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VOL. XLIV., NO. 1.

MONTREAL, WEDNESDAY, JULY 25, 1894.

PRICE 5 CENTS.

THE OPENING NOTES OF PROTEST

The Quebec Government Policy of Excluding Irish Catholic Laymen on the School Board Condemned.

IMPORTANT CORRESPONDENCE BETWEEN THE PREMIER OF QUEBEC AND MR. P. KENNEDY, M.L.A.

Again the School Board. In this issue we publish two letters which passed between the Honorable Premier Taillon and our representative in the Assembly, Mr. P. Kennedy. We also offer to our readers the first of a series of interviews with Irish Catholics, which it is our intention to present each week until we have exhausted the resources in this city, and every corner of this Province wherever THE TRUE WITNESS is read. Of the communication addressed by the Honorable Premier to Mr. Kennedy, we have only to say, that it merely illustrates the measure of sympathy and the solicitude which he possesses regarding the fairness and justness of the principle of Irish Catholic representation on the School Commission, as well as the eagerness he displays in shirking a duty which does not deserve the title of a serious responsibility, because it is nothing more or less than one of those questions which, in the hands of a statesman, would be regarded as an inherent right of an important section of a community. The question of Irish Catholic representation is no mere ordinary act of government routine, to be discussed at the whim and fancy of our provincial legislators, or to be made the subject of the dictatorial oscillations of a certain few outside administrators who appear to be the guiding stars in this crusade against it; neither should it be made the play-toy of any political faction or party, because we fearlessly proclaim our conviction that the justice of the principle emanates from a higher source, that veritable oasis from which springs the streams that serve to stimulate the growth of that true peace and harmony and the consequent recognition of the claim of any section for equal rights and equal privileges in proportion to their status in the country.

During more than a decade this question of Irish Catholic representation on the school Board has been the prolific cause of unrest and annoyance. Last year we were led to believe that the matter was definitely disposed of by the appointment of Mr. Frank Hart. During several months previous to Mr. Hart's appointment we persistently and earnestly supplicated the Government at Quebec to recognize the claim of Irish Catholic representation on the commission, and when at length we learned that Mr. Kennedy, our local member, had been applied to and requested to suggest the name of some representative Irish Catholic layman for the position, we felt that it was a move in the right direction and not only a just acknowledgment of the claims of those whom it is our proud privilege to represent, but that it was also another evidence of wisdom on the

part of the Government to evince a disposition to appreciate the broadness and fulness of the underlying principle of our system of government by consulting the immediate representatives of the people who were seeking to redress a wrong. It was at this juncture that Mr. Kennedy placed the name of Mr. Hart in nomination, which resulted in the acceptance of that estimable gentleman by the Government. Why did they not continue to recognize the same principle of procedure previous to the dismissal of Mr. Hart and seek the views of the member for St. Ann's division, who is regarded as the representative of the Irish Catholics by virtue of his position.

Has political etiquette changed to such a degree as to warrant an Executive to administer a twofold snub in the manner it did? What occult forces were leagued together to urge it to indulge in such folly? Who was responsible for the nomination of Dr. Brennan? Were the parish priests invited to offer a suggestion, even admitting for a moment that the law obliged the Government to nominate professors of universities, which we contend was never intended in our particular case, and even if it were necessary to insist upon such a qualification, why was Dr. Hingston, an Irish Catholic, who stands foremost in the ranks of his profession, and occupies a place of distinction in the midst of the professors of universities, passed over, not mentioning a large number of other professional men whose education and sympathies are essentially Irish Catholic, and whose standing in the community entitles them to greater consideration than Dr. Brennan, as they would be acceptable to our people? Was the Irish Catholic representative in the Local Legislature offered an opportunity to tender his opinion? Were any of the Irish Catholic public men, whose good counsel and assistance is valued during the progress of an electoral contest, sought out for an expression of their views? Were the Irish Catholic people in any manner or form consulted? We answer emphatically: No. But on the contrary they were flagrantly ignored in the most disrespectful way and disenfranchised in a manner which is a violation and abridgment of their rights as citizens living under a free government, and treated as a special class who need only expect special definitions of that fundamental portion of our constitution which protects all sections in their claims and rights for representation in all public administrative bodies.

What will be the next step to be taken by the potentates at Quebec if they are permitted to proceed in this unjust

fashion and ride rough shod over the rights of our people? Is this campaign of ostracism to continue, and is the school commission arena merely the great rallying point where the opening trumpet blast has been sounded for another attack? These are questions which every Irish Catholic elector in this province of Quebec should earnestly and sincerely consider ere the dawn of another election day. We have determined to settle this question of public representation on the School Commission once and for all, and we now have no hesitation in plainly stating that the only adjustment acceptable to the Irish Catholic people, who would have a week ago held a mass meeting to give vent to their indignation were it not for our advice to proceed slowly and cautiously, is the reinstatement of Mr. Hart. We regret most exceedingly that an attempt has been made to introduce the ecclesiastical authorities into this matter so as to make it appear that we were assuming a position diametrically opposed to them. We need only say in answer to that indictment that our columns will bear testimony of our loyalty and respect for that authority, and that in the past we have been true to our mission. So we will continue in the future to stand in the front rank whenever needed in defence of the noble cause of Our Religion and Country.

MR. KENNEDY'S LETTER.

QUEBEC, July, 11th, 1894.

To HON. L. O. TAILLON, Premier, Executive Council.

DEAR SIR,—I am in receipt of your letter and regret very much that Mr. Hart is deprived of his seat on the School Commissioners. You have slighted me very much, I look upon it as a downright insult; I was the means of Mr. Hart being appointed and you have put him off the board without saying one word to me about it and I think I deserve something better from the government. As for Doctor Brennan, I don't know him, but there is one thing I know, he is not the man to replace Mr. Hart. Respectfully yours,
(Signed), P. KENNEDY.

PREMIER TAILLON'S REPLY.

QUEBEC, 12th July, 1894.

MR. KENNEDY, M. P. P.

DEAR SIR,—In reply to yours of 11th inst., I must say the Government had to act according to the law, and that the exact intent of the law being that the School Commissioners are to be appointed by Government and to be chosen from members of a university, Mr. Hart could not be appointed because he is not a member of a university. Is that restriction of the law wise or not?—that is a different question; if it is not wise it will be for those who are opposed to it to move an amendment at the next session. I may add that law, on consideration, was the result of a conference of public instructors and that all bishops of the province formed part of the council,—do you think they are not proper persons to decide such questions?

I hope Mr. Hart will not persist in taking as an insult the act of the Government, and if he does he will show that he is not fit to be a School Commissioner. Sincerely yours,
(Signed), L. O. TAILLON.

Following are opinions of some of our fellow-citizens regarding the Government's action:—

Doctor Hingston, when interviewed, said:—"I was under the impression that while Mr. Hart was School Commissioner he did his work satisfactorily and well." Dr. Hingston, therefore, did not see the necessity for his removal.

Ald. P. KENNEDY, M.P.P., was very indignant at Mr. Hart's removal from the Board of School Commissioners and expressed himself very strongly in the matter; speaking of Mr. Hart, he said a better man to represent us could not be found; Mr. Hart has no axe to grind except in the interest of the Irish Catholic people; as for Dr. Brennan, he may be a very capable man, but he is not a well known Irish Catholic like Mr. Hart, and therefore we don't wish him to represent us.

Ald. NOLAN says for executive ability, integrity and general fitness for the office of School Commissioner no better man than Mr. F. Hart could be put forward. Mr. Nolan does not see that the classical knowledge of a college professor is more valuable than the good sound judgment of a man of business. It may be more valuable in its proper sphere, but in the school commission we want practical financiers, and it is not usual to expect commercial knowledge and a prosaic business ability from a professor of a college, no matter how brilliant he may be in his own particular sphere.

Mr. P. WRIGHT, of Notre Dame street, in conversation with a TRUE WITNESS reporter, said:—The editorials on the school question in the TRUE WITNESS are excellent and deserve every credit for their boldness. We Irish Catholics are unanimous in our resolve to be represented by Irish Catholics. Dr. Brennan is not an Irishman, he is a French Canadian in education and sympathies; he has never identified himself with the Irish people, and while personally he may be a very capable and desirable man to fill the position on the board, he is unknown to the Irish Catholics as a body; therefore he is not wanted to represent them. If the Government have any objections to Mr. Hart they have not been made known, and if their objections are that Mr. Hart is not a professor we are quite willing to acknowledge them. But we can put forward the names of half a dozen representative Irishmen who are professors and possess as high, if not higher, educational qualifications than Doctor Brennan, and in addition, they are Irish in every sense of the word, and are not French Canadians. All the Irish Catholics of Montreal are determined to have justice done to them in this matter. They wish to be represented by a representative Irish Catholic, and if the Government demands that their representative must be a professor, we have perhaps half a dozen well known Irish Catholics who are professors. Why are they not approached on the subject?

Mr. RICHARD McSHANE, when interviewed by the TRUE WITNESS reporter, said:—"I fully endorse the editorial in the TRUE WITNESS on Mr. Hart's dismissal as one of the School Commissioners, the lame excuse only adds to the outrage. Who ordered the appointment of Dr. Brennan? We have some Irish parish priests who take an interest in the education of the children of their respective parishes; we have an Irish representative, has his opinion not been asked? It ought to be equally as good now as at election time. The only thing that I can see which would be objectionable to some of his fellow commissioners was his determined effort to do full justice to those whom he represented. But as Mr. Hart was not a pleasant tool he had to go. The hornet's nest which the wire-pullers have pulled about their ears will form a far more troublesome thing to themselves than they had at first imagined, for the Irish Catholics are absolutely unanimous in their determination to have redress at any cost for the injustice that has been done them.

(Continued on fourth page.)

THE INTERCOLONIAL CONFERENCE.

Banquet at Windsor Hotel—Eloquent Speech of Hon. J. J. Curran, Replying to the Toast of the Parliament of Canada.

Hon. Solicitor-General Curran, who was greeted with cheers, said: His first duty was to thank the chairman for his kind invitation, and then to extend, on behalf of the body he spoke for, a welcome to the distinguished guests of the evening. A welcome had already been extended in brilliant expression by His Honor the Lieutenant-Governor, and the language in which he had addressed them indicated the branch of the great Celtic family to which he belonged. (Hear, hear.) His honorable friend, the Hon. Mr. Bowell, had told them that he was an Englishman, and now to make matters as complete and comfortable as possible his welcome would be comprised in three words, "Caed mille failthe." (Cheers.) Mr. Lee Smith, who might rest assured that he was much more popular in Canada to-day than his namesake Goldwin, (laughter), had told them something of the ways and ideas of the colony he so worthily represented, and amongst other things he had informed them that the glorious privilege of female suffrage was in full force and effect in that happy land. (Hear, hear.) Looking at the specimens of female loveliness, now on the floor of the banquet hall, who accompanied the delegates on their mission, was it surprising that female suffrage had been granted to them? In fact nothing could very well be refused to such a bevy of beauty. (Cheers.) In extenuation of any fancied remissness of the Parliament of Canada, in that regard, he would say at once, that there was no disposition on the part of our legislators to grant the suffrage, but the charming daughters of Canada

WOULD HAVE NONE OF IT.

They were all home rulers already, queens of firesides, and their mandates were so cheerfully obeyed that they would not tolerate any statutory enactments regarding their privileges (Laughter and cheers.) They had proposed and honored the health of the Parliament of Canada. Nothing could be more appropriate. At that very moment the leaders of that Parliament and many of their devoted followers, were engaged in legislating for the benefit of this country. Saturday night brought no relief from their labors, and the health of men who worked very often at one or two in the morning, not unfrequently in committee at midday, and, invariably at night, needed all the good wishes that could be offered in their behalf, and it was a passing wonder that there never had been a strike for the eight hour or any other similar movement on behalf of that august body. (Cheers.) His voice was too familiar to wish to deprive them of the pleasure of listening to Sir James Grant, one of their most polished orators, but he could not refrain from saying one or two things the meeting brought to his mind. Mr. Bowell had referred to the great conference of the representatives of the American colonies to draft their constitution. The meeting of the delegates of the British American provinces in 1866 was one fraught with equally weighty consequences to the welfare of mankind generally and the stability of this great Empire in particular. The results had been marvellous, not only in the creation of this great Dominion in 1867, but in its marked development in after years. Those who had lived through that period could well remember the eloquent periods of Darcy McGee, prophesying that the day would come when the iron horse would steam his way from the Atlantic coast, across field and stream, hill and valley and mountain steep to the waters of the Pacific. Such a consummation was hoped for by many, but looked upon by far more as

A POETIC PAINTING,

in classic English, of a beautiful and patriotic dream. Many were the scoffers and unbelievers as to the realization of Confederation, and some said should it be consummated the friction and conflict of authority behind the central and local legislatures would be so great and frequent that the whole would end in disastrous failure. Those gloomy predictions had not been realized, and many present would well remember how in later years when that great champion

of the French race in Canada, Sir George E. Cartier, subjected to the jeers of the multitude, whom he had so faithfully served, exclaimed on Papineau Square, despite all this the day is at hand when the cry shall be "all aboard for Hong Kong." (Loud cheers.) The great gathering before him would give heart and hope to the gallant little band of Imperial federationists, who were well represented at that feast. We were no longer talking of bringing together the representatives of the mother land of Canada, Australia, the Cape and other colonies belting the globe. Those representatives were then now breaking the bread of brotherhood together. A ray of genial sunshine had been cast upon the path of the federationists, and well might they feel they had a kindly light to lead them. (Cheers.)

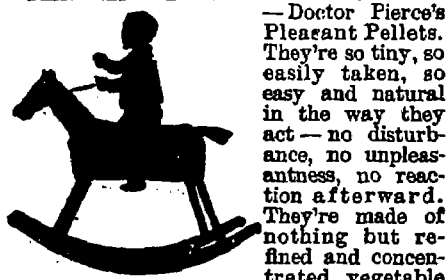
THE IMPORTANCE OF THIS GREAT CONFERENCE

could not be ignored. The press of Canada, that of the United States and every leading journal of Great Britain had pointed out the immense possibilities of its outcome. He was proud as a Canadian that the movement had originated in this Dominion. In speaking of the Canadian Parliament it would not be amiss to remember the great father of our Dominion, Sir John A. Macdonald (cheers), and those who were associated with him in furthering the great things he had achieved. It was something to be able to look up to the leaders of both parties in this country, but it was a still more gratifying circumstance that the successor of Sir John Macdonald had shoulders broad enough to fill the mantle that had fallen upon him. (Cheers.) The prestige of Canada and its Parliament had been heightened in England and on the European continent by our representatives at the Behring sea arbitration. The Parliament of Canada, under its present leadership, had codified our criminal laws and consolidated the commercial legislation of our country. Efforts had been put forth to encourage our trade at home and enlarge its field of operations abroad, and, most notably of all, by the mission confided by the Right Hon. Sir John Thompson to his colleague Hon. Mr. Bowell, the first results of which were so gratifyingly manifest to all. (Cheers.) Parliament was doing its duty to the best of its ability. Occasionally the minds of our legislators were diverted from the consideration of great issues by crotchety people, who would see nothing good outside of one language. Their gathering had got along pretty agreeably with the use of two that evening. (Cheers.) The Canadian people would not object to

QUADRUPLE THE LANGUAGE

by the addition of the Dutch and the Maori, with which they had been threatened by the distinguished guest from the Cape of Good Hope, and his colleague from Victoria. (Cheers.) It mattered not what language sentiments of loyalty to the Empire were uttered in, words of unity, consolidation, of cordial feeling. Sentiments of brotherhood amongst all Her Majesty's subjects in every clime and beneath every sky fell gratefully on the ear of the patriot however spoken, and it was the ardent hope of all, that in the Parliament of Canada an overwhelming majority of men would always be found who would rise equal to the duty they have to perform, and be worthy of the noble heritage confided to their keeping. (Prolonged cheering.)

