his seat he was called upon by many voices to speak on the Manitoba school question. He declared that his Government would stand by the constitution, and amidst the ringing cheers of the multitude he declared that the appeal of the minority in Manitoba would be referred to the highest tribunal; and if the decision went against the majority that majority would have to submit, and if it went against the minority they would have to abide by the consequences. (Cheers.) Later on when Messrs. Laurier, McCarthy and Tarte joined in a vote of non-confidence in Sir John Thompson's Government, because the appeal of the minority to the Governor-General-in-Council had been referred for adjudication to the right of his Excellency-in-Council to deal with the matter after the decision in the *Barret* case, Sir John Thompson was taunted by the member for Lislet with being afraid to announce the policy of the Government in advance of the decision of the Privy Council. Sir John Thompson said:

"When the questions which surround her case have been decided by the courts, there will be no suspicion on the part of that province that either from religious or political antipathy or sympathy her legislation has been interfered with or her rights invaded; and when the hon. member for Lislet challenges me, as he surely had no right to challenge me, to state in advance what the policy of the Government would be if such and so should happen, I tell him that the answer I can give now and the answer I should give then, would be this, that the province of Manitoba is a constitutional province, and that whether it be in the hands of legislators opposed to us or in the hands of legislators in sympathy with us, we have every reason to believe and to rest assured that she will obey the dictates of the highest tribunal in this Empire as to what constitution is, regardless of consequences, regardless even of the displeasure of the majority if the decision should be against the majority; and that, so far as the disposal of this appeal is concerned at any rate, the minority must bow to that decision and the federal executive will advise his Excellency accordingly."

Was that language plain enough? Was there any cowardice in that declaration? The present Government is the successor of Sir John Thompson's administration. They have inherited his traditions. They have declared for his views upon this momentous question. They are bound to stand or fall by the constitution as expounded by the highest court in the Empire, and above all they are bound to respect Parliamentary compacts. The Privy Council, in the reasons they were bound by the statutes to give for the opinion they expressed, declared that the 22nd section of the Manitoba act was "in truth a parliamentary compact." The people of Canada would uphold a Government that stood out for good faith, and the respect of the pledged word of the Dominion. (Cheers.) Mr. Laurier seems to suggest that, this matter being one of fact, as he says, there should be an investigation—some sort of a commission. The Privy Council had decided the question of fact when it held that the minority had a grievance. If Mr. Laurier was not satisfied with the decision of the Privy Council, he had the statement of Mr. Martin, his own colleague and supporter, the author of this law, who had declared it tyrannical. If that did not satisfy him let him refer to the words of Mr. Hugh J. Macdonald, son of the late chief justice, the former member for Winnipeg, who stated in Parliament:—"Whatever we may think of the advisability of maintaining the system of separate schools or establishing a system of neutral schools in Manitoba, the manner in which the separate school system in Manitoba was abolished

was BRUTAL, BARBAROUS AND BUTCHERY."

The question of a grievance has been settled beyond dispute, and to suppose that Mr. Greenway, who despises and repudiates the judgment of the Privy Council, would respect the finding of a royal commission, is simply preposterous. The Liberal-Conservative party are not responsible for this wretched question being thrust into the political arena. For twenty years they governed Manitoba, respecting the rights of all classes of her Majesty's subjects. It was the Liberal party that trampled upon the rights of the minority, and when or where has Mr. Laurier appealed to his friend and adherent and co-Liberal, Mr.

Greenway, to undo the wrong he has perpetrated? (Cheers.) If Mr. Laurier were a patriotic man he would join hands with the Liberal-Conservatives in maintaining and enforcing the constitution. The Government have called upon the Legislature of Manitoba to do justice in the premises. Every good citizen hopes they may settle the question on the basis of justice within their own Legislature, but should they fail to do so the Parliament of Canada will not shirk its duty, and remedial legislation will be carried by an overwhelming majority. Their honored guest had stated that in Nova Scotia the day of bigotry had passed and that his province was a land of fair play to all. He could tell them that in the Province of Quebec no public man would dare to propose a law that would inflict an injury on or infringe upon a right or privilege of the Protestant minority without being driven into obscurity. (Cheers.) Let them read the admirable speech of Hon. Mr. Baker, M.P., on this subject and see what a Protestant representative had to say as to tolerance in the Province of Quebec. No party, Liberal or Conservative, in that province, would lay a sacrilegious hand upon the constitutional privilege of the minority in the slightest degree, and he felt that the fair play that held good there was in favor with the great majority of the Canadian people. They wished to prosper at home, but they desired to be respected abroad as well, as people who respected covenants and would not tolerate the existence of grievances in any section of the country, no matter how weak the minority might be. Our people wished to preserve and hand to their children the proud name that they inherited from their ancestors, and to make of Canada not only a great country and a prosperous one, but a land of peace and happiness, the home of a brave and generous people who loved justice and were determined to see it done.

The hon. gentleman resumed his seat amidst loud cheers.

A GREAT SCHEME.

Montreal to be Adorned With a New Observatory.

The Montreal Daily Witness is responsible for the following interesting piece of information:

The Jesuit Fathers of Montreal have always been noted for their progressive and enterprising spirit, and any scheme undertaken by them has always been successfully carried out. Their fine church, with its music, and their college as recently enlarged and fitted up with all modern improvements, are instances of their efforts in doing things on a large and successful scale.

The Fathers are now credited with having decided upon carrying another grand and important scheme, in the shape of an observatory to be constructed over St. Mary's College. The rumor comes from a trustworthy source, and the project is said to have reached such a point that negotiations are already going on with architects with a view to carry out the scheme at an early date as possible.

It is the intention to make the proposed observatory second to none on the continent. Foundations are to be placed at a great depth in order to avoid all possible vibrations, and the observatory proper will rise to a considerable height in the centre of the building, at the place now occupied by the dome, and will be by far the highest point in and around the city. The structure will combine elegance and solidity, and all the most recent and most improved scientific apparatus will be used in the different storied and departments for meteorological, astronomical and other observations.

Special accommodation will also be provided for visitors, who can obtain from that elevated point a splendid view of the surrounding country.

The work done in the observatory will, it is said, be of a kind to call for grants from both federal and provincial governments.

With the large number of scientific men at their disposal, the Jesuits are in a position to successfully carry out this scheme from which the city and the country at large must benefit in a scientific point of view.

ST. PATRICK'S NEW ORGAN.

On October 1st and 2nd will take place the inauguration of the new organ of St. Patrick's Church. Mr. Frederick Archer, organist of St. James' Catholic Church, Chicago, one of the greatest artists of America, has been engaged for the occasion, and will render some of the most beautiful and classical compositions for the organ. The principal choirs of the city will assist St. Patrick's choir in the rendition of very fine choruses by Gounod, Dubois and other great masters. These sacred concerts will, no doubt, be one of the musical events of the season. His Grace Archbishop Fabre of Montreal has kindly consented to take the concerts under his patronage, and will attend them if the seasons of the Diocesan Council, which will be going on then, will allow him the time to do so. A charge of 25 cts and 50 cts will be made, the proceeds to be devoted towards the organ fund. The impression that the organ is the old one only repaired is an error. It is a new organ; only a few pipes of the old one that were considered good enough have been used and a part of the case. *Chavant Freres* pronounce it as being one of the finest that ever came out of their shop. Prof. Fowler, and several other organists who examined it, are

highly delighted with its sound and mechanism. The mechanism is the most modern and improved known so far.

The tickets are for sale at many stores in the city and St. Patrick's Presbytery, and at Prof. Fowler's, No. 4 Phillip's Place.

WEDDING BELLS.

Davin-Mullins.

On Tuesday, August 20th, in St. Ann's Church, Montreal, took place the interesting ceremony and happy event of the union, in the bonds of holy matrimony, of Mr. James Davin, of this city, to Miss Nora Mullins. Mr. Davin is a son of our esteemed fellow-citizen Mr. Michael Davin of Montreal, and the bride is the beloved daughter of Mr. William Mullins, master carter, one of our most popular citizens. After the service, which was witnessed by a large number of friends, a bridal breakfast was served at the residence of the bride's father, 9 St. Etienne street.

After the breakfast, amidst the congratulations of friends, acquaintances and well-wishers, the happy young couple left by the C.P.R. for Boston, New York and Philadelphia. The presents were numerous, beautiful and costly. Mr. Davin is employed in the Circuit Court with His Honor Judge Purcell. He is a member of the Y. L. L. & B. Association and one of the most popular young men of the parish. Miss Davin, of THE TRUE WITNESS staff, is a sister of the bridegroom. We extend to the young couple our hearty congratulations and best wishes for a prosperous bridal tour and a happy and unclouded life hereafter.

SIGNOR CRISPI.

A writer for whom we have little regard as a rule, the novelist whose well-known *man-duphisme* is "Quida," has lately devoted her pen to a series of attacks on Signor Crispi which really deserve attention. In the *Contemporary Review* "Quida" writes as follows:

Crispi has remained what he was all through his early manhood, a conspirator. There is but this difference: in his earlier manhood he conspired against the people; he now conspires against them. He was, in his prime, a regicide; he is, in his old age, a liberticide. He has all the apprehensiveness, the exaggerated terrors, the intriguing imagination, of the conspirator. He sees plots and counter-plots in all directions. He believes that a nation can be governed from the central office of the secret police. He has something of the motto of the *monomaniac*; he sees France and Russia everywhere, behind the tribes of Ethiopia and Abyssinia as in the club of the Collectivists and Socialists. He has left, if he ever possessed, the power and patience of clear unbiassed thought. It is doubtful if he ever did possess them. Who ever has seen him speak when irritated, seen his inflamed countenance, his furious eyes, his gnashing teeth, has seen a man in whom the serene equilibrium of the brain is violently and frequently disturbed. When he was an insurgent and an exile, as when he was a mere deputy, a mere adventurous lawyer, he upheld the liberty of the Press as the cornerstone of the arch of freedom. As a Minister, or, more properly speaking, a dictator, he considers any censure by the Press of his own deeds as an infamy to be instantly punished by exile, fine, or imprisonment. The Government of Francesco Crispi has sent the century back sixty years. By him and through him all the old instruments of torture are in use. Spies fill the cities, detectives scour the fields; informers listen to all speech, public and private; literary clubs and co-operative societies are arbitrarily dissolved; packed juries condemn, venal judges sentence; military courts imprison civilians; civil courts judge homicidal officers; time-serving prefects deny the franchise to all independent thinkers and manipulate the electoral lists to suit their governments; lads as they come singing through the country lanes are arrested if the song is of liberty; little children writing in chalk on the town wall are sent to prison for forty-five days. There is a reign of terror from Alps to Etna, and the police, armed to the teeth, swarm everywhere, and the prisons are crowded with innocent citizens.

As "Quida" resides in Italy she is clearly entitled to be heard.

A NEW LAW FIRM.

The title of "Devlin & Devlin," once so well known among the law firms of this city, has been revived by the admission to the bar of E. B. Devlin, nephew of the late Barney Devlin, and brother of Rev. Father Devlin, who was formerly a lawyer of this city, and Chas. R. Devlin, M.P. for Ottawa County. Mr. Devlin has leased the offices of the late Joseph Duhamel, Q.C., of the firm of Duhamel, Marceau & Merrill, in the chambers of the Royal Insurance Building, 1709 Notre Dame Street; and opens his professional career under promising auspices.

Customer: So you sell these watches at five dollars each. It must cost that much to make them. Jeweller: It does. Customer: Then how do you make your money? Jeweller: Repairing 'em.

Wiggs quoting: "There's nothing like leather," you know, old boy. Wiggs: I'm there, though? You never saw any of 'em pie-crusts that our new cook turns out.

Haverly: Does bicycle-riding give people plenty of exercise? Austen: I should say it did. You ought to see the Russians dodging us on the Boulevard.

MONSIGNOR O'BRYEN

ON THE TEMPORAL POWER OF THE POPE.

THE POSSESSION OF ROME ESSENTIAL TO THE POPE'S FREEDOM OF ACTION—THE SPOLIATION LAWS A STRIKING EXAMPLE OF THE INJUSTICE OF THE ITALIAN GOVERNMENT—PLEDGES OF PROTECTION BROKEN.

St. Patrick's church was filled to overflowing at High Mass on Sunday last. A great many of the people had come to hear Mgr. O'Brien, who, it was known, would occupy the pulpit. The distinguished Roman prelate chose for his theme the temporal power of the Pope. He began by going over the foundation of the Holy See and the formation of the Pope's temporal domain. The work was one which took hundreds of years, he said, but the ways of God are slow. It was Constantine who, after his conversion, realized that there should not be two kings in Rome, that the representative of Christ should hold individual sway over the Eternal City. It was for this reason, in order that there might be no conflict between the Pope and the Emperor, that he founded the new city of Constantinople. But the world was not yet ready for the temporal sovereignty of the Pope. It was only after all western Europe had been won to Christianity that the kings of these countries recognized the necessity of having one who would be the king of kings, to interpret the divine law and to lead them in the path of right and justice. It was then that God raised up Charlemagne to endow the Pope with a temporal domain which would make him independent of the petty princes around him. From that day the Popes began to exert effectively the great power which enabled them to check those who governed badly, as well as to teach the respect of authority to the nation. From that day, for a thousand years, no one ever questioned the legitimacy of the title of the Pope to his temporal domain. There were kings who made war against the Pope and who invaded his domain to punish him, as nations do when they are at war, but neither the sovereigns of Germany, nor those of France and England, ever questioned the title of the Holy See to the territory over which it ruled. It remained for a certain sect of Italians of the present time to detach themselves from all the traditions of the past, to make themselves independent of all the laws of God and man, in order to steal the states of the Church. They succeeded; but thirty years after the act, its iniquity was even more apparent than the first day after the struggle. The possession of Rome is essential to the perfect freedom of action of the Pope in spiritual matters. There are those who say that there is no material conflict between the Pope and the new kings of Italy, that there has been no interference in the spiritual sphere of action of the Pope, that he is perfectly free. He, the speaker, had heard that for over twenty years; but living in Rome, as he did, he knew that all the pledges of protection had been broken, and that the power for good of the Pope has been seriously hampered. The spoliation laws were a striking example of the injustice of the Italian government. The property of the religious orders and their money, which was used to support the mission, had been confiscated, and the nuns and monks were left to live or starve on an allowance of 10 cents a day.

