

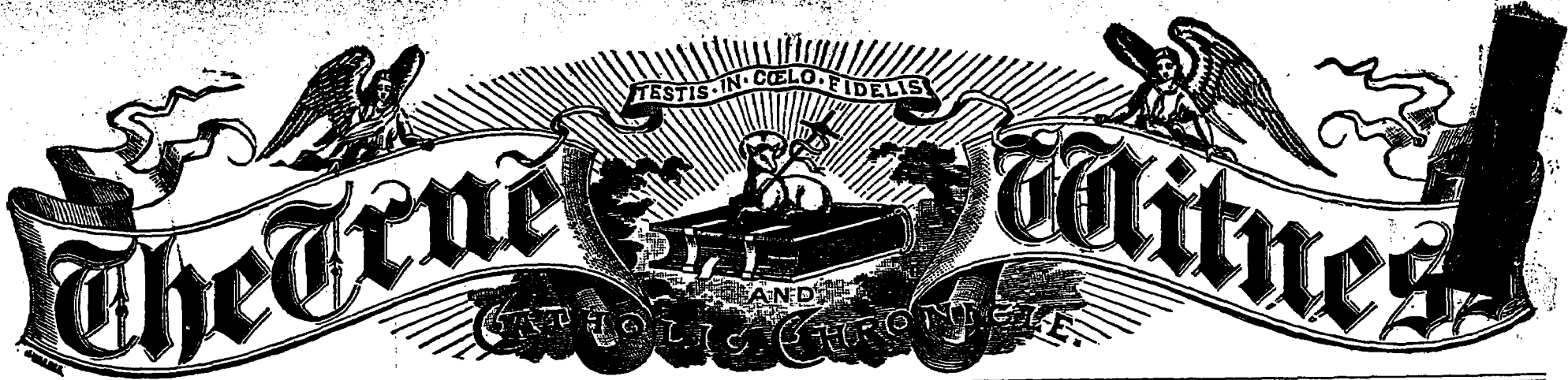
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EDITORIAL NOTES.

CONSIDERABLE excitement seems to have been created by our recent editorials on the subject of the Catholic School Board, and it is evident that in certain quarters the dust that has been kicked up was not expected. In fact it was thought by some, who have since learned their mistake, that the TRUE WITNESS only spoke for itself and not for the great body of the Irish-Catholic population. By the interviews published last week and by those given in this issue it must be evident that we took our stand—without any consideration of personal or political sympathies—in the name of our people, and we are supported by the unanimous voice of that people.

WE have received so many opinions from different citizens—and all in the sense of approval—on the School Board question that we are obliged to omit a score of them. We also received a number of very strong expressions of encouragement from prominent citizens who, for one good reason or another, do not wish their name to be published. We, however, cannot give their remarks to our readers unless accompanied with their names. The reason is quite obvious; the public might be led to suppose that these were mere concocted and imaginary interviews. In this case we do not wish to leave even the slightest ground for suspicion. It has been insinuated that THE TRUE WITNESS did not voice the sentiments and ideas of the Irish-Catholics as a body; we claim that it does. If it does not, then the sooner we close up the better, for our organ would have no mission; if it does express the feeling of that important section of the population, then we want that all interested may acknowledge the fact and act in accordance.

THE Deputy Post-master sent us an invitation to go and peruse a document from Indian Territory, in which the lies and liberty of the Editor of THE TRUE WITNESS and the Post-master of Montreal are threatened. The Post-Master is styled by adjectives that only accord with what the writer of the letter supposes to be the characteristics of a French Canadian, and the Editor of this paper is called "a low, dirty Irish Emigrant." The Indian Territory person claims to be of "high English blood" and the bearer of a "good Irish name." It appears that (in this lady's mind) Mr. Dansereau has been opening some scores of letters that are supposed to have come to Montreal addressed to this "high born ladie" and also has been tampering with her own letters, all for the purposes of conveying their contents "to his boon-companion, Foran," in order that the latter might use them to her great injury. According to that communication this lady has some relatives in very high social circles in England, and some millionaire friends in New York, who are to help her in getting even with the "accursed Post-master,"

and the "demonic editor." She desires that all future correspondence for her be addressed to "The Rosary Magazine, New York." We think it our duty to inform Rev. Father O'Neill, O.P., the editor of that Magazine, that this lady is likely to communicate with him. It might be well that Father O'Neill should know of the facts above stated, as the information may prevent him from having his name and that of his magazine connected with the misfortunes that are in preparation for Montreal's Post-master and the Editor of this paper. We must take an early opportunity of making Mr. Dansereau's acquaintance, since we are in the same boat.

WE are told that a Chinese botanist has succeeded in causing a diminutive oak tree to grow in a thimble whose depth was three-quarters of an inch and diameter half an inch. This is a wonderful feat for a botanist to perform, and especially for a Chinaman. But the truth is that the fact of such a natural phenomena goes to prove more than all the grandeurs and splendors of this universe, the Omnipotence and the wisdom of the Creator. In that little oak is a glorious sermon—a text for a dozen sermons; we leave to the imagination of our readers the working-out of all that might be said on this simple subject.

TWIN brothers are sometimes found following the same avocations, and stories are told of men whose resemblance to each other was such that they could not be distinguished—even in the business affairs of life—by acquaintances. Recently, however, there was a beautiful exemplification of the *quam bonum et quam jucundum est habitare fratres in unum*, in the ordination to the priesthood of twin brothers at Detroit. In the cathedral of that city, on July 1, Reverend Peter and Michael Esper received Holy Orders from Right Reverend Bishop Foley. This, we learn by the Catholic Review, is the second case of the kind in the history of the Church in the United States; the other instance was that of the Quinn brothers, of Peoria, Illinois, who were ordained in the Cathedral of Baltimore. We join with all our Catholic contemporaries in wishing the brothers Esper every happiness and success in life, and the graces requisite to the grand positions they occupy in the Church.

THERE is a gentleman, of the Herr Most school, named Charles Wilfred Mowbray, who claims to be an English anarchist, and who has come to America to preach the doctrine of his political faith. He has taken out naturalization papers, and opens his campaign by saying: "However, I do not come to incite riot, although I believe that the purposes I have in view cannot be attained in a manner entirely devoid of violence." We don't see exactly what use America has for such men; and if the country does not want them we think it would

be wise on the part of the Government to take steps to prevent their landing on this side of the Atlantic. Mr. Mowbray may be a very honest and outspoken anarchist, but he is none the less a menace to the community. With all the strikes, the Coxey expeditions, the internal revolutionary movements that are threatening the social and political sphere of America, there is surely no room for foreign anarchists. Of course it is the business of the American people to look after their own institutions; but we feel somewhat interested also, in as far as these anarchists may take it in their heads to cross the line and come to disturb the harmony that reigns in Canada.

THE sword of General Wolfe is soon to become a portion of Canada's historical relics. It is a grand evidence of the powerful cementing of the different elements under our present constitution that we cannot refer to Wolfe without associating with his glory that of Montcalm, nor can we think of Montcalm without uniting to his fame that of his rival Wolfe. Look at that monument that stands in the Governor's Garden, Quebec; it is there to commemorate the deeds of both heroes. While one fell in the arms of victory and the other died before he beheld the surrender, still so linked are their names that in presence of the memorial shaft we forget which was the conqueror. Fifteen years ago we penned a few lines on the subject of "The Siege of Quebec," and the incident of the sword recalls a couple of stanzas to our mind:

"In lofty pride along the side  
Of Stadacona frowning,  
Your city grand—our native land—  
A monument is crowning!  
It tells sublime, thro' waning time,  
Of deeds of vanished glory;  
How heroes fought, the works they wrought,  
With blades in crimson gory!

"Oh, England's fame! Oh glorious name!  
And one that France most cherish'd—  
On marble bare are written there—  
Their names, and how they perish'd!  
Its summit high, against the sky,—  
Like sentinel defending,—  
Points from the sod to where, with God,  
Their spirits now are blending!

"Sons of a land so great and grand,  
Bethink you of the story  
Now shedding bright its living light  
On Stadacona hoary!  
Think of the day when in the fray  
A nation's hopes were blighted;  
And in the end these peoples blend,  
In firmest bonds united!"

THE Anti-Anarchist Bill passed the French Senate intact. M. Floquet considered that the measure was worse than useless. Strange to say that in the midst of his speech, one calculated to do untold damage to society, the orator stopped suddenly and could not proceed. After several attempts he finally had to give it up, and the sitting was suspended. When it was again resumed M. Floquet was still unable to continue. It was then that M. Dupuy pronounced the most sensible words that were used in the French Senate for years—words that decided the fate of the Bill. He said that the Bill was not anti-republican, but that the aim of it was "to establish a line of demarcation between republicanism and disorder." It will be a happy day for France when her statesmen begin to recognize that anarchism, socialism,

and other species of "isms" that are anti-Catholic in origin and chaotic in aims, are the curse of the nation.

News comes that the Wellman party is still safe and pushing ahead successfully toward the North Pole. We may have very peculiar ideas on the subject, but nevertheless we cannot help expressing them. In case Mr. Wellman's expedition does reach the open sea that is supposed to surround the Pole, and that it reaches that long-sought-for centre of the earth's axis, and that he climbs the Pole (figuratively speaking) or sails around it on all sides, and that he returns safely with his information, his proof, and his laurels; even then, what is to be the practical result as far as the world is concerned? Socially, morally, politically, commercially, or otherwise, we would like to know what good it is all going to do?

THE July American Catholic Quarterly Review is to hand, and perhaps no more splendid number ever issued from that grand press. We will simply mention a few of the contents, the list alone must suggest the great value of the publication. "Dom Gasquet as an Historian," by A.M. Grange, a splendid critical contribution. The Rev. T. J. Shahan, D.D., gives a powerful article on "Ancient Keltic Literature." That erudite Jesuit, Rev. John J. Ming, comes with "The Latest Phases of Pantheistic Evolution." "Religious Persecution," from the pen of Oxford's able essayist, A. F. Marshall; "The growth and spirit of Modern Psychology," by Rev. Dr. E. A. Pace; "Indian Bibliographies," by Richard R. Elliot; "Higher Criticisms and the Bible," by Rev. Dr. C. P. Cannan; also contributions from Isabel M. O'Reilly, Rt. Rev. Dr. Seton, Rev. Wm. Poland, S.J.; Rev. Thomas J. A. Freeman, S.J., and other masters of the pen, all combine to make the July number one of exceeding interest and instruction.

If the gentleman who wrote us concerning our interviews, and who signs "Subscriber," will be good enough to give his name and address, we will feel justified in giving him a statement of the "how" and "why" of all we are doing. Should he deem it worth his while, he may call at our office and we will let him see that we are pursuing the very course that he claims we should adopt. And as far as the gentleman—the sought-for candidate—to whom he refers, by simply going to that party's office he will learn the reasons, very good and sufficient, why that gentleman, although spoken to very often, has deemed it better not to express a public opinion. Some people are so cranky in their views, and so rabid in their politics, that they seem to see everything through glasses colored with the hues of their particular prejudices. If any reader feels that he has an opinion to express or an advice to give, let him sign his name and then we will feel justified in paying due attention to him.

**MORE PROTESTS.**

**THE ACTION OF THE QUEBEC GOVERNMENT CRITICISED.**

The Irish Catholics Support The True Witness—Our Stand Endorsed by Men of all Shades of politics and in all Walks of Life—The Question one that Must be Settled Once for all.

**A STRONG LETTER—SHORT AND TO THE POINT.**

The nomination of Mr. Frank Hart, some twelve months ago, satisfied a long-felt want. The Irish of Montreal are right in being incensed if, of the three commissioners appointed by the Government, one be not of theirs.

H. BANCART, C.S.S.B.,  
P. P. of St. Ann's.

**REV. FATHER O'MEARA'S OPINION.**

The Rev. Father O'Meara fully endorsed the action of the TRUE WITNESS in the matter of the School question. Father O'Meara believes that the people should possess the right of electing their own representative on the School Board. The Rev. Father says also that Mr. Hart acquitted himself well when on the School Commission and he sees no good reason for his removal.

**MR. JAMES O'BRIEN'S OPINION.**

Being interviewed on the subject of the School Commissioners, Mr. O'Brien said: "I do not look upon it as a question simply as individual against individual—although I would uphold Mr. Hart as one of the best and truest and ablest representatives of our people—I consider it one of right and justice. In a few words I can say that I endorse every word published in the TRUE WITNESS, and I approve most emphatically of the stand it has taken. In cases of this kind there is no room for political sentiment. I am with you heart and soul and I only hope that you may realize the grand object you have in view."

**DR. GUERIN SPEAKS.**

Dr. Guerin, when interviewed in regard to the stand taken by THE TRUE WITNESS on the school question, said: "Mr. Hart, as far as I know, is a very excellent man and one who honestly looked after the interests of our people. In regard to Dr. Brennan, there is no doubt that he also is a very good man and well qualified to represent the interests of the people with whom he is in constant intercourse, but those I must say are not the Irish portion of the population. What we require as a school commissioner is one who is thoroughly conversant with the wants and peculiarities of our people. Up to the present time our rights have been most carefully ignored by the politicians of Quebec, both Liberal and Conservative. During the Mercier regime, when Mr. Murphy resigned, his place was filled by the appointment of Mr. Semple, who, like Mr. Hart, is a man in every way fitted for the position. Why later on he was displaced by the Taillon Government was never made clear. During the Mercier administration Mr. Monk, who is supposed to represent our interests, was replaced by Mr. Beique, who resigned later on, when Mr. Monk was reappointed. We at that time took this snub like lambs. Our politicians entered no protest and seemingly approved of the appointment, although to this day I have never been able to understand what claims Mr. Beique had upon the Irish people to entitle him to be their representative. The fact of the matter is, we have been so indifferent in the past that the Government does not seriously consider our claims and seem to feel that we must bow to their sweet will no matter what it may be. In reading an editorial in the Gazette the other day I noticed that the responsibility of the nomination of Dr. Brennan was put upon the shoulders of the members of the Council of Public Instruction. Now, who constitute this Council? Who are our representatives in this Council and what were the reasons that prompted them to ignore Irishmen who are more fit to represent us than is Dr. Brennan. There is no doubt the whole thing seems to be shrouded in mystery, consequently we must naturally conclude that there is dishonesty somewhere. I hope that the TRUE WITNESS will continue to agitate until the whole matter is placed before the public in its proper light. The van-

dalism that was manifested by the recent demolition of the Sarafield School in Point St. Charles, to my mind is simply appalling. Had the Commissioners more consideration for the children and less for contractors they might be considered worthy of our confidence.

**MR. B. E. M'GALE'S VIEWS.**

Mr. B. E. McGale, the well known druggist, on Notre Dame street, being interviewed, said: "I have read THE TRUE WITNESS and have admired the stand it has taken in this matter of the appointment of the Catholic School Commissioners. I do not look upon it as a personal question between Mr. Hart and Dr. Brennan, or between any other individuals. In my opinion it is simply this: the Irish Catholics, according to the spirit of the law, have a right to a certain degree of representation, according to their numbers and the taxes paid by them. The object is to have this principle recognized by the Government, no matter what party is in power for the time being, and that it is to secure such recognition that THE TRUE WITNESS has boldly come to the front and taken its strong attitude. I consider that herein the Irish Catholic organ is acting in the uncompromised interests of our people, and I heartily endorse its movement on that ground."

**MR. J. P. CLARKE SPEAKS.**

Mr. J. P. Clarke, in an interview with a TRUE WITNESS reporter, said:—I fully endorse and am pleased with the articles in the TRUE WITNESS on the school question; it is only by asserting our rights boldly and publicly that we shall have them respected.

Now that we have entered into the battle we, the Irish Catholics, are resolved to fight to the end. The dismissal of Mr. Hart from the board was one of the most flagrant pieces of despotism and injustice that has been perpetrated against us for a long time; Mr. Hart was the favorite of the people, he represented their interests with unimpeached honesty and he would have continued to do so had he not been dismissed by reason of those very qualities. A man of inflexible integrity and boldness is not so much valued on the board as one would like them to be. Though we have nothing whatever against Mr. Brennan personally, we demand to be represented by a man more in sympathy with the Irish people, who will represent the Irish and the Irish particularly. The interviews published in the TRUE WITNESS show the tenor of the Irish Catholics' feelings, and show also that we are unanimous in this matter if in nothing else. Premier Taillon's reply to Alderman Kennedy is unworthy of a gentleman; as will be easily seen he wilfully misconstrues Mr. Kennedy's letter, and in addition goes nearly out of his way to insult Mr. Hart, one of the fittest men who ever represented us on the board.

**MR. E. P. RONAYNE'S VIEWS.**

Mr. E. P. Ronayne, of Chaboillez square, when interviewed, said:—"The attitude of the TRUE WITNESS re Mr. Frank Hart's removal from the Catholic School Commission is very commendable, and should be endorsed by the whole Irish Catholic sentiment of the city. No one can question Mr. Hart's qualifications for the position, which is an important one and would be better filled by a man of his splendid abilities and well known business tact than a col-

lege professor. The large sums of money annually received and disbursed by the School Board are in a great measure contributed by the Roman Catholic taxpayers of the city. Are we not to have a voice through a proper representative as to how this money should be applied? Personally, I know Mr. Hart would rather be relieved from the duties of the position, to give his whole time to his large business; but are we to stand by and see our representative side tracked to make room for one whose qualifications are not to be mentioned with those of Mr. Hart? Agitate, then, and keep at it till justice shall have been done to Mr. Hart, and through him to the Irish Catholics of Montreal."

**MR. JAMES M'CRORY'S WORDS.**

Mr. James McCrory, of Ottawa street, fully endorsed the editorials in THE TRUE WITNESS and spoke highly of Mr. Hart's fitness for the office of school commissioner. Mr. McCrory says that the Irish Catholics will certainly not vote again for a Government which attends so little to their interests. We want an Irish Catholic on the Board of School Commissioners, and the Irish Catholics will not let the matter drop until we get one. If Dr. Brennan should remain on the Board, the School Commissioners will do as they have done so often in the past,—give every satisfaction to themselves, and no satisfaction whatever to those whom they are supposed to represent.

**MR. JOHN O'NEILL'S VIEWS.**

Mr. O'Neill, one of our best known and most highly esteemed Irish Catholics, said that he was in accord with every line written in the TRUE WITNESS during the past two years, and that in this case, particularly, he believed that no better, fairer or stronger stand was ever taken by an Irish Catholic organ—that he thoroughly agreed with our every contention and expression.

**MR. T. BUTLER SPEAKS.**

My opinion is that Mr. Hart is the man we should have on the school board; he was on the board and giving entire satisfaction to the Irish Catholics of this city, whose acknowledged representative he was, and I cannot see why he was so unceremoniously deposed. The change in the law governing the election of school commissioners did not at all necessitate his removal. That, as a reason for his removal, is only a subterfuge. I readily admit that university men, by their training and education, are better fitted for looking after the educational wants of the people than ordinary business men are. But there is more than the educational wants of the people, there is more than the educating of the youth of our city to be looked after by the school commissioners. There is the business and financial management of the board. Its property interests, which are vast indeed, millions of dollars worth; its taxes and revenue go into the million, also, and I must say it does not appear clear to me, nor have I ever heard it claimed by university men, that they possess a monopoly of the knowledge or the practical business experience that is absolutely necessary for the successful financial management of such a large corporation as the Roman Catholic School Board of this city is. Mr. Hart has been, and would continue to be, an acquisition to the board. The Irish Catholics of this city have been done a grave injustice by the removal of Mr. Hart. Dr. Brennan, his successor, may be an estimable gentleman, but who is he? He is certainly known, either personally or by reputation, to only very few of the forty thousand Irish Catholics of this city. THE TRUE WITNESS can count on the support of the Irish Catholics in the stand it has so courageously taken in this matter.

**MR. HALLEY'S VIEWS.**

Our reporter called upon Mr. Edward Halley and asked the following questions: Question—Have you read the articles in the TRUE WITNESS referring to the School question, or do you approve of them? Answer—Yes, I have read all your articles on the subject, and could not do otherwise but approve of them in their entirety. Question—What is your opinion on this question? Answer—I agree with Ald. Kennedy, in his statement, that the way the Government has acted is a direct insult to Ald. Kennedy, inasmuch, as I under-

stand it, that, though his request for the appointment of Mr. Hart as a member of the Catholic School Board was acceded to and Mr. Hart installed in the position, he has been removed without consulting or even thinking of Ald. Kennedy. It is an insult to Mr. Hart, inasmuch as the pretext for his removal is senseless. To a great degree the action implies, no matter what phase the Government would put on it, that he or any other man not holding a professorship is intellectually unfit to be a School Commissioner; but even if the law now framed is good, the Government has shown an animus in making the law retroactive, an unjust principle in parliamentary practice. Finally, it is an insult to the Irish people, in that when Mr. Hart was appointed the Irish were perfectly satisfied, regardless of political parties,—he, then, must be considered their choice. When he was removed without as much as knowing or caring what Irish Catholics would think in the matter, the Taillon Government said in substance: We are not concerned about what you want or what you think; we alone will do both for you. I shall be much surprised and much humiliated if at the proper time the Irish, who still have loyalty to the traditions of their race, will not teach Mr. Taillon that they are still competent to guard their interests, to know what to teach their children, and even to know a proper man to represent them on the Professional Quebec School Board.