THE VERY THING FOR CHILDREN



—Doctor Pierce's Pleasant Pellets. They're so tiny, so easily taken, so easy and natural in the way they act—no disturbance, no unpleasantness, no reaction afterward. They're made of nothing but refined and concentrated vegetable

extracts—sugar-coated. One of them at a dose is a corrective, a regulator, a gentle laxative.

When you feel "a touch of biliousness" or indigestion, take one of these little Pellets. They go right to the spot.

They absolutely and permanently cure Constipation, Sour Stomach, Dizziness, Sick or Bilious Headaches, and every derangement of the liver, stomach, and bowels.

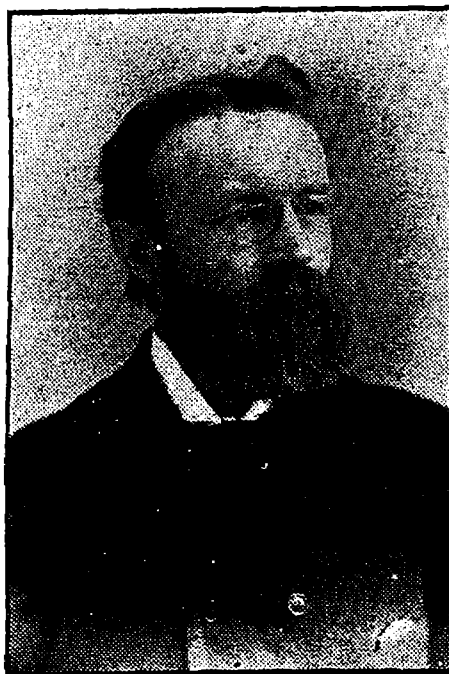
Almost never does Dr. Sage's Catarrh Remedy fail to cure the very worst cases of chronic Catarrh. You can judge of the chances of it from the makers' offer. They'll guarantee it in every case.

A BRILLIANT YOUNG MAN.

J. K. Foran, the Editor of the Montreal True Witness.

[From Utica Globe, July 14.]

OTTAWA, July 12.—J. K. Foran, Lit. D., L. L. B., editor of the Montreal TRUE WITNESS, was born of Irish Catholic parents at Aylmer, Que., in 1857. His father, John Foran, was one of the most prominent and highly-respected lumber merchants of the Ottawa valley, and his mother a lady of high standing in Ireland, where she was the intimate friend of some of the leading personages in the famous '40's. She was connected, prior to her marriage, with the Ladies' Literary Journal of Philadelphia. Dr. Foran entered St. Joseph's College, at Ottawa (the present university) in 1867, and graduated after a full course in 1877. That year he went to Laval University, Que., to study law, and spent three years in the offices of Messrs. Andrews, Caron & Andrews. In 1880 he graduated in law, taking the degree of L. L. B. He practiced the profession until 1883, when ill-health compelled him to retire from sedentary work. He spent two years in the woods of the north among the Indians, returning in 1886 to enter the political and literary arenas. During



two years he acted as secretary to the speaker of the House of Commons. In 1891 he was invited to Montreal to take control of THE TRUE WITNESS, the only Catholic organ in the English language in the province of Quebec. Dr. Foran's success with the paper was such that he raised it in two years to a place in the front rank of Catholic journals on the continent. During the past 15 years or more Dr. Foran has contributed poems, essays, and other articles to the Canadian and American press. He has delivered over 100 lectures in Canada and a countless number of addresses. He has written several works and has now in press a volume of his poems and lyrics.

Recently the University of Ottawa conferred upon him the degree of doctor of letters, and his address on that occasion was pronounced by a judge of the Supreme Court the most eloquent he had ever heard either inside or outside of Parliament, while the Governor-General declared that for composition and delivery it was the finest masterpiece he had heard in years. Dr. Foran lectures July 18 and 19 before the Catholic Summer School of America, and will be the first Canadian to enjoy that honor.

A WARNING TO BISHOP COXE

GOSPEL NOT FORBIDDEN.

It is not true, then, that the Gospels have been "prohibited by the Pope;" he did not approve and then condemn Laserre's Gospels; the matter of his infallibility was no more involved in his letter to Laserre than in his casually expressed opinion about to-morrow's weather probabilities; "Jesuitical jealousy" did not "do its work," because the "work" was not done. The result of the Pope's action is that an inaccurate and erroneous version of the Gospels has been condemned, and a correct and orthodox version is substituted, and will be circulated with approval. Apparently, the notion of guarding the integrity of the Scriptures entertained by Bishop Coxe and the Churchman is very differ-

ent from the Pope's. They would allow any well-intentioned person to make and circulate versions of the Sacred Text, however inaccurate, and whoever should seek to prevent it would be "prohibiting the Gospels." The whole ridiculous fiasco would have been avoided if Bishop Coxe had read French understandingly, and if the Churchman had been more cautious about depending for amusement and instruction upon a writer of his reputation.

We have given the truth about this Laserre matter; we warn Bishop Coxe and the Churchman, formally and solemnly, that they cannot with honor or honesty repeat the story, nor found upon it any repetition of the charge, absurd as it is untrue, that the Church, and the Pope, and the Jesuits oppose the reading and circulation of the Bible. —Sacred Heart Review.

THE LIFE OF DE MAISONNEUVE.

(CONTINUED)

De Maisonneuve knew how to communicate to his companions in arms the Christian devotion of which he gave such perfect examples. When Lambert Close, the Major of Montreal, was blamed for always being in the front in time of danger, he replied, "I came here to die for God, while serving Him as a soldier; and if I thought I would not meet death here, I would leave this country and go to fight the Turk, so as not to be deprived of that glory."

At our hero's school were trained Dollard and his seventeen companions, who conceived and executed the plan of going out to meet a numerous band of Iroquois at the "Long Sault." They were all killed, but they saved Ville Marie and all New France; for they fought with such intrepidity, even to the very last one, over a heap of dead bodies, that the barbarians were terrified and returned to their own country.

The defence of the infant colony had been admirably organized by the governor. In 1653, when it became possible for the colonists to begin to cultivate the land surrounding their habitations, seventy-two brave men, called "The Blessed Virgin's Soldiers," were charged to protect the workers by going the rounds of the neighboring forest and giving the alarm at the approach of the enemy;—each one of them prepared, by Confession and Communion, to fill his perilous office during the day assigned to him. Many were killed at the post of honor, and yet not one of the survivors sought to be exempted from this service of charity.

From this first idea sprung the militia of the Holy Family, a religious and chivalrous organization. At the governor's solicitation, one hundred and forty brave men spontaneously offered themselves; and, divided into twenty squads, they agreed to provide for the protection of the colony by keeping ready to meet the enemy at a moment's warning. The complete list of these valiant warriors has been given by Mr. Faillon in his History of the French Colony in Canada; our old families will find there the names of their ancestors, patents of a glorious nobility.

Brilliant feats of arms, worthy of being sung by a Homer, have made the cradle of Ville Marie illustrious! All honor to Maisonneuve, who, with a handful of heroes, fought most successfully for more than twenty years against bands of Iroquois, who were as formidable by their perfidy as their cruelty.

(To be continued.)

SEND TO-DAY.

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

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

TWO CATHOLIC CONVERTS.

NEW BRUNSWICK CLERGYMEN ABJURE PROTESTANTISM.

Some weeks ago a special despatch to the Gazette from St. John, N.B., announced that Rev. Finlow Alexander, M.R., C.S. (Eng.), Episcopal dean of Fredericton, and Professor Stockley, of the University of New Brunswick, had abjured the Protestant faith and embraced Catholicism. Protestant circles were considerably worked up over this announcement, but in many quarters it was discredited.

There is now no room for doubt on the matter. Yesterday morning these two gentlemen formally abjured their former faith and took their first vows in the Catholic Church before His Grace Archbishop Fabre.

The two gentlemen mentioned have been in Montreal for about two weeks receiving religious instruction at the hands of Rev. A. Jones, of the Society of Jesus, a professor of St. Mary's College. When the news of their formal abjuration was received the college was closed, and on no pretext could the rev. fathers be seen. The whereabouts of the two gentlemen has been kept secret, and it is understood that they wished to avoid having the matter made public in the press. Consequently neither of the gentlemen could be found.

At the Archbishop's palace no one was desirous of going against the wishes of the two converts. However the Gazette obtained a confirmation from a gentleman whose authority cannot be doubted. Seeing that the matter was known he did not desire longer to conceal it.

Everything being in readiness for the formal embracing of their new faith, this ceremony took place in the palace early yesterday morning, Mgr. Fabre officiating in person. The sponsor for Rev. Mr. Alexander was Mr. John Meagher, of Meagher Bros., wine merchants, 14 de Bresoles street, while Rev. Canon Brucheal acted in a similar capacity for Prof. Stockley.

The ceremony took place in the following order: A public abjuration of the faith formerly professed, the sacrament of baptism in the form, "If you have not been baptized, I baptize you;" the sacrament of penance, followed by low mass and communion.

The Rev. Mr. Alexander has a wife, now living in New Brunswick, while Prof. Stockley is a widower.

MR. ALEXANDER'S HISTORY.

Dean Alexander was born on the 17th April, 1834, at Walkhampton, near Tavistock, Devonshire, England. He is the son of the late Rev. Daniel Alexander, M.A., vicar of Bickleigh, near Plymouth, England. The Rev. F. Alexander received his educational training at Mount Pleasant House academy, Millbay road, Plymouth, and subsequently at Marlborough college, in Wiltshire. After leaving school, in 1850, he entered on the study of medicine at the Middlesex hospital, London, and in 1855 received the diploma of the Royal College of Surgeons, adding in 1857 that also of the Society of Apothecaries, Blackfriars bridge, London. After visiting the East, in the employ, as a surgeon, of the Peninsular and Oriental Company, Mr. Alexander, in 1860, came to Canada and engaged for three years in the practice of his profession at Gore's Landing, Ontario. In 1863 he married Anna Cecille, daughter of Thomas S. Gore, of Gore Mount, County Antrim, Ireland; and determining to take holy orders, removed to Cobourg, Ontario, where he pursued the studies necessary to that end, under the direction of the Venerable Archdeacon Bethune, afterwards Bishop of Toronto. In February, 1866, Mr. Alexander was admitted to the diaconate by the Right Rev. Bishop Strachan, and in May, 1867, was ordained to the priesthood. He was appointed in the first place to the curacy of Port Hope, Ontario, in 1866, and in the following year was transferred on the death of the rector, the Rev. Jonathan Shortt, D.D., to the curacy of Guelph, Ont. This appointment he held until the resignation of the rector, the Venerable Archdeacon Palmer, in 1875. In the autumn of that year the offer was made to him by the bishop of the diocese of Fredericton, New Brunswick, now metropolitan of Canada, of the position of sub-dean in his Christ Church Cathedral. This office he accepted, being subsequently made dean, which office he held up till recently.—*Gazette*.

A SPLENDID INDULGENCE

GRANTED AT THE FRANCISCAN'S CHURCH

Any person confessing and receiving Holy Communion on the 2nd day of August, can gain as many times a plenary indulgence as they visit a church of the religious, of one of either of the three orders of Saint Francis, commencing at Vespers on the 1st of August till sunset the following day. The indulgence was granted on the following occasion: St. Francis of Assisi, born in 1182, received, in 1206, the order from God to repair three churches of his native city of which one, Our Lady of the Angels, was the cradle of the Franciscan Order, founded in 1208. In the month of October, 1221, St. Francis was invited by an angel to go to this chapel where he found Our Blessed Lord, Our Blessed Lady, and a multitude of angels. It was then that Our Lord granted him the indulgence of the Portiuncula, on conditions that it was confirmed by the Sovereign Pontiff. The Pope, Honorius III., confirmed this indulgence, limiting it to one day in the year. In 1223, St. Francis, discouraged by the devil, threw himself in a bush of thorns; suddenly a heavenly light surrounded him, and the thorns were changed into roses, the angels conducted the saint to the church, where Our Lord, waiting for him with His Holy Mother, appointed the 2nd of August as the date of the indulgence. St. Francis of Assisi took twelve miraculous roses to Pope Honorius, who made public at Assisi the indulgence of the Portiuncula. In Montreal this indulgence can only be gained by visiting the Franciscan church on Dorchester street.

"ROUGH UPON" LUTHER.

PROTESTANTS OF TO-DAY PROTESTING AGAINST HIM.

Three hundred years after the miscreant's disappearance Protestants begin to tell us that although "he grasped justification by faith" (which only means that his heresy on this point suits them), "Luther was never clear upon the Lord's Supper, and that in consequence of his lack of soundness the 'Reformation' speedily fell into deadness," etc.

Now what is to be thought of this? An excommunicated man, covered with crimes which even the civil law of modern times would visit with penal servitude, and guilty also of offences against the moral code which Christianity punishes with the heaviest censures, this depraved wretch sets up to reform God's Church.

He falls, of course, into a hundred excuses and deliriums, and shows himself to be "satanized and supersatanized," and possessed by the devil body and soul.

But still he was the high priest of what is called by the very indistinct name of Protestantism. Yet now they have just found out that he was no agent from heaven, but altogether from the other place. Their reason, however, for coming to such a conclusion is not by any means the correct one—not only not the correct one, but not a reason at all. They are used to this sort of logical phantasy, so it does not much matter.

Luther would be their apostle still, in spite of the mountain of guilt under which he groaned and yet lived, to the horror even of his associate apostates; but he committed one offence which the Calvinistic hatred bred in the "English religion" can never forgive—namely, "the crucifix and the two lighted candles on the altar."

"Table"—the "convenient, movable table"—is, of course, what they mean, but they use the word "altar." Therefore, in quoting them we leave it so.

The Evangelicals wish "Presbyter Anglicanus" to know, when he speaks of the Emperor of Germany having admired the reredos, etc., at St. Paul's, and saying, "There is nothing to object to here," he has forgotten to point out that, although Luther grasped the doctrine of justification by faith, he did not adhere to the Scriptural view of the sacraments.

But who says that he did not adhere to the Scriptural view of the sacraments, but that he did "grasp rightly the doctrine of justification?"

That he did neither is, of course, perfectly certain, but who is it that, in the present instance, settles that Luther's doctrine of justification is right and his view of the sacrament wrong?

As a matter of fact, like all other heretics, Luther changed with every wind,

yet is it ridiculous for any individual Anglican, or for the whole body of Anglicans (if they could ever contrive to assemble in a body), to decide on the strength of their own piebald creed (to misuse the word) which is a mixture of cross-bred Lutheranism and the horrors invented by the murderer of Geneva, to decide on and from this that Luther was right here, but he was "deadly wrong" there, and from which it follows that Luther's Reformers are "in a state of terrible deadness."

