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MONTREAL, WEDNESDAY, JULY 17, 1895.

PRICE FIVE CENTS.

CATHOLIC SUMMER SCHOOL.

BRILLIANT OPENING SESSION AT PLATTSBURGH.

Eminent Divines and Distinguished Laymen Speak—Lecture Courses on Church History, Catholic Literature and Botany—Archbishop Corrigan Present.

Last Monday week the fourth annual session of the Catholic Summer School of America at Plattsburgh was opened at the theatre in that place.

The occasion was an auspicious one and the elaborate programme presented gave promise of a most successful session. Some of the highest church dignitaries in the land were in attendance and spoke words of approbation and well-wishing, and beside them there were many distinguished Catholic laymen present.

THE MORNING SITTING.

The morning sitting opened at 9.30. It was taken up with pleasing speeches fraught with warm words of welcome by Very Rev. T. E. Walsh, V.G., D.D., Hon. A. Guibord, president of the college, Mr. Royal Corbin and Rt. Rev. Edmond Gabriels, Bishop of Ogdensburg, and with the delivering of the first of a series of five lectures on Church History by W. H. O'Connell, of Boston, and the first of a similar course of lectures on the "Philosophy of Literature," by Mr. Claude B. Pulton, Ph.D., of St. Louis, Mo.

The utterances of these gentlemen as well as those who spoke at the afternoon and evening sessions were not only interesting, but were little gems of oratory as well. In the course of his welcoming address, Mr. Corbin said: "The ideal of life is that of progress in knowledge, endless progress in intelligence? Nay, what even is morality, unless it be based upon intelligence? You bring to us an intellectual life. A word to the clergy and to the dignitaries of the Catholic Church here assembled to be present at the opening of the school, to bestow upon it their benediction—we welcome you to this place; we salute you. It must be a source of satisfaction to you that this school is a practical demonstration of the falsity of the charge against the Church, that it winks at ignorance or favors ignorance. It must be to you a source of satisfaction if you cast your eye beyond this school into the great world and what it is doing, to see that the higher criticism is driving with irresistible logic to those forms which the Catholic Church has always maintained. When I consider the magnanimity and the intellectual endeavors of the Catholic Church, I think they are getting a good way the start. We welcome you, members of this school; we welcome you, fellow-workers, in the advancement of human intelligence. We welcome you, and the citizens of Plattsburgh, to a man, join with me in wishing prosperity to your school, and join with me in wishing to contribute to that prosperity to the extent of our power."

ENCOURAGEMENT GIVEN.

The Bishop of Ogdensburg, in his address, spoke of the steady growth and progress of the school, mentioning the fact that His Holiness Pope Leo XIII. thought so highly of the school as to mention it in his encyclical in his great encyclical. The presence of the illustrious representative of the Pope, Mons. Satoli, and of the Archbishop of New York, was an evidence that there was no lack of encouragement from high places. In conclusion he said: "We may trust that with the help of God and the encouragement of four distinguished authorities, that have shown their favor and affection in this work of the Catholic Summer School that it will take new strides, will mark a new epoch of Christian Catholic knowledge, and show to our fellow citizens who have welcomed you so warmly, that we are serious in our endeavors to promote knowledge, science, patriotism, and the welfare and prosperity of the people of this great country at large."

CHURCH HISTORY.

Rev. W. H. O'Connell in his lecture on Church History pointed out that at no time since the birth of Christianity was it so necessary as now, when materialism and agnosticism was rampant, that an accurate knowledge of the true history of the Catholic Church should be had by all her children. The titles of his lectures for the week were—

- 1. Christ, the founder of the Christian religion.
2. The Apostles and their Labors
3. The Propagation of the Faith.
4. The Persecutions.
5. The Catacombs.

Mr. Pulton's lecture was entitled "Catholic Literature," and this he considered in a two-fold sense. In the higher sense he meant Catholic literature pure and simple, as it had been the fruit springing directly and immediately from a soil ploughed, planted and nurtured by the Divine life of the Church herself. In the lower and secondary sense he meant the literature of all mankind in so far as it was the expression of truth. He devoted much time to the expunction of the truth that the literature of all nations that have ever left an impression on the world's history, and have had place in the march of progress, is imbued with religious feeling and is more or less the expression of religious thought; and that the only literature devoid of this characteristic is the Chinese, and this nation is to-day what it was 3000 years ago, a living example of the sterility of agnosticism.

IN THE AFTERNOON.

The afternoon sitting was taken up with a lecture by Rev. J. Herman Wibbe,

free priests in America who made a special study of Botany, upon that science.

THE EVENING SESSION.

It was expected that at the evening sitting a reception would be tendered Mons. Satoli and Archbishop Corrigan. Owing to illness the ablegate was unable to be present, but the Archbishop of New York was on hand and expressed Mons. Satoli's regrets at his inability to attend. Dr. Conaty, whose ability as a lecturer is well known in Ottawa, presided. After a short but choice musical programme had been carried out the Archbishop, speaking in his own behalf and that of Mons. Satoli, expressed his own and the Very Rev. delegate's best wishes for the success of the school and their joy at its progress up to this. He finished by saying: "In my own name and in the name of the apostolic delegate, I wish you every prosperity, and trust that the lectures of this session will be of such a nature as to give you great pleasure and benefit, and I trust it may be in every way as successful as your worthy president has ever anticipated."

DR. LAMBERT

ON HUXLEY—CAUSTIC CRITICISM OF THE AGNOSTIC.

The death of Huxley removes one of the great lights of atheistic science. Darwin, Tyndall, Huxley, Romanes, are gone, and Spencer, one of the five most conspicuous leaders of the modern anti-Christian school, alone remains. Huxley lived long enough to witness a reaction against their speculation. These men wielded a great power in their day, and their influence will be long felt, but aside from their labors in the purely physical sciences it will not be permanent. We have used the phrase "anti-Christian school" in reference to these men designedly, for, though they did not attack Christianity with the directness and bitterness of Voltaire, Paine and others of that class, they yet attacked it indirectly and insidiously; and if their theories were once accepted as truths the result would be the same—the overthrow of the Christian religion.

While they assumed the name "agnostic" to indicate their impartial unassertive attitude of mind, they were, with the possible exception of Darwin, the most dogmatic of all dogmatists. This is especially true of Huxley, who was irritable and intolerant in the face of opposition. In all of them there was assumption of humble superiority to the great minds of Christendom. They may have been unconscious of it, but it was there nevertheless. That they were able men cannot be denied. But that they were superior, or even equal in the domain of philosophy, to St. Augustine, St. Thomas of Aquin, Descartes, Leibnitz, Newton, Brownson and other master minds of Christendom, cannot be admitted for a moment.

The chronic attitude of Huxley toward religion is thus set forth by himself: "I have subordinated any reasonable or unreasonable ambition for scientific fame which I may have permitted myself to entertain to other ends; to the popularization of science; . . . to uniting opposition to that ecclesiastical spirit, which, in England, as everywhere else, to whatever denomination it may belong, is the deadly enemy of science."

Here he is frank, but not agnostic; he is the dogmatist; he has spoken; causa finita est. And yet what he said is not true. It may appear irreverent to say this of any dictum of the mighty dead, but it must be said. Mr. Huxley, as the Knight of Science, expended his energies on an imaginary enemy. Clericalism—by which he meant Christianity—is not opposed to science; and true science is not opposed to religion. The scientist, like the poet, when once he becomes known to fame, is prone to fall under the delusion that he is a prophet as well; and by adulation his admirers are apt to augment the delusion indefinitely. While he denies the incarnation of the Eternal Word, he is ready to admit the incarnation of science in himself. When he arrives at this stage of his monomania he is in a position to speak with authority; what he thinks is the thought of science, his conclusions are the conclusions of science, and science is infallible. Contradiction is ipso facto error, and opposition ipso facto clerical stupidity or deadly inimical to science. Extremes in poetry, fiction and the other arts are attributed by Nordan to degeneration. Why may we not attribute abnormal scientific egotism to the same source, and take the scientist from his pedestal and make him the subject of scientific investigation? The death of the famous agnostic recalls to mind the exclamation of Edmund Burke, on being informed of the death of his political opponent, "What shadows we are, and what shadows we pursue!"—N. Y. Freeman's Journal.

A CURE WHO BECAME A CARDINAL.

About the year 1827 a young priest of the diocese of Lyons was appointed to a parish beautifully situated in the middle of a deep valley. In a short time he succeeded in winning the love and veneration of all. Meek and gentle in manner, sympathetic and self-sacrificing, he was ever ready to help those in distress of mind and body, sharing generously his modest income with the poor. No wonder that he became the closest friend and counsellor of all his parishioners. One morning, soon after daybreak, the violent ringing of the church bells warned the villagers that some danger threatened. A reservoir, swollen by heavy rains, had burst its dams, and the torrent swept down the valley towards the vil-

lage, forcing its way into the houses, and marking its path by destruction. The good priest, who had been spending the night at the bedside of a dying man, was the first to organize a plan of rescue; and his calm demeanor and presence of mind restored courage and confidence to the frightened villagers.

Suddenly a heart-rending scream was heard from afar. The flood had dashed with overwhelming force against a cottage standing at the extreme end of the village; and already the waters had risen to the roof, upon which a woman, with two small children, had taken refuge. The torrent surged round the walls of the hut, which threatened every moment to give way and bury mother and children in the flood. How was assistance to reach them? Every heart was paralyzed with fear. Anxiety had risen to the highest pitch, when the Cure was seen plunging into the torrent, mounted on a horse hastily borrowed from a neighbor. It seemed as if the waters would overwhelm both horse and rider. But the brave priest's courage never failed; he kept his seat, and with skillful hand guided the struggling animal to the cottage. Taking the children in his arms, he plunged again into the flood, and soon deposited his burthen in safety. Once more the noble priest stemmed the wild torrent, in spite of the entreaties of his flock, who implored him not to expose himself to certain death. "Pray for me!" he answered, as he turned again into the flood. Men and women fell on their knees, imploring the assistance of Heaven in behalf of their beloved pastor. When he reached the cottage, an unearthly crash was heard. The structure had given way, but not before the priest had caught the woman and headed once more for the hills.

Henceforth the love and veneration of the villagers for their priest were boundless. In their eager desire to testify their gratitude, they conceived a strange and original method of expressing their feelings. A short time after the occurrence they assembled to elect the crew of a life-boat that was newly built. With one accord they named their curé as captain. In vain the latter objected, saying that a priest could not accept such a post. His flock refused to listen to his objections, declaring that the prefect had the affair in hand, and that their pastor should settle with him,—they would not relent. The matter was brought before the officers of the administration, but none of them would undertake to decide such a strange question. At last the Minister of the Interior was appealed to, and he considered the affair sufficiently novel and interesting to be laid before the King. Charles X. expressed a desire to know the priest who was so beloved by his people, and as a result the devoted clergyman was shortly afterward appointed Coadjutor-Bishop of Nancy. In 1835 he became Archbishop of Bordeaux, and in 1852 was raised to the dignity of cardinal.

The priest to whom his flock thus testified their love and veneration was the late Cardinal Archbishop Donnet.—The Ave Maria.

A GRAND EXCURSION.

THE YOUNG IRISHMEN'S L. & B. ASSOCIATION.

On Monday last the excursion, given by the members of the Young Irishmen's L. & B. Association, to Lake St. Peter, was considered one of the most successful of the season. The steamer Three Rivers left the Richelieu wharf at 2.30 p.m., and notwithstanding that the number of passengers was limited to six hundred and fifty, there were far more on board than was anticipated. The Davis orchestra supplied delightful music and accompanied the various singers. The following ladies and gentlemen contributed to the success of the event by taking part in the programme: Misses Talbot, M. McLean, and Kitts; Messrs. T. Grant, J. N. Eurnis, J. McLean, Phelan and McCaffery. Messrs. Blickstead and Collins, the treasurer and secretary, deserve great credit for their energetic interest and courtesy to all. Thanks are also due Captain St. Louis and the able President, Mr. Phelan, for a goodly share of the success.

On the return trip, as the boat neared the wharf, the double orchestra, under the able leadership of Mr. Davis, struck up some lively and life-inspiring airs, and the whole happy event closed with a hearty "God save Ireland." It is no exaggeration to say that the Young Irishmen's excursion was unsurpassed as an enjoyable and brilliant event.

RESOLUTION OF CONDOLENCE.

The regular meeting of Branch No. 232, C.M.B.A. was held in their hall, St. Catherine street, Tuesday evening, J. J. Ryan, president, in the chair. After the regular routine business was disposed of the following resolution of condolence was unanimously adopted:—

Whereas, it has pleased the Divine will of kind Providence to call from our midst to her well-earned reward Mrs. Durack, beloved mother of our esteemed treasurer, Bro. W. E. Durack,

Resolved, that we, the members of Branch No. 232, C.M.B.A., in meeting assembled, do most earnestly offer to Bro. Durack our sincere sympathy in his deep and unexpected sorrow, and desire to extend to the bereaved family an assurance of our extreme regret at learning the poignant affliction that has so suddenly befallen them. Be it also resolved that copies of this resolution be forwarded to the bereaved family and also to the press.

Gethsemane gives a sublime but awful interpretation of the so often carelessly uttered petition, "Thy will be done on earth as it is in heaven."

INFALLIBILITY.

THE EXACT MEANING OF A MISUNDERSTOOD TERM.

The Conditions Required for an Infallible Decree.

This is an age fed on newspapers. It is to newspapers that most of us largely, and many of us entirely, look for information and the opinions supplied from this source are given to be crude, inaccurate, and often false. Journalists are men in a hurry. They are obliged to form opinions on the spur of the moment as the hour of publication will not wait, and in consequence they get into the habit of making rash guesses and judging from insufficient evidence. One of the subjects which comes in this way to be much talked of and little understood is Papal Infallibility. The word is on everybody's lips. Everybody is intensely shocked that the Pope should make so outrageous a claim. Meanwhile how many are there who could tell you what the claim is, how many are there who even understand the meaning of the word?

What is Infallibility? Many seem to think it means sinfulness. To assert that the Pope is infallible is, according to them, to assert that he never sins, and never can sin. Then they ask, does not the Bible teach that all have sinned, that "there is no man that doeth right, not one" (Rom. iii, 12)? They go further and ask, what about the bad Popes, and they speak as though moral depravity were an admitted characteristic of that illustrious line. Here they greatly exaggerate. There have indeed been Popes, whose histories can only be read with sorrow. They have been to the Apostolic See what Judas was among the Apostles. Nor is this wonderful, seeing how often ambitious princes and nobles have endeavored under threat of arms to impose their worldly-minded candidates on the electors. It is a bad thing for the Church when the State succeeds in overruling its counsels. Still the wonder is, not that there have been so many bad Popes, but that there have been so few. Since St. Peter, that is during eighteen centuries and a half, there have been over two hundred and fifty Pontiffs; and since the Conquest, that is during eight centuries, there have been thirty-five Sovereigns of England. Yet if you compare together the two lists, you will find more bad kings during the shorter period than you will find bad Popes during the longer. In fact only four or five Popes have been in any way proved to have been bad. As a whole, the line of Popes has been a line of men quite remarkable for personal holiness. However, Infallibility has nothing to do with holiness of life. When the Pope is said to be infallible, the meaning is, not that he cannot do what is wrong, but that he cannot teach what is false. The word infallible means incapable of deceiving or being deceived.

But is it conceivable that God should grant so high a gift as this of immunity from error in faith to men whose lives are sinful? Yes, it is, and for this reason. The gift is granted to them, not for their own personal advantage, but for the advantage of the Church at large. If the object of Infallibility were the personal benefit of the Popes, it is quite true that God would hardly grant it to men of evil life. But since it is given for the sake of the Church, in order that the faithful throughout the world may always be preserved in the truth, it is quite in accordance with the analogies of God's merciful Providence that it should not be withheld even from the worst of sinners, when once he had been duly elected to the Pontificate. The case is exactly similar to that of the administration of the Sacraments.

Since infallibility is immunity from error in doctrine, it is an attribute of the Popes as teachers, not as rulers. Catholics do indeed believe that God watches over the supreme government of the Church with a very special providence, and they are always loth to admit injustice or even unwisdom in Papal rule. In fact they are sure that in its general character this rule is both wise and holy. They are sure also that laws imposed upon the entire Church cannot be such as it would be wrong to obey. Still it is not claimed that the Popes may not at times impose commands neither wise nor even just. It is even allowed that their commands may at times, though rarely, be clearly wrong; in which case it would be a matter of conscience to refuse obedience. Bishop Grosseteste refused to obey the Pope's order to admit to a benefice in his diocese a certain candidate appointed by the Pope. He said the candidate was unfit and he himself would not allow him to institute. Taking the facts to be as Grosseteste affirmed, Catholics would say now, just as much as ever before, that he was right to resist. The Pope himself acknowledged as much when remonstrated with. Many similar instances could be cited. One of recent occurrence, when there was a question not of right or wrong but of desirability, may be mentioned. When the German Catholics showed some reluctance to accept the present Pope's recommendation, and vote in favor of Prince Bismarck's Army Bill, the Times expressed sarcastic surprise that such faithful sons of the Church should demur to the orders of their Infallible Pope. In reality there was no order, only a suggestion. But even had there been an order, and it had referred to matters more strictly ecclesiastical, the German Catholics might still have felt it to be inadvisable without any disloyalty to the dogma of Infallibility. The question was one of government, not of teaching.