**BLESSING THE CHARTER.**

What promises to be an impressive ceremony, and one of special interest to Catholic Foresters of this city, will take place next Sunday evening, August 5th, at Church of the Immaculate Conception, Rachel street, off Papineau avenue, at half past seven o'clock. Court Immaculate Conception, No. 427, will, with their invited guests and brother Foresters, leave their hall, corner Papineau avenue and Rachel street, at 7.30 for the church.

The Independent Choir, forty in number, and the Garde Ville Marie have signified their intention of taking part in the ceremony. Seats will be reserved for brother Foresters in the church and a sermon will be preached by one of the Jesuit Fathers, appropriate to the occasion. All brother Foresters cordially invited to attend.

**C. M. B. A. EXCURSION.**

The regular meeting of Branch No. 232 C.M.B.A. was held in the Federation Hall, St. Catherine street, on Tuesday evening. President P. Kelly occupied the chair. After the regular routine business was transacted the excursion of the Branch, down the river, on next Saturday, August 4, was brought up. The committee reported that nearly half the tickets were already disposed of and everything had been satisfactorily arranged for a splendid afternoon's enjoyment. The boat leaves at 2 p.m., from the Island wharf and returns at 8 o'clock in the evening. The following were the committees appointed:—Reception: Messrs. P. Kelly, J. W. Donahue and L. E. Choquette. Tickets: Messrs. W. E. Durack, A. O. Coleman, B. A. Leprohon and Dr. de Lorimier. Dancing: W. J. McCaffrey, A. Brunet, Paul Saucier, R. J. Cooke, W. J. Burke and A. Lapointe. Refreshments will be served on board at city prices.

**SEND TO-DAY.**

Ladies and Gentlemen, be alive to your own interests. There has recently been discovered and is now for sale by the undersigned, a truly wonderful "Hair Grower" and "Complexion Whiteners." This "Hair Grower" will actually grow hair on a bald head in six weeks. A gentleman who has no beard can have a thrifty growth in six weeks by the use of this wonderful "Hair Grower." It will also prevent the hair from falling. By the use of this remedy boys raise an elegant mustache in six weeks. Ladies if you want a surprising head of hair have it immediately by the use of this "Hair Grower." I also sell a "Complexion Whiteners" that will in one month's time make you as clear and white as the skin can be made. We never knew a lady or gentleman to use two bottles of this Whiteners for they all say that before they finished the second bottle they were as white as they would like to be. After the use of this whiteners, the skin will forever retain its color. It also removes freckles, etc., etc. The "Hair Grower" is 50 cents per box and the "Face Whiteners" 50 cents per bottle. Either of these remedies will be sent by mail, postage paid, to any address on receipt of price. Address all orders to,

E. RYAN,  
22 SHEERWOOD STREET, Ottawa, Ont.

P.S.—We take P.O. stamps same as cash but parties ordering by mail confer a favour by ordering \$1.00 worth, as it will require this amount of the solution to accomplish either purpose, then it will save us the rush of P.O. stamps.

**A BAD WRECK**

—of the constitution may follow in the track of a disordered system. Dr. Pierce's Golden Medical Discovery prevents and cures all liver and kidney diseases. It rouses the liver to healthy action, purifies the blood and allays congestion of the kidneys.



GEO. W. SWEENEY, Esq., of Haverhill, Pa., says: "I was for years hardly able to go about. I suffered from liver and kidney troubles, six different Doctors treated me during that time but could do me no good. I give your 'Medical Discovery' the praise for my cure. Then, too, my wife had a bad case of Asthma which was cured by the use of that wonderful blood-purifier."

**PIERCE Guar- antees a CURE OR MONEY RETURNED.**



## A GREAT PRELATE DEAD.

## CARDINAL LEDOCHOWSKI PASSES CALMLY AWAY.

The Prelate of the Propaganda—One of Bismarck's Victims—One of the Most Eminent Men in Europe—The End Came to Him in Switzerland.

A Paris despatch announces the death, at Lucerne, in Switzerland, of Cardinal Ledochowski, Prefect of the Congregation of the Propaganda. The sad event took place on last Saturday.

His Eminence Mieczslas, Cardinal of the Roman Church, Archbishop of Gnesen and Posen, and Primate of Poland, was born at Gork, of an illustrious Polish family, Oct. 22, 1822. He began his theological studies under the Lazarists in the College of St. John, Warsaw, and at the age of eighteen received the ecclesiastical tonsure and habit from the Bishop of Sandomir. After some studies at Vienna he proceeded to Rome, where he joined the "Academia Ecclesiastica," founded by Pius IX., to impart a special training to young ecclesiastics distinguished by their acquirements. His Holiness named Ledochowski Domestic Prelate and Prothonotary Apostolic, and also sent him on a diplomatic mission to Madrid and as Auditor of the Nunciature to Lisbon, Rio de Janeiro, and Santiago de Chili. He was nominated Archbishop of Thebes, *in partibus infidelium*, on his appointment, September 30, 1861, to the Nunciature of Brussels, where he remained four years. In January, 1866, he was translated to the Archbishopric of Gnesen and Posen, and as the occupant of that See he possesses the title of Primate of Poland. In consequence of his resistance to the laws enacted in Prussia against the church by Bismarck, he was in 1874 cast into prison, and he was actually incarcerated in the dungeons of Ostrowo when he was proclaimed a Cardinal by the Pope in a secret consistory held in Rome, March 15, 1875. He was released from captivity on February 8, 1876. Being banished from his diocese, he proceeded to Rome, where he took possession of his "title," the church of Santa Maria, in Araceli (May 11). Cardinal Ledochowski subsequently became prefect of the propaganda, and was protector of Laval University at the Vatican.

Cardinal Ledochowski succeeded Cardinal Simeonias Prefect of the Propaganda. Cardinal Ledochowski, even long before he was invested with the red hat, was famed in ecclesiastical circles for his marvellous success in connection with the collection of Peter's pence. These, as is well known, constitute between 30 and 40 per cent. of the entire Papal revenues, and are chiefly derived from countries which, as *partes infidelium*, were for the first time brought under the spiritual control of Cardinal Ledochowski. So eager was the latter when primate of Poland to increase the Peter's pence fund that, like a second Tetzl, he introduced a kind of beef tax into the Prussian, Austrian and Russian portions of his province, by permitting the members of his flock to substitute the penitence of a money fine for that abstention from meat during Lent. During his residence in South America he likewise managed to secure large and important contributions to the fund. A deficit of \$10,000,000 was found in this fund, and the Polish prelate was relied upon to repair these losses. He was an able politician, but extremely uncompromising.

## HIS HOSTILITY TO GERMANY.

In further describing the successor of Cardinal Simeoni, the correspondent of the Times says that the group of which Cardinal Ledochowski was the head, aims at the preservation of Italian unity; but with concessions guaranteeing the absolute liberty of the Pope and the cession of Rome to the Vatican by Italy.

Cardinal Ledochowski was for a time friendly towards the German Government. He was an intimate friend of the late Empress Augusta of Germany. Subsequently events occurred which led him to change his attitude towards the Government, and he became one of its most bitter adversaries. He incurred the hostility of Prince Bismarck, and the result was that he was sentenced to several years' imprisonment. He was after a time allowed to escape.

The German Government, it is said,

recently were trying to court him in order to get him to accept the policy of the Emperor and to have him as an ally near the Pope. But his resentment against Germany was unappeasable, and the negotiations with him had no chance for success.

Bismarck regarded Cardinal Ledochowski as a personal enemy. His residence at the Vatican was the chief difficulty met with by Herr von Schloezer, the German ambassador to the Vatican, in attempting to carry out the mission with which he was entrusted. Bismarck was convinced that Cardinal Ledochowski was constantly with the Pope advising him to resist the German overtures, and dictating replies to the German communications.

The imperative part of Herr von Schloezer's mission was to induce the Pope to part with Cardinal Ledochowski. This course Herr von Schloezer urged upon the Pope, but His Holiness always replied that Prince Bismarck was ill-informed of the position occupied by Cardinal Ledochowski. The Pope said: "I seldom see Cardinal Ledochowski. He advises me only when he is asked to do so. Prince Bismarck combats Cardinal Ledochowski as his personal adversary rather than as an adversary of his cause. For this petty satisfaction Prince Bismarck wishes me to give the world the spectacle of a Pope who humiliates himself. How could I withdraw my hospitality from a prince of the church who is seeking refuge?"

## HIS INFLUENCE AT THE VATICAN.

Apart from the Pope, Cardinal Ledochowski wielded great influence at the Vatican. To illustrate the position of Cardinal Ledochowski at the Vatican the Times correspondent cites an incident that occurred to a friend of his. This friend during the year 1883 was holding an animated conversation with Cardinal Jacobini.

The friend stated that at the liveliest point of the conversation, when Cardinal Jacobini was intensely interested, the chamberlain suddenly entered the room and said: "The Cardinal." Cardinal Jacobini immediately arose from his seat and conducted the gentleman he had been conversing with to the door of the ante-room, where was standing Cardinal Ledochowski.

Since that time the influence of Cardinal Ledochowski greatly increased. Every effort made by Germany since Bismarck's fall to win the Cardinal to her side was without success. His appointment was designed to end the difficulty with Germany by linking him to the Vatican and by sinking his Polish nationality. The Pope also, in ignoring the Italian candidates for the position, wished to make a step in the direction of internationalizing the Vatican dignities. The correspondent concludes by saying that the appointment of Cardinal Ledochowski would be a warning to Italy.

But no matter what the views of special correspondents may be—and they are generally problematical—one thing is certain that in the person of Cardinal Ledochowski the Church and the world lose one of the greatest men of our century.

## CATHOLICISM IN GERMANY.

The writer of a very interesting survey of the religious life of Germany, published in the Sunday at Home, prints an interesting map showing the comparative density of Catholics in various parts of the German Empire. All that he can say is, that the heart of the country is nominally true to the teachings of Luther. This fidelity is more nominal than real, for the writer, although a staunch Protestant, is compelled to admit that there is much more spiritual life among the Catholics than among the Lutherans.

"Germany has been called, and justly so, the bulwark of Continental Protestantism. This does not appear very manifest, if we place the number of Protestants over against that of Roman Catholics. The figures, as last reported, stands thus: 29,869,847 and 16,765,784 respectively; or, in other words, 62.8 Protestants to 35.82 Roman Catholics, the remaining 1.50 being mainly composed of Jews. These were the figures in 1885. Since then considerable changes have occurred, and, if we judged by the complaints raised in some parts of the Protestant camp, we should conclude that the alternation was wholly in favor of Rome.

"There is no doubt that Romanism is at the present time more active and de-

termined than ever, and in this sense puts Protestantism to shame. The many benevolent and other activities of the evangelical churches denote zeal and perseverance, but, looking at the great mass of German Protestantism, one cannot fail to discern in it an inertia which is in painful contrast to the eager energy of the Roman Catholic Church. The *Culturkampf* has done good service to Rome. The former position of favor and influence has not only been regained, but also strengthened; and so the hearts of the Romish section of the people are full of hope and expectancy. They cry aloud for the return of the priests, and are meanwhile doing their utmost to develop their various schemes. Especially do they seek to lay hold of the working class by means of workmen's societies, of which there are at present over 250, with 60,000 members.

## A CLEVER INVENTION.

Mr. P. Rooney, son of Mr. P. Rooney, wholesale dry-goods merchant, formerly of Montreal, has patented a combination divan bed, which has been long sought for by the general trade and public. The divan makes a beautiful piece of furniture, that might be placed in any drawing-room; but when in use as a bed it is a comfortable and healthy sleeping apparatus. This is one more added to the many inventions due to the genius of our rising generation. We are proud to be able to encourage, under all circumstances, the young men who display, in any line, an aptitude calculated to lead to personal success and to contribute to the general welfare of the community. We desire to recommend Mr. Rooney's invention and to give credit to the young inventor.

## STILL IMPROVING.

## THE SAILORS' CONCERT.

At the sailors' weekly concert on Thursday, the ordinary programme was splendidly augmented by the members of St. Laurent College Band, who play better than most professionals; their numbers on the programme were heartily applauded. Mr. R. B. Milloy recited with his usual artistic brilliancy and insight. The S.S. "Oregon" possesses some of the best singers among the sailors that come to this port, and they were at the concert in force on Thursday. Mr. R. Diamond—this doubtless stands for rough diamond—but it is not right, nevertheless, for Mr. Diamond is particularly polished and he sings like a nightingale. There was another "Oregon" singer there, the "mascot" of the ship; he was repeatedly encored, and his singing was perhaps as much appreciated as anything on the programme. There were several other excellent items on the programme, including songs, dances and pianoforte solos, at which Miss M. A. Lawlor showed great talent, and her pretty selections were heartily applauded.

## ST. ANTHONY'S YOUNG MEN WILL JUBILATE.

The arrangements for St. Anthony's picnic, which is to take place on Thursday, August 9th, have been completed, and the young men and their friends are confidently looking forward to a most enjoyable time. The picnic will be at Sherringham Park. The tickets are selling very rapidly, and those who desire to go should obtain their tickets at once, as there are but a limited number for disposal and St. Anthony's Young Men are hustlers and will not go to the picnic with half their tickets unsold. Two months ago St. Anthony's Young Men had no handball alley, to-day they have an excellent one, and they did not ask other people to stand the expense either; they stood it themselves. That is the sort of young men there are in St. Anthony's Society, and when these men get up a picnic they do not let the bottom fall out of it, but they go right in and make it a success.

A musical critic, in decanting upon the superior musical taste of his town, says: "Our ears have been cultivated till they overshadow all our other organs."

MONEY'S WORTH.—First Passenger from this side of the Tweed: Seems a pretty long journey, doesn't it? Second Passenger from the other side: An' so it should be, considerin' the price ye ha'e to pay for it.

## SHALL WOMEN VOTE.

MONSIGNOR SATOLLI INTERVIEWED ON THE BURNING QUESTION.

A New York lady recently endeavored to get the views of Monsignor Satolli on the woman suffrage question. In response to the interviewer's inquiry as to whether he thought women should be allowed to vote, the delegate replied:

"It is not a question which comes within my scope. I know not well enough, intimately enough, the conditions of life here—the social conditions. But if you ask me in what respect the possession of such powers would oppose the teachings of the Church I can speak. There is no distinction of sex in the great Church. She recognizes all her children, women and men, as equal. The obedience she asks of one she requires of the other. The mercy she extends to one is as freely offered to the other."

This was better than the visitor, who was evidently an ardent woman suffragist, had dared to hope. It was, however, somewhat vague, and, with an attempt to gain a more succinct expression of his views, she asked the question:

"Then since no tenet of the Church is defied by the women in seeking to put themselves equal in this matter with their brothers, is it your opinion that the laws should be so altered as to extend to them the right of suffrage?"

But at this the apostolic delegate shook his head again.

"It would be presumption in me to attempt to answer that question with authority. Spiritual and temporal things must be kept separate. What is best for the women of this beautiful country may not be the same 'best' as the sister women in Italy have found it. There the women have for centuries wielded immense power, politically and in every walk of life. Should the cultivated feminine portion of my country demand the rights of electors, I might from knowledge be able to speak. Here, in this land, you will see I am not the proper or final judge in such matters."

The delegate then spoke charmingly of the women of Italy, their intelligence and devotion. It was to them, he said, that Italy owed her pre-eminence in literature and art; they had carried the torch across the dark epochs of captivity and foreign domination when the aspirations and hopes of their fathers, brothers and husbands were darkened by despair. In speaking of America the Apostolic Delegate became enthusiastic.

"It is wonderful—it is marvellous," he said. "I have been from the Atlantic to the Pacific and in the West I have seen towns two—three years old, already growing so fast!"

"Then you will remain with us always, monsignor?"

"Ah, that I do not know," he said, smiling, and he gave the same answer when asked if the Catholics meant to build him a permanent home in Washington, adding rapturously that he loved Washington. "It is so tranquil—so beautiful." But, pointing to the Pope's portrait, he added: "First of all, I practice obedience to our Holy Father."

THE following editorial note in the last issue of the Boston Pilot is indeed worthy of reproduction. It gives a very fair idea of the degree of military discipline amongst the State militia and of the extent to which the locust-plague of tramps is spreading over the Union:

"The State militia in camp at Framingham have been much annoyed of late by the depredations of tramps, who stole a gatling gun last week, and are capable of running off with a colonel or an adjutant-general when nobody is looking. The State should furnish a few policemen to protect our gallant defenders from these bold marauders."

DOMESTIC UP-TO-DATE.—Mistress: What do you mean by not returning in time to get tea ready? Servant: Well, ma'am, I went to my uncle's, and sat in the drawin'-room, and there wasn't no clock.

"Look at that funny dog, ma." "Yes, darling; it's a French poodle." "Can it bark French?"

ILLUSTRATED WITH CUTS.—It is surprising, considering the bluntness of the edge of the coin known as a bob, that we should so frequently hear of people being cut off with a shilling.—Judy.

THE SHRINE OF STE. ANNE

THE THIRD ORDER OF FRANCISCANS VISIT STE. ANNE DE BEAUPRE.

A Most Edifying Pilgrimage—Some Notes of Interest About the Shrine of Ste. Anne de Beaupre—Miraculous Cures.

A few weeks ago many Catholics received much spiritual aid and strength from a retreat given in the Franciscan Church, on Dorchester street. On Saturday these Catholics had an opportunity of receiving more aid and a renewal of their spiritual strength by means of a pilgrimage to the shrine of Ste. Anne de Beaupre. A pilgrimage where levity and indifference found no place; but one of prayer and frequent meditation, where the Brothers of the Third Order found leisure for the exercise of their holy office in public union.

The pilgrimage was organized by the tertiaries of the Third Order of St. Francis, which in the city numbers some 400 professed male brothers, nearly all of whom were present, and made the journey to the holy shrine the true pilgrimage that it was.

The steamer Three Rivers left Montreal on Saturday evening at 6:30 o'clock, with five hundred and thirty passengers on board. As the steamer drew out from the wharf, amid the waving of handkerchiefs of friends and relatives the members of the Third Order assembled in the bow of the boat, and chanted the office of their Order. For those who had not heard it before or who had not heard it under similar conditions the beautiful solemn words, the rhythm of the tune, chiming with the splash of the paddle wheels and with the sun glimmering over the broad waters, was a scene never to be forgotten; a scene of earnest and loving devotion, that carried one vividly back into the middle ages of piety and grace. As the last beautiful words of the office, "Dominus vobiscum. Et cum spiritu tuo" floated over the shining waters of the river, the pilgrims were well on their way and were free to inspect the boat, to say a few prayers before the large statue of St. Anne which had been placed in a prominent place in the aft salon, or to amuse themselves quietly as they chose. A repository of Catholic objects of piety had been opened also in the salon and all the work connected with it was most zealously performed by members of the Third Order. A temperance drink bar was also opened and two of the good tertiaries generously devoted their best energies to the comfort of their customers. In like manner most of the extra work on the boat for the comfort of the passengers, was gratuitously performed by the tertiaries.

Mr. J. O'Neill is the superior of the Third Order and had the superintendence of the pilgrimage which was characterized through his instrumentality and the energy of the brothers of the order by the greatest harmony and cheerfulness. The pilgrims were almost as pleased as they were edified and that is saying a great deal on this occasion.

To see Mr. O'Neill at the head of the Third Order of Franciscans in Montreal, where four fifths of its members are French, is a testimony to our French Canadians' shrewdness as well as a splendid example of their love.

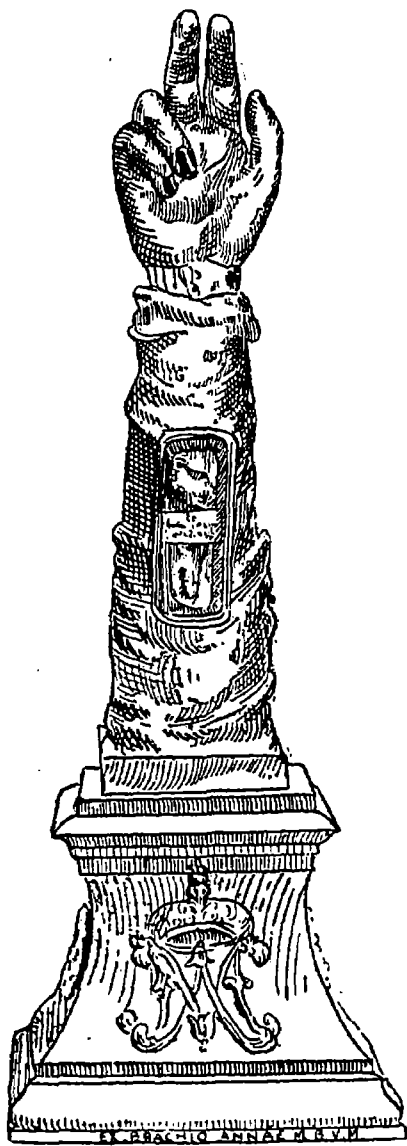
The Rev. Father Desire, on the first evening of the journey, delivered a discourse on the objects of a pilgrimage and its good effects. The Rev. Father, in course of his remarks, referred to the Catholic press of the country and dwelt particularly on the want of an English Catholic daily paper in Montreal, by which we could combat the almost daily attacks on our Holy Religion. The following is an outline of the exercises of the pilgrimage, which were gone through with a beautiful spirit of devotion, the sermons of the Rev. Father Fulcran being particularly appreciated:—Saturday evening, office of the Third Order of Franciscans, hymn, and at 7:30, sermon, then hymns and canticles; on Sunday, devotion began at 4:30 in the morning by a hymn to St. Anne, followed by prayers, sermons and matins. Early on Sunday the pilgrims steamed between the frowning heights of Quebec and Levis, and at 8 o'clock the vessel landed them at the pier at Ste. Anne de Beaupre, in sight of the world-famed shrine.