These crimes must arouse the conscience of every individual Catholic throughout the world. The day of justice will come. The Italian government might order illuminations with the ratepayers' money to celebrate the capture of Rome, but the Italian nation was not so lost to faith as not to see the injustice. The people may not protest. They cannot. No man would be allowed to speak as he had within the jurisdiction of the Italian tribunal. But the Italians think not the less. The position of the Pope would appeal especially to the Irish people, who have themselves so long been deprived of their rights. Let them all pray that the sight of this great injustice may be soon blotted out of the world.

A GRACIOUS COMPLIMENT.

The editor of the Montreal True Witness is doing much to develop and strengthen the cause of Catholic literature in Canada. Simple justice demands that this should be said. A young man, himself a part of no inconsiderable merit, for months he has been patiently seeking out and calling attention to the merits of his brethren in the fold of Canadian song, sometimes we feel, assured, without much of sympathy or encouragement. Such editors go far toward building the literature of their native land, and certainly they do much to sweeten and freshen the life about them. It augurs favorably for the future of Canadian Catholic letters that the editor of one of that country's most influential Catholic journals devotes one of his editorial columns each week to the literary aspirations of his people. Dr. Foran in the *Water-Locky of Canada—The Poor Souls' dro ale*.

For the Ladies.

FASHION AND FANCY.

The boating hat has reappeared in full force and has a wider brim and more trimming than formerly. Three very pretty heads that were watching a recent yachting contest were covered with hats that will bear mention. One was a low-crowned sailor, with a band of black velvet on one side, striped bows and pleatings of striped silk in front, and two black quills set at the back forming an aigrette.

The Louis XVI. hats are so extremely becoming that they cannot help being favorites. They are being trimmed with ribbon of Dresden pattern and high black tips, or are draped with lace and garlands of flowers. The empire capotes are short in the back and mostly trimmed with lace. A toque is trimmed with bows, loops of which are directed backward, and with two bows upheld by a bunch of poppies placed on the side. Another, to match the blue mohair so much in vogue now, is of dark blue straw, trimmed with ribbon to match, dark blue feathers, and a bunch of dark red roses partly falling upon the hair. A sequin hat of black English straw, of turban shape, is trimmed with a large bow of fuffie placed in front and upholding a curled feather.

A very girlish hat of yellow straw is decked with corn flowers and marguerites, and has an aigrette of grass, and on the left side a big bow of red silk. A toque of fancy shot straw has fluted sequin net around the crown and bows of plumbago blue, with a bunch of black aigrettes on one side. The bows are caught through a paste buckle, and the hat will suit an older head and be very serviceable for travelling. Panama hats, with a plain velvet band, are very much worn.

There is a funny little kind of headgear that can be called neither hat nor bonnet, made of a double row of chiffon or tulle, pleated around a little shape no bigger than the hand, which is hidden by a large bow of any color to match the dress. This hat could be used only for an evening reception toilet. An English straw hat is trimmed with killed ribbon of black and white, fastened on with a rhinestone buckle. At the back extend gray and white wings. Another hat of white satin has black rosettes and small tufts of osprey against a background of white wings. Both are pretty and suitable for light mourning.

The Directory hat, of black rice straw, is very beautiful. Under the side brim a huge bow of satin rests on the hair, held in by four rhinestone buttons. On the outside of the hat are large graceful bows of emerald velvet, with a rhinestone buckle. This holds in place the large black ostrich feathers. Then comes a fancy black straw turned up in the front and on the sides with a band of black satin ribbon passed through a buckle in front and arranged in a bow on each side. Black feathers and pink horticenae are at the back.

A very pretty hat is the trianon, of green straw. The brim is faced with pleatings of black tulle and turned up on the left side in the front and ornamented with a bow of yellow ribbon and a jet comb. Three large black ostrich feathers are seen, and around the crown is a drapery of yellow silk. A child's hat has a straw crown frilled with very finely-pleated silk muslin and an immense ribbon knot in front. Another very stylish hat of black straw, turned up evenly at the sides and back, is loaded with yellow poppies and large ostrich feathers. A bunch of yellow poppies on the left side under the brim are arranged so they droop on the hair.

Very pretty seashore costumes are created of a white mohair, with coat and skirt with stitched seams, and worn with a bright-colored silk blouse. One very striking suit was made with a godet skirt and Louis XVI. coat. The long coat had a basque at the back, but a short, open front reaching to the waist. The waist-coat was of cream lace and null. The sleeves had double Louis XVI. cuffs, and there was a high rolling collar. Printed muslins and crepons in soft, undulating pleats are just as pretty and quite as cool as the shot taffetas which give a different effect in every changing light.

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

SLOWLY FINDING THEM OUT.

Ex-President Hudson Tells Why He Withdrew From the A. P. A.

BOSTON, Aug. 30.—The reasons which induced ex-President Hudson, of Chelsea, to withdraw from the membership of the A. P. A. are now made public. Mr. Hudson was one of the most active persons in the order. He says:—

"It is come now to such a point that patriotism is put back in second place and the one object seems to be pitching into the Roman Catholic Church. I don't believe in bringing old world quarrels over here to this country. What do I or any native-born American care for the orange any more than we do for the green? William Prince of Orange is no more to me than is St. Patrick. I only look up to one emblem, and that is the Stars and Stripes. This patriotic order should not be seen giving to alien-born residents of the country an excuse for engaging in religious fights. The East Boston trouble last fourth of July was caused by aliens. Not even members of the A. P. A. went over there looking for a fight. The 'little red school-house' was used so as to obtain the sympathy of native Americans in case there was trouble. It was only a sort of shield. That is just the trouble. The Orangemen are always looking for a fight with a Catholic and vice versa. There are Orangemen in the A. P. A., I am sorry to say, and they are never satisfied till they get a crack at some Irishman's head."

Mr. Hudson here spoke of the movement looking to the consolidation of the American Protestant Association of the United States and the Protestant Protective Association of Canada into an international organization. He did not see how the American Protestant Association could retain its name. The fact, however, that such a movement was projected, he thought, showed that religious controversy and not patriotism was at the bottom of the American Protestant Association.

"It is a fight," he said, "against the Roman Catholic Church." Mr. Hudson objects also to the fact that President Traynor, of the American Protestant Association, is an Orangeman. He believed that a so-called patriotic order like the American Protestant Association should be offered by Americans who do not place their religious prejudices above their patriotism.

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YOUTHS' DEPARTMENT.

ONLY A BOY.

BY AUNT LUCY.

I am only a boy, with a heart light and free; I am brimming with mischief and frolic, and glee; I dance with delight, and I whistle and sing, And you think such a boy never cares for a thing.

But boys have their troubles, though jolly they seem Their thoughts can go further than most people deem, Their hearts are as open to sorrow as joy, And each has his feelings though only a boy.

Now oft when I've worked hard at piling the wood, Have done all my errands, and tried to be good, I think I might then have a rest or a play; But how shall I manage? Can any one say?

If I start for a stroll, it is "Keep off the street," If I go to the house, it is "Mercy! what feet!" If I take a seat, 'tis "Here! give me that chair!" If I lounge by the window, 'tis "Don't loiter there!"

If I ask a few questions, 'tis "Don't bother me!" Or else, "Such a torment I never did see!" I am scolded or cuffed if I make the least noise, Till I think in the wide world there's no place for boys.

At school they are shocked if I want a good play; At home or at church, I am so in the way; And it's hard, for I don't see that boys are to blame, And 'most any boy, too, will say just the same.

Of course a boy can't know as much as a man, But we try to do right, just as hard as we can, Have patience, dear people, though oft we annoy, For the best man on earth, once was "only a boy."

A STRANGE ADVENTURE.

"I'm tired of being a boy. It's 'Johnnie, run down cellar and bring up the wringer, or wash-tub, or the ice-cream freezer,' or 'Johnnie, just run up stairs and bring down a chair'; and 'U's sure to be the biggest and heaviest one they want. It's a wonder they don't tell me to run up to the moon and bring down an armful of mountains, or else run down to China and bring up a few dozen laundrymen. Then it's 'Johnnie, run and do this, and Johnnie, run and do that, till I declare, I wonder they don't change my name to Johnnie Rumm and be done with it.' Johnnie threw himself on the lounge by the side of Diggers, the cat, sleeping comfortably in a round fur ball.

"I'd much rather be a cat. He enjoys life and has nothing to do but eat, sleep and play. If he wants anything, all he has to do is to let out a howl, and everybody is ready to run and get whatever he wants."

Diggers, thinking himself addressed, rolled over like a catterpillar, yawning, stretched and began picking affectionately at Johnnie's coat-sleeve, purring softly and sleepily.

"Then there's Mary Ann, always and foreverasking me to fill up the woodbox. It's the meanest woodbox I ever saw. Gets empty forty times a day, seems so."

It was a hot day and Johnnie was tired, and just as he began to feel drowsy Diggers rolled over, then sat up, and to his surprise began to speak.

"You think a cat has nothing to trouble him. How would you like to live among a lot of giants who picked you up by one leg or by the head, just as it happened?"

"Well," answered Johnnie, argumentatively, "that isn't as bad as being a Johnnie-run boy."

"If you wish to change places with me for a time I can arrange matters for you. I have often longed to have people know what some of our troubles really are, so that they would be more gentle with us. When they don't understand us they call us uncanny. We like pleasant voices, and it frightens us and hurts our feelings when sharply spoken to. We distinguish our friends by the tones of their voices and their soothing treatment of us. Do you still wish to change places with me?"

"Yes, till I have had a real jolly, lazy time," said Johnnie eagerly. "Then close your eyes tight and I'll go over to the rug by the chimney and signal for the witchent. She'll come through the fire-board in the grate, and then—you'll be I, and I'll be you."

"Well, now, this is comfortable, nothing to do but purr and sleep. I can hear Diggers filling up the wood-box this minute. He will have to run for the mail pretty soon. Wonder if he can unlock the post-office box—er-r-r purr-r-r."

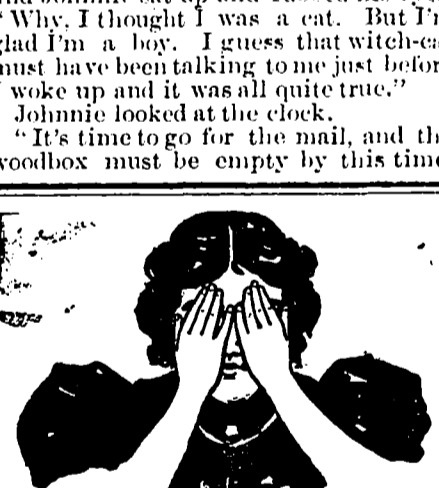
"Oh, dear! how Ned startled me. Just as I was sleeping so sweetly too. I wouldn't mind his petting if it wasn't so heavy-handed. He acts as if he was petting an elephant. Such petting shocks my nervous system, besides making me cough. Oh! oh! the baby has grabbed both hands full of my fur and it hurts cruelly. I just scratched back and Ned boxed my ears. There, Eva has taken me on her lap. She treats me so kindly. It's a pleasure to purr for her. Her smoothing is restful. Purrr-r. What's this? Eva went up stairs and left me on the floor, standing up half asleep. I'd like to know if I am ever to get my nap out. I don't like this. Guess I'll howl. There, they have put me out doors. Horrors! There is a big black dog. He's coming right for me! What a fearful red mouth! If I can only get to that tree—ah! safe at last, but how my heart beats! I haven't had such a fright since I fell down cellar, when I was a boy. I'm more afraid of that dog than I used to be of the wild animals I read about. I wonder how long he is going to stand there and bark. There comes Eva; she drove the dog away and is taking me into the house. She is rubbing her cheek on my head and calling me pretty names. I'll purr just as soon as I can calm myself—Purr-r-r."

"There, she has dumped me on the lounge. Guess I'll go out in the kitchen. I think I smell fish. I never knew raw, fresh fish could smell so good. Yes, there is a fine pike on the table. I think I can reach it if I get up in a chair. There! Mary Ann just slapped me and called me a sneak. And all I could answer back was, me-ow-w. She put a big dab of grease on my nose 'to keep me occupied!' she said, then stood and laughed to see me try to lick it off. How mean of her. It will take a good half hour to get my face properly washed. This is a hard world for cats after all."

"There is a nice soft cushion in a chair in the parlor. I'll dodge in there and see if I can find any peace for my life. Ah! but isn't this comfortable! This is the eider-down cushion Eva is so choice of. Wish I could lie awake just to see how sweetly I sleep. Purrr-r-r."

"Me-ow-w! I never yielded louder in my life. A lady called in and innocently sat down upon me. I never knew that such a beautiful lady could sit down so heavy. What next! I ran out to the dining room and Ned accidentally stepped on my toe. He said I yelled louder than a mill whistle. I am bruised and sore all over. Ned is sorry and gave me some scraps of meat on a newspaper in the woodshed. When I get used to it I may like it, but the smell of printer's ink destroys my appetite. I thought cats had nothing to do but enjoy themselves. The pity of it is, we cannot speak and tell people when we are in pain, and so we have to suffer on in silence. If they would try to put themselves in our places sometimes and consider our feelings, our lives might be happier. Rough handling hurts us as cruelly as it does a human being. Some boys, and even girls, think it displays cleverness and noble qualities of character to abuse helpless creatures. Only the weak and cowardly willfully persist in so doing. Many are cruel from thoughtlessness and ignorance or indifference. I never thought of this before. 'Why! where am I?'