Even in regard to teaching there are restrictions to be applied to the general description with which we have hitherto been contented, before an exact notion of the nature of Infallibility can be obtained. First, it refers only to teaching concerning Faith and Morals; it does not refer to teaching concerning secular subjects disconnected with these. The Pope is not infallible on Mathematics and Physics. If Physics and Theology are both involved in the determination of a controversy the case is different. The Theology would be within the Pope's competence and might fall under his infallibility. Indirectly this would strike any inconsistent views on Physics, but not directly. Secondly, the Pope is not always infallible even in regard to Faith and Morals; but only when he is speaking officially. Some of the Popes, Benedict XIV., for instance, have been also theological writers. Infallibility does not attach to their published writings, still less does it attach to their private conversations. In neither of these cases are they speaking officially. Thirdly, the Vatican Council does not claim infallibility even for all their official teaching; only for their ex cathedra teaching. The phrase ex cathedra means literally "from the Chair" (i.e. of Truth) and according to the same Vatican definition, the Pope teaches from this Chair "when, discharging his office of Pastor and Teacher of all Christians, in virtue of his supreme Apostolic authority, he defines a doctrine concerning faith and morals as to be held by the whole Church." Thus he must be addressing, not some individual person or some particular portion of the Church, but the entire Church. He must be addressing them not as a private person, but as their supreme authority to oblige them to render assent to his definition. And of course he must make it manifest to them that he has this intention; otherwise the corresponding obligation to believe does not arise.

When these conditions are borne in mind, it is seen that almost all the objections usually urged in disproof of Papal Infallibility are irrelevant. Take for instance the one which is most relied upon, that based on the declaration extracted from Galileo who was bidden by the Inquisition to affirm that "the sun goes round the earth." This was an order imposed, not on the whole Church, but on a single man. It was imposed by a Congregation of Cardinals, not by the Pope; or if it be said that the Pope was much mixed up in the matter and lent his entire sanction to the orders given to Galileo, at all events he neither gave his name to the written documents nor was acting in virtue of his supreme apostolic authority as the teacher of all Christians.

This means the Pope is bound to use his natural powers to the best of his ability and under a profound sense of responsibility, if he wishes to proceed to a definition of faith. Hence these definitions are only issued after long-continued examinations, after much prayer and consideration. They are consequently rare. Now it is obvious that the Pope may often have to act under circumstances which do not require infallibility to be staked on the issue. He will then give his orders as Pope, but not as supreme teacher. The documentary evidence bears out this statement. It offers no ground for imputing to Pope Urban an intention to draw up his Infallibility—quite the contrary.—The Infallible.

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CATHOLIC SAILORS' CONCERT.

To judge by the well-filled hall every Thursday evening it would seem that the efforts of the Catholic Sailors' Club are highly appreciated. On Thursday evening last a very large assembly met to enjoy the splendid entertainment. From all ends of the city, no matter what kind the weather, ladies come to encourage by their presence the good work. At last Thursday's concert it was a pleasant sight to see a couple of hundred visiting sailors comfortably seated with members of the Club on one side and citizen friends on the other. There is never any scarcity of talent and the ladies are always ready to lend their valuable services. Mr. J. F. Curran occupied the chair and introduced, with appropriate remarks, the different ladies and gentlemen who took part in the programme. The names of those who contributed to the evening's concert are Miss Sharp, Messrs. Durate and Parizeau; Messrs. Dan, Cunningham, Peter Kelly, Francis Duffy, John McLean, Harry A. Jones, all sailors; Messrs. Thibaudeau, Dehault, Baxter, Champagne, Baird, Reid, Phillips, Carville, and Carpenter.

An event in which Catholic voice will be heard will be the Pan-American Congress of Religion that is to assemble this month at Toronto. It is already announced that Archbishop Ireland and some other distinguished American prelates will speak during its sessions, and among the well known priests of the United States who will be heard at Toronto while this parliament is sitting are Drs. Lambert of Scotsdale, N.Y., and Conaty of Worcester, Mass. The learned Father Ryan, the rector of the Toronto cathedral, who has of late spoken in some of the Massachusetts churches, is also announced as one of the orators of the parliament.

Judge Payne of Chicago has decided that landlords of office buildings have the right to exclude bicycles from the buildings.

People hate, as they love, unreasonably. Whether it is the more mortifying to us, to feel that we are disliked or liked unreservedly.

TORIES NOT SO CONFIDENT.

CHANCES OF LIBERAL SUCCESS DAILY GROWING STRONGER.

Salisbury's Blunders Have Almost Discouraged His Followers.

The following cable message, taken from the Boston Republic, expresses the opinions of their correspondent on July 10th, regarding the British situation.—The situation does not present such a favorable outlook for the Tories at the present time as it did two weeks ago. The Tories themselves, although they were claiming that they would have a majority of 100 in the House of Commons in the next Parliament, are now satisfied to estimate their expected majority at 30 or 40. Mr. Childers, whose accurate estimate in the last general election earned for him the reputation of a prophet, says that there will be a tie in the next House, or else such a limited Unionist majority that the Government will be left helpless.

Salisbury's terrible blunders are responsible for the loss of confidence on the part of his followers, and the final result of the premier's foolishness may be the triumphant return of the Liberals to power. Salisbury's administration is now complete, and the Tories will be able to realize the full cost of Mr. Joseph Chamberlain's co-operation in forming it. The figures are positively appalling to those affected by them, that is to say, to all the so-called governing families in England, who, with their own people in power, find themselves with younger sons unprovided for while common Radicals with only a veneer of Toryism are reveling in fat things. No wonder that, according to some of the newspapers, Lord Salisbury wrote letters of apology stained with tears to several noble friends whom cruel fate had compelled him to overlook. He evidently loathes himself for his subservience to the Liberal-Unionist parvenu, but what was he to do? He could not dispense with Mr. Chamberlain's assistance, and he had no option but to pay for it. Sir John Gort, the trusted friend of the late Lord Randolph Churchill, was to have been left out altogether, but he pluckily refused to be ignored, and threatened, not obscurely, to form a group of overlooked placeholders. So an under secretaryship was tardily given to him.

The country continues to be flooded with manifestoes. The general party principles and characteristics of the leaders of the various parties and factions are shown in these addresses, and this is especially true of the programme issued by the Liberal leaders. Lord Rosbery sounded the battle cry of the Liberal party in the demand for the reform of the House of Lords. Sir William Harcourt regards the local vote question as of first importance, and Mr. John Morley alone puts Home Rule into the forefront of the line of battle.

The Liberal and Radical conspiracy of silence against Home Rule has stirred Mr. Morley to the depths of indignation, as evidenced by his Manchester speech, in which he said: "If, at this election, the Liberal candidates shall put Home Rule aside, the Liberal party will become the most dishonest political organization in the history of England."

Lord Rosbery and Sir William Harcourt in their recent speeches, however, found it prudent to admit that Home Rule was still a plank in the platform of the Liberal party, and if the Irish leaders have not by this time become disillusionized as to the value of Liberal pledges they have themselves to blame.

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

The regular meeting of the St. Ann's T. A. & B. Society was held in their hall, corner Young and Ottawa streets, on Sunday last, 14th July, the President, Mr. J. D. Quinn, in the chair. One of the Redemptorist Fathers from St. Ann's church was also present. There was a very large attendance of the members.

After the meeting was opened, the president gave a very feeling address on the death of our late member, Ald. P. Kennedy, expressing the great loss the society has sustained by his death.

The executive committee gave their report in connection with getting up a picnic this summer, and after a very long discussion, taken part in by Messrs. J. Shanahan, J. D. Quinn, John Hogan, W. Howlett, Thos. Quinn, Wm. Davis and James Riley, it was regularly moved, seconded and adopted, that the society hold no picnic or excursion this year.

It was then moved by Mr. J. Shanahan, seconded by Mr. Wm. Howlett, that a vote of condolence be passed to the relatives of our late member, Mr. P. McGinnis. Carried.

This concluded the business and the meeting closed with prayer.

There was a meeting of the committee immediately after, to transact some important business. The president, Mr. J. D. Quinn, instructed the secretary, Mr. Thos. Rogers, to strike off several sub-committees for special work to raise the membership of the society, look up delinquent members, see after finances, etc.

The laying of the corner stone of the new cathedral at Westminster, London, the other day, was a very impressive ceremony, and the solemnities attending it showed what a marked change with regard to the Catholic faith has taken place in the British metropolis since the days when its populace was so disturbed over the announcement that Pius IX. had restored the English hierarchy and made Dr. Wiseman a cardinal.

# Owed and Paid.

BY EMMA C. STREET

Written for The True Witness, and first published June 26th.

[CONTINUED FROM LAST WEEK.]

Once fairly under way, de Courville exchanged a few words in the Huron dialect with his Indian companion, and then composed himself as well as his limited space would allow and went to sleep. He was tired out, not having slept for over twenty-four hours, and knowing that he would need all his vigilance later on he did not scruple to rest while he could, feeling sure that nothing of consequence would escape the eagle eyes of Bending-Bough. He slept untroubled for four or five hours and was awakened by the canoe running ashore upon a small island where the party had agreed to land and refresh themselves with a slight meal. The delay did not cover more than half an hour and then they resumed their journey, de Courville taking his turn at the paddles with the others.

It was about an hour after mid-day when they came in view of the spot where the river Richelieu empties itself into the St. Lawrence. The town of Sorel now stands at the confluence of the two rivers, but at that time it was a forsaken wilderness, in the midst of which rose the charred remains of what had once been Fort Richelieu; a melancholy testimony to the worth of Indian treaties of peace. Here the canoe was stopped for awhile and the Huron waded to shore and examined the banks narrowly to see if the party of Iroquois and their prisoners had landed there. His quick eyes soon discovered that they had, and he returned to the pursuers with the intelligence that the marauders were some four or five hours ahead of them in point of time, but were not making much haste on their way, probably thinking their attack on the bateau still unknown at the settlements. He brought them another piece of news at the same time that was not so encouraging, and that was that there were traces of another band of Iroquois with a solitary prisoner having landed there an hour or two before the party they were in pursuit of. "One prisoner," he said to de Courville in the Huron dialect, holding up his index finger to emphasize the words, "from Quebec."

"Humph!" muttered the hunter. "Things look promising."

Before he could say any more the Indian touched him upon the shoulder and pointed down the stream. Looking in the direction indicated, he saw a canoe emerging from the shelter of a tiny inlet that was almost hidden from view by the overhanging trees that grew upon its banks. As it came closer he saw that it contained four men, two of whom were French and the other two Indians. All four were plying their paddles vigorously as though to make up for lost time, but they ceased their labors when they came within speaking distance of the colonists and one of the white men called out: "Good day, my friends. Whither are you going?"

De Courville gave a sign to his men and they pulled out into the stream and brought their canoe alongside the other. It was only then they saw that their interrogator wore the black cassock of a priest.

Bending-Bough recognized him at once and whispered to de Courville, "It is the Black-robe, Echon, from Ste-Marie."

The young Frenchman looked at the priest curiously while one of the colonists explained to him the object of the expedition. Although he had been six years among the Hurons, he had never during that time come in contact with the missionaries, for the simple reason that he had purposely kept out of their way. He had heard of them often enough, and of their heroic sacrifices; and he could judge from his own experience of the savages what atrocities were frequently practised upon them when their zeal carried them into the strongholds of barbarous superstition; but in his bitter, rebellious frame of mind, these things served rather to stir him to impatient irritation than to admiration. The remnants of faith still lingered in his heart, but they were crushed beneath a sense of undeserved shame and bitter injustice that he was incapable of understanding the sublime clarity that had impelled the Jesuit and the Franciscan into the wilderness. To him it was enthusiastic folly, and nothing more. A sentiment since shared in by some modern historians when treating of the first missionaries and their missions.

The names of the priests who served the mission of Ste-Marie on the borders of Lake Huron were well known to him, but none were more familiar than that of Father Jean Brebeuf, whose Indian appellation had just been whispered in his ear by Bending-Bough.

To a people who worshipped the gifts of physical strength and a commanding exterior, as did the Indians, Father Brebeuf was an ideal "Black-robe." His frame was robust and strong, and capable of bearing the most severe hardships of forest life; and his intrepid courage had won the respect and admiration even of his enemies.

De Courville understood the secret of the priest's influence with the savages when he had studied for a moment the resolute face with its grizzled moustache and beard, and his penetrating dark eyes and firm mouth. "Here," thought he, "is a man who does not know how to turn back. A soldier who may be killed at his feet but who will not forsake it. A priest whose mission may not succeed but who will never admit failure." A summing up of character that later events were destined to justify.

"All the poor souls!" exclaimed the missionary, compassionately, when the colonist had finished his story. "God will be their fate should you not succeed in rescuing them. But tell me, did you meet a French gentleman and two Hurons to-day? They left Quebec for Three Rivers yesterday morning, but had not arrived there when I passed a few hours since. If they have not gone on to Montreal I fear something has happened to them."

De Courville exchanged a quick glance with his companions and said, hastily, "Mon Dieu! I fear something has befallen them. Here Bending-Bough, tell the good father what you discovered on the shore a few moments since."

Father Brebeuf had recognized the Indian with a smile when they first approached; now he turned to him and listened attentively while he told of the traces of two war parties with prisoners that he had seen. "But no Indian prisoner," he concluded, emphatically. "All white men."

"I fear there is but one explanation," said the priest sadly. "The unfortunate young man has fallen in with a prowling band of Iroquois, and his Indian companions have either fled or been murdered and left him a prisoner in the hands of the enemy. Do you remember," he continued, turning to the other white occupant of his canoe who had been a silent spectator of the scene, "do you remember the gentleman's name, Gabriel? He had but newly arrived from France." "Yes, mon pere," was the reply. "He is the Count Leonce Du Chesneau."

A sudden giddiness came over de Courville and he grasped the edge of the canoe to keep himself upright. All the blood in his body seemed to surge into his head, and the sunlit sky and flashing water disappeared behind a black cloud shot with fiery sparks. Leonce Du Chesneau, his enemy, here in Canada within his reach! Surely he must be dreaming!

Gradually his senses ceased whirling and he became aware that Father Brebeuf was speaking to him, but the priest's voice seemed to come from a great distance and was muffled and indistinct.

"I—I beg your pardon, mon pere," said the hunter, making a violent effort to recover himself. "I felt a little faint for a moment. Doubtless the heat—" "Yes, I saw you change color," answered the missionary kindly. "You have perhaps been exerting yourself too much; the sun is very hot today."

"You said, I think, that the stranger's name was Du Chesneau?" As he spoke de Courville bent down to pick up his paddle, thus avoiding Father Brebeuf's eyes. He felt as if they must see down into the raging furnace of his heart should he venture to meet them.

"Yes, he is a young nobleman who came to Canada a short time since with the object of bettering his fortunes. He was warned not to go upon expeditions without a good number of companions, but he did not understand the greatness of the danger and persisted in going. Poor young man! it is a pity."

During the foregoing conversation, the two Indians who were with the priest had been showing signs of uneasiness. Though by no means cowardly, they were anxious to place a desirable distance between themselves and the roving bands of Iroquois whose numbers they were not prepared to cope with. Father Brebeuf noticed the watchful glances they were sending over the sparkling river and into the tangled depths of the woods on shore, and said with a slight smile to de Courville, "My red children grow uneasy and I must proceed. Farewell my son, and may the good God and his holy Mother grant you success. You are going upon a most dangerous mission."

The young Frenchman smiled as if the blessing had been a mockery. Filled as he was with a burning hatred of his cousin, and a fierce impatience to have him in his power that he might take vengeance upon him, the benediction of the priest sounded like a mockery, but he forced a smile to his lips and answered with assumed cheerfulness. "Thank you, mon pere. But I fancy your own mission is rather more dangerous than ours. Am I not right?"

A momentary silence followed his words, and looking up to ascertain the cause, he saw that the missionary's eyes had wandered away across the glancing water in the misty blue line of the distant horizon, while his face glowed under the inspiration of some strong hidden feeling that had forced its way to the surface. The expression was gone in a moment, but it had been a revelation to de Courville. In that glance he had caught a glimpse of the missionary's soul and he shrank from the contrast it presented to his own. It was a gleam of light from another world by which he saw the emptiness and vanity of the passions that were tearing him asunder, and the bitter fruit they would yield him in the future; but alas! the gleam was but that of a lightning flash, and it died away and left him in deeper darkness than before. His hand closed restlessly upon the paddle, and he said hurriedly, without giving the priest time to answer his last question: "It must indeed be farewell now, mon pere, we have already lost much time. Adieu and bon voyage."

Amid a little chorus of good wishes the canoes glided apart, that of the colonists turning to the north of the Richelieu, the highway to the Mohawk country; and that containing the saintly missionary proceeding on its way up the St. Lawrence, bearing him slowly but surely to that cruel death which the threatening cross in the heavens had already revealed to his prophetic gaze.