A procession was formed headed by a

crucifix and candles, followed by the Franciscan Fathers, after whom came the professed members of the Third Order attired in their sombre, penitential looking habit and wearing the cord of St. Francis around their waists; after these came the novices and then the pilgrims not members of the Franciscan Order. Marching orderly four by four and headed by the cross, the pilgrims slowly wended their way to the church, saying the rosary as they went. At the entrance to the church of St. Ann the pilgrims halted and clustered around the door, while one of the Franciscan Fathers addressed a few earnest words to them, and prayed fervently for the spiritual good of all present and for the temporal good of those who were physically afflicted.

After Mass had been celebrated by one of the Fathers and the members of the Third Order and the other pilgrims had received Holy Communion, they left the church and breakfasted in the village, after which the village was explored and the way of the cross and the second chapel of Ste. Anne de Beaupre visited.

The first chapel at Petit Cap, now Ste.



FRAGMENT OF THE ARM BONE OF ST. ANNE.

Anne de Beaupre, was said to have been erected early in the seventeenth century, by some pious Brittany mariners who were saved from shipwreck and death by the intercession of Ste. Anne, the Mother of Our Blessed Lady, in whose honor they promised to erect a chapel at the first place they should land. After their deliverance from the perils of the sea they landed at Petit Cap, and, true to their vow, built a wooden church on the shore of the St. Lawrence and dedicated it to Ste. Anne.

The second chapel of Ste. Anne de Beaupre, completed in 1686, was a more commodious edifice than its predecessor, and was built of stone. It has undergone extensive renovations at frequent periods since its erection, but the original general dimensions and appearance have been preserved as much as advisable. At present the original tower, and the same bell that tolled the pilgrims of 1694 to the worship of God and the veneration of the "Good Ste. Anne" still hangs in its original place.

The interior of this second church of Ste. Anne de Beaupre has some curious old paintings on its walls the pictures generally are very badly drawn and colored, but they are preserved for their associations. One of them represents the vessel of a Quebec merchant, M. Juing, pursued by three Dutch men-of-war; in this strait M. Juing began to pray fervently to Ste. Anne de Beaupre for deliverance, and his ship immediately began to distance its pursuers. The remainder of the pictures nearly all represent sim-

ilar scenes where aid has been vouchsafed to Catholics who invoked Saint Ann.

To those who may not be familiar with the exact history of the shrine a few words as to its progress may be agreeable.

Louis Guimont, a farmer of Petit Cap, in 1661, was the first to experience the wonderful effects of a visit to the shrine of St. Ann; he was suffering from a most painful rheumatism, and after prayer and a visit to the church he found himself suddenly cured. This was the precursor of many cures which were effected, and which in a little while made the Church of St. Ann at Petit Cap the resort of many pious pilgrims. Many of the cures of bodily ills were very wonderful, but the pious chronicler of the history of the Church, M. Morell, says: Of all the cures, the cures of the soul that yearly take place and are never known to the world, are the most wonderful.

The relic of the finger-bone of St. Ann, the mother of our Blessed Lady, which was publicly venerated for the first time in Canada in 1676, was procured for the shrine by the zeal of Monseigneur de Laval of Quebec. The greatest and most valued relic, however, was graciously given to the Basilica of St. Ann by the chaplet of Carcassone in 1889; this relic is a portion of the hand of St. Ann and is properly authenticated. Among the other relics of the shrine is a fragment of rock extracted from the room of St. Ann in Jerusalem. This room, wherein took place the mysteries of the Immaculate Conception and the birth of the Blessed Virgin, is at present the crypt of the Basilica of St. Ann at Jerusalem. Very many privileges have been conferred by the Pope on the Church of St. Ann at Beaupre, among them is the title of Basilica with all the attendant privileges, one of which is the right of the pastor to sit on a throne and to wear the special cape called a Cappa Magna. Besides this the indulgences of the seven privileged altars of the Basilica of St. Peter's at Rome have been attached to seven altars of the Church,—three in the chancel, and the first and second in the chapels on each side.

The present church of Ste. Anne de Beaupre has a fine exterior, built of grey stone, over the facade is a colossal statue of Ste. Anne, and over each door a tablet bearing the emblems of Faith, Hope and Charity, represented by an anchor, a cross and a heart.

Entering the church the pilgrim is struck with surprise at the luxurious decorations of the walls, at the expensive marble columns and floor, and at the profusion of gold on the beautiful white marble altars. All of these splendid beauties were procured from the gifts of generous pilgrims and veneration of Ste. Anne. The paintings in the church are very numerous and beautiful. In the middle of the centre aisle stands an exquisitely carved and painted statue of Ste. Anne on a high pedestal, the sides of which are embellished by numerous and various votive offerings of pilgrims. This statue was solemnly crowned, according to the ancient rite, by Archbishop Taschereau, and at the foot of the statue is exposed the relic of Ste. Anne, which is an object of the greatest veneration of the pilgrims.

Among the many pictures on the walls is one which shows at the altar rail a young Irishman from Montreal who, filled with faith in St. Ann, lays aside his crutches and throws himself down on the steps at the Communion rail, fully convinced that after the reception of the august sacrament his crutches will be of no further use. His faith was rewarded and he returned to his place in the aisle quite unassisted, and walking as easily as if he had never been lame.

After the pilgrims on Sunday had heard Mass and seen the village they returned at about half-past eleven to the church for the purpose of venerating the relics of St. Ann. The procession was formed again in the prescribed order and walked four by four to the boat, which, steaming out into the river, gave a lovely panoramic view of the varied scenery which rose up from the water in a high green bank squarely marked off into fields and enlivened by bright looking houses, and then at the foot of the hill the village of Beaupre with its beautiful church and numerous hotels.

At Quebec the pilgrims had an hour or so to visit the city and the various churches. The spirit of devotion was kept up until the vessel reached the harbor of Montreal at 8 o'clock on Monday morning, where, as the vessel drew near the wharf, the well trained singers of the

Third Order lifted their voices and sang sweetly the grand Magnificat.

Of the five hundred and thirty men who made the pilgrimage there was perhaps not one who did not feel better and spiritually stronger as he left the atmosphere of devotion which for two days had so entirely enveloped him.

PROF. J. A. FOWLER COMPOSING ANOTHER MUSICAL MASS.

We have very great pleasure in making the announcement that Prof. J. A. Fowler, the able and talented organist of St. Patrick's, has been engaged for some time past in composing another musical Mass. He has just completed the Kyrie and Gloria, and it has been our privilege to have listened to Prof. Fowler's interpretation of those parts of the Mass, with the result that we have no hesitation in saying if the Credo, Sanctus and Agnus Dei are written in the same grand religious strain, Prof. Fowler will achieve a veritable triumph. Prof. Fowler expects to have the new composition finished in time for Christmas.

THE REV. THOMAS HEFFERNAN.

On Sunday last the Rev. Thomas Heffernan preached in St. Mary's Church. The occasion was an interesting one for several reasons. It was the first sermon preached by the Reverend gentleman, who is a deacon. As he is a member of the congregation and the first parishioner promoted to Holy Orders since the erection of the church, a lively interest was taken in the event. The sermon was an eloquent and scholarly exposition of the power and influence of the Blessed Virgin. It would have done honor to a much older preacher. As a first effort, it certainly points to a brilliant career of usefulness in store for the young clergyman.

JOINED THE TERTIARIES.

At the pilgrimage of the Third Order of Franciscans to Ste. Anne de Beaupre on Saturday and Sunday, some twenty men requested to be enrolled as novices of the Order.

PERSONAL.

Mr. Frank Hart is staying at Caledonia Springs.

Ex-Ald. D. Tansey is spending a few weeks at Old Orchard.

Mr. B. Connaughton, of Point St. Charles, is visiting at Old Orchard.

Mr. Walsh and wife returned from a month's vacation at Cacouna on Saturday.

On Sunday, next Bishop Lafleche, of Three Rivers, will bless the new college of Louiseville.

Mr. B. Tansey has returned to the city from Caledonia Springs, where he spent his vacation.

Mr. F. A. Bussiere, of Walsh & Bussiere, is spending a month with his wife and family at Cacouna.

The Rev. Father Strubbe, of St. Ann's, is at Ottawa preaching a mission. He will return to the city on Saturday.

Miss Mehan and Miss M. M. Twobig, of Chicago, are now in this city visiting some friends, and are staying with Mrs. John McVey, 255 St. Antoine street.

The Rev. Father Catulle, of St. Ann's, is expected to return from Belgium some time this month. The rev. gentleman expressed his intention of leaving for Montreal on the 7th of this month, but his physicians persuaded him to forego his desire until a little later in the month.

Rev. Father Boulanger, Provincial of the Dominican Order of France, passed through the city for St. Hyacinthe. He was accompanied by Rev. Fathers Adam, Dier and Rouleau. The two latter will remain at St. Hyacinthe. Father Boulanger subsequently called upon Mgr. Moreau.

Mr. Sinclair, the able and clever captain of the Irish team which visited Canada several years ago, was in the city yesterday. Mr. Sinclair came to the city purely on business in connection with farm produce, but in the midst of his many urgent engagements he however found a leisure moment to relate one of the many happy incidents in connection with the visit of the Irish athletes to Canadian shores.



## SEPARATE SCHOOLS.

The Memorial Adopted by the Committee of the Privy Council.

OTTAWA, July 31.—The following is a copy of the order-in-council passed on 26th inst., with reference to the memorial of the Cardinal, Archbishops and Bishops on the Manitoba and Northwest school question:—

The committee of the Privy Council have under consideration a memorial addressed to Your Excellency-in-council by His Eminence Cardinal Taschereau, archbishop of Quebec, and by the Roman Catholic Archbishops and Bishops in Canada on the subject of the laws relating to education in the province of Manitoba and the Northwest territories.

The memorial sets forth the condition of the public schools in the province of Manitoba from the establishment of that province until 1890, and proceeds to state that: "In 1890 laws were passed changing the school system and replacing it by other enactments which are, for a portion of the community, a source of grief, regret and hardship." The memorial asserts that: "The result of the new system is purely and simply the legal suppression of all Catholic schools and the maintenance of all Protestant schools, with all the rights and privileges they enjoyed previous to the school laws of 1890," and that the "Catholic ratepayers have now to help to the support of Protestant schools, which are exactly what they were, and to which, naturally, Catholic parents cannot conscientiously send their children."

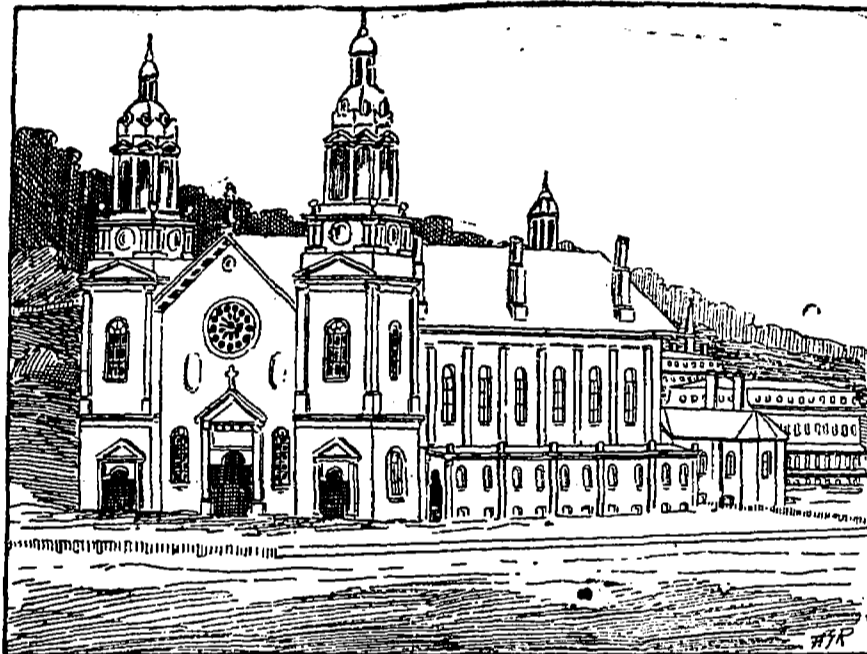
The memorial proceeds to state, in detail, some of the provisions of the enactments of Manitoba of 1890 which are claimed to have the effect previously stated.

It further states that "for the last four years the Catholics of Manitoba have been subjected to the unfair and unjust treatment resulting from the change in the school laws of 1890," that "they asked in vain for relief; instead of a remedy they have been made the victims of a fresh injustice in the new Manitoba law, 57 Vic. chap. 28, assented to on March 2, 1894," one of the provisions of which forbids aid to be given by any municipality to any school not conducted according to the school system adopted in 1890. The effect of this enactment is stated by the memorialists to be "that no municipality, even one exclusively Catholic, without a single Protestant in its limits, has any power to levy a single dollar for Catholic schools, while a Catholic municipality where there are ten Protestant children is obliged by law to levy on all the Catholics as well as on the parents of the ten Protestant children, the money required for the education of the ten Protestant children." The memorial complains also that the enactment of 1894 "decrees the confiscation of all school property in all the districts which do not submit their schools to the new law," even though the schools property may have been acquired by Catholics with their own money.

The memorial further states that in the Northwest Territories "the Catholic separate schools have been retained, but, in virtue of the ordinance number 22 of 1892, they are deprived of their liberty of action and of the character which distinguishes them from other schools," and that there, as well as in Manitoba, the result is very detrimental to the cause of education and really has in both cases created bad feelings, dissensions and the most "deplorable results." It adds that "the painful experience of the Catholics of Manitoba and of the Northwest territories is also resented by all the Catholics of the Dominion," and has excited sympathy "among many Protestants who, though separated by faith, are united with the Catholics in a sentiment of justice and 'fair play,' and the desire of the prosperity of their common country." The memorialists make a reference to the many claims to gratitude which Catholic missionaries have established by their work in time past, in connection with Christian missions and in spreading civilization as well as religion throughout what are now British possessions in North America, and in encouraging sentiments of loyalty to British rule and British institutions, when those possessions came under the British flag, and they seem (properly in the view of the committee) to consider that those circumstances give a strong claim for generous recognition of the rights of

Catholics in Manitoba and the Northwest. They also refer to the fact, "that the Federal Parliament has endowed the schools of Manitoba and of the Northwest with a large domain in assigning to the support of such schools the eighteenth part of all public lands." They cite the promise made to the inhabitants of Manitoba and the Northwest Territories when Rupert's Land was acquired by Canada, in the name and by the authority of Her Majesty that "respect and attention would be extended to the different religious persuasions, and that on their union with Canada all their civil and religious rights and privileges would be respected." The memorialists add that "in the estimation of Catholics their religious rights are not respected, and their religious persuasions are not treated with respect and attention when there are difficulties thrown by law in the way of securing to their children an education conducted in accordance with their religious conviction.

The memorialists "repudiate the idea of interference with political parties, or with the direction of affairs purely political or temporal." They state that "their sole object is to secure for the Catholics a protection needed for the accomplishment of their religious obligations," and that "it is in that view, and in that view only, that they petition His Excellency the Governor General-in-Council and ask the honorable members of the Senate and of the Commons of Canada, of whatsoever party they may



CHURCH OF ST ANN DE BEUPRE.

be, to help in a fair settlement of the actual difficulties," and they pray:—

First, for the disallowance of the Manitoba School Act of 1894.

Second, to give such directions and make such provisions for the relief of the Roman Catholics of the province of Manitoba as Your Excellency-in-Council may see fit, with regard to the Manitoba School laws of 1890.

Third, to communicate with the Lieutenant Governor of the Northwest territories in order that, by amending ordinances, redress should be given to meet the grievances of which the Catholics of the Northwest territories complain on account of the ordinance No. 22 of 1892.

The committee have taken all these matters into consideration and have the honor to recommend that a copy of the memorial above referred to, and also of this report, if approved, be transmitted to the Lieutenant-Governor of Manitoba with a request that he will lay the same before his advisers and before the Legislature of that province, and that copies of the same be also sent to the Lieutenant-Governor of the Northwest territories with the request that he will lay them before the executive committee of the territories and the Legislature thereof.

The committee beg to observe to Your Excellency that the statements which are contained in this memorial are matter of deep concern and solicitude in the interests of the Dominion at large, and that it is a matter of the utmost importance to the people of Canada that the laws which prevail in any portion of the Dominion should not be such as to occasion complaint of oppression or injustice to any class or portion of the people, but should be recognized as establishing perfect freedom and equality, especially in all matters relating to religion and religious belief and practice; and the committee therefore humbly advise that

Your Excellency may join with them in expressing the most earnest hope that the Legislatures of Manitoba and the Northwest territories respectively may take into consideration, at the earliest possible moment, the complaints which are set forth in this petition, and which are said to create dissatisfaction among Roman Catholics, not only in Manitoba and the Northwest territories, but likewise throughout Canada; and may take speedy measures to give redress in all the matters in religion to which any well founded complaint or grievance be ascertained.

The committee also advise that a copy of this report be sent to each of the memorialists.

All of which is respectfully submitted for Your Excellency's approval.

## THE LOURDES OF CANADA.

An idea of the fame of the shrine of St. Ann de Beupre can be gathered from the following figures: In 1874 the number of pilgrims who visited the shrine was 17,200, while in 1890 the number of organized pilgrimages was 129 and the number of individual pilgrims 105,672. It is calculated that 108,575 Communion Masses were administered in that year, while the Masses celebrated numbered 3,696, more than ten a day. Since the above statistics were compiled the number of pilgrims has increased and it is very likely that this season nearly 200,000 pilgrims will visit the shrine.

in this city yesterday. One of the features of the Convention will be a delegation from the Women's Christian Temperance Union.

## SAINTS OF THE MONTH.

[By the Editor of the School and Home Magazine.]

ST. JOHN BERCHMANS, S.J., Patron of Altar Boys, August 13, 1599-1621. Our boys have a beautiful example in the holy life of this saint, who gave such wonderful example of all the virtues while he was yet a boy. St. John Berchmans was born in Belgium, in 1599, at a time when a great religious war was raging, which is known as the war of the Low Countries. His father was a simple shoemaker, who, with his pious wife, was serving God in all the fervor of a good Christian life. The boy loved the school and the altar, and one of his delights was to be allowed to serve holy mass. Here was nourished his vocation to the priesthood, which determined him, even as a child, to consecrate his life to the service of God's altar. But a great trial came to him when the illness of his mother and the poverty of his father left him without means to continue his studies. God, who always provides for those who sincerely love him, sent kind friends in the person of good priests, who, seeing his earnest desires, volunteered to aid him, so at the age of fifteen he went to Mechlin to act as a servant to Canon Froyment and in return to be allowed to attend the school. A year later he went to the newly established Jesuit College in Mechlin and soon distinguished himself by his brilliant success and his wonderful piety, and was beloved by all. His thoughts turned to the religious life, and he was impressed by the piety and devotion of St. Aloysius, whose saintly life, ended a few years before, was the theme of every conversation.

After much prayer and fasting, he felt the divine call to the religious life and determined to consecrate his life to the service of God in the Society of Jesus. How beautifully he expressed his vocation in his letter to his parents, "now, for nearly three or four months, our Lord has been most evidently knocking at the door of my heart. I at first kept it shut against Him, but now I am resolved to serve our dear Lord, with His grace, in a religious life. So, now, with my whole heart, I offer myself to Jesus Christ to fight under his colors. I hope you will not be so unreasonable as to oppose him; but as I have read in history, the Egyptians offered their children to the crocodile, which they looked on as a god, and while it was eating them up the parents made high festival—so too, I hope, you will rejoice as they did and praise God and thank Him that your son should be found worthy, not to be given to God, for he does not belong to you, but to be restored to him. I commend myself to your good prayers that our dear Lord may grant to me perseverance to the end of my life and to you with me, hereafter, eternal life." His parents were most unreasonable and made great opposition, but it was to no purpose, as our Saint was resolved to obey God rather than man, and Sept. 24, 1616, he entered the Jesuit novitiate. His object in life was attained and he gave himself to God without reserve, and his life was regarded as that of an angel in the flesh. In a year he was allowed to make the religious vows in private, and a year later he made them publicly. He was then sent to Rome for Philosophy, and in October, 1718, he set out on his long journey and on foot through France and Italy. Arrived at Rome, he at once began his studies and was blessed with great success. His ambition, however, was to be a saint rather than a scholar. His early devotion to the Blessed Sacrament was intensified and he still loved to serve the holy mass as he did when a boy in his father's home. He was devoted to the Blessed Mother, especially in her Immaculate Conception, and to him we owe the little Rosary of the Immaculate Conception. He was preparing for the public disputation when the Roman fever attacked him, and in a few days he passed away. His companions said that another St. Aloysius had died and all the devotion due to a saint was paid to him. In 1865 he was beatified and in 1888 Pope Leo XIII. declared him a Saint of God. With Stanislaus and Aloysius he shares the honor of being a patron of study, and the Church loves to regard him as the model of the altar boys and their patron and protector.