So this is what the Low Church fragment is not ashamed to set before Englishmen (infidel or otherwise): "You must not be surprised that when in London the 'Evangelical Emperor of Germany' saw nothing to object to in St. Paul's, because Luther, though he 'grasped justification by faith, and perceived how excessively unscriptural was Rome, still was never clear on the sacrament of the Lord's Supper.'"

From which it resulted that the reformation of the "father of the 'Reformation'" lacked soundness, and, what is more terrible (Luther being "inspired by God, as we maintain, at least in public"), speedily fell into a state of "terrible deadness" from which it has not yet risen. Under all the circumstances therefore it is not to be wondered at, but only to be lamented, that when in London (etc., as above).

And these wretched Evangelicals, who publish without offering a grain of reason that Luther was right in teaching this, but heretically wrong in teaching something else, object to that authority to teach founded and fixed by God the Son Himself.

Now, we venture to think that the "crucifix and the two lighted candles" of the German Emperor's Lutheranism more than favorably contrast with the horrible profanations and sacrileges recorded in history as the leading achievements of the monsters who were stirred up to hatred of God and of everything that especially was His by the chief apostle of Anglicanism (through all its divisions)—namely, Calvin.

We also imagine that there is something better in the Emperor William's consubstantiation, absurd as it is, than in Calvin's blasphemy of the "real absence."

We are afraid, after years of entreaty mixed with oburgation, we shall have to conclude that we have labored in vain over the task of endeavoring to cure the Evangelical when he has what is called the "real black (Calvinistic) drop in him."

The leopard cannot change his spots, and the "blood poisoning" of Calvinism under its deadliest forms defies all the ordinarily established remedies. Nothing can expel this diabolical virus except a most unusual and most unmerited miracle of divine grace.—*London Universe*.

THE DUTY OF EMPLOYEES.

In the mysterious ways of Providence some of the noblest and purest souls are compelled to work for a living, and in that condition the eye of Catholic faith can distinguish a great blessing, as it is easier for the poor to gain the kingdom of heaven than the rich.

The duties of employes may be reduced to these two, obedience and fidelity. St. Paul, in his Epistle to the Colossians, says: "Servants obey in all things your masters." Although the terms "servant" and "master" are not much in vogue with Americans, still the conditions which they mark are as clearly defined as in any European monarchy.

The equality of man, as far as this life is concerned, is a delusion. All men are not equal, and those who work for others must obey them in all things lawful and be faithful to the trusts reposed in them. The Apostle of the Gentiles tells employes that they must not be serving to the eye, as it were pleasing men, but, as the servants of Christ doing the will of God from the heart, with a good will doing service to the Lord, and not to men. Knowing that whatsoever good every one shall do, the same shall he receive from the Lord.

It is, then, the teaching of the only Church founded by Jesus Christ that the employe must do his work, not through fear of an earthly master, but through the love of that God who told Adam that as a penalty of his disobedience he and his descendants should earn their bread by labor.

There is two classes of employes; those who are in the employ of the

Government and those who work for private firms and corporations. The first class, while in reality the servants of the people, have reversed their position, and assume to act the master, or, as it is called, the boss. These men are paid high salaries, and are even sworn to perform their duties faithfully; but if all that is said be true, and we have no reason to doubt it, very few are either obedient or faithful employes. Somehow the erroneous notion possesses the minds of politicians that the taking of pay for services that were never rendered is no sin.

It is difficult to imagine how a Catholic official can swear to such vouchers, to which he has no just claim. Such crimes have been committed, and may again be committed by men in the employ of the city; but they might as well know that they have no claim to be paid for work that they have never done.

The Government official, the man in the employ of the people, is bound to discharge all the duties of his office fully and faithfully, and if he does not, he will have to account for his remissness to the Lord and Master of all. If he is unable or incompetent he should resign, for to retain a position which one cannot fill is not merely wrong; it is an injustice and a crime.

As to the second class of employes, those who work for private individuals or firms, their duties are plain. They enter into an agreement to do certain work for certain wages, and they should do that work in an honest manner. If the relations of employer and employe were governed by the Gospel code of morality the world would be happy and the conflict of Capital and Labor would come to an end. The faithful employe, whatever his lot here on earth, will hear the voice of the Great Master saying: "Well done, thou good and faithful servant; because thou hast been faithful in a few things, I will place thee over many. Enter thou into the joy of thy Lord."

THE GAELIC LANGUAGE.

The people of Ireland at length see the necessity of preserving the national language, and realize its influence upon their nationality. This is clearly shown by the Irish Language Congress recently held in Dublin, and the notable gatherings held in various parts of Ireland under the auspices of the Gaelic League. An Irishman who is unable to speak the native speech of his country is an anomaly to be explained only by the unparalleled disasters that overwhelm the Irish people in the past; but now that they are somewhat on their feet once more they are showing that they will not allow the language of their free forefathers to be forgotten.

The movement to revive it has been slow in gaining ground, owing to the innumerable difficulties it had to encounter. The Gaelic Journal, the organ of the movement in Ireland, until recently for want of support, could only be issued five times a year. It has now come upon better times and is issued monthly.

The part the Irish in America have taken in making this improvement possible is gratefully acknowledged in the subjoined letter from Father O'Growney of St. Patrick's College, Maynooth, Ireland, editor of the Gaelic Journal, to a well known and indefatigable worker in the Irish language movement in this city. The annual subscription for the Gaelic Journal is six shillings (1.50), and may be sent direct to Father Eugene O'Growney, Maynooth, Ireland.

ST. PATRICK'S COLLEGE, MAYNOOTH, Ireland, June 3, 1894.—Dear Mr. Raleigh: I am grateful for your order of £2 17 0, and am sending the Journal to the several addresses as ordered by you. I can hardly tell you how grateful I am for the encouraging support I get from Irishmen in America; but for them the Journal, and whole series of books we are now getting ready, could not be thought of,—and this in spite of the great depression in the times, a fact which makes your generosity stand out the more. Could you give me the names of any priests who are interested in Irish? Kindly thank in my name all the kind friends of the old language to whom I am indebted, and believe me yours sincerely, EUGENE O'GROWNEY.—*Chicago Citizen*.

A close friend—The one who never lends you anything.

OPENING NOTES OF PROTEST

(Continued from first page.)

Mr. R. J. ANDERSON, of the firm of Doyle and Anderson, wholesale tea importers, when interviewed, said:—"From what I interpret by the TRUE WITNESS Mr. Hart has been replaced on the Catholic School Commission by Doctor Brennan. Knowing Mr. Hart for a number of years, recognizing his ability as a commercial man, ranking as he does among the highest and acknowledged by the position he has attained as a member of the Board of Trade, I fail to understand the reason of a change. I could easily do so if Mr. Hart had been for a number of years the recipient of the honor that the position gave him, but such is not the case and the replacement of such a man at such short notice leads me to imagine one or two causes, inability or—I do not like to express the other word. The former cause cannot be credited to him; perhaps his forcible way of expressing his objection to unbusiness-like proceedings may be the cause. We want men like Mr. Hart on the Board of School Commissioners, then perhaps the rumours of the past would not be again circulated in the future. I desire to emphasize very strongly my belief in Mr. Hart's integrity and ability and I think it very necessary that we should have him to represent us on the board."

Mr. P. McCORRY said that some explanation should be demanded from the Government immediately. The Irish Catholics are unanimous in their resolve to see justice done to Mr. Hart, who is the fittest man to represent our interests.

Mr. POWER says that every effort should be made to have Mr. Hart reinstated, as no one but an Irish Catholic in sympathies and education is capable of satisfactorily representing Irish Catholics. He fully endorses the stand taken by THE TRUE WITNESS in the matter.

Mr. W. KEYS, Secretary of Dominion Assembly K. of L., said: "The articles in THE TRUE WITNESS on the school question are excellent, but they are not half strong enough; the indignation of the Irish Catholics is indeed too strong for words. The time has come when the school commissioners should be elected by the people and not by political hacks. The people will not be slow on this occasion to let Taillon know what they think of his action."

Mr. SLATTERY believes that THE TRUE WITNESS represented the feelings of the Irish Catholics very faithfully in its strong editorial of the 11th of July. Mr. Slattery says that Mr. Hart's qualities of mind and independent social position, as well as his thorough Irish Catholic sympathies, make him the best man that could be selected to represent Irish Catholics on the school commissioners.

A prominent member of the Trades and Labor Council, Mr. P. Flynn, when interviewed, said: "Yes, we heartily approve of the action taken by the Catholic paper in reference to the dismissal of Mr. Hart from the school commissioners, and we consider Mr. Hart to be a man who would represent the interests of the working classes much better than Dr. Brennan. It was through Mr. Hart's instrumentality that the Trades and Labor Council, when endeavouring to found a night school, were successful in their object, and we are sure that until he is reinstated we shall not be represented so well again. When speaking on the matter it seems to me that efforts should be made to retain a special representative on the Catholic school commissioners who would guard the interests of the working people of the city."

A DISASTROUS FIRE IN MONTREAL.

THIRTY-TWO HOUSES BURNED AND 1,500,000 FEET OF LUMBER CONSUMED.

There was a very serious fire in this city early yesterday morning, which at one time threatened to destroy the northern section of Montreal. The fire started on Arcade street, in Messrs. Grothe Bros.' saw mill, which was reduced to ashes together with 1,500,000 feet of assorted lumber. All the houses facing the mill and situated on Arcade street, from No. 75 to 99, and on St. Emile street from No. 33 to 57, were wiped out of existence, together with the rear portions of the houses situated on St. Cuthbert street and bearing Nos. 10 to

36. Altogether 32 houses, with their contents, were totally destroyed. The origin of the fire is unknown. The properties destroyed were owned by Messrs. Grothe Bros., builders, and were insured. They were known as the Grothe block. The total damage is about \$75,000. There is very little insurance on furniture. This is the most disastrous fire in Montreal since 1882.

CORRESPONDENCE.

HISTORICAL ERRORS.

To the Editor of THE TRUE WITNESS:

DEAR SIR,—On the 8th May last, I addressed the original of the subjoined letter to the Editor of The Canadian Magazine, touching a slanderous reference to Ireland and the Irish people, contained in a contributed article in his May number.

The June and July numbers of the Magazine have since appeared, and yet no attempt to correct the false statements to which I have referred by either the editor or his contributor. I, therefore, think it well to direct your attention to the matter so that it may be dealt with by the press.

BRANNAGH.

Ottawa, 20th July, 1894.

Editor Canadian Magazine:

SIR:—It must be a matter of unqualified surprise to the great majority of intelligent readers, as it has been to me and to friends to whom I have shown the article, how such an amount of nonsense and ignorance, if not downright, wilful misrepresentation, as is contained in the opening paragraph of The First Plantation in Newfoundland, in the current number of the Canadian Magazine, could have escaped the scrutiny of the editorial eye and gained admission to columns which hitherto, so far as I am able to judge, have been noted for both literary ability and fairness.

But apparently to the writer in question the chance of "turning a phrase" is of more importance than is historical correctness. Passing over his nonsensical assertion that "the history of Canada brings us back into the dim past when men wore plate armor and long hair"; also his assertion that "the history of the Australian Colonies . . . is chiefly of a commercial nature"; I come to where he says, speaking of the British Isles, that time was "when England and Scotland were separate kingdoms, and—can it be believed—Ireland a wilderness inhabited by barbarians". That classic land which possessed, away back in the centuries, her world-famed schools of Bangor and Armagh, with their tens of thousands of students from all parts of Europe, including even the Saxon King, "Alfred the Great," a wilderness! The countrymen of a Columbanus, a Scotus Erigenas and thousands of others scholars of the early and middle ages; the countrymen of those almost countless Missionaries who carried the light of the Christian religion to the Picts and other northern peoples, to be classed as "barbarians." Could the force of wilful falsehood or invincible ignorance further go? The land which from the earliest times has been known as the "Isle of Scholars and of Saints," to be published to the world of the nineteenth century as the home of "barbarians." Surely it were not too much to, in a manner, paraphrase the first sentence of this writer's own exordium and say:—"It is strange that in these days of general education so many men write about things of which they know absolutely nothing." Get thee, ignoramus.

But surely, Mr. Editor, some amend is due to the readers of your Magazine for this writer's display of ignorance; and in order that Mr. J. F. Morris Fawcett's attention may be directed to the matter, I ask you to give the present few words space in the next number of the Magazine.

BRANNAGH.

Ottawa, 8th May, 1894.

To the Editor of THE TRUE WITNESS:

Mr. Editor,—You have of course followed the Herbert incidents in parliament and out. With what gusto and animus the Ontario Franco-phobes and Pretrophobes have set to work to tear up the valiant General; why should they not? Are they not bound to eat up Catholics, even when it happens to be a British general. And again, fancy an English officer lauding Pontifical

zouaves and praising French soldiers! Oh, outrageous; positively outrageous! And moreover—an Englishman standing up for the French language—oh, oh, shocking!

It was too much for these cannibals, and up went the howls, with the sweet echoes in our midst. How happy certain journals were to trumpet these howlings. As to the suspension of the Adjutant-General, without entering into a discussion of the case, I merely wish to note that had not the General had against him the ill-feelings of that class of haters of all that is Catholic and French, the incident would not have created half the fuss it has excited.

Luckily, the General belongs to that class of generous, noble, high-minded English Catholics who preferred torture and death (like Sir Thomas Moore) to forsaking the faith of their forefathers, at the command of the infamous Henry VIII. and his bastard daughter Elizabeth. The General's military career and reputation stand too high to be hurt or affected by the incriminations of his vilifiers.

J. A. J.

THE TRUE WITNESS.

Opinions of Numerous Readers.

Owing to the fact that we publish this week the expressions of different leading citizens upon the subject of our stand regarding the School Board appointments, we thought well to also give our readers an idea of the class of letters that are coming in from all sides and by regular mails. It is not to blow our own horn that we do so, rather is it to convince the public that when we take a question of vital importance in hand we are aware of the fact that we voice the feelings of the Irish Catholic element of our Province.

EXTRACTS FROM LETTERS.

The following is only a sample of dozens in a like strain:—

MONTREAL, May 26th, 1894.

MR. EDITOR,—Although a Protestant, I take the greatest pleasure in addressing you these few short words, in order to let you know plainly and squarely that it is with the greatest reliance that I read your exquisitely written paper. Ever, as it is, the stronghold of the Catholic Press in Lower Canada, still its views are those of the Christian; bigotry being deemed below its notice. (Signed) J. T. B.

ROXTON POND, P.Q., June 11, '94.

GENTLEMEN,—I am to be canvassing all this summer for the Waterloo publication, and if I had your authorization I might perhaps find you subscribers for your extra good publication, the TRUE WITNESS. I will do it very willingly and with great pleasure on account of what benefit I have had from it before. (Signed), J. F. R. TETU.

NEW CASTLE, 16th June, 1894.

Editor TRUE WITNESS,—I will send the balance next week, as I would not have my paper stopped for twice the amount, as I wish my home never to be without a Catholic paper, and I anxiously wait for THE TRUE WITNESS every week. I cannot say enough in praise of our Catholic organ—THE TRUE WITNESS. Respectfully yours, (Signed), MRS. ED. HAMILL.

SHEDIAC, N.B., 1st May, 1894.