De Courville's heart was the prey of bitter emotions as the canoe bore him along between the green banks of the Richelieu. Thoughts and memories that had been stifled for years surged up in his soul and served him to pursue his foe to the bitter end. He felt as if he could have heaved his way single handed through an army of Iroquois to get at him and force the truth from his throat. The picture of Eugenie Le Mercier as he had seen her that morning in the chapel was seared upon his memory and acted as a spur to drive him on to vengeance. Had it not been for Leonce Du Chesneau she might have been his wife at this moment, queening it over the stately old family chateau in distant sunny France, while he himself, instead of a homeless exile, might have been the

honored friend of princes, the habitue of courts, the patron of literature and arts; in a word, the magnificent French nobleman of the period.

Upon the other side of the picture he looked not at all. He forgot that he had been a gambler and a roisterer; that he had neglected Eugenie Le Mercier when he might have won her; that he had almost dissipated the fortune he had inherited from his mother; and that he had been the most ungrateful nephew of a most indulgent uncle. By dint of gazing continually upon his wrongs, he had come to forget that his more than wasted youth had deserved sharp punishment; and in all the years that had passed in exile, it never once occurred to him that had it not been for the mishap that drove him from his native land, he might now have been a wreck, physically and mentally; for the strongest constitution must have eventually succumbed to the strain he had put upon his. If the memory of these excesses ever recurred to him, it was in the light of youthful follies that would have died a natural death in a short time had they not been brought to an abrupt end by his uncle's tragic death.

Once or twice the recollection of Father Brebeuf's face, as he had last seen it, interposed like a warning between him and his revengeful thoughts, but he put it resolutely aside each time and bent to his paddle with renewed energy, unconscious of any sense of fatigue in his eager desire to press closely in the wake of his enemy.

(To be continued.)

## WOMAN IN LITERATURE.

The nineteenth century is in a peculiar manner the cycle of woman, and not the least of her achievements is to be found in the domain of letters. That woman has added to the sum of literary wealth—and a valuable coefficient too—is beyond question. No woman, however, can ever become great as an artist, save through her womanly instincts. For it should be borne in mind that personality is greater than technique, and the life within greater than the life without. We see this beautifully illustrated in the life of Mrs. Browning's Aurora Leigh, who would be first an artist, and then a woman. Those who have read Aurora Leigh know how completely she failed in her purpose, and failed because she started out wrong. Had she sought to be a great artist through the strength and cultivation of her womanly instincts, she would have succeeded, for then there would have been a union of the spiritual and the material, a union of the singer and the work. This is where misguided and blind enthusiasts of to-day hinder the real progress of woman, by maintaining that her greatness ought to be attained through the intellect divorced from her instincts as woman and mother. This is a mistake. There is no sane person holds that woman is less than man, or that she is undeveloped man; but quite the reverse. Woman's strength lies in her womanliness, and man's strength in his manliness. Reverse this and you do violence to nature. Cloth the iron duties of man, and see what you will make of her. Woman has been a great scientist; woman has been a great poet, not in spite of her womanly instincts, but because of them. Take Mrs. Browning as an instance. The best lesson she has left the world through her life and work is, that the highest culture and devotion to art and literature need not conflict with the duties of a mother. In Mrs. Browning's marriage, she reached the rounded character of her life.

The very moment woman spurns the noble heritage of woman and makes light the duties and grace of home, that very moment society has suffered a deep wound, and the virtue of true progress becomes, in a measure, blighted. Just now the pendulum is swinging greatly away, but it will right itself in a few years. Temyson, whose heart and eye were ever open to every forbidding change and note of progress, and whose devotion to woman has not been surpassed by any other English poet, has dealt with the "Woman Question" in his poem "The Princess." He traces beautifully the gradual growth and asserting of womanly instincts in the Princess Ida, who in the long years like most of the lyricists, "Ask Me No More," shadowing the Triumph of love.

Ask me no more: the moon may draw the sea:  
The cloud may stoop from heaven and take the shape.  
With fold to fold, of mountain or of crag;  
Or, O, too fond, when I have answered thee?  
Ask me no more.

Ask me no more: what answer shall I give?  
I love not follow check or faded eye:  
Yet O my friend, I will not have thee die!  
Ask me no more lest I should bid thee live:  
Ask me no more.

Ask me no more: the fate and mine are sealed:  
I strive against the stream and all in vain:  
Let the great river take me to the main:  
No more, dear love, for at a touch I yield:  
Ask me no more.

I have heard it objected to the "Princess" that the solution of it is called the "Woman's Question," which is offered at the close, is, after all, but a vague and cloudy one. But it should not be forgotten that it is the office of the poet, not so much to affirm principles as to inspire the sentiments which ought to preside over the solution. Here is the pith of Temyson's solution of the "Woman Question":

For woman is not undeveloped man,  
But diverse: could we make her as the man,  
Sweet Love were slain; his dearest bond is this,  
Not like to like but like in difference.  
Yet in the long years liker must they grow:  
The man be more of woman, she of man.  
He gain in sweetness and in moral height,  
Nor lose the wrestling thence that throes the world;  
She mental breadth nor fail in childward care,  
Nor lose the childlike in the larger mind.

T. O'HAGAN—In Niagara Rainbow.

## TRUE MORALITY.

Albert G. Davis writes to the July Century "A Word on Religion and the Public Schools." He is in favor of the schools teaching morality and ethics, but not religion. "True morality," he says, "is not from without, but from within." As Mr. Davis lives in Washington so near the patent office he ought to apply for a patent on the discovery of this chunk of wisdom. It might also be truly said that the knowledge of arithmetic is not from without, but from within, yet every

boy will find the external rules and principles of arithmetic very handy, and a mastery of them will help him to understand more clearly and assimilate more thoroughly the knowledge of figures. So it is with morality. Morality does not consist in the knowing of a creed; for every one knows that it has reference to conduct. Yet conduct is guided, influenced, by knowledge, and so morality, no less than arithmetic, has its external rules and principles by which it must be governed. These rules are God's will as expressed in his holy law. Mr. Davis discards this rule for one of his own. His rule of morality is this: "It is better for its own sake to do right than to do wrong." No, Mr. Davis, it is not. If you abolish God, God's law, and man's accountability for his actions to God, there is no right or wrong, and self-interest would be the only intelligible rule of conduct. But self-interest would often prompt me, when in need, to help myself out of your money-chest, and thus I would do right in doing what you doubtless would consider wrong.—Sacred Heart Review.

## CHURCH AND STATE HERE.

Especially interesting to American Catholic readers is what this reverend writer has to say on the relations of Church and State in this country. While admitting that, according to the spirit of our national constitution, it may be true, as some folks have asserted on several occasions, that there is no recognition of Christianity in our form of Government, Father Johnston truthfully and pertinently asserts that "this is in very truth a Christian State because the spirit, if not the name of Christianity, is everywhere. It permeates our legislation almost unconsciously, our social relations are determined by it, it is in the air we breathe. And though the name of Christ be never mentioned, even prohibited, nevertheless would this nation still be Christian to its heart of hearts." The article, furthermore, argues that there is really no separation of the religious and civil authority recognized by our form of Government, an assertion which is not by any means lacking in foundation; and it concludes with the declaration that they who seek, absurdly, to create a national feeling with regard to religious or spiritual affairs are the worst enemies of that union in behalf of which Leo XIII. has so recently appealed, and for the consummation whereof so many sincere souls are sighing.—Sacred Heart Review.

## DONAHOE'S FOR JULY.

One of the strongest numbers yet produced by Donahoe's Magazine comes to us in the July issue. It contains several articles of a serious and thought-provoking nature, as well as the customary amount of lighter literary sketches attractively illustrated. Dr. Edward McGlynn makes a powerful protest against the unequal conditions between capital and labor in America in "Large Fortunes and Low Wages," making the unanswerable argument that it is the unjust monopolizing, under cover of law and custom, of the natural bounties of the country which creates the immense fortunes of the few and the widespread poverty of the masses. The author has never written more wisely nor more to the point upon the subject to which he has devoted so many years of study and observation. In "Catholic Summer Schools" Rev. John Talbot Smith writes an article of splendid critical force and helpful suggestion on this growing movement among Catholics. "In the Footsteps of Father Damien," by Charles S. O'Neill, is recounted the results of the heroic work of the leper apostle, and the labors of his saintly successors in Molokai. The article is beautifully illustrated, giving many new pictures of scenes and persons in the leper settlement. "Catholic Church Architecture in the United States," by Charles D. Maginnis, embodies much healthy criticism of the manner of building churches in this country. Other interesting



One's physical feelings, like the faithful seer, search and point out plainly the factor of disease or health. If a man is not feeling well and vigorous—if he is losing flesh and vitality, if he is listless, nervous, sleepless, he certainly is not well. The down hill road from health to sickness is smooth and declines rapidly. At the first intimation of disease, the wise man takes a pure, simple vegetable tonic. It puts his digestion into good active order and that puts the rest of his body in order. The medicine that will do this is a medicine that is good to take in any trouble of the blood, the digestion, or the respiration, no matter how serious it may have become.

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sketches, profusely illustrated, are: "Historic Maynooth," by William A. H. Byrne; "Yachts and Yachting," by Frank H. Sweet; "St. Ann's Day among the Micmacs," by John H. Wilson; "The Present Irish Literary Movement," by D. J. O'Donoghue; and "A Day in Venice." The poetry and fiction are excellent remaining features, and the Editor's Review displays an able and comprehensive discussion of current topics.—Donahoe's Magazine Co., Boston, Mass.

## EXTRACTS FROM LONDON TABLET.

Suicide has become almost an epidemic in Rome of late years, and scarcely a day passes without bringing its record of some unfortunate who, in the life's battle, has presumed on God's mercy by going uncalled into His presence. Being requested to give a decision upon the question: "Should Christian burial be given to suicides?" the Sacred Congregation of Rites first called attention to the general law observed in such cases, which decrees that Christian burial cannot be given to those who kill themselves through despair or anger (not madness), *ob desperationem vel iracundiam*, if before death they have not given signs of repentance; and to this the following possible hypotheses were added: 1. When certitude exists that madness was the cause of self-destruction Christian burial and solemn funeral services may be granted. 2. When doubt exists as to whether suicide was committed through despair or madness Christian burial may be given, but solemn funeral service must be refused. The foregoing is, we think, an answer to the oft-repeated query heard in Rome by strangers, as to why the Church sometimes allows the bodies of those who have taken their own lives to be brought into the house of God.

One of the dreams of the late Cardinal Lavignerie was the erection of a pilgrimage on the ruins of the amphitheatre at Carthage, the scene of the martyrdom of thousands of Christians, among whom were Sts. Perpetua and Felicitas. He died before his dream was realized, but his project has been carried out by his successor; and on the festival of these glorious martyrs this year Mass was celebrated in a graceful chapel constructed in the amphitheatre proper. One more instance of the faith of Christ triumphing where pagan civilization once flaunted its glory and its shame.

The solemn coronation of a statue—for which permission must be obtained from the Holy See—is a distinction usually reserved for the most celebrated shrines in Christendom. This ceremony, we are glad to say, will be performed for the first time in the United States in the Ursuline Convent, New Orleans, on November 10th. The shrine of Our Lady of Prompt Succour in this convent has long been a favorite one, and the scene of many a heavenly favor; among the latest of which was the cure of a young girl, resulting in her own and her father's conversion; and the sudden recovery of a lame boy who was in danger of being a cripple all his life. Our Lady of Prompt Succour has already been proclaimed Patroness of Louisiana—a circumstance which renders the ceremony of coronation specially important, and will cause it to be regarded with interest throughout the United States. We learn that the festival is to be observed with all possible magnificence.

## LITERARY GEMS.

Pity does more good in the world than blame, however well deserved. You may soften a sinner by pitying him, but never by hard words; and once you melt into the mood of pity yourself, you will be able to endure things which would otherwise drive you mad.

Give us a character on which we can thoroughly depend, which we are sure will not fail us in time of need, which we know to be based on principle and on the fear of God, and it is wonderful how many brilliant and popular and splendid qualities we can safely and gladly dispense with.—Dean Stanley.

The secret of a happy life does not lie in the means and opportunities of indulging our weaknesses, but in knowing how to be content with what is reasonable, that time and strength may remain for the cultivation of our noble nature.—Rt. Rev. J. L. Spalding, Bishop of Florida.

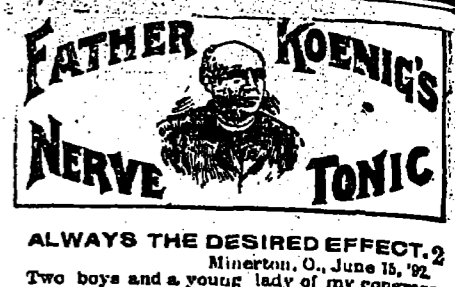
If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget all the slander you have ever heard. Forget the temptations. Forget the fault-finding and give a little thought to the cause which provoked it. Forget the peculiarities of your friends and only remember the good points which make you fond of them.

The secret of a bright, full, and contented age is found in the continuance—mildly and quietly, it may be—of all the interests of the active world. We may, as the poet has put it, cause the Gulf Stream of our youth to flow into the Arctic regions of our lives, and so the years that otherwise would be bare and sterile will be warmed and fructified.

The Incarnation brought righteousness out of the region of cold abstractions, clothed it in flesh and blood, opened for it the shortest and broadest way to all our sympathies, gave it the firmest command over the springs of human action by incorporating it in a person, and making it, as has been beautifully said, liable to love.—William E. Gladstone.

Albert failure in any cause produces a correspondent misery in the soul, yet it is, in a sense, the highway to success, inasmuch as every discovery of what is false leads us to seek earnestly after what is true, and every fresh experience points out some form of error which we shall afterwards carefully eschew.—Kant.

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From the Author of the "Short Life to the Roman Catholic Church,"  
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# House and Household.

## USEFUL RECIPES.

### RAISIN CAKE.

One cup of butter, two cups of sugar, four cups of flour, four eggs, one cup of raisins, one cup of currants, two teaspoonfuls of baking powder. This makes two good-sized cakes.

### CREAM SPONGE CAKE.

One teacup of sugar, one teacup of flour, half teacup of cream, two eggs well beaten, half teaspoonful of soda, one teaspoonful of cream of tartar, a little salt. Flavor to taste.

### GOOD DRIED-APPLE CAKE.

Two cups of dried apples, soak over night, chop and boil in two cups of molasses, one cup of butter or lard, one cup of milk, one egg, one teaspoonful of saleratus, little salt, nutmeg or mace, mix quite stiff with flour. This recipe is thirty years old.

### TO SUGAR NUTS.

Put into iron or glazed kettle one table-spoonful of butter, four table-spoonfuls of water and one large teacupful of white sugar. Boil until ready to candy, then throw in three quarts nicely popped corn, and stir briskly until the candy is nicely distributed over the kernels. Take the kettle from the fire and stir until somewhat cooled. Each grain will then be separately crystallized in sugar.

### TO PREPARE RUSSIAN TEA.

Russian tea is so much more refreshing, as well as so much more appetizing to most palates than the average beverage offered at five o'clock, that one wonders that it is not oftener met with. It need not contain the often added drop of cordial, but a slice of lemon alone, without any cream and preferably to sugar, gives a very piquant flavor to what, to the American taste, is rather an insipid drink.

### BAKED FISH CHOWDER.

Boil any white fish. Cut four good-sized cold white potatoes into dice. Pick into shreds enough cold fish to make a pint. Make a pint of cream sauce. Chop an onion fine with a little parsley. Put a layer of sauce in the bottom of a baking dish, then fish, potatoes, onion, sauce, proceeding in this way until the dish is full; the last layer sauce. Cover with bread crumbs and bake half an hour.

### FROZEN BEEF TEA.

Put a small pail in a wooden bucket and surround it with salt and crushed ice. See that there is no salt in the pail. Put cold beef tea in the pan and let it stand for about ten minutes. At the end of that time take the cover off the pail and scrape the congealed beef tea from the sides. Beat well and then put back the cover. Do this two or three times and the tea will be frozen smooth. This is excellent for invalids who must have all their food cold.

### HOW CHERRIES ARE MADE PALATABLE.

The cherry season is at hand. The following recipes from Good Housekeeping are recommended:

**CHERRY SPONGE.**—Beat four eggs very light; to the yolks add half a cupful of flour, wet with cold milk, a pinch of salt, one-half teaspoonful of baking powder and a pint of hot milk; lastly add the beaten whites. Have ready in a buttered pudding-dish a half pint of stoned cherries, sprinkled with sugar. Pour the batter over them and bake in a hot oven about forty minutes. Serve as soon as done, or it will fall.

**CHERRY SAUCE.**—Cream one-third of a cupful of butter with one cupful of sugar; add one-half teacupful of cherry juice, and beat well. The juice can be strained from the cherries which have been stoned and sugared an hour beforehand. Serve very cold. An excellent addition to almost any plain pudding.

**CHERRY MERINGUE.**—Line a plate with puff paste, prick and bake in a quick oven. While still warm, spread thickly with fresh-stoned cherries. Make a meringue of the whites of four eggs, one-half cupful of sugar and one small cupful of cherries, stirred through last. Heap this on a plate, brown lightly and serve as soon as cool.