## PILGRIMAGES OF THE WEEK.

A pilgrimage will go to St. Ann de Beupre, from Montreal, on August the 2nd, under the direction of the Sisters of Providence at Mile End.

On August the 4th, there will be a pilgrimage from Montreal to St. Ann de Beupre, directed by the Rev. Father Guillet.

## IN C. M. B. A. CIRCLES.

At the regular meeting of Branch 226, C. M. B. A., G. C. Canada, Cote St. Paul, on Friday, the 27th instant, a considerable amount of business was transacted. The branch decided to have an excursion down the river on the 11th of August. Committees were appointed and everything promises to make it a grand success. On Sunday, the whole branch, with President Martin at their head, received Holy Communion in a body and enrolled themselves under the banner of St. Anne—whose feast it was. This branch is increasing rapidly in membership, three or four members being initiated at each meeting.

## ORDAINED TO THE PRIESTHOOD

A very imposing ceremony took place Sunday at the Church of the Immaculate Conception on Rachael street, the occasion being the ordination of eight members of the Jesuit Order to the priesthood. They were Revs. P. Drolet, S.J.; P. Cadot, S.J.; P. Adam, S.J.; P. Lalonde, S.J.; P. Lamy, S.J.; P. Bellerose, S.J.; P. Lafortune, S.J.; and P. Fudis, S.J. Monseigneur Fabre also conferred the acts on M. Groulx, of St. Croix.

CHICAGO, July 31.—Several hundred delegates to the Convention of the Catholic Total Abstinence Union, to be held in St. Paul on Wednesday, arrived

## THE CATHOLIC BIBLE.

## Father Cleary Tells How it is Protected

At Normanna Hall, Minneapolis, last Monday evening, April 2, Father Cleary spoke of the relation between the Catholic Church and the Bible, and in part said:

"The Catholic Church, as the living exponent of divine truth, has for 1,800 years faithfully guarded the Bible and defended it against its enemies. Its teachings have been safeguarded by the Catholic Church. Its veracity has been attacked by the scoffers of the world, but has been steadfastly upheld by the ancient church. Its authenticity has been questioned, but the vigilant zeal of the Church of Christ has maintained the authenticity of its approved version of the inspired writings, and challenges the intelligent scrutiny and the honest verdict of scholars upon the ceaseless labors of the Church to preserve from mutilation, destruction and misrepresentations (God's infallible word. The recent encyclical letter of Pope Leo XIII., on the study of the Bible, is only another evidence of the tireless zeal of the church in endeavoring to enlist the intelligent interest of men in searching the divinely inspired writings. It is a most unwarranted calumny to claim that the Catholic Church is the enemy of the Bible, or is not anxious for the study of the sacred volume. The study of the holy scriptures has been encouraged and provided for by the church in all its institutions of learning in every land and at every period of the history of the church.

"Before the art of printing was invented about the middle of the 15th century, the duty of transcribing and copying the sacred writings was the most important and considered the most laudable work in the monasteries and religious communities of the church, as these were the nurseries of piety and learning. The first books printed after the invention of the printer's art were the holy books that composed the Bible. The divine office daily recited by the Catholic priest is simply an adaption from the old and new testament scriptures containing the psalms, selections from the epistles and gospels and lessons from all portions of the Bible. From one end of the year to the other, nearly every portion of the Bible in this way is devoutly and reverently read by the Catholic clergy. The church has always encouraged the study of the Bible among the laity as well, and has amply provided authentic and reliable versions of the Bible for the benefit of the people. With such reverent and tender solicitude has the Catholic church cared for the correct understanding of the Bible as the word of God, that the people are constantly cautioned against counterfeit and misleading editions of the Bible, and all authorized Catholic editions of the Bible are provided with explanatory notes and comment and the safe approbation of church authority. The dangerous and discordant doctrine of private interpretation of the Bible leads to religious anarchy and bold, defiant infidelity. The civil laws under which society is governed would soon lose their binding force and be valueless for humanity's welfare if surrendered to the whims of individual interpretation. The Guiteaus and Prendergasts of society, aiming the assassin's bullet at the representatives, civil power, are the product of individual erratic interpretation of human rights and social relations."

"The Catholic church has never forbidden and does not now forbid the universal use and study of the Bible. The church was firmly established by the divine authority of Christ before one word of the New Testament was written. The church does not depend upon the Bible, but the Bible depends upon the church, not only for its existence and identification, but for its correct understanding. The constitution and laws of our country exist for our guidance only as defined and interpreted by our civil courts. The private interpretation of the Bible, as the embodiment and constitution of religion, leads to endless confusion and the final downfall of religion."

## CATHOLIC AND PROTESTANT.

In all protestant countries where the great mass of the people are cut off from the communion of the Catholic Church, it is consoling to reflect that although prevented by ignorance from belonging to the body of the Church, they may yet belong unconsciously to the soul of the

Church by living pure and holy lives in accordance with her teaching. The sins of the fathers are visited upon the children; and thus it is that Protestants are separated from that Church which is truly the Church of their baptism, and of by far the greater number of those who resist and condemn her influence and her teaching it may be said with truth that "they know not what they do." Yet, let no one think for a moment that this sad division is therefore a matter of slight importance, and that it is possible, by unmeaning or by conciliating words to span the mighty gulf which separates truth from error; it is of the highest importance to know whether the Catholic who says yes, is right or wrong when opposed to the Protestant who says no. Let us, then, briefly consider the chief points upon which they differ.

The Catholic Church presents herself to the world as the messenger of our Lord Jesus Christ, commissioned by him, and solely commissioned to preach his religion through the whole earth—to preserve the faith entrusted to it, and to defend it against all errors,—to interpret Christian revelations, and to make clear to all men what they must believe, practice, and avoid in order to save their souls. She presents herself as endowed with the assistance of the Holy Ghost, who sustains and preserves her in the accomplishment of her divine mission.

Protestants, on the contrary, declare that the Catholic Church has corrupted Christianity,—that her doctrines are contrary to the Gospel and that her teaching is not from God, and thus they cry out with one voice against her, "Away, away! we will not have thee to reign over us!"

The Catholic Church proclaims and reveres in the Pope the successor of St. Peter. The Catholic's rule of faith is the infallible teaching of the Church,—that is, of the Pope and the bishops. The Protestant refuses to acknowledge any teacher but himself,—reading the Bible and interpreting it as he wills. Hence, amongst Catholics there is fixed religious doctrine, which nothing can change,—immovable as truth itself; and amongst Protestants such a variance in belief that each one can change his doctrine every day and every moment.

The Catholic adores in the Eucharist Jesus Christ himself, who declared that he was really present there, and that the living bread which he would give to the world would be his own Body. Protestants see in the Eucharist but a symbol, a fragment of bread!

The Catholic venerates and invokes the Blessed Virgin Mary, the Mother of his Saviour. The Protestant regards her with an unconquerable indifference, and entirely misunderstands the nature of the devotion that the Catholic Church feels to her.—*Sacred Heart Review.*

## PAUPERS IN ENGLAND.

THE PROPORTION THERE LARGER THAN IN EITHER SCOTLAND OR IRELAND.

Parliamentary returns in England correspond very nearly to departmental reports in the United States, both being official, both being taken under Government authority, and both serving as a guide for national legislators. Germany, France and Italy census figures are proverbially exact, but in England there is much reluctance on the part of the inhabitants and among officials as well to disclose by statistics the full extent of the delinquencies or deficiencies of a large portion of the population.

In one respect, however, English official figures are singularly and almost brutally exact. The exception to the general rule is found in the case of pauperism, English officials having apparently no reluctance whatever to disclose the full extent of the penury and destitution which other Governments feel sensitive about, which is a fair index of the prosperity or unhappiness of the people.

The last official English census returned 700,000 paupers in England, 86,000 in Scotland, 50,000 in Wales and 107,000 in Ireland.

These figures show that the percentage of paupers in England is .026, in Wales .032, in Scotland .022, and in Ireland .022. They show, too, another fact, that prosperity and thrift do not go hand in hand in the north of Ireland, among the Ulstermen, as Tory orators are accustomed to declare and most American newspaper readers to believe. The County Antrim, which includes Belfast, returns 6,800 paupers, and its neighbor-

ing county, Down, returns 2,400. Cork, which, though not the largest county in Ireland in area, stands first in population, ahead even of Dublin County, has 16,800 paupers, as officially returned, Dublin coming second, Limerick third, Tipperary fourth and Antrim fifth. The smallest number of paupers returned from any Irish county is 500 from Fermanagh, Monaghan coming next with 750.

During the past fifty years the population of Scotland, notwithstanding the losses sustained through emigration, has been steadily increasing while the population of Ireland has in about similar ratio been steadily decreasing. As a result, the population of Scotland is now 1,400,000 larger than it was fifty years ago, whereas the population of Ireland is now 3,400,000 less than it was at that period.

	Scotland.	Ireland.
1841.....	2,620,000	8,195,000
1851.....	2,889,000	6,552,000
1861.....	3,062,000	5,800,000
1871.....	3,366,000	5,387,000
1881.....	3,734,000	5,160,000
1891.....	4,030,000	4,700,000

The almshouse returns in the last Federal census of the United States show the gross number of inmates to be 78,000, of whom 6,400 are colored, 27,000 foreign born, and 4,000 of native birth, but foreign parentage. The system of outdoor relief which prevails in Great Britain, and more especially in England, is of such a comprehensive character that it includes a very large portion of the population of many counties, the Government performing many of the duties which in the United States are assumed or devolve upon charitable associations. The last imperial census of Germany returned the number of paupers in that empire at 325,000, while France, with a population of 38,000,000, and Italy, with a population of 29,000,000, had the same number, 270,000.

## BREVITIES.

The Sugar Trust profits under the McKinley bill been \$35,000,000.

The President has signed the bill to permit Utah to hold a constitutional convention and to be admitted into the Union as a State.

Kansas Populists have renominated Gov. Lewelling. A woman suffrage plank was adopted by the convention, and the A. P. A. was denounced.

Houben, the Belgian bicyclist, who defeated the American, A. A. Zimmerman, by a length on July 1st, broke his leg last Sunday at Namur, Belgium.

T. V. Powderly has issued for private circulation among the Knights of Labor a statement containing the inside history of the movement which compelled his retirement.

The Sultan of Turkey has declined to accept as Italian ambassador Signor Catalani, who was recently appointed to the post and is known to be an opponent of French ascendancy among Christians in the Orient.

Mrs. Nellie Grant Saroris is engaged to marry H. K. Douglas, Adjutant-General of Maryland and an ex-Confederate soldier. By marrying again the fortune left her by her English husband will be forfeited to her children.

The Supreme Court of Georgia, Monday, decided that a law of that State obliging railroad, telegraph and express companies to assign in writing a reason for the discharge of any employe, or pay \$5,000 to the discharged person, is contrary to "the general private right of silence" and "is utterly void and of no effect."

Governor Altgeld says there will be no encampment of the Illinois National Guard this year. "I don't see how we can have an encampment," said the Governor. "Strikes have cost us enormously, and we have nothing in the treasury to pay for an encampment. I am sorry, but it cannot be helped. The present strike is costing about \$10,000 a day for the soldiers alone, and when subsistence and transportation are added, it foots up a big sum every day."

A Catholic theological faculty is to be established at Warsaw, and to make room for it the ecclesiastical academy at St. Petersburg is to be reduced to the status of an ordinary school. This arrangement is understood to have been arrived at after lengthened consultations between His Holiness and the Catholic Metropolitan of Russia and M. Iawolsky, Russian Minister at the Holy See.

## IRISH TOPICS

Archbishop MacEvilly, of Tuam, has sent a second subscription of £15 to Father Connolly for the relief of the Achill sufferers.

The death occurred on July 2, at the Presentation Convent, Kildare, of Sister Mary Josephine Lyons, in the forty-eighth year of her age and the twenty-first of her religious profession.

The enterprise which has been started, mainly by the Irish provision merchants in Manchester, Eng., of running a steamer direct from Waterford with Irish produce, has proved an unqualified success.

Father McLaughlin concluded recently a mission in Kildysart. During its progress John O'Connell, J.P., a grand-nephew of the Great Liberator, and who is described as an excellent landlord, took the workingmen on his estate every evening in a large caravan to the church.

On the 14th ult., Johnson and the crowbar brigade visited Cloone district and pulled down the houses of John Mullaney and Bridget McGuinness. They attempted to wreck James Moran's house, but, like a plucky man, he seized the blade of a scythe and put them to flight.

O'Donovan Rossa visited Tipperary July 1. This was the first opportunity afforded him of returning thanks to the people for electing him as their parliamentary representative twenty-five years ago when he was undergoing his tortures in prison. The demonstration was composed of all sections of Nationalists. Nearly 5,000 persons must have been present to receive him at the Limerick Junction.

The final meeting of the County and City of Cork Evicted Tenants' Committee was held on June 28, and the committee dissolved. Alderman Flavin, J.P., presided. The chairman announced that this was the final meeting of the committee, and that the fund was now closed in the city and county of Cork. In addition to the £2,100 already forwarded, the treasurers were now in a position to forward another £200. The total sum was nearly one-sixth of the entire of this year's collection for the evicted tenants throughout the country.

Cardinal Logue, responding to addresses from the members of the Catholic Institute and of St. Michael's Temperance Society of Limerick, on June 29, said that of all the other magnificent qualifications which endeared His Holiness, Pope Leo XIII., to the priests of the Church, there was one thing which should endear him specially to the children of St. Patrick, and it was the great love he has for the Irish people, and the deep interest he takes in their welfare, spiritual and temporal. He (His Eminence) knew this well, because he had it from his own lips that the Pope is deeply interested in the struggle that the Irish people are making for a greater measure of freedom and greater control over their own affairs; and so long as that struggle was kept within the bounds of reason, justice and religion, the Pope would be as strong an advocate and as deeply interested an onlooker as the Irish people engaged in this struggle could wish.

## An Old Rhyme Reset.

"Affliction sore long time she bore  
Physicians were in vain."  
At last one day, a friend did say,  
"You'd soon be well again"

if you would take, as I did, Dr. Pierce's Favorite Prescription, for that is the cure for all the peculiar ailments of women. It is a safe, simple and pure remedy. It banishes those distressing maladies that make woman's life a burden, curing all painful irregularities, uterine disorders, inflammations and ulceration, prolapsus and kindred weaknesses. As a nerve it cures nervous exhaustion, prostration, debility, relieves mental anxiety and hypochondria and induces refreshing sleep." She took the advice and is well. "Favorite Prescription" is the only remedy for the delicate derangements and weaknesses of females, sold by druggists, under a positive guarantee of curing in every case, or money paid for it returned.

Asthma cured, by newly discovered treatment. For pamphlet, testimonials and references, address World's Dispensary Medical Association Buffalo, N.Y.



ROMAN NEWS.

Count Pianciani, President of the Roman Society for the advancement of Catholic Interests, has presented the annual silver chalice with its epigraph to the Prince of the Apostles in the name of the Roman people.

With the authorization of His Holiness, a funeral service for the repose of M. Carnot was solemnized on Sunday, 22nd, in the Church of St. Louis of the French at Rome. The entire French colony in the Eternal City made its appearance.

The inhabitants of Turin, wrought to enthusiasm by the pilgrimage to the sanctuary of Our Lady of Oropa, have decided to reproduce in their city the shrine and the venerated simulacrum. The site chosen for the chapel is in the parish of the Holy Angels.

The Kolnische Volkzeitung is of opinion that the law removing the restrictions on the return of the Jesuit Fathers to Germany must ultimately pass. But there will be difficulties first, based on the declarations of the King of Wurtemberg, on the Minister Heim of Meiningen, and the demonstrations in Protestant regions.

On the eve of the festival of St. Peter and Paul, His Holiness, attended by his Court, entered the Vatican Basilica, and blessed the Pallii conferred on the Patriarchs, Archbishops, and Bishops who enjoy that privilege, and afterwards prayed before the tomb of the Apostles and kissed the feet of the statue of St. Peter.

THE BOY POET.

A BEAUTIFUL WORD PICTURE OF THE LIFE AND DEATH OF A GENIUS.

Annie Murphy of the Ursuline Convent, Enghien, Belgium, writes:

The May month—the sweet, sweet May month! Thousands of wild flowers whisper it to each other, and their breath is fragrant. The birds sing it tenderly in their love lays to the blushing roses; and the brooklet murmurs it softly—oh! so softly, as she glides along by the cot under the hill. The gentle brooklet knows that cot of old. Every year when the May month comes the two friends have a long, long chat. But today the little cot looks sad; for in one of its rooms a young boy, fair as May itself, is dying. The roses and forget-me-nots droop their heads and weep; they loved the bright youth, for he loved all things beautiful; and the brooklet flowing on through many a green lane tells her tale of woe to the flowerets. Sometimes, too, the tall trees bend down to listen, and a sigh escapes their great hearts. One proud, wilful sunbeam alone doubts the brooklet's story, and steals in through the cottage windows to ascertain the truth.

Alas! it is true. A mother watches at the bedside of her dying son—a tired heart struggles against death. The young life is ebbing away, and that heart broken mother begs for strength to the Virgin opposite the sufferer's bed. Ah, thou, who has seen thine own Son die, inspire that mother heart with some of thy sweet calm, murmur mercy and love to him now—his soul is e'en on the brink of the boundless sea. Breathe consolation to her now—the dark blue eyes close, the heart of her boy son is stilled.

But a few years hence he was rich in health and joy. No word kind as his, no sympathy sweeter, no laugh merrier, till feeling in his soul music known to the poet alone, wild dreams agitated his being. Yes, the world should hear that melody! His own hills and the cottage home would ring with glory of his name. Dreamer, dreamer, how delusive are thy visions!

London! strong, noble workers have braved thy coldness and thy scorn till the goal of honor was won. Many a great heart is struggling, struggling on. Alas! many a sensitive soul has received its death wound from thy hands.

The youth poured forth the harmony of his soul; the crowd passed on indifferent. And he tried again. The strains were purer, richer than before; but they found no echo in those hearts. Still the boy poet hoped and sang till the music grew discordant with despair. Now the crowd laughed and cried "Fool!" He wandered back to the mother who

was waiting, ever waiting for her son. But the heart that had beaten so exultingly was broken—the music of the noble soul was too sublime for earth!

The curious little sunbeams, stealing in once more through the window, linger lovingly among the curls of his golden hair. A feeling of peace comes over the weary mother's heart. She knows that beyond the clouds the harmony of her boy's soul is understood by the angels.—*The Republic*.

PRIVATE FORTUNES.

SOME FIGURES WHICH FURNISH FOOD FOR THOUGHT IN THESE TIMES.

In this country to-day there is one American family whose private fortunes amount to \$274,000,000, or considerably more than one-half the valuation of the great State of Iowa. There are five citizens whose fortunes average \$60,000,000, 50 with \$10,000,000, 100 with \$5,000,000, 200 with 3,000,000, and there are millionaires almost without number. Less than 2,000 persons own twice as much as all the money in the country, to say nothing of the many millions more that they control. Two thousand capitalists already own more than all the rest of our 65,000,000 of population.

With these figures on one side of them and a million idle men looking for work on the other, what has Congress been doing? It has been dicker and trading over a mere question of taxation in the midst of a scramble of selfish men for the loaves and fishes.

So much for the great question of equitable distribution. Now let us look at the land question. Mr. Vanderbilt "owns" 2,000,000 acres of land. Mr. Disston, of Pennsylvania, boasts of his 4,000,000 broad acres. The Schenley estate owns 2,000 acres within the cities of Pittsburg and Allegheny. The California millionaire, Murphy, owns an area of land bigger than the whole State of Massachusetts. Foreign noblemen, who owe no allegiance to this country, are permanently absentee landlords, and spend all their money abroad, own 21,000,000 acres of land in this country, or more than the entire area of Ireland. Lord Scully, of Ireland, owns 90,000 acres of farming land in Illinois, which he rents out in small parcels to tenant farmers, and pockets his annual \$200,000 in rents to spend abroad.

Now, while over one-half the people of this country are landless, what has Congress ever done with the land question? Since 1861 it has given 181,000,000 acres of the people's land to railroads, of which the Illinois Central alone got a subsidy of 2,500,000 acres, a good part of which has been put into house lots, whereby to extort rent and profits from the landless and houseless.—*Donohoe's Magazine*.

ST. LEON SPRINGS HOTEL.

LATEST ARRIVALS.