Manager TRUE WITNESS,—As I am not at work yet, I would like you to continue my paper for a month or so longer, when I'll send your money. I do not want to have it stopped, as it is too welcome a visitor each week. There are many Irish Catholic families here, and I will try to get them to subscribe to your admirable paper. (Signed), JAMES A. CROWE.

MR. ALEXANDER CALDWELL, of Carleton County, New Brunswick, writes to say, * * * "I don't know the date when my subscription begins or ends, . . . but I send the dollar," &c. After some complimentary remarks and questions regarding business matters he expresses his great satisfaction of the non-political tone of THE TRUE WITNESS.

MR. JOHN HEARN, of Tilt Cove, says: "I have been borrowing THE TRUE WITNESS from a neighbor of mine for the past twelve months, and have found it to be both instructive and entertaining; and also that it is the most Catholic-

speaking paper I have ever read, and a most useful organ in such a place as this, as we have no priest here, except for about one month in the year. I have been reading it for others, also, during the winter, and some of them have been so much taken with its Christian spirit that they asked me to write for a few copies for them, which I here ask you to kindly send," &c.

MR. WILLIAM DUFFY, of Ottawa, writes: "I am a new subscriber of your very valuable newspaper—the best, the oldest Catholic paper I have ever read, and I have read many of them in my lifetime, and I shall ever remain a subscriber as long as you are the writer of THE TRUE WITNESS. . . . Mr. Howard speaks the truth, the solid truth, when he says your paper is surpassed by none and equalled by few," &c.

From the Mr. Howard referred to above comes the following:—"Notwithstanding the very large circulation of other Catholic papers in this city, owing to the constant and lively canvassing of their agents, I have, during a few days canvassing for THE TRUE WITNESS, succeeded in securing quite a number of subscribers, all of whom, being delighted with your paper and holding it in such high esteem, subscribed most cheerfully. . . . There is no trouble whatsoever in securing subscribers for your valuable paper, it has become so popular since you have taken hold of it—its subscription list should be great.

We could go on with a host of other letters, from priests and from leading citizens in different sections of the Province, but the majority of them contain language so flattering that we might be accused of exceptional egotism in giving them to the public. However, here are sufficient to denote the general feeling in all quarters and the consequent influence for good that a Catholic organ like the TRUE WITNESS must necessarily produce.

PERSONAL.

The Rev. Father Fahey, of St. Patrick's, is visiting at Quebec.

Judge Doherty and Miss L. Doherty are spending a few weeks at St. Lawrence Hall, Cacouna.

Mr. T. J. Quinlan, one of the directors of the TRUE WITNESS, is now spending his vacation at Old Orchard.

The Rev. Father Shea and Father Donnelly are spending their vacation together at Atlantic City, N. J.

The Rev. Father Quinlivan, P. P., of St. Patrick's Church, is spending his vacation at Caledonia Springs.

Amongst the passengers on the Vancouver who have joined the Notre Dame parish pilgrimage to Notre Dame de Lourdes, France, are Mrs. J. J. Curran and her son Louis.

On enquiry at the residence of Mr. Jack Heelan by our reporter, we learn that he is yet in a very critical condition; some hopes are, however, entertained of his recovery. Mr. Heelan is better known as one of the brilliant lacrosse players of the senior team which achieved splendid victories some years ago.

Mr. Michael Kelly, the veteran and skillful culler in the lumber and timber trade at Quebec, is now in this city and busily engaged with all his old-time energy in looking after the culling of several shipments which are being made by a leading firm of Quebec. Mr. Kelly is looking vigorous, and it is not at all improbable that he may be called upon by the Government to take up his quarters permanently in this city, where his family is located.

In our issue last week we announced the success of Mr. Frank Curran, son of the Hon. J. J. Curran, Solicitor-General of Canada, had attained in passing his final examination for admission to the practise of law in this Province; and it is now our very pleasant duty to also announce that Mr. Philip Sheridan, son of the late James Sheridan, contractor, a brilliant young graduate, has also attained the same measure of distinction, and has opened an office in the New York Life building, where he will enter upon his new career and will practise his profession. It is with most sincere pleasure that we notice the manner in which our young Irishmen of this rising generation are rapidly advancing to the front and beginning to occupy the high posts of usefulness so long held by the older generation.

THE CHURCH OF ST DENIS.

CORNER STONE OF THE CHURCH OF ST. DENIS THE AREOPAGITE

Blessed and Laid by Archbishop Cleary, on Sunday, 15th inst., in Presence of an Immense Concourse of People Gathered from the Village and the surrounding Country.

Preparations were made for this ceremony with great care by Rev. J. J. Kelly, priest of the parish of Yonge. Protestant tradesmen of the village of Athens gave their time and labor to the work of laying a platform over the foundations of the building and constructing a temporary vestry-room free of charge to the priest, as a token of their good will. At 3.30 p.m. the Archbishop, accompanied by Vicar-General Gauthier, Rev. J. J. Kelly, of Yonge, and Rev. M. J. Spratt, of Toledo, arrived in the village. The Archbishop's carriage was followed by an immense procession of vehicles filled by farmers and their families from all parts of the country. The assembled people, more than half of whom were Protestants, comported themselves reverently and observed silence throughout the performance of the sacred rite. The Archbishop was heard to say that their conduct was most decorous and he was much pleased with the people of Athens.

THE ARCHBISHOP'S ADDRESS.

Standing beside the corner stone on the elevated platform, Archbishop Cleary, vested in gorgeous robes of office, with jeweled mitre on his head and crozier in his left hand, addressed the assemblage. He explained the sacredness of the rite he had just performed by reference to the holy purposes for which the building will be used in all future time, chief amongst them being the oblation of sacrifice to the Most High God. He explained how the relations between man and his creator demand of us to pay to Almighty God the homage of our adoration and acknowledgment of His supreme dominion over us and our entire dependence on Him and His gracious providence for our life and health of soul and body, and for all that we possess or hope for in time and eternity. Praise is also a duty which reason itself prompts every intelligent creature, all men and all angels, to give to the Supreme Being, who is infinite in all perfection of his attributes. Holy, Holy, Holy the Lord God of Hosts, the heavens and the earth are full of His glory. The sacrifice of thanksgiving is likewise manifestly due to the Supreme Author of all mercy and goodness and the giver of all good gifts of nature and grace. And since we all are sinners in the sight of God, and are surrounded by sinfulness in all the walks of life, and the best amongst us can hardly avoid contracting stains from day to day in the midst of the corruption of this world, every human conscience feels the necessity and the duty of offering to the God of all holiness the sacrifice of supplication for mercy and pardon of our faults of commission and omission and imploring Him to stay the arm of His justice and show Himself propitious to His weak and erring children in this vale of tears. Finally, our own consciousness of our insufficiency for ourselves in journeying towards the goal of our eternal destiny, of the darkness of our understanding and the weakness of our will and the downward tendencies of our fallen nature, indicates most clearly the necessity of offering to the great God of Heaven the sacrifice of petition for all the graces and favors we stand in need of for our spiritual and temporal welfare and the final attainment of the end of our existence in the beatitude and glory of our Heavenly Father's home beyond the skies. These are the purposes for which, said the archbishop, we offer every day the holy sacrifice of the Mass in all parts of the world, from the rising of the sun to the going down of the same and from the days of the apostles to the present. Jesus Christ our Redeemer and Saviour, who purchased salvation for us by the painful oblation of Himself on the altar of the cross, nineteen hundred years ago, is the high priest who offers the Mass on Catholic altars, and He also is the victim now, as on the hill of Calvary, and the merits of that bloody oblation are in His hands, and by the ministry of the visible priest, officially representing Him before the eyes of the faithful, and acting in his name and by His power, He presents to His Heavenly Father His

thorn-crowned brow and His wounded side, and pleads for mercy upon His faithful worshippers and all the sin-burdened children of Adam. This is the sacrifice of the Mass that shall be offered in this church of St. Denis, the Areopagite, henceforth and forever.

His Grace then proceeded to enumerate the various other spiritual ministrations which shall be provided for the faithful in the church, dwelling upon the sacraments, which, he said, are the visible agencies instituted by the Saviour for communication of invisible graces to their souls for purification from sin and increase of spiritual life and the strengthening of virtue. The word of God, he said, shall be preached here as it has been preached in all nations and generations from the beginning, the same mysteries of revelation which Jesus Christ delivered to His Apostles and the same divinely appointed law for the government of life's conduct. God insists on the homage of man's intellect by acceptance of incomprehensible truths of heavenly wisdom, propounded in His name and by His authority. The things of God, such as His own nature, one in substance and essence and unchangeable attributes, yet three in person, the Father, the Son and the Holy Ghost, really distinct from each other as divine persons, and equal in all things, each being God, and still there being only one God, constitute a mystery of unfathomable truth surpassing the power of the human intellect to grasp in its fulness. But God, by virtue of His supreme dominion over man's soul and intellect, demands our acceptance of this mysterious truth with the fulness of faith; because He has revealed this much of himself to us, to be accepted on the authority of His word, which is infallibly true. So likewise all the other great mysteries of the Christian religion, such as the incarnation of the Son of God, the regeneration of the children of Adam into newness of life in Christ by water and the Holy Ghost in the sacrament of Baptism, the remission of sin by sacerdotal absolution in Christ's name, the resurrection of the dead, the everlasting punishment of the reprobate in hell, and the eternity of joy and happiness of the saints in the Kingdom of God's glory, are mysterious truths taught by God himself through His divine Son, to be believed by us as firmly as we believe in our own existence, although not comprehended by our feeble intelligence. Thus our faith is the homage of our intellect to the Supreme Lord of all intelligence and wisdom. In preaching the law of conduct and duty laid down by the Saviour for the direction of men in all their relations with God, their neighbors and themselves, we call upon the faithful to give to the Creator the homage of their will. Obedience is a difficult virtue. It implies resistance to the lower instincts of our nature, to our selfishness and sensuality and the love of worldly things by which we are dragged down to earth and made earthly. Every act of self resistance in obedience to the law of God is a homage to the supreme ruler of the universe. Thus the faith preached by the Catholic Church and the law enforced by her upon her children are a demand upon the human intellect and the human heart to worship God every day and every hour of our lives. On the morning of the Nativity of Jesus Christ, the celestial choir sang above the cave of Bethlehem, "Glory be to God in the highest, and peace on earth to men of good will." All our religion consists in the teaching of this two-fold lesson of the Incarnation. We preach glory to God as the beginning and end of all religion; and peace on earth and good will to men as the duty of life, without which God is not glorified, nor will He accept our worship. We must love God above all things, and must love our neighbor as ourselves for the love of God. This is the summary of the Catholic religion which shall be taught in this church evermore. The good Catholic is always a good citizen, peaceful amongst his neighbors, just in his dealings, kind and charitable towards all in every act and every word, and he knows he cannot stand in favor with God if he violates this sovereign precept of brotherly love. In this reference, said the Archbishop, I beg leave to express in my own name and the name of the Catholic Church my thankfulness to the good people of Athens for the welcome they have given us here to-day. The immensity of this gathering of people of various religions to witness the laying

of the corner-stone of this Catholic Church is testimony of your good will for us, with which my people will always correspond. I am pleased to announce the fact that the fund provided by the priests for the building of this church consists for the most part of contributions from the Protestant inhabitants of Athens. Not here only, but also in other places in my Archdiocese, the means of erecting our churches have been generously supplied to us by our kind Protestant neighbors. Where we are few and poor, and they are numerous and wealthy, they come to our assistance most kindly, and we hope and fervently pray that the Heavenly Father will bless them in return for their goodness to us by a copious outpouring of his spiritual gifts upon them and also by an increase of their worldly prosperity. And so it has been. In places where, as in Athens, there has never been a Catholic church, the erection of the sacred edifice and the appointment of a priest for ministration to the people has been found to aid in bringing Catholics to reside in the village in goodly numbers and help its worldly progress. I trust that this good result will follow upon the work we have inaugurated to-day.

ST. DENIS, THE AREOPAGITE.

This church is erected by the title of St. Denis, the Areopagite. I have made him the titular out of respect for the name of your village. He was an Athenian by birth, a learned philosopher and one of the judges of the Areopagus when the Apostle, St. Paul, preached in that city, as is related in the 17th chapter of the Acts of the Apostles. Athens was then the most distinguished city in the world for learning and refinement of art. Its supreme court, whose sessions were held in the Areopagus, on the summit of the hill of Mars, was composed of judges elected by the people as the best representatives of the learning and probity and prudence required for the fulfilment of their high duties. To be an Areopagite, or member of that supreme judicial court, was a charter of true nobility of character. On occasion of St. Paul's address to the Athenians in the great hall of the Areopagus and his account of the fundamental doctrines of the Christian religion, among which he particularly specified the Unity of God and the Resurrection of Our Lord Jesus Christ from the grave, the majority of the listeners refused to accept the faith; but many adopted the new belief, and of these the sacred text mentions, with honor, Denis the Areopagite. St. Paul baptised him and gave him charge of the infant church of Athens. Some years afterwards, St. Clement, the third Pope in succession to St. Peter in the See of Rome, sent Denis, then a Bishop, with a priest and a deacon to evangelize the Gauls. The centre of his missionary labors was Paris, now the capital city of France. He had spread the Christian faith throughout a great extent of country around that city, when, at one hundred and more years of age, he was seized by the military prefect of the Roman forces and condemned to torture and death for preaching a new faith in opposition to the polytheism of the state. He was scourged and roasted upon red hot iron bars, and finally beheaded for the faith and name of Jesus Christ. For eighteen hundred years he is honored in the Catholic church as a martyr and is the patron of the Archdiocese of Paris. He shall for all future time be your fellow-citizen and the patron of the inhabitants of Athens in Canada, through whose friendly intercession at the throne of mercy I hope many favors will be bestowed on you from out the celestial treasury, and peace and happiness shall always abide amongst you. The Archbishop concluded by solemnly entoning the benediction which he bestowed upon the large assembly by blessing them with right hand outstretched and making the sign of the cross over them in all directions in the name of the Father and of the Son and of the Holy Ghost.

Father Kelly then took up a collection, which realized the goodly sum of \$258, of which \$50 was the Archbishop's contribution.

ST. ANTHONY'S C. Y. M. S. EXCURSION.

The young men of St. Anthony's C.Y.M.S. intend having a grand excursion to Sherringham Park, on Thursday, August 7. The committee of management has resolved to make it a great

success, and no effort will be spared to provide first class amusements; an excellent orchestra has already been engaged, and other attractions will be added to the programme. To avoid crushing the committee will sell but a limited number of tickets. All who know the energetic young men of St. Anthony's are anxious to attend this picnic, which, if the weather is propitious, will, without doubt, be one of the most enjoyable of the season.

OBITUARY.

KATHLEEN MONICA LOUGHMAN.

In our last issue we had the sad duty of recording the death of the little son of Mr. and Mrs. Michael Loughman, and of expressing our deep sympathy with the bereaved parents. This week we are called upon to announce the death of the second and only remaining child of the same family. The sad event took place at 180 Versailles street, in this city, on 13th inst. Little Kathleen Monica (Dollie) was only eleven months old when taken away to the Angel land. The following lines—which we hope, if possible, will be some consolation to the childless parents—were written in memory of the little one:—

LINES ON DOLLIE'S DEATH.

Fare thee well my beauteous dear,
While the tear of sorrow swelling,
Cool blows the wind that whistles here
Over my darling's dwelling.