**CHERRY CHARLOTTE.**—Cut in narrow strips a few slices of stale sponge cake and arrange these around the sides of a deep glass dish. Stone a quart of fine, juicy cherries, and sprinkle light with sugar, unless very sweet. Pour these, juice and all, over the sponge cake. Now whip a pint of sweet cream very stiff; sweeten to taste, color about half of it with red cherry juice, and pile it upon the cherries. Let it remain in the ice box until the moment of serving.

## HOUSEHOLD HINTS.

Walnut stain may be made at home if you can procure walnut bark. Slowly boil an ounce of the bark in a pint of water for an hour, and then add a lump of alum the size of a hickory nut to set the color.

The white of an egg is one of the most efficient remedies for a burn or a scald, excluding the air at once and affording relief. It is also used as an antidote for several poisons, taken internally, especially those of a corrosive nature.

It is not generally known that lemons may be easily and almost indefinitely preserved under glass. Some, one year, were purchased on Fourth of July, and, by way of experiment, each one was put under an inverted goblet. Thus kept from the air, they were finally removed on Christmas Day in perfect condition, and juicy as ever.

Fruit skins carry germs and are no more intended for human sustenance than potato skins, melon rinds or pea pods. The bloom of the peach is a luxuriant growth of microbes, that of grape only less so; and when these are taken into the stomach they find more favorable conditions for their lively and

rapid development which causes the decay of fruit before it is possible to digest it. This is the reason many persons think they cannot eat raw fruit. If they would in all cases discard the skin they could derive only good from the fruit itself. Nature provides the skin for the protection of the fruit from the multitude of germs which are ever ready to attack it, as is evidenced when the skin is bruised or broken in any way. The microbes at once begin their work of decay, and the fruit is unfit for food.

The average baby, on being lifted from his morning tub, usually begins to shriek madly. It is not, as one might easily imagine, because he hates to leave that comfortable spot, but it is because the cold air strikes suddenly upon his little wet chest and stomach and gives him an unpleasant shock. If he is lifted sideways, or even head first, and rolled quickly in his warm bath-blanket he seems to enjoy the operation much better, and usually waits until he is half dressed before he begins to wail.

## HOMEMAKING AND HOUSEKEEPING.

Are you a Housekeeper or a Homemaker? There is a vast difference in the two, writes Laura A. Smith.

The Housekeeper prides herself on shining floors and neat shelves. Dust and dirt flee before her as before a cyclone. "A place for everything and everything in its place," is her motto, and her husband and children know to their sorrow that "Cleanliness is akin to godliness." Her dimmers are always on time, her children's clothes are the perfection of neatness, and the wheels of the domestic machinery never annoy others by their grating. She gives her pitiful aid to her family, and what does she get in return? An aching head and heart, nerves that become the family bugbear, until her children go elsewhere for sympathy and comfort, because she is always too busy to stop and comfort or advise them.

But the Homemaker brings to her task a love which holds her husband and children fast in an immortal chain. At evening there is an easy chair for tired bodies, a smile and sympathy for aching brains. In all the plans and joys of life the Homemaker comes first. Home is the magnet which draws the children together even after they have families of their own and are widely scattered. Home comfort and home sympathy give the worker strength through all the struggles of life. A Homemaker yields her scepter in a basement or in a garret. Give her a tent in the forest, and her fire of twigs burns brightly, her kettle boils merrily, and her smile and song rival the music of the birds. It is the Homemaker who makes the name of woman blessed.

## FASHION AND LACY.

The up-to-date girl has lost her heart to that dainty material known as grass linen. When it first appeared this season she used it most cautiously in adorning her frocks. A band of it formed the cuff of her sleeve or it was the foundation of a lace-trimmed stock collar. But now the craze for grass linen is felt abroad in the land, and the young person who cannot number at least a sailor collar and cuffs, full vest and, perhaps, a bodice of grass linen among the accessories of her summer wardrobe has no right to consider herself properly gowned. Such is the influence of grass linen in the world of fashion.

Grass linen has the happy faculty of combining well with almost any material. Many of the latest crepon frocks are trimmed with it. When embroidered in eyelet holes it is particularly effective as a blouse front over a gay-colored silk.

The sailor collars of grass linen are made not only with ecru lace insertion as a trimming, but the very latest novelty shows the collar combined with black lace. The summer girl, whose frocks are many, has one made entirely of grass linen with just a suggestion of contrasting color shining through the eyelet holes of the bodice. Such a gown may be made with a plain full skirt of the grass linen, the hem outlined by a narrow band of ecru lace insertion. The bodice is tight-fitting in the back with an eyelet-embroidered blouse front showing violet silk beneath. A violet silk crush belt encircles the waist and the neck is finished with a stock collar of the same silk trimmed here and there with an ecru lace point.

The sleeve is voluminous as far as the puff is concerned. It is made of the plain grass linen and reaches only to the elbow, where it is joined by a deep cuff of eyelet grass linen over violet silk. This gown, worn with a tan straw hat trimmed with violet silk mull and clusters of dark purple violets, is most effective.

A Parisian novelty for midsummer is the frock of white brillantine, with vest, collars and cuffs of grass linen. The Godet skirt has each gore defined by a line of grass linen insertion, which gives it a novel touch. The waist has a short Eton jacket effect, with a full vest of eyelet grass linen over white silk and edged with grass linen insertion. Brilliantine is used for the leg-of-mutton sleeve, which has three bands of the insertion arranged half an inch apart as the cuff. All sorts of odd designs are seen in silver belt buckles, and the more filigree work is displayed in them the more costly they are.

Sleeves grow larger as the season advances and more expensive, if possible. Whether made of silk, woolen or cotton goods, fibre chamois is the interlining used where a really good effect is desired.

## AN IDEAL PLACE FOR LADIES' SUMMER VACATIONS.

Ladies who are blessed with the opportunity of spending the summer away from the heat and turmoil of the city, will find an ideal place with the Sisters of Loretto at Niagara Falls, Ont. The good sisters have made a new departure this year, and will take ladies or young girls as summer boarders, and will give them every accommodation from the

present time until the end of September. Of course those who do not wish to stay so long need remain only as suits their own convenience. Many not able for one reason or another to get away but a week or two will be just as welcome and as hospitably entertained as those who come to spend the entire summer.

This is an opportunity which so seldom presents itself, that it is to be hoped the beautiful Academy of Loretto will be filled throughout the summer. Its massive proportions, large and airy rooms and halls and comparative isolation make it indeed an ideal place for summer rest; at the same time it is of easy access to the great cataract and all the varied attractions of world-famous Niagara Falls. Non-Catholics as well as Catholics will be welcomed by the sisters. There will be no burdensome rules to observe, and boarders can come and go as they please, only being required to keep within the limits of retiring hours. The terms will be found quite reasonable and may be ascertained by addressing the Sister Superior, Loretto Academy, Niagara Falls, Ont.

## YOUTHS' DEPARTMENT.

### THE GOLDEN RULE.

"Phil, I've got a secret to tell you," said Kenneth Brooks, as he came into Phil Gordon's yard after school was over.

"Nice?" asked Phil.

"Yes," was the answer, "nice for me."

"Oh," said Phil, and his eyebrows fell.

"My Uncle George," said Kenneth, "has given me a ticket to go and see the man that makes canary birds fire off pistols and all that. Ever see him?"

"No," said Phil, hopefully.

"Well, it's his first rate, and my ticket will take me in twice," said Kenneth, cutting a little caper of delight.

"Same thing both times?" asked Phil.

"No, sir; new tricks each time. I say, Phil," Kenneth continued, struck with the other's mournful look, "won't your Uncle George give you one?"

"I ain't got any Uncle George," said Phil.

"That's a fact. How about your mother, Phil?"

"Can't afford it," answered Phil, with his eyes on the ground.

Kenneth took the ticket out of his pocket and looked at it. It certainly promised to admit the bearer into Mozart Hall two afternoons. Then he looked at Phil and a secret wish stole into his heart that he hadn't said anything about his ticket; but after a few moments' struggle, "Phil," he cried, "I wonder if the man wouldn't change this and give me two tickets that would take you and me in at one time?"

Phil's eyes grew bright and a happy smile crept over his face. "Do you think he would?" he asked eagerly.

"Let's try," said Kenneth, and the two boys started off for the office window at the hall.

"But, Kenneth," said Phil, stopping short, it ain't fair for me to take your ticket."

"It is, though," answered his friend stoutly, "because I'll get more fun from going once with you than twice with myself." This settled it, and Phil gave in.

"So you want two tickets for one time?" said the agent.

"Yes, sir," said Kenneth, taking off his hat, "one for Phil, you know."

"You do arithmetic by the Golden Rule down here, don't you?" asked the ticket man.

"No, sir; we use Ray's Practical," answered the boys; and they didn't know for a long time what that man meant by the Golden Rule.

## JOINS THE CHURCH.

### The Rev. Mr. Ayres Leaves the Episcopal Church to Join the Mother Church.

(From the New Orleans Evening States.)

In a card addressed to the "Episcopals of Mississippi coast" and published in a morning paper, Mr. Nelson Ayres, heretofore one of the most self-sacrificing of priests attached to the Episcopal diocese that is subject to the rule of Bishop H. Miller Thomson, announces his intention of resigning from the priesthood of the Anglican communion and from all fellowship with that denomination, or, in other words, the gentleman referred to has become or is about to become a member of the Roman Catholic Church.

Mr. Ayres' renunciation of Episcopal connections is announced in a dignified manner and the document throughout is pregnant with regrets over the severance of clerical ties that connected him for many years with the Episcopals of the Gulf coast towns, among whom he labored as a missionary, and the letter to Bishop Thomson is no less the utterance of the scholar and gentleman and the religious seeker after that "rest" that drove Newman and Faber and Manning and other leading clerical lights of the great English church establishment to seek that peace "that passeth all understanding," and which they honestly thought could only be found in the arms of the great Roman communion.

With the apparent ritual and paradoxes in doctrinal teachings that now distract the Episcopal Church in this country as well as in England, thousands of thoughtful men and women, too, are gravely considering their position with regard to their allegiance to the church of their childhood. Thousands of others before Mr. Ayres have "verted," as the term is employed, and still the end is not.

Following is the letter addressed by Mr. Ayres to the Bishop of Mississippi: "MY DEAR BISHOP:—This is to place in your hands my resignation as missionary on the coast, and with it my resignation of the ministry of the Episcopal Church.

"It is unnecessary for me to go into my reasons for this step, further than to say that I have at last seen the folly of trying to be a Catholic and a Protestant at the same time.

"For yourself, my dear Bishop, I entertain no feeling but the profoundest respect and affection. I appreciate deeply, and heartily thank you for the consideration and kindness that have marked all your relations to me, relations which I cannot sever without deep pain and regret.

"I beg your forbearance and your prayers, and remain ever,

"Affectionately yours,

"For you, the dear people, among whom I have labored for nearly seven years, and of whom many are my dearest personal friends, I feel that I must express the deep pain I feel at the severance of the relations, which, for me, were so delightful. Nothing could drive me to it but the profoundest sense of duty, duty to you, as well as to my own soul, and I feel that I owe you some brief explanation of my course.

"Educated in a Protestant denomination bitterly prejudiced against everything Catholic, my study of the Scriptures and of history early drove me to the Episcopal Church, under the conviction that she was at least a living branch of that Church of God which he purchased with His own precious blood. I have believed and taught that her ministers were real priests, her sacraments actual channels of divine grace, and her teachings the utterances of the Holy Ghost. For more than twenty-three years I have exercised her ministry in this persuasion, though for the last twenty of them with growing doubts, hard to suppress and distressing to entertain.

"Had I regarded more the actual facts of the world and less the theories of the

narrow school in the church with which I have been more or less identified, I should not have been so long in doubt, for the Church of God is a "city set on a hill, that cannot be hid." It is this Church that teaches God's truth with a voice of certainty and authority; it is this Church that claims for, and has in, its sacraments all that the Lord Jesus promised; it is this Church that makes it her business, as her Lord did, to take away the sins of the world. I dare not longer withhold my obedience from the holy Catholic Church.

"NELSON AYRES.

"New Orleans, June 18, 1895."



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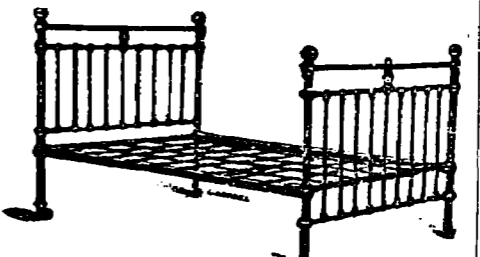
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WEDNESDAY, JULY 17, 1895.

OUT OF THE CHURCH.

Several times during the present year we have had occasion to refute the slanders that enemies of Catholicity circulate regarding the Church, particularly on the question of the old maxim "Outside the Church there is no salvation." Men of the class that met recently at Montebello love to tell the world that the Catholic Church teaches the doctrine that all are damned who do not belong to her communion. We have so clearly shown that this is not the meaning of the Church's attitude upon the subject that repetition would be superfluous. However, since Mr. Larivière and others will persist in repeating the calumny, we have thought well to follow Father Lambert's exposition of the case for the benefit of both our Catholic and non-Catholic readers.

There is not a denomination claiming to admit the Divine origin of Christianity but holds the same doctrine, and in many cases in a more severe sense than does the Catholic Church. Let us quote from a few Protestant rules of faith, then we will cite the most authentic Catholic authorities. Everyone of these sects considers itself the true Church of Christ. Therefore in speaking of "the Church" it means its own particular religious body. Otherwise it means nothing at all. In the Helvetic Confession of 1566 it is declared that "there is no salvation outside the Church just as there was none (from the deluge) outside the ark; if one wishes to have life one must not separate one's self from the true Church of Christ."

The Saxon Confession expresses itself thus: "It is for us a great consolation to know that there is no inheritance of eternal life but in the assembly of the elect" (that is to say in the Church.) The Belgic Confession says: "We believe and confess one only Catholic Church (in the Protestant sense); whosoever separates himself from this true Church manifestly revolts against the order of God." The Scotch Confession says: "We believe constantly that the Church is one. We detest the blasphemies of those who pretend that all men who follow equity and justice, whatever may be their religion, will be saved." The Calvinist Catechism of the sixteenth century says: "Outside the Church there is only damnation; all those who separate from the communion of the faithful must not hope for salvation while they remain separated." Here is what Calvin, himself, said: "Outside the bosom of the Church one cannot hope for remission of sins, nor for salvation. Extra Ecclesiam premium nulli est sperandum peccatorum remissio, nec illa salus." (Institutions, book IV., chap. 1.) Here are the words of the Anglican Bishop Pearson: "The Lord has not made two roads to heaven; He did not establish His Church to save some people, while others are saved in another manner. There is no other name under heaven given to man by which he can be saved but the name of Jesus Christ."

Now these are exactly the same teachings as those of the Roman Catholic Church. We will now quote from Cardinal Gousset, who asks: "Is it true, as Protestants and infidels say, that Roman Catholics condemn all who do not belong to the body of the Church?" And he makes reply:—"No; they condemn, for defect of duty, only those who are voluntarily schismatics, voluntarily heretics, or voluntarily infidels. They condemn only those who, in the words of the Gospel, will not hear the Church, who despise the pastors of the Church, who will not believe the truths preached to them by the Church; those who, knowing the teachings and

decisions of the Church, remain separated from the Church. 'If he will not hear the Church, let him be to thee as a heathen and a publican; he who despises you despises Me.' Thus the maxim, 'out of the Church no salvation,' means simply that those infidels, heretics and schismatics who, knowing the true Church, refuse to enter, are guilty of obstinacy to the Church and to Christ."

Now, who are within the Church although apparently outside her fold? All who are baptized and die before reaching the age of reason. All who are baptized, and having reached the age of reason, are in invincible ignorance as to the identity of the true Church. There are many Protestants, of various sects, who, without knowing it, belong to the soul of the Church and are truly Catholics. What about the non-baptized, the Jews, the Mahomedans and Pagans? Father Lambert divides their infidelity into three classes: Positive, privative and negative. It is positive in those who despise and reject the Gospel; privative in those who are culpably ignorant of the divinity of the Christian religion; and negative in those who have never heard of Christian revelation. All included in the first and second categories are outside the Church.

The infidelity of those who never heard of Christian revelation, those whose infidelity is the effect of voluntary ignorance, must be measured by another standard. Our Lord said: "If I had not come and spoken to them, they would have no sin, but now they have no excuse for their sin." The obligations of the Gospel are only for those who have heard the Gospel. St. Paul in his Epistle to the Romans, (x., 14.) says: "How, then, shall they call on Him whom they have not believed? Or, how shall they believe Him of whom they have not heard? And how shall they hear without a preacher?" Father Lambert thus comments upon this passage:

"Those to whom the Gospel has not been preached are in the same state as the Gentiles were who lived before the time of Christ. As to religion and morals, they have no other duties to fulfil than those they know by the natural law and by primitive traditions, which, though altered, transmit to them a knowledge of God, Divine Providence, a promise, at least confused, of a Redeemer and a future life. Our Saviour came NOT FOR THE DESTRUCTION, but for the salvation of the world. Hence we cannot suppose salvation became impossible to whole nations from the moment Christ died on the cross for the salvation of the human race. Those Gentiles who obey the natural law and believe the truths handed down by tradition, and desire sincerely to know the Divine will, believe, ipse facto, implicitly what we believe; and their faith, being the effect of that grace which is wanting to no one, however imperfect, can absolutely suffice for salvation. If they obey the law of God as far as they know it they will be saved; but if saved, it will be in the church to the soul of which they belong, and by the interior gifts of grace."