Hon Wilfrid Provost, St. Jerome; Judge Champagne, St. Eustache; Judge Mathieu, L'Hon L Tourville, Rod Tourville, Delle Trestler, Delle Archambault, P Chaput, Ed Lafleur, S Hart B Myers, Dr Pillet and family, R Lemieux, Mad T Carlin and daughter, Montreal; S E Nutting, Woodville, N H; Geo L Perry, John H. Durand, H Swinton, Chas Lariviere, Delle Lariviere, Madame A Leduc and family, Arthur Desjardins, Mad Fauteux, Delle Fauteux, Delle Desjardins, C Gelinas Dame D Forget, Percy Douglass, Leandre Fauteux, J Leclair and wife, Miss A Brunet, Fred J Doran and wife, N Lemire and wife, Henri de Martigny, Delle Marie Robert, Robert Gardner, E Gagnon and wife, Dame Beausoleil and family, A M St Arneault, E Champagne, J A Ethier, J Laing, J C Fleck, Miss Hebert, C Moretti, Montreal; S Fortin and family, R Poitras, Dame Chas Depocas, Valleyfield; Dlle Ida Tanguay, Syracuse; Mrs L A Hoerner, Mrs F Farmer, Miss F Farmer, Miss F Farmer, Three Rivers; J H Morse, Miss Catherine Morse, Haverhill, N H; F H Mathieu, Delle Alphonsine Mathieu, Ste Scholastique; C H Larocque and family, C A McConville, Mdme Mons F Rivard, Dame A H Larocque and family, Joliette; Jos Beaudry, Three Rivers; Alphonse Valliere, Quebec; A R Baldwin and wife, Boston, Mass; E Baldwin and wife, S S Reach, Thos Anlis, Wells River, U S; W G Poupore, Morrisburg; Frank Penny and wife, Delle Lapointe, Quebec; J A Garenon, Three Rivers; L A A Hudon, Jos Giroux, Quebec; H Beauchemin,

H C Charland, Sorel; Doctor Lusier and family, St Vincent. D P M Guay, Etchemin; Dame J A Gibault, Miss Gertrude McDonell, Syracuse; Maurice Frigon, St Maurice.

AN ABSURD ASSERTION.

HOW HISTORY IS MANUFACTURED TO SUPPLY MATERIAL FOR THE A. P. A.

A writer in the current issue of one of the leading magazines asserts that the chief reason why the ill starred attempt to make the Austrian Archduke Maximilian the Emperor of Mexico was undertaken, consisted in the fact that the Catholic powers of Europe, among whom he includes the Papacy, were jealous of the existence of this great Protestant country, and fearful that its influence would lead to the weakening, if not the extinction, of the faith in the lands of Central and South America. He also intimates that the Holy See blessed Maximilian's undertaking, and did so principally to express its dislike for our republican form of government.

The latter assertion is easily disposed of. The Holy See never blessed in the true sense of the term the attempt to put Maximilian on a Mexican throne. After all the preliminaries for the expedition had been arranged, the Austrian archduke went to Rome and was received by the Holy Father in precisely the same manner any other person of his rank would be. If he asked for a Papal blessing for himself, he undoubtedly obtained it; but if he had presumed to ask for one for his undertaking, with the understanding that it would be interpreted as committing the Holy See to the sanction and support of his plans, he would quickly have been given to understand that his request was one that would under no circumstances be granted.

As to the other assertion that the Catholic powers of Europe, the Papacy included, wished to put Maximilian on a Mexican throne, in order to offset the influence of this Protestant republic, such a declaration is simply absurd. In the first place, the Catholic powers of Europe concern themselves very little with the spiritual affairs of any other people than their own, and, unfortunately, too often neglect those. The last Napoleon, it can be assuredly said, never gave a thought to the state of religion in Mexico, yet it was he who furnished the ill-fated duke with the forces that accompanied him to Mexico, as it was he also who perfidiously deserted him in the hour of his greatest need.

The Holy See certainly never had any such apprehensions regarding this country as this writer ascribes to it in common with the other European Catholic powers. Pius IX. was then the reigning Pontiff, and it is a matter of history that he once asserted that the Catholic Church was nowhere freer than in the United States. The unlikelihood of his having any fear that American Protestantism, which did not interfere with religious liberty here, would invade Mexico and other Catholic countries to the South of us, is, therefore, apparent; and it should not be forgotten that the unfortunate Carlotta's endeavors to induce Pius IX. to interfere in Maximilian's behalf, when his downfall was assured, all proved futile.

If non-Catholic writers would only remember that the Holy See favors all rightfully constituted authority, and has no predilections in favor of this or that form of government, they would avoid making such stupid assertions as this writer has put in print over his name.—*Catholic Columbian*.

WHAT A CANNON-BALL CAN DO.

A shot weighing 250 pounds from an 8-inch gun of Fort Valdivia in Valparaiso harbor struck the cruiser *Blanco Encalada* above the armor belt, passed through the thin steel plate on the side, went through the captain's cabin, took the pillow from under his head, dropped his head on the mattress with a thump, but without injuring a hair, passed through the open door into the mess-room, where it struck the floor, and then glanced to the ceiling. Then it went through a wooden bulkhead one inch thick into a room 25 by 42 feet where 40 men were sleeping in hammocks. It killed six of them outright, and wounded six others, three of whom died, after which it passed through a steel bulkhead five inches thick, and ended its course by striking a battery outside, in

which it made a dent nearly two inches deep. It was filled with sand. Had it released deadly gases no one knows what damage it might have done.

A 450-pound missile from a 10-inch gun in the same fort struck the same vessel on its 8-inch armor. It hit square on a bolt. The shell did not pierce the armor, but burst outside the vessel. It drove the bolt clear through, and in its flight the bolt struck an 8 inch gun, completely disabling it. Such is the power of the smaller-sized guns.—*Century*.

ROME AND RUSSIA.

POSSIBLE OUTCOME OF M. ISWOLSKY'S APPOINTMENT.

Nothing that has taken place in the diplomatic world during the last dozen years can compare in importance with the announcement that the Tsar has resumed diplomatic relations with the Holy See. The appointment of M. Iswolsky as resident Minister for Russia at the Vatican opens up a long vista of possibilities, possibilities which concern not only the amelioration of the condition of Catholics in Russia and Russian Poland, but also the balance of the armed strength of the world.

The establishment of a direct and open means of communication between Leo XIII. and Alexander III. is calculated to strengthen the influence of the Holy See in Europe, and so to give to the world another guarantee for the preservation of peace. We learn from a well-informed quarter that the immediate occasion of this unexpected step on the part of the Tsar was his discovery that the official denials of the recent outrages in Lithuania were absolutely untrue. It will be remembered that these outrages were first reported in *The Tablet*, and then—in consequence of Russian representations, accepted by the Holy See as satisfactory—spoken of as much exaggerated.

It now appears that the first accounts (see *Tablet*, January 21) were correct, and the Tsar, in his angry desire to make such misunderstandings more difficult in the future, with characteristic promptitude determined to have his own envoy at the Vatican. The isolation of England in this respect is now complete. Great Britain is the only great power which declines to make commonsense arrangements to have itself represented at the Holy See.—*London Tablet*.

ANCIENT IRISH MONKS AS CIVILIZERS.

The ancient Irish monks raised from the soil all that was needful. Their corn was always ground in their own mills; they obtained milk, cheese, and butter from their own herds; they kept their own sheep, and made their garments from the wool, which they combed and spun themselves, they cut the turf and quarried stone on their own lands; they made their own simple furniture and kitchen utensils. When they died they were buried without pomp or delay, in the monastic habit, with the cowl drawn over the face. They were no burden to the community; food, clothing, shelter, they provided for themselves,—even the soil they tilled. The community scarcely afforded them protection, though it owed them everything.

They taught the children, developed the land, dried the swamps, irrigated the fields, felled the forests, bridged the rivers. They schooled the eye and the ear and the hand of the thousand mysteries of colors and sounds, and how to use the tools of the sculptor and the painter and the architect. They kept alive the respect for law in an age of general lawlessness, the memory of civil order and peace in the midst of anarchy, the reminiscences of Hellenic culture in a rough and barbarous society.—*REV. DR. SHAHAN*, in "July Donahoe's."

TRACT DISTRIBUTOR: My dear friend, you will find much food for reflection in this little tract. Dear Friend unemployed: I don't want no food for reflection. What I want is food for digestion—a steak and kidney pie, or something filling, would do me a treat.

A CREATURE OF HABIT.—Prison Warder: Tell me why you object to occupy the other cell. Prisoner: Oh, do put me into No. 76. I have got so used to my old cell. I never could sleep in a strange bed, you know.



# The True Witness

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MONTREAL, WEDNESDAY, AUG. 1, 1894.

**IT IS NOT RIGHT.**

Before the closing of the recent session of the Federal Parliament the famous Dillon divorce case, to which we referred in a recent editorial, was carried through. Commenting thereon the Hamilton Herald says:

"The Dillon divorce case has worried its way through the House at last, despite the opposition to it on the ground of the religion of the parties, and Dillon is now free to hunt up another wife if he wants to. The whole affair forms a strong argument in favor of the establishment of a divorce court in Canada. Divorce is either right or wrong. If it is wrong it ought to be done away with altogether. If right, the granting of decrees should be through the proper legal channels."

We hold, as we have already clearly proven, that, religiously, morally and socially, divorce is not right. It would be too long to enter into all the arguments in support of our contention; but to any reasoning and Christian mind they are self-evident. As far as religion is concerned, if divorce were allowed, it would simply be the permitting of man to overrule the law of God; it would be the raising of a human power above that of the Divine Founder of Christianity. If Christ most emphatically laid down the law that no man should or could put asunder that which the Church joined together, that death alone can sever the marriage-tie, then upon what ground can we contend that a human tribunal, the offspring of human authority, the creature of human power, has the right to divide the two whom the Church united? The admission of divorce, in any form, is a direct attack upon the very fundamental principles of solid religion. The decree of divorce opens the door to the destruction of a holy sacrament, and from a religious standpoint, no Christian denomination can consistently argue in its favor. And yet of all the branches or fragments of Christianity, not one—save the Anglican to a certain degree—has ever opposed this iniquity. They preach morality and they foster the viper that stings it to death. The Catholic Church—and she alone—has been uncompromising upon this great question; and thanks to her for the sacredness of the marriage state even in our day.

Morally speaking divorce is a crying wrong. It is the fruitful mother of a thousand and one crimes against that grand morality which should be the standard of a Christian life. Admit the right of divorce and you tear away every security in married life. It is this curse that caused the great orator, Charles Phillips, to cry out: "of all the

gifts we most reverence, and of all the bounties we most revere, none surpasses the nuptial contract; it the gift of heaven, the charm of earth, the joy of the present, the promise of the future, the innocence of enjoyment, the sanctity of passion, the sacrament of love; the slender curtain that shades its sanctuary has for its purity the whiteness of the mountain snow and for its protection the texture of the mountain adamant." It is that sanctuary that is invaded by the phantom of divorce, and that grand deity is torn from its shrine by the polluted hands of the kindless, prayerless, remorseless libertinage of our age. Morally considered there is not, and there cannot be a single solid argument adduced to support the contentions of the man who votes for the granting of a divorce. He—no matter what his station—is flying in the face of God, and is trampling upon the most glorious safeguard of the domestic world.

Then taking it from the social standpoint, what a train of horrors unfold themselves before us, as they move in rapid procession in the wake of this monster. Children parentless, offspring condemned to an undeserved disgrace, homes shattered, firesides deserted, peace crushed, hopes frustrated, misery created, and eventually the spirit of a useless remorse conjured up to haunt an evening of life that God intended should be pure, cloudless and resplendent. What wrong have those innocent ones done that they and their descendants—simply for the satisfaction of a parent's whims, passions or unruly desires—should eke out an existence beneath the shadow of a *bar sinister*? The curse of social life is the want of fidelity to the marriage vow, the bane of the future is the laxity that we perceive in the advent of divorce. In our day that pure, honest, noble, sociable life seems to be sinking beneath the horizon of the past. The fire burns no longer on the domestic hearth-stone; the railway-carriage, the ocean steamer, the grand hotel, are substituted for the home, and the world rushes on with electric speed, while the rising generation is allowed to cling as best it can to the back of the last car—and if it cannot keep its hold it has only to fall upon the track and be crushed by the next train.

But the organ from which we first quoted seems to question whether divorce is right or wrong. We say it is wrong and we agree with our contemporary that it should be done away with altogether. "If it is right, the granting of divorces should be through the proper legal channels." Pray what are the proper legal channels? A law is made by a legislative body; that body alone has the legal right to change, amend or abolish that law. An agreement is made between two parties; the same two parties alone have the right to discontinue that agreement. A tribunal renders a judgement; only a superior tribunal of the same class has the power to alter that judgment. A magistrate has perfect jurisdiction over certain cases, but he cannot on that account take cognizance of those that belong to a superior court. A judge of the superior court enjoys all the powers, rights, status and privilege of a judge; but he is not thereby created a judge with jurisdiction in criminal matters. In what, and how do all these examples apply? It is very simple.

God—Christ—the Founder of Christianity, has given all power in matters affecting the principles and morals of religion to His Church; under the heading of a Divine law comes the question of the inviolability of marriage. No matter how powerful the human legislative body may be, no matter how exalted

the judge, no matter how great his jurisdiction, yet by the very nature of things divine and human, there is no power, no legal counsels, by which or through which divorces can be legitimately granted. This we say without fear of reasonable contradiction; and this we are prepared to maintain against all comers.

**ON THE SCHOOL QUESTION.**

The question of the Catholic School Commissioners appointments by the Provincial Government, has reached such a stage that it is absolutely necessary that we should once more define our position. Probably when, some weeks ago, we warned the authorities in Quebec of what was coming, they concluded that either we did not mean what we said or else that the whole matter would be a mere flash in the pan. Had they been aware of the effect our protest was going to create perhaps—supposing them to have some respect for their positions—they would have taken the question up in a more serious, a more patriotic and a more popular manner. But having considered it their duty to act otherwise, we felt it our imperative duty to check them. We purpose now defining clearly and exactly our attitude, and we intend to preserve that stand through all dangers and against all opposition.

In glancing over the articles of La Minerve and the Gazette, one would be led to suppose that we were making a deliberate attack upon the hierarchy. To read the comments in the different sections of the press such a confusion of views must arise that even the most expert politician would be tangled in a maze of contradictions. There are three different ways in which the question may be viewed—that is to say when studied from the different standpoints of the various exponents of public opinion—and yet not one of the three is correct.

We do not blame the Government organs—like La Minerve and the Gazette—for taking up the cudgels for their masters. It is their bread and butter that they have in view: they get the bread from Ottawa and the butter from Quebec—with now and again a little maple sugar added on to sweeten the repast. It is not to their criticisms that we object, rather is it to their misapprehensions of the case. As we said the question may be taken from three different standpoints. Firstly, as a personal question, between the ex-Commissioner Mr. Hart and the newly appointed Commissioner Dr. Brennan; secondly, as a political attempt to do injury to a certain party that chances to be in power; thirdly, as an effort to stir up inter-racial animosities that should never exist in our land. All of these three we repudiate most emphatically and we purpose giving our reasons.

Firstly, it is by the mere accident of circumstances that Mr. Hart's and Dr. Brennan's names are before the public in connection with this matter. No matter who the individual's might be who occupied the respective positions of ex commissioner and actual commissioner, under the same circumstances we would have taken the exact same stand. On Mr. Hart's side he is individually sorry to have his name used, but he accepts the situation and is not a man to flinch from duty; on Dr. Brennan's side we know that no person is more desirous that harmony should exist and that his name should not be connected with any disagreeableness, than the same gentleman. It is not a personal matter in any sense.

Secondly, it is so far from being a

political move that we have the strongest of Conservatives and the most staunch of Liberals approving, in emphatic terms, of the course we have taken. We have no quarrel with the political policies of one party or the other; we are dealing with a special action on the part of the men who happen to be actually in power.

Thirdly, it is not an attempt to create ill-feelings between one section of the community and another. If it were such a spirit that animated us we would never have penned the articles that appeared in our columns, in recent issues of our paper, on the grand subject of the French Canadian rights and privileges. Let us dismiss these three false ideas and at the same time dismiss the meaningless and aimless articles of our friends, La Minerve and the Gazette. We wish to come down to the real question at issue. We desire to rise above any petty sentimentality, political aspirations, or individual ambitions. Here is a battle that must be fought, and fought on the broad field of a Canadian nationality; had it been settled a quarter of a century ago we of this generation would not be obliged to take it up and carry it on. This is a land into which different races have poured, and still pour, their streams of life; here they must ultimately blend in the grand ocean of a Canadian nationhood. But before these different elements can harmoniously and forever combine, it is absolutely necessary that each one should know and feel what are the privileges and rights reserved for its enjoyment. We don't wish to go on, from one decade to another, from one generation to the next, eternally crying out, "this is the right of a French Canadian," "that is the claim of a Protestant," "the other is the privilege of an Irishman." As long as we thus continue we will simply be, playing at nation-building and while brandishing the fragments of a Canadian nationality against each other we will be bringing ruin upon the prospects of our future. Let it once and for all be defined what the status of each race and each creed exactly is, and then we can go on—cutting our cloth accordingly—without a single discordant note in the chorus of our prosperity. Our time will be spent in aiding instead of struggling to shoulder each other out of the way; it will no longer be a scramble for the scattered apples, it will be a joint and sensible labor in the grand orchard of our fruitful prospects. High above all personal, all individual, all political aims do we seek to rise; high above the din and clash of contending parties do we wish to soar. Let the men who are the mere representatives of a narrow political sentiment or ideal wrestle for power; if they are good men, it matters little which succeeds, if they are not good men, the difference is still less. What we aim at is the laying broad, solid and immutable of the foundation stones of our Canadian nationhood. Let the superstructure be of whatever design or architecture that may please the age that will enjoy it. And unless each great corner stone of a nationality is set in its proper place there will ever be a danger of the whole edifice crumbling.

In other words, we have taken advantage of this act of injustice to a great and important factor in our population to bring the powers that be to time, to call upon them to recognize the consecrated rights of a section of the community, and to demand that they define for all time what are the rights and just claims of that body of people. If we—as Irish Catholics—have no special rights, the sooner we are told so the better; if we have any, we want to know what they are; and knowing what they are we

want to have a guarantee that they will be respected. We are tired of knocking at government doors, of begging around legislative halls, of crying out for what we consider should belong to us. We want to have the exact status of our people defined, as far as this Province is concerned at least, and then we may go peacefully on with our daily avocations without being constantly worrying about our future. We are not questioning the law that affects this case; we have no dispute with the authors of that law. An amendment can change it, and a year or so can rectify an error therein. But that which a simple amendment or a mere lapse of time cannot change is the status our people holds in this Province. In how far is a government obliged to recognize us? Let Mr. Taillon answer!

We are perfectly aware that the present case—that of the removal of Mr. Hart from the School Board—is one more of those attempts to fling dust in the eyes of a people, an attempt that cannot be allowed to pass, and that we have seized upon for the purpose of bringing the Government to time and making it feel that we have to be recognized as a serious factor in the social and political affairs of this Province. But higher than all mere individual cases of unfairness there is an absolute necessity of a general recognition of that position which our people, as well as every other people, must hold in the economy of the country. We are here for the purpose of making the voice of our people heard and to establish, in as far as in us lies, their rights and just claims. This we purpose doing and we will allow no political or personal sentiment to stand in the way when in the exercise of that sacred duty. We mean what we say and we say what we mean. For the present issue these lengthy but necessary remarks should suffice. We only trust that the Government of Quebec, as well as that of Ottawa, may clearly understand us and take the matter seriously to heart—and the sooner the better. The Irish-Catholic element is here to stay; it has as much, but not any more, right than any other section of our Dominion's population to fair recognition. This it is our mission to establish, and this is a mission we intend to fulfil.

### THE SUMMER SCHOOL.

Here is a subject that is difficult to treat. Before we had the pleasure of a visit to the Catholic Summer School, at Plattsburgh, we imagined that were we only to attend a few lectures we could describe the whole scene; but after having spent a portion of the first week in that delightful town, after gazing upon the historic waters of Lake Champlain, after sitting in that magnificent opera house listening to floods of erudition from the brightest sources on our continent, after moving about amongst men and women who brought with them an atmosphere of learning and the true odor of zealous piety,—even after all that, we sit down quietly to reflect, and we feel totally unable to pen anything that might adequately convey our feelings. We felt so small amidst the number of intellectual giants that we almost dread—even from the present distance—to attempt an appreciation of their work. Already the story of all that has been done by and for the Catholic Summer School of America would fill many volumes.

Let us go back for a few moments, aided by memory, to the scene of the first week! We would like to treat separately of the intellectual and social aspects of that unique gathering; but again, such would require a whole treatise. We will merely give our per-

sonal experiences. On arriving in Plattsburgh you find yourself in a regular university town; your first move is to go to the central offices of the School, which are at present in the magnificent opera house, but which will be transferred to the School's own buildings when they are completed. In the offices you find a number of amiable ladies ready to give you all necessary information as to board, lodgings, excursions and lectures. Probably you meet with Mr. Warren E. Mosher, of Youngstown, Ohio, the genial, able and indefatigable secretary—and we might say father—of the Summer School. The work done by that young man is something wonderful; no obstacle is too great for him to surmount, no detail too minute for his careful attention. Needless to say that you feel at once at home and you already begin to breathe the air of the school, its influence is upon you.

