

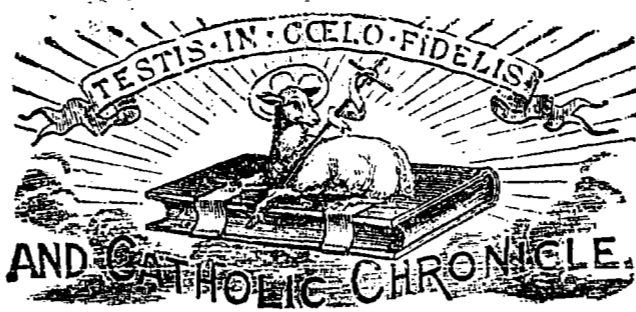
## Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /  
Couverture de couleur
- Covers damaged /  
Couverture endommagée
- Covers restored and/or laminated /  
Couverture restaurée et/ou pelliculée
- Cover title missing /  
Le titre de couverture manque
- Coloured maps /  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /  
Planches et/ou illustrations en couleur
- Bound with other material /  
Relié avec d'autres documents
- Only edition available /  
Seule édition disponible
- Tight binding may cause shadows or distortion  
along interior margin / La reliure serrée peut  
causer de l'ombre ou de la distorsion le long de la  
marge intérieure.
  
- Additional comments /  
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /  
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /  
Qualité inégale de l'impression
  
- Includes supplementary materials /  
Comprend du matériel supplémentaire
  
- Blank leaves added during restorations may  
appear within the text. Whenever possible, these  
have been omitted from scanning / Il se peut que  
certaines pages blanches ajoutées lors d'une  
restauration apparaissent dans le texte, mais,  
lorsque cela était possible, ces pages n'ont pas  
été numérisées.



THE TRANSVAAL TROUBLE.

BY AN OCCASIONAL CONTRIBUTOR.

It would be no easy matter to give a brief and at the same time complete synopsis of the events which led up to the difficulties between the English and the Boers, in South Africa; much less would it be easy to detail all the various complications that have arisen during the past few weeks in regard to the Transvaal question.

ed the Daily Witness for giving publicity to such a scathing denunciation of British conduct in South Africa. We are confident that were any gentleman to offer a similar statement regarding the much more notorious case of Ireland, the Witness would be the last organ in Canada to give it space.

Seen from a distant standpoint and only viewing the large lines of the controversy, to our mind they reduce themselves to this: the Boers wished to escape British domination, which had become intolerable to them, and they abandoned their homes in the Cape Colony, and moved into Natal. When this portion of the Great Continent was annexed to Great Britain, the Boers—to use the words of Longfellow:

"Folded their tents like the Arab, And as silently stole away."

They crossed the Vaal river, and penetrated into unknown African wilds, preferring to face the dangers and uncertainty of that region, than to endure the miseries and restraints of British Government where they were. For a time they were left to themselves; but, about 1877, some Englishmen and Scotchmen found vast gold fields in the Transvaal, and immediately the British lion set out afresh on the track of the retiring Boers. The latter resisted all interference with them and their institutions; but resistance proved useless. Even their protests were unheeded. Their actions were magnified or minimized to suit the vision of Europeans, and their very honest virtues were set down as evidences of their ignorance, backwardness, and inability to govern themselves.

To make a long story short, should the diplomatic warring-match become an active war, the British Government will claim that its sole object is to protect its subjects, to secure freedom for them and equal rights, and to maintain the suzerainty of the Imperial Crown, in South Africa. But already President Kruger has completely eliminated the franchise question, by removing the offensive clause in the law that applies to foreigners; therefore if Great Britain pushes the matter now to open hostility, it will simply be with the object of getting possession of the rich gold fields of the Transvaal—consequently it would be a war of plunder, oppression, and positively unjustifiable intrusion.

RECENT HAPPENINGS IN ONTARIO.

DEATH OF A NUN.—On Tuesday, August 22, in St. Joseph's Convent, Toronto, the soul of Sister Mary Alphonsa (Pocock) passed to its eternal resting-place.

Deceased had spent twenty-eight edifying years in religious life, during the latter part of which she suffered intensely, but with exceeding patience. And when the exhausted body gave warning of the approaching end, her quiet endurance and sweet resignation were most touching.

The funeral ceremonies took place on the morning of the 23rd, in the convent chapel. The attending clergy were: Very Rev. Father Marjion, Prov. of the Basilian Fathers; Rev. Dr. Tefy, C. S. B.; Rev. Fathers Fruchan, Walsh, Cherrier, Cline, Murray, Flanagan, and Finnigan, C. S. B. Of the relatives present were: Messrs. Voin, Philip, Stephen and Joseph Pocock, all brothers of deceased; Mrs. Pocock, wife of Philip, and Mr. Philip Cook, uncle.

Rev. D. P. McMenamin.—In the course of ecclesiastical life a priest's field of labor often changes, according as the need of his presence elsewhere is felt by his superiors. The Irish Catholic population of Montreal has always felt a pride in the young priests which it has given to the Church, and none ever more deserved the recognition of his fellow-townsmen than Rev. D. J. McMenamin. Since his ordination Father McMenamin has almost constantly exercised the functions of priesthood in Ontario. During the past three years he has had charge of the parish of Ridgetown; and, the other day, he was transferred by his Bishops, to the more important charge of St. Augustine's parish, Blyth and Wingham. A week ago last Sunday he preached his farewell sermon in Ridgetown, during which he expressed his thanks to all the members of his parish, and the non-Catholic cit-

izens of the place, for their hearty co-operation in all his undertakings. At the conclusion of the Mass, the following address was read by Mr. P. H. Bowyer, on behalf of the congregation:

"Ridgetown, Aug. 27, 1899. Rev. D. P. McMenamin, P. P.

Reverend and Dear Father.—It is as representatives of the congregation we presume to wait upon you at this time and place to say a few formal words of farewell, and to thus place on record the sincere regret we feel at your departure.

During the all too brief period of time you have spent in Ridgetown, you have endeared yourself to every man, woman and child in the parish and it is with heavy hearts we say good-bye, assuring you, however, that as Ridgetown's first resident priest, you long will be remembered, and the tales of your countless acts of piety and kindness will descend as a beautiful tradition to many future generations.

We ask, dear Father, that you do not forget Ridgetown, for considering the severity of your labors here from the day of your arrival until that of your departure, the obligation between us appears to be all on one side, and just as we were felicitating ourselves that we were about to enjoy a brief respite, you are called from us.

In the restored cemetery, in the greatly beautified church—but above all in the handsome new rectory, we have many substantial reasons for remembering you, not to speak of the various spiritual societies organized and equipped by you; but, alas, we fully realize, now you are about to leave us that these things are all ours to enjoy while you are leaving them behind to share them no longer, although they are the fruits of your own labors.

All we can do is wish you health,

strength and happiness in your new parish, promise to faithfully remember you in our prayers, and ask you to accept this purse as a very slight token of our love and esteem. Again asking you always to remember us in your prayers and to grant us your farewell blessing, we sign this in behalf of the congregation.

E. N. Dilliot, S. Schryer, J. S. Dilliot, P. H. Bowyer, Albert Schindler."

In response Rev. Father McMenamin said that this manifestation of the congregation's kindness was no surprise to him; he had in fact become accustomed to such acts of generosity on their part. In the efforts which evoked their appreciation and admiration he had only done his duty—and duty was always a pleasure to him. For their generous donation, he felt deeply grateful, but he appreciated far more the noble sentiments expressed in their beautiful address. It was an intense consolation to him to feel that he was leaving Ridgetown with the assurance of "the people's good wishes. He hoped that, when time nor distance would sever their friendship, and as a last word he urged upon them the virtue of con-

tinued and increased fidelity to Almighty God in all their trials and difficulties.

A prominent parishioner writes: "It is safe to say that Sunday, August 27th, was one of the saddest days ever witnessed in St. Michael's, Ridgetown. On that day the people were called upon to say 'farewell' to their beloved pastor, Rev. D. P. McMenamin, who had labored so successfully among them for two and a half years. During that time by his noble example, his humility, his true kindness, his unflinching zeal in promoting his people's interest, and his many other fine qualities of heart and mind, he had become so entwined in the affections of his parishioners that his removal was an occasion of great pain to all. And not to Catholics alone but to people of all creeds, as in his great heart he found room for all.

Not a day has gone by but we have not been thinking of his name.

Not a day has gone by but we have not been thinking of his name. Father McMenamin will be always remembered as the first priest to reside in Ridgetown, and the beautiful pastoral residence erected near the Centre will always stand as a monument to his zeal."

HAPPENINGS IN THE NORTH-WEST.

RESTON, MAN.—Through the medium of a letter recently received from Rev. Father Polla, parish priest of St. Maurice, Manitoba, we learn that more than fifty "homesteads" have been taken up by settlers from the Province of Quebec, since June, 1899, in the region of Reston. This fact points to a healthy state of things and indicates that the farmers of this Province appreciate the splendid advantages which Manitoba offers to intending settlers. It is not true to imagine that it is necessary to bring a small fortune to Manitoba that success may follow, since these settlers were excessively poor. In the past five years those who have settled in Manitoba have acquired not merely an honest living, but today have full and plenty. Rev. Pere Blais, O.M.I., has brought more than two hundred settlers to that region. Rev. Father Polla says there are still five or six towns in the west of St. Maurice parish open to settlers. Each town, which comprises seventy-two farms, is offered for sale, and its many lots as free homesteads, and he points out the fact that there is very much good land yet free to settlers. The letter terminates by a timely word of warning to intending settlers that they be up and doing as in a very short time the better land shall have been taken, and even a good or two it will be too late.

AT THE BLESSING of the cornerstone of the new Catholic Church, on Saskatchewan Avenue, Winnipeg, His Grace Archbishop Langens, delivered a most instructive and eloquent sermon in English. The Free Press gives a synopsis of that address, and we are confident that it will be read with pleasure by all Catholics throughout the Dominion. His Grace said:

The ceremony was pregnant with most salutary lessons for one who cared for things of the other world, for those who were hungry and thirsty for the truth. That church was a monument of faith, it was a proof of belief in the other world and also an act of love for and confidence in the most Holy Trinity—the Father, the Son, and, particularly, the Holy Ghost. The ceremony was, too, a holy one because it was grounded on Scripture, and they would find in it continual references to the Old Testament. Appropriate psalms of David would be recited, the words of Jacob on the road to Mesopotamia would be used, and the economies would call to their remembrance the words of St. Paul, "the stone was Christ." When they saw the wall sprinkled with holy water they would call to mind actions of Moses, the great law giver, in sprinkling the book of the law and the people with holy water, and the explanation of this by St. Paul that he had it as a symbol of what Christ would do who was Himself the cornerstone. So when the holy water was sprinkled they were reminded of the purity of heart that was necessary to please God. His Grace in closing said:

"They had come to this country to live freely in the exercise of their religion. They had been told, perhaps by men who misrepresented, that having crossed the immense ocean they had come to a place, where there was no Catholic parish, but that was a false assertion. They found here

bishops and priests, they found the same good people, the same good people to God and the apostles. They could receive the same sacraments in a word there was no difference between what they had been used to from their infancy in Europe and what they found here. They found in this country the same Jesus in the Tabernacle, they attended the same Holy Sacrifice of the Mass, and they found all the consolations of religion which they had been used to in the old countries. When a man comes to this country he should not ask for special privileges, exemption from this or that, as what was needed in this country were men ready to abide by the just laws of the land. A just law was a direct emanation from the proper authority and made for the good of the people and Catholics accepted the laws of the country as such. Catholics did not come here asking exemption from military service or exemption from anything else to which true citizens were liable. They asked simply what was granted to all others, the right to serve God in the church, in the family, in the school. In other words, he spoke to them of his joy on this occasion, of the two excellent priests he had given them to minister to them, and he exhorted them all to be good Catholics and to become good citizens."

FATHER CHERRIER'S CELEBRATION.—Although the date originally intended for the celebration of the silver jubilee of Rev. Father Cherrier, pastor of the Immaculate Conception, Winnipeg, has been postponed to some future day, still the 30th August was the anniversary. On the 26th September, the Rev. Father will celebrate his fiftieth birthday, and probably the two events will be united upon that festive occasion. The Northwest Review gives the following account of Father Cherrier's career in Manitoba:

Rev. Father Cherrier has been, in Winnipeg, for the past twenty-one years. Twenty-five years ago he was ordained at Montreal and taught as professor of literature and science at St. Theres College, Quebec, for the next four years. He then moved to Manitoba, and for three years officiated as parish priest of St. Boniface. For the three years following he was secretary of the bishops' palace and bursar of the college. In '81 to '82 he was president of the college and lectured on theology.

For the past 15 years Father Cherrier has been working with his present charge at the church of the Immaculate Conception, and those who remember the parish in the days when he took hold can see what was accomplished in those fifteen years, due largely to his zeal and untiring devotion to his work. In the fall of 1891, the present church was begun, being completed on the 17th day of March, 1893. Owing to the smallness of the congregation when the project of erecting a new church was discussed many doubted if it was not an undertaking of rashness rather than of zeal on the part of the parish priest. The church is now a credit to the city and to all who contributed to the fund for erecting it, and from the time it was built until now the congregation has increased in numbers until the large church is even now too small.