Thus the benefits of the Gospel in which we participate, do not render worse the condition of those who do not know the Gospel.

Coming back, then, to the original accusation that the Catholic Church condemns to hell all who do not belong to her body, we plainly state that it is false. If such were the case, then, to be consistent, the Church would have to declare eternally saved all who do belong to her body. Yet we fear that the number of Catholics who die in sin and who go to hell is such that no living person would like to read the list. There are thousands in the visible body of the Church, thousands who to all appearance belong to her communion, but who are truly "outside the Church." On the other hand there are thousands who never frequent the Church, who do not acknowledge her authority, and yet who belong to the spirit of the Church and are Catholics in all but the name and profession. When next a non-Catholic preacher—if he wishes to tell the truth—sees fit to revive this calumny, let him examine the rule of his own sect and ask himself why he adheres thereto. Does he not believe that outside it he cannot be saved?

The Catholics of England, compared with the non-Catholics, are very poor and as yet few in numbers. Still they sustain a college for foreign missions. A couple of weeks ago the institution sent out four newly-ordained priests to Central Africa. There is no lack of zeal amongst the Catholics, and as their numbers daily increase, we may confidently look forward to the time when England will again be marked amongst the nations that acknowledge the spiritual jurisdiction of the Vicar of Christ. In the very highest grades, highest intellectually and otherwise, the change is already apparent.

THE OTTAWA POST is the name of a new publication that has just reached its third number, and which promises to be a bright, and, above all, a very useful addition to the Catholic journalism of Canada. It is an Irish Catholic organ and starts out in a fine field, with a grand cause to defend and with every indication of future success. We heartily wish the Ottawa Post all manner of prosperity. It is a good and encouraging sign to see another Irish Catholic paper appearing upon the scene. We cannot

have too many mouth-pieces for our people. Some people are under the false impression that there exists a certain degree of rivalry, and consequent coldness towards each other, between the different Catholic organs of Canada. But the truth is that a spirit of emulation animates our press, and so it should be. We must help each other for the sake of the general cause we defend.

DESERVES A STATUE.

Now that monuments are being raised on all sides to the glory of the founders, the early missionaries, the heroic leaders, the great governors and the eminent statesmen of our country, it may not be out of place to draw attention to the career of a man who was the embodiment of heroism, religious zeal, national pride, sterling patriotism and magnificent self-sacrifice. We refer to the great missionary John De Brebeuf. Any person who has read the life and works of that wonderful man must have felt a thrill of admiration in presence of the record. By birth, by early associations, by education, a gentleman, and a noble one, he decided, early in life, to consecrate his future to the glory of God and to the cause of humanity. He entered the Jesuit Order and placed his talents and his life at the disposal of the superior of that wonderful body of men. The Canadian missions were then opening out a hitherto unknown field of labor for the envoys of the Gospel; and to Canada Father De Brebeuf was sent. He crossed the Atlantic with joy and in the fullness of his zeal and religious enthusiasm he commenced his fearful task of bringing the children of the forest to the knowledge of Christianity.

He was a native of Bayeux, in Normandy, France, where he first saw the light on the 25th March, 1593. From that day down to the memorable 16th March, 1649, when, at Bourg St. Ignace, the great priest met the most cruel of deaths, after the most unspeakable of tortures, at the hands of about twelve hundred Iroquois who had destroyed the Huron village, his life reads like a glorious romance. Apart from the services he rendered Christianity and civilization by his undaunted heroism and stupendous efforts amongst the wilds of the New World, his contributions to the historic literature of his period have been classed by the late John Gilmory Shea and Francis Parkman as amongst the most accurate and yet most classic that exist. It would be a long story to go over all the wonders performed by that one man. "Echon" he was called by the Indians, and he was admired as much for his unflinching courage as he was beloved for his noble conduct. Amongst the Hurons his word was law, and the multitude of the conversions he effected would astound even the most critical opponent of his Order. But the fierce and terrible Iroquois were constantly a source of anxiety and trouble to the missionaries. During twenty-four years this soul of refinement lived, labored and suffered amongst the treacherous and ever dangerous savage hordes of the north.

He was forty-six years of age, still in the prime of life, in the glory of his manhood, in the vigor of his physical strength and in the full force of his heroic and religious zeal, when he met the death of a martyr at the stake. The details of his torture and final murder are so fearful that one can scarcely believe that human nature could withstand even the least of them. Yet up to the last, torn, lacerated, disfigured, naked, burned, without a square inch of his body unscathed, he persisted in preaching, even to his last breath, the mercy and greatness of God and the truths of religion that was one day to flourish in peace upon the soil dampened with the last drops of his blood. Says Rev. Dean Harris, in his admirable work, "History of the Early Missions in Western Canada": "Thus died John Brebeuf, priest of the Catholic Church, and one of the grandest men that ever trod the American Continent. From that memorable day, when, kneeling on the rock at Stadacona, he dedicated his life to the conversion of the tribes, he never wavered in his high resolve."

If Young Canada is to become a land of monuments, and that the great personages of our history are to be immortalized in marble or brass, then let us not forget that much of the civilization we enjoy, not a small share of all the benefits our people possess, may be justly traced back to the days when those early colonists, explorers and missionaries performed prodigies of heroism amongst the primitive inhabitants of the land. And in the lengthy procession of noble personages that moves along the dim confines of the by-gone, there is none grander or more imposing than that of De Brebeuf; in the wonderful panorama of glorious and pride-imposing pictures, there is not one more sublime than that which reveals the massacre of the Hurons by the Iroquois at St. Ignace; and the central point in that terrible tableau is the great John De Brebeuf, tied to the stake, licked by the flames and carved by the knives, with his eyes turned towards heaven and his mighty soul going forth in prayer for the conversion of his persecutors. We trust that the hint we have thus thrown out

may not be in vain. Some day, in the near future, we hope to see—amongst the many indications of national gratitude—a monument that will tell to future generations the story of great sacrifice, and, as far as this world is concerned, of unrequited labors in the two-fold cause of humanity and of God.

THE GREATEST OF EPICS.

The epic form is the most elevated in the scale of poetry. It is the rendering in sublime verse of a grand and prolonged theme, a great dramatic succession of events; it is essentially heroic. Although almost every literature has its monumental epic, still there are many languages that have come no closer to this grand feat than in the translations from other tongues. Homer was the first great epic poet, and he immortalized Greece and himself by the production of the Iliad and Odyssey; Virgil did a similar service for Roman literature in his Æneid, while Dante has elevated the Italian muse to epic spheres in his "Inferno." Klopstock has reached, in his "Messiah," the most elevated plane to which the German language has attained from the epic point of view. France has the Cid, and Racine's marvellous works; but they are dramatic rather than epic. The Henriade is the nearest approach that has been made in French, and the Henriade lacks many of the essentials of an epic. Milton's "Paradise Lost" is, perhaps, the most complete and perfect piece of epic composition that exists. It embodies all the necessary elements.

But there exists, to our mind, another mighty epic, far more splendid than Homer's work, more beautiful than Virgil's, more wonderful than Dante's, more majestic than Klopstock's, more stupendous than Milton's, more imperishable than all of them combined. It was not written on paper, but upon the page of time; the hand that guided the pen was not human, but Divine; the first canto was struck off nineteen hundred years ago and the last line will not appear until the echo of the final trumpet has died upon the bosom of eternity—that Epic is Christianity and its Author is Christ.

The personages that are brought before the contemplation of succeeding generations, in this sublime work, are of a character calculated to attract universal attention, to, in turn, inspire awe, wonder, veneration and love; the perfection of arrangement and the grouping of the figures around one grand central Being, challenge the respect, homage, and adoration of mankind; the fidelity with which the different parts harmonize, and the marvellous perfection of the long and unbroken chain of arguments beyond the dispute of intelligent man, bespeak the superhuman, the Divine, the Eternal, in the Author of such an astounding and incomprehensible work. Even as it is necessary that sufficient light should shine upon the page and that the powers of vision exist in order to read the epics of the poets, so it is necessary that the light of faith should beam, and that the blindness of infidelity or perversion should be absent in order that man can read, study, understand and appreciate this the *chef-d'œuvre* of all compositions.

Looking back over the expanse of years, of centuries, and turning page after page of that miracle of epic greatness, from the last public utterance of Leo XIII. to the *tu es Petrus* pronounced on that eventful eve, away off in the misty bygone, the one who can read—with faith—and who is willing to understand, will find that every line and every word, every accent and every punctuation mark, has its place and is a necessary part of the entire work. So exact has been the fulfilment of all the prophecies of the ages; so faithfully have all the promises made by the Author been kept; so unbroken has been the continuation of that establishment; so powerful and indestructible have been the various stones in the mosaic, that we fail to see how any intelligent being, gifted with a mind susceptible of conviction and a soul capable of serious contemplation, could, by accident or intention, turn away from the study of the Epic without admitting the Divinity of the Author and without falling down to worship Him, while accepting the truths told upon those imperishable pages.

MURDER AND SUICIDE.

Is there an epidemic of crime this year? We have remarked that almost every issue of the daily press contains an account of at least one murder or suicide. As far as Canada is concerned we have had a number of most exciting cases during the past year. Radcliffe has been kept fairly busy; and apart from the many who suffered the extreme penalty of the law, we have a goodly proportion of homicides in which the accused either escaped or received imprisonment or else the guilty were not detected. Apart from these, the suicides, by drowning, poison, shooting, stabbing and otherwise, have been alarming numerous. The names of Hendershott, Wheeler, Hyams, Demers, Shortis, Laframboise, and a dozen others—whether as criminals, suspects or vic-

tims—recall stories that will not be readily forgotten. There is no more hard-worked man in our Province, of late, than the coroner of this district. The number of inquests he has had to hold is astonishing, considering the population of the country. Nearly every day some person is found in the river, or on the track, or on the street, or in a room; and in the majority of cases the evidence pointing either to murder or suicide.

We are inclined, very naturally, to ask ourselves the cause of so much depravity. Of course in each particular case there are special circumstances that go to explain the cause of the deed; but, taken as a whole, there must also be some general source whence springs the mad infatuation that is so reckless of life and of all consequences. The study is an uninviting one, yet it cannot but be fruitful of good results. Were we endowed with the "Opium Eater's" strange faculties and weird fancies we might revel, as did he, in "murder as an art;" but we prefer to look higher and to take in a truer view of the subject. We have found, by careful study, that in every age and in every land, the propensity to destroy life—be it the life of another or one's own—has been in the inverse ratio of religious teaching. From the savage Iroquois down to the civilized merchant; from Nero or Caligula to the miserable slave at the galleys, or in the arena, with few exceptions the men who destroyed life the most were the least swayed by the principles of religion. We say with few exceptions, and these exceptions were generally the result of insanity. Take, for example, the case of Hugh Millar, the famous geologist and author. A man of deep study, hard work, great talents, warm affections, and a strong faith in God and in the fundamental truths of Christianity, he was apparently the most sane of men while completing that most wonderful book, "The Footprints of Creation." He had just arisen from the stupendous effort of writing the "Testimony of the Rocks," when he undertook the still greater task of his last contribution to the scientific literature of our language. Scarcely had he penned the final sentence than he calmly kissed his wife and children good-night, went upstairs and shot himself. No person will dare say that the rash act was not the result of a severe fit of temporary insanity, brought on by the sudden relaxing of the long and fearfully over-strung system. But we repeat that such cases are the exceptions. The numerous murders and suicides to which we allude are certainly not the outcome of real insanity. To some other source must we trace them.

It is evident that the cause is a demoralization of character arising from a lack of true religious training. There is an absolute presence of a spirit of variance with the precepts taught by religion. It is a heedless, heartless, soulless depravity that finds its stimulus in bad literature and its vitality in the negative influence of irreligion. To stay the plague the remedy must be applied; and the only remedy we can see is the actual antidote—the spreading of solid religious training, the education of the heart and mind, the inculcation of Christian principles, and the suppression of light and evil literature. The punishment inflicted upon the guilty may, to a certain extent, serve as a warning, but experience proves that, as long as the innate depravity exists, it is not a positive deterrent of future crimes. We know of no stronger plea for sound and wholesome religious instruction and true Christian education, than the very recital of the unhappy murders and suicides that shock the public day after day. It is time to be up and doing if the plague is to be checked.

ANARCHY AND RELIGION.

What are the principles of the anarchists? To this question a direct answer can scarcely ever be secured. No matter how boldly the anarchists talk amongst themselves, they always display a certain amount of hypocritical respect for something or other when seeking to gather others into their camp. They have a sufficient sense of diplomacy and its importance to hide their real motives from the world. An exceptional character may make a wild speech or throw a bomb; but the anarchist declares that he is over-enthusiastic and that he went too far—at least under present circumstances. The great danger to be feared from the Anarchists is the very professions of fine feeling, of generous natures, that they constantly display before the world. A hidden enemy is worse, by far, than an open one. Heretofore, as a body, the Anarchists have not dared to declare war upon any one institution in particular. They knew too well that the moment they made such a declaration all good citizens, for the sake of self and mutual protection, would rally around that institution.

At last the Anarchists of London, England, have been bold enough to come out with a pamphlet in which they plainly state their motives, aims, and the means they purpose taking to overthrow what they consider to be their enemy, namely, Authority. We always knew that they sought to destroy authority, but as yet we never had it from themselves. Heretofore, they were satisfied with attacking particular individuals; but they never declared open war against all authority. In this pamphlet they state that the belief that there must be authority is at the root of all their misery. As a remedy, they advise a struggle for life or death against all authority—physical authority as embodied in the State, and doctrinal authority, as embodied in religion. "The workmen must necessarily destroy authority," says the pamphlet; "those who are benefited by it certainly will not. Patriotism and religion are sanctuaries and bulwarks of anarchy; religion is the greatest curse of the human race. Yet there are to be found men who prostitute the noble word 'labor' by combining it with the nauseating term 'church' into 'labor church.' One might just as well speak of a 'labor police.'"

If, according to them, "religion is the greatest curse of the human race," it is evident that religion must be the direct enemy of anarchy. Take religion out of the world and anarchy would find no difficulty in destroying the State. If such be the case, it is time that the State would recognize the two-fold fact, that its enemy is anarchy which has declared war upon its authority, and its only ally is religion, the bulwark that prevents anarchy from carrying out its destructive work.

Anarchy detests, fears, and seeks to destroy religion—why? on account of the authority that religion upholds. Such being the case there is surely a scale of importance between the different religions and of enmity between them and anarchy. It stands to reason that the religion most hated by the anarchists is the one which most effectually prevents their action; that is the Catholic religion. Also, the one they most dread and which they consider their greatest enemy, is the one that claims and possesses the greatest amount of authority; and that is the Catholic religion. Let us then take a simple argument from the rules of logic.

Anarchy wants to destroy all authority in the State and in religion. It is the deadly enemy of the State and of religion. (So the anarchists themselves say; and they should know.) Religion being the enemy of anarchy is the best friend of the State.

The Catholic religion, on account of its influence and action as well as of its greatest amount of authority, is the greatest enemy of anarchy.

Therefore, the Catholic religion is the greatest friend of the State, the greatest protector and safe-guard of the authority vested in the State and threatened by their mutual enemy—anarchy. The only other remaining conclusion is that to prevent authority from being destroyed, to keep the world from chaos, confusion and certain destruction, the Catholic Church must be supported in its fight against anarchy, and the party most directly interested in recognizing, sustaining and encouraging the Church is the State that is menaced by the enemy of its power and authority. Out of the mouths of the anarchists we take the argument; is it not a solid one? Sad the fate of the State that rejects the influence of the Church!

In a recent number of one of our French contemporaries there is a sweeping criticism of a circular letter sent out by a lady teacher to the patrons of her school. If the grammatical errors in the ten lines of that composition, and the samples of poor French therein displayed, may be taken as an index of the teacher's capabilities, we must frankly admit that an examination would not be out of place when there is question of granting diplomas to would-be instructors of youth. This case may, however, be an exception. Certainly the most possible is made of it in support of the theory of examinations prior to the granting of permits to teach. This is a delicate question, as are all that by their nature present more than one phase and are debatable. We admit that the diploma granted ten, twenty or thirty years ago is not a guarantee that the one holding it could to-day pass a sufficient examination; we also admit that the rules of our time are more exacting than were those of several years ago, and that a person who could then secure a diploma might fail to do so under present circumstances. Yet the very best lawyer or doctor of 1855 would hesitate before attempting the examinations he passed when he received his professional degree. The constant practice of the profession of the law, or of medicine, or of teaching, renders perfect and competent, and an examination would be no test of experience, knowledge or erudition in either branch. Moreover, we do not like the trend of the agitation; this we frankly confess. Its aim is not what it pretends to be; its object is apparently the amelioration of the educational standard, but its ulterior object, as far as we can see, is to shackle more or less certain bodies of religious instructors. We repeat that the question is very debatable and may be viewed from half a dozen standpoints.

EDITORIAL NOTES.

HARVARD UNIVERSITY has placed a window in Memorial Hall commemorating the Marquette and La Salle. There is something very significant in this general recognition of the merits of the great Jesuit explorer.