But daisy buds shall round thee bloom,
And nature's mildest posies,
While brightest green shall deck the tomb
Where my Kathleen reposes.

Who shall now my hours beguile?
Since thou hast gone forever?
Can I forget thy winning smile?
No, no, my darling, never!

To Him who gave I yield thee up,
My heart's delight and treasure,
And kiss the rod and sip the cup
At His command with pleasure.

In humble hope in realms of light,
To meet again thy charms,
And clasp my child an angel bright,
Within my longing arms.

ACKNOWLEDGMENT.

ANOTHER CONTRIBUTION TO THE ARRAN ISLES FUND.

From Tilt Cove, on June 23rd, 1894, Mr. John Hearn, Roman Catholic teacher, while sending several subscriptions for the paper, also says: "You will find herewith three dollars and fifty cents (\$3.50) which I am sending you, in hopes that you may be able to send it to the poor of the "Arran Isles," Ireland. Small as it is it may be accepted if you get a chance of sending it." The names of the contributors are: Thos. Dooling, 50c; Jeremiah O'Rourke, 50c; James Howlett, \$2.00, and Thomas Hearn, 50c. The amount has been forwarded, and we desire to express our gratitude—in the name of the "Arran Isles" sufferers—to the generous donors.

DR. KRAUSKOFFS JOURNEY.

A telegram has been received from Rabbi Dr. J. Krauskoff, of Philadelphia, Pa., announcing his safe arrival and unmolested at St. Petersburg, Russia. A second cablegram is to hand with the information that the rev. doctor has reached Moscow. The Rabbi, who it will be remembered is the famous author of "A Plea for Home Rule in Ireland," which was published in full in THE TRUE WITNESS, has our best wishes. We hope he will succeed in his mission in behalf of his unfortunate Russian co-religionists. The Lyceum Weekly, edited by the doctor's energetic associate, Rabbi J. L. Levy, contains the full and interesting diary of Dr. Krauskoff's voyage.

PILGRIMAGE OF THE THIRD ORDER OF ST. FRANCIS.

The pilgrimage to St. Anne de Beaupre, to be made by the Third Order of St. Francis, on Saturday evening next, at 6 o'clock, promises to be a most successful one, and many have promised to make a visit to the shrine with these true pilgrims.

PILGRIMS FROM HALIFAX.

On Monday last one hundred and fifty pilgrims from Halifax visited St. Anne de Beaupre, under the direction of Father Foley, D.D. Three cures are said to have been effected—one, a person who was blind, another dumb, and the third deformed.

CATHOLIC PATRIOTS.

A Collection of their Utterances
in a Book to be Issued
Soon.

"BEACON LIGHTS OF PATRIOTISM," by Gen. Henry B. Carrington, is now in press with Silver, Burdett & Co., of Boston. Advance sheets have been issued, and they give an idea of what the book will be. "The special purpose of this volume," we are told, "is to illustrate human history as a unit, and to show from literature that the principles, laws and experiences of all ages have a common basis in the inculcation of virtue and good citizenship, and in all that inspires patriotic sentiment and love of country."

Catholic authors quoted in the book are selected. The fact that their words are printed shows the broad spirit in which the book was prepared. Cardinal Gibbons contributes "The Great American Republic a Christian State." He says:

"The laws of the United States are so intimately interwoven with the Christian religion that they cannot be adequately expounded without the light of revelation. 'The common law,' says Kent, 'is the common jurisprudence of the United States, and was brought from England and established here, so far as it was adapted to our institutions and circumstances. It is an incontrovertible fact that the common law of England is, to a great extent, founded on principles of Christian ethics. The maxims of the Holy Scriptures form the great criterion of right and wrong in the civil courts.'

"The Puritans who founded New England, the Dutch who settled in New York, the Quakers and Irish who established themselves in Pennsylvania, the Swedes in Delaware, the English Catholics who colonized Maryland, the English Episcopalians who colonized Virginia, Georgia and North Carolina; the Irish Presbyterians, who also emigrated to the last named State; the French Huguenots and the English colonists who planted themselves in South Carolina; the French and Spanish who took possession of Louisiana and Florida—all these colonists made an open profession of Christianity in one form or other, and recognized religion as the basis of society. The same remark applies with equal truth to that stream of population which, from the beginning of the present century, has been constantly flowing into this country from Ireland and Germany, and extending itself over the entire land. We have grown up, not as distinct, independent and conflicting communities, but as one corporate body, breathing the same atmosphere of freedom, governed by the same political rights."

"I see in all this a wonderful manifestation of the humanizing and elevating influence of Christian civilization. What is the secret of our social stability and order? It results from wise laws, based on Christian principles and which are the echo of God's eternal law."

Archbishop Ireland is the prophet of "Our Future" in the selection from his address at the opening of the World's Auxiliary Congress, at the Columbian Exposition:

"The noble nation is before my soul's vision. Giant in stature, comely in every feature, buoyant in the freshness of morning youth, matronly in prudent stepping, the ethereal breezes of liberty waving with loving touch her tresses, she is, no one seeing her doubts, the queen, the conqueror, the mistress, the teacher of the coming ages. To her keeping the Creator has intrusted a great continent, whose two shores two oceans lave, rich in all nature's gifts, embosoming useful and precious minerals, fertile in soil, salubrious in air, beautiful in vesture. For long centuries had He held in reserve this region of His predilection, awaiting a propitious moment in humanity's evolutions to bestow it upon man, when man was ready to receive it. Her children have come from all countries, bearing with them the ripest fruits of thought, labor and experience. Adding thereto high inspirations and generous impulses, they have built up a new world of humanity. This world embraces the hopes, the ambi-

tions, the dreamings of humanity's priests and seers. To its daring in the face of progress, to its offerings at the shrine of Liberty, there seems to be no limit; and yet, prosperity, order, peace, spread over its vast area their sheltering wings.

"The nation of the future. Need I name it? Your hearts quiver, loving it:

My country 'tis of thee,
Sweet land of Liberty,
Of thee I sing.

"We commemorate the discovery of America four hundred years ago. Behold the crowning gift to humanity from Columbus, whose caravels plowed ocean's uncertain billows in search of a great land, and from the all-ruling Providence, whose wisdom and mercy inspired and guided the immortal Genoese mariner!—the United States of America.

"In the course of history, God selected, now one nation, and now another, to be the guide and exemplar of humanity's progress. At the opening of the Christian era, mighty Rome led the vanguard. Iberia rose up, the mistress of the times when America was to be born into the family of civilized peoples. The great era, the like of which has not been seen, is now dawning upon the horizon. Which will be Providence's chosen nation, to guide now the destinies of mankind?"

General Thomas Francis Meagher, of the famous Irish Brigade, thus discourses of Patriotism:

"Bereft of patriotism, the heart of a nation will be cold, and cramped, and sordid; the arts will have no enduring impulse, and commerce no invigorating soul; society will degenerate, and the mean and vicious will triumph. Patriotism is not a wild and glittering passion, but a glorious reality. The virtue that gave to Paganism its dazzling lustre, to Barbarism its redeeming trait, to Christianity its heroic form, is not dead. It still lives to console, to sanctify humanity. It has its altar in every clime, its worship and its festivities.

"On the heathered hills of Scotland the sword of Wallace is a bright tradition. The genius of France in the brilliant literature of the day pays its high homage to the piety and heroism of the young Maid of Orleans. In her new Senate hall, England bids her sculptor place among the effigies of her greatest sons, the images of Hampden and of Russell. In the gay and graceful capital of Belgium, the daring hand of Geefs has reared a monument full of glorious meaning to the three hundred martyrs of the Revolution.

"By the soft blue waters of Lake Lucerne stands the chapel of William Tell. On the anniversary of his revolt and victory, across those waters as they glitter in the July sun, skim the light boats of the allied Cantons. From the prows hang the members of the Republic, and as they near the sacred spot the daughters of Lucerne chant the hymns of their old poetic land. Then bursts forth the glad Te Deum, and Heaven again hears the voice of that wild chivalry of the mountains which, five centuries ago, pierced the white eagle of Vienna, and flung it bleeding on the rocks of Uri.

"At Innsbruck, in the black aisle of the old Cathedral, the peasant of the Tyrol kneels before the statue of Andreas Hofer. In the defiles and valleys of the Tyrol, who forgets the day on which he fell within the walls of Mantua. It is a festive day throughout his quiet, noble land. In that old Cathedral his inspiring memory is recalled amid the pageantries of the altar; his image appears in every house; his victories and virtues are proclaimed in the songs of the people; and when the sun goes down, a chain of fires, in the deep red light of which the eagle spreads his wings and holds his giddy revelry, proclaims the glory of the chief whose blood had made his native land a sainted spot in Europe. Shall not all join in this glorious worship? Shall not all have the faith, the duties, the festivities of patriotism?"—*The Sunday Democrat.*

RELIGIOUS PAPERS

AS ADVERTISING MEDIUMS.

In these days, when so many papers demand the attention of the advertiser, it is little wonder that he is often seriously puzzled as to the best and cheapest mediums to use.

In the last decade few class papers, if any, have made greater strides in public favor than the religious, and as they demand higher rates for advertising space

than the secular papers, the question naturally arises, "Are they worth it?"

We answer emphatically, yes; and briefly point out a few reasons why.

It is not every advertisement their columns are open to, and being restricted not only to quality, but often to quantity, those that do appear have a much better display than in either the local or metropolitan weekly; and with better paper, ink and press work, as a rule, the advertising columns are more attractive and offer the best inducements for using illustrations.

On account of the censorship exercised many advertisements are rejected on account of their fraudulent or indelicate character, more weight is attached to those inserted, and gives to the advertiser a standing of respectability and reliability.

The subscription price, rarely less than \$1.50 per annum, guarantees a circulation in the best homes, and among people who have money to spend. The bulk of the reading matter is of such a character that they are just as interesting in two or three weeks as the day they are issued, and not infrequently pass through many families before being destroyed. They receive special and often undivided attention on Sunday, when all have more leisure than on any other day in the week; just the time an attractive advertisement can be carefully noted, although, possibly, many would not care to plead guilty of reading the advertisements on that day. Being essentially home papers, they are read carefully by the women, and women are the greatest readers of advertisements.—*Printer's Ink.*

DECISION OF THE HOLY OFFICE ON CREMATION.

Certain doubts, submitted in the summer of 1892 by the diocesan authorities of Freiburg (Baden) to the Holy Office have elicited an important decision of that Congregation touching the practice of Cremation. The following are the questions and the decisions as published by the Katholisches Kirchenblatt, of the archdiocese of Freiburg:

1. "Is it allowed to administer the last Sacrament to such of the faithful as, not being Freemasons, have given orders for the cremation of their bodies after death, not as a question of principle, but upon other grounds, and refuse to countermand these orders?"

2. "Is it allowed to publicly offer, or privately apply Holy Mass for the repose of the faithful whose bodies have been cremated without their consent, and also to accept foundations for the same object?"

3. "Is it allowed to co-operate in the cremation of a corpse, either by direction, advice, or assistance, as medical adviser, official, or workman at the crematorium, or may this be allowed, at least in a case of certain necessity, or to avoid a greater evil?"

4. "Is it allowed to administer the Sacraments to persons co-operating as above, if they refuse to discontinue such co-operation, or declare themselves not to be in a position to discontinue it?"

Reply of the Holy Office dated July 27, 1892:

Ad 1. "If they refuse after due warning, no. As to the giving or omission of such warning the rules given by approved authors are to be followed; especially must care be taken that no scandal arises.

Ad 2. "With reference to the public application of Holy Mass, no; to the private application, yes.

Ad 3. "A formal co-operation by means of direction or advice is never allowed. On the other hand, material co-operation may occasionally be tolerated: (1) when the cremation is not considered as an express demonstration of freemasonry; (2) when there is nothing which expresses by itself, directly and exclusively (*unice*), a rejection of Catholic doctrine and a recognition of the Cremation League; and (3) when it is not evident that Catholic officials and workmen have been forced or induced (*adigi vel vocari*) to the work for the purpose of showing contempt of the Catholic religion. Moreover, although in such cases they are to be left *in bona fide* they are always to be warned that they must take no steps to co-operate in a cremation.

Ad 4. "Provided for in the above."

The London Tablet states that the reply goes on to say that in these cases the decree of December 15, 1886, is to come into operation,

which says; "Whenever there is question of persons whose corpses are to be cremated, not according to their own will; but by the will of others, the rites and prayers of the Church may be used both in the dwelling and in the Church—but not as far as the place of cremation—if no scandal can also be avoided if it is made known that the cremation has not taken place by the consent of the deceased. But in the case of those who have chosen cremation of their own will, and are certainly known to have persevered until death in this resolution, Christian burial is, by virtue of the decree of May 19, 1886, to be refused them, according to the prescriptions of the Rituale Romanum. In exceptional cases, however, when a doubt or difficulty arises, the Ordinary must be consulted; and he, after consideration of all the circumstances, will decide what he judges to be profitable in the Lord." The Pope, under date July 28, 1892, approved and confirmed this reply of the Holy Office.—*New York Catholic Review.*

ROMAN NEWS.

Commendatore Visconti, director, of the pontifical museum, is dead.

As a result of the good understanding between the Vatican and Russia, the Russian bishops will be permitted to visit Rome.

The Prussian government has resumed negotiations with the Vatican in regard to the return of the proscribed religious orders to the kingdom.

At the request of the General Council of the Society of St. Vincent de Paul, of Paris, the Pope has appointed the Cardinal Vincent Vannutelli protector of that great society.

The Anti-Anarchist bill, introduced by Premier Crispi, passed the second reading in the Chamber of Deputies. A few Socialists opposed the measure. The bill provides that accused persons shall be tried by special tribunals instead of by juries.

France and Russia still maintain a good understanding. The Count de Bohaine, the French ambassador to the Vatican, gave Cardinal Richard, Archbishop of Paris, an official dinner during his visit to the Holy Father, to which M. Iwolski, the Russian envoy, was invited.

The little church of the Holy Saviour in Rome, belonging to France, has been closed by order of the police. It forms part of the palace in which the Italian Senate meets; the pretext for closing it was that the anarchists might enter it and blow up the Senate. But if the palace can be guarded so can the church.

The Congregation of Rites met in the Apostolic Palace, in the presence of the Sovereign Pontiff. The cardinals, prelates, consultants and theologians of the Congregation were present. After the usual discussion, they gave their votes in favor of the heroic degree of the virtues practised by the Venerable Servant of God, Isabella Ghezzi, of the Order of St. Clare, at the Convent of the Blessed Trinity at Gubbio.

BREVITIES.

Suicides among the young people of France are increasing—the result, no doubt, of godless schools.

James Sullivan, a well known Irish nationalist of Chicago, died suddenly there on the 4th. He had just finished raising \$5,000 for the nationalist cause before his death.

The five academies constituting what is known as the Institute of France, and the School of Medicine, have a yearly income of \$105,795 to distribute in prizes as an encouragement to literature and science.

The Cardinal-Archbishop of Malines, Belgium, has received from an unknown benefactor \$20,000 to distribute among the poor. The donor is one of those men whose left hand does not know what his right hand does.

Lord Rosebery celebrated his Derby victory by giving a feast to the inmates of Epsom poorhouse. Three hundred and forty-five of them sat down to a hearty English dinner. Tobacco and snuff were freely distributed to the inmates, and after dinner they were treated to a punch and Judy show and music.