When all your arrangements are made, you move about at will and at every corner you meet with some man or woman whose name is a household word in every Catholic American home where literature is cultivated or learning is prized. Yonder comes the stately form of that glorious apostle of the Paulist Order, Father Walter Elliot. It is not necessary to tell Canadian readers who or what Father Elliot is. With his loose summer garb, his broad brow, straw hat, and his soldierly step, he is the embodiment of unconscious strength and humble majesty. He has just been electrifying a vast audience, he has left hundreds, scattered in groups here and there, talking enthusiastically about his powerful oratory; he is on his way down to the lake shore, entirely oblivious of all the noise that he has created. Perhaps, like Williams, he might be repeating such sentiments as these:

"I rambled away on a festival day,  
From vanity, glare and noise,  
To calm my soul where the rivulets roll,  
In solitude's holy joys."

There goes Father Thomas McMillan of New York; he who is the life, the soul, the heart of the Summer School. As solemn as an ancient sage, yet as brimful of humor of the richest and purest class as any man upon the continent. The determination of a grand purpose is set upon his features, and yet from beneath the serious brow flash the rays of soul that bespeak a nature in harmony with man, with the age, and with God's designs. We will never forget his first announcement of the excursion to "Cumberland Head, at twenty-five cents per head," "around the bay where we are told the *singing sands* hold carnival, which said sands have been engaged for the afternoon, to sing while the excursionists go and return. This being an official statement must be exact." What a glorious mind, what a happy nature; to meet such men is worth the trip itself.

Who would ever think that the quiet, pleasant, unassuming man who is trudging off with a grip-sack in one hand and his hat (fanning his face) in the other, were the learned, powerful, erudite Father Halpin, of the Society of Jesus? Yet he is the one who, in five lectures, kept the students of the school wrapped up in the wonders of "Moral Ethics," and who flung such a charm around subjects the most profound that even the least trained of his hearers could enter into the spirit of his theme, and go away far more learned than from a year's course of solitary reading. Behind him is a tall, white, stately gentleman, clad in the solemn black that becomes a judge, and walking with that steady gait that denotes a man much given to deep thought, great reasoning, or long meditation. He is Professor Robinson, of Yale University. He has just completed a series of

the most highly instructive lectures upon law that, perhaps, have been given in our day in America. We followed the lectures during three years at Laval, and we enjoyed beyond expression those learned hours with Langelier, Flynn, Alley, Casault and Tessier; but never before did we listen to an expounder of legal principles equal, to Professor Robinson. He has the calmness of a judge, the reasoning of a philosopher and the quaint, but striking humor, of an old-time Irish barrister. His lectures are couched in diction not inferior to that of Storey, and in exactness of term much after the style of Coke. As a Reverend gentleman—a learned priest—remarked to us; "that man has drawn more principles of law out of Genesis than I ever imagined were contained in the whole Bible."

But while we are watching the Professor a tall, strongly built, elegant looking man, with a firm step, a quick eye, and a happy smile passes by. It is the Rev. Dr. Conaty, of Worcester, Mass., the editor of that beautiful and delightful publication, "The Catholic School and Home Magazine." Dr. Conaty is president of the Catholic Summer School. He is a man of great learning and of a corresponding absence of pretension; he has a fine mind and a burning heart; he loves his vocation, he loves his people, he loves humanity at large; he is a powerful speaker and one whose deep convictions are patent when he rises to address an audience, convictions that, by a special gift, he transfers to the breast of each one who hears him. He is a man that any observer would pick out of a hundred men as something exceptional in character and in aims. He has lofty ideals, but no whims; he has grand flights of fancy, but no fads; his ideals are all to be realized, and his fancy will reach its goal; for religion is the basis of all his actions and God's glory is their target.

For this week, we must confine ourselves to a certain limit, nor do we wish to risk omitting many whose names and whose labors deserve the highest attention. Still we cannot pass over the Rev. Joseph H. McMahon, of the New York Cathedral. We heard him once—it was for only twenty minutes—he was speaking on the social influence on Catholic life. It seems like a glorious dream; such fervor, such energy, such kaleidoscopic blending of language, such lofty ideas, such close reasoning, such power of expression, such sublime eloquence! The man seemed bound up in his grand theme, and one would imagine that the assembly had vanished, that the Opera house had disappeared, that, like a prophet of ancient Israel, he were thundering his great message from a mountain top, that the Catholic world was his audience, and that his clarion notes went ringing down the vestibule of centuries. It was a scene never to be forgotten! Thank God for such men! Thank God that our Church in America has such vitality and such mighty priests!

In presence of such men—and scores of others of their calibre—one feels how little he knows, how poor and scant the few crumbs that he has picked up from around the great banquet table of learning, how insignificant his petty fledgling attempts to rise, compared to the eagle flights of master minds, the lark like soaring of mighty thoughts. And yet the simplicity, the humility, the calmness, the Catholic meekness that will lead such men to sit at the feet of children in the world of education and seek to glean something new from those whose place it would be to learn! Were it only the refinement of the social intercourse, apart from the constant series of intel-

lectual treats, the Catholic Summer School of America is doing more for the Faith and for the State than any existing institution of its class on our continent.

WHEN war breaks out in some remote land it is wonderful how soon people, who may never have given the country a thought, become familiar with the geography, names, customs and all connected with the place. There is war today between Japan and China on account of Corea. Let us suppose the following dispatch from the seat of war; shorn of all explanations it is an exact account of what has taken place; how many of our readers can make head or tail of it? "In King Kai Province the trouble began, Han-Yang—that is to say Seoul, on the Han—the Salt River was garrisoned by Koreans, whom the Japanese attacked, expecting to seize the 'King Ki-Tao.' Of course the Koreans depended on Suwen, Kwang-Chiu, Sunto or Kai-Seng, and Kang-Wa to keep Han-Yang safe. But past experience shows that several times both Ming and Taiko banners floated over Seoul and that the Kam Sa more than once had to take refuge up the Salt River (or Salt creek); therefore the Japanese are confident of success in their attempt to drive the Koreans from Han-Yang."

CLEMENCEAU has had another duel. This time he was satisfied with piercing his opponent's cheek. It seems to us that any man in France who would have the cheek to challenge Clemenceau, either to an encounter with swords or with pistols, deserves to have a slight lesson taught him. If there is anything to boast about in the barbaric practice of duelling, then Mr. Clemenceau has the almost sole right to do that boasting. Although always silent regarding his own prowess, and never referring to his many feats on the "field of honor," (?) still he has more successes to record than any living man. What surprises us the most is the fact that high-strung, educated and sensible men can perceive that they are only degrading themselves when sinking to the low level of personal encounters. There is some credit due the pugilist, for he goes at it with his fists and he risks the blows of his antagonist; it may be brutal, but it is not cold-blooded. But the duellist is a mean specimen of humanity at best, and as far as Christianity goes, he is the best illustration of its absence in certain grades of society.

### CELEBRATION AT ST. ANN'S.

FEAST OF ST. ANN CELEBRATED WITH GREAT SOLEMNITY.

The feast of St. Ann was celebrated with befitting solemnity in St. Ann's Church yesterday. Many of Mr. Shea's admirers had expected to be treated to a Mass of his own composition, but as Mr. Shea considered it best to postpone the production of his Mass until a future occasion, Lambilotte's Mass in E flat was rendered by Lavigne's orchestra from Sohmer Park, assisted by a choir of thirty trained voices. The soloists were: J. Morgan and William Murphy, first tenors; Ed. Mullarky, second tenor; T. C. Emblem, baritone; E. Finn and Ed. Quinn, basses. At the Offertory Mr. Emblem sang Gounod's "Ave Maria" arranged by Mr. P. Shea. At the conclusion of the Mass Meyerbeer's splendid "Coronation March" was rendered with fine effect. The evening service was equally good, although the choir had not the assistance of the orchestra. The music comprised Azola's "Lux Domine," Dubois' "Ave Maria" in four parts, and Rossini's beautiful "Tantum Ergo," and Clarke's "Commemoration March." All these compositions were rendered in a most artistic manner. Rev. Father Strubbe himself wielded the baton, P. Shea presided at the organ, and J. Morgan led the choir.



# LORD KILGOBBIN.

- By CHARLES LEVER. -  
Author of Harry Lorrequer, - Jack Hinton the Guardsman,  
Charles O'Malley the Irish Dragoon, etc.

CHAPTER LXX. -Continued.

"There's no question of that. She says it would be ten days or a fortnight before she is equal to the journey."

"Heaven grant it—hem—I mean that she'll be strong enough for it by that time. At all events, if it is the same as to our fine friend, Mr. Walpole, I wish he'd have taken his leave of us in a letter."

"It is something new, papa, to see you so inhospitable."

"But I am not inhospitable, Kitty. Show me the good fellow that would like to pass an evening with me and think me good company, and he shall have the best saddle of mutton and the raciest bottle of claret in the house. But it's only mock hospitality to be entertaining the man that only comes out of courtesy, and just stays as long as good manners oblige him."

"I do not know that I should undervalue politeness, especially when it takes the shape of recognition."

"Well, be it so," sighed he, almost drearily. "If the young gentleman is so warmly attached to us all that he cannot tear himself away till he has embraced us, I suppose there's no help for it. Where is Nina?"

"She was reading to Gorman when I saw her. She had just relieved Dick, who has gone out for a walk."

"A jolly house for a visitor to come to," cried he, sarcastically.

"We are not very gay or lively, it is true, papa; but it is not unlikely that the spirit in which our guest comes here will not need much jollity."

"I don't take it as a kindness for a man to bring me his depression and his low spirits. I've always more of my own than I know what to do with. Two sorrows never make a joy, Kitty."

"There! they are lighting the lamps," cried she, suddenly. "I don't think they can be more than three miles away."

"Have you rooms ready, if there be two coming?"

"Yes, papa, Mr. Walpole will have his old quarters; and the stag room is in readiness, if there be another guest."

"I'd like to have a house as big as the royal barracks, and every room of it occupied!" cried Kearney, with a mellow ring in his voice. "They talk of society and pleasant company; but for real enjoyment there's nothing to compare with what a man has under his own roof. No claret ever tastes so good as the decanter he circulates himself. I was low enough half an hour ago, and now the mere thought of a couple of fellows to dine with me cheers me up and warms my heart! I'll give them the green seal, Kitty; and I don't know that there's another house in the county could put a bottle of '46 claret before them."

"So you shall, papa. I'll go to the cellar myself and fetch it."

Kearney hastened to make the moderate toilet he called dressing for dinner, and was only finished when his old servant informed him that two gentlemen had arrived and gone up to their rooms.

"I wish it was two dozen had come," said Kearney, as he descended to the drawing-room.

"It is Major Lockwood, papa," cried Kate, entering and drawing him into a window recess; "the Major Lockwood that was here before has come with Mr. Walpole. I met him in the hall while I had the basket with the wine in my hand, and he was so cordial and glad to see me you cannot think."

"He knew that green wax, Kitty. He tasted that 'bin' when he was here last."

"Perhaps so; but he certainly seemed overjoyed at something."

"Let me see," muttered he: "wasn't he the big fellow with the long mustaches?"

"A tall, very good-looking man; dark as a Spaniard, and not unlike one."

"To be sure, to be sure. I remember him well. He was a capital shot with a

pistol, and he liked his wine. By the way, Nina did not take to him."

"How do you remember that, papa?" said she, archly.

"If I don't mistake, she told me so, or she called him a brute, or a savage, or some one of those things a man is sure to be when a woman discovers he will not be her slave."

Nina entering at the moment cut short all rejoinder, and Kearney came forward to meet her with his hand out.

"Shake out your lower courses, and let me look at you," cried he, as he walked round her admiringly. "Upon my oath, it's more beautiful than ever you are! I can guess what a fate is reserved for those dandies from Dublin."

"Do you like my dress, sir? Is it becoming?" asked she.

"Becoming it is; but I'm not sure whether I like it."

"And how is that, sir?"

"I don't see how, with all that floating gauze and swelling lace, a man is to get an arm round you at all—"

"I cannot perceive the necessity, sir; and the insolent toss of her head, more forcibly even than her words, resented such a possibility."

## CHAPTER LXX.

### ATLEE'S RETURN.

When Atlee arrived at Bruton street the welcome that met him was almost cordial. Lord Danesbury—not very demonstrative at any time—received him with warmth, and Lady Maude gave him her hand with a sort of significant cordiality that overwhelmed him with delight. The climax of his enjoyment was, however, reached when Lord Danesbury said to him: "We are glad to see you at home again."

This speech sunk deep into his heart, and he never wearied of repeating it over and over to himself. When he reached his room, where his luggage had already preceded him, and found his dressing articles laid out, and all the little cares and attentions which well-trained servants understand awaiting him, he muttered, with a tremulous sort of ecstacy: "This is a very glorious way to come home!"

The rich furniture of the room, the many appliances of luxury and ease around him, the sense of rest and quiet, so delightful after a journey, all appealed to him as he threw himself into a deeply cushioned chair. He cried aloud: "Home! home! Is this indeed home? What a different thing from that mean life of privation and penury I have always been associating with this word—from that perpetual struggle with debt—the miserable conflict that went on through every day, till not an action, not a thought, remained untinged with money, and, if a momentary pleasure crossed the path, the cost of it was certain to tarnish all the enjoyment! Such was the only home I have ever known, or, indeed, imagined."

It is said that the men who have emerged from very humble conditions in life, and occupy places of eminence or prominence, are less overjoyed at this change of fortune than impressed with a kind of resentment toward the destiny that once had subjected them to privation. Their feeling is not so much joy at the present as discontent with the past.

"Why was I not born to all this?" cried Atlee, indignantly. "What is there in me, or in my nature, that this should be a usurpation? Why was I not schooled at Eton, and trained at Oxford? Why was I not bred up among the men whose competitor I shall soon find myself? Why have I not their ways, their instincts, their watch-words, their pastimes, and even their prejudices, as parts of my very nature? Why am I to learn these late in life, as a man learns a new language, and never fully catches the sounds or the niceties? Is there any



**SURPRISE SOAP**

LASTS LONGEST GOES FARTHEST. 180

READ the directions on the wrapper.

See This Dress?

Surprise Soap Washed it.

And will wash any washable material without injury to the color or material—it is harmless yet effective.

White goods are made whiter and colored goods brighter by the use of Surprise Soap.

Thousands use it. Why don't you?

Use Surprise on washday for all kinds of goods without Boiling or Scalding.

competitorship I should flinch from, any rivalry I should fear, if I had but started fair in the race?"

This sense of having been hardly treated by fortune at the outset marred much of his present enjoyment, accompanied as it was by a misgiving that, do what he might, that early inferiority would cling to him, like some rag of a garment that he must wear over all his "braverie," proclaiming as it did to the world, "This is from what I sprung originally."

It was not by any exercise of vanity that Atlee knew he talked better, knew more, was wittier and more ready-witted than the majority of men of his age and standing. The consciousness that he could do scores of things they could not do was not enough, tarnished as it was by a misgiving that, by some secret mystery of breeding, some freemasonry of fashion, he was not one of them, and that this awkward fact was suspended over him for life, to arrest his course in the hour of success, and balk him at the very moment of victory.

"Till a man's adoption among them is ratified by a marriage he is not safe," muttered he. "Till the fate and future of one of their own is embarked in the same boat with himself, they'll not grieve over his shipwreck."

Could he but call Lady Maude his wife! Was this possible? There were classes in which affections went for much, where there was such a thing as engaging these same affections, and actually pledging all hope of happiness in life on the faith of such engagements. These, it is true, were the sentiments that prevailed in humbler walks of life, among those lowly born people whose births and marriages were not chronicled in gilt-bound volumes. The Lady Maudes of the world, whatever imprudences they might permit themselves, certainly never "fell in love." Condition and place in the world were far too serious things to be made the sport of sentiment. Love was a very proper thing in three-volume novels, and Mr. Mudie drove a roaring trade in it; but in the well-bred world, immersed in all its engagements, triple-deep in its projects and promises for pleasure, where was the time, where the opportunity, for this pleasant fooling? That luxurious selfishness, in which people delight to plan a future life, and agree to think that they have in themselves what can confront narrow fortune and difficulty, these had no place in the lives of persons of fashion! In that coquetry of admiration and flattery which, in the language of slang, is called spooning, young persons occasionally got so far acquainted that they agreed to be married, pretty much as they agreed to waltz or to polka together; but it was always with the distinct understanding that they were doing what mammas would approve of, and family solicitors of good conscience could ratify. No tyrannical sentimentality, no uncontrollable gush of sympathy, no irresistible convictions about all future happiness being dependent on one issue, overbore these natures, and made them insensible to title and rank and station and settlements.

In one word, Atlee, after due consideration, satisfied his mind that, though a man might gain the affections of the doctor's daughter or the squire's niece,

and so establish himself as an element of her happiness that friends would overlook all differences of fortune and try to make some sort of compromise with fate, all these were unsuited to the sphere in which Lady Maude moved. It was, indeed, a realm where this coinage did not circulate. To enable him to address her with any prospect of success, he should be able to show—ay, and to show argumentatively—that she was, in listening to him, about to do something eminently prudent and worldly-wise. She must, in short, be in a position to show her friends and "society" that she had not committed herself to anything willful or foolish—had not been misled by a sentiment or betrayed by a sympathy; and that the well-bred questioner who inquired: "Why did she marry Atlee?" should be met by an answer satisfactory and convincing.

In the various ways he canvassed the question and revolved it with himself there was one consideration which, if I were at all concerned for his character for gallantry, I should be reluctant to reveal, but, as I feel little interest on this score, I am free to own was this: he remembered that as Lady Maude was no longer in her first youth, there was reason to suppose she might listen to addresses now which, some years ago, would have met scant favor in her eyes.

In the matrimonial Lloyd's, if there were such a body, she would not have figured A. No. 1, and the risks of entering the conjugal state have probably called for an extra premium. Atlee attached great importance to this fact; but it was not the less a matter which demanded the greatest delicacy of treatment. He must know it, and he must not know it. He must see that she had been the belle of many seasons, and he must pretend to regard her as fresh to the ways of life, and new to society. He trusted a good deal to his tact to do this, for, while insinuating to her the possible future of such a man as himself, the high place, and the great rewards which, in all likelihood, awaited him, there would come an opportune moment to suggest that to any one less gifted, less conversant with knowledge of life than herself, such reasonings could not be addressed.

"It could never be," cried he, aloud, "to some miss from the school-room and the governess I could dare to talk a language only understood by those who have been conversant with high questions, and moved in the society of thoughtful talkers."

There is no quality so dangerous to eulogize as experience, and Atlee thought long over this. One determination or another must speedily be come to. If there was no likelihood of success with Lady Maude, he must not lose his chances with the Greek girl. The sum, whatever it might be, which her father should obtain for his secret papers, would constitute a very respectable portion. "I have a stronger reason to fight for liberal terms," thought he, "than the Prince Kostalergi imagines, and, fortunately, that fine parental trait, that noble desire to make a provision for his child, stands out so clearly in my brief, I should be a sorry advocate if I could not employ it."

(To be Continued.)

House and Household.

USEFUL RECIPES FOR THE HOUSEHOLD.

POPOVERS.

One cup of rich milk, one egg, one cup of flour, a little salt; beat together thoroughly, first the milk and flour, then egg and salt; fill butter cups half full; bake in a hot oven.

BLACKBERRY MUSH.

Put one pint of blackberries into one pint of water and bring to boiling point. Moisten two tablespoonfuls of corn starch with a little cold water, add to the blackberries and cook about five minutes; add half cup of sugar and turn out to cool. These are better if not sufficiently stiff to mold.

CHEESE CROUTONS.

Cut slices of stale bread with a round cutter into cakes; toast them quickly. Put, for twelve persons, half a pound of grated cheese into a saucepan, add a tablespoonful of tomato catsup; stir over the fire until melted; put a teaspoonful over the top of each piece of toast and place in a napkin. Pass with the soup, allowing each guest to help one's self.

EGG BREAD.

To two cups of Indian meal, add three well beaten eggs, one tablespoonful of melted butter, two and a half cups of sweet milk, or enough to make a soft batter. Add one tablespoonful of salt, and a pinch of soda, or half a small teaspoonful, and the last thing beat in a cup of cold boiled rice. Beat all well three minutes, and bake quickly in a hot oven twenty minutes.

CURRENT SPONGE.

Press one pint of currants through a colander. Cover three teaspoonfuls of gelatine with about four tablespoonfuls of water, soak a minute, then stir over the fire until the gelatine has dissolved. Add a half cup of sugar to the currant juice, then the gelatine, and when it begins to congeal and is just a little thick, stir into it the well beaten whites of two eggs. Put in a mold and stand aside until perfectly cold.

CUTLET A LA FLAMANDE.

Secure a veal cutlet about half an inch thick. Trim it nicely. In the bottom of the baking pan put one chopped onion and a tablespoonful of chopped parsley. Put the cutlet on top of this. Put over about four tablespoonfuls of stock, one tablespoonful of butter cut into bits, one quarter of a teaspoonful of black pepper and bake in a moderately quick oven about three quarters of an hour, salting when the meat is half done. When done, dish. Add to the pan two or three tablespoonfuls of water, boil and strain over the cutlet.

SMOKED HERRING OMELET.