IN 1829 the immortal Liberator secured Catholic Emancipation. At that time there were in England 477 Catholic priests, 449 chapels, no monasteries, 16 convents and 2 colleges.

A YOUNG American heiress, Miss May Belle Crutchfield, most mysteriously disappeared some weeks ago. She was found in a convent of the Good Shepherd, whether she had gone voluntarily.

THE Plattsburg summer school, now in session, has assumed a practical feature by arranging to devote two weeks to a course of domestic economy.

THE Duke of Anholt, of Germany, recently celebrated his birthday by establishing a decoration for workingmen. Every laborer in his dominions who has been twenty-five years in the employ of the same person or firm is to get a silver medal.

OF late we have read considerable in the American papers concerning the Prince of Wales and his great popularity. A leading English statesman is now reported as having said that if England were to become a republic to-morrow, and there were a popular election for President, the Prince of Wales would be sure to receive a majority of all the votes in the United Kingdom.

THE subject of Catholic progress in England reminds us that the Anglican Bishop of Durham, in a circular letter to his clergy and laity, written two weeks ago, says that "the desire for the union of Christendom must be welcomed by all as the voice of God to His people."

THE contributor of "London Gossip" to the Birmingham Daily Post recently discussed the question of conversions to the Catholic Church. In one paragraph he says:—"It is certain that the conversions to Catholicism, which have taken place of late, surpass both in number and importance those of any preceding epoch."

AT LONG SUTTON, between Cambridge and Boston, in England, a farmer's wife recently discovered that an old woman in the neighborhood had bewitched her. The only remedy was to beat the witchcraft out of her, which she and her hus-

band did. The result was the breaking of the old woman's wrist; but as this was supposed to have broken the spell they were satisfied and gladly paid the fine for assault and battery.

ARCHBISHOP JANSSENS has undertaken the work of securing a winter school for New Orleans, on the plan of the summer schools of the north. Mgr. Satolli and Cardinal Gibbons have both written to the Archbishop to say that they will visit his city on the occasion of the opening of the winter school.

NO ONE seems to fathom Premier Crispi's design better than Leo XIII. With all the success of the recent election, the Italian Prime Minister counts upon making far more substantial gains if he could succeed in winning from the Vatican some degree of recognition for the authorities who now occupy the Quirinal.

NOR many weeks ago we referred to a red slip handed us by a lad on Bleury street. That precious document gratuitously informed its recipient that unless he became converted he would be damned. It was a kindly intended warning.

THE Orange gentlemen have had a big time on the Twelfth, particularly at Ottawa. The thundering Mr. Graham took part in the chorus, and Hon. N. Clarke Wallace, the Big Mogul of the institution, sang a delightful solo—delightful, at least, to the ears of the jaundiced-lucid assembly.

ARCHBISHOP CLEARY WILL NOT ORDER A DIOCESAN COLLECTION. In response to a cablegram from Hon. Edward Blake asking for assistance in behalf of the Irish Parliamentary Party, Archbishop Cleary, of Kingston, through his secretary, Archdeacon Kelly, has issued the following to the clergy of the archdiocese of Kingston:

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CORRESPONDENCE.

PEACE DISTURBERS.

To the Editor of THE TRUE WITNESS.

DEAR SIR,—I see there was nothing to mar the proceedings of the 12th; everything passed off quietly. Thank God it was so, and I trust from everywhere will come the same story, that our Catholics left the Orangemen to themselves, and prevented them from gaining notoriety, which interfering with them would draw upon them.

CHRISTIAN PATIENCE.

Montreal, July 13th, 1895.

FRENCH EVANGELIZATION.

To the Editor of THE TRUE WITNESS:

SIR,—I cannot help writing to tell you how much I appreciate your editorial on "French Evangelization" (save the mark!), and to express surprise at the apathy of the French press in not resenting the insults flung in the teeth of their race in this Province at each annual gathering of the "Sederunt," as the Calvinists term their meetings.

THREE SPECIALS.

WILL CONDUCT EXCURSIONISTS TO ST. ANNE DE BEAUPRE, ON JULY 30TH.

Last week the News announced that Rev. Father Stanton was absent from town making and completing arrangements for the great excursion to St. Anne de Beaupre, Que., which is to take place on the 30th July.

THE M. & W. RAILWAY.

ANNUAL MEETING AND ELECTION OF OFFICERS.

The annual meeting of the shareholders of the Montreal & Western Railway, took place on the 15th inst., at their office, 162 St. James street, and the following gentlemen were elected directors: Hon. J. A. Chapleau, Hon. A. Desjardins, H. J. Beemer, J. D. Rolland, Jacques Grenier, Frank Brennan and Dr. J. A. Brisson.

NEW RELIGIOUS INSTITUTION.

IT IS TO BE ESTABLISHED AT SHERBROOKE AT ONCE.

MR. J. A. Chicoine, M.P.P., is authority for the statement that a new religious institution will be established in Sherbrooke on September 14 next. It will be a mission of the Sisters of the Precious Blood, whose mother house was established at St. Hyacinthe thirty-four years ago by the Most Rev. Sister Catherine Aurelie.

A. O. H.

THE GRANDEST UNION EXCURSION OF THE SEASON.

On Wednesday, July 24th, Division No. 1, A. O. H., Kingston, and Division No. 3, of Syracuse, will give a grand union excursion, combining a tour of the Thousand Islands, a picnic at Brophy's Point and a searchlight trip.

give its valuable services on the occasion. The vessels will call at Gannaque, and thence go to Alexandria Bay and on to Clayton. During the evening and night the powerful searchlights of these steamers will be used from Kingston the tickets are at the low figure of 35 cents, and from Gannaque 25. We are confident that this will be one of the most interesting and successful excursions of the season.

OBITUARY.

THE LATE SISTER FREDERICK OF JESUS.

In our last issue we announced the death of a well-known and much-lamented religious in the person of Rev. Sister Frederick of Jesus, of the convent of the Holy Names, Hochelaga. The deceased entered the convent of the Holy Names, at Hochelaga, in 1867, and in 1874 she pronounced her final vows as member of the community.

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THIS IS JAS. A. OGILVY & SONS WEEKLY ADVERTISEMENT

Every Week's ad. will contain Astonishing Bargains. REMOVAL SALE PRICES. THERE is no necessity running all over the town during the warm weather. At our present prices you can get more for your money than at any other house in town.

FRASER, VIGER & CO'S

CLARET WINES. 500 dozen Margaux.....\$3 25 per dozen quarts. 500 dozen Club..... 5 50 " 500 dozen Club..... 3 25 " pints. ITALIAN WAREHOUSE, 207, 209 & 211 St. James Street, Montreal.

SUCCESSFUL EXAMINATIONS.

The following young ladies obtained a model or an elementary diploma during the last year at Catholic Boards, from the convent of the Congregation de Notre Dame, Richmond, Quebec:—Misses A. McGivney, M. A. Murphy, A. O'Donnell, A. Cassin, L. Campbell, J. Reilly, M. Cassin, C. Coudron, M. Landry, T. Cassin, A. Reegan, E. L. Flynn, N. Clarke.

SISTERS OF THE HOLY NAMES.

The Sisters of the Holy Names of Jesus and Mary, on Tuesday morning, with great pomp and much rejoicing, commemorated a three days' celebration of the jubilee of the foundation of their order.

TRAVELLER.

The houses in some of the ancient cities had walls ten feet thick. Mr. Brickwork obviously: I presume some of the neighbors were musical.

THE TIME FOR SECRETS.

"I don't believe a word their husbands say," she remarked. "Well, confided the other, 'I'm not quite so badly off as that. My husband talks in his sleep occasionally."

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Mr. John W. Coughlin.

Tired but Sleepless

Is a condition which gradually wears away the strength. Let the blood be purified and enriched by Hood's Sarsaparilla and this condition will cease.

Hood's Sarsaparilla

Is the Only True Blood Purifier. Prominently in the public eye today. Be sure to get Hood's and only Hood's. Do not be induced to buy any other.

Hood's Pills cure all Liver, Biliousness, Headache, etc.

JOHN MURPHY & CO'S ADVERTISEMENT.

Large assortment in Children's Canton Flannel Dresses, to clear at 1 price. 75c for 35c, \$1.00 for 50c, 1.50 for 75c up. Complete stock of Children's All Wool Serge and Tweed Dresses, to clear at 33 1/2 off. \$2.90 for \$1.94, \$3.30 for \$2.20, \$4.25 for \$2.80, \$5.00 for \$3.34, \$6.00 for \$4.00.

JOHN MURPHY & CO., 2343 St. Catherine St., CORNER OF METCALFE STREET. TELEPHONE No. 3883.

AN INTERESTING SKETCH OF NORTHERN ITALY.

Turin, its Cathedral and Attractions; Mount Cenis Tunnel; Milan, its Monuments, Churches and Cathedral.

[WRITTEN FOR THE TRUE WITNESS, BY JOSEPH W. HECKMAN, C.E.]

As I said in my Roman letter I would let you have an account of another section of Italy I visited, I will try, in this one, to take your readers through some of their principal points of interest.

After returning to Genoa, from an enjoyable trip along the Riviera as far as Cannes, I left for Turin. The route to this point, taking some four hours, was interesting, viewed from the train; such as the Ronco tunnel, upwards of five miles in length, the numerous rocky ravines, lofty embankments and the many tunnels. Turin is conspicuous among the cities of Italy for the regularity of its construction, its plan representing rectangular blocks, long, broad and straight streets, spacious squares and numerous gardens. The large Piazza Castello, with its old castle of the 13th century, I took as the centre of survey. Near by was visited the Royal Palace, with its fine private apartments, and the armoury. Near here is the Cathedral, in the Renaissance style, with a marble facade, erected about 1492, whose inferior is very fine. The principal point of interest found within its walls is the Capella del Santissimo Sudario, behind the high altar, reached by many steps at its right. This is a lofty circular chapel of dark brown marble, contrasting strongly with the white monuments, and separated from the main church by a glass partition. Here are the burial places of the Dukes of Savoy. The effect of this sight was greatly enhanced by the peculiar light coming in overhead. Over the altar, in this chapel, is preserved part of the linen cloth in which the body of our Saviour was wrapped.

Turin, as I have said, contains many beautiful piazzas, in nearly all of which are seen some exceedingly fine monuments, for instance, in the piazza Castello is the immense Mount Cenis tunnel, where the genius of science soars above a pyramidal pile of granite rocks on which lie the conquered giants of the mountain, a tablet at its base giving the names of the engineers. The weather being of a truly wintry nature while I was in Turin, and a mist overpreading the city during my two days stay there, I was unable to use my camera, save for some of the finest monuments, the one just mentioned included. In front of the railway station, for a long distance, these open squares, with gardens, extend. Crossing the river Po, which divides the city by a handsome bridge, at the end of the Piazza Victor Emmanuel, I came, on the other side, to the spacious domed church of Grazi Madre di Dio, after the Pantheon at Rome. After seeing the interior of this church, I continued my way for a short distance till I came to the Monte dei Cappuccini, which I ascended by means of an elevated railway. At its summit is an old Capuchin church. The view of the Alps and city from here is said to be a very fine one on a clear day, but, as I said, the weather was far from clear, and so was unable to judge it for myself. Many other places in the way of churches, museums and picture galleries were visited, but time and space forbid their narration.

From Turin I went direct to Milan. This city, I was told, is the chief financial one of Italy, being the wealthiest in manufactures and commerce, and comes third as to population, Naples and Rome taking precedence in that respect. Arriving at night, it was not till the following morning I directed my way to the famous Cathedral, to assist at a low Mass. The hour being an early one, still throngs of people were wending their way to and from here, through the large open square in front of the Basilica, this piazza adding to its beauty. During my five days stay in Milan, I visited this majestic building often and studied it with great pleasure. The Milan people regard this edifice as the eighth wonder of the world, and next to St. Peter's and the Seville Cathedral, the largest in Europe. This colossal structure covers an immense area, and is said to hold 40,000 people. Its construction is entirely of marble within and without, the roof being adorned with many turrets, while the white marble statues run into the thousands. On entering this beautiful temple of prayer, its immensity, at once dawned upon the visitor, though the light within is somewhat subdued, emanating, as it does, from the magnificent stained glass windows. These windows are huge, especially those of the choir, which are said to be the largest in the world. I understand this church was built in the 14th century, over the place of an earlier Christian Basilica. The architectural style is a kind of Gothic, the plan being cruciform. The interior is supported by some fifty pillars, each one some thirty-seven feet in circumference, the tops having canopied niches with statues instead of capitals. The pavement is surpassingly beautiful, consisting of mosaic in marble of different colors. Here, as I have seen in the Sulpician church in Paris, besides one in Dogloga is a brass meridian line. The many chapels found within this Basilica all are most interesting. The windows, before referred to, are a study in themselves, the three vast ones in the choir containing innumerable representations of Scriptural subjects. In the centre of one of the transepts I particularly noticed a valuable bronze candelabrum in the form of a tree, decorated with jewels. In front of the choir, below the dome, is a subterranean chapel dedicated to St. Charles Borromeo, with the tomb of the saint. The tourist generally ascends to the tower, where can be seen a beautiful panoramic Alpine view, which I did not see owing to the dull weather at this time.

Round this large Cathedral square is encircled some very handsome buildings, as the Royal palace, and the spacious and attractive structure of the Victor Emmanuel gallery, said to be the finest in Europe. From this square electric cars, as well as the ordinary tram-car, diverge in all directions, so this proved an easy means to further my Milanese inspection. The Brera, an immense palace given to science and art, is truly a fine sight, but, owing to my time being limited, I could not give it that study I would have wished; nevertheless its principal points claimed my attention for quite a while. One of the primary sights was the Church of St. Maria delle Grazie, an abbey church of the 15th century, and its adjacent monastery, in which is contained the celebrated painting, "Last Supper," by Leonardo da Vinci. This painting is unfortunately in bad preservation, chiefly owing to its having been painted on the wall in oils. One can easily see from the many copies in the same hall, which facilitate its study, the beauty of the original. To quote the words of Goethe: "The artist represents the peaceful little band round the Sacred table as thunderstruck by the Master's words, 'One of you shall betray Me.' They have been pronounced; the whole company is in dismay, while He Himself bows His head with downcast eyes. His whole attitude, the motion of His arms and hands, all seem to repeat with heavenly resignation, and His silence to confirm, the mournful words—'It cannot be otherwise. One of you shall betray Me.'"

The church of St. Ambrogio was paid a visit. This church was founded by St. Ambrose in the 4th century, on the ruins of a temple. The fine atrium in front of this church, containing, as it does, many ancient tombstones, is of great interest. In this church St. Ambrose baptised St. Augustine in 387, and who, very shortly afterwards, closed it against the Emperor Theodosius after the cruel massacre of Thessalonica. The Lombard Kings and German Emperors, formerly, caused themselves to be crowned here with the iron crown. The ancient pillar at which the coronation oath was taken is seen quite near the side of this church. The interior is, indeed, very fine, with its many large chapels, each one containing some beautiful piece of statuary, or some very fine old frescoes. The crypt contains the tomb of St. Ambrose and two other saints. Two other very marked points of interest are seen here, namely, the High altar, retaining, I was told, its original decoration of most beautiful and costly workmanship, behind which, in the choir, is a very ancient episcopal throne, and another, being an early Christian Sarcophagus of the 4th century, in the nave. One day, taking a tram-car from the Cathedral square to see where it would take me, I perceived on the route a large ancient colonnade of sixteen Corinthian columns, at which point I got out and entered a church, which my guide-book told me was that dedicated to St. Lawrence, the most ancient church found in Milan. Its plan is octagonal and it has a fine dome. The interior is beautiful with its ancient marble finish. Adjoining this church is a chapel, in which the beautiful mosaics interested me not a little. From here I continued my wanderings, until I came to the church of St. Alexander, a very reduced interior copy of St. Peter's in Rome.

The old part of Milan is encircled by canals, beyond which for miles extend large suburbs. Before leaving this city I visited many other special sights, as monuments and engineering works, all of which afforded me a great pleasure, especially for my camera. (To be continued.)

If wrinkles must be written on our brows, let them not be written upon our hearts. The spirit should never grow old.—James A. Garfield.

A good appetite and refreshing sleep are essential to health of mind and body, and these are given by Hood's Sarsaparilla.

An undue eagerness to obtain more frequently causes one to lose what he hath already.—Esop.

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RELIGIOUS NEWS ITEMS.

Ireland is returning good for evil, and praying for the conversion of England.

The Notre Dame University in Indiana has conferred the degree of LL.D. upon Rev. Washington Gladden. It is said to be the first degree of the kind ever given by this university to a non-Catholic.

The University of Oxford has established a Dante Lectureship and has appointed Dr. Edward Moore to that position. The formal recognition by the University of the great Catholic poet of the Middle Ages is an event of more than academic interest.

A despatch from Rome says that in answer to the petition of 10,000 Roman Catholics in Russia-Poland the Pope has written to the Czar appealing for clemency for several Roman Catholic priests who were arrested for political offences in Russia and deported to Siberia and the Caucasus.