BRIEFS FROM ENGLAND.

CATHOLIC PROGRESS.—Some remarks made by that clever and erudite Catholic writer, Mr. W. S. Lilly, Secretary of the Catholic Union of England, at a bazaar recently held at Eastbourne in aid of the fund for the erection of a large Catholic Church there, serve to illustrate the progress which the Church is making in that country. A few years ago, he said, there were not more than half a dozen Catholics in Eastbourne. Now no fewer than five hundred attend High Mass every Sunday. In England to-day they were engaged in a movement greater than the Tractarian movement, which the terrible condi-

tion of things in the national church must accelerate. It was inconceivable that men seriously desirous of the truth could tarry much longer in a city of confusion, where no human being could tell them what they ought to believe and what they ought not to believe.

PILGRIMAGE TO ROME.—The Catholic Association of England, of which the Earl of Denbigh is president, is organizing a grand pilgrimage to Rome, which is to start on October 13. The trip, including ten days hotel accommodation, costs only \$65.

SOME PECULIAR EXAMPLES.

Even four hundred years ago it was found useful, and perhaps necessary, to advertise. In this connection we were amused to read in one of our exchanges the following:

"It is a deserved tribute to the sagacity of early European authors to say that they perceived more promptly even than the merchants of their times, the value of advertising. In a work, published in Paris as early as 1500, the writer says of the information that he said he had away his wares like a merchant, that 'anybody can carry them away for very little money.' There was a good deal of cleverness to that, and no wonder, in a quiet and unobtrusive manner it suggested to the reader that not only might the volume be bought, but that it might be bought cheaply. In like manner, the writer, in a larger and more elaborate newspaper, will advertise for the sale of his wares."

The reading of this paragraph suggested some very practical thoughts. As a rule, people, in our day, do not at all looking in a full and proper way at the benefits to be derived from advertising, the great difficulty that very few know exactly when, where, and how to advertise. We have no desire to compose an essay upon this subject, but we feel obliged as a pure matter of business, to call attention to the fact that a Catholic organ, in this country, gets but poor encouragement in the advertising line—far from even those whose duty it is to support it. It is far otherwise in the Old Country, and even in the United States. Take any of the leading Catholic weeklies in England, Ireland and Scotland, and examine their columns. What do you find? You therein discover the advertisements of clergymen and laymen, of pastors of parishes, of houses of religious houses, of directors of almost all the religious and benevolent associations, of Catholic banking establishments, Catholic teachers, Catholic professional men, in a word you discover that every Catholic, be he a clergyman or a layman, and has need of advertising space, takes it in the Catholic paper. The result is that these papers live prosperously, rich, extensive, influential.

weight in the country, and the Catholic people in general, derive the benefit. To a great extent we can say the same of our Catholic exchanges from the United States. It seems that this country is about the only one in which a Catholic organ is expected to thrive upon sentiment and good wishes.

Since we have gone so far, we may as well open our mind fully to the "True Witness," during the past few months as an example, that of thirteen, or fourteen Catholic educational establishments, whose names, prospects, or other notices, appear in the pages of secular, non-Catholic papers have only been perfunctorily advertised there. The University of Ottawa is not of this city, and, consequently we do not say anything of the three or four Catholic High Schools, the Loyola College, and Mrs. Bell's school, private Academy, that is, a number of ordinary private schools, this facts not too much known here, the vast majority of those private schools, did they not advertise, we would say nothing. We support these institutions, we are expected to fight their battles, we are called upon to defend them, who, those whom they patronize, impress, or assist them, we are supposed to give columns, free of charge, to their benefit, in accounts of their educational, their various, interesting entertainments, their hundred and one events of special importance to them, during the year, in fact we may do the fighting, we may raise the funds, but when it comes to a question of advertising, we are not taken into consideration. Any organ, even though edited by rank infidels, or disingenuous agitators, or by any other class of anti-Catholic writers, may expect their support, but the Catholic organ never.

Why then complain about the present generation? We shall have no right to find fault with the Irish Catholics of the future, should they neglect what seems to us a duty, and an obligation of honor, because those who are entrusted with their education, their formation of character, their training, lead them, not by persuasion, but by obnoxious practice, the lesson of indifference to Catholic success.

FROM THE ETERNAL CITY.

HOLY FATHER'S CONDITION.—The health of the Holy Father continues to be in excellent condition. Recently he celebrated the Eucharist in his palace, and St. Charles, the metropolitan of the city, officiated as his ordinary confessor, and as a loving companion of His Holiness. The pastor of the church has not yet been appointed. The chapel where the Pope usually officiates is becoming more and more deserted, and one which the cardinals of Holland are looking as well as other ways. As the church is an important one, it is expected that a cardinal, and the United States will have a cardinal there as well as the cardinals of England and Scotland. The reputation given by the Supreme Pontiff on the occasion was more noble than in previous years, owing to the large number of cardinals, archbishops, bishops, prelates, members of the Pontifical Court, representatives of princely families, deputations of Catholic Societies, and prominent foreign laymen, who presented their homage and good wishes to the venerable head of the Church. He delivered an interesting address to them, which partook of a remonstrant character. Alluding to the coming jubilee year, he recounted his memories of the jubilee which occurred in 1825, when he was fifteen years of age.

First, he described the preparations for the jubilee in 1821, and how the Sovereign Pontiff Leo XII. ordered universal missions for the Roman people, which were preached out in the public squares of the Eternal City. With simple maxims he exactitude the Holy Father recapitulated the names of the squares where the sermons were held and the name of every preacher, even recalling a humorous incident of an orator who was given the name of "Padre Camarone," because he preached so loud and with such a strong voice. His Holiness spoke also of having seen Pope Leo XII. go bare-

headed, to visit the basilica of St. Peter, an act of piety and nobility, which, coming from the head of the Church, made a beautiful precedent on the boys' heart. Many probably and lovingly, and the crowd drew on the members of his household, at the Roman people's request. Among other memories, he related how he, with his companions, went one day to visit St. Peter's, and Pope Leo XII. hearing of the visit of the young curia, ordered the boys to be assembled in the courtyard of the Belvedere in the Vatican, that he might give them a special blessing from a balcony in the Gallery of the Tapestry. Afterwards the pastor of the college chose eight boys out of the number of rhetoric pupils to thank the Pope for his own decision. Needless to say, the future Pontiff was one of the foremost pupils in rhetoric, and the archdeacon Leo was chosen to make the speech. With characteristic modesty Leo XII. assured his hearers that his youthful speech was not his own, but composed by the rector, and his only part in it to quote his own words, was "to recite it with modesty, frankness, and vivacity to His Holiness." The boys were then presented with a medal, which—the Holy Father recounted with pride—is kept yet with all the family treasures of the house of Ricci.

A SPECIAL AUDIENCE.—The Pope received the Very Rev. Father Raus, the head of the Bohemian Congregation, in special audience a few days ago.

FRENCH PILGRIMAGE.—The French national pilgrimage to the Holy Land on its way will hold special services at Athens and Constantinople, where prayers will be offered up for the reunion of the Oriental Churches. On their way back they will visit Rome to pay filial homage to the Sovereign Pontiff.

CATHOLIC PRESS ASSOCIATION.

We note with pleasure that at last a Catholic Press Association has been formed in the United States. It has been duly incorporated, and has substantial capital. The chairman of the association is Mr. Thomas M. Murphy, president of the St. Vincent de Paul Society of New York. The object of the association is two-fold. In the first place, it will collect and disseminate authentic Catholic news, at a rate which will enable managers of Catholic newspapers all over the United States to avail themselves of the advantages conferred by membership in it. In the second place, it will establish a printing and publishing bureau from which Catholic literature may be obtained at low rates.

CONVERTS TO CATHOLICITY.

Archbishop Altamir, of Bagdad, Apostolic Delegate to Mesopotamia, has notified the Pope that 50,000 Christian Nestorians have embraced Catholicism within the last three years, and also 30,000 Gregorian Armenians in the neighboring places.

PERSONAL.

Sisters M. Lucia, M. Borromeo and M. St. Edward, of Mount St. Joseph's Convent, Rutland, Vt., are in the city at present on a visit to their father, Mr. Edward Fanning, of 772 Charlevoix street, who has been seriously ill for the past five weeks. Mr. Fanning's numerous friends sincerely wish him a speedy recovery.

THE DECAY OF REVERENCE.

Paper Read at the Conference of the Catholic Young Men's Society, Liverpool, by Very Rev John Norris.

MODERN LIFE is not very favorable to the cultivation of the gentle virtues. The greatest feature of our modern life is publicity...

SO WITH REVERENCE.—There is no place for it in our work-a-day world; and yet it cannot be denied that the world is the poorer for the want of it.

FIRST.—In the utilitarian philosophy which is too widely spread amongst us, the philosophy of self-interest, according to which we are governed exclusively by our self-interest...

influence. What the eye sees every day and the ear hears gradually sinks into the mind and becomes part of ourselves; and when we lose our true ideals and find all our thoughts and aims have their centre in self...

WHAT ARE THE IDEALS of our generation? There are people who fondly think that they are to be found in the higher literature. No doubt they are there; but few see their pearls there.

THE REMEDY.—Utilitarianism is straggling the life out of Christianity and we are gradually dropping the virtues of Christianity—all those at any rate, that do not lend themselves to the increase of our material prosperity and greatness.

thority: that all authority is from God; all who hold authority, whether in Church or State, whether in private life or in public, exercise that authority in the name and place of God.

(2). The principle of humility. The children of the Church sit at the feet of Him who invited us to Him—all of us, the blind, the lame, the poor, the specially—and learn of Him, "because I am meek and humble of heart."

(3). In the cultivation of purity and respect for woman. Reverence, chivalrous respect for woman has gone, partly owing to the conditions of modern life, partly owing to the

decay of religion. I don't go into the question of woman and public life; there is no need to do so. But whatever is the reason, there is no doubt that woman no longer holds in society the place she used to hold.

(4). The practice of prayer, of which I will only say one word. He who never humbles himself on his knees before God is not likely to be reverential to his fellow-man; he who has never confessed that he has sinned, has never beaten his breast in sorrow and contrition, has never asked for help from his Father in Heaven, is not likely to cultivate gentleness or respect or reverence for his brother here on earth.

There are many more points one might dwell on, but I should keep you too long. I will only ask you to bear in mind the glorious mission of the Catholic Church, of which you are proud to be (the) children. That mission is the same now as it was in the days of the Apostles; and as she then purified the pagan world of its uncleanness, and taught the proud and haughty the sweetness of humility and obedience, and showed to all the true greatness of the reverence and respect which should be shown to all God's creatures...

ASSISI AND ITS TREASURES.

ASSISI, THE BIRTHPLACE of St. Francis, is a small city built on a peak in the Apennine Mountains and almost in the very heart of Italy. Nothing, save the Franciscan Monastery and a little more extensive area distinguishes Assisi from the other little cities, perched on the mountain heights, which greet the tourist or pilgrim's eye as the train issues from a tunnel through the rugged and steeply along through the luxuriant valley of Umbria.

A long railway journey has to be made from the railway station to the town of Assisi. As the road gradually ascends the ascending path, the valley below spreads out magnificently panoramic. It is an oasis which Nature has covered with a very fertile earth, and studded with a forest of short, stubby olive trees to the branches of which the vine adheres and extends from tree to tree.

Passing through the steep streets to the city, one imagines that not a change has come over the place since Francis was on earth. The change, if there be any, consists in naming a square or street in honor of Victor Emmanuel or the Prince of Naples. A small church has been built on the spot where St. Francis was born. The dungeon into which his father cast him for the space of two months, and the door through which he passed as he left his home forever, are still to be seen. Both are covered with a wire screen to prevent the pilgrims from taking away with them some relic of the venerated house.

SECOND OR LOWER CHURCH.—A short staircase leads the visitor to the second or lower church. This church, though resembling a base and the recitation of the Divine Office is used the more frequently for Mass and the recitation of the Divine Office.

Agnes to follow her example and finally the other sister Beatrix and their widowed mother. St. Francis established St. Clare and her disciples in a house adjoining St. Damian's Church. This church was the scene of many of St. Francis' ardent and loving visits to the Most Blessed Sacrament.

CHURCH OF ST. MARY.—Before leaving Assisi and the Umbrian Valley, pilgrims pay a visit to the Church of St. Mary of the Angels which is, perhaps, better known as the church of the Portiuncula. This magnificent temple owes its origin to the great Dominicans and Pope St. Pius V. In 1841-1842 an earthquake destroyed it in part, but in eight years it was re-constructed. What first strikes the visitor on entering is the sight of the twenty-one side chapels all adorned with masterly paintings and mosaics.

THE FIEND OF NERVOUSNESS.



When a woman's mind is constant, it is filled with nervousness. It indicates that there is some special disease or weakness of the important and delicate organs which make her a woman. Nine times in ten it means that some instant and radical measure must be taken to save her from complete mental and physical wreck.

P. S. DOYLE & CO, 364 St Paul Street, MONTREAL. Wholesale Dealers in TEAS. MENEELY BELL COMPANY, TROY, N.Y., and 177 BROADWAY, NEW YORK City. Manufacture Superior Church Bells.