Pour three ounces of partly melted butter in a vessel, beat it up with a spoon, mixing in with it four egg yolks, one after the other. When the preparation becomes frothy add to it two small spoonfuls of flour, salt, pepper, nutmeg, and lastly three stiffly beaten egg whites. Mix into this paste the fillets of four smoked herrings, heated in the steam of boiling water until the skin is sufficiently softened to remove; then cut them into large dice, suppressing all the bones. Butter the bottom of a large frying pan with melted butter, put on with a brush, and when hot pour in the preparation; cook the omelet in a slack oven, pricking it several times with a fork; brush the top with butter and slide it on a dish.

FASHION AND FANCY.

Coarse brown and yellow straws trimmed with shades of deep blue are a feature of summer hats, and blue poppies are a late addition to the unnatural flower garden of millinery fame. Dark blue tulle or tulle of any color is an important adjunct in headgear, no color, or any combination of colors, being too incongruous for the season's fancy. A purple bird, a bunch of cherries and blue rosettes are the variety on one hat. Ivy is in fashion and entire bonnets are made of it, with little tufts of pink roses in front and back. Cyclamen color and red poppies, softened with black aigrettes, or feathers, are a fashionable trimming, and all hats have a little droop of blossoms on the hair. The craze for neck bands of bright-

colored velvet, with a fall of lace in front, has developed into another for neck ruches, and these are made of lace, ribbon and chiffon, box plaited very full.

Light suede gloves prevail for summer wear, and cream butter color and a kind of "rosy fawn" are the most desirable shades.

White moire parasols, with a scalloped edge upon which is an applique of cream lace, are among the latest fancies, and are much more durable than the fluffy chiffon beauties. A new idea is to set old miniatures into the wooden handles, giving them a very elegant and antique appearance.

A new dress of fabric made of "peat fibre" is in contemplation, and the possibility of using aluminum for making drapery goods is thought to be very practicable, since it can be drawn into wires finer than a hair, and yet so fine and supple that they can be woven with silk. It has already been used for silk bows.

Alpaca is becoming more and more popular, and black gowns of it are made and trimmed with ecru lawn exquisitely embroidered. A heavy quality, which is very glossy, is used for coats, and another variety has little silk stars raised on the surface.

Satin cloth, so fashionable this year, comes in all possible colors, and is said to wear forever. A pretty design shows little squares of biscuit color outlined with pale blue silk on a black ground. "Kenmare" is the name of a wide-ribbed serge to be found in light green, water blue, red, butter color and pale gray.

Cotton satteens in floral designs of pink and black are very taking, and a favorite pattern in gingham is tiny white horseshoes dotted all over a pale blue ground.

Marie Antoinette fichus of chiffon, dotted and plain muslin, net or lace, either black or white, are one of the fashionable accessories of summer dress, and the very chic ones are knotted in the back with falling ends.

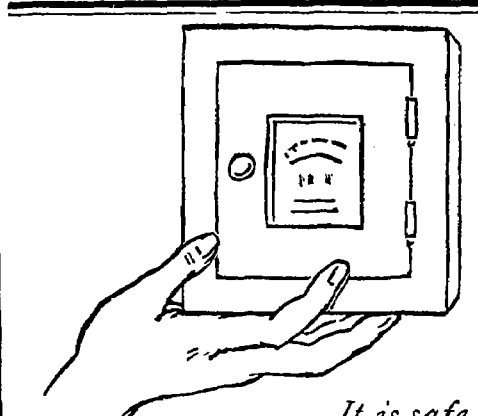
Oxford ties of dark russet leather are the prevailing style for walking shoes.

Chinese muslin is a pretty new material, and it comes both plain and figured a la pompadour. Embroidered English muslins of the 1830 period are being revived again. French ladies are using English instead of French crepe for mourning gowns, and are copying the English in this one specialty of dress.

Covert suitings have quiet hues, and as now shown offer the same variety in brown, fawn, drab, gray and tan as is found in the chevots, tweeds and hopsacking displayed this spring, but show no bright hues whatever.

Plain serge boating costumes are seen in cigar brown, deep green, black and blue generally, with facings of black moire on the coat. The skirts of these gowns are plain, and just clear of the ground. A stylish costume is of fawn covert coating with strapped seams; another of rough homespun tweed is relieved by deeply pointed revers of black moire. The fronts of this coat do not close.

FATHER to dramatic manager: You have heard the voice of my son. What role do you think he ought to study? Manager: Auctioneer, sir.



It is safe to use Pearline on anything that is washable. It is the best thing to use on everything that is washed. It cleans the house thoroughly, and all that is in it. It is perfect in the laundry; it is pleasant in the bath. At every step, Pearline saves work; every step without it is full of work and worry. Beware of imitations. 258 JAMES PYLE, N.Y.



To Nursing Mothers!

A leading Ottawa Doctor writes: "During Lactation, when the strength of the mother is deficient, or the secretion of milk scanty,

WYETH'S MALT EXTRACT

gives most gratifying results." It also improves the quality of the milk.

It is largely prescribed To Assist Digestion, To Improve the Appetite, To Act as a Food for Consumptives, In Nervous Exhaustion, and as a Valuable Tonic.

PRICE, 40 CENTS PER BOTTLE.

Youths' Department.

A YOUNG HERO.

In City Hall park, New York city stands the bronze statue of a young man, the story of whose brief life thrills all patriotic hearts.

The statue represents him pinioned, awaiting the gallows, as he uttered his last words.

Americans unite in admiration of his noble character, pride in his self-forgetful heroism and grieve over his untimely death. Every boy and girl in America should know by heart the life of Captain Nathan Hale. It is a story which every son and daughter of the great republic should enshrine in their memories.

In the darkest hour of our country's struggle for liberty, this self-devoted hero—inspired with fervid patriotism and eager to render service to his country—laid down his young life, a sacrifice to the cause of American liberty.

The days and weeks that followed that memorable Fourth of July in 1776 were dark indeed for the struggling colonists.

Determined to crush with one effort the insurrection in her American colonies, Great Britain sent that summer a larger force than any which had before landed upon our shores.

You know the story of the disastrous battle Long Island, where the few thousand ill-clad, undisciplined provincial troops faced a splendidly equipped army, many regiments of which were veterans. The raw American troops, despite their courage and heroism, were no match for the trained and skilled soldiery of Great Britain; and even General Washington, undemonstrative and reserved as he was, is said to have wrung his hands in anguish upon seeing his troops defeated and driven back, he being powerless to aid them.

After the disastrous battle of Long Island, Washington sorely needed information of the strength and probable movements of the powerful enemy. He deemed it necessary that some skilled soldier should go, as a spy within the British lines, and procure for him the knowledge so much desired, that he might be "warned in ample time."

Captain Nathan Hale, a brilliant young officer belonging to "Knowlton's Rangers," calmly decided it was his duty to undertake the enterprise upon which the fate of the dejected little army seemed to depend. His friends sought in vain to dissuade him from his purpose. "I desire to be useful," was his reply; his only thought seemed to be to serve his country.

The young officer presented himself to General Washington as a volunteer for the dangerous service, was accepted, received his instructions and disappeared from camp.

He passed up the Connecticut shore, disguised himself as a schoolmaster, and landed upon Long Island. He visited all the British camps upon Long Island and in New York, and made drawings of the fortifications, writing his observations in Latin, and hiding them between the soles of his shoes.

He had been about two weeks within the British lines, had accomplished his purpose, and was waiting upon the shore at Huntington, L. I., for a boat that was to convey him to Connecticut, when he was captured—having been recognized a few hours previous by a Tory refugee. He was taken aboard a British man-of-war, and carried to Sir William Howe's headquarters in New York city. Here he

was condemned to be executed at sunrise on the following morning.

In what prison or guard house the noble souled young patriot spent that last sad night of his life is not known; but of the brutality with which he was treated by the provost marshal into whose hands he was given over, there is abundant proof. His request for the attendance of a clergyman was refused. Even a Bible was denied him.

During the preparations for the execution, an English officer obtained permission to offer the prisoner the seclusion of his tent, where writing materials were furnished.

But the farewell letters he wrote to his mother, to his sweetheart, and to a comrade in the army, were torn to shreds before his eyes by the cruel provost marshal.

It was early dawn on Sunday morning, September 22, 1776, that our young hero was hurried away from the tent of the English officer to the gallows. The spot selected was the orchard of Colonel Henry Rutgers, on East Broadway, not far above what is now Franklin Square.

A crowd had gathered, many of whom afterward bore witness to the noble bearing of the young hero, and to the barbarity with which he was treated by the provost marshal. This official said: "The rebels shall never know they have a man who can die with such firmness."

As Hale was about to ascend the fatal scaffold, he stood a moment looking upon the detachment of British soldiers, and the crowd standing about; and the words that came from his loyal young heart in that supreme moment will never die: "I only regret that I have but one life to lose for my country."

It is not known in what spot his body was laid, but the bones of the young patriot crumbled to dust in the heart of the great metropolis of the republic he helped to found.

So long as love of country is cherished, and devotion to the cause of liberty is remembered, so long will the name of Nathan Hale shine with pure and undimmed lustre.—Mary S. Northrop in July St. Nicholas.

THE SOLDIER WHO PIERCED CHRIST'S SIDE.

The name of the soldier who pierced Christ's side with a spear while he was hanging on the cross has been preserved in the legendary lore of the Church as Longinus. This man was one of the soldiers appointed to keep guard at the cross, and it is said that he was converted by the miracles which attended the crucifixion. The legend even goes farther, declaring that he was one of the company of watchers set to guard the sepulchre, and that he was the only one who refused to be bribed to say that the body of our Saviour had been stolen by the disciples. For his fidelity to this great truth, Pilate resolved on his destruction. On this account Longinus left the army to devote his entire time to spreading the Gospel; but he did this without first getting permission from the Governor of Judea, or from Rome. He and two fellow-soldiers whom he had converted retired to Cappadocia, where they began to preach the word of God. At the instigation of some of the leading Jews, however, Pilate sent out a detachment of soldiers who surprised the deserters at a place where they were holding a Christian meeting, and where they had three crosses set up as an illustration of the great tragedy which had occurred but a short while before at Jerusalem. All three were killed and beheaded, and their heads nailed upon the crosses and carried in triumph back to Jerusalem.

The total number of deaths from the plague in Hong Kong is 24,634. The situation is improving.



# SPORTS AND GAMES

## GLORIOUS TRIUMPH FOR THE SHAMROCKS.

During nearly a generation the great exponents of lacrosse in Canada have been the Montrealers and the Shamrocks, and during that long period of time have they annually entered on the green-swarded arena to challenge each other for superiority. These contests of the dim past were magnificent feats of individual play, but they are only remembered when compared to the dazzling combinations and herculean attacks on the goals of an opponent such as was demonstrated by the Shamrock team on Saturday last, when they achieved the unequalled triumph of securing eight games with the most amazing ease and dexterity. That it was a veritable Waterloo for the Montreal team even their most pronounced and earnest supporter will admit.

The next great event of the Shamrocks will be the battle with the Capitals, on the 25th instant. While we have always evinced a measure of confidence unlimited in its extent towards the Shamrocks, we feel that their superiority is a foregone conclusion, the probability of their securing the championship for 1894 is almost changed into a certainty. Still they must not forget that they have able opponents with whom to deal, and that they should in no way relax in their watchfulness and practice. It is only by dint of constant exertions that success can be positively attained. We are sure that, with the encouragement of past successes to cheer them on, and with a careful eye to the accidents of the future, they have every reason to anticipate a glorious culmination to the different struggles of the season.

We learn with pleasure that the directors of the Amateur Athletic Association are doing their part nobly, and that they will have a grand new stand, erected on the south side of the field, capable of containing two thousand chairs, all of which will be reserved. It is also their determination to set apart a portion of the grounds for the Capital team and their executive, where their dressing rooms will be situated and where they will have every opportunity of feeling perfectly at ease and away from the distractions usually attendant on such occasions. No effort is being spared by them to make the event of the 25th August another orderly and satisfactory one, such as that of the celebrated deciding match of 1892.

### STANDING OF LACROSSE CLUBS.

#### SENIOR CHAMPIONSHIP.

	Played.	Won.	Lost.	To Play.
Shamrock.....	5	5	0	3
Montreal.....	5	3	2	3
Capital.....	4	3	1	4
Toronto.....	4	1	3	4
Cornwall.....	6	0	6	2

#### INTERMEDIATE CHAMPIONSHIP.

	Played.	Won.	Lost.	To Play.
Y. Shamrock..	4	4	0	4
Quebec.....	4	3	1	4
Montreal.....	3	2	1	5
Sherbrooke....	5	1	4	3
Crescent.....	4	0	4	4

#### JUNIOR CHAMPIONSHIP.

	Played.	Won.	Lost.	To Play.
Jr. Shamrock..	2	2	0	2
Montreal.....	2	1	1	2
Le National...	2	0	2	2

### SHAMROCKS EXCURSION TO QUEBEC.

Next to the grand match between the Capitals and Shamrocks, on June 25, the match of the Young Shamrocks, at Quebec, on the 18th of August, is looked forward to with the greatest interest. The brilliancy of the Young Shamrocks' play has attracted to them a special lot of admirers. Admiration bestowed on the future champions of the world is not misplaced, and the match which will be put up at Quebec on the 18th is expected to be the busiest match of the season—especially for the Quebec team. To accommodate those who desire to see this match, the Young Shamrocks will have a special excursion running from

Montreal to Quebec for two dollars the return trip. Cheap enough, when all the fun that will be derived from it is taken into account.

### A PILGRIMAGE TO LANORAIE.

A large number of pilgrims left the city this morning for the shrine of the Sacred Heart at Lanoraie. The pilgrimage is under the direction of Rev. J. McCallan. Lanoraie is 36 miles from Montreal and is a splendid place for a pilgrimage. The party left at 10 o'clock on the steamer Bohemian and will return at 7 this evening.

### A SPUNKY IRISH GIRL.

ELMIRA CATHOLICS ARE JUSTLY PROUD OF MISS KITTIE RYAN.

Elmira, N. Y., has at least one brave young Irish girl who has the courage of her convictions and will stand up for her faith even in the very camp of the enemy.

Thursday evening of last week one of Elmira's prominent churches had a lecturer from out of the city and a large audience had assembled to listen to the eloquence he was to impart. Miss Kittie Ryan, one of our most talented and charming young ladies, had been invited to give two vocal solos during the evening. The lecturer of the evening was introduced and spoke at some length, and in the course of his remarks gave some alleged information on Catholicity to his interested listeners, telling how they worshipped holy pictures, were idolators, etc. It all passed off very well until Miss Ryan rendered her second solo, after which she gave vent to her true Irish spunk, and asking permission to make a few remarks, then and there said she was a Catholic, and knowing the remarks just made by the speaker were false and unjust thought it a duty to defend her faith, and that such remarks in this enlightened age were sadly out of place. The worthy (?) gentleman must have felt as if cold water had dashed his frame, as the applause of the audience rung out to cheer the brave girl. God bless her! Would that there were many more like her.—*Catholic Union and Times.*

### A STINGING REBUKE.

LIBERAL MIND'D PROTESTANTS CONDEMN THE MODERN STYLE OF 'PATRIOTS.'

Youngstown O., has been stirred up by an attempt to carry out the infamous principles of the A.P.A. An assault, all along the line, was made upon Chief of Police Cantwell, because he was a Catholic.

During an investigation into his case, which was made Tuesday on the charge of the chief's causing discord in the police force, several policemen testified there was a lack of harmony while others said it was well organized and no trouble existed. The action of Cantwell's attorneys in charging that the American Protective Association was pushing the prosecution has resulted in a call for a mass meeting of citizens at the opera house Wednesday night with ex-Mayor Campbell as chairman.

The call states "All citizens," without regard to political affiliations or religious belief, are invited. The object is to vindicate freedom of religious thought and practice without interference from secular or official sources and to renew allegiance to the Constitution of the United States. When the liberty of one is threatened all is in danger. It invites all good citizens to attend as a protest against oppression and un-Americanism in American affairs. The speakers selected are prominent Protestants and not members of the A. P. A.

The mass meeting came off at the opera house, as it was arranged.

Ex-Mayor Campbell, who presided, and all the speakers, including Arthur Ford, Dr. McCurdy, Charles Truesdale, James Kennedy, Rev. A. R. Frazer and Judge King, are among the leading Protestants of the city. They openly charged that the A.P.A. was an un-American institution whose aims and purposes were of a character that could not be too severely condemned. They asserted that the city officials had been elected because they were pledged to carry out the unholy dictates of this organization, and that others had been refused appointment because they

would not perjure themselves at the dictation of this band of conspirators.

Further that the false charges against Cantwell had been prepared by the A. P. A. in a large room surrounded by skeletons, the authors deciding that he must be officially massacred by a court pledged to carry out their mandate.

Resolutions were adopted condemning the A. P. A. in the most severe terms as being a foe to American institutions and pledged that it should be driven out of existence.—*Catholic Columbian.*

Mr. Hubster—"I suppose you say, like the rest of the Western girls: 'See Chicago and die?'"

Miss Candlard—"Indeed, I don't use such English as that! I say: 'See Chicago and me.'"

Mrs. Watts—"I saw in the paper the other day that it is impossible for a man to kick with full force when there is nothing to kick at."

Mrs. Potts—"I'll bet no married woman wrote that."

Wool—"I give that song peddler ten cents every time I meet him."

Van Pelt—"But he sells only the words of the popular songs, not the music."

Wool—"That's why I feel like encouraging him."

## Ho! For Canada's Historic Niche

QUEBEC

VS.

YOUNG SHAMROCK.

## THE TRIP OF THE SEASON

SHAMROCK EXCURSION

TO QUEBEC,

TICKETS, - \$2.00

The magnificent and newly-equipped Steamer CANADA will leave Jacques Cartier Wharf, Friday, 17th August, at 8:30 p.m. sharp, and returning, leave Quebec Sunday, at 5 p.m.

### TWO DAYS IN QUEBEC.

Tickets for sale by Pearson & Co., Chaboillez Square; Dick Kelly, Bleury street; J. T. Lyons, corner Craig and Bleury streets; B. Taylor, Grand Trunk street; THE TRUE WITNESS, Craig street; and the Secretary-Treasurer of the Association, 186 St. James street, where state rooms may be secured daily, between 9 a.m. and 5 p.m., and on Monday and Thursday between 8 and 10 p.m.

W. J. SCULLION,  
Hon.-Sec. Y.S.L.C.

## ARCHBISHOP CORRIGAN ON SATOLLI'S DECREE.

NEW YORK, July 31.—The World says that Archbishop Corrigan has written a letter to the Wine and Spirit Gazette in which he says with regard to the decision of Mr. Satolli affecting the Roman Catholic liquor dealers:

"I loyally accept the principles laid down by Mgr. Satolli both in their spirit and the letter. More than this, no Catholic can refuse to accept them. Please remember, however, that acceptance of principles is not to be confounded with the blind application of the same on all occasions and under all circumstances."

This paper dared the Archbishop to enforce the decree of Satolli, as some of the liquor dealers are liberal contributors to church funds.

## AFTER A SUCCESSFUL Midsummer Clearing Sale,

SUCH AS WE HAVE HAD IN JULY,

'Tis quite natural that there should be any amount of Remnants and Odds and Ends lots left over.

AS CHEAP AS EVER!

The fact is no matter how you push trade there is always an accumulation, and we are bound to clear them all out, regardless of cost, before our New Goods begin to arrive, which will be very soon. 'I'll repay you to call and look through our stock and see the

## BARGAINS

—IN—

## Remnants and Odds and Ends

LAI D OUT ON THE COUNTER.

- ☞ Bargains in Dress Goods and Dress Goods Remnants.
- ☞ Bargains in Prints, Cambrics and Gingham, and Remnants in Prints, Cambrics and Gingham.
- ☞ Bargains in all our Dress Braids and Gimps, and Fancy Dress Trimmings.
- ☞ Bargains in Hosiery and Underwear and odd lots, such as Shirts, Drawers and Hosiery.
- ☞ Bargains in all kinds of Men's, Women's and Boy's Gloves.
- ☞ Bargains in Embroidery, Laces, Handkerchiefs and Ladies' Collars.
- ☞ Bargains in Boys' and Youths' Clothing and Old Pants.
- ☞ Bargains in Tweeds, Umbrellas, Shirts, Collars, Cuffs, Ties, etc.

CALL EARLY AND SECURE BARGAINS

—AT—

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MUST GO

WHEN THE "D.&L." MENTHOL PLASTER IS USED

Don't Burn Your Hands.

BUY A FRUIT JAR HOLDER

Don't Burn Your Fruit.

BUY AN ASBESTOS MAT.

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Telephone 4241.

**A TRAVELLER'S EXPERIENCE.**

THE LIFE OF A COMMERCIAL MAN NOT ALL SUNSHINE.

Constant Travel and Roughing it on Trains Weakens the Most Robust—The Experience of a Halifax Merchant While on the Road.  
Acadian Recorder, Halifax, N. S.