And Johnnie sat up and rubbed his eyes. "Why, I thought I was a cat. But I'm glad I'm a boy. I guess that witchent must have been talking to me just before I woke up and it was all quite true." Johnnie looked at the clock. "It's time to go for the mail, and the woodbox must be empty by this time."



A good, healthy wholesomeness will make even a homely face attractive.

There are many reasons why women should take care to be healthy. One very strong reason is that beauty and illness are very seldom found together. Illness—and especially the kind peculiar to women—makes the complexion bad, the eyes dull and sunken, the manner listless and the intellect dull. No woman in this condition can be attractive to her friends. Personal appearance counts for much, but comfort amounts to even more. What's the good of being if one cannot enjoy anything? If headaches and backaches and dragging weariness and pain accompany even slight fatigue?

If the system is constantly subjected to a debilitating drain, where is the energy to come from to make enjoyment possible? Personal comfort and a consideration for the feelings of others are two of the incentives to an effort to secure health.

If the illness is in any way connected with the purely feminine organism (and the chances are ten to one that it is) Dr. Pierce's Favorite Prescription will cure it.

Dr. Pierce has used the "Prescription" in his practice for thirty years with unbroken success. A large book written by him entitled "Woman and Her Diseases" will be sent (securely sealed, in plain envelope) to those who will send this notice and ten cents to part pay postage, to WORLD'S DISPENSARY MEDICAL ASSOCIATION, No. 663 Main Street, Buffalo, N. Y.

CENTRAL Millinery Rooms. Latest Novelties in Millinery from Paris, London and New York. Inspection respectfully invited. 178 BLEURY Street.

Filling up the woodbox isn't half so bad as being chased up a tree by a dog or being sat on." Johnnie went whistling about his tasks after this strange dream, not in the least objecting to being a Johnnie-run boy.—Catholic Citizen.

THE CHURCH AND THE REPUBLIC.

Our Religion Makes Treason a Sin and Loyalty a Duty.

After a highly successful term, the fourth annual session of the Catholic Summer School of Plattsburgh closed last Sunday evening, when the Rev. John S. Bedford, of Brooklyn, delivered the last sermon, his subject being "The Church and the Republic." He said:

"The true church must make its members good citizens. The Catholic Church is the friend of every legitimate Government, but it is independent of any. No doubt the Church, like men, finds one form of government more favorable to her interests and development, but she succeeds under all and she helps all by teaching obedience to authority and fostering every good gift with which God has blessed man. She teaches that 'all power is from God,' and makes treason a crime against God as well as against society; she believes that it belongs to the people to determine the form of government and to choose the governors, and she holds that that form of government is best which is most conformable to the genius and the mission of the people. The Church has no more right to determine the form of government than she has to determine the plan of a city or a campaign. She recognizes no divine right to rule independent of justice—the will of the people; and she teaches that when rulers become unjust and cease to regard the rights of the people, they become tyrants, punishable by God and the people."

"Neither are the people absolute. Their authority is not a right; it is a trust held from God, to whom they are accountable for the use they make of it. The Church cannot interfere with the State, but she can say that a bad law is unjust and that it may not be obeyed. In judging the Church for things done in the middle ages, we must not separate her from the age or state of society. Enemies of the Church do not hesitate to say that she saved Europe, that she was the only moral power in the world. The Church looks upon the American republic as a legitimate Government. She approves its Constitution, but she does not say that it is the ideal Government. She believes that it is possible to construct a government in which Church and State will remain distinct, but in which the influence of religion will be more felt and its rights more respected."

"This is the sense of the late encyclical of Leo XIII. to the Bishops of the United States. She looks with dread upon indifference in religion, and on the fact that in this country, out of 65,000,000 of people, only 20,000,000 are Christians and less than 7,000,000 are Catholics. She cannot obey any law that makes marriage dissoluble except by death. She cannot but protest against any system of education that teaches error or fails to reach religion. She holds that there is no more right to spread the poison of error than the poison of disease, and she holds that the State should control the speaker and writer of evil as well as the mania and the leper. Her attitude to the American republic may be summed up in the words of her founder: 'Render unto Caesar the things that are Caesar's, unto God the things that are God's.' Render to the republic obedience and loyalty. Serve it, suffer for it, if need be, die for it; but render unto God the homage of your mind in faith, of your will in obedience, of your whole being in service."

"She loves every star and stripe in the flag of freedom, and in its defence she is ready at any time to send forth her sons to do battle with any nation, any rulers, any people. She is ready to sell her lands and her churches to keep that flag waving. This is what the Catholic Church believes and teaches concerning the American Republic, and this is her motto, 'For God and country—For God, honor and glory; for country, peace and prosperity.'—Catholic Columbian.

RECEPTION OF A NUN.

On the fourteenth instant, at the convent of L'Assomption, Nicolet, took place the annual reception. Amongst those who made their final vows on that day was Miss E. McCaffrey, in religion, Sister Patrick, daughter of our respected subscriber, Mr. John McCaffrey, and sister of the late Dr. McCaffrey. The reverend Sister is attached to the Indian mission in the North-West, where she has spent the past three years laboring for the spiritual and temporal welfare of her beloved charge.

The funeral of William Curry, who passed away at the age of eighty-eight years, took place at Navan, from the parish church, on July 29. Bishop Nulty of Meath presided. The chapters were Fathers Brogan and Flood. The celebrant of the Mass was Rev. E. Crean, of Drogheda; deacon, Rev. P. F. Kelly, of Trim; sub-deacon, Rev. E. Cronin, of Arisnton; master of ceremonies, Father McNamee, Adm. of Navan. In the choir were Revs. John Curry, pastor of St. Mary's, Drogheda; Rev. P. Curry, pastor of Moyvore (sons of the deceased), and eighteen other priests. The laity included the Mayor of Drogheda, magistrates, and poor law guardians of Drogheda, magistrates, town commissioners, and poor law guardians of Navan and the adjoining town of Meath.

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IRISH NEWS ITEMS.

The new M.P. for Mid-Tyrone, George Murnaghan, was sworn in a Justice of the Peace for County Tyrone, on the 27th ult.

George Horan, of Dublin, an accountant, had eight teeth extracted on the 28th ult. Hemorrhage set in and he died the following day.

Thomas Francis O'Beirne, of Crosshen, Edgeworthstown, J.P., County Westmeath, has been appointed to the Commission of the Peace for County Longford.

Joseph McFough, aged twenty-two years, or Phoenix Park, Dublin and Kingston, was drowned on July 28, whilst bathing with his three brothers, near Seapoint.

Thomas Lowry, of Killiesmieetha, Ballybough, has, on the recommendation of E. Crean, M.P., been appointed to the Commission of the Peace for Queen's County.

James Costello, of Coolagorna, Ardcroney, and Edward Gavin, P.L.G., Middeldalek, Cloughjordan, have been appointed to the Commission of the Peace for County Tipperary.

John Cuskeran, a linen-lapper, was killed by a train on the Derry Central Railway, on the 29th ult., after recording his vote at Maghera. Deceased leaves a widow and a large family.

Robert Cunningham, Deputy Acting Clerk of the Peace for County Antrim,

NOT WHAT WE SAY, but what Hood's Sarsaparilla Does, that tells the story of its merit and success. Remember HOOD'S Cures.

one of the best known solicitors in Ulster, died suddenly on Aug. 1, at the North-Western Hotel, Liverpool.

Michael Phelan, of Carrickmacross, son of Thomas Phelan, J.P., county coroner and chairman of the Carrickmacross Guardians, and brother of the clerk, died recently.

Dr. Rice, J.P., of Galway, died on July 31, at the Mater Hospital. The deceased was a very popular practitioner in Galway, and one of the staunchest Nationalists west of the Shannon.

Matthew Donegan, a native of Drogheda, for many years an esteemed and respected merchant of Kingscourt, has been appointed to the magistracy. Mr. Donegan is a Catholic and Nationalist.

Dr. Eugene Crowley, of Drimoleague, died on July 31. The deceased was appointed medical officer for the Drimoleague Dispensary District about ten years ago, and he held the position up to the time of his death.

An agricultural tenant on the Penn Gaskell estate, John Fitzgerald, was evicted recently from his holding at Shanagarry for non-payment of rent. The tenant and his family succeeded in obtaining temporary shelter at Ballinamona.

The intelligence of the defeat of Colonel Nolan in North Galway and the election of Denis Kilbride was received in Clonherne with great joy. Fires were lighted on every hill, and a large procession, with numerous torchlights, paraded the roads, singing "God Save Ireland."

The deaths are announced of the Mayo people: On July 24, at The Mall, Westport, Mary Anne Anderson, daughter of the late James Anderson, of The Octagon, Westport, and sister of Robert Anderson, of Ballina; July 19, at Rulough, Castlebar, Mrs. William Beckett, aged thirty-five years; July 22, at Our Lady's Hospital for the Dying, Harolds-cross, Margaret Mary Blake, of Curra-noc, Castlebar, aged twenty-two years.

The military authorities have decided to send a line battalion to occupy Birr Barracks. The importance of this step to the local traders may be understood when it is stated that the withdrawal of the troops in May of this year has already had a serious effect on shopkeepers and producers of provisions. The average local circulation of money consequent on a regiment of the line being stationed here is estimated at from £30,000 to £35,000 per annum.

One of the most interesting events connected with the conclusion of the Killarney fete was the tug-of-war between the two teams of the Royal Irish Constabulary, from Tralee and Killarney. About seven weeks ago a series of tugs took place at the R.I.C. sports in Tralee, and the final lay between the Tralee and the Killarney men. In the first pull the Killarney men pulled the rope over to their side, and were declared the winners.

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A Wholesome Tonic

Horsford's Acid Phosphate Strengthens the brain and nerves.

The new M.P. for Mid-Tyrone, George Murnaghan, was sworn in a Justice of the Peace for County Tyrone, on the 27th ult.

Advertisement for Horsford's Acid Phosphate tonic, stating it strengthens the brain and nerves.

What is almost a war-fever is fermenting between Germany and England about colonial issues. England has the whip-hand.

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

The Chinese will not let either American or England hold enquiries into the matter of the recent attack on Protestant missions in China. The Chinese authorities will look them up.

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A sect of devil worshippers is flourishing in Vancouver, B.C.

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Caller: Is Mr. Lively at home? Servant: Yes, sir; you will find him at his club.

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



A NATURAL REMEDY FOR

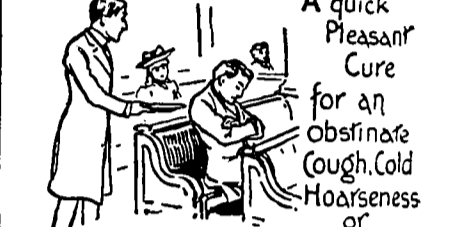
Epileptic Fits, Falling Sickness, Hysterics, St. Vitus Dance, Nervousness, Hypochondria, Melancholia, Inebriety, Sleeplessness, Dizziness, Brain and Spinal Weakness.

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

FREE A Valuable Book on Nervous Diseases and a sample bottle to any address. Poor patients also get the medicine free.

KOENIG MED. CO., Chicago, Ill. Sold by Druggists at \$1 per Bottle, 6 for \$5. Lavolette & Nelson, 1605 Notre Dame street, and by B. E. McALE, 2123 Notre Dame street.

YOU CAN'T GO TO SLEEP IN CHURCH IF YOU'VE GOT A BAD COUGH.



A quick Pleasant Cure for an obstinate Cough, Cold, Hoarseness or Bronchitis.

Big Bottle 25¢

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SCHOOL INSPECTION.

BEST MEANS TO SECURE THE DESIRED RESULTS.

THE QUESTION OF TEACHERS' SALARIES; THE STANDARD TO BE RAISED; VARIOUS IMPORTANT POINTS CONSIDERED.

On August 21st, under the presidency of Mr. de la Bruinière, the assembly of School Inspectors, at St. Hyacinthe, discussed some very important questions...

Mr. Lippens also spoke in favor of the affirmative, holding that from the day a minimum was fixed it would become a sacred duty...

The re-opening of the schools throughout the country this week makes a few words to parents and teachers opportune...

Mr. Stenson moved that a committee composed of Messrs. Brault, Lefebvre, Stenson, Lippens, Nantel, Dubouca, Carot and Belcourt draw up a resolution...

Mr. de la Bruinière introduced the second subject—reports concerning colleges, means of avoiding differences between the annual report and the inspector's report...

Mr. de la Bruinière introduced the second subject—reports concerning colleges, means of avoiding differences between the annual report and the inspector's report...

Mr. McGregor introduced a school in Montreal where statistics were refused. Dr. Harper said the Department would have to make the first attempt to obtain correct statistics...

Finally the question was referred to the same committee as the previous question. Mr. de la Bruinière introduced question 3. Should it be proposed to replace the first annual visit of the inspectors by a series of conferences to the teachers?

There appeared to be only one view held on this question and that was strongly in the affirmative. Messrs. Lefebvre, Lippens, Beaulieu, View, Hewton, Carot, and Rev. E. M. Taylor, all spoke strongly in favor of the change...

should leave details, and pass a unanimous resolution. He moved, seconded by Mr. Stenson, "That in the opinion of the inspectors assembled it is desirable that the inspectors be required to make one visit, instead of the two now made, and that the first visit be replaced by conferences held amongst the teachers of the municipalities in their several inspectorates."

Question 4. "Payment of teachers; would it be opportune for the law to fix a minimum?" was then taken up. Mr. Stenson said no doubt it was desirable, and instance cases of teachers who only receive a small present on their birthday...

Mr. Lippens argued that moral suasion was preferable to force. Some municipalities that could pay more would be content with paying the lowest. The convention then adjourned till next day.

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

A TIMELY ARTICLE. The Opening of the Schools. We would remind the former of the duty of sending their children to school. The education of their children, in a manner in keeping with the parents' state in life, and with the place which the children themselves are likely to occupy...

Now we want to impress it upon the teachers that it is their duty to build up the character of the children entrusted to their care. They are to educate, not merely to instruct, their pupils; and this term includes the training of the will...