Social Topics.

A couple of weeks ago the annual conference of the Catholic Young Men's Societies was held in Liverpool, England. It was the golden jubilee of the foundation of the organization. It can be readily understood that such a meeting was the occasion of some very timely and stirring addresses.

The Rev. Father Barry said: "A man's environment is a mighty force for his weal or his woe. The fruit of the churches and of the schools has withered in the stifling atmosphere of over-crowded dwellings, which fill up every free inch of building space in court and alley.

"How can we better this state of things, which dwarfs the physical, moral, and religious life of our poor? It is not for me to say. Enough at present if I get the extent of the evil and the urgent need for a remedy, recognized by us all. Until we admit the existence of a want we are not likely to take active steps to meet it. Yet there is an evil, an overwhelming evil—none the less real because we have grown accustomed to it. All citizens are grateful to the Town Council and its energetic medical adviser, Dr. Hope, that the work of demolishing insanitary property is steadily being continued.

This is what half a century ago. This is to-day. But it is not yet too late for all attempts. If we cannot for the moment bring our voices to bear with effect against the curse of overcrowded, unhealthy dwellings, we could at least, even now, band ourselves together in a general organization, of which each and every parish should form a unit, with the young men's societies as its pivot, and thus restrict the evils arising from one source of weakness, the migratory habits of our people.

Dr. Adams' Toothache Gum is sold by all druggists, 10 cts. a bottle.

COWAN'S ROYAL NAVY CHOCOLATE and HYGIENIC COCOA. Are always the favorites in the homes.

THE COWAN CO., TORONTO.

THE . . .

Liquor and Drug Habits

CURED AT HOME,

Privately, without hypodermic injections, loss of time or other inconvenience, by the use of the "DIXON CURE," a purely vegetable medicine, which is positively guaranteed to cure every case, without exception, if taken as directed.

All interested persons are earnestly invited to give us a call and see what we are doing, or write for particulars which will be mailed free, under plain sealed envelope.

Address to THE "DIXON CURE CO.," or the Manager, J. B. Lalime, No. 572 St. Denis Street, Montreal. Bell Telephone, East 369.



The True Witness and Catholic Chronicle

Printed and Published by the True Witness P. & P. Co., Limited, 253 St. James Street Montreal, Canada.

P. O. BOX 1138.

SUBSCRIPTION PRICE

Table with subscription rates: CITY OF MONTREAL, Delivered, \$1.50; OTHER PARTS OF CANADA, 1.00; UNITED STATES, 1.00; NEWFOUNDLAND, 1.00; GREAT BRITAIN, IRELAND and FRANCE, 1.50; BELGIUM, ITALY, GERMANY and AUSTRALIA, 2.00.

All communications should be addressed to the Managing Director, "True Witness" P. & P. Co., Limited, P. O. Box 1138.

TERMS, PAYABLE IN ADVANCE.

EPISCOPAL APPROBATION.

If the English Speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the TRUE WITNESS one of the most prosperous and powerful Catholic papers in this country.

PAUL, Archbishop of Montreal.

SATURDAY..... SEPTEMBER 9, 1899.

OUR PRESENT NEED.

Rev. J. A. McCallen, of St. Patrick's Church, in this city, to whom reference has already been made in these columns on account of his projected tour through the United States, delivered a forcible sermon on Sunday last on a very timely and important subject.

The importance of which cannot be too strongly emphasized. It is a lesson which cannot be too often taught to our people.

LABOR DAY CELEBRATION.

It is with no small degree of satisfaction and pleasure that we congratulate the organizers of, and all who took part in, the Labor-Day celebration, upon the grand success of the occasion and upon the dignified and imposing demonstration.

The very existence of Labor-Day as a public holiday, should be an encouragement of no small magnitude for the thousands who are obliged to earn by hard work the livelihood which each one has a right to enjoy.

THE PECULIARITIES OF SUBSCRIBERS.

Once when O'Connell was traveling through the County of Cork, he had occasion to dine at a small wayside inn. There were several legal gentlemen on the circuit, at the table, and, as was then customary, each one had a story to tell.

him where he had got the document. 'I stole it from yourself last week, on Buaneoni's stage coach, with his cool reply.'

This may not be one of O'Connell's best stories, but it is a pretty fair illustration of the "Height of Audacity." Now we are in a position to give a much better, and possibly more timely illustration.

We do not refer to this small incident on account of any importance that we attach thereto, but we desire to illustrate again that which we have so often brought to the notice of our readers, namely: that it is a matter of wonder with many why a Catholic journal has difficulty to sustain, while they actually thought that it needs no support and should be always prepared to confer favors upon those who do not think worth their while, or worth the danger, to subscribe to it.

THAT CHALLENGE AGAIN.

Two weeks ago we replied editorially, and fully to a correspondent of the Detroit News-Tribune, who challenged us to prove our statement to the effect that "at least materially, the majority of Protestant teachings constitute a denial of Christ."

"Protestants, as a rule, in our day have but a very indifferent knowledge of the distinguishing doctrines of the Roman Church, but it would be difficult to find a member of any orthodox Protestant Church anywhere as ignorant of Catholicism as is this writer of the cardinal points of Protestantism. Hear him:

"How many Protestants in the great world to-day, who look upon Christ as the Redeemer, the sole Mediator, the all-suffering Victim, ever consider Him, or think of Him, or adore Him, as the Creator of the universe, as the second person of the Holy Trinity, co-eternal with, and equal to the Father? Is it not constantly as a mediator that He is invoked? He is supplicated to intercede with the Almighty; but is He ever asked to grant that which the prayer requests?"

After striving to set us right by informing us that all the sects outside of the Catholic Church are not Protestants, as many of them call themselves "Catholic," Mr. Wood draws our attention to the teachings of the Protestant Episcopal denomination, the Reformed Episcopal Church, the Presbyterian Confession of Faith, the Methodist Church. He says:

"To say that the teachings of Protestantism impart nothing definite regarding Christ, as this editor does in the concluding paragraph of a column and a half article, is to get almost as far away from the truth as it is possible to get."

"Let it be understood then, in regard to the doctrine of the Trinity—and particularly in regard to the person, office and work of our Divine Lord and Master Jesus Christ—the teaching of all Orthodox Protestant Churches is precisely the same as the teaching of the Catholic Church."

There is the reply, or criticism, or what ever you may call it, that our article of two weeks ago receives. We would invite Mr. Wood to again read our editorial; he will find that we do not deny that Orthodox, and even other Protestant churches teach the Divinity of Christ—to do so would be simply nonsense. We contended, and we claim that we have proven, that the ensemble of Protestant teachings—the very essence of Protestantism—tends to lead, or to drive, man away from the belief in Christ as God. It is absolutely useless to argue with a writer who either purposely, or through incapacity, omits to take a real argument into consideration, and merely seeks to

refute by means of side issues, or unimportant details. We will leave Mr. Wood the task of reading the words of a very learned and logical Church of England writer, and to compare his train of reasoning with ours.

In the December number of the Nineteenth Century Review, Mr. W. H. Mallock, calls particular attention to the very fact that we mentioned, and which has awakened so much anger on the part of the News-Tribune's correspondent, Mr. Mallock and Mr. Wood will not question his Orthodox Protestantism says:

"No one can be conversant with the opinions of the Broad Church School—the school, for instance, of Stanley, Jewett and Pattison—without seeing that, under the veil of a more or less conventional phraseology, its members not only deny any miraculous virtue to the Christian miracles, and the sacraments these priests administer, but that they reduce to an allegory, or an obsolete philosophic formula, the Orthodox doctrine of the Trinity, thus entirely dissolving that edifice which the early Church built up, and that however they may shrink from stating the matter plainly, they no more believe that Christ was identical with the Creator of the Universe than Dr. Arnold (as he said), 'believed in Jupiter.' They speak with much acid, no doubt, with sneering irony, of the value and authority of Christ as a moral and spiritual teacher, but all definite doctrine with regard to His Divine nature they either deny or, what is the same practically, they pass over as unimportant. Thus, not to send the reader too far afield for illustrations, a High Church Clergyman, in the pages of this Review, was complaining only last month that some of the English clergy, who in outer seeming belong to the same school as himself, are really nothing better than 'Ritualistic pantheists,' while the same writer mentioned the more specific fact that the Bishop of Worcester, in personally ordering his clergy to abstain from certain Ritualistic practices, has directly commended a volume which flatly denies the Incarnation, the Atonement, the Resurrection of the Body and the Ascension of Our Lord. Nor do the differences of opinion thus indicated show any tendency to decrease. On the contrary, they are growing more accentuated. In one out of two churches, whose bells mix their voices, we may find the incumbent following the example of Mark Pattison, and defacing the idea of God to a 'pure transparency,' whilst the incumbent in the other, is supplying his astonished flock with holy water, and is inviting them to meditate on the five wounds of the Saviour."

Will Mr. Wood be good enough to read a comment upon the foregoing, from the pastor of St. Thomas' Church, Liverpool. We have neither space nor time to repeat our arguments, but we are pleased to say that we could fill a dozen copies of this paper with quotations equally as favorable to our contention, and equally as Catholic—even when coming from Protestant sources.

"It is clear from these remarks that this modern Arianism, or partly hidden Unitarianism, or whatever name we are to give it, is not confined to the ranks of the Broad Church party. We know that fact, however, independently of the press. It has extended its ravages much further. It may be cleverly disguised by flourishes of rhetoric; may be kept out of view by ingenious comparisons; and it may be repudiated on the part of those who are accused or suspected of it by denials which at first sight do not appear ambiguous but it has found a home with many who seem far removed from it. Look at what is going on all around us. Truth—that truth which our Lord 'was born and came into the world to give testimony to'—is treated as a thing about which there can be two absolutely opposite schools of teaching. And the existence of two such schools, so far from being apologized for, is actually boasted of as a sign of the healthy and vigorous life of the Church which comprehends them. That is, divine truth or Christian revelation is looked upon as something which people may cleave in two, and which being thus cleft, one-half may mean one set of doctrines to one class of men, and the remaining half the opposites or contradictory to another. It is hard to see how genuine faith in the divinity of Christ—as the God of admissible oneness—can co-exist with an attitude of mind such as this state of things represents. When men who are leaders, religious leaders of other men, tax their ingenuity to the utmost in finding figures of speech to bridge over the chasm that separates the opposing parties in their communion, when they even go so far as to proclaim loudly and publicly their anticipation—an anticipation apparently accompanied with the desire of its fulfillment—that the religion of the future will be neither Catholicity nor Protestantism, but

Christianity, i.e., Christianity broad, wide, unlimited—Christianity untrammelled by dogma—Christianity without any definite belief in the Godhead of Him who was its Founder—how conceive that those who give expression to such ideas can truly believe in their inner consciousness that Christ, had a divine personality, that He was the God of God, Light of Light, the Fountain of everlasting and changeless truth. How can such men reconcile these anomalous views

of religion with the Second of Articles, i.e., the Article in which the Godhead of the Redeemer is enunciated in language clear, definite and unequivocal? What wonder then there should be loose notions about the doctrine of Christ's revelation when such loose ideas prevail as to whether He Himself is truly a Divine Person? It is only what under such conditions might be expected—the one is the natural and necessary outcome of the other."

Our Curbstone Observer On Seumas MacManus.

Nothing could afford me greater pleasure than to read the account given, some time ago, in the "True Witness," of the public and serious step taken by the members of the A. O. H., in Montreal, to stamp out that vile caricaturing of the Irish race which has for long years become so universal. It seems to me, however, that had as the stage-Irishman, the caricaturing novelist, or story writer is even worse. Let us not exactly a caricaturist, has done far more injury than good to the Irish people. While we can read with pleasure and fully enjoy the wit and eccentricities of a "Daddy the Blast," or a "Micky Free," still the danger lies in the fact that those exceptional, and somewhat exaggerated characters are accepted as actual types of the race, and the whole Irish people is judged in accordance. No person who has read Scott's "Walden" or the dream of attributing to the Scottish people the peculiarities of the imaginary beings called into literary existence by the Laird of Abbotford. Yet this is exactly what is done in the case of Ireland. The Irish race owes nothing to Carleton for his "Sketches of the Irish Peasantry"; they have served to bring our people more than any other writings of this century. Still they will be read and believed by people who would never think of taking up the novels of Miss Edgeworth, the "Bambos," or Gerald Griffin, "The Tales of the O'Hara Family," and "The Collegians," are comparatively unknown, while "Handy Andy," and similar productions are read with that peculiar satisfaction which ungenerous souls feel in the ridiculing of those whose grander qualities they cannot appreciate.

ABOUT SEUMAS MACMANUS.—I have of late been reading a series of so-called Irish brotherhoods, from the pen of Seumas MacManus, in the pages of McClure's Magazine. It would be very difficult for me to characterize these productions, I fear if I were to write down my sentiments exactly, and the "True Witness" were to publish them, there would be room for severe censure; my language would have to be very temperate, and the paper would suffer in consequence. However, I have the satisfaction of knowing that I am not alone in my estimate of the writer. A correspondent signing "Maol," in the Irish World, has reviewed one of these stories in a manner that should suffice to put Mr. MacManus to shame—if, after all, he has not gone beyond the influence of that feeling.