During the tercentenary of St. Philip Neri the Roman churches were crowded to their utmost capacity. This shows that the Church is still keeping its hold upon the masses, and is a full answer to the stereotyped sneer of infidels that Catholicism has ceased to be a living factor.

The Landtag of the Grand Duchy of Hesse has repealed all laws against religious orders. Under this new legislation, which has been sanctioned by the Sovereign, the Capuchin Fathers, the Brothers of John of God, the Sisters of the Good Shepherd, and Sisters of the Most Holy Sacrament will establish houses in the Grand Duchy.

Messrs. McGinley, Kelly, Donnelly, Durin, Lavette and Reynolds, pupils in the American College, Rome, were ordained priests last month. To mark the occasion a fete dinner was given by the faculty of the American college, which was attended by Cardinal Gibbons and the visiting American bishops.

CATHOLIC PORTUGAL.

INTERESTING SCENES DEPICTED BY A VISITOR TO THE COUNTRY.

While staying at Porto, the King and Queen and little prince paid a visit, says an exchange. There was a kind of exhibition in which my friends were interested, one of the children having to present to the Queen an apron made at her father's factory; so we had not only a view of the royal party, but also the honor of shaking hands with the King (who never allows his hand to be kissed) and of kissing the Queen's hand. She is very regal looking, taller than her husband, and has not only the Bourbon nose, but also the beautiful feet and hands for which they are remarkable. The people idolize her, and no wonder—she is so good. She goes among the poor so humbly; oftentimes they do not know who the kind lady that relieves their wants and speaks so kindly. The little prince is a lovely fair child—more like an English boy, as some one remarked in his hearing, and he quickly and emphatically declared he was a "Portuguese and nothing else." Held in a courtier's arms, he held out his hand to be kissed with quite a dignified air. Being asked what was his name, he replied, "Mamma calls me Lulu, papa calls me Luiz, and everyone else the Prince Royal." The royal family seldom come to Porto, on which account the palace was not quite in statu quo—viz., the pictures and statues were not all in place in the prince's room, and as he was very tired his governess told him he might stretch his night prayers; but he would neither do that nor go to rest till the crucifix and sacred pictures were all put up. He bids fair to be as good a Catholic as his parents are.

The churches are very numerous, some of them very old, and all have numbers of altars on which several Masses are said every day; crowds attend each Mass. We generally went to three Masses on Sunday, one of them being the soldiers' Mass. They filed into the church in military order; four of the best conducted were allowed, with a sergeant in command, a place on the altar, and at the elevation they presented arms, on one knee, to the Blessed Sacrament, the trumpets being sounded at the same time. Oh, the sublime, intensely religious feeling then! Elevated above all earthly things, you cannot realize anything but what is heavenly. One of the most striking things in Portugal is the respect shown to the Blessed Sacrament, not on fete days alone, but always—every day; every time there is an opportunity. When the priest takes the viaticum he goes in state attended by acolytes. As the bell is heard everyone runs to place lighted candles in all the windows along the route, and all in the streets fall on their knees whatever the state of the pavement, and numbers accompany the priest to his destination. When the Blessed Sacrament passes the military forts the cannons fire a salute as if an earthly sovereign were passing; and this every time, not occasionally.

On great feasts, such as Corpus Christi, the streets present a brilliant appearance. Every house has always ready large handsome crimson flags trimmed with gold. These are hung from each window, so that the houses are completely covered. The scene is extremely beautiful and solemn; the bright sun, the blue sky, all along the route the gorgeous coloring, the devotion and fervor of all, is a scene never to be forgotten. The chorus of one of the hymns to the Blessed Sacrament is "Vive, vive, Jesus." As can be seen, the Portuguese are very fervent Catholics, fast more rigidly and have a great many more fast days than we have; every fast day is a black fast, except at dinner, and every day in Lent except Sunday is the same. Of course there are dispensations, but they are seldom looked for.

I saw some funerals in Portugal. Those of adults are at night, and are very impressive. Following the coffin, numbers of persons walk with lighted candles from the church to the cemetery. The number of candles is according to the amount the friends of the deceased can spend. The children's funerals take place in the daytime, and always have a band which plays gay music. The idea is, one should rejoice rather than grieve at the death of a child, because of its going to heaven. The coffin opens in the centre of the top and has hinges. The children's coffins are always carried open till they are about to be put in the grave.—The Republic.

Here's a Refrigerator - - That is built to keep things cool. It's no dry goods box, but a genuine Refrigerator that keeps ice, as well as meats and vegetables. It has the lowest Dry Air temperature, a positive circulation of air; the bottoms flu-h with door sill; sides of ice chamber removable, making easy to clean. All Ash, beautifully made and polished; all sizes. Cheap. Talking of Refrigerators reminds us of Gas Stoves. The coolest Stove in use. Come and see our stock.

F. H. BARR, 2373 and 2375 St. Catherine Street.

Why not try WYETH'S MALT EXTRACT? Doctors highly recommend it to those Who are run down; Who have lost appetite; Who have difficulty after eating; Who suffer from nervous exhaustion; And to Nursing Mothers, as it increases quantity and improves quality of milk.

PRICE, 40 CENTS PER BOTTLE.

WALTER KAVANAGH, 117 St. Francois Xavier Street, Montreal. REPRESENTING: SCOTISH UNION AND NATIONAL INSURANCE CO., OF EDINBURGH, SCOTLAND. Assets, \$39,109,332.64. NORWICH UNION FIRE INSURANCE SOCIETY, OF NORWICH, ENGLAND. Capital, \$5,000,000. EASTERN ASSURANCE CO., of Halifax, N. S. Capital, \$1,000,000.

WHAT IS ROBSON'S HAIR RESTORER

It is a most valuable preparation, restoring to gray hair its natural color, making it soft and glossy and giving it an incomparable lustre. ROBSON'S HAIR RESTORER is far superior to ordinary hair dyes, for it does not stain the skin and is most easily applied. One of its most remarkable qualities is the property it possesses of preventing the falling out of the hair, promoting its growth and preserving its vitality. Numerous and very flattering testimonials from well known PHYSICIANS and other 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. Marnold, 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 gloss and lustre. What pleases me most in this Restorer is a smooth, oleaginous substance, eminently calculated to impart nourishment to the scalp, 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 7th, 1885.

Testimony of Dr. G. Desrosiers, St. Felix de Valois. I know several persons who have for some years used Robson's Hair Restorer and are very well satisfied with this preparation, which preserves the original color of the hair, as it was in youth, makes it surpassingly soft and glossy, and stimulates at the same time its growth. Knowing the 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. Felix de Valois, January, 18th 1886.

For sale everywhere at 50 cts per bottle.

Cuts, Scratches, Sprains, and all pains, external or internal, are instantly relieved by PERRY DAVIS' Pain Killer. This old remedy is known, used and sold everywhere. Get it and keep it by you.

"HEALTH FOR THE MOTHER SEX" M. HICKS & CO. AUCTIONEERS, AND COMMISSION MERCHANTS, 1821 & 1823 Notre Dame St. MONTREAL. Sales of Household Furniture, Farm Stock, Real Estate, Damaged Goods and General Merchandise respectfully solicited. Advances made on Consignments. Charges moderate and returns prompt. N.B.—Large consignments of Turkish Rugs and Carpets always on hand. Sales of Fine Art Goods and High Class Pictures a specialty.

MENEELY BELL COMPANY. CLINTON H. MENEELY, Genl. Manager, Troy, N.Y., and N-w York City, N.Y. Manufacture... SUPEE P - CHURCH - BELLS. BAILEY'S Compound that spreading Sil REFLECTORS. For use in Churches. CENTRAL Millinery Rooms. Latest Novelties in Millinery from Paris, London and New York. Inspection respectfully invited. 178 BLEURY Street.

SIMPSON, HALL, MILLER & CO. 1794 Notre Dame Street. MANUFACTURERS OF STERLING SILVER AND FINE ELECTRO-PLATED WARE. WM. ROGERS' Knives, Forks and Spoons. Everything in the line of WEDDING PRESENTS. At prices to suit everybody. CALL AND SEE. 1794 Notre Dame St.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Post Office at Richmond, P.Q.," will be received at this office, until Friday, July 26th, for the several works required in the erection of a Post Office at Richmond, P.Q. Plans and specifications can be seen at the Secretary Treasurer's Office, Town of Richmond, on and after Friday, 5th inst., and tenders will be considered unless made on forms supplied, and signed with the actual signatures of tenderers. An accepted bank cheque, payable to the order of the Minister of Public Works, equal to the cost of amount of tender, must accompany each tender. This cheque will be credited if the party declines the contract or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender. The Department does not bind itself to accept the lowest or any tender. By order, E. F. E. ROY, Secretary. Department of Public Works, Ottawa, 2nd July, 1895.

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

ST. LEON. Perfects the organism and preserves life. "The invaluable," says Dr. Walsh, Toronto. A child just received direct from Spain in P.O. (not supplied at once). A trial will convince the most sceptical. St. Leon Mineral Water Depot, 54 Victoria Sq.

CAMPBELL'S QUININE WINE. JUST WHAT YOU NEED... THIS SPRING. It will tone up your system, and restore the appetite. The best cure for Debility.

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

Holloway's Ointment. Its Searching and Healing properties are known throughout the world for the cure of Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. This is an infallible remedy. If effectually rubbed on the neck and chest, as salt into meat, it cures SORE THROAT, Diphtheria, Whooping Cough, Croup, and even ASTHMA. For Glandular Swellings, Abscesses, Piles, Fistulas, GOUT, RHEUMATISM, And every kind of SKIN DISEASE, it has never been known to fail. The Pills and Ointment are manufactured only at 533 OXFORD STREET, LONDON, and are sold by all vendors of medicine throughout the civilized world, with directions for use in almost every language. The Trade Marks of these medicines are registered at Ottawa. Hence, anyone throughout the British possessions who may keep the American counterfeits for sale will be prosecuted. Purchasers should look to the Label of the Pills and Boxes. If the address is not 533 Oxford Street, London, they are spurious.

ASPHALT ROOFS, COPPER ROOFS, METAL ROOFS, Slate Roofs, Cement Roofs, METAL ROOFS. BEFORE GIVING YOUR ORDERS GET PRICES FROM US. OFFICE AND WORKS: Cor. Latour st. and Busby Lane. TELEPHONE 130.

CASTOR FLUID. Registered, a de-liciously refreshing preparation for the hair. It should be used daily. Keeps the scalp healthy, prevents dandruff, promotes the growth; a perfect hair dressing for the family. 25 cents per bottle. HENRY R. GRAY, Chemist, 122 St. Lawrence Street. Cups and Saucers given away with every pound of our 40c Tea. There are many other presents given away on delivery of every second pound. THE ORIENTAL, 418 St. James street, opp. Little Caik. J. W. DONOHUE, Prop.

A FOUNDATION TO BUILD-ON.

Fifty Things that Every Practical Catholic Should Know.

- One of the best summaries of the primary knowledge of his faith which every Catholic worthy of the name should possess... 1. The chief truths of our holy religion. 2. The rules of his parish. 3. How to bless himself properly and reverently. 4. That the beginning of wisdom is the fear of the Lord. 5. That God will render to every man according to his works. 6. That the influence of good example is far-reaching. 7. That the theological virtues are Faith, Hope and Charity. 8. That the Eminent Good Works are: Alms-deeds, Prayer and Fasting. 9. That the Evangelical Counsels are: Voluntary Poverty, Perpetual Chastity and Obedience. 10. That the four Cardinal virtues are: Prudence, Justice, Fortitude and Temperance. 11. That it is improper to gaze about in church while the sacred mysteries are being celebrated. 12. That, if late at Mass, he should enter the church and take his seat as quietly as possible. 13. That it is proper to rent a sitting in the church and pay for it regularly. 14. That to absent oneself from the Holy Sacrifice of the Mass on Sundays or Holy days of obligation without sufficient reason, is a grievous sin; and that grievous or mortal sin makes the soul an enemy of God. 15. That the Sacraments are channels of divine grace instituted by our Lord Jesus Christ, and are seven in number, viz.: Baptism, Confirmation, Penance, Holy Eucharist, Extreme Unction, Holy Orders and Matrimony. 16. That the seven Deadly or Capital Sins are: Pride, Covetousness, Lust, Anger, Gluttony, Envy and Sloth. 17. That the virtues contrary to these are: Humility, Liberality, Chastity, Meekness, Temperance, Brotherly Love and Diligence. 18. The Ten Commandments of God and the six Precepts of the Church. 19. Some pious aspirations and ejaculations to utter from time to time, especially in moments of temptation. 20. "The Angelus," a beautiful prayer recited three daily in honor of our Immaculate Mother. 21. Some prayers to be said before and after meals; that gratitude for benefits received should prompt him to be faithful to this exercise. 22. The Lord's Prayer, the Angelical Salutation, or "Hail Mary," the Apostles' Creed, the Acts of Faith, Hope and Charity and Contrition and the Confiteor. 23. That the Four Last Things to be remembered are: Death, Judgment, Heaven and Hell. "In all thy works remember thy last end, and thou shalt never sin." 24. That the Seven Gifts of the Holy Ghost are: Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety and Fear of the Lord. 25. That the Sins which cry to heaven for vengeance are: Willful Murder, the Sins of Sodom, Oppression of the Poor and Defrauding Laborers of their Wages. 26. That the Sacred Scriptures are the inspired Word of God and are worthy of our profound respect and reverence. 27. That honesty is the best "policy" in spiritual as in temporal matters; but that "policy" should be synonymous with conviction, enlightenment and strengthened by conscience. 28. That the Ten Commandments are reducible to two and that upon these depend the whole law and the prophets. 29. That marriages are not solemnized from the first Sunday of Advent until the Epiphany, and from Ash Wednesday until Low Sunday; that Low Sunday is the first Sunday after Easter. 30. How to say "No" with emphasis when asked to transgress the laws of God, or of the church, or of the land. 31. How to say "Yes" promptly and cheerfully when invited to assist in any good work, as the bestowal of alms, visiting the sick, teaching in Sunday School, etc. 32. The duties of this state of life; that, if a superior, he should be just and merciful to those under him. If a subordinate, that he should faithfully discharge his allotted duties; that diligence, honesty, sobriety and veracity should be his chief traits. 33. That the twelve fruits of the Holy Ghost are: Charity, Joy, Peace, Patience, Benignity, Goodness, Longanimity, Mildness, Faith, Modesty, Continence and Chastity. 34. That the secret organization most hostile to the Catholic Church in the United States is composed principally of un-American Americans and Orangemen. 35. That the corporal works of mercy are: Seven: To feed the hungry, to give drink to the thirsty, to clothe the naked, to harbor travelers, to ransom prisoners, to visit the sick and bury the dead. 36. That the seven spiritual works of mercy are: To give good counsel, to instruct the ignorant, to admonish sinners, to comfort the afflicted, to pardon injuries, to bear wrongs patiently, to pray for the living and the dead. 37. That there are nine ways of becoming accessory to another's sin: By counsel; by command; by consent; by provocation; by praise and flattery; by concealment; by partaking; by silence; by defence of ill done. 38. That the six sins against the Holy Ghost are: Despair of salvation; presumption of God's mercy without amendment of life; to impugn the known truths in matters of faith and religion; envy at another's spiritual good; obstinacy in sin; final impenitence. 39. That any person, man, woman or child, not only may, but should, baptize an infant in danger of death, when a priest cannot be summoned in time;

that in such cases a certain order of precedence should be observed, namely, a woman must not baptize if a man be present. The person who best understands how to perform the ceremony should be chosen. Fathers and mothers should not baptize their own children, if it can be avoided. 40. That in order that baptism may be valid, the ceremony must be performed as follows: While pouring common water on the head or face of the infant, pronounce the words: "I baptize thee in the name of the Father and of the Son and of the Holy Ghost." 41. That there are six week days in the year when he is obliged to assist at the Holy Sacrifice of the Mass, unless legitimately prevented: New Year's day, the Feast of the Circumcision of our Lord; Ascension day, or the Thursday 40 days after Easter; the Assumption of the Blessed Virgin, August 15; All Saints' day, November 1; the Immaculate Conception of the Blessed Virgin, December 8; the Nativity of our Lord, or Christmas, December 25. 42. That good books and papers are necessary adjuncts to every Catholic home. 43. That, save in cases of necessity, he should not leave the church before the sermon, or after the Communion; but that he should remain until the priest has left the sanctuary. 44. That in those days it is necessary to be equipped with the weapons that always successfully repel the attacks of Ignorance, Infidelity and Indifferentism, namely, firm faith, knowledge of the Church's history and doctrines and holiness of life. 45. That we Catholics have behind us nearly 2,000 years of glorious history; that the history of the Church is the history of the world from the beginning of the Christian era. 46. That the Catholic name is inseparably connected with the early, intermediate and present history of this Republic. 47. That the loyalty of Catholics to the institutions of this land is questioned only by those who are themselves disloyal. 48. That the footprints of Catholic discoverers and explorers, many of whom were priests, are clearly visible everywhere on this continent. 49. That the Catholic Church is the greatest moral force in the world to-day, the uncompromising foe of anarchy, the unflinching champion of the oppressed. 50. That the above 49 "things" do not constitute the sum of what every Catholic should know.—Catholic Mirror.