And now as to the teachers, upon whom some portion of the parental authority and responsibility devolves, though neither can ever devolve in its entirety. As there is much more that we should wish to say to them than can possibly be contained within the limits of a single article, we shall confine ourselves for the present to that which is of greatest importance.

There is much in connection with this character-building that we should wish to touch upon, did space permit. There is one matter, however, which from its awful importance needs particularly to be brought to their attention. It is that the school be not the means of tearing down instead of building up a virtuous character. Let teachers see to it that no vices prevail among the pupils...

Mr. McGregor introduced a school in Montreal where statistics were refused. Dr. Harper said the Department would have to make the first attempt to obtain correct statistics. Finally the question was referred to the same committee as the previous question.

REAL MERIT is the characteristic of Hood's Sarsaparilla. It cures even after other preparations fail. Get Hood's and ONLY HOOD'S.

archdiocese who had been married men with families. They were Rev. Fathers Virgil Barber and George King, who, after an amicable and entirely satisfactory arrangement, parted from their wives and in due time were ordained priests in the Jesuit Order...

There have been cases of men becoming priests after the death of their wives, a somewhat prominent one being that of the distinguished Passionist, Father Fidelis (Kent Stone), whose two children reside, I believe, in California, but I have no knowledge of such cases as those of Fathers Barber and King being paralleled in this or any other country...

THE VIRGIN'S RING. It is Viewed by Cardinal Gibbons in Perugia. While Cardinal Gibbons was in Perugia he had the privilege of viewing the esponsal ring of the Blessed Virgin. The relic is in the Cathedral and is exhibited to the public gaze twice in the year. It is preserved in a safe to which there are fourteen keys which must all be brought together to the opening...

The ring itself is entirely formed from one piece of Oriental alabaster, and was not intended for constant wear, but was only used as a ceremonial ring. It is remarkable for the beautiful opaline tints it has, which shine from it as it is moved about in the light. The tradition of it goes back to apostolic times. As related to the Cardinal in Perugia, it was given by the Madonna to St. John the Evangelist, who preserved it until his death...

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

A REMARKABLE INCIDENT. Mohammedans Honor the Devotion of Sisters of Charity. Only the blind bigot can fail to be impressed with the lives of self-sacrifice and the Christian charity of Catholic religious orders. Even in Mohammedan lands the Sisters are held in reverence, as the following incident will show...

The want of a city hospital in Jerusalem has long been felt, and recently the Governor, Ibrahim Pasha, after having completed the building begun by his predecessor, turned his attention to the question of its management. To whom should the care of the sick be entrusted? Finally, it was decided to intrust them to the Sisters of Charity...

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forth his arms to invoke the blessing of God upon the Sisters and the patients. After the officials had congratulated each Sister individually, a very striking scene took place. The president of the city council bade the entire personnel of the hospital, from the doctors and druggists to the nurses and kitchen maids, gardeners and porters, swear to treat the Sisters with proper reverence and obedience...

Impure blood is the cause of boils, pimples and other eruptions. Hood's Sarsaparilla purifies the blood and cures these troubles.

RELIGIOUS NEWS ITEMS. Half the population of Albany is Catholic. Lois Fuller, the actress, has become a Catholic. The school bill in Belgium, in spite of the Belgian Apapists, passed the chamber of representatives by a large majority.

The Italian prelates are in a clear majority in the Cardinalial College at the present time, numbering thirty-three out of the sixty members of that body. The most extensive chime in this country is in the tower of the Catholic Cathedral at Buffalo, and contains 42 bells, ranging in size from 5 to 5000 pounds.

Rev. Patrick McGovern was ordained to the priesthood Sunday morning in St. Philomena's cathedral, Omaha. Father McGovern is the first native of Omaha ever raised to the priesthood. The congregation of the Holy Cross, whose chief establishment in this country is at Notre Dame, Ind., will open a house of studies at Washington next month, in affiliation with the Catholic University.

The Prefecture of Rome has forbidden the production of Bovio's "Christ at the Feast of Purim in the Eternal City." The Prefecture in so acting has been in consonance with the attitude of the authorities of the Vatican, with the opinions of the educated and respectable society of Rome and with the conventions of decency and the traditions of reverence of holy things.

Members of two prominent Orders arrived in this country. Six nuns of the Catholic Order of the Holy Heart of Mary, five of them on their way to Haverville, Ill., arrived in New York City from Paris, on the steamship La Normandie, August 11. They were Sisters St. Paul, the superior; Blondine, Candeille, Doline, Yolande and Marie Paula. All except Sister Marie Paula are French. There were also on the steamship nine nuns of the Sacred Heart, who had been to Paris to take their final vows.

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RE-OPENING OF SCHOOLS.

The MISSES McDONNELL Will re-open their classes for girls and small boys, at 675 LaSalle street, on Monday, the second day of September. An Evening Class, for girls, in connection with the School. 6-3

ST. ANN'S CONVENT, RIGAUD, P.Q.

Under the direction of the Sisters of St. Ann. COMPLETE ENGLISH COURSE. The course of studies is complete in English and French. Classes will re-open on September 14th. Board and tuition, only \$200 a year. Students received at any time during the year. For prospectus, address to REV. SISTER SUPERIOR.

THE ARCHBISHOP'S ACADEMY

37 St. Margaret Street, Will Re-open on September 2

Board of the Roman Catholic School Commissioners of Montreal.

The re-opening of the classes of the Catholic Commercial Academy, and all the other schools under the control of the Board, will take place on Monday, September 2nd. For all particulars, apply to the Principal or the Director of each school.

Mount St. Louis Institute, 444 SHERBROOKE ST., MONTREAL.

This Institution will re-open Tuesday, September 3rd. Pupils of last year and new applicants as boarders or day pupils will be received on Tuesday. Day pupils of last year, on September 4th, at 9 a.m.

INTERNATIONAL Business College

Place d'Armes, Montreal. This, one of the largest and best organized Commercial Institutions in America, will open Aug. 25. The course comprises Book-keeping, Arithmetic, Writing, Correspondence, Commercial Law, Short-hand, Typewriting, English, French, preparation for Civil Service, etc. A thorough drill is given in Banking and Actual Business Practice. Six specialists devote their time and attention to the advancement of students. Separate rooms for ladies. Write, or call, for Prospectus. CAZA & LORD, Principals.

Notre Dame College, COTE DES NEIGES.

This well known and popular Institution will re-open on Monday, the 2nd day of September next. The Electric cars from Bleury street, by way of Outremont, run out to the College every half hour. The parents are requested to send the pupils as early as possible.

Montreal Business College

Is the largest, best equipped, and most thorough Commercial College in Canada. Send for the Souvenir Prospectus containing a description of the subjects taught, methods of individual instruction, and photographic views of the departments in which the Theoretical and Practical Courses are taught by nine expert teachers. The Staff has been re-organized and strengthened for the coming year by the addition of three trained teachers with business experience. Studies will be resumed on September 3rd.

J. D. DAVIN, 42 Victoria Square, MONTREAL, CANADA.

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Our... Special Sale,

which closed last week, was, we are pleased to say, a great success; thousands of our customers took advantage of it and were delighted; it was a splendid final to our summer season's trade. This week we begin our fall business, and as we are determined to push business with all the energy possible, we feel convinced that our customers will appreciate our efforts.

Golf Capes.

Everyone in Montreal knows that our Mantle Department is always to the front. Golf Capes lead at present, and if you wish a good choice at popular prices you must come and see our collection. Golf Capes, \$3.50. Golf Capes, 3 85. Golf Capes, 4 50. Golf Capes, 5 00. Golf Capes, 6 50. Golf Capes, up to \$19.50.

Over 10 Cases of New Mantles put to Stock during the last few days.

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Silverware, Cutlery, Goldware, Clocks, Bouquet Lamps, from \$5 00, and hand-embroidered, Rodgers Cutlery, Spoons and Forks, sterling Silver, Novelties, Jewelry. ALL AT PRICES THAT CANNOT BE BEATEN. INSPECTION CORDIALLY INVITED. JOHN WATSON, 2174 ST. CATHERINE ST., Art Association Building, Opposite H. Morgan & Co., east corner. (15 years at 53 St. Salsbee Street.)

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WEDNESDAY, SEPTEMBER 4, 1895.

THE SCHOLASTIC YEAR.

This week the various schools of the city recommence their operations, the classes are open and the work of another term begins. We trust that for teachers and pupils the two months of vacation have passed pleasantly and profitably. Fresh from the prolonged recreation all should be ready to enter upon the duties of the new term with zeal and spirit. It is but right that we should give a few words of advice that may not be out of place at this particular time. As far as the teachers are concerned we have little to say. They know better than we do the path that is before them. Many a time have they gone over the same track, and if there is one thing more than another to render difficult the work they have to perform, it is in the fact that each year it is the same story, the same routine, the monotony of commencing with a fresh set of pupils at the foot of the hill and toiling upwards to the point at which they parted with last year's graduates. Still there is something in the advent of a younger batch of pupils and in the consciousness of reaching another milestone upon that highway of their vocation. It is more to the parents that we desire to address a few remarks.

In the first place we cannot too strongly impress upon the parents the great necessity of sending their children on the very first day that the school opens. It is a duty they owe the teachers and the pupils. By so doing they greatly facilitate the work of the whole term and give a fair opportunity to both the masters, or mistresses, and the students, to commence a good and successful year. Circumstances that cannot be controlled always cause more or less regrettable delay at the commencement of the term. It remains, then, with the parents to obviate as much as possible a great number of the difficulties that must otherwise arise. At the beginning of the year the teachers have considerable work to perform in the organization of the classes. A pupil arrives and it is necessary to know to what class he belongs, in which grade he is likely to accomplish the most. Consequently that pupil must be examined as to his acquirements and to his capability. Even if he had attended the school during the previous year he may have lost much during the months of vacation and may not be in the exact same state of proficiency that he enjoyed when carrying off prizes in June. Apart from all this there is the general discipline of the school that must be explained, the regulations given out, and the rules read. Once the classes are organized and all those preliminary steps taken it is very tiresome and very unfair to oblige the teachers to recommence all the necessary explanations for each pupil that comes in late. Moreover, it retards all the others, clogs the machinery and tends to curtail the work that might otherwise be done by those who have come on time. Therefore, the teachers are given much unnecessary trouble and the pupils are unjustly prevented from going ahead with their studies—and all this to please a whim, or perhaps a desire to keep the children at home for a day or two after the school has opened.

In the next place it is unfair to the pupils. A boy or girl who comes in a few days after the others cannot be expected to have heard the rules given out, to be able to take up a task that the others have long since completed, and to make up, by extra study and labor, for the lost time in the beginning. Starting, thus, behind the others in the race, it is very seldom that a pupil ever catches up before the end of the year. If one does succeed, it is by dint of over-exertion and very injurious and unnecessary work

Consequently, it is of the utmost importance that the parents should send their pupils on the very first day.

It is also well to remind parents that their children feel a certain pride going in amongst numerous companions, and that they feel still more any humiliation that may be caused them. A great deal can be done to make the school days of a boy or girl happy by giving the young person all that is required for the school. Let the pupil be neatly and cleanly clothed and have the necessary supply of books and other requisites. Many a poor lad is disheartened in the commencement simply on account of the thoughtlessness or negligence of his parents in fitting him out in a decent manner for the school. Then, again, it is not only necessary to send the pupil on the first day, but also to see that he attends most regularly throughout the year. What applies to the beginning equally applies to the remainder of the term.

One more little piece of advice to parents and we have done for this week. Do not be too prone to listen to all the complaints that your children will make during the year. We thoroughly understand that there are occasions when a pupil has reason to find fault; we also know how dearly parents love their children and how anxious they are to have them well treated, but we must remember that the pupil who is always complaining must in some degree be in fault at times. Whenever a pupil comes home with a story about the teacher, with an account of the injustices done him, listen calmly, but neither approving nor discouragingly to his complaint. Then quietly go to the teacher, or principal of the school, and politely state the case as you received it from the pupil. In nine cases out of ten the teacher will be able to convince you that your child has been carried away by feeling or imagination, and has magnified a little molehill of trouble into a mountain of sorrow. In all cases do not allow yourself to be excited or angry in presence of the young complainant. If you desire to retain your paternal authority over your child you must commence by respecting, and causing your child to respect that of the teacher. It should not be forgotten that the teacher assumes a parent's responsibility, not only over one child, but over all those confided to his, or her, care. If the parents often find it difficult to guide and control one or two children at home, they can readily imagine the trouble and worry that the teacher must have to instruct and control, to educate and form a score or more of young people. Mutual assistance is necessary for success in school matters.

We trust these few remarks will be carefully read and acted upon, and that the coming year will be fruitful of great blessings to teachers, pupils and parents.

THE OTTAWA SEPARATE SCHOOLS.

The report of the Commissioners appointed to examine the state of the Separate Schools of Ottawa has created considerable comment. Our readers will doubtless pardon us for adding a few more words to what we have already said in last week's issue.

As to the origin of the Commission: It appears that a motion was brought up at the Ottawa Separate School Board, to investigate certain charges said to have been made by Rev. Brother Flannan, Visitor of the Christian Brothers of the Province of Quebec, against Inspector White, concerning the report, which he gave of his official inspection of the Ottawa Separate Schools. Some members of the Board, desiring a further investigation, suggested that the Ontario Minister of Education be requested to appoint a Commission to investigate the said charges, to examine the city separate schools, and to report thereon. The Honorable Minister of Education, G. W. Ross, J.L.D., according to the request, appointed as commissioners Rev. J. T. Foley, Mr. D. Cheney, and William Scott, B.A. The first two having resigned, were replaced by Edward Ryan, M.D., and J. J. Tilley, Esq.