PROSTITUTION OF TALENTS.—I will allow "Maol" to characterize these writings, because I know that his language is much more guarded and yet equally as effective as any words of mine would be, commenting on one of these stories, he says:

"These articles, as a rule, have not one saving grace; they are seldom humorous, never witty, generally absurd in the extreme, often vulgar, always offensive to a sense of race pride and always irreverent. It is they, I repeat, with the assistance of the stage Irishman, which brought the Irish name to the level it held in this country, but from which it is being raised by the hard work, sacrifices and intelligent efforts of some groups of Irishmen in this country. It may be said that it is only ability and inherent artistic talent which could command for these writers an entrance into the American press, but this may seriously be questioned; and if it be a fact, then so much the more unpardonable is the offense of an Irishman who will put his talents into such a use."

EFFECTS OF SUCH WORK.—It would not be possible for me to better describe the pernicious effects of such so-called literary work than by again quoting the same writer:

"We are regarded simply as a people without a language, without a

literature, without a civilization or past, a people who are not represented among the great culture-folks of the world as are others of the races who go to make up this nation; a people who by our bulls and indifferences and idiosyncrasies and failings are but fit subjects for caricature, ridicule and sarcasm, whose only excuse for existence is that we furnish some fun for the rest of the world. No allowance is made for the unparalleled oppression to which we have been subjected, nor for the fact that to reduce us to barbaric ignorance and poverty was the deliberate purpose of our ruler, who in those measures repaid us for the education and civilization we gave to his forefathers some centuries before. Direct, venomous, bitter and lying onslaughts are made upon us by the bigoted and by our traditional enemy, but these are not half so powerful in producing the condition of things as the shaft of the satirist and the would-be best of the professional literary man."

THE GAELIC REVIVAL.—In his own criticism "Maol" refers to the work now going on to revive the Irish language and to resuscitate Irish literature. He says:

"And the Gaelic societies in America have been endeavoring to show in a practical way that Ireland has a language—a living language—which enriches a valuable literature, and which was a cultured tongue and the vehicle of thought for giant minds before some of the modern languages had their birth; that she was potent among the civilizing and Christianizing influences of the world; that she led in the cultivation of music and art, and that her advanced civilization did not degenerate from natural causes, but was interrupted and arrested by vandal hands. These societies also properly inculcate that the teaching of these facts as of ancient history is not sufficient, but that the race at present should live up to these traditions, and that it itself would benefit from the cultivation of the national language and literature, music and art; and any intelligent, broad-minded American would not only agree with them, but would go further and say that it would also benefit America, and he would encourage them to contribute to America the best of the culture and music and art of Ireland that Ireland had to give."

UNPARDONABLE OFFENSE.—In the face of this heroic effort now being made it is an unpardonable crime for any Irishman to counteract the movement by perpetuating—for a few dollars—the injustice that has been too long done our people. In America and Canada we suffer even more, in consequence of such writers as Seumas MacManus, in this new world we are only one race contending for our future with various other elements, most of which outnumber us, and possess greater influence than we do. Every word, or act that helps to lower us in the estimation of our fellow-citizens of other origins, is a stab aimed at the vitality and prospects of our race. And no person knows this better than does Seumas MacManus. If he were a vulgar, illiterate, or prejudiced character, possessing only a gift of ridicule and low caricaturing, we might be able to understand him. In such a case, devoid of any true knowledge of Ireland and her needs, heartless as far as his own people is concerned, degenerate in spirit, and subservient in disposition, he might thus fill pages of any publication that would take his stuff, and pocket the remuneration. But when I glance over the Catholic World, for August last, and find the same writer dealing with the social and other conditions in Ireland, and powerfully asserting the national aspirations of the old land, I am like many others, at a loss to understand the contradiction.

FATHER FALLON ON CATHOLIC SCHOOLS.

In referring to the opening of the Catholic Schools on Sunday, Rev. Fr. Fallon, of St. Joseph's Church, Ottawa, says the Free Press, stated that he was indifferent as to what schools the parents sent their children, either outside the parish or outside the city, as long as the institutions were Catholic, but a matter that was not of indifference to him was when the children were sent to non-Catholic schools. Not one pupil should go; there was a danger in it. Particularly when they have schools open, if not better than the non-Catholic. The separate schools have prospered even in the face of bitter opposition. It would be all right to send children to the public schools were the separate schools inferior, but it is an infamous act when they are not. The speaker knew considerable about the schools of the province, both public and separate, and it was customary to say that the latter schools were inferior. The only test which could be

had in which both the separate and public schools competed was in the high school entrance examinations. In the recent examinations held in June, of all the city scholars sent up 69 per cent. were successful. Of those sent up by the separate schools 75 per cent. passed. When it is considered that the 75 per cent. of separate schools is included in the 69 per cent. it would mean a considerable percentage to the public school scholars. This proved the superiority of separate schools as far as figures could prove it. In St. Joseph's school the percentage was even better. Of the number sent up 98 per cent. were successful. Fourteen pupils, nine boys and five girls were sent by the school, and all passed but one boy. This was a record difficult to surpass, and a record that enabled Catholics to defy criticism. There was no excuse then for any Catholic in the parish sending his children to schools outside the city. He trusted that he would not come across any case where children were sent to non-Catholic schools.



A VICTIM TO THE SEAL OF CONFESSION.

A TRUE STORY. By REV. JOSEPH SPILLMAN, S.J.

PUBLISHED WITH THE PERMISSION OF MR. B. HERDER, PUBLISHER AND BOOKSELLER, ST. LOUIS, MO.

CHAPTER X. THE JUDICIAL REPORT.

As soon as the sitting-room was reached, the Mayor, asking for a sheet of paper, wrote a telegram to the police authorities in Aix, reporting the discovery of a murder with robbery in Ste. Victoire, and asking that a magistrate and police-inspector would come without delay.

Carillon the innkeeper was willing to go and despatch the telegram, but not unless he was accompanied by the police-constable with the lantern. They were obliged to let him have his way, for he declared nothing on earth would induce him to adventure himself alone in the dark passages of that uncanny house.

As soon as the two men had gone, the Mayor took up the receipt which lay on the desk where Mrs. Blanchard had left it, and inquired what it was.

"That is the receipt Mrs. Blanchard gave me," Father Montmoulin replied.

"Very prudent on your part, to get the unfortunate lady to attach her signature to this form—evidently prepared beforehand—only a few minutes before her death. And you have not any idea what has become of the money?" the Mayor observed.

"None at all, I know nothing about it."

"Indeed, indeed, well, it will be the business of the examining magistrate from Aix, who will be here by daybreak, to look into that. I do not think he will have to search very far. In the interim, it will be as well, gentlemen, to draw up a brief report of our preliminary investigation. It will be useful to lay before the Court. Perhaps your Reverence may like to rest a little, meanwhile—Stop—there is no other way out of the bedroom!"

And the Mayor took up the lamp and glanced round the narrow chamber.

"You surely do not imagine that I should make an attempt to escape," the clergyman said sadly. "Of course I cannot help seeing that you all regard me with suspicion. I can only assert my innocence, which I hope the judicial inquiry will make evident. An attempt at flight would justify the worst suspicion."

"This the Mayor acknowledged, and perceiving moreover that the only window was at a considerable height above the street-level courtyard, he allowed the pastor to retire to his bedroom, whilst he, seating himself with his colleagues at the table, began to prepare the minutes, when the notary committed to Mayor Without wishing to show a decided bias, he nevertheless played the part of a biased and unscrupulous man in an invidious light, so that they could not fail to arouse suspicion, and Father Montmoulin, on his part, after a brief prayer for help and guidance, laid down upon his bed without uttering a word, and then, in his horror, that his cassock from the knees down was covered with something wet. What could it be? He lit a candle and looked at his fingers; they were bedewed with red, sticky matter. It was blood, unmistakably, congealed blood, he told himself. And now the horrible truth dawned on him, that in the darkness, he had been kneeling unwares in the blood that had flowed from the wound, that trickling towards him in a scarlet thread, had inspired Loser with such terror. Without a moment's reflection, he filled the basin with water, and began, not without an involuntary shiver of disgust, to wash the hideous marks from his cassock. The water was soon quite red; he was going to throw it out of the window, and refill the basin from the jug, for his task was not half done, several large spots still remaining on the front of the cassock, but the noise made by the opening of the window was heard in the adjoining room, and the Mayor burst in, fearing lest, after all, the priest should be escaping.

"Whatever are you doing? Whatever have you got there?" exclaimed the intruder, snatching the basin from the clergyman's hands. "That is blood!" he added in astonishment. "Look, gentlemen, what we have here!"

"A basin full of blood," cried the notary, pale with horror.

"Yes, it is blood," replied Father Montmoulin, composedly. "I must have been kneeling in it there, down by poor Mrs. Blanchard's bed, just look at my cassock, I have been trying to wash the stains out."

"Simple and reasonable as this explanation was, it by no means contented the Mayor, now that his suspicions were thoroughly aroused. "Who knows when and how these spots came there?" he exclaimed.

"At all events that basin with its contents will be left standing if you please, and I will trouble you to put on another cassock. If I am not mistaken, the analysts have a means of ascertaining from the character of the spots, how long it was since the blood was shed."

"I have only one other cassock, and that got covered with mud last night when I had to answer a sick call. It was hung up in the kitchen to dry," Father Montmoulin replied.

"Then we will fetch it," the Mayor rejoined, "I insist on your taking off this garment, in order that these very suspicious spots may undergo scientific analysis."

The priest shrugged his shoulders, and taking the light, went across the corridor into the little kitchen, with the officials at his heels. The cassock in question was hanging in a dark corner by the stove, it was perfectly dry, but muddy beyond description. Old Susan had not had time to brush it before leaving the

day before. Just as Father Montmoulin was taking it down from the hook, a cry burst from the town-clerk's lips, and he was seen to point to a basket which was standing in an angle by the stove.

"My poor sister's basket!" he exclaimed.

The Mayor took up the basket and opened it. There was no doubt as to the owner, for one of Mrs. Blanchard's cards was fastened on the inside of the lid. The basket was empty.

"Do you recognize this basket?" he asked Father Montmoulin. "To be sure I do," he answered. "It is the basket that Mrs. Blanchard was accustomed to carry. I myself put all the money into it tied up in a handkerchief."

"That is the very thing, that he wields me, I have no explanation to offer," As Father Montmoulin uttered these words, the thought flashed into his mind that the murderer had very probably set the basket down there with the purpose of incriminating him, that it might even be that he had only gone to him to confess, for the sake of closing his lips as to the perpetrator of the crime by the seal of confession. If that were really the case, the confession was only a simulated one, no true confession; it was a mere mockery, and as such certainly did not bind the priest to secrecy. For a few moments it seemed to the good pastor that a way of escape had been made for him out of his painful position.

He need only tell how Loser had come to him under the pretext of making a confession and had acknowledged his guilt; he had at first held his confession to be valid, and accordingly it had been impossible for him to mention the fact that the man had been there, or point him out as the murderer. But now he saw through the diabolical design of the assassin and no longer felt bound to silence. He would speak, and thus all would be explained, and the suspicion removed from the shoulders of the innocent to those of the guilty. The reader will not need to be told how earnestly Father Montmoulin desired to give this all-important information, but he was restrained from doing so by the doubt whether it was quite certain that Loser's penitence was feigned. Only if he could be fully convinced, if there was no room for doubt that the man's confession was no real confession, did the seal of secrecy bind him no longer; a mere probability, however strong, was not sufficient to release him from his sacred obligation. And Father Montmoulin could not conceal from himself that Loser, although he was only driven by aghast fear to acknowledge his deed, yet did so with the object of obtaining absolution. And even if the murderer really did place the basket on the spot where it was found with the intention of causing suspicion to fall on him, that afforded no valid proof that his penitence was dissimulated and his confession, a mere mockery. Thus Father Montmoulin arrived at the conclusion that the argument which appeared to open an outlet to him was inadmissible; that he was bound to keep the seal of confession in all its integrity, in spite of the consequences, which loomed before his eyes with an aspect more and more menacing.

Whilst these conflicting thoughts succeeded one another with lightning speed in the mind of the priest, forcing upon him the conviction of which we have just spoken, the Mayor was hunting about the kitchen to see if he could discover any further traces of the crime. Before long, he spied out a corner of the handkerchief, which Loser had thrust under the dresser on making his hasty flight. He drew it out, and with it came the carving-knife. Again an exclamation of horror escaped the lips of all present, as the blood-stained handkerchief was spread out on the table, and the knife, on whose handle and blade some marks of blood were plainly visible, was laid by its side.

"No doubt at all about this!" cried the Mayor, shuddering as he spoke. "Here we have the instrument whereby the bloody deed was perpetrated."

"My poor sister! And it appears only too evident that this fellow, who calls himself a priest, to whom you gave all your money, has murdered you out of gratitude!" said the town-clerk, with a look of rage at the priest.

"The knife at any rate belongs to him," the notary observed. "There are the initials F. M. engraved on the little silver plate on the handle. And the handkerchief too is marked with the same letters!"

"What can you say to this? How do you explain it?" said the Mayor in the greatest excitement, grasping the priest roughly by the arm.