RELIGIOUS NEWS ITEMS.

The new St. John's Catholic parochial school at Chicago will cost \$60,000.

The Spanish Catholic Congress this year will be held at Tarragona in the first fortnight of October.

THE first band of "White Sisters," a new French order, recently left Paris for the great lakes of Equatorial Africa to help in the conversion of the natives.

There are 215 Catholic periodicals published in the United States. Of these 150 are issued weekly, 16 monthly, and others bi-weekly, tri-weekly, fortnightly and quarterly.

TWO RECTORS of Philadelphia churches completed their twenty-fifth year in the priesthood on the 29th ult. They are Rev. Michael J. Lawlor, rector of St. Thomas Aquinas, and Rev. Daniel O'Connor, rector of St. Agatha's.

SISTER CATHARINE, a daughter of Millionaire Drexel, of Philadelphia, who has been visiting the convents in St. Louis for several weeks, has been detailed to take charge as superior of the Ursuline Sisters' convent at Alton, Ill.

THE PUBLIC procession of Corpus Christi through the streets of Vienna was marked by its accustomed splendor. The Emperor and eight archdukes, among whom was the octogenarian Archduke Albert, followed the Blessed Sacrament on foot.

ST. FRANCIS XAVIER'S day, Dec. 3, 1894, will be the fiftieth anniversary of the Sacred Heart. This association has grown most amazingly until it is now estimated that no fewer than 20,000,000 members join every day in the prayers for general and particular intentions.

The number of Catholics who emigrated from Europe to the United States for three years ending in 1891 were 946,100. Of this 156,000 came from Ireland, 151,000 from Italy, 107,000 from Germany, 104,000 from Austria-Hungary, 16,000 from Great Britain. The balance were divided up chiefly among Russia, France, Poland, Spain and Portugal.

A MONSTER meeting of Catholics has been held at Mayence, Germany, to counterbalance the demand made by the Evangelical synod of Hesse, who protested against the recall of the Jesuits. The absurdity of a law which maintains without motive proscriptions against common rights was eloquently shown.

REV. EDWARD GIANNINI, late rector of Llandawke, South Wales, after going through the spiritual exercises of St. Saviour's Retreat, Broadway, Worcestershire, made a public profession of adhesion to the Catholic Church on the Feast of Corpus Christi at the hands of Father McKillop, C. P.

On June 6th Dan Giuseppe Patrizia and Miss Mary Francis Donelan Lee-Cooper were married in Rome. The bride's mother is a niece of the late Confederate General Lee; "the great general Lee," as the Holy Father said to her recently. On the eve of the wedding the Pope accorded an audience of nearly an hour with the bride and her mother and the bridegroom and his mother.

ACCORDING to the "Annals of Lourdes," there have been during the last year seventy attested cures of different diseases through the intercession of Our Lady of Lourdes, besides the many others not yet proved as miraculous cures by the medical academy established in that town. Most of the cases were desperate, among them being cancers, consumption, paralysis, asthma and rheumatism.

HIS Excellency, Mt. Rev. Francis Satolli, D. D., Apostolic Delegate was in Columbus, O., June 21, and under escort of the clergy and students of the Josephinum proceeded at once to that institution. On Friday morning the seminarians made the Juramentum into the hands of the Delegate, which ceremony was followed by Solemn Pontifical Mass. After the Introit, twenty of the students received the tonsure, following which ordination to sacred priesthood of Rev. Theo. Peters took place. The Rt. Rev. Bishop and all the city clergy were present.

THE late Chief Justice Coleridge of Great Britain, though not a Catholic himself, had a brother who was a member of the Society of Jesus; and his successor, who is a practical Catholic, has

also a Jesuit priest for a brother, Rev. Matthew Russell, S. J., well known throughout the English-speaking world for his literary abilities and productions. His uncle, Very Rev. Charles W. Russell, was for many years the president of Maynooth, besides being a member of the royal commission on historical manuscripts and a contributor to several leading British publications. Cardinal Newman often said that Dr. Russell contributed largely to his conversion to Catholicity.

THE SUMMER SCHOOL.

A Catholic gentleman, living in one of our large cities, recently gave his reasons for buying a building lot at the Summer School in Plattsburgh, where he intends to build a cottage. He has a large family and his young people are growing up not so thoroughly Catholic as he would wish. They are sound in the faith, they attend Mass and frequent the sacraments, they are good practical Catholics. But their associations are not Catholic; many of their friends are Protestants, or young persons of no religion. They read secular—which means Protestant—books, papers and magazines; they acquire, without knowing or meaning it, if not a Protestant, at least a non-Catholic way of looking at things. The tendency is to make them think of their religion as one thing and the rest of their daily life as another and distinct affair. "I shall build a cottage at Plattsburgh," said he, "and take my family there every summer, for the sake of having them live, for a part of every year at least, in a Catholic community. For two or three months out of the twelve they will be in a Catholic atmosphere; surrounded by persons of their own way of thinking and believing in religious matters. They will become accustomed to the application of Catholic principles to all the affairs of life, small and great. Above all they will learn to feel that their religion is not unusual, that Catholicism is not strange or exceptional; that it need not be apologized for and explained away. When they pass one quarter of their lives in a community like that, where every one is happy and proud to be a Catholic, it will be impossible for them to be ashamed of their religion. For this, more than for the intellectual part; for the moral and unconsciously educational rather than for technical instruction even from our able and brilliant Catholic lecturers and teachers, do I make my summer home in Plattsburgh." It is precisely these considerations which seem in our eyes to constitute the supreme attraction for Catholic parents at the Summer School. It is to this enlightening and reinforcing influence that we look for inestimable good.—*Sacred Heart Review*.

OFFICIAL PROGRAMME.

Second week, July 22-27.—Preachers—The Rev. Walter Elliott, C.S.P.; the Rev. Charles H. McKenna, O.P.

Lectures by Richard Malcolm Johnston of Baltimore, Md.; the Rev. Joseph H. McMahon, director of the Cathedral Library Reading Circle, New York City; James Jeffrey Roche, editor of the Boston Pilot; Dr. Valentine Brown, president of the Board of Health, Yonkers, N.Y.; Hon. Charles E. Gorman, Providence, R.I.; the Rev. Morgan M. Sheedy, president of the Catholic Educational Union, Pittsburg, Pa.

Third week, July 29, August 3.—Preachers—The Rev. John J. Wynne, S.J., the Very Rev. James S. Lynch, D.D., LL.D.

Lectures by the Rev. George M. Searle, C.S.P., the Rev. M. G. Flannery, director of the Fenelon Reading Circle, Brooklyn, N.Y.; John P. Leahy, president of the Catholic Union, Boston, Mass.; Mrs. B. Ellen Burke, conductor of the Teachers' Institute, Malone, N.Y.; the Rev. Michael P. Smith, C.S.P. The convention of the Catholic Young Men's National Union will be held this year on July 31 and August 1, during the third week of the session of the Summer School.

Fourth week, Aug. 5-10.—Preachers—The Rev. James A. McCallen, S.S.; the Very Rev. William O'B. Pardow, S. J.; the Very Rev. Frederick W. Wayrick, C. S.S. B., of Rochester, N.Y., will preach morning and evening on Aug. 12.

Lectures by the Very Rev. William O'B. Pardow, Jesuit Provincial; the Rev. James A. Doonan, S.J., of Boston College; Principal George E. Hardy, president of the New York State Teachers'

Association; Principal Marc F. Vallette, LL. D., of Brooklyn, N.Y.; Brother Adjutor, of Manhattan College, New York City; Principal John H. Haaren, of Brooklyn, N.Y.

Temperance Notes.

Our Catholic total abstinence societies are composed very largely of men who have never experienced the temptation from any sort of strong drink, but who have devoted themselves to the practice of total abstinence in the spirit of penance for the sins of others, and also to set an example to their brothers.—Bishop Watterson.

The constitutional convention seems to be utterly afraid to use any of its power in checking the lawlessness of the liquor traffic. According to all accounts it passes the bulk of its time in listening to petitions for inspecting convents and fencing in sectarian institutions. Like moles under their little mounds, the members of this convention seem to worry themselves under elaborate trifles. Gentlemen, if you want to be good to the taxpayers of this state let sectarianism alone and fence in the liquor traffic. Perhaps even you know by this time that sectarian houses of correction reform the majority of their unfortunate inmates into sober and respectable citizens, whilst the state institutions are very likely to turn out padded criminals and branded outcasts. If you have any energy left procure a tabulated account of the want, ignorance, crime and taxes caused in this state by the liquor traffic. No! Adjourn forever, and let younger and more practical men perform the work which you are too reluctant even to begin.

Mayor Hopkins of Chicago, in his recent annual message to the City Council said: "The humiliating spectacle is presented of the city of Chicago being obliged to depend on the receipts from saloon licenses to eke out its municipal existence." The rowdyish element which in times of strikes or other disturbances are ready to destroy property, is strong wherever the saloons thrive. The state of New York would not have sent its soldiers to Buffalo two years ago if alcoholic drinks had not acted as a fire-brand during the railroad strike. Mr. Hopkin's advice to the Chicago council is timely. American cities will ultimately come to the understanding that it costs them ten dollars for every one received from saloon licenses, to protect life and property from dangers constantly conjured up by alcoholism, and to take care of the total wrecks which the saloon traffic keeps strewing upon the land.

Archbishop Ireland looks to the coming temperance convention in St. Paul as one of the most solemn festive occasions for his diocese. Speaking of the delegates he said: "We will have brought them from great distances, and we want the memories that they will carry back of the treatment of the St. Paul total abstainers, and as well the St. Paul citizens, to be of the brightest that are stored up of the enjoyable times of their lives. Not only St. Paul but adjacent cities and places of interest are waiting to entertain the delegates, and we want them to be sure and be with us for a number of days."—*Catholic Union and Times*.

ROME'S BEAUTIFUL CHURCHES.

The Roman correspondent of the Herald, gives an interesting description of some of the lesser known but beautiful churches of the Eternal City.

Who has ever made his first visit to Rome prepared for the supreme beauty of her churches? No tales that travellers have told ever prepare one for these exquisite features of the Eternal City. The connoisseur, the rapt enthusiast, the lecturer, the writer, the siphonic out-pourers of bubbling journalese, leave all of us unready for the great surprise.

There is a magic in these churches of Rome which evades the skill of the trained writer and the rattling assaults of the perfervid chronicler. Rome surprises us because no one is capable of providing us with an adequate picture of her.

The churches of Rome amaze us by their splendor because there has not yet arisen a master of language who could convey to us an impression of their

loveliness. They defy words. The combination of many colored marbles, of paintings, of sculptures, of gilded carvings, of admirably proportioned masonry, makes these churches not only unlike any others in the world, but far more beautiful than any others. In them, too, one finds, perhaps, the only instances of the decorative schemes so favored in Italy completely carried out. It is only when you find lame imitations of these schemes, and partially completed work of the sort, that you are oppressed by heaviness and gaudiness. But it is not in Rome's multitude of churches that you find this ineffectiveness, for here you behold for the first time the work perfected.

Any one of a score of Roman churches that I can call to mind would be the art wonder of America could we have it there. But Rome is filled with these triumphs of the imaginative craft of man, preserved by a bright and kindly climate.

I stood one day at dusk in an old church. Odors of incense lingered in the air; here and there were gold and ruby gleams from candle flame and lamps burning at shrines and altars, reflecting in the polished walls of veined marble, lapis lazuli, agate, amethyst and porphyry. From the arched roof, where the last shafts of the day's sun shot over the gilded groins, there fell a mellow light, rosy with the tints which some inspired artist had left centuries ago in matchless fresco. History, tradition, beauty, bound one there in reverent admiration, none the less profound for having beheld ere the light failed one of the master paintings of the world. And yet this church is numbered among the minor ones of Rome.—*Sacred Heart Review*.

THE SAILORS ENJOY THEMSELVES.

The sailors' concert last week presented several new attractions in the form of recitations by Miss M. Milloy, a well known and very clever young lady. The St. Laurent College orchestra had intended to enliven the concert with some of their musical selections, but they were unavoidably obliged to postpone their performance until to-morrow night. The following ladies and gentlemen assisted at the evening's entertainment: G. Parkes, P. Milloy, F. Butler, H. Lamarche, Misses May Milloy, Delany, Whelan, Denis, Mr. McCormack and others.

RESOLUTIONS OF CONDOLENCE.

At the regular meeting of Branch No. 2, C.M.B.A., held in their hall, Tuesday, July 17th, the following resolutions were unanimously adopted:

Resolved,—That the sympathy of this Branch be conveyed to Brother Shea, for the loss he has sustained by the death of his father; that a copy of this resolution be conveyed to our brother, and inserted in the TRUE WITNESS. It was also,

Resolved,—That the sympathy of this Branch be conveyed to Bro. M. Loughman for the loss he has sustained by the death of his two children; that a copy of this resolution be conveyed to our brother, and inserted in the TRUE WITNESS.

T. KEOUGH,
Rec. Sec., Br. 2.

ACTIVE EXERCISE

and good food in plenty, tends to make children healthy. If children suffer, however, from Scrofulous, Skin or Scalp Diseases—if their blood is impure and pimples or boils appear, they should be given the right medicine. Dr. Pierce's Golden Medical Discovery brings about the best bodily condition. It purifies the blood and renders the liver active as well as builds up health and strength. Puny, pale, weak children get a lasting benefit and "a good start" from the use of the "Discovery." It puts on *wholesome flesh*, and does not nauseate and offend the stomach like the various preparations of Cod liver oil. It's guaranteed to cure you, or your money is returned.

Dr. Pierce's Pellets cure constipation, headaches, indigestion, dyspepsia. One a dose. Sold by all dealers.

Ton: What's the matter with your clock? It's stopped. Tailor: I never wind it up. I use it as a motto. Ton: What do you mean? Tailor: No tick here.

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MONTREAL, WEDNESDAY, JULY 25, 1894.

SACRAMENT OF PENANCE.

Numerous are the articles we have dedicated to the consideration of this important subject; but in looking over them all we feel how very weak we were, and how far from being able to do justice to such a vital question of our faith, when in presence of the admirable evidence of the validity of penance adduced by that learned and eminent prelate, Bishop Maes, of Covington. To reproduce his whole article would not be possible this week, but we will take from it some of the principal features—it is too good to allow it to pass unnoticed. He first tells us what the teaching of the Church is on the subject of penance as a sacrament. It is unnecessary to repeat any of that portion of the article, since all our readers know perfectly well what the doctrine is.

All Christians admit that Christ came on earth to redeem man and release the human soul from sin. Not only original sin—but all sin. We find Jesus performing the act of divine mercy in the case of Mary Magdalene—Luke viii. 48, and of the palsied man, Matth. ix. 2; Mark ii. 6. But as Christ's mission was completed on the day of the Resurrection, and He was to return to His Father He left His duly authorized agents behind Him to carry on and perpetuate the same work. We will not stop to consider the texts whereby He empowered St. Peter, the Apostles and their successors to "forgive sins."