On presenting themselves at some of the Brothers' Schools, the Commissioners were told that they would not be received. It appears that the orders not to receive the Commissioners came from the Assistant Superior-General, then in Montreal, and were directed, not against the Government, but against the trustees, who called for an enquiry a few weeks after the Brothers had bound themselves by a written agreement to teach these schools for a year. Besides, the Commissioners were evidently not called to vindicate the Brothers, but to condemn them. The nature of the report was, therefore, a foregone conclusion. This is evident from an item that appeared in a Toronto paper at a time when the Commissioners had barely commenced their work. The item alluded to contained in a nutshell the whole report as far as it refers to the Brothers. The report is a sweeping condemnation of the teaching of the Brothers in Ottawa, but any impartial reader can see that it is one-sided throughout. The Brothers may have been wrong in refusing to accept the

Commissioners when they first presented themselves, but the Government officials should have been satisfied with the kind attention they afterwards received.

The report is unfavorable in many respects. Some classes, especially of the Brothers' schools, gave, according to the Commission, a poor account of themselves. It seems to us quite remarkable that the Commissioners have not mentioned an important fact affecting the schools at the time, and which, in a great measure, must have been the cause that better results were not obtained. We refer to the diphtheria which for many weeks had been prevalent in some parts of the city, and which at the time of the Commission was still unabated, thereby reducing the number of pupils in some classes to one-half, or even less. If the Commissioners had in view to do justice to all concerned, they should, unquestionably, have noted this drawback and made due consideration for the same in the report which they have given to the public. Another obstacle to better results, and to which the report does not allude, was that in one of the English schools quite a large proportion of the pupils were French, yet they were subjected to the same examination as the English-speaking pupils.

The schools of Ottawa may be somewhat weak in comparison with other schools of Ontario, but this may be no fault of the teachers. Here in Montreal we know well what difficulties our teachers have to contend with in schools in which the two languages have to be taught side by side. An inspector of experience does not expect to find the pupils of such schools as proficient in either English or French as if only one language were taught. Nor will he be disappointed if he find such pupils weaker in history, geography and mathematics than in schools in which the teachers and pupils have to deal with one language only.

These gentlemen of the commission express themselves surprised to find teachers not knowing English. Now, we doubt that there is even one teacher in the Catholic schools of Ottawa who does not know both languages; but the teachers alluded to may have felt some bashfulness in speaking English before Ontario professors. The commissioners speak of the progress the pupils should make in six months, yet our same worthy commissioners, though they must have been studying French more or less during the whole of their high school and university courses, did not, so far as we can learn, once open their mouths to put a question in French.

As the great object of the commission was to investigate the teaching of English in French schools, let us here give some attention to the English used by the very gentlemen who composed the commission.

(See report, page 19.) "On arriving at this school the next morning, Brother Director Mark informed them, etc." "Who arrived? Brother Mark, or the commissioners?"

(Page 21.) "The boys counted their fingers." Did the boys count their fingers or count on their fingers?

(Page 21.) "The boys were apparently taught nothing, etc." Is "apparently" in its proper place?

(Page 43.) "Pick out the adverbs, etc." What do the commissioners mean by "pick out?" Is it a dignified expression?

(Page 43.) "Give the boundaries of the different zones and account for the position of the Tropic of Cancer and the Arctic Circle." Is "Arctic" spelled correctly?

(Page 43.) "I have never seen his brother before." I never properly used? Is "have seen" the correct tense?

(Page 43.) "Give three ways by which words are made to denote more than one, etc." What words? Nouns, prepositions, conjunctions, or what?

The commissioners say (page 33): "The written examinations showed that the pupils were deficient in power to grasp the meaning of the questions, etc." This is not at all surprising if we judge from the above quotations.

(Page 33.) "The inadequate knowledge, and the frequent mistakes of even the English-speaking teachers, showed that in many cases the literary qualifications of these teachers was not what it should be." Is "was" correct in number and tense? What noun does "it" represent? Does it agree with that noun in number?

Do the many mistakes in grammar, composition and style, throughout the report of Commissioners, show that the literary qualifications of these Commissioners are what they should be?

It cannot be said, in palliation of the many glaring literary blunders, that they were mere slips, since these gentlemen spent six or seven weeks at the report, had all the aid they needed from the Education Department, including the Honorable Dr. Ross himself, and had, of course, clever proof-readers to see that it came from the press exactly as the press received it. Surely the Commissioners themselves would be ashamed to ask the public to call their blunders slips, when we find in their whole report no excuse for the slips of either teachers

or pupils, intimidated, as we might naturally suppose them to have been, by the presence of a Government Commission of examiners.

Whatever may be thought or said of the proficiency of the Ontario schools in mathematics, they must be, judging from the grammar and style of the Commissioners' report, sadly deficient in the very English a knowledge of which they flatter themselves to possess in an eminent degree.

Let our readers mark well that these gentlemen of the Commission were selected from the galaxy of Ontario's literary lights, for the purpose, in part, of examining the literary attainments of others, and behold, in the report which they present to the public, the inimitable excellence of their own literary production.

Leaving this very grammatical report and its splendid literary style as a monument to the proficiency attained in English by the critics of the Ottawa schools, we desire to quote a paragraph from the last issue of the Liverpool Catholic Times on the "Collegiate Education" imparted by the Christian Brothers in the old country. We quote the following in support of our contention, expressed in our last issue, that the Order throughout the whole world holds a foremost place in the ranks of educationalists, and the wholesale condemnation of the Ontario Commissioners is most unjust and malicious.

"In proportion as Ireland has lost, England has gained by the transfer to this side of the Channel of one of the foremost educationists of the Sister Island. The placing of the established Catholic College of St. Peter and Paul, at Prior Park, Bath, under the Irish Christian Brothers, besides being a remarkable recognition of their position as a teaching Order, has led to the appointment of one of their most distinguished brethren, Bro. W. A. Swan, to the presidency of that college. Bro. Swan has a brilliant record. His long connection, extending over forty years, with the North Richmond-street Schools, Dublin, which he raised to a very high standard of efficiency, was coincident with the later development of the admirable teaching system of the Christian Brothers, which now comprehends, in addition to the elementary instruction it was primarily designed to impart to the children of the poor, an extensive higher grade education adapted to the needs of the middle classes. To the brilliant success at public competitive examinations which has followed this new departure, Bro. Swan largely contributed. As a rule, the O'Connell or North Richmond-street Schools headed the list at the Royal University examinations and led the way for all the other Christian schools in Ireland joining in the Intermediate competition with uniformly successful results. A better selection for the office of president of a college like Prior Park could not have been made, and we shall be much surprised if Bro. Swan does not soon add fresh laurels to those he has already won in the educational contest. Bro. Swan, we may add, is no stranger to England, having years ago taught in London and elsewhere in this country with the same efficiency which he has always displayed."

We would advise the Hon. G. W. Ross, when next he finds it necessary to appoint a commission to investigate charges made against our Catholic separate schools, to select men who are capable of presenting a report couched in good English. The Christian Brothers are actually Christian in practice as well as in name, and we are confident that, for the sake of the gentlemen authorized to condemn their methods, they would gladly send one of their members to correct the proof-sheets and to render the precious document more presentable.

IN A CLOISTER.

If ever the language of Minister Coboorn came, like a nightmare, in all its viciousness and hideousness to our mind, it was on the afternoon of last Thursday as our feet trod the sacred floors of the ancient and consecrated cloister of the Ursulines of Three Rivers. It was a very special privilege, and thanks to the kindness of our dear friend, Bishop Lafitte, we received the rare permission of visiting the old—and ever new—monastery, through which we were guided by the genial and kind-hearted Vicar-General Rhault. To describe it would require the pen of Newman and the genius of a Chateaubriand. Simplicity in all its cleanliness and holiness—in all its attractiveness seem to be the two grand features of that "quiet home of sanctity and learning." Several times—like the howling of an evil spirit upon the troubled waters of a sinful world—came the memory of the words used by the Toronto preacher. For a moment, like a passing temptation that an *Ave Maria* drives away, did they disturb the perfect enjoyment of that visit. Would to God that men, calling themselves Christian but reckless of that charity which Christian truth ordains, could only see, with their own eyes, and hear with their own ears, the pictures of noble sacrifice and the expressions of happy devotedness that people the corridors of a Catholic cloister.

It is but natural that one should feel a kind of pity for the inmates of a monastery when seen from without the grated doors. But all such sentiment is lost in one of admiration and pardonable envy when the threshold is crossed and the interior is thrown open to inspection. On entering we passed through a

building that dates two centuries back and that still presents all the evidences of its great antiquity. Out through a narrow passage into an enclosure we find the large and beautiful monastery garden stretching its attractive length before us. At one end is a little chapel; the nearest, most delicate, most gem-like oratory we ever beheld. Capable of containing about a dozen people it is neatly carpeted and has an altar surrounded by Stations of the Cross and a number of chairs for those who go there, during summer recreations, to offer up their fervent prayers for the world outside. At the other end of the garden is a small, square, sandy enclosure. In this rest the remains of the departed members of the community. Each mound is carefully tended and the flowers, that love and devotion have planted, grow bright upon the hidden graves, and creep up and entwine their leaves and tendrils lovingly around the white crosses that bear the names of the departed. The last grave was dug in May of this year, and still the others, even the oldest of them, are as fresh and as beautiful as the most recent one.

This garden is a true picture of the spiritual life of the nun. A parterre of beauty, with the perfume of sanctity around it; at one end the solitary shrine of sacrifice and prayer, at the other the grave, where all earthly labor ends and beyond which the true life of the religious commences. What attention and affection shown to the departed. The sisters of to-day love to pray over those graves, while watering or planting the flowers, even as a mother would cling to and adorn the mound where her child lies sleeping.

And yet we must not imagine that this devotion to the dead and their memory has any depressing effect upon the living. Rarely have we ever met with truer light-heartedness and happy contentment than inside those great, grey walls. It would seem as if the members of the community had grown to their full age on the day of profession, and forever after drank of the spring of perpetual youth. The old sisters—one in her eighty-first and the other in her seventy-eighth year—seemed as lively, as happy, as active and as young as the smiling, jubilant novices, whose only anxiety was to change their white veils for the black. One of them very wittily remarked that she was anxious to be professed so that her head-gear would not need so much washing and care. In every move, expression and word one could not but note the perfect contentment—rather the repose and happiness that are the share of those pure and holy women. Instead of feeling anxious to see the world, they rather shrink from its contact; for in the routine of their respective duties is their real recreation and in the pious intercourse of their community life is their earthly enjoyment.

We will not attempt any description of the interior of the community, the refectory, the cells, the chapels. Suffice to say that all that cleanliness could demand is there, but nothing beyond the absolutely necessary. The tables are simple deal boards, very narrow, covered with an oil-cloth, and containing little drawers in which are the spoon, knife, fork, goblet and napkin of each nun. The cell consists of a small room—very small—with bare floor, a wash-stand, a *prie-dieu*, and a little iron bedstead covered with a straw mattress, and a clean, but rough pair of blankets. Well indeed did Gerald Griffin picture the scene when he wrote of the Sister of Charity:

"Her down-bed a pallet, her trinket a bead,
Her desire one taper that serves her to read,
The delicate lady lives mortified there,
And fasts are forgotten for fasting and prayer."

We might also, in his words, address a certain class of low-minded and ignorant detractors:

"Ye lazy philosophers, self-seeking men,
Ye fire-side philanthropists, great with the pen."

what, indeed, is all your eloquence and your pompous assertions when compared to the virtues of that glorious type of womanhood that occupies the humble cell in the sacred cloister?

During a terrific storm in the north we saw a moose rush from the woods and stand on the open prairie while the lightning shattered the pine-tree under which he had been resting; when the storm was over this noble sample of the brute creation returned, with confidence, to the shade of the blasted pine. He seemed to instinctively know that the monarch of the northern forest had attracted the fiery bolt and saved him from death. The malicious and un-Christian defamers of convents and nuns have not even the instinct of the wild animal to teach them that, by prayer, sacrifice, and perpetually renewed deeds of sublime virtue, these sacred monasteries are the lightning-rods that arrest the thunders of Divine wrath and save the creatures of the world from annihilation.

We speak only of the monastery; another time we will tell of the splendid educational institution that is attached thereto.

REV. EDWARD GIBSON, at the invitation of the Methodist Bishop Vincent, president of Christiana, celebrated Mass there

on August 4. Is it possible that Bishop Vincent is turning his steps Romeward? Yet, we would not be surprised; some of the greatest converts have been, in their time, the most deadly enemies of the Church.

READING THE BIBLE.

Two weeks ago we wrote an editorial on the subject of the "Reading of the Bible," in which we most conclusively demonstrated the great fallacy of the assertion that the Catholic Church is opposed to the Holy Scriptures. Not only the words of the different Popes, of the Fathers and of the various saints prove most emphatically that the Catholic Church has been the guardian and protectress of the sacred volume, but the history of the ages is there to show that were it not for that Divine institution the Bible would have never come down to us, nor would Christianity of to-day possess a single page of the "Book of Books." When the Latin ceased to be the universal language of the world, and became one of the dead languages, when numerous dialects, or languages, sprang into existence upon its basis, it was the Catholic Church that translated the Holy Scriptures into the various vernaculars. In 142 the first German Bible, bearing the arms of Frederick III., appeared in Metz. In the Senatorial Library at Leipzig are preserved two copies of an edition of 1466. We quote from an article in the "Monitor," from which paper we drew the subject-matter of our former editorial. In continuing the subject and furnishing authorities we find the following in its last quotations:

"In the best biblical collection known," says Dr. E. S. Hall, "that of the King of Wurtemberg, at Stuttgart, . . . there were when the learned librarian, Dr. Adler, published his great catalogue, twenty-different editions of the Bible in German printed before Luther's independently of the two in the library at Leipzig." Many of these, as Cardinal Wiseman has remarked, are not merely different additions but different versions. The Church Times of July 26, 1878, speaking of the List of Bibles in the Caxton Exhibition, among other things says: "There were actually nine German editions of the Bible in the Caxton Exhibition earlier than 1483, the year of Luther's birth, and at least three more before the end of the century." In the Athenaeum of October 6, 1883, Mr. N. Stevens writes: "By 1507 more than one hundred Latin Bibles had been printed, some of them small and cheap pocket editions. There had been besides thirteen editions of a translation of the Vulgate into German and others in other modern languages."