At the sight of this new piece of evidence, which seemed almost to establish guilt, Father Montmoulin turned as white as a sheet. All seemed to corroborate his idea that Loser had left all those things in the kitchen with the object of making the priest appear guilty of bloodshed; even the use of his knife as the instrument of murder seemed a part of this infernal plan. Certainly such a wretch as this man could claim no consideration at his hands. But again he repeated to himself: "All this is no reliable proof that Loser had no intention to confess; consequently I must keep silence."

"This knife," Father Montmoulin answered at length, after visibly struggling for self-command, "undoubtedly is my property, so is the handkerchief. It is the one in which

I wrapped up the money that I gave to Mrs. Blanchard. How the handkerchief got into this state, or who hid them under the dresser, I am quite unable to say. I only know that old Susan complained at breakfast time that the knife was missing."

"Probably the murderer took it away before hand, and laid it in readiness for the deed he meditated. I must say he seems to have laid his plans remarkably well. Only he reckoned, methinks, upon one thing somewhat too surely, that certain circumstances, let us say the sacredness of his office, would avert all suspicion from him."

"Sir, you have repeatedly made use of expressions which showed that you regarded me with suspicion, and now you actually assert that you consider me to be in all probability the guilty party! I really must beg to protest very decidedly against these accusations!" the priest answered with dignity.

"Of course, this indignation is quite the right thing, only unfortunately it comes a little too late, in the face of all this overwhelming evidence," retorted the Mayor contemptuously. Then changing his tone, he added: "You would be better if you made a clean breast of it. At any rate it might be the means of procuring a milder sentence."

"However strong the circumstantial evidence is against me, I cannot do otherwise than repeat that I am perfectly innocent," Father Montmoulin replied.

"If so, then explain the facts before us! Loser, who certainly would have come under a measure of suspicion was away at the time, as you yourself acknowledge. Who came into this kitchen and took away the knife? Who should know that Mrs. Blanchard was coming at a fixed time to fetch that sum of money from your house? Who was acquainted with her habit of going through the tribune and down the dark winding stairs, so as to lay in wait for her and murder her at the most suitable spot? Who, I ask, knew and did all that? You will surely not suggest that old Susan was the perpetrator of the crime?"

"I can only say, as I said before, that I am innocent, and God is witness of the truth of my words!"

"For goodness' sake do not call God to witness, and turn up your eyes in that manner, hypocrite that you are!" cried the Mayor in a voice of thunder.

"Do not think to throw dust in my eyes with your pious pretences," the notary interposed.

"My poor sister's blood cries for vengeance!" exclaimed the town-clerk. "I shall not rest until I see you on the scaffold, in the hands of the hangman!"

Father Montmoulin had a presentiment that he would be condemned in the Court, and his assertions of innocence would be branded as hypocrisy. He felt the injustice done him acutely, and fasted beforehand something of the bitterness of the chalice that he would have to drink. However he could do nothing to avert this trial, except by praying so under his breath he murmured the words of our Lord in the Garden of Olives: My God, if it is possible, let this chalice pass from me. Nevertheless not as I will, but as Thou wilt!

"Then you persist in your refusal to confess your guilt?" the Mayor once more inquired.

"I have nothing to confess," the priest replied quietly. "You may call me a hypocrite if you choose; I am innocent, and I trust in God, that he will make my innocence as clear as the day."

"We shall see what the jury will think about your innocence, when all these facts are laid before them in Court! But now come with us to your rooms, and have the goodness to change the blood-stained cassock for this one, which in truth is not over-clean. Then we will arrange side by side all the proofs of your innocence: cassock, basket, handkerchief and knife. There yet remains for us to find the £180 in your possession, and I do not despair of doing that. Meanwhile we have every reason to be satisfied with the result of our preliminary research.—Who is there? Carillon and the police-constable, to be sure. Is the telegram despatched? Very good. We have not been idle during your absence. Mr. Carillon, the basket belonging to the murdered lady, the blood-stained knife with which the deed was done, besides the handkerchief on which the assassin

Is the baby too thin? Does he increase too slowly in weight? Are you in constant fear he will be ill? Then give him more flesh. Give him more power to resist disease. He certainly needs a fat-forming food. Scott's Emulsion is just that food. It will make the baby plump; increase the weight; bring color to the cheeks, and prosperity to the whole body. Thin children take to it as naturally as they do to their milk.

Scott & Bowne, Chemists, Toronto.

wiped it, have all been found; and both knife and handkerchief bear the initials of our reverend pastor!"

"Impossible!" exclaimed the innkeeper, with a sidelong glance of no great friendliness at the clergyman. "What an edifying story that will be! Murder, murder with robbery—"

"And hypocrisy too and many other things hidden under the cassock; yes, this affair will be much talked of in the country round," said the Mayor, finishing the sentence, and at the same time resolving to make the most of this trump card at the approaching elections. "Now let us go back into the sitting-room, and finish our preliminary report ready for the arrival of the magistrate. Turning to the police-constable, 'Grisable,' he said, 'do you take charge of this reverend gentleman, and do not let him out of your sight, not even under the pretext of changing his things. Who knows but he might put the climax to his exploits by a death like that of Judas, and I consider that by his appearance in the dock, and perhaps on the scaffold, he would expiate them in a far more becoming manner.'"

What with physical indisposition and mental distress, Father Montmoulin felt he could bear no more. He gladly followed the constable into his bedroom, and after he had donned the muddy cassock in accordance with the Mayor's orders, he threw himself upon his bed, and after a short time fell from sheer exhaustion into a refreshing sleep.

In the adjoining department the notary occupied himself with drawing up a long and elaborate report of the proceedings, which amounted to a formal accusation of the unfortunate priest. At length the document was completed; it was read aloud, a few additions made in the margin, and then signed by the three village authorities. The innkeeper was allowed to submit his signature to the paragraph regarding the discovery of the body. This he considered no slight honor, as he acknowledged to the Mayor with a deep obsequiousness. He then fetched a basket which he had brought from the telegraph office, and placed upon the table plates and glasses, sausages, and cheese, two or three bottles of wine and whatever else appertained to a light supper.

"You will find this a choice Chateau-Margaux, gentlemen," he said "an old pure wine. The best medicine possible after all the agitation and horrors of this night. I beg you will accept this little offering out of my collar; accept it as a proof of the profound esteem and respect I always have for those in authority, first and foremost our excellent Mayor. I pray you, Sirs, to drink his health with me. The energy, the caution, the consummate prudence with which he has approached the sinister crimes of clericalism, and as good as torn off the mask of hypocrisy that has served too long to conceal its real character, entitles him to a prominent place in our district, our department, our country. The wine with which I am filling your glasses gentlemen, is a generous liquor, deserving of the praise of our highest poets. It is worthy of the work in which we, as ministers of justice, have been engaged this night."

The Mayor and his subordinates may or may not have applauded the oration of the innkeeper, who in his youth had been attached to a troop of provincial actors, but at any rate his invitation to take a glass or two of good wine, with refreshments of a more substantial nature, was not a little welcome. The flowers of rhetoric with which Mr. Carillon indulged, as was his wont, were therefore listened to gratefully, and during the few remaining hours of night the bottle circulated freely among the little party. The recent discoveries were duly discussed, each and all making more and more sure that the hand that murdered Mrs. Blanchard was no other than that of Father Montmoulin.

(To be Continued.)

Toothache stopped in two minutes with Dr. Adams' Toothache Gum. 10 cents

New Publications. FOR SALE BY B. HERDER, 17 S. Broadway, St. Louis, Mo.

BECKER, REV. WM., S. J.—Christian Education, or the Duties of Parents. Rendered from the German into English by a Priest of the Diocese of Cleveland, 12mo. 424 pages, Cloth \$1.25 net.

BELLORD, RT. REV. JAMES, D. D.—Titular Bishop of Melevis, Vicar Apostolic of Gibraltar. Outlines of Meditations. Extracted from the Meditations of Dr. John Michael Kroust, S.J., 18 mo. 16 and 180 pages. Cloth—40 net.

KUEMMEL, KONRAD.—In the Turkish Camp and Other Stories. From the German by Mary Richards Gray. 18mo. 136 pages. Cloth, special cover design.—50.

HAMON, E., S.J., BEYOND THE GRAVE.—From the French. By Anna T. Sadlier. With the "Imprimatur" of the Rt. Rev. John Joseph Kain, Archbishop of St. Louis, 12 mo. (301 pages). Fine cloth, gilt title on cover and back, net \$1.

"... This book is a treasure of spiritual truths—the most consoling ones. A few moments given to the reading of the work would lighten our crosses considerably." (The Carmelite Review, Niagara Falls, Ont., 1898, No. 6.)

Have your Job Printing done at this office.

SURPRISE SOAP. MAKES CHILD'S PLAY OF WASH DAY. A pure hard Soap. Last long—lathers freely. 5 cents a cake.

SCHOOL BOOKS. During the coming School Term of 1898-99 we respectfully solicit the favor of your orders for the supplying of Catholic Educational and other Text Books both in English and French; also School Stationery and School requisites.

SADLIER'S DOMINION SERIES. Sadlier's Dominion Reading Charts, 26 Reading Charts and one Chart of Colors, mounted on 14 boards, size 2 1/2 x 3 1/2 inches.

D. & J. SADLIER & CO., Catholic Educational Publishers and Stationers. 1669 Notre Dame Street, Montreal, Que. 123 Church Street, Toronto, Ont.

CURE ALL YOUR PAINS WITH Pain-Killer. A Medicino Chest in Itself. Simple, Safe and Quick Cure for GRAMPS, DIARRHOEA, COUGHS, COLDS, RHEUMATISM, NEURALGIA.

REFRIGERATORS. The Public are taking advantage of our Great Clearing Sale and Discount of 30 per cent. off Catalogue List. Buy while this chance offers.

GEORGE W. REED & CO., MANUFACTURERS, 783 and 785 Craig Street.

The Attention of Our Readers IS CALLED TO THE FACT THAT WE HAVE A FIRST CLASS Job Printing Department

Neatness, Despatch and Right Prices IS WHAT EVERY PATRON IS GUARANTEED WHEN PLACING AN ORDER WITH US.

WM. P. STANTON & CO. Joiners, Cabinet Makers, Upholsterers. Church Pews and School Desks a Specialty.

Also Store and Office Fittings, Counters, Shelving, Partitions, Tables, Desks, Office Stools and Used Counters, Partitions, Tables, Desks, etc. Bought, sold and Exchanged. New and Second Hand Desks always on hand. Terms: CASH Telephone 2806.

DR. PRS. DE SALES PREVOST, SPECIALIST. Disease of the Eyes, Ears and Nose. CONSULTATIONS—9.30 a.m. to 12 p.m.; 7 p.m. to 8 p.m., at 2439 Notre Dame street. 1 p.m. to 4 p.m., at 402 Sherbrooke street.

Young Irishmen's L. & B. Association. Organized, April 1874. Incorporated, Dec. 1876. Regular monthly meeting held in hall, 15 Duvre street, on every Monday evening at 8 o'clock, p.m. Committee of Management meets every second and fourth Wednesday of each month.

St. Ann's Young Men's Society. Organized 1885. Meets in its hall, 157 Ottawa Street, on the first Sunday of each month, at 2:30 p.m. Special Adviser, REV. E. STRUBBE, C.S.S.R.; President, JOHN WHITTY; Secretary, J. J. CORCORAN. Delegate to St. Patrick's League: J. Whitty, D. J. O'Neill and M. O'Seav.

Catholic Order of Foresters. St. Patrick's Court, No. 95, C.O.F. Meets in St. Ann's Hall, 157 Ottawa street, every first and third Monday of each month, at 8 o'clock, p.m. Committee of Management meets every second and fourth Wednesday of each month at 8 p.m. REV. J. A. McCALLAN, Rev. President; JOHN VAUGHAN, 1st Vice-President; W. P. DOYLE, Secretary; 2nd St. Martin Street. Delegates to St. Patrick's League: Messrs J. Walsh; M. Sharkey; J. H. Kelly.

ST PATRICK'S T. A. & B. SOCIETY. ESTABLISHED 1841. Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander street, immediately after Vespers. Committee of Management meets in same hall the first Tuesday of every month at 8 p.m. REV. J. A. McCALLAN, Rev. President; JOHN VAUGHAN, 1st Vice-President; W. P. DOYLE, Secretary; 2nd St. Martin Street. Delegates to St. Patrick's League: Messrs J. Walsh; M. Sharkey; J. H. Kelly.

St. Ann's T. A. & B. Society. ESTABLISHED 1863. Rev. Director, REV. FATHER FLYNN, President; JOHN KILGATHER, Secretary; JAMES BRADY, No. 67 Rossel Street. Meets on the second Sunday of every month in St. Ann's Hall, corner Young and Ottawa streets, at 8:30 p.m. Delegates to St. Patrick's League: (Messrs) McKeown, Kilgathor, T. Rogers and Andrew Callen.