Mr. Percy J. A. Lear, junior partner of the firm of Blackadar & Lear, general brokers, 60 Bedford Row, Halifax, N.S., comes from a family of commercial travellers. His father, James Lear, was on the road in Lower Canada with dry goods for twenty-three years, and few men were more widely known and esteemed, and the genial Percy himself has just retired from the ranks of the drummer, after a varied experience as knight of the grip, which extended over seventeen years and embraced almost every town and village in Canada from the Atlantic to the Pacific. He is an extremely popular young man, a leading member of the Oddfellows' fraternity, an officer in the 63rd regiment of Militia, and a rising merchant.

"How comes it that you are so fat and ruddy after such a term of hustling railroad life and varied diet, Mr. Lear?" questioned the reporter.

"Well," was the answer, "it is a long story, but one well worth telling. I weigh 190 pounds to-day, and am in better health than I ever before enjoyed in my life. Two years ago I got down to 155 pounds. Constant travelling, roughing it on trains and in country hotels broke me all up and left me with a nasty case of kidney complaint and indigestion.

My head was all wrong, my stomach bad; I was suffering continual pains and dizziness, and my urine was extremely thick and gravelly. I began to get scared. I consulted several physicians in Montreal, Winnipeg and other cities, but their treatment did not give me a particle of relief. One day I bought a box of Dr. Williams' Pink Pills, and I made up my mind to give them a good trial. They seemed to help me, and I bought a second, third and fourth box, and they cured me. My stomach was all right, the dizziness left my head; no more lassitude, and all traces of my kidney disease disappeared. I was a new man, and gained flesh immediately, and have never been troubled since. I consider my case astonishing, because kidney complaint, especially gall stones, is hereditary in our family. It helped to hurry my father to an early grave, and on my mother's side, Dr. Whittle, of Sydney, Australia, had been a chronic sufferer from gall stones from boyhood. I was so impressed with the virtues of Dr. Williams' Pink Pills that I took the trouble to send Dr. Whittle two boxes all the way to Australia. Since my discovery of the benefits of these wonderful little pink coated exterminators of disease, I have recommended the remedy far and wide, and I could enumerate dozens of cases where they have been efficacious."

An analysis shows that Dr. Williams' Pink Pills contain in a condensed form all the elements necessary to give new life to the blood and restore shattered nerves. They are an unfailing specific for all diseases arising from an impoverished condition of the blood, or from an impairment of the nervous system, such as loss of appetite, depression of spirits, anemia, chlorosis or green sickness, general muscular weakness, dizziness, loss of memory, locomotor ataxia, paralysis, sciatica, rheumatism, St. Vitus' dance, kidney and liver troubles, the after effects of a gripe, and all diseases depending upon a vitiated condition of the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for the troubles peculiar to the female system, building anew the blood and restoring the glow of health to pale and sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses. Sold by all dealers or sent by mail, post paid, at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y. Beware of imitations and substitutes alleged to be "just as good."

A sailor on being charged with unhandsome conduct to his benefactor observed that he had heard of longitude and latitude but was wholly unacquainted with gratitude.

**TRADE AND COMMERCE**

**FLOUR, GRAIN, ETC.**

**Flour.**—We quote:  
Patent Spring.....\$3.40 @ 3.50  
Ontario Patent.....3.10 @ 3.20  
Straight Roller.....2.85 @ 3.10  
Extra.....2.50 @ 2.70  
Superfine.....2.25 @ 2.45  
City Strong Bakers.....3.40 @ 3.50  
Manitoba Bakers.....3.25 @ 3.40  
Ontario bags—extra.....1.30 @ 1.40  
Straight Rollers.....1.50 @ 1.55

**Oatmeal.**—Rolled and granulated \$4.00 to \$4.70; Standard \$4.45 to \$4.50. In bags, granulated and rolled are quoted at \$2.20 to \$2.25, and standard at \$2.15 to \$2.20. Fancy brands of both granulated and rolled are selling at higher prices. Pot barley is quoted at \$3.75 in bbls and \$1.75 in bags, and split peas \$3.50 to \$3.50.

**Bran, etc.**—The market is steady for bran at \$15 to \$15.50 in car lots on track. Shorts are firm at \$16.50 to \$17.50, and moullie at \$20 to \$21.50.

**Wheat.**—In Manitoba wheat, No. 1 hard is held at 62½¢ Fort William, which means 63¢ laid down here, as we hear that freight has been offered at 5¢ to Montreal, and 69¢ to 70¢ are quoted for cargo lots here. Buyers, however, do not want it at over 61¢ Fort William, or about 67¢ laid down here. In car lots, however, to milling points, lake and rail Montreal freight 72¢ to 73¢ are the quoted rates for No. 1 hard. West of Toronto new wheat is being offered at 65¢ for red winter, and old about 2¢ more.

**Corn.**—Market quiet at 56¢ to 57¢ duty paid, and 48¢ to 49¢ in bond.

**Peas.**—The market is quiet but steady at 73¢ to 73½¢ in store or 73½¢ to 74¢ afloat, business being reported at within this range.

**Oats.**—A few cars have been sold for local purpose at 37¢ to 37½¢ for No. 3, and 41¢ to 41½¢ for No. 2 per 34 lbs.

**Barley.**—The market is quiet but steady at 45¢ to 47¢ for feed, and 50¢ to 53¢ for malting.

**Rye.**—At 52¢ to 53¢. Sales at 52½¢.

**Buckwheat.**—At 47¢ to 48¢.

**Malt.**—Quiet at 72½¢ to 75¢.

**Seeds.**—We quote Canadian timothy \$2.25 to \$2.50, and Western timothy \$1.90 to \$2.10. Alsike \$7.00 to \$7.50 for good to fancy. Red clover quiet at \$6 to \$7 as to quality.

**PROVISIONS.**

**Pork, Lard, &c.**—We quote:  
Canada short cut pork per bbl....\$18.50 @ 20.50  
Canada clear mess, per bbl.....18.00 @ 18.50  
Chicago short cut mess, per bbl.....18.00 @ 18.25  
Less pork, American, new, per bbl.....17.50 @ 18.00  
Extra mess beef, per bbl.....12.25 @ 12.50  
Late beef, per bbl.....16.25 @ 16.50  
Lams, per lb.....8½ @ 10c  
Lard, pure in pails, per lb.....9½ @ 10c  
Lard, com. in pails, per lb.....7½ @ 7½c  
Lard, per lb.....10 @ 11c  
Soulders, per lb.....8 @ 8½c

**DAIRY PRODUCE.**

**Butter.**—We quote prices as follows:—  
Creamery, fresh.....18½c to 19c per lb.  
Eastern Townships dairy.....16c to 17c  
Western.....14½c to 16c

**Cheese.**—We quote:  
Finest Western, colored.....9½c to 9½c  
" " white.....9½c to 9½c  
" Quebec, colored.....9½c to 9½c  
" " white.....9c to 9½c  
Under grades.....8c to 8c  
Cable.....45s 6d

**COUNTRY PRODUCE.**

**Eggs.**—Round lots at 10c, but since then the market has slightly improved, although it is difficult to get over 10c for round quantities. Single cases of guaranteed stock have sold at 11c, and we still quote 10c to 11c.

**Baled Hay.**—Further business has been done in baled hay at \$7.25 for No. 2 alongside vessel, although some claim to have bought at \$7. No. 2 and inferior qualities have sold at \$5.50 to \$6.00.

**Wool.**—We quote 12c to 13c for choice qualities and 9c to 10c for medium; old at 3c to 7c.

**FRUITS, ETC.**

**Oranges.**—The demand for Red oranges still continues good, stocks being very light. Prices are as follows:—100s, \$4; 200s, \$4.25 to \$4.50; 300s, \$4.50 to \$5.

**Lemons.**—Sales reported as only being fair at \$3.00 to \$4.50 per box.

**Bananas.**—Sales are very good at 50¢ to \$1.50 per bunch, according to size and quality.

**Cherries.**—A few small lots of California cherries have arrived, and are selling at \$2.50 per box. A few Canadian cherries are coming in, and are selling at \$1 to \$1.50 per basket.

**Gooseberries.**—Sales being reported at 60¢ to 80¢ per basket.

**Tomatoes.**—Tomatoes are selling well at \$2 to \$2.50 per carrier. Canadian tomatoes are commencing to come in, and are selling at \$2.50 per basket.

**Watermelons.**—Fair sales are reported at 2½ to 2½¢ each.

**Raspberries.**—Receipts are heavy, but easy sales are made at 9c to 10c per box.

**Currants.**—Fair sales have taken place at 25¢ per gallon for red and 30¢ to 35¢ per gallon for black.

**FISH OILS.**

**Oils.**—The volume of business in steam refined seal oil is limited, and jobbing lots are quoted steady at 35¢ to 38¢, with business at within this range. Newfoundland cod oil is quiet but steady at 34¢ to 35¢ in jobbing lots, and Gaspe at 32¢ to 33¢. Round lots would of course be shaded. Cod liver oil is quiet at 65¢ to 75¢.

**A JOKE ROYAL.**—Suddleigh complacently: At all events, I can truthfully assert I was "born in the purple." Chorus of astonishment: Who? You? Suddleigh still more complacently: Yes. You see my gov'nor kept a pub at the time, and I was born in "The King's Arms."—Fun.

**The Cook's PUZZLE**

How to avoid sodden pastry? The PROBLEM is SOLVED by the production of our NEW SHORTENING

**COTTOLINE** which makes light, crisp, healthful, wholesome pastry. Mrs. McBride, Marlon Harland, and other expert cooking authorities endorse COTTOLINE. YOU can't afford to do without COTTOLINE.



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**Semper Fidelis!**

(ALWAYS FAITHFUL.)

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Applicable Only to Paine's  
Celery Compound.THE GREAT MEDICINE THAT  
MAKES PEOPLE WELL.

Always ready! Always faithful! What grand words of comfort and cheer to sad and despondent hearts.

We know that there are thousands who need the comforting and blessed assurance that there is a medicine ready for all troubles and emergencies, faithful in its workings, and honest in results.

Paine's Celery Compound is the only medicine in the world that can truly and honestly claim for its banners the mottoes, "Always ready!" "Always faithful!"

Past records will substantiate all that is claimed for Paine's Celery Compound. It has saved and cured thousands who were near death's portals; it proved to be the great healer and life-giver after men and women had vainly struggled with other medicines and prescriptions; it restored after physicians uttered the terrible word "incurable."

To those who now groan under burdens of suffering and disease, we say, with all candor, give Paine's Celery Compound an immediate trial; it has cured thousands afflicted just as you are, and it will surely reach your case and do the same good work.

Mr. A. R. McGruer, of Dixon's Corners, Ont., speaks of his wonderful cure by Paine's Celery Compound, as follows:—

"About six months ago my condition of health was alarming and I suffered very much. I was laid up three days out of every week; and I often said to my friends that it would be better, if it was the Lord's will, that I should be called away. Three of the best doctors attended me, but could not relieve me in any way. It was then I was advised to use Paine's Celery Compound, which brought relief at once. After using this great remedy I find myself a new man, and feel just as bright as a boy of eighteen years. I think it is the greatest medicine in the world, and would strongly recommend it to all who suffer.

## AN "EX NUN'S" RETRACTION.

A LETTER FROM THE NOTORIOUS SARAH MCCORMACK.

We have been requested, says the Liverpool Catholic Times, to publish the following statement of Sarah McCormack, who recently lectured in Scotland as an "ex-nun," and who is now anxious to repair the evil she has done. The document commands no comment. It speaks for itself:

## SARAH MCCORMACK'S RETRACTION.

"I, Sarah McCormack, who have falsely called myself the White Nun, wish to make this public statement. I was born of Catholic parents, brought up in the Catholic religion and attended St. Margaret's Catholic School, Airdrie, from the time I was 7 years of age until I was 14. I worked for one year in Airdrie weaving mill and then took a situation as general servant in Glasgow. It was as servant or as mill hand that I lived until September, 1893. I then met Mr. ——. He induced me, for the sake of making money, to lecture against nuns and convents and he gave me a book called 'Maria Monk,' telling me to read it and obtain my facts and knowledge of convents from it. I have since learnt that the statements in that book were proved to be utterly false by the daughter of the authoress. I now wish to state solemnly and publicly that I never was a nun, that I was never in a convent except when I went there for an hour in the evening to receive instruction, and that all my statements about nuns and convents were taken from that

book given to me. I now wish humbly and publicly to beg pardon for all the scandal I have given, to implore forgiveness of those I have slandered and to devote my life to penance and reparation for the past."

## RELIGIOUS NEWS ITEMS.

Rev. Pius Wendl, O. M., Cap., died in New York recently.

The Bunderath has rejected the bill repealing the anti-Jesuit laws in Germany.

Mr. Ignatius Donnelly, of Minnesota, has lost his wife by death. She was a devout Catholic.

Right Rev. John Brady, auxiliary Bishop of Boston, has donated \$1,000 to the Working Boys' Home.

In the Protestant University of Amsterdam there has just been established a chair of Thomastic philosophy.

The Christian Brothers have opened a school for the Catholic Greeks and Maronites in Nazareth, the Latin Catholics attending the school of the Holy Land.

The Rt. Rev. Mgr. Browne, president of Maynooth College, has been appointed Bishop of Cloyne, and the Rev. Dr. Owens, professor in the same college, Bishop of Clogher.

The Catholics of Rome are, it is said, about to petition the authorities to allow the usual bell to be rung in the processions of the Blessed Sacrament, a custom long since suppressed.

The Pope's wreath for M. Carnot's coffin was of lilies, the emblems of purity; lilies of the valley, emblems of hidden virtues; gardenias, emblems of saintliness in worldly society, and passion flowers bordering all.

A burse for the Archdiocese of Baltimore has been donated to the Catholic University of America by Miss Winifred Martin, formerly of California, now of Baltimore. This is the fourth burse donated to the University for the Archdiocese of Baltimore.

The Berlin newspapers report that the only son of Herr Buhl, heir to an immense fortune, intends to enter a monastery, has created amazement, especially as his father, although a Catholic, is a National Liberal and opposes the politics of the centrist party. Herr Buhl owns famous vineyards at Deidesheim.

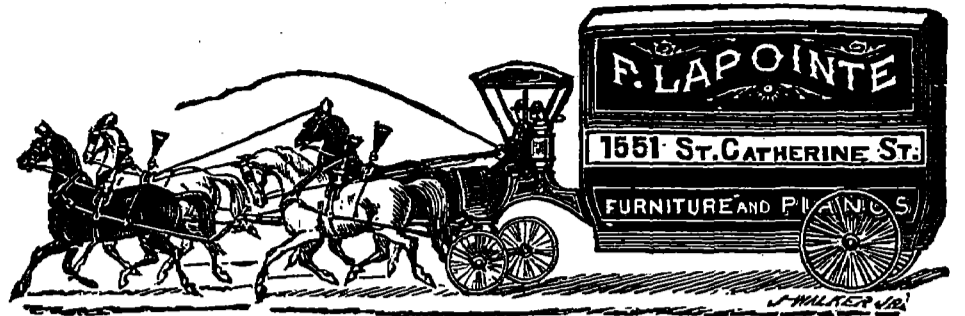
The London Tablet says that it has been definitely decided to begin the Westminster Cathedral, if not immediately, at least in the near future. The new cathedral is to be upon a scale in every way worthy of its purpose, and on the magnificent site which was secured some years ago, opposite the Archbishop's house.

Says the Ave Maria: "A private letter from Buenos Ayres informs us that a nephew of Professor Huxley has been received in the Church by Rev. Father Constantine, C. P. The new convert had studied the works of his distinguished uncle; but the prayers and example of his believing wife disarmed his prejudices, led him to investigate the claims of the Church, and he was finally won over to the faith."

Those of our contemporaries who comment in the issues of their papers that have so far reached us on the latest encyclical of the Holy Father are unanimous in declaring it the most notable of the many admirable documents which have emanated from the pen of Leo XIII. His Holiness makes a potent plea for the religious unity of Christendom, and would that it could be added that his plea is likely to prove an effective one. That it will, in all probability, lead to the return to the Catholic fold of many who are now, without any fault on their part, perhaps, outside of that pale, may be put down as assured. It may even lead to a reunion with the Roman See of the separated eastern churches, a project that is very dear to the heart of Leo XIII., but heresies are conquered very slowly, especially when they have been in existence for centuries.

More than 500 persons were taken to hospitals in ambulances during President Carnot's funeral, as the result of sunstroke or injuries received in the vast crowds of people in the streets. No fatalities were recorded.

## WE DEFY COMPETITION.



## THE BANKRUPT STOCK

Of a Large Furniture Manufacturer that we have bought from the BANK OF HAMILTON, Wingham, is now ready for sale and we will give great inducements to those desiring to purchase furniture, in order to make room for our Fall importation.

We will Offer to the Public the following, viz:—

500 Bedroom Suits, 100 Sideboards, 150 Dining-room Tables, 100 Kitchen Tables, 100 Center Tables, 75 Parlor Suits, 50 Dining-room suits, covered in real leather, 50 Bookcases, 25 Desks and Secretaries, 50 Couches, 200 Spring Beds, 300 Mattresses, single and double, Iron Beds, all kinds of chairs, &amp;c., in all kinds of Wood and at all prices.

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A beautiful Etching on Satin given with every purchase amounting to TWO DOLLARS. These lively works of ART are much sought after and are going fast. They cannot be duplicated, so it behooves one and all to come early and secure them. Anyone bringing THIS ADVERTISEMENT will receive one with ANY purchase they make this week.

## QUEEN'S BLOCK SHOE STORE.



\$3 a Day Sure.

Send me your address and I will show you how to make \$3 a day; absolutely sure; I furnish the work and teach you free; you work in the locality where you live. Send me your address and I will explain the business fully; remember, I guarantee a clear profit of \$3 for every day's work; absolutely sure; don't fail to write to-day.

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For relief and cure of Coughs, Colds, Asthma, Bronchitis, Influenza, and all diseases of the Throat and Lungs. Price 25 cents.

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SCOTTISH UNION and NATIONAL INSURANCE CO., of EDINBURGH, SCOTLAND  
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NORWICH UNION FIRE INSURANCE SOCIETY, OF NORWICH, ENGLAND  
Capital, \$5,000,000.

EASTERN ASSURANCE CO., of Halifax, N.S., Capital, \$1,000,000.

**WHAT IS**



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

Testimony of Dr. D. Marsolais,  
Lavaltrie.

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

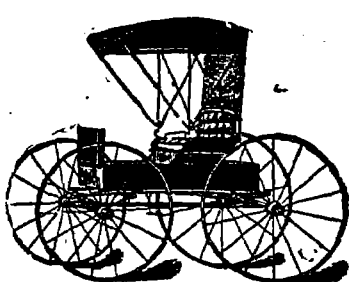
D. MARSOLAIS, M. D.  
Lavaltrie, December 26th, 1885.

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

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

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

For sale everywhere at 50 cts per bottle.



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TREATED FREE. Positively CURED with Vegetable Remedies. Have cured many thousand cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. 10 DAYS TREATMENT FREE by mail. DR. H. H. GREEN & SONS, Specialists, ATLANTA, GA.

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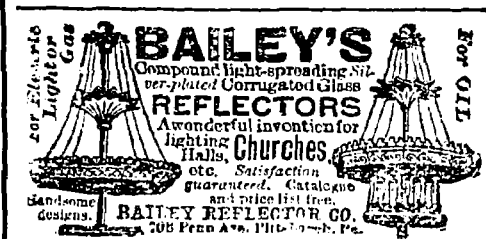
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This is an infallible remedy. If effectually rubbed on the neck and chest, as salt into meat, it cures SORE THROAT, Diphtheria, Bronchitis, Coughs, Colds, and even ASTHMA, For Glandular Swellings, Abscesses, Piles, Fistulas,

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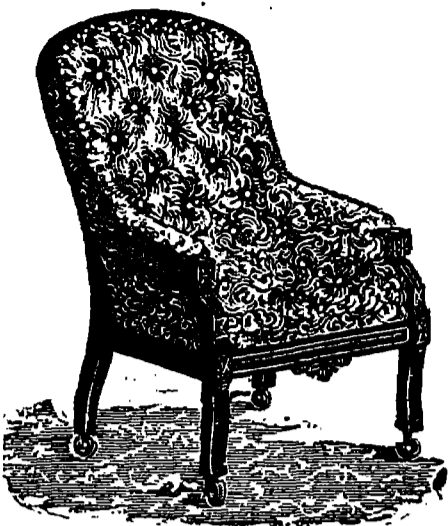
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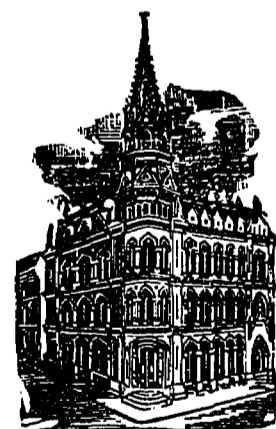
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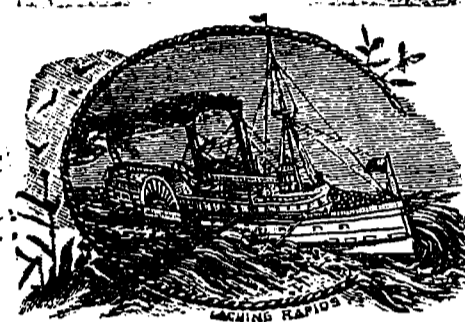
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