We could not do better than to reproduce the data given by our contemporary regarding the Bible in Italian.

"In the year 1471 there appeared three editions of the Bible printed in the Italian tongue. No fewer than eleven complete editions of these versions appeared before the year 1507. In 1522 a new and complete Bible in Italian was published by Anthony Bruccioli, who professed to have translated direct from the original Hebrew and Greek. More than forty editions of the Bible in Italian are reckoned before the appearance of the first Protestant edition (which was moreover little more than a reprint of Bruccioli's version) printed at Geneva in 1562."

In Spain, in 1405, Boniface Ferrira translated the whole Bible into that language. It was printed at Valencia in 1478 and in 1515 was reprinted with the formal consent of the Spanish Inquisition. Speaking of the Belgian, French, Dutch or Flemish and Bohemian versions we learn that:

"Ambrosio de Montesina in 1444 translated the Gospels and Epistles, which work was printed at Antwerp in 1544, at Barcelona in 1601 and 1608, and at Madrid in 1603 and 1615. A French translation of the New Testament was published in Lyons in 1478. In the Public Library at Leipzig is preserved a copy of this version. In 1487 a new edition of the French Bible of Gular de Moulins was published at Paris under the auspices of Charles VIII. Before the year 1547 it passed through sixteen other editions—four at Lyons and twelve at Paris. The Protestant version appeared at Neuchâtel in 1535. Besides the above-mentioned many other versions of the Bible were published.

Numerous Dutch or Flemish versions of the Sacred Text were published towards the end of the fifteenth or the beginning of the sixteenth century. A Bohemian version of the New Testament was published at Prague in 1478 and 1488. At Cracow in 1556, 1577, 1594 and 1619, a Polish version of the Bible was published. An Ethiopic Bible was published at Rome in 1548."

It is obvious, from these facts, that even had Protestantism never appeared the Bible would have been given to the world in every tongue, and that, with the advent of printing and the improvements of the succeeding ages in that art, the Catholic Church would have scattered the Holy Scriptures—as she has done—whenever her countless missionaries carried the light of the Gospel and the Word of Christ. It is, therefore, only blindness, ignorance, or wilful misrepresentation that can—in our enlightened century—attribute to the Catholic Church an antagonism to the volume upon which she depends so confidently for the salvation of souls and the success of her own mission.

Dr. A. C. Macdonnell was, on Tuesday last, presented by the Ladies of the Hotel Dieu with a beautiful oil painting, floral and emblematic, designed and executed by one of the Sisters, as a token of gratitude on the occasion of his 25th anniversary as physician to the hospital.

EDITORIAL NOTES

We are always pleased to find samples of good grammar in official reports, particularly when the said reports censure the teaching of English in schools.

The Commissioners also found that the Regulations of the Education Department was not observed in the French Schools.

We are very anxious that our readers should have a correct idea of that famous Separate School Report.

The Pope received numberless telegrams and addresses of congratulation on the twenty-fifth anniversary of the proclamation of Papal Infallibility.

QUEEN VICTORIA is said to be preparing a scheme for establishing a literary order of merit for the recognition of those who, as journalists and writers of books, have done good work.

Who prepared the question under the heading "Grammar, Form III.—Junior Section"—on page 43 of the Commissioners' Report?

A BASALTSTONE found by Father Schell in the Archeological Museum of Constantinople, has on it an Assyrian inscription of King Nabonod, of the sixth century before Christ.

The autobiography of Madame Navarro, nee Mary Anderson, which the popular actress finished writing some time ago, is now in press.

It is the pupil's writing and not the pupil that the Ontario Commissioners rank in the classes.

were no exception, and their writing could not be ranked good in all classes.

AN admirable and timely little pamphlet of thirty-two pages has just been published by Rev. Peter Rosen, of Heidelberg, Minn., entitled, "A Catholic cannot consistently be a member of Secret Societies Because they are Religious Organizations."

A DESPATCH was published recently, from Brussels, to the effect that the Chamber of Representatives had "adopted clause 4 of the School bill, making religious education compulsory."

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CAPTAIN GAMBER, a non-Catholic, has an article in the July Fortnightly Review, on the "Papacy." In it he places the Catholic in a very favorable light before Englishmen.

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THE frequent mention of the honored name of Pere Marquette recalls the words of Bancroft the historian.

"Not a cape was turned," wrote Bancroft of the early explorers of the United States, "nor a river discovered by a Jesuit led the way."

last week, was well stated by Rev. John Keni, one of the prominent pastors of the place, who said of Pere Marquette: "He died on his way back to St. Ignace, after exploring the Mississippi river.

A SICILIAN Dominican monk, Father Caleudoli, has invented a typesetting machine that can set 50,000 ems an hour.

THE Corporations of Meath County, in Ireland, seem to have been long notorious for a lack of sentiment and especially any care for the relics of the past.

DEAR SIR—For some time past preparations are being made to dispute the claims of the British Archeological Association to uproot Tara's Halls, in the interest of archeology.

In 1843 they would level the Temple of Grange; 1855 they would uproot the remains of the grand, old, history-haunted palace of the Irish Kings on Tara!

The following information is very interesting:

"The oldest priest in New York, Rev. William Everett, rector emeritus of the Church of the Nativity, celebrated his 81st birthday on Wednesday last week.

The following story has been going the rounds of the press, if it be true we think that the superior of the friar's orders should have long since prevented him from incurring so many risks; there are other means of attracting attention, much less dangerous and quite as effective:

"A Capuchin friar in the South of France, known as Father Joseph, has been in the habit for some years of going about preaching in the streets and calling attention to his discourse by the somewhat original plan of firing off a charge of powder from a cannon.

Is as obligatory as any other ordinary indebtedness. A person, who, having the means, refuses to pay, sins against the seventh commandment.

"Beg pardon, ma'am," said the official, "there seems to be some mistake here—either you have already voted or someone has voted in your name."

"You are a regular miser," exclaimed Mrs. Snooper, when her husband refused to give her twenty-five shillings she asked for.

THE VICE-REGAL PARTY AT ST. ALBERT.

St. Albert, basking peacefully beneath the beautiful rays of the setting sun, was awakened to joy and gladness on the evening of the 6th ult., by the announcement of their Excellencies Lord and Lady Aberdeen's arrival.

Long live our noble Governor-General And his worthy consort Lady Aberdeen. May they in Canada's fair capital. For many years represent our Queen.

MONTREAL'S FAIR.

The Trappist fathers, of Oka, have just made arrangements with the Montreal Exposition Company, and will exhibit at this year's fair a large display of their famous dairy produce.

IN MEMORIAM.

The Late Patrick Breen.

At the last regular meeting of Division No. 2, A. O. H., the following resolutions were unanimously adopted:

Lady Aberdeen, with all that nobility and kind condescension so characteristic of the truly great, listened and smiled on the happy throng, and while every eye was affectionately directed towards her, she drew from her satchel two handsome prizes, one of which was won by Miss Constance de Cazes for general application, and the other by Miss Lillie Monti for general proficiency.

Montreal, Aug. 28, 1895.

CATHOLIC SEAMEN'S CLUB CONCERT.

As had been promised, the splendid choir of St. Patrick's, under the management of Prof. Fowler, kindly attended and did honor to the concert of the Catholic Seamen's Club, last Thursday, making it a great success.



Mr. Jacob Wilcox of St. Thomas, Ontario, is one of the best known men in that vicinity. He is now, he says, an old man, but Hood's Sarsaparilla has made him feel young again.

"About a year ago I had a very severe attack of the grip, which resulted in my not having a well day for several months afterwards. I was completely run down and my system was in a

Terrible Condition. I lost flesh and became depressed in spirits. Finally a friend who had been benefited by Hood's Sarsaparilla advised me to try it and I did so.

Hood's Sarsaparilla Is the Only True Blood Purifier

Prominently in the public eye today. It cures when all other preparations fail.

Central Millinery Parlor, 178 BLEURY STREET. Grand Millinery Opening on 10 September and

corated; pictures of the Aberdeen family were everywhere conspicuous. His Lordship presided at the table and as their Excellencies, Very Rev. Father Leduc and the other guests partook of the repast the greatest gaiety was manifest.

Long live our noble Governor-General And his worthy consort Lady Aberdeen. May they in Canada's fair capital. For many years represent our Queen.

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Shoes of good leather and well put together. For then they can stand rough usage. It means shoes that are easy and comfortable. Why not let the boys and girls have good fitting shoes that don't spoil their feet or hurt them. Hurt the toes and it affects the head. Good fitting shoes not only give pleasure to the wearer but profit him as well, for they wear better. For the good kind in fit and make come to us, and the prices will surely suit you.

IRON GLAD

SCHOOL SHOES.

What does that mean?

RONAYNE BROS., 2027 Notre Dame St. [Chabolliez Sq.]

men; song, Mr. Cahill; song, Mr. Greene; song, Mr. Wright, and others. "God Save our Native Land," by St. Patrick's choir, was beautifully rendered.

ST. ROSE EN FETE.

St. Rose had a grand fete Monday, organized by its former residents. Mgr. Fabre and Abbe Perron were present.

MONTREAL'S FAIR.

The Trappist fathers, of Oka, have just made arrangements with the Montreal Exposition Company, and will exhibit at this year's fair a large display of their famous dairy produce.

Have You Seen

JAS. A. OGILVY & SONS

Flannelettes and Shaker Flannels

They are the best we have ever shown. We have them in Plain, Checked, Striped and Figured, in all the newest Tints and Patterns.

And for 9 Cents

Our 5 Cents Flannelettes

Cottons at Mill Prices.

W. N. SMITH, J. WALSH, M. McCARTHY, Montreal, Aug. 28, 1895.

JAS. A. OGILVY & SONS.

Family Linen Drapers and Linen Warehouse 203 to 209 St. Antoine Street, Phone 8225

IRON GLAD

SCHOOL SHOES.

What does that mean?

RONAYNE BROS., 2027 Notre Dame St. [Chabolliez Sq.]

WINES FROM THE RHINE AND MOSELLE.

Still and Sparkling Hocks—Still and Sparkling Moselles. 200 ODD CASES AT THE FOLLOWING REDUCED PRICES:

Table with columns for wine types (Laubenheimer, Rudesheimer, etc.), prices per case, and descriptions of sparkling hock and Moselle wines.

FRASER, VIGER & CO., Importers, Family Grocers and Wine Merchants, 207, 209 and 211 ST. JAMES STREET.

THE SUMMER SCHOOL.

THE CLOSING WEEK OF ITS SESSIONS.

"TENNYSON AND HIS WORKS"—THE MEMORY AND ACHIEVEMENTS OF CHAMPLAIN—"THE FRENCH COLONIZATION PERIOD"—REV. JAS. A. DOONAN'S LECTURE ON PSYCHOLOGY.

MONDAY.

Mr. Sidney Woollett, who took the place of Mr. John Lafarge, unavoidably obliged to cancel his engagements, opened the session on Monday with an interesting lecture on "Tennyson and his Works." After giving some personal reminiscences of Tennyson, Mr. Woollett devoted the rest of his address to a description of the way in which the office of poet-laureate came into existence. "In the olden days," said he, "not dating so far as the Greek or Roman period, with civilization, barbarism and indulgence were linked together, but in the middle ages, when the religion of Christ dominated the world, (the civilized portion of it) education—that is what we now mean by education—lay only in the hands of the rich or well-born, while the majority in fact, the humble artisan, the skilled wood carver, the stone cutter, the armorer, the tiller of the soil, were all masters of their craft, and content with the station of life into which they had been born. Those who had the advantage of birth with advantages of learning, the wealthy, the nobles, the fathers of the church, dominated the minds of the less fortunate, and exerted an influence, sometimes for evil, but often for good. The taste of the age was formed, and that taste was often the fountain head of poetry. Whether in words, in painting, sculpture, architecture, it found vent in the medieval picturesqueness of their cities, the glory of the cathedrals and the magnificence of their courts and public buildings.

"Visit some of these old towns. Go to Nuremberg.

"Quaint old town of toil and traffic. Quaint old town of art and song. There where art was still religion."

"In those days when art was still religion, there seemed always ready some enthusiastic patron or leader of the arts; and the people were led to look to him for kindness. The poet sang his praise and was rewarded. This began the Laureateship, first in Dan Chaucer, and last in Tennyson."

The second lecture of Monday was on "The French Colonization Period," and was given by the Rev. D. J. O'Sullivan of St. Albans, who was introduced to the school by Mr. Latchford of Ottawa, Ont. The lecturer gave a detailed account of Cartier's four voyages to New France. During the first, in 1534, he explored the island of Newfoundland, the southern coast of Labrador, the gulf of St. Lawrence, and returned to France. On his second voyage he christened the gulf and river St. Lawrence, discovered the Saguenay river, visited Stadacona (Quebec), and Hochelaga, Montreal, and built a small fort at Holy Cross Harbor, near Quebec. The third time he came as lieutenant to de Roberval, who was the first official representative of the king of New France. Cartier built another and stronger fort nearer Quebec, visited Hochelaga, and returned to France. The fourth and last time he came to rescue de Roberval and bring him back to France. He died in 1557. A brisk fishery trade was kept up between France and Newfoundland, and the fur trade continued with Tadoussac, at the mouth of the Saguenay, till the coming of Champlain in 1603. Father O'Sullivan gave an appreciation of Cartier's character and an account of the failures at colonization thus far in other parts of the continent north of Mexico, and closed with a brief description of the Indian tribes then existing in America.

Father Doonan, S.J., in opening the second week of his psychological lectures, took under consideration the higher faculties of the brute creation.

TUESDAY.

Mr. Sidney Woollett continued his consideration of Tennyson in the lecture which he delivered on Tuesday, claiming for him that he was the greatest word painter in the English language.