IRISH NEWS ITEMS. John Keenan, J.P. for Derry County, was sworn in a justice of the peace for County Antrim, on June 4. Venerable Archdeacon Reynolds, V.G., died at St. Brigid's, Ardagh, Edgeworthstown, Co. Longford, on Sunday, June 9. John Daly, of Drogheda, has been appointed clerk for Dunleer Petty Sessions District, in succession to the late Mr. Reilly. P. Delaney, Controller of the Dublin Sorting Office, has been appointed Postmaster and Surveyor of Belfast. The post is worth £750 a year. At a special meeting of the Clonmel Corporation, it was decided to present an address to Archbishop Croke, of Cashel, on the occasion of his silver jubilee. At the opening of the Ennis Quarter Sessions, on June 10, County Court Judge Kelly congratulated the grand jury on the peaceable condition of the county. Thomas Conran, a salesman, aged fifty-two, of North Circular Road, Dublin, died suddenly in the Turkish baths attached to the Hamman Hotel, on June 13th. Alderman Alexander Nelson, J.P., of Waterford, has been appointed a Deputy Lieutenant for the County of the City of Waterford, in room of Joseph Strangeman, deceased. It is proposed to open works in Mullranny, Loughborough, and Kilmecina, in the Westport union, toward the end of June, and increased numbers of persons will be employed on the works already existing in the union. James Mathews, of Colleen, County Louth; Mathew Downey, of Grangegeeth; Patrick Tierman, of Hurdle, and Patrick Lawless of Starinagh, County Meath, were summoned on June 5 to appear at the Court House, Drogheda, for boycotting. Henry McKendry, of Hillhead, Castle-dawson, was, on June 4, sworn in a justice of the peace for County Derry. The appointment has given the greatest satisfaction to local Nationalists. The National cause has had in him a most consistent and devoted follower. Acting Sergeant Hogan, of Kerry, who has acted as clerk in the district inspector's office for a considerable period, has been promoted to the rank of sergeant. Constable Brennan, of Tralee, and Constable Restrick, of Listowel, have been promoted to the rank of acting sergeant. From thirty to forty ejection processes will be applied for on behalf of the Marquis of Clanricarde at the Quarter Sessions for the Gort division. These cases vary from the generality of those in which so many ejection campaigns have already been evicted, inasmuch as the law is to be struck at the larger farms. At a general meeting of the Colbridge Dispensary Committee, on June 14, on the motion of Lord Cloncurry, seconded by A. O'Connor, Dr. C. O'Connor, medical officer of the Colbridge Workhouse, was unanimously elected dispensary medical officer for the Colbridge district of the Union. Dr. Sheehy, of Dublin, was also a candidate for the position. At the Killarney Quarter Sessions, on June 5, County Court Judge J. J. Shaw was presented with white gloves, as there were no criminal cases listed for hearing. Mr. Huggard, in presenting the gloves, said it was unprecedented in the history of Quarter Sessions Courts held in Kerry that at two successive sessions his Honor was presented with white gloves. The reception of two young ladies into the Order of the Sisters of Mercy took place at the Mercy Convent, Callon, on June 6. They were Miss Nora Flynn (in religion Sister Mary Aquin), daughter of the late Mr. Flynn, of Riverstown, County Sligo; and Miss Annie Hughes (in religion Sister Mary Claver), second daughter of Mr. F. Hughes, of Dublin. At the Carrick-on-Shannon Quarter Sessions on June 6, George Waters, County Court Judge, congratulated the grand jury on the peaceful state of the county. He said there was only one case at the present sessions, and that was of a charge preferred against a man for a transaction that occurred so far back as April 24, 1893, and, therefore, if they were talking of crime in the county this should not be classed or reckoned as an offence of the present day. A meeting was held at Tullysarran on June 9 for the purpose of enrolling members in the local branch of the Federation. The Rev. Michael Quinn, of Armagh, presided, and in a practical speech encouraged the farmers of the neighborhood to join the organization, as they could never hope to gain their just rights unless they were united and organized. A considerable number of those present gave in their names to the secretaries, H. J. McKee and Thomas Allen, and had themselves enrolled as members of the Federation. Three ejections took place on the Ely estate, which lies in the Hook peninsula, Co. Wicklow, on June 13. The victims are John Grace, of Broomhill (nine in family), who owed three years on a holding of thirty acres of tillands at a yearly rent of £25; Widow Foley, of Great Graigue (eight children in family), who owed three years on a holding of twenty-three acres, also bordering on the sea, at an annual rent of £30 odd; and Mary Brien (two in family), who was two and a half years in arrears on a holding of eight acres, held yearly at £7 10s. Mrs. Foley and her children are living in an open ear shed, Grace is sheltered under a canvas sheet hoist by the side of a ditch, and Mary Brien and family are domiciled in the roofless ruins of a once happy homestead. In heaven blessing God will be our constant employment; and if we would have a portion of the happiness of heaven upon earth, in the enjoyment of Divine peace, whilst seeking to be free from all undue care, whilst committing all anxieties to Him in prayer and supplication, we must also cultivate the important grace of continual thanksgiving.

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

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Cottolene a natural, healthful and acceptable food-product, better than lard for every cooking purpose. The success of Cottolene is now a matter of history. Will you share in the better food and better health for which it stands, by using it in your home? Cottolene is sold in 5 and 5 pound pails by all grocers. Made only by The N. K. Fairbank Company, Wellington and Ann Sts., MONTREAL.

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Application has been made to incorporate under the Dominion Joint Stock Companies Act, a company, with the object of acquiring the necessary property and buildings for the establishment in Montreal of a Cold Storage business to be constructed and operated on the latest and most improved methods of mechanical refrigeration.

To establish this business on a sound basis 3000 shares of the capital stock at the par value of \$100 per share will be issued. Terms of payment, 10 per cent. on allotment, 20 per cent. on Aug. 1st, and the balance by calls of 10 per cent. each, at intervals of 30 days. One thousand shares of this stock have already been subscribed and the balance is offered to the public.

The net profits are estimated to enable a dividend to be paid of, probably, 16 per cent. so the stock will rapidly go to a considerable premium. The business offering, and certain to be controlled when first-class facilities for storing all kinds of perishable goods and keeping them in prime condition are provided, is a guarantee of the enterprise being a pronounced success.

The property selected and acquired by the Company for this Enterprise is situated on Mill Street, between the Lachine Canal and the River St. Lawrence. It possesses ample water power, rail and water connections, with unexcelled facilities for loading cars and vessels direct from or into the warehouse.

Application forms for stock, and all other information, can be obtained at the office of the Company.

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J. J. DUFFY & CO'S Canada Coffee and Spice Steam Mills. MONTREAL. - ALSO, THEIR -

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

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



**THE TERRORS OF DYSPEPSIA**

A DISEASE THAT MAKES THE LIFE OF ITS VICTIMS ALMOST UNBEARABLE.

A SUFFERER FOR YEARS TELLS HOW SHE OBTAINED RELIEF—A BRIGHT RAY OF HOPE FOR THOSE SIMILARLY AFFLICTED.

From the Bowmanville News.

The editor of the news, in company with Mr. Jury, of the well known firm of Stott & Jury, visited the home of Samuel Wood, in the township of Darlington, for the purpose of ascertaining the particulars of another of those remarkable cures happily brought about by the use of Dr. Williams' Pink Pills for Pale People. It was Mrs. Wood who had thus been released from suffering, and when the newspaper man made known his mission, she said: "Yes, I can give you a bright testimony in favor of Dr. Williams' Pink Pills, for I believe that if they did not save my life, they at all events released me from untold misery. Some three years ago dyspepsia came upon me in a severe form. I doctored with one of the local doctors for more than a year, but all the time was growing steadily worse. The medicine I took cost me a dollar a bottle, and the expenditure was worse than useless for it did me no good. Then my husband thought as I was growing worse, it would be better to try something else, as they felt that unless a change soon came I was doomed to live through the terrors of a dyspeptic's life. Sometimes I would be fairly doubled up with the pain, and it seemed as if a knife was cutting into me. I then tried a number of medicines recommended for dyspepsia, but none of them brought the hoped for relief. We had so often read of the remarkable cures achieved by Dr. Williams' Pink Pills that I determined to give them a trial. I got a supply and before the second box was gone I found myself getting better. I continued the use of the pills until I had taken eleven boxes when I was fully recovered. This was a couple of years ago, and I have not the least sign of dyspepsia." Mrs. Wood further said that her husband had been a victim of kidney trouble for a long time and had taken a great deal of medicine for its cure but to no avail. When it was seen that Pink Pills were doing his wife so much good, Mr. Wood determined to try them, and they acted like a charm as he is now entirely free from his complaint, and he attributed all to the use of Pink Pills and would not be without them in the house.

Messrs. Stott & Jury informed the News that Pink Pills have an enormous sale. They have handled Pink Pills for a year and say that they cannot recall a single instance in which a customer came back and said they were not perfectly satisfied with the results. This is certainly a remarkable record, but then Dr. Williams' Pink Pills is a remarkable medicine, and cures when other medicines fail.

Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark and wrapper (printed in red ink), and may be had of all druggists or direct by mail by Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y., at 50 cents a box, or six boxes for \$2.50.

POLICEMAN: Mr. Smartie, I have some bad news for you. Your shop was burgled last night, and the thieves carried off everything. Smartie: Is that so? But ain't I lucky? It was only yesterday that I marked down my goods 25 per cent.

NOT AT HOME: "What is Mrs. Blank's day at home?" asked a lady of a weary looking man she met at a reception. "My wife is an up-to-date woman, and doesn't have any day at home," was the dejected answer.

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From MONTREAL to  
**HALIFAX** and Return, via Portland or Quebec, \$12.50  
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 Manufactured by **THE CANADIAN FIRE EXTINGUISHER CO., Limited,**  
  
 Is pre-eminently the MOST EFFICIENT FIRE EXTINGUISHER ever placed before the public. It will immediately arrest the progress of a severe fire. It is easy to handle and operate; a child can use it as well as a grown-up person, and they should be in every household. The great value of the extinguisher, and many such buildings are provided with a number of them. The DURAND FIRE EXTINGUISHER is approved by all competent authorities, amongst others:—  
 Messrs. M. P. Benoit, Chief Fire Department, Montreal; J. H. Carlsie, Chief Fire Department, Vancouver, B.C.; C. Contes, Department Public Works, Chief Inspector for Dominion; A. Raza, Provincial Architect; from Government Inspectors, etc., etc.

**The Durand Fire Extinguisher**

has already demonstrated its efficiency on many occasions when used in an emergency. Among others may be cited the following, where prompt use of DURAND EXTINGUISHERS prevented large conflagrations, and saved much valuable property:—

- Pelouin Hotel, Buck River.
- F. N. Dubuc, of Dubuc, Desautels & Co., 1513 St. Catherine street.
- Albert Jette, furniture dealer, 1243 Ontario street.
- R. Beullac, manufacturer of church ornaments, Notre Dame street.
- J. A. Rousseau, furniture manufacturer, Ste Anne de la Perade.
- Toussaint Lariviere, Sault au Recollet.
- Ladies' Benevolent Institution, 31 Berthelet street, Montreal.
- Rev. G. M. Le Pailleur, curate Maison-neuve.
- Mme. G. Cyr, 447 St. Andre street.
- C. Dubois, Sub-Chief, Fire Station, No. 4.
- C. N. Vallee, proprietors, St. James Hotel, of Bonaventure Depot.
- Ferdinand Mailhot, St. Jean Deschailions.

All of whom gave certificates of their excellent working. By providing your premises with a sufficient number of Durand's Fire Extinguishers you may lower the cost of your insurances. The Company also manufacture Extinguishers of larger sizes, 2 and 5 gallons, especially for the use of Fire Departments of cities, villages and municipalities, to take the place of Bunkers or other apparatus of that kind. The Montreal Fire Department have already purchased 12 of the 5 gallons size.

Prices of Hand Fire Extinguisher, \$24.00 per dozen. Prices for larger sizes on application.

**THE CANADIAN FIRE EXTINGUISHER CO., Limited,**  
 OFFICE AND WORKSHOP—7 and 9 St. Peter Street, MONTREAL.

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

**WHAT DO MEN WANT?**

As a rule, they want all they can get. Our Men's Furnishing Department offers more for the money than you can get anywhere else.

**Why?**  
 Because in buying we come across good things that are put in with other purchases at bargain rates, so we can sell them at bargain rates.  
 Because we can do so well by you, you ought to come and try us and see how you like us.

**You Wear**  
 A COLLAR, but do you know that we have them, pure linen, latest style, at 7 1/2 cents each?  
 A NECKTIE, any color, plain or figured, satin, for 10 cents each.  
 SUSPENDERS that are good enough for Sunday, but cheap enough for every day—10 cents per pair.  
 SHIRTS, White, 50 cents; colored, 75 cents—latest cuts and shades.  
 SOCKS that will last, only 10 cents per pair.

**And You Carry**  
 An UMBRELLA—We have them at 40 cents, with fancy handles. Isn't that a bargain?  
**ALL THIS, AND MORE, IF YOU COME.**

**R. DUCLOS, Dry Goods,**  
 2017 Notre Dame street, near Inspector.  
 Open every evening till 10 o'clock; Saturday evenings till 12 o'clock.

**Carsley's Column.**

Mail Orders Carefully Filled.

**MUST BE SOLD.**

On account of the business of S. Carsley to be closed out or to be changed into a Limited Company next autumn **THE PRESENT STOCK** or the great bulk of it **MUST BE SOLD**

During the next two months. The stock at present is very large and well assorted, so that to

**MAKE A CLEARANCE**  
 In so short a time, Goods are marked down to **SUCH LOW PRICES**

That it will pay country storekeepers, hotel proprietors, boarding house keepers and the heads of families to lay in a stock of Dry Goods at the reduced prices to last for some time.

**Summer Dress Goods**

Colored Dress Goods, 5c yd  
 32 inch Wool Challies, 7c yd  
 42 inch Summer Dress Goods, 13c yd  
 Fancy Shot Dress Goods, 18c yd  
 Striped Navy Blue Serges, 30c yd  
 42 inch Summer Tweed Effects, 21c yd  
 All Wool Ripple Cords, 30c yd

**Summer Capes**

Colored Cloth Capes, 65c ea  
 Black Lace Capes, \$1.65 ea  
 Pinked Cloth Capes, 94c ea  
 Ladies' Cloth Coats, \$1.25 ea  
 Ladies' Velvet Capes, \$3.90 ea  
 Applique Cloth Capes, \$2.20 ea  
 Applique Cloth Capes, \$2.20 ea  
 Ladies' Waterproof Cloaks, \$1.25 ea

**Children's Dresses**

Children's Cambric Dresses, 45c  
 Children's Drill Sailor Dresses, 71c  
 Children's Navy Print Dresses, 68c  
 Children's Gingham Dresses, 84c  
 Children's Chambray Dresses, 44c  
 Children's White Lawn Dresses, \$1.13  
 Children's Serge Dresses, \$2.30

**Ladies' Costumes**

Ladies' Summer Costumes, \$1.45 ea  
 Ladies' Duck Eton Suits, \$2.95 ea  
 Ladies' Duck Blazer Suits, \$3.37 ea  
 Ladies' Navy Serge Dresses, \$3.00 ea  
 Ladies' Cambric Blouses, 23c ea  
 Ladies' Dressed Shirts, 50c ea  
 Ladies' Silk Blouses, \$1 ea

**Summer Millinery**

Straw Sailor Hats, 44c ea  
 Straw Hats, in several shapes, 4c ea  
 Ladies' Straw Trilby Hats, 17c ea  
 Straw English Walking Hats, 17c ea  
 White Straw Sailor Hats, 12c ea  
 Colored Straw Sailor Hats, 18c ea  
 Trimmed Seaside Hats, 68c ea

**Summer Skirts**

Striped Summer Skirts, 63c ea  
 Ladies' Striped Gingham Skirts, 77c ea  
 Ladies' Colored Lustre Skirts, \$1.71 ea  
 Ladies' Colored Moreen Skirts, \$2.03 ea  
 Ladies' Summer Silk Skirts, \$2.70 ea  
 Ladies' Turkish Bath Gowns, \$2.48  
 Ladies' Dressing Jackets, 99c

**Japanese Mats**

FOR COUNTRY HOUSES.  
 1 foot 8 inches by 2 feet 2 inches, 16c ea  
 2 feet 3 inches by 3 feet, 18c each  
 2 feet 2 inches by 3 feet 20c each  
 2 feet 3 inches by 5 feet 6 inches, 23c ea  
 3 feet by 5 feet 6 inches, 32c each  
 3 feet by 6 feet 2 inches, 41c ea

**Laces**

Torchon Laces, 3c a yard  
 Irish Crochet Laces, 3c a yd  
 Coloured Silk Laces, 13c a yard  
 Black Silk Laces, 9c a yard  
 Coloured Veilings, 5c a yard  
 Black Spot Veilings, 9c a yard  
 Fancy Neck Frillings, 5c a yard

**All Sportsmen**

Of the wheel are of one mind on which is the correct Bicycle Suit to wear, namely, the Rigby Bicycling Suit. It is porous, cool, yet thoroughly waterproof. Ask to see one in the Men's Clothing Department.

**S. CARSLEY,**  
 Notre Dame and St. Peter Streets  
 MONTREAL.