In the old law the Almighty employed human agencies to carry out His designs; so does Christ do in the new law. He did not pardon Saul of Tarsus when he was smitten on the way to Damascus; He sent him to the priest Ananias, who baptized him and thus freed him from sin. (Acts Apost. ix. 17-18.) When St. Paul became a priest he says: "God hath reconciled me to Himself through Christ, and hath given us the ministry of reconciliation." (2 Cor. v. 18.) Then are not the words of the gospels sufficient? "Whatever you shall bind on earth shall be bound in heaven, &c." (Matth. xviii. 18) And again "Peace be with you. As the Father sent Me, I also send you, &c." (John xx. 21-23.) The power of forgiving sins implies confession. We read in the New Testament: "Many of them who believed came confessing and declaring their deed,"—Acts xiv. 18., viz., to the Apostles. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all iniquity." (John i. 9.)

Here it seems to us that there is

sufficient evidence to show how reasonable and how true is the dogma that the Catholic Church teaches and practises. But Bishop Maes does not confine himself to mere text of scripture, he invokes the testimony of the Fathers—testimony that our non-Catholic friends admit or reject according as it affects their case. We will now give our readers the exact words of the few out of hundreds of authorities quoted.

The Bishop says, that for the sake of brevity he will confine himself to a few of the expressions from the Fathers of the first centuries. No comment from us is necessary. We leave the texts to our readers, just as they are quoted for us.

Tertullian, 2 cent.: "For if thou thinkest heaven is still closed, remember that the Lord left here the keys thereof to Peter, and through him to the Church." Scrip. n. x. pg. 496.

Again in de Perdie, No. 1, he claims the power to forgive, to the truly penitent ones, the most heinous crimes.

Origin, 3 cent.: "He that, like the Apostles, has been breathed upon by Jesus, and who can be known by his fruits as having received the Holy Spirit, after the manner of the Son of God, to each of the things that are to be done according to reason—he forgives whatever God would forgive and retains the sins that are incurable; ministering, as the prophets ministered to God, when they spoke not their own, but the thing of the Divine Will," etc., Tract 1 de Orat., No. 28; Tract 3 in Matth. Tom. xii. No. 14.

St. Cyprian (3d century) "Forsins in lesser offenses, confession is made with inquiry into the life of him who is doing penance, and may any one come to communion, except the hand shall have been imposed on him by the Bishop and clergy, how much more in these most grievous and extreme sins, ought all things to be observed with the caution and moderation according to the discipline of the Lord." Epist. vi ad Frat Epist. 54 ad Corn p. 171; Tract in Psalm, 67, No. 25.

St. Ephrem (4th cent.)—"The exalted dignity of the priesthood is far above our understanding, and the power of speech. Remission of sins is not given to mortals without the venerable priesthood." De Lal. III page 2.

St. Basil (4th cent.)—"If none can forgive sins, as no one can, save God only, and the Holy Ghost forgive sins through the apostles, then is the Holy Ghost God." (Tom. 1, P. 1 adr. Eurom, book 7. pg. 424).

Again: "In the confession of sins, the same method must be observed as in laying open the infirmities of the body; for as these are not rashly communicated to every one, but to those only who understand by what method they may be cured; so the confession of sins must be made to such persons as have power to apply the remedy." Who are those? St. Basil tells us himself: "Necessarily our sins must be confessed to those to whom has been committed the dispensation of the mysteries of God. For thus also are they found to act who did penance of old. For it is written in the Acts, they confessed to the Apostles, by whom also they were baptized." (St. Basil in Kerz. Brev. p. 516.

Could a bishop of the Catholic Church to-day insist more plainly on the necessity of confession and of declaring one's sins to the priest than does the bishop of the fourth century?

I recommend the reading of Pacian (4th cent.), Gy. I. No. 5, 6, Epist. III. p. 262, Lib. 1 de Pan. ch. II. No. 6, 8, ch. III. No. 10, etc., etc.

I will cite only two texts of his: "If it be not lawful for sins to be forgiven by men, why do you baptize? For assuredly in baptism there is remission of sin. What matters it whether the priests claim the right as having been given by means of penance or baptism. One is the mystery of both. The Germ of God operates."—de Pan. ch. VIII. No. 36, 37.

Again: "It seems impossible for sins to be forgiven by penance. But Christ granted this to His apostles, which has been from the Apostles transmitted to the office of the priests.—de Pan. ch. II, No. 12; Lee de Spix, San. book III. ch. XVIII, No. 137.

Even the Apostolical Constitutions prominent among the old documents appealed to so confidently and unhesi-

tatingly by Brother Denning give long but very plain texts. I only refer to them for brevity's sake: Book 1, ch. XI. PII, ch. XX; book 8, ch. V.

St. Ambrose (4th cent.) testifies to the same power of the priest and Paulinus, his secretary, relates in his life that he used to weep over the penitents whose confessions he heard.

St. Augustine, 5th cent. is just as explicit in his affirmations about the necessity of confession and priestly absolution. Let us note a few texts only: "Let the sinner receive the manner of his satisfaction from those who are set over the sacraments." Lem 457; No. 11. "Our merciful God wills us to confess in this world, that we may not be confounded in the other." Hom. xx., No. 7. Again: "Let no one say to himself, I do penance to God in private, I do it before God. Is it then in vain that Christ hath said, whosoever thou shalt loose upon earth shall be lost in heaven? Is it in vain that the keys have been given to the Church? Do we make void the Gospel; void the words of Christ?" Lem. Hom. 292.

Here are texts enough for a score of sermons.

NOTRE DAME DE PARIS.

On the occasion of the opening of the Cathedral, in May last, we wrote an editorial on the subject of Cathedrals in general. We afterwards learned that our article was copied into a London publication which one of our subscribers receives. The subscriber in question wrote to us to inform us of the fact and adds: "I admired your splendid pen picture of the Cathedral of Milan. I would be very thankful if you could furnish me with some details concerning the history and beauties of Notre Dame in Paris." We did not reply to this at the time, for two reasons: the first, that we were too crowded with subjects upon which we were obliged to unite, and the second, that we had not sufficient information to enable us to give an answer that might prove satisfactory. Of late, however, the different important ceremonies that have taken place in Notre Dame—the funeral of Carnot not the least of them—have cast a glow of renewed attractiveness around the grand old Church, and we have thought it opportune to say a few words on the subject in this issue.

Notre Dame Cathedral is one of the great temples of the world; it is a picture of the immutability of the Church of Rome; it has weathered the tempests of seven centuries and is as solid and beautiful to-day as it was when founded in 1163. It is built upon an island in the middle of the river Seine. The island was once called *la Cite*—it was the heart of the ancient city of Paris. The Cathedral rests upon the site of a church that dated back to the fourth century. In 1182 Notre Dame was consecrated; it had been battered more than once, but in 1845 it was entirely renovated.

The following account of its architecture and dimensions may suffice to show what a wonderful edifice it is:

"The facade, which is very beautiful, dates from the thirteenth century, and has served as a model for many other churches in the northeastern part of France. It is divided into three vertical sections by plain buttresses, and consists of three stories exclusive of the towers. There are some noble sculptures in the recessed portals, the relief representing the burial of the Virgin being especially noteworthy. A series of niches contain modern statues of twenty-eight French kings.

The church, which consists of a nave and double aisles, crossed by a single transept, is 417 feet long and 156 feet wide. The choir is circular in form, as in most early Gothic churches. The vaulting, 110 feet high in the nave, is borne by seventy-five pillars. The towers are 223 feet high, and the view from one of them is one of the finest in Paris. In the south tower hangs the great Bourbon de Notre Dame, which weighs sixteen tons, and is one of the largest bells in

existence, the clapper alone weighing nearly half a ton. There is another bell here which was brought as a trophy from Sebastopol. A notable feature of the exterior architecture of the church are the gargoyles or projecting spouts with grotesque carvings."

Like the Church, this old temple has known many perils and tempests, but the dangers swept past and the storms died away, and the mighty towers of the Cathedral look down upon Paris even as if nothing had ever occurred since the day of its foundation. During the "Reign of Terror," Notre Dame was desecrated in a most abominable manner. In 1793 a decree was issued by which the destruction of the Cathedral was ordered; but shame, a remnant of patriotism, and perhaps fear combined therewith, caused the decree to be recalled. The infidel revolutions turned it into a "Temple of Reason," and a low and abandoned woman,—dressed up as the Goddess of Liberty, was enthroned for adoration upon the High Altar. Napoleon I. reopened it in 1802. In the revolution of 1871 the Commune used it as a barracks. Yet it has survived them all. To-day we can only imagine the scenes of edification that Notre Dame has known. From its aged pulpit Bossuet poured forth his inimitable eloquence; Bourdaloue thundered against error; the gentle Fenelon admonished kings—and, in later years, its vaulted roof rang with sublime sermons of Lacordaire, Pere Felix, Mgr. Dupanloup, Pere Monsabre, and a host of other mighty expounders of Truth.

Notre Dame of Paris, properly understood, is the history of France preserved in stone.

LUTHER'S DEATH.

The life and character of "the great Reformer," Martin Luther, are too well known to require repetition. In fact all honest Protestants acknowledge that he was a disgrace to humanity. But every person is not aware of how this apostate and debauched monk closed his eventful life. A correspondent in a recent issue of the Irish-Catholic, gives the translation of an authentic document, which has been proven to be a statement made by one of Luther's servants. There is no denying the truth of this paper; and even were some ultra-Lutherans to seek by any means to discredit it, the facts of his life are so well known that they alone would give the document a sufficient guarantee. Because Luther was a bad man is not the sole evidence of the falseness of Protestantism; Luther might have been a very debased character and still have possibly told a great deal of truth and done a considerable amount of meritorious work. But the fact of his life being one long series of disobediences to every law of God—as well as of the Church—suffices to fling a strong ray of suspicion upon the religion that he founded; and suspicion is a fair ground for enquiry; and enquiry brings out the truth.

Luther was once a zealous priest of the Order of Hermits of St. Augustine. So fearful was the punishment that God inflicted upon the arch-apostate, that his own servant, a man perverted by him, returned to the Church, and wrote the detailed account of the so-called Reformer's death. It is an authentic deposition, a copy of which is preserved in the Vatican Library. The learned Sedulian, while on a visit to Fribourg, in Brisgau, Baden, found the document, studied it, and published it at Antwerp in 1606, under the heading: "A sincere and truthful confession of a servant man of Martin Luther, to a pious individual, who has asked him in the name of Religion, how his Master Martin died."

The following is the correct translation of the Latin:—

"I must say that your religious considerations and your entreaties give me courage to brave the indignation of men, as well as the fear of offending them, and give testimony to the truth. I am, however, more determined to do what I think my duty, by the respect I owe to God Almighty and to all His Saints. For I well know that the marvelous works of God must obey the Divine law rather than human commands. For this reason, despite the terrible threats of the nobles of Germany, who want to prevent me from ever revealing to anyone whomsoever the fearful death of my master, Martin Luther, I shall not keep the truth captive in my mind; but for the glory of Christ Jesus, and the edification of the whole Christian world, I do now publish what I have witnessed with my own eyes; what I do know better than anyone else can pretend to know, and what I have related to the Nobles at Eisleben; and I do so not through hatred of anyone, nor the desire to gain approbation, good favours, or grace with anybody whatsoever.

"The following is what has happened. Martin Luther, being at Eisleben with several nobles of Germany, allowed himself to be overcome by his habitual intemperance, and drank with so much excess that we were obliged to carry him off, absolutely helpless with drink, and to put him to bed."

Here the translator interrupts the document to state that it was publicly known everywhere that Luther drank to excess. He could take five German quarts of wine at a meal. He used to boast "of eating like a Bohemian and drinking like a Dutchman." "To be put on low diet," he used to say, "is to live miserably. Let us eat and drink as much as possible and give thanks to God for His good things." No doubt the Holy Gospel of Jesus Christ needed "paring down" or reformation to bring it to the level of this lewd, unchaste and gluttonous apostate. After this short interruption the servant's story runs on:

"Having wished him a good night, we retired to our own rooms and went to bed, never fearing or dreaming of anything to go wrong. Next morning we went back to our master as usual to help him to get up and dress. On entering his room—oh, shocking to relate!—our said Master Martin was hanging from his bed, and miserably strangled!

"At this ghastly sight we were horribly frightened. And without delay we ran to the noble Princes, his guests of the night before, and announced to them the execrable end of Luther.

"These, terrified no less than we were, requested us at once, and by a thousand promises and solemn adjurations, to keep the most profound silence for ever and for ever, about this awful event, in order that nothing might be divulged. They then requested us to take down the horrible corpse of Luther and place it into his bed, and tell the people that my Master Luther had suddenly died. I confess that, touched by the entreaties of the nobles, and bribed by their munificent promises, we, like the guards at the Saviour's tomb, were determined to act as they wished, had not the invincible power of truth advised us to follow a different course. For human respect, fear, hope of gain, can sometimes hush the truth; but the voice of Religion and remorse of conscience, soon or late, prevail over such oppressions."

We know of only one other arch-traitor to Christ and His Church who suffered a death of this kind. It was Judas, who paid for his betrayal by ending his life by the rope. Of course this story of Luther's closing scene has been religiously kept from the world; but it is none the less authentic and true. What a strange institution is that church which could glory in such a founder! Is it any wonder that the divisions, uncertainties and contradictions of Protestantism exist to-day? No wonder that they advocate divorce and seek to make out that marriage is merely a civil contract. Poor Luther! Poorer Protestantism!

THE PARIS FUNDS.

A couple of months ago the French court pronounced judgment in the matter of the Irish national parliamentary fund which had been deposited in Paris. The court ordered Munroe & Co. to immediately deliver the money to Mr. Justin McCarthy. But the judgment stipulates that Mr. Patrick Egan's signature must be obtained before the funds can be disposed of. However, according to the law of France, there is an interval of three months allowed for appeal from the judgment, and until the expiration of that time it cannot be drawn. We may safely conclude that the Parliamentary Party will not come into possession of the funds before the middle of October. There is no reason—legal, moral, or otherwise—why a part of the fund may not be used for the benefit of the cause, in relieving the necessities of the party. But decidedly it is expected that a goodly share will go to the evicted tenants. It will be a grand relief when that fund question is forever settled. No matter for what good purpose the money is used, it is better than to have it locked up in a banking house, while the representatives of the people are forced to appeal to public generosity.

On the fourth of July, Mr. Justin McCarthy addressed a meeting in London, at which he said that the government is determined to carry the evicted tenants' bill at the present session. He said that the Home Rule conflict cannot last much longer now. He would ten times prefer the concession from the Liberals; but were the Tories to come into power, they would soon discover the necessity of the Irish votes and would develop a latent sympathy for Home Rule.

As to the sympathy of the Tories—latent or otherwise—we have our misgivings. We don't, however, deny the fact that they might find it expedient, advisable, and even necessary to do what Ireland has been so long asking; but not on account of sympathy for the cause—rather would it be due to fear of the consequence were they to act otherwise. However, under all these ripples upon the surface we can easily perceive how the deep and irresistible current is flowing onward to the ocean of Irish liberty. Even the less noise is made the more striking is the progress and the more apparent the gathering strength of the Home Rule cause. The Times and its friends have always sought "to lash the Irish into open expressions" (to use the words of Goldwin Smith), for they knew well that the louder the expression the less effective the action. To their great dismay they now perceive that the Irish are bent on action more than on words; and the result is that some fine morning people who deemed Home Rule "a dead issue" will awaken to hear that Ireland has secured political, legislative and national autonomy.