The lecturer said of "Enoch Arden," which he recited, that that poem is so well known that its title is a household word the world over, adding that while it was the mystical that fascinated the youth and made the fame of Tennyson, here, at the maturity of his genius, he gave to us a picture of humble life, with the most ordinary surroundings—its joys, sorrows, vicissitudes, and over this he has thrown the mantle of tragedy, showing to the world how much it is possible for the human heroic soul heroically to endure.

Father O'Sullivan devoted his time to a review of the Champlain period of discovery and occupation, and dwelt enthusiastically on the memory and achievements of Champlain. He contrasted his life with that of many of the busy men of the present day who seem to consider piety and zeal for religion as almost incompatible with devotion to the ordinary pursuits of life—yet Champlain, who lived a sanctified life, found time to explore thousands of miles through ocean, river, lake and forest. He drew up charts and maps of every lake, headland, mountain and bay. He described the savage tribes, their religion, manner of habitation, their habits in war and peace. Father O'Sullivan then traced upon the map the journeyings of Champlain in the Gulf of St. Lawrence, the Bay of Fundy, along the coast, and up the rivers of Maine, his voyages along the New England coast, touching at Saco harbor, Cape Ann, Plymouth, Boston, Cape Cod, and the Vineyard Sound. He told of the establishment of Quebec, the discovery of Lake Champlain. He gave an interesting account of the expedition of Champlain up the Ottawa river to Lake Nipissing and the Georgian Bay. He afterwards described his circuitous route down to Lake Ontario, which he crossed into the Iroquois territory in New York.

Other establishments were now springing up along the Atlantic coast, another race, alike in language and religion, was soon to compete with the French for the mastery of North America; between them, as between two mill stones, the aborigines were to be ground to atoms.

WEDNESDAY.

"Tennyson and Poetry" was the subject of Sidney Woollett's lecture to-day.

The lecture in Father Doonan's course took up the question of the "Origin of the Soul." The teachings of Pantheism and Materialism on this point were set forth and rebutted. Traducianism, or production of the soul from parental organism or soul, was shown to be an untenable opinion. The theory advanced by Rosmini, that the sentient soul in man is produced by the parent, and afterward transformed into the rational soul by illuminative act of God, was also rejected.

Finally, the lecturer proved that a spiritual substance, such as is the human soul, can come into existence in one way only, that is by creation.

The time of the creation and infusion of the human soul into the human organism was next considered, and the various views on the subject discussed.

"Before starting upon our western course," said Father O'Sullivan, speaking of the French colonization period in American history, "let us take a parting glance at the St. Lawrence valley. When we return to it we will find the red cross of England banishing the lilacs of France from this northern continent. The Canadian establishments, with the exception of Quebec, were scarcely more than palisaded villages. Jealousy of the English, the love of adventure, and above all, missionary zeal, occasioned the desire to extend French influence to the west and south. Etienne Brule had already gone to Lake Superior. Jean Nicolet visited Green Bay, Marquette was at the southwestern extremity of Lake Superior, when he was requested to guide Joliffe in his efforts to discover the Mississippi." Father O'Sullivan vindicated the claims of Marquette to the title of discoverer of the great river. Laseille followed Lake Ontario, and in company with Father Hennepin discovered the falls and the river of Niagara. He sailed through Lake Erie, the Detroit river, the lake and river St. Clair, down Lake Michigan, and from its southeastern extremity made his way to the Mississippi. He afterwards tried to reach Louisiana by way of the Atlantic, but failed miserably. The French built a line of more than sixty forts from Montreal to the mouth of the Mississippi. In so doing they defeated their own purpose, for the English grew more suspicious and aggressive than ever. Expedition of bloody reprisals in the east, the encroachments of the French upon territory claimed by the English in virtue of the Canadian cession of 1684, precipitated the war which finally ended in the downfall of French possession. The dream of French domination was over. England was the mistress from the Gulf of Mexico to Hudson's Bay. New France and its glories are only a memory of the past. Perhaps the design of Providence was to open here a home for the Church, in which, freed from the support of all human power, she might give a fresh proof of her divine vitality."

THURSDAY.

Today the feast of the Assumption was fittingly celebrated by a public Mass on the grounds of the Summer School. Rev. Father Siegfried, chairman of the board of studies, was the celebrant. He was assisted by Rev. Father Keane of New York. The sermon was preached by Rev. Doctor Conaty of Worcester.

FRIDAY.

Rev. James A. Doonan, S.J., gave his concluding lecture on Psychology. He carefully stated the different theories of evolution, all of which he characterized as based on assumptions, while some of the more advanced were positively opposed to the teachings of revealed religion. He cited evolution to the bar of reason, and demanded that it prove itself. Many quotations were given to show how evolution has contradicted itself, as Darwin himself changed his own theory of natural selection, which Sir George Mivart called "the most absurd of all absurd theories," and Lord Salisbury two years ago spoke of it as "the acceptance of a theory which he acknowledges he cannot explain."

We are under no obligation to admit a theory unless the theory be correct.

Evolution as a transformation of species is not found in St. Thomas, as was shown by selections from his works. Each species desires to preserve its identity. The reverend lecturer debated at great length on the arrogance of theorists who argue from some find of science that consequently the world is wrong and they are right. Father Doonan as a philosopher refused to believe in evolution as advocated in the more recent days by which an attempt is made to show how it can agree with revelation. While it is not against revelation, it is not in conformity with reason and philosophy.

At the end of his lecture Father Doonan said:

"It is time to say the last word, one of farewell and of gratitude for the great encouragement which you have extended to me in the pursuance of a course of lectures whose subject matter is not calculated to awaken general interest. Your kindness has made me feel very grateful, and I appreciate your interest in spite of the sneer of an accidental editor."

"The word of encouragement is one that can never be spoken too often. I feel satisfied that all who have come to the Summer School here are delighted with its site, and are satisfied that the work which is to be done by us can be done here as well as anywhere else. As our distinguished president has told us, it can be done in one way and one way only—that you co-operate with the efforts that will be spared to insure its success—first, by your presence here; secondly, by the good reputation which you will give to the school in the months that will elapse before another session, and as far as you can by the material

help which you will be able to extend to the Board of Trustees in building the home which this school is to occupy.

"It is impossible for us to estimate the future of such a work as has been undertaken, and since God has shown that he has blessed it, we may also have full confidence that that blessing will not be withdrawn.

"I urge upon you, therefore, to carry with you from this session the thought and the conviction that truth will prevail, and that for every attempt to force error into the position of truth there will be found opposition, and such effective opposition as will entirely exclude it. I know of no agent of opposition to error that is more likely to act, with effect than the Catholic Summer School of America."

Father O'Sullivan prefaced his lecture by declaring his confidence in the Summer School, and his admiration for the work. He then recapitulated the topics in his previous lectures. He found the reasons of the failure of the French to colonize America in the nature of the soil, the length and severity of the Canadian winter and the character of the people. The Frenchman is brave, enthusiastic, venturesome. He is easily moved and inspired by lofty ideals and designs, but he is not a colonizer. He fought valiantly to win a victory, but he did very little to reap its fruits. The French extended their line of colonization over too vast a territory. The interests of the tiller of the soil were sacrificed to those of the merchant and the trader. Moreover, the mother country shamefully neglected the defence of her American offspring. Owing to the kind of feudal system existing in the tenure of land, the colonists did not become as deeply attached to the soil as the English colonist who had fled from a land he hated to build for himself a home in the New World. The French system beget a feeling of dependence and insecurity. He felt the shadow of perpetual vassalage and alien ownership hanging over him. The American, on the contrary, went out to battle for his home.

The hatred engendered by long years of strife, the proscription laws in the English colonies against Catholic priests, and especially the protest to the colonial assemblies against the Quebec act (1774), which conceded full religious liberty to the French Canadians, continued to keep alive the antipathy of the Canadians for the hated *Habitué*, as all Americans were called. By a strange reversal of history, the very people who had hitherto been the foes of English power, became its bulwark, and hindered it from being driven from the continent. In our day there exists a closer relation between the two countries.

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THE PASTOR'S WIFE.

AN INTERESTING INTERVIEW WITH MRS. (REV.) F. B. STRATTON.

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From the Napanee Beaver.

The Rev. F. B. Stratton, of Selby, is one of the best known ministers in Bay of Quinte conference, of which body he is the President. During the two years Mr. Stratton has been stationed at Selby, both he and Mrs. Stratton have won hosts of friends among all classes for their unassuming and sincere Christian work. Some time ago Mrs. Stratton was attacked with partial paralysis, and her restoration having been attributed to the use of Dr. Williams' Pink Pills, a reporter of the Beaver was sent to interview her. In reply to the reporter's question, Mrs. Stratton said that she had been greatly benefited by Dr. Williams' Pink Pills, and was perfectly willing to give her experience that those similarly afflicted might be benefited. Mrs. Stratton said that before moving to Selby she had been greatly troubled by a numbness coming over her sides and arms (partial paralysis) which, when she moved, felt as though hundreds of needles were sticking in the flesh. For over a year she had been troubled in this way, with occasionally a dizzy spell. She was becoming emaciated and easily fatigued and was unable to get sleep from this cause. The trouble seemed to be worse at night time. Mr. Stratton had become greatly alarmed at her bad state of health, and it was feared that complete paralysis would ensue as Mrs. Stratton's mother, the late Mrs. Weaver, of Ingersoll, had been similarly stricken, at about the same age. Knowing a young lady in Trenton, where Mr. Stratton had been previously stationed, who had been cured by Dr. Williams' Pink Pills, it was determined to give them a fair trial. When Mrs. Stratton began using the Pink Pills she was very thin and her system badly run down, but after taking the pills for a time, all symptoms of paralysis disappeared, and she found her health and strength renewed and her weight increased. Mrs. Stratton is about fifty years of age, and a more healthy, robust, and younger looking lady is seldom seen at that age.

In reply to the reporter's inquiry as to what Pink Pills had done for his wife, Mr. Stratton said: "Look at her, look at her, doesn't she show it," and the reporter could not but admit the truth of the statement. These pills are a positive cure for all troubles arising from a vitiated condition of the blood or a shattered nervous system. Sold by all dealers or by mail from the Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y., at 50 cents a box, or six boxes for \$2.50. There are numerous imitations and substitutes against which the public is cautioned.

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JIM.

A Sketch.

It was a peaceful little village in the North of Ireland, far away from the noise and tumult of the busy world; its inhabitants were simple people, interested only in their daily labor and the gossip and scandal of their immediate neighborhood. They had very little connection with the outer world, and, indeed, they had not much loss in being so far removed from it.

The summer sun shone on the village street, playing on the white-facaded houses, and creeping through the Gothic windows into the cool, dark church, where a few of the little school children were paying a short visit to the Blessed Sacrament on that small village there were six different places of worship; for, besides the usual Catholic, Protestant and Presbyterian churches, there were also Methodist and Unitarian meeting-houses, and an old and venerable shopkeeper, not being one enterprising himself with any of these able to satisfy a religion of his own, had founded a religion of his own. He declared he "had found the Lord." He declared he built a meeting-house, and forthwith he built a meeting-house, and forthwith he built a meeting-house.

As they got outside the church door, Katty heaved a sigh. "I doubt it's not many more times I'll be going down there, Anne," she said. "I'll not be long before I'm carried there in my coffin. I'm nearly spent. And Anne could not deny it, as she glanced at the bent, feeble form beside her. "Maybe you'll get stronger," she said cheerfully, as she pushed open the garden gate and helped her sister up the little path. To their surprise, they found the house door half open, for they always carefully closed it when they went out.

"Why, Katty, there must be someone within," Anne exclaimed as she hurried into the house, but she stopped amazed on the threshold of the kitchen. Seated by the fire, crouched close up to it, though it was a warm summer's evening, was a tall, thin man, with long moustaches. He turned his head as Anne entered, then rose to his feet, and the next minute both the sisters had rushed into his arms.

It was Jim come home at last. "Oh, man alive, where have you been, and what have they been doing to you? You're terrible faded. You just look fit to walk into your coffin," Katty cried in consternation, when at length they released him from their embraces and were able to see how thin and worn he was.

"So I am, just fit for it," Jim answered with a grin as she sank back into his chair again. "I've come home to die." Anne, being alarmed at this evident weakness, hurried off to get him some food; and then in the deepening twilight he told them his story of failure and disappointment—no appointment, indeed; of how he expected and contented himself with the prospect of a comfortable life in America, full of expectation and confidence of success. At first he got some odd jobs to do, and then he did pretty well for a time, but he got tired of it and gave it up; and so he went on from one thing to another, never doing any good, until at last his health broke down, and he had struggled home, weary and disappointed.

After the month passed by until a year had flown, and still the old woman expected him to come; they kept his room ready for him, just as he had left it; all his little belongings were carefully dusted every day; nothing was moved. It was just as though he had gone out for the day and was returning home in the evening.

Yet he never came. Three years had now passed since he left. Anne's eyes were dim with the tears she shed each night as she prayed for his safe return; and every day Katty found the few yards she had to walk to reach the church grew longer and more difficult to accomplish. They were both growing very old and feeble, and they began at last to fear that they would not live to see their boy come home.

On the opposite side of the street lived another old woman, Mary Fagan, the saint of the village. Most of her day she spent in the church, kneeling in front of the Blessed Virgin's altar, and her prayers were considered to be most efficacious. So one day Anne told Katty she was going over to Mary to ask her to pray for the safe and speedy return of their boy. Putting on her bonnet and long black cloak, she crossed over the street and knocked at the door of Mary's house. A feeble voice bade her enter, and, opening the door, she found the old woman crouching over the fire.

"Well, Mary, how are you to-day?" said Anne, taking a chair beside her. "Indeed, then, I've been pretty poorly; this is the first day I've been able to put on my clothes since Sunday."

"Sure, I never heard a word of it, or we'd have come in to see you," Anne remarked sympathetically. "Aye, indeed; Father McConville was in with me to-day, and says he never missed me from Rosary on Sunday."