SPECIALTIES OF GRAY'S PHARMACY. FOR THE HAIR: CASTOR FLUID, 25 cents. FOR THE TEETH: SAPONACEOUS DENTIFRICE, 25 cents. FOR THE SKIN: WHITEROSELANOLIN CREAM 25 ct. HENRY R. GRAY, Pharmaceutical Chemist, 122 St. Lawrence Main Street. N.B.—Physicians' Prescriptions prepared with care and promptly forwarded to all parts of the city.

Random Notes For Busy Households.

PARENTAL FORGIVENESS.

Recently the following sage remark came under our observation:

"The man or woman who makes personal sacrifices in order to add to the welfare of others, gets more true enjoyment out of life than they whose selfishness never permits them to forgo a pleasure."

In every realm of literature do we find this idea expressed. The gentle Goldsmith tells how to

"Learn the luxury of doing good,"

There is a satisfaction—which amounts to a real luxury—in the silent contemplation of some act of kindness which we have performed, but for which no credit is ever to be received in this world. Equally miserable is the feeling that haunts the one who has been guilty of some unnecessary harshness. Time cannot efface the sting; distance cannot obliterate the memory; even death renders the remorse more terrible, by depriving the person of all future hope of ever repairing the injury. Not long since we read an excellent article, signed "C," in an American contemporary, upon the subject of parental forgiveness. Many of the paragraphs in that contribution seemed to us descriptive of events that are actually taking place every day.

STUBBORN PARENTS.

Referring to the over-harsh treatment which wayward children often experience at the hands of stubborn parents, the writer says: "A family quarrel of any sort is horrible, and, no matter what the provocation, is always unnecessary. If earlier years have instilled the solemn obligation to forgiveness which ought to be wrought in the very fibre of every child's heart. But for a parent to break the bond between himself and the life he has evoked, is a tragedy far and away more dreadful than the common death-blow of a rude passion between strangers. To close the door upon a child and say, 'I forbid you this home,' calls forth a vibration which, in far-spreading circles, may expand from that small centre, where parent and child confront each other, to the distant shores of that eternity where things are without end.

"I would not question the right of a broken-hearted parent to put a protecting space between the gentle daughters, and innocent children of a family, and some disgraced drunkard young man, before whom his sisters were ashamed, but it should be even to such an extremely an act of solemn separation, not of personal abandonment. Never, under any circumstances can there exist a reasonable apology for the casting out of a life from the responsible connection

with the parent by whom it came into existence."

WAYWARD CHILDREN.

Another passage of strong significance is the following: "That individual instances arise when a child becomes what we call 'unbearable' no one can gainsay. Unbearable to a family circle, to society, to comrades and friends, but there should be left to every young man one ultimate refuge even for a vicious life; the father and mother whose life-blood he carries in his heart should never be unapproachable to him.

"Whether a prison-cell become the dwelling-place of man, or the days come that the law demands a life for a life, even beside the malefactor or the murderer there should stand two who represent in faithfulness and forgiveness the God to whom he ultimately looks for the release from his burden."

MOTHER'S LOVE.—One thing should be remembered by all fathers, that in giving life to a child the parent assumes a responsibility which cannot be laid aside. No matter how bad the conduct of the son, or how deep his ingratitude may seem, there is always one hope for him—the father's protection, there is always one refuge—the mother's hope. By no process of reasoning can the parent justify the casting-out of a child. It may be necessary, perhaps, for the child's sake, as well as for the sake of others to have him placed under control, to have him separated from the family circle, to have him punished for his misdeeds, but to bar the parental door—and close the paternal heart—against him is a sin in the eyes of God, and a monstrous deed in the eyes of man.

OBSTINATE FATHERS.

We have known parents—fathers—who refused even to recognize their sons, when all the rest of the world sympathized with the repentant and struggling young man. Fathers have gone even so far as to refuse forgiveness when Death's Angel hovered over the beings to whom they had given life, and whose follies and misdeeds were possibly due in great part to a lack of proper training, or to the unreasonable harshness of their parents. It is a mystery to us how such a father—knowing that his son was dying in misery, sorrow and repentance, could repudiate his offspring, and then calmly turn to God and repeat the "Our Father." What claim has he upon his Heavenly Father for forgiveness, when he cannot forgive his own human son? Are there any contradictions in a life that only death can ever explain—there are mysteries of the heart that time can never solve.

MISS JESSIE MORRIS.

Her Head Ached So Terribly, She Thought It Would Split Open, and She Was a Constant Sufferer—She Gives the Story of Her Recovery.

Who can describe the awful suffering endured by girls and women from headache? Who can truthfully tell of their fainting spells, dizziness and back-ache? No one lives who can put together the right words to describe the endless torture of female weaknesses.

Women need not suffer any longer. They need not go on being pale and weak. There is a cure for them—a certain medicine. They may shake their heads when they read this, but it is true just the same. They may have lost hope because other remedies have failed, but this medicine does not fail. One who has been rescued from the terrible grasp of female weakness writes as follows:

"For six years I was a constant sufferer from female weakness. My head ached nearly all the time. At times I thought it would split open. I had fainting spells, a terrible pain under the heart, bearing-down pains, and my sides ached very much. Often I could not walk because my back ached so. I was constipated, weak, run-down and discouraged. I doctored with several physicians. I tried many remedies, but all without success. While visiting my aunt, at Albany, N. Y., Mrs. William Morris, who had been cured by Dr. Coderre's Red Pills, she strongly recommended them to me. I took them and they cured me of all my pains. I do not suffer now. I am much stronger. I do my work with good spirits. I eat and sleep well, and always feel rested in the morning. I have gained in flesh." (Signed) Miss JESSIE MORRIS, 278 Grand River Ave., Detroit, Mich.



All the notices you see in the newspapers about Dr. Coderre's Red Pills for Pale and Weak Women are genuine. Every notice has the picture, the name and the address of some woman who has been cured. No other medicine ever had such success. The medical profession never before saw such wonderful cures. Other medicines fail because they do not reach the roots of female weakness. Dr. Coderre's Red Pills do reach them. They get at the starting point of nervousness, weakness, sleeplessness, loss of appetite, headache, falling of the womb and leu-

orrhoea. They build up, strengthen and vitalize. They bring back the radiant glow of health to the cheeks. They round out the figure. They create true womanly health and happiness.

Most weak and pale women and girls need reliable medical advice. This can be had free by writing us a letter about their sickness. Our celebrated specialists give valuable advice without cost by mail to all who ask for it. Personal consultation can be had at our Dispensary, 274 St. Denis St., Montreal.

There are plenty of imitations of Dr. Coderre's Red Pills. Beware of them. They are either dangerous or worthless. Never buy red pills by the dozen, the hundred or in 25-cent boxes. The genuine Dr. Coderre's Red Pills are always sold in 50-cent boxes for \$2.50. A 50-cent box lasts longer than liquid medicines costing \$1. They are easier to carry and to take, and they cure. Get the genuine at reliable druggists, or send the price in stamps, or by registered letter, money order or express order, to us. We mail them all over the world. No duty for you to pay.

A valuable book which tells all about the diseases of girls and women is called "Pale and Weak Women." This book is worth many dollars to sufferers from any womanly disorder or weakness. It will be sent absolutely free to you if you will send your name and address to us. Send now before the books are all gone. Address all letters for the book, for advice or for medicine to The Franco-American Chemical Co., Medical Dept., Montreal, Canada.

FOR Cricketers, Batters, St. Anthony's Media, Little Chapel of St. Anthony and Catted Postage Stamps, write to Agency Heilchem, Apostolic School, 153 Shaw Street, Montreal. G-10-99

Professional Cards. FRANK J. CURRAN, B.A., B.C.L., ADVOCATE, SAVINGS BANK CHAMBERS, 180 St. James Street, MONTREAL.

C.A. McDonnell Accountant and Liquidator. 180 St. James st., Montreal.

Fifteen years experience in connection with the liquidation of Private and Insolvent Estates. Auditing Books and preparing Annual Reports for private firms and public corporations a specialty. Loans negotiated on Real Estate. Superintendence of Real Estate, such as Renting, Collection of Rents, and Repairs. Fire and Life Insurance. Valuations made of Real Estate. Personal supervision given to all matters. TELEPHONE 1182.

Business Cards. Office, 113 St. James. Tel. Main 644. JOHN P. O'LEARY, (Late Building Inspector C.P.R.) Contractor and Builder, RESIDENCE: 3 Prince Arthur St., MONTREAL. Estimates given and Valuations Made.

LAWRENCE RILEY, PLASTERER. Successor to John Riley. Established 1860. Plain and Ornamental Plastering. Repairs of all kinds promptly attended to. Estimates furnished. Postal orders attended to. 15 Paris Street, Point St. Charles.

DANIEL FURLONG, Wholesale and Retail Dealer in CHOICE BEEF, VEAL, MUTTON, Pork 51 Prince Arthur Street. Special Rates for Charitable Institutions. Telephone, East 474. 11-G-98

BRUNSWICK LIVERY, BOARDING AND SALE STABLE. Fine Carriages and Road Horses for hire. Special attention given to livery. 43 and 45 St. Alexander Street Montreal. Bell Telephone 1324. D. McDONNELL, Proprietor.

CARROLL BROS., Registered Practical Sanitarians, PLUMBERS, STEAM FITTERS, METAL AND SLAT ROOFERS 795 CRAIG STREET: near St. Antoine Drains and Ventilation a specialty. Charges moderate. Telephone 1854

ESTABLISHED 1864. C. O'BRIEN House, Sign and Decorative Painter. PLAIN AND DECORATIVE PAPER HANGING White washing and Tinting. All orders promptly attended to. Terms moderate. Residence 645 Dorchester St., East of Beauv. Office 647 Montreal.

TELEPHONE, 8398. THOMAS O'CONNELL Dealer in general Household Hardware, Paints and Oils. 137 McCORD STREET, Cor. St. Anne PRACTICAL PLUMBER, GAS, STEAM and HOT WATER FITTER. RUTLAND LINING, FITS ANY STOVE, CHEAP. Orders promptly attended to. Moderate charges. A trial solicited.

LORGE & CO., HATTER - AND - FURRIER 21 ST. LAWRENCE STREET. MONTREAL.

J. P. CONROY (Late with Padlun & Nicholson) 228 Centre Street. Practical Plumber, Gas and Steam Fitter. ELECTRIC and MECHANICAL BELLS etc. Telephone 4552

Every description of Job Printing done at this office. Surgeon Dentists. DR. BROUSSEAU L.D.S. Surgeon-Dentist. 7 St. Lawrence Street Montreal. TELEPHONE 6201. Your impression in the morning. Teeth in the afternoon. ELEGANT PAIN GUM SETS. Rose Pearl (dies colored). Weighted lower set for shallow jaws. Upper sets for wasted faces. Gold crown, plate and bridge work, all low extracting without charge if not are inserted. Teeth filed; teeth repaired in 50 minutes; sets in three hours if required.

Naturalist's Observations.

HOW ANIMALS BEAR PAIN.

One of the most pathetic things is the manner in which the animal kingdom endures suffering. Take horses, for instance, in battle. After the first shock of a wound they make no sound. They bear the pain with a tacit, wondering endurance, and if you hear a wild groan from the battlefield it comes from their loneliness, their loss of that human companionship which seems absolutely indispensable to the comfort of domesticated animals. The dog will carry a broken leg for days wistfully but uncomplainingly. The cat strikes with stick or stone, or caught in some trap from which it gnaws its way to freedom, crawls to some secret place and bears in silence pain which we could not endure. Sheep and cattle often meet the thrust of the butcher's knife without a sound, and even common poultry endure intense agony without complaint. The dove shut into death flies to some far off nook, and as it dies the silence is unbroken save by the patter on the leaves of its life-blood. The wounded deer speeds to some thick brake and in pitiful submission waits for death. The eagle, shot in mid-air fights to the last against the fatal summons. There is no moan or sound of pain, and the defiant look never fades from its eyes until the lids close over them never to uncover again.

GOV. HORSE SENSE.

The Mexican burros ascertain where to dig for water by closely observing the surface of the ground. One observer writes: "We had found water in an area of a sufficient quantity to make coffee, when we saw three burros searching for water. They passed several damp places, examining the ground closely, when the leader halted near us and began to paw a hole in the hot, dry sand. Having dug a hole something over a foot in depth, he backed out and watched it intently. To our surprise, it soon began to fill with water. Then he advanced, took a drink and stepped aside for his companions to drink. When they were away we drank from their well, and found the water to be much cooler than any we had found for many a day. There is no witchcraft about Mexican burros, but they have good horse sense."

OPERATIONS UPON ANIMALS.

We hear so much of the marvels performed by the surgeons who cut and patch the human frame that we have ceased to be surprised at aught they

do. But there is a considerable field for interest in the efforts made to cure the poor dumb animals who fall victims to accident or disease. Many strange adventures have the surgeons had with animals in those circumstances, particularly with wild animals kept in captivity. The most hazardous operations have been undertaken to cure some suffering lion or some injured tiger. For instance, Nero, a star performer in one of the New York shows, sustained a fracture of the right hind leg, an angry lioness having bitten him there for some purpose. He was worth money, and it was determined to try and save his life by setting the leg. The first difficulty was to get him under the influence of some anæsthetic, and he was at length induced to swallow a piece of meat on which morphine and atropine were sprinkled. An hour elapsed before the potion took effect, but then he was bound to a table by stout ropes. The broken leg was extended and the bones joined, and then it was bound up tightly with wood splints, over which a plaster of Paris cast was made. The operation lasted two hours, but it saved Nero's leg.

A still more singular piece of surgery was the operation performed on a fine male tiger in the Public Gardens of Travandrum, Bombay. The animal's claws were growing into his flesh, and one night maddened by the pain he pulled one of the claws out by the roots, leaving an ugly sore. He was put into a transport cage, in which a false roof, padded beneath with sacks had been hung, and at a given signal twelve men forced down the false roof with iron bars. In this way the tiger was absolutely helpless, and his paws were easily drawn through the open bars. The leg to be operated on was hoisted and fastened to a bar, and with a pair of clippers the offending claws were soon pulled out. Some of them had grown nearly an inch into the flesh, but the worst wound was that made by the tiger himself when he pulled out one of his claws. The bone was exposed, and a hole 3 inches long was seen, from which 100 maggots were taken. Indeed, when this was found it was almost decided to shoot the poor brute, but the wound was dressed with antiseptics and it was agreed to wait. Next day he was all right, and the other claws were treated, and every day for six weeks the injured limbs were dressed with antiseptic dressing, till at the end of that time he was quite cured and restored to his run.

ably due to the fact that his uncle Mr. Hugh Colquhoun, a highly respected member of the Faculty of Procurators, was then practicing in Glasgow as a writer. At an early age, Mr. Colquhoun and his younger brother, Mr. David T. Colquhoun, became at a comparatively early age, partners with their uncle, the designation of the firm being H. J. and D. T. Colquhoun. Paraphrastically it may be necessary to explain that a "writer" in Glasgow is pretty nearly equivalent to a solicitor in England. A "writer" is, however, not merely the legal adviser of his client, but, except in the Superior Courts, he pleads his cause in open court. For generations the Scottish people have resorted to these writers or procurators for advice on every occasion of importance, and so generally has the implicit trust which they place in their "men of business"—to use a significant synonym still in use in the rural districts—been respected, that the Scottish lawyers have generally considerable control over the means and affairs of their clients.

About twelve years ago the head of the Colquhoun firm died, and his initials having been dropped out of the title, the brothers J. and D. T. Colquhoun have since carried on a large, increasing, and important business. Mr. Jas. Colquhoun, in the course came to occupy a prominent position in the public life of Glasgow. He entered the Town Council about seven years ago, and his undoubted capacity speedily placed him high in the estimation of his fellow citizens. He served upon several of the important committees, by which the business of the city is managed and was finally appointed to the magistracy. He has for some time filled the office of city treasurer, which, however, is practically an honorary appointment, the holder merely being chairman of the Finance Committee. In all these departments he showed great mastery of details, and he speedily acquired such reputation for acumen and prudence that those associated with him in municipal life were eager to entrust him with the management of their investments. In other directions, the firm of which he was the head established a valuable and remunerative connection. He was at one time clerk, and subsequently deacon, of the Incorporation of Fisheries, one of the most important of the trade organizations of Glasgow, and he acted as agent for the United Fishers' Society and the Hide and Skin Society and, individually or collectively, most of those engaged in the meat trade in the West of Scotland were among his firm's clients.

Dr. Colquhoun, as representing the Corporation, was for a time a member of the Council of Glasgow University, and there his advice in the matter of accounts was so valuable, and his services so highly appreciated, that the Senate conferred upon him the honorary degree of LL.D. Although he did not attach himself in any ostentatious way to the social movement, Dr. Colquhoun was a strict abstemious, and in his habits was believed to be austere and rigid. He was long connected with St. Mark's Free Church, which is in the Anderson District of Glasgow, but when he removed to a fine residence in one of the southern suburbs, he attended the Langside Free Church, and it is said he was most prominent in prosecuting one of its clergymen, with the result that the reverend gentleman was deposed from the ministry. A report submitted to a meeting of creditors, places the amount of the deficiency at about \$758,000.

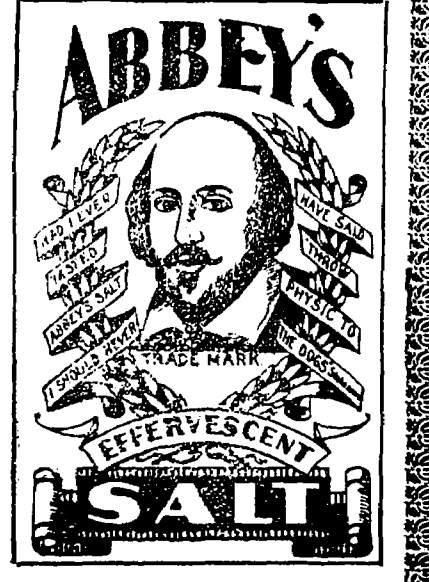
NOTICE is hereby given that Albertine Brabant, wife of Edward Kiernan, of the City of Montreal, in the Province of Quebec, will apply to the Parliament of Canada, at the next session thereof, for a Bill of Divorce, from her husband, Edward Kiernan, of the said City of Montreal, on the ground of cruelty, adultery, and desertion. Dated at the City of Montreal, Province of Quebec, this ninth day of March, 1899. W. N. E. MOUNT, Solicitor for Applicant.

Perfect Health.

Few human beings are in a state of natural, perfect health. The little ills that bother many of us are often overlooked, on account of their smallness. But these little ills grow—the more you neglect them the harder they are to shake off. Stamp them out, now, and prevent their return by the daily use of

Abbey's Effervescent Salt. Its efficacy as a preventive and cure for many of the prevalent ills is testified to by many eminent physicians in Europe and Canada. Medical journals of prominence speak highly of it.

The Canadian Pharmaceutical Journal says: "We have tried Abbey's Effervescent Salt, and find it an excellent compound. It was most favorably commented upon by the medical profession at the meeting in Montreal of the British Medical Association. The Company was not afraid of submitting it to the criticism of medical men. All were invited to sample and pass judgment on it. This was invariably favorable, some expressing the opinion that it was superior in points to any other on the market. A morning draught of this stimulating preparation will send a man to his daily occupation invigorated and ready for any task."



For torpid Liver, A Poor Digestion, Flatulence, Constipation, Biliousness and Sick Head-Ache.

TAKE BRISTOL'S PILLS

They are Safe, Mild, Quick-acting, Painless, do not weaken, And always give satisfaction.

They are the most reliable Household Medicine known, and can be taken at any season by Adults or Children.

ALL THE LEADING DRUGGISTS SELL BRISTOL'S PILLS.

A Business Chance. WANTED, A young man, with capital, to take a part interest in a profitable Manufacturing business with a practical man of 25 years experience. Address "R." True Witness.

PROVINCE OF QUEBEC, DISTRICT OF MONTREAL, No. 114. IN THE SUPERIOR COURT. Dame Margaret Cox, wife of William Edmund Evans, of Verdun, in the District of Montreal, Plaintiff, vs. the said William Edmund Evans, Defendant. An action in separation as to property has been instituted this day upon the defendant. Montreal, 12th July, 1899. BEAUDIN, CARDINAL, LORANGER & ST. GERMAIN, Attorneys for the Plaintiff. 4-5. HAVE YOUR JOB PRINTING DONE AT THIS OFFICE.

A BIG GLASGOW FAILURE.

Dr. James Colquhoun, who has been arrested in Glasgow on serious charges of embezzlement, is an out-and-out Glasgow man (says a correspondent of the Daily Telegraph. He was

born in the east end of the city rather more than 55 years ago, his father belonging to the better working class. That Dr. Colquhoun selected the law for his profession is prob-



### NOTES OF IRISH NEWS.

**His Eminence Cardinal Logue** has issued a very important pastoral letter, which has been read in all the churches of Armagh, and which is equally addressed to the Irish-Catholic people scattered over the whole world. The object of the appeal made is to secure funds to complete and equip the magnificent cathedral of St. Patrick's Primatial See. The Cardinal thus speaks of the inheritance and at the same time the obligations that have been transmitted to him by his predecessors:

"To the zeal of the former Primates and the magnificent generosity of our people, at home and abroad we owe a splendid inheritance which brings its obligations as well as its advantages. Those who have gone before us have spared no toil, shrunk from no sacrifice in their endeavor to raise the noble cathedral which crowns a site said to have been prophetically marked out for it by St. Patrick himself. In the grandeur of its proportions and the beauty of its architecture it still stands unrivalled among the many imposing structures which have sprung up over the land since the blight of persecution has ceased to dwarf the taste and mar the zeal of Catholics. With this grand inheritance has been bequeathed to us the duty of filling in the outlines and giving the part assigned to us in light compared to what has been already done, so that it requires a very serious effort. It appears to me that the time has come when that effort should be made. It is being deferred in order to leave the field clear for works of more pressing need; but to defer it longer would argue indifference to the dignity of our holy religion and the glory of our national Apostle."

So far over one hundred and twenty thousand pounds has been expended in the construction of this temple, which, when completed, will certainly rank amongst the great monuments of Catholic architecture in the world. About twenty thousand pounds, or one hundred thousand dollars will be needed to decorate and equip the cathedral, in order that it may be equally perfect in all its parts. Most of the sums already expended have been made up out of the penny offerings of the poor. The Cardinal has kept pointing out the gigantic undertaking of the completion in consideration of the many calls upon the people of his diocese, but eventually the work had to be done, and he consequently felt that the time has come to make an appeal to the religious fervor, the patriotism, and the generosity of Irishmen the world over. We will take another extract from the eloquent pastoral, and leave to our readers the duty of reflecting upon it, and corresponding to its promptings, if such be within the power of any of them. His Eminence says:

"Could we find the means of soothing the hearts and awakening the sympathies of our Catholic lower-countrymen, we might rest assured that our noble Cathedral would soon become, in every respect, worthy of the hallowed names and glorious traditions which cluster around the old Primatial City. There is not a soul of her green fields or a spot of her venerable streets which has not, at some time, been passed by the footsteps of saints. She has not only been the home, but the fruitful mother of saints and scholars, sending forth, in full tide, into the darkness of early ages the mingled light of faith and science. Her children have multiplied, even as the promised seed of Abraham. All these, looking back with loving affection to the land of their birth or their origin, gratefully acknowledge the debt which they owe for the precious jewel of faith. I have often witnessed the strength of these feelings, when I have had the pleasure of conducting some returned exile through our Cathedral, and learned from him the joy and consolation which his pilgrimage to Armagh inspired. I have often, too, wished that he could have borne away with him to the home of his adoption, a more glowing picture of the church which embodied, for him, the memories, associations and traditions of the place. That a like thought was often uppermost in the minds of my visitors I could easily infer from the many promises of assistance spontaneously given to the time should come, for giving to the building those last touches which should bring the details into more complete harmony with the imposing outlines."

### ECHOES FROM SCOTLAND.

**HOUSING THE POOR.**—A pamphlet just published by Mr. S. Connell, of Glasgow, furnishes some interesting particulars as to what is being done in that city for the housing of the poorer classes by the City Council, which rightly recognizes its duty in the matter. The overcrowding of the poorer districts there was long a disgrace to civilization. Large areas existed in the city which were covered with unsanitary tenements in which the poor were huddled together like cattle, with the result that disease was rampant, especially amongst the young children.

A strange difficulty at first beset the social reformers who had the courage to grapple with the problem. It was found that "slum" property was more valuable to the proprietors than ordinary well-built houses and dwellings, and exorbitant prices had to be paid for areas that were afterwards cleared and built upon.

"Thus," as Mr. Connell says, "the whole amount paid was practically paid for the land and this was so great that in many cases it was more than equal to the subsequent value when that same land was covered with modern buildings of a sanitary and satisfactory type."

A law was passed enabling the city to acquire the "slum" property at fair prices, and now tenements with large airy rooms, and every modern

sanitary equipment, exist in the place of the old unsightly, and unhealthy dwellings. The results are a much lower death-rate, increased comfort for the working classes, and a higher standard of living. Another gratifying result is that the scheme is a financial success.

**MARQUIS OF BUTE ILL.**—Latest advices state that the distinguished convert, the Marquis of Bute, is seriously ill from a stroke of paralysis. Hopes are entertained that he may recover.

**JOINED THE CHURCH.**—Talking about Scottish converts, the latest notable recruit to the true Faith is Mr. Coates, the millionaire thread manufacturer, of Paisley. The news of his conversion was not believed at first; but all doubts were set aside a few days ago when, having been conditionally baptized, he received the Sacrament of Confirmation at Ayr. This conversion has produced a profound sensation throughout Scotland, and cannot fail to be productive of good results in directing the attention of the logical Scottish mind to the untenableness of Knox's creed.

**TRANSLATION OF RELICS.**—A ceremony the like of which has not since that country became heretical been ever seen before in Scotland took place recently in Glasgow. It was the translation of the relics of St. Valentine, which now repose in the Church of St. Francis in that city. There was a large attendance present. The Rev. Father Sargeant, S. J., preached the sermon. He said in part: They were assembled that day to do honor to one whom God, the King of Kings, desired to honor. For 1900 years the bodies of martyrs had lain in the catacombs, valued only by the veneration which Catholics manifested for those who had died for adherence to the faith. There were thousands there of whom they scarcely knew their names. Out of that number God had chosen for Himself, at various times various saints, and that day He had chosen one as a complement of that work which he had begun some time ago. St. Valentine was one out of a thousand-year ten thousand. They were called upon to honor one whom God Himself desired to honor. Not only did they rejoice at the glory of the saint, but there was a higher motive for this honor. His relics had been translated to Scotland, where the blood of so many martyrs had been so frequently shed, in order perhaps that the spirit of their forefathers might again be kindled within them—in order that they the children of St. Patrick, St. Columba, and St. Augustine might be the first to cultivate the worship of this saint, and perhaps propagate throughout the empire that faith which was their inheritance.

The mother who would be horrified at the thought of letting her daughter wander away to a strange country without guide or counsel, yet permits her to enter that unknown land of womanhood without counsel or caution. Then, in utter ignorance, the maiden must meet physical problems whose solution will affect her whole future life. Dr. Pierce's Favorite Prescription has been well named a "God-send to women." It corrects irregularities and imparts such vigorous vitality to the delicate womanly organs, as fits them for their important functions. Many a nervous, hysterical, peevish girl has been changed to a happy young woman after the use of "Favorite Prescription," has established the sound health of the organs peculiarly feminine.

Every woman should own a copy of the People's Common Sense Medical Adviser, sent free on receipt of 31 one-cent stamps to pay expense of mailing and customs. The same book of 1008 pages in substantial cloth for 50 stamps. Address Dr. R. V. Pierce, Buffalo, N.Y.

### MARKET REPORT.

**GRAIN.**—Speculation about the new crop has made things rather quiet in the grain market. Oats and peas are in good demand and prices are firm at 29½¢ for new oats afloat, and 66¢ for new peas in store. The demand for feed continues large with little supply to be had. Ontario bran is held at fancy prices; as high as \$15 is asked, but no transactions are reported at over \$14.25 to \$14.50 in bulk on track. Manitoba bran is nominal at \$14; shorts are scarce at \$16 to \$17; and middling at \$20 per ton.

**EGGS.**—With cooler weather the demand for eggs is increasing, and supplies are coming forward in better condition. Prices here are well held, but the English quotations continue rather low for profitable exporting. Strictly fresh laid at 16¢ to 17¢; candled stock at 14¢ to 14½¢; straight receipts at 13½¢ to 14¢; seconds, slow sale at 11¢ to 12¢.

**PROVISIONS.**—The local provision market is steady and firm on account of rather short supplies of live hogs, but at Western points there is a decided weakness owing to recent decline in the English markets. Exporting is now said to be carried on at a loss, and large packing houses are advising farmers to hold hogs until there is a recovery; \$4.75 for select hogs is said to be the top price paid by packers in the West this week, but \$5 and even more is freely paid here by local dealers. X

**BUTTER.**—The butter market is weak under similar conditions as cheese, with the added unfavorable feature of there being no space on steamers to carry forward the quantity offering, and with the prospect of Australian butter getting on the market before Canadians can get theirs all sold. The butter going forward now is almost all held butter, and as much as 16¢ cheaper than the price which has prevailed recently

## Buy Now



### And Save 25 p.c.

Having Bought at a Discount all MEN'S, BOYS' and YOUTH'S Samples of one of the Largest Factories in the City. We have decided to clear them out at Factory Prices. We are leaving Manufacturers Sample Ticket with price on each Boot as a guarantee to Price and Quality.

Now is the Time To make a Dollar.

- Men's Enamel Boots \$5.00, all sizes, for - \$3.50
  - Men's \$5.00 and \$6.00 Boots, sizes 6½ to 7½, for - \$3.50
  - Men's \$4.00 Boots, " " " - \$3.00
  - Men's \$3.50 and \$3.00 Boots, " " " - \$2.25
- THE ABOVE LINES ARE ALL GOOD YEAR WELT MAKE.
- Men's \$2.50 Boots, sizes 6½ to 7½, for - \$1.75
  - Men's \$2.00 Boots, " " " - \$1.50

All those Goods are of the Newest Shapes and Styles, and made in Patent and Box Calf, also: Vici Kid and all Colors.

Come Early For Your Choice as they are Found to Sell Fast.

SEE GOODS IN OUR WINDOW.

**E. Mansfield,** 124 St. Lawrence Street. Remember Cor. LaGauchetiere Phone Main 849.

### Every-day Health.

Success in this world is only for the healthful. The disease-worried worker is a failure.

You can have health—every-day, all-the-year-round health—if you take daily that excellent preventive and cure of disease,

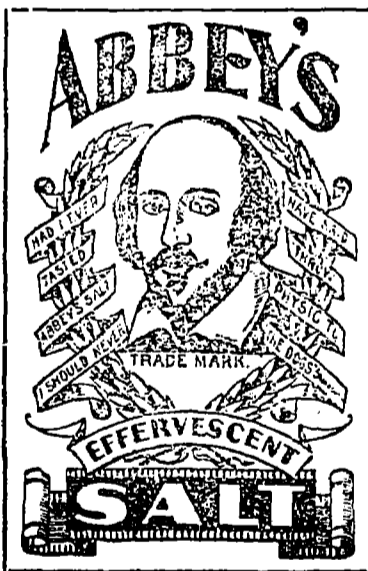
### Abbey's Effervescent Salt.

Its constant use will fortify your system, and keep it in condition to withstand disease. Abbey's Effervescent Salt is endorsed and prescribed by some of the most prominent physicians of Continental Europe and Canada.

Here is what the Canada Lancet, one of the leading Medical Journals of Canada, says of it:

"This preparation deserves every good word which is being said of it. A sample is offered to each physician, and most favorably it is commented upon. There is no doubt but that the daily use of Abbey's Effervescent Salt will be a great preventive and aid in warding off attacks of disease."

Sold by all druggists, 60¢ a bottle, trial size 25¢.



for fine fresh stock. On spot there is almost an utter lack of business doing, and it is difficult to give quotations, but 21½¢ may be given as an outside figure to-day for finest Canadian in boxes.

**CHEESE.**—An offer of 11½¢ for Western, and 11¼¢ to 11½¢ for eastern, would be likely to secure any quantity of cheese to-day. One buyer took 1,000 boxes of easterns off the boat yesterday morning at 11½¢, but found that by evening he could not sell his cheese for 11½¢. Although the general impression is that Quebec cheese will ultimately move at that figure, dealers do not care to take any more risks at present. Country markets are quiet; offerings are very limited and receipts are small, and it is well that it is so for any forced selling would be liable to cause a panic. The strength of the situation lies solely in the power Canadians possess, of withholding supplies until English buyers meet their views. At Ingersoll 1,050 boxes were offered and 11½¢ bid, but no sales were made. Campbellford sold some at 10½¢ to 11 13-16¢, but the majority of the offerings were not taken.

**WHITEWASH TRUST.**—The colored whitewashers of Baltimore have formed a "trust" to uphold the price of labor in their profession. And yet remarks an exchange, there are persons in the South who assert that the blacks never become thoroughly civilized.

## The S. CARSLY CO., Limited.

Notre Dame Street. Montreal's Greatest Store. SEPT 9, 1899.

### Grand September Sale of

## 575 Ladies' and Misses' Jackets,

AT ABOUT THE COST OF THE CLOTH!

Monday morning, at 8 o'clock, the management will inaugurate a sale of Ladies' and Misses' Jackets that will astonish the citizens of Montreal. For the Misses who are getting ready for school this sale comes in the nick of time. For the Ladies who consider comfort, serviceableness and economy before fashion, it appeals strongly, not that these jackets are un-fashionable, although not in the very latest style, still with some very slight alterations they can be transformed into thorough up-to-date garments. They come in Cloth, Serge and Fancy Tweeds, some are silk lined, others unlined, some handsomely trimmed braid and self applique. The prices these garments are marked are such as to command the interest of every lady who has an eye to money saving. This splendid lot of jackets have been divided into two lots for easy selling, at the following prices:

**LOT No. 1, Ladies' and Misses' Jackets**—This lot consists of about 300 Ladies' and Misses' Jackets made of Amazone Cloth and Fancy Tweed, in black and colors; many of them are lined silk, others unlined, some trimmed braid and self applique. These garments were formerly sold at \$5.00 to \$9.50 each.

Make your choice early Monday, at \$1.75.

**LOT No. 2, Ladies' and Misses' Jackets**—This lot consists of about 275 Ladies' and Misses' Jackets in plain cloth, fancy tweed and serge cloth; most of this lot of jackets are trimmed and silk-lined and come in such colors as fawn, drab, brown, blue and black; any one of these garments means ample satisfaction to the buyer; the original prices ranged from \$9.75 to \$18.00.

Your choice on Monday for \$2.75.

\*\*\*\*\*

## BOYS' SCHOOL CLOTHING

From the celebrated Manufacturers, H. SHOREY & CO., Montreal.

- Boys' Tweed Norfolk Suits, well made, from.....\$1 50
- Boys' 2-piece Tweed School Suits, special..... 1 80
- Boys' 2-piece Fancy Plaited Suit, special..... 2 75
- Boys' 2-piece Homespun Plaited Suit..... 3 45
- Boys' Norfolk Homespun Tweed Suit..... 3 70
- Boys' Scotch Tweed School Suits..... 3 95
- Boys' Double Breasted Gray Tweed Suits, special..... 3 25
- Boys' Double-Breasted Heather Mixed Tweed Suits..... 4 20

MAIL ORDERS CAREFULLY FILLED.

## The S. CARSLY CO. Limited.

1765 to 1783 Notre Dame St. 184 to 194 St. James St., Montreal.

## TEACH THE YOUNG



"Off to School."

Idea how to economize; give them newspapers in the school. It's a great scheme. The people now on earth are making history every day. Let the youngsters learn the history of to-day. To-morrow hasn't been touched. Give them good newspapers, however, and show them how to study news. Some people don't like the idea, say there are things that children shouldn't read in newspapers. So there are—so there are. There are things going on that children should not hear and see in spite of you. If you'll always be careful of what you say around home, you'll teach your children right, and if you give them a good newspaper and get them reading GOOD news,



you'll probably get them so interested that they will quit reading "Sunday Sun," "Police Gazette," and such things. Teach them to discriminate, show them the ads, get them to dress well and take a pride in their clothes; show them the stores; tell them about the different business methods, stores that sell goods at cost, others below cost, and tell them that ALLAN'S store is the place where they sell goods at close prices, making a large turn over, giving good value to customers and treating all alike to one price. Teach them that truth and fair dealing PAY IN BUSINESS, and if you want to illustrate it, bring them to either of ALLAN'S stores and show them where the crowd is buying Boys' Suits now for Fall wear.

## The Sun

Never sets on the KARN Piano. It is used in every clime. You find it in the leading homes of the land, in the leading conservatories and convents.

Karn pianos have been supplied to some of the BEST families of this city.

Fine stock of these celebrated instruments, in various woods, now on hand. We have several second-hand Upright and Square pianos, in first-class condition, ranging in price from \$100.00 up.

**THE D. W. KARN CO., Ltd.,**  
Karn Hall Building,  
ST. CATHERINE Street.

## Allans

Corner of Craig and Bleury, And 2299 St. Catherine Street.

**A DISASTROUS STORM.**—According to the latest reports the storm which lately swept over Porto Rico killed 2,312 persons and rendered 250,000 destitute. It is estimated that it will require 25,000,000 lbs. of rice and beans and 4,250,000 lbs. of codfish to allow a ration of a pound a day being issued until the crops can be gathered seventeen weeks hence. The cost of these supplies would be \$125,000.

**IRISHMEN EVERYWHERE.**—Rev. Father O'Sullivan, the Egyptian missionary priest has travelled all over the land of the Pharaoh; and he hardly found any place where there is not a son of the Emerald Isle in the neighborhood.

**PAIN-KILLER** cures all sorts of cuts, bruises, burns and strains. Taken internally cures diarrhoea and dysentery. Avoid substitutes. There is but one Pain-Killer, Perry Davis'. 25 cents and 50 cents.

## GRAND TRUNK RAILWAY SYSTEM

Montreal and Toronto Service Over Double Track Road in Wide Vestibuled Trains.

Lve Montreal 9 a.m., 8 p.m., 10:25 p.m.  
Arr Toronto 3:20 p.m., 6:50 a.m., 7:15 a.m.  
Lve Toronto 9 a.m., 9:30 p.m.  
Arr Montreal 6 p.m., 7:20 a.m.

Daily. Other trains week days. Parlour-Cafe Dining Cars and Palatial Pullmans on day trains, and Pullman Sleeper on night trains. Through Sleepers for Toronto, Hamilton, London, Detroit and Chicago.

## MONTREAL, PORTLAND, OLD ORCHARD, SEASIDE SERVICE.

Lve Montreal 5:00 a.m. and 8:45 p.m.  
Arrive Portland 5:45 p.m. and 6:40 a.m.  
Arrive Old Orchard 6:47 p.m. and 7:36 a.m.

Daily. Other trains week days. Parlor car for Portland and Old Orchard on 6:00 a.m. train and through Sleepers for Portland and Old Orchard on 8:45 p.m. train. City Ticket Office, 137 St. James Street and Bonaventure Station.