This release of the Paris Funds will be another step in the right direction; it will be a great help to the party and to the people. Wonderful has been the spontaneous generosity of the Irish at home when Mr. McCarthy placed the position recently before them. Surely so much good will, noble sentiment and generous patriotism will not go long unrewarded. We are anxious to see the evicted tenants' bill carried, for we know it will be the herald ray of dawn—and in its track must come the "sunburst" of Home Rule.

A terrible drowning disaster is reported from Mad, near Tokay, in Northern Hungary. A ferryboat, which was crossing the river Theiss, near the town, July 1, was capsized with 200 people on board. It is reported that about 100 of the passengers were drowned.

EDITORIAL NOTES.

MR. FRANK HART says that he is really glad to be relieved of his duties on the Board of School Commissioners, but he thinks a fragrant injustice has been done to the Irish people in disposing of their chosen representative without consulting them through their member of parliament.

At the recent meeting, held in Ottawa, of the different representatives of British colonial interests, there were prominent Irish Catholics from different parts of the civilized world. It is another evidence of the important positions occupied by members of our race the world over. Amongst the leading statesmen and representative men from the antipodes may be mentioned the Hon. Mr. Fitzgerald, a grand type of the Irishman and a living illustration of the success that the developed talents of our people have carved out for them in lands beyond the seas. In this issue we give our readers a report of the splendid speech delivered by one of our own Irish-Catholic representatives, in the person of Hon. Solicitor-General Curran, in reply to the toast of the Parliament of Canada at the grand banquet given in Ottawa, in honor of the imperial delegates.

In our next issue we will give an appreciation of the grand work that is being done by the Catholic Summer School of America. This remarkable institution is bringing together some of the leading men of the United States, and the little town of Plattsburgh, on the shores of Lake Champlain, puts on the appearance of a University town, during the few weeks of the session. It would be difficult even in a lengthy report to convey an idea of all that transpires of deepest interest. Some of the addresses during the first week were really wonderful efforts, especially those of the Rev. Dr. Conaty, President of the School, and Rev. Joseph H. McMahon—of the New York Cathedral. In next week's TRUE WITNESS we will strive to convey an idea of the effects produced by such men as these, and of men like Father Halpin, S.J., Prof. Robinson of Yale, and Father Elliott, the famous Paulist.

THERE is a question of holding the next convention of Jewish Rabbies in Montreal. If such be realized we would be glad, as this is a great Catholic centre, and the more and the higher the representatives of non-Catholic bodies that we have the better it ultimately must be. Here those leading men of creeds outside our Church have an opportunity of beholding Catholicity not only in its externals and grandeur, but also in the social life and in the beauty that it flings around the home.

To show the appreciation in which Ireland's great Tribune, O'Connell, is held by the first and brightest character of our age—the reigning Pope—we clip the following tribute to the illustrious dead from a recent Roman despatch: "The Pope on Sunday received twenty Roman and foreign ladies belonging to the Association for the Assistance of Poor Churches. Among those present were two Misses O'Connell, descendants of Daniel O'Connell. The Pope was especially gracious to these two ladies, with whom he conversed regarding their ancestors, naming him "the great Irish patriot." His Holiness said that when fifty years ago he was staying in England he made the acquaintance of O'Connell, whom he had also heard speak in the House of Commons, and the aged Pontiff went on to give a vivid description of a sitting of the House, when O'Connell delivered one of his brilliant and incisive replies to the Minister of the day."

THE LORDS OF THE HICKORY

Will Meet on Saturday—A Grand Game Expected.

The Montreal and Shamrock teams, on Saturday, the 28th, will again enter into the struggle with each other for the grand title of champions of Canada and the World. For a quarter of a century these teams have faced each other on the field, and for a quarter of a century lacrosse, as played by them, has been the criterion of the world. The Indians, the fathers of lacrosse, and thirty years ago its most brilliant exponents, succumbed once to the superior prowess of the Shamrock boys, and they never regained their ascendancy. Since then they have yearly receded in the race, until now the "intermediates" could most likely "whitewash" the finest Indian team that could be put forward.

When the Indians were the lords of the hickory, and the Shamrocks and the Montrealers were budding white teams playing the game on the primeval Indian rules, lacrosse was a vastly different game to what we see to-day. Science was an unknown quantity; rubber running shoes, lacrosse sticks with guards, and other invaluable accessories, the fruit of the white man's fertile brain, were unknown, and the players, white and red, considered themselves well equipped if they went on the field with a pair of ordinary pants, a pair of moccasins and unlimited endurance. There was wonderful scope in those days for the display of individual brilliancy, and a player who had captured the ball would no more think of surrendering it to one of his own side than to his opponent. The acme of prowess in those days was to "freeze" on to it until they were near enough to shoot it through the opponent's goal. It is easy to understand, therefore, that the player who happened to have the ball had an exceedingly interesting time until he lost it again.

The Shamrocks, it seems, were among the first to apply their intellects to improve lacrosse by infusing science into the game. A maxim among them was that the ball would travel quicker than the man; therefore, it was only reasonable that a game into which passing and a good handling of the hickory was introduced, in place of the animal endurance which had obtained for so long, would be a quicker game and divide the play more among the members of the team. After the introduction of the present scientific game, the Shamrocks were unconquerable for five consecutive years.

There is no game equal to lacrosse for vivacity and interest to the spectators, a total stranger to its rules can enjoy watching a game equally with the most practiced player as soon as the fundamental principle, that the ball is to be passed through the goals to score, is understood.

The match next Saturday will, we sincerely hope, be marked by not alone a spirit of cordiality worthy of two combinations of the merit and calibre of the pioneer lacrosse organizations, but that it will also be a splendid exhibition of their science, fleetness and endurance and result in a Waterloo for the Montreal on their own territory.

We have no doubts of the result of the match, because apart from our aspirations and good wishes for the success of the Shamrocks on their next step upon the bridge which leads to certain victory, for they are now entering in the second half of that series, we are firmly of the opinion that the Montrealers cannot lower the green and white colors.

STANDING OF LACROSSE CLUBS.

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

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

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

LORD KILGOBBIN.

By CHARLES LEVER.

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

CHAPTER LXVIII.—THOUGHTS ON MARRIAGE.

LOCKWOOD was seated at his fireside in his quarters, the Upper Castle Yard, when Walpole burst in upon him unexpectedly.

"What! you here?" cried the major. "Have you the courage to face Ireland again?"

"I see nothing that should prevent my coming here. Ireland certainly cannot pretend to lay a grievance to my charge."

"Maybe not. I don't understand these things. I only know what people say in the clubs and laugh over at dinner-tables."

"I cannot affect to be very sensitive as to these Celtic criticisms, and I shall not ask you to recall them."

"They say that Danesbury got kicked out all for your blunders?"

"Do they?" said Walpole, innocently.

"Yes; and they declare that if old Daney wasn't the most loyal fellow breathing, he'd have thrown you over, and owned that the whole mess was of your own brewing, and that he had nothing to do with it."

"Do they, indeed, say that?"

"That's not half of it, for they have a story about a woman—some woman you met down at Kilgobbin—who made you sing rebel songs and take a Fenian pledge, and give your word of honor that Donogan should be let escape."

"Is that all?"

"Isn't it enough? A man must be a glutton for tomfoolery if he could not be satisfied with that."

"Perhaps you never heard that the chief of the Cabinet took a very different view of my Irish policy."

"Irish policy?" cried the other, with lifted eyebrows.

"I said Irish policy, and repeat the words. Whatever line of political action tends to bring legislation into more perfect harmony with the instincts and impulses of a very peculiar people, it is no presumption to call a policy."

"With all my heart. Do you mean to deal with that old Liverpool rascal for the furniture?"

"His offer is almost an insult."

"Well, you'll be gratified to know he retracts it. He says now he'll only give £35! And as for the screws, Bobbidge, of the Carbineers, will take them both for £50."

"Why, Lightfoot alone is worth the money!"

"Minus the sand-crack."

"I deny the sand-crack. She was pricked in the shoeing."

"Of course! I never knew a broken knee that wasn't got by striking the manger, nor a sand-crack that didn't come of an awkward smith."

"What a blessing it would be if all the bad reputations in society could be palliated as pleasantly!"

"Shall I tell Bobbidge you take his offer? He wants an answer at once."

"My dear major, don't you know that the fellow who says that simply means to say: 'Don't be too sure that I shall not change my mind! Look out that you take the ball at the hop!'"

"Lucky if it hops at all."

"Is that your experience of life?" said Walpole, inquiringly.

"It is one of them. Will you take £50 for the screws?"

"Yes; and as much more for the break and the dog-cart. I want every rap I can scrape together, Harry. I'm going out to Guatemala."

"I heard that."

"Infernal place; at least, I believe, in climate—reptiles—fevers—assassination—it stands without a rival."

"So they tell me."

"It was the only thing vacant; and they rather affected a difficulty about giving it."

"So they do when they send a man to the Gold Coast; and they tell the newspapers to say what a lucky dog he is."

"I can stand all that. What really kills me is giving a man the C. B. when

he is just booked for some home of yellow fever."

"They do that, too," gravely observed the other, who was beginning to feel the pace of the conversation rather too fast for him. "Don't you smoke?"

"I'm rather reducing myself to half batta in tobacco. I've thoughts of marrying."

"Don't do that."

"Why? It's not wrong."

"No, perhaps not; but it's stupid."

"Come now, old fellow, life out there in the tropics is not so jolly all alone. Alligators are interesting creatures, and cheetahs are pretty pets; but a man wants a little companionship of a more tender kind: and a nice girl who would link her fortune's with one's own, and help one through the sultry hours, is no bad thing."

"The nice girl wouldn't go there."

"I'm not so sure of that. With your great knowledge of life, you must know that there has been a glut in 'the nice-girl' market these years back. Prime lots are sold for a song occasionally, and first-rate samples sent as far as Calcutta. The truth is, the fellow who looks like a real buyer may have the pick of the fair, as they call it here."

"So he ought," growled out the major.

"The speech is not a gallant one. You are scarcely complimentary to the ladies, Lockwood."

"It was you who talked of a woman like a cow or a sack of corn, not I."

"I employed an illustration to answer one of your own arguments."

"Who is she to be?" bluntly asked the major.

"I'll tell you whom I mean to ask, for I have not put the question yet."

A long, fine whistle expressed the other's astonishment. "And are you sure she'll say yes?"

"I have no other assurance than the conviction that a woman might do worse."

"Humph! perhaps she might. I'm not quite certain; but who is she to be?"

"Do you remember a visit we made together to a certain Kilgobbin Castle?"

"To be sure I do. A rum old ruin it was."

"Do you remember two young ladies we met there?"

"Perfectly. Are you going to marry both of them?"

"My intention is to propose to one, and I imagine I need not tell you which?"

"Naturally, the Irish girl. She saved your life—"

"Pray let me undeceive you in a double error. It is not the Irish girl; nor did she save my life."

"Perhaps not; but she risked her own to save yours. You said so yourself at the time."

"We'll not discuss the point now. I hope I feel duly grateful for the young lady's heroism, though it is not exactly my intention to record my gratitude in a special license."

"A very equivocal sort of repayment," grumbled out Lockwood.

"You are epigrammatic this evening, major."

"So, then, it's the Greek you mean to marry?"

"It is the Greek I mean to ask."

"All right. I hope she'll take you. I think, on the whole, you suit each other. If I were at all disposed to that sort of bondage, I don't know a girl I'd rather risk the road with than the Irish cousin, Miss Kearney."

"She is very pretty, exceedingly obliging, and has most winning manners."

"She is good-tempered, and she is natural—the two best things a woman can be."

"Why not come down along with me and try your luck?"

"When do you go?"

"By the 10:30 train to-morrow. I

shall arrive at Moate by four o'clock, and reach the castle to dinner."

"They expect you?"

"Only so far that I have telegraphed a line to say I'm going down to bid 'good-bye' before I sail for Guatemala. I don't suspect they know where that is, but it's enough when they understand it is far away."

"I'll go with you."

"Will you, really?"

"I will. I'll not say on such an errand as your own, because that requires a second thought or two; but I'll reconnoitre, Master Cecil—I'll reconnoitre."

"I suppose you know there is no money?"

"I should think money most unlikely in such a quarter, and it's better she should have none than a small fortune. I'm an old whist-player, and when I play dummy there's nothing I hate more than to see two or three small trumps in my partner's hand."

"I imagine you'll not be distressed in that way here."

"I've got enough to come through with—that is, the thing can be done if there be no extravagances."

"Does one want for more?" cried Walpole, theatrically.

"I don't know that. If it were only ask and have, I should like to be tempted."

"I have no such ambition. I firmly believe that the moderate limits a man sets to his daily wants constitute the real liberty of his intellect and his intellectual nature."

"Perhaps I've no intellectual nature, then," growled out Lockwood, "for I know how I should like to spend fifteen thousand a year. I suppose I shall have to live on as many hundreds."

"It can be done."

"Perhaps it may. Have another weed?"

"No. I told you already I have begun a tobacco reformation."

"Does she object to the pipe?"

"I cannot tell you. The fact is, Lockwood, my future and its fortunes are just as uncertain as your own. This day week will probably have decided the destiny of each of us."

"To our success, then!" cried the major, filling both their glasses.

"To our success!" said Walpole, as he drained his, and placed it upside down on the table.

CHAPTER LXIX.

AT KILGOBBIN CASTLE.

The Blue Goat at Moate was destined once more to receive the same travelers whom we presented to our readers at a very early stage of this history.

"Not much change here," cried Lockwood, as he strode into the little sitting-room and sat down. "I miss the old fellow's picture, that's all."

"Ah, by the way," said Walpole to the landlord, "you had my Lord Kilgobbin's portrait up there the last time I came through here."

"Yes indeed, sir," said the man, smoothing down his hair and looking apologetically. "But the Goats and my lord, who was the Buck Goat, got into a little disagreement, and they sent away his picture, and his lordship retired from the club, and—and—that was the way of it."

"A heavy blow to your town, I take it," said the major, as he poured out his beer.

"Well, indeed, your honor, I won't say it was. You see, sir, times is changed in Ireland. We don't care as much as we used about the 'neighbouring gentry,' as they called them once; and as for the lord there, he doesn't spend a hundred a year in Moate."

"How is that?"

"They get what they want by rail from Dublin, your honor, and he might as well not be here at all."

"Can we have a car to carry us over to the castle?" asked Walpole, who did not care to hear more of local grievances.

"Sure, isn't my lord's car waiting for you since two o'clock!" said the host, spitefully, for he was not conciliated by a courtesy that was to lose him a fifteen-shilling fare. "Not that there's much of a horse between the shafts, or that old Daly himself is an elegant coachman," continued the host; "but they're ready in the yard when you want them."

The travelers had no reason to delay them in their present quarters, and, taking their places on the car, set out for the castle.

"I scarcely thought when I last drove this road," said Walpole, "that the next

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time I was to come should be on such an errand as my present one."

"Humph!" ejaculated the other. "Our noble relative that is to be does not shine in equipage. The beast is dead lame."

"If we had our deserts, Lockwood, we should be drawn by a team of doves, with the god Cupid on the box."

"I'd rather have two posters and a yellow post-chase."

A drizzling rain that now began to fall interrupted all conversation, and each sunk back into his own thoughts for the rest of the way.

Lord Kilgobbin, with his daughter at his side