Which was, indeed, astonishing, for Mary was in the habit of saying her prayers with great fervor and in her very loudest voice, but not being able to keep pace with the little altar boys, she never got further in the response than "Holy Mary, Mother of God, pray—" which she repeated diligently throughout the Rosary.

"And I told him," continued Mary, somewhat indignantly, "that I might have been dead and buried before ever he'd hear of it. And says he, laughing, 'Well, indeed, Mary, that's not likely; you would be sending for me a dozen times before that happened. Anyhow, you needn't be thinking of dying for these ten years.'"

"Did he say that now, Mary?" Anne asked incredulously. "Sure, I was thinking you were looking greatly failed this last twelve months."

"Oh, sure, he's always making fun with me, and says he: 'Mary, what will you leave me when you die?' And the other day, as he was going out of the door, he turned round again and says he, 'Well, Mary, when you die, it's the fine corpse you'll make.'"

tea, Anne. You'll find the kettle behind the wee creepie yonder, and the tea is in that box before you."

And now, Mary," she said, slipping a few pence into her hand, "I want you to pray for our Jim, that he'll come back to us soon, before we're dead and gone."

"I will, Anne, I will; and have you never heard no word of him yet?" "Never a line since he left," said Anne, the tears standing in her eyes. "I'll pray for him, Anne, so I will, for he was a nice boy, and I'm real sorry for you."

It was just a week later that Anne and Katty started down the sunny street for their daily visit to the church. Very slow Katty walked, clinging to Anne's arm, and, when they reached the shady porch, she stopped for a minute to rest. Then they passed on into the silent church. There was no one there except Mary Fagan, who was once again in her accustomed place, in front of the Blessed Virgin's altar, praying fervently with her hands in her hands. She said the fifteen decades of the Rosary every day of her life, and she was now just giving it a last turn, as she expressed it herself.

The two old sisters knelt down in front of the high altar, and prayed earnestly for their boy, with just as much hope and faith as they had when he left them three years ago. Then after a few minutes they rose and left the church, Mary Fagan still remaining, wrapped in her devotions.

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Later on he went to bed in his own little room, which had always been kept ready for him, and he never got up again. The old aunts nursed him day and night, but they could not save him. His constitution had been completely undermined, and he was sinking rapidly. Father McConville came to see him every day, and it was a great comfort to the poor old sisters that their boy was surrounded by all the helps that the Church could give him.

It was another lovely evening, about six o'clock; the little children were still playing in the dusty street, their shrill voices calling to each other, or breaking out into the stillness. A few men were standing idly at their doors, enjoying their pipe in the cool evening air, after their hard day's work. Two of them stood together opposite the cottage where the old sisters lived. Father McConville had just gone in. Anne had thought that Jim was getting very weak, and sent one of the little boys who were playing about the street to ask the priest to come up.

"I doubt he'll not last long," one of the men remarked, nodding his head towards the little upstairs room where Jim lay dying. "He's greatly failed. I never saw anyone go so fast, and he a great strong, young fellow when he went away."

"It would be as well he went soon," replied the other; "he'll do no good." The Northerners are not a demonstrative race; they feel sorry for their neighbors when they are in trouble, but it is not in their nature to express their sympathy.

The two men stood silently watching the little window for a few minutes, and just as the Angelus bell was beginning to peal, a withered hand went up to the window and drew down the blind. "May God have mercy on his soul," they exclaimed together as they stood with uncovered heads, for then they knew that Jim was dead.—L. M. W. in *Irish Monthly*.

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Miss Yearsey: Do you think a woman ought to work for a husband? **Miss Quick:** Yes, till she gets him.



HOME RULE.

The Irish World Says the Elections Strengthened Its Position in Ireland.

Notwithstanding the unhappy discussions, the recent elections have resulted in strengthening the position of the Home Rule cause in Ireland. This is frankly recognized as follows by a British Tory paper, the London Saturday Review:

"Upon the single question of opposition to the existing system of government the Irish electorate has revealed itself to be more of one mind in 1895 than it was in 1892. Not only have two Ulster seats been taken from the Unionists, but in more than half the remaining seats in the North where there were contests the Nationalists have either increased their own majorities or diminished those of their opponents. With the exception of the two Dublin seats, where Mr. Kenny and Mr. Horace Plunkett more than held their own, the poll of the scattered Unionists in the three Catholic provinces is this time on the whole rather less imposing than usual. Indeed, in Cork, Waterford, Kilkenny, and, in fact, every other borough or partially urban constituency, except Galway, comparatively few Unionists took the trouble to vote at all. Upon the face of the figures, which show a total of eighty-two Nationalists of all shades, as against eighty in the late House of Commons, Home Rule has strengthened its position in Ireland."

Eighty-two Home Rulers and twenty-one opponents of Home Rule. Such is the result of the latest appeal to the ballot box in Ireland. The total number of members that Ireland has in the House of Commons is 103. Of this number eighty-two are Home Rulers. In two provinces of Ireland, Munster and Connaught, not one opponent of Home Rule has been elected. The total number of members for these two provinces is forty. They are all Home Rulers. The province of Leinster has twenty-eight members, not counting the two for Trinity College. These two are not chosen by the electors of any district. They are elected by the graduates of the college, and this being a Protestant institution, the members elected are, of course, always Tories as well as Protestants. But of the total twenty-eight Leinster members elected by the voters of the province in their respective districts, only two are opponents of Home Rule.

For three of the four provinces of Ireland, then, the result stands thus: Total members for the three provinces, 68; total opponents of Home Rule, 2. So of or ninety-five years of legislative union with Great Britain it has been found impossible to get in three of the four Irish provinces more than two supporters of that union elected to Parliament. In other words, after close on a century of so-called union, three-fourths of Ireland are unanimously condemned that union and demand the restoration of Ireland's Legislature.

As for the remaining fourth of Ireland, that is, the province of Ulster, it is not against Home Rule, though this is the constant claim of the Orange party. Ulster has thirty-three members in the House of Commons. At the recent elections in the province sixteen Home Rulers were elected, leaving the opponents of Home Rule only a majority of one for the whole province. A few years ago the Home Rulers had a majority in Ulster, but it was lost through the Parcellite dissensions. As the situation stands, however, it is, of course, ridiculous to talk, as the Orangemen do, about "Ulster" being "dead against" Home Rule. The enemies of Home Rule have hardly half of Ulster on their side. Against them is the other half of Ulster, with the three other provinces all but solidly three and a half of the four parts of Ireland for Home Rule; only a half of one of the four parts of Ireland against it.

Such is the attitude of Ireland toward British rule—an attitude as hostile today as at any period since the union was carried in spite of the known wishes of the vast majority of the Irish people. The Tory Saturday Review sees the fact and declares it would be "simple folly" to ignore it. "In the face of the increased Home Rule majority in Ireland," it says, "it would be simple folly to ignore the prevalent feeling in that country and to proceed during the next few years as if nothing had happened."

Perhaps Lord Salisbury and Mr. Balfour may proceed as if nothing had happened, but we think that in such case they may get some wholesome reminders, which it will always be in the power of the Irish people and their representatives to give when needed.

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

Why do you punch that hole in my ticket?" asked a little man of the railroad conductor. "So you can pass through," was the reply.

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PLAIN AND DECORATIVE PAPER HANGER.
Whitewashing and Tinting. All orders promptly attended to. Terms moderate.
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MANUFACTURERS OF
STERLING SILVER
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ELECTRO-PLATED WARE.
WM. ROGERS' ...
Knives, Forks and Spoons.
Everything in the line of
WEDDING PRESENTS
At prices to suit everybody.
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GRAND TRUNK RAILWAY.
GRAND TRUNK RAILWAY.
"DO YOU KNOW"
that the Grand Trunk Railway is now running through Parler Cars on their fast-day train between Montreal, Portland and Old Orchard Beach? Trains leave Montreal at 7:50 a.m., 8:40 p.m., and 11:00 p.m., daily, except Sunday. Train leaving Old Orchard Beach at 11:30 p.m. on Saturday nights runs only to Port of Montreal.

GRAND TRUNK RAILWAY.
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"DO YOU KNOW"
that the Grand Trunk Railway is now running between Montreal, Portland and Old Orchard Beach on the Grand Trunk Railway. Train leaving Old Orchard Beach at 11:30 p.m. on Saturday nights runs only to Port of Montreal.

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CANADIAN PACIFIC RY.
SUNDAY SUBURBAN SERVICE
Pointe Fortune.

ST. JEROME!
Special Train leaves Dulhouse Square at 9 a.m. every Sunday for St. Jerome and intermediate stations. Returning, will arrive at Dulhouse Square at 9:45 p.m.

City Ticket Office
120 ST. JAMES STREET.

Michel Lefebvre & Co
Pure Vinegars, Mixed Pickles, Jellies, Jams & Preserves.
Nos. 80 to 94
Papeaua Ro rd,
2 1/2 to 14 ST. ROSE ST
Registered Trade Mark
Lion-Brand Montreal.

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DRY GOODS EMPORIUM.
Dry Goods and Millinery.
Ladies' and Children's Mantles.
Dress Goods, all colors.
Underwear in great variety.
Carpets and Oil-cloths.
J. FOLEY.
3240, 3242, 3244, Notre Dame St.,
A few doors west of Napoleon Road,
St. Ceneude.

UN-NERVED, TIRED
People and invalids will find in
J. P. BELL'S QUININE WINE
A pleasant restorative and aperient. Pure as a rose, it has stood the test of years and is prepared only by
J. P. CAMPBELL & Co.,
207 St. Catherine St., Montreal.

J. K. MACDONALD.
PRACTICE HOUSE AND STEAMBOAT Bell-hanger, general MAINTENANCE Blacksmith, Locksmith, etc. Electric Lighting, Bells, Warehouse Telephones, etc. Carpenters and Builders Work to order. 702 1/2 St. Denis Street, West of Victoria Square, Montreal. Bell Telephone 321.

COMMERCIAL.

FLOUR AND GRAIN.

Flour.—The decline in the price of flour referred to by us last week has not induced a more active demand, but, on the contrary, dealers assert that trade is duller than ever.

Campbellford, Ont., Aug. 27.—No sales. Madoc, Ont., Aug. 27.—Sales at 8 1-16c. Napanee, Ont., Aug. 28.—Sales at 8c. Woodstock, Ont., Aug. 28.—Sales at 7 3/4c.

THE SPORTSMAN'S JOY!

Capital vs. Shamrock. S.A.A.A. GROUNDS, SATURDAY, SEPTEMBER 7th. BALL FACED AT 3 SHARP. PLAY RAIN OR SHINE.

MONTREAL EXPOSITION COMPANY. The Most Attractive Exhibition EVER HELD IN MONTREAL. 12th to 21st September, 1895.

School Boots. SEPTEMBER COUPON. 10c. GOOD ON EVERY DOLLAR PURCHASE THIS MONTH.

BANNISTER, Queen's Block Shoe Store, Corner of Victoria and St. Catherine Streets.

Stock Patterns. In DINNER, BREAKFAST and TEA WARE Articles in this way sold by dozen or piece.

MANY A CHILD'S MUSICAL: EDUCATION. Has been spoiled by want of thought on the part of his or her parents. Avoid the mistakes of others by giving your child the very best Piano you can afford.

C. W. LINDSAY. 2288, 2270 and 2272 St. Catherine Street. The TRUE WITNESS Office is now located at No. 253 St. James Street, Montreal, Que.

CARSLEY'S COLUMN.

MONTREAL'S GREATEST STORE.

Ladies' Gloves. Just to hand, a large stock of Ladies' Tan Dustless Doeskin Gloves, all sizes. Price 65c pair.

Make a Note, Parents, that S. Carsley has purchased, at a large discount, the entire stock of Messrs. H. Shores & Co's Boys' and Youths' Clothing.

BOYS' SCHOOL SUITS

Boys' School Suits, \$1.00. Boys' Navy Suits, \$1.00. Boys' Sailor Suits, 67 cents. Boys' Cotton Shirt Waists, 10 cents.

MAKE NOTE, GENTLEMEN,

that S. Carsley has purchased, at a large discount, the entire stock of Messrs. McKenna, Thompson & Co's

MEN'S Suits.

MEN'S Suits. and is selling them at prices to astonish every one.

READ THE PRICES. Men's Tweed Suits, regular \$5.50, for \$2.95. Men's Tweed Suits, regular \$6.25, for \$3.45.

For Rainy Weather. The correct Waterproof to wear is the fashionable Rigby Waterproof for both Ladies and Gentlemen.

CONFECTIONERY.

Cakes and Pastry, fresh daily. Confectionery in great variety. Made Dishes, for Parties: Ice Cream, Jellies, Russes, etc.

Tick! Tick! One For You. One to keep—one that ticks right, rings right, and always tells the time right.

Thos. W. Gales, Shoe and Trunk Dealer, 137 St. Antoine Street. Telephone 2990.

The Society of Arts OF CANADA, (Limited). CAPITAL STOCK, \$100,000. DISTRIBUTIONS Every Wednesday. Value of Prizes Ranging from \$4 to \$5,000.

EDWARD PAVANAGH CO. MANUFACTURERS AND IMPORTERS OF OILS, PAINTS, GLASS, HARDWARE, ETC. MONTREAL.

GURAN, GRENIER & CURRAN. ADVOCATES, BARRISTERS AND SOLICITORS, 99 St. James Street, MONTREAL.

PETER BROWN, Surgeon Dentist. BIRK'S BUILDING, 14 PHILLIP'S SQUARE, MONTREAL.

PROVINCE OF QUEBEC, DISTRICT OF Montreal, No. 208, Circuit Court, Margaret D. Ryan, Plaintiff, vs. C. Humphrey, Defendant. On the 14th September, inst., at One of the sittings of the Hon. the Superior Court of the said District of Montreal...

CHEESE.—The market has been firm for August goods, but at the same time very quiet, owing to the failure of the English demand to respond to the advanced prices paid on this side.

Utica, N. Y., August 26.—Sales at 7 1/2c. Little Falls, N. Y., Aug. 26.—Sales at 7 1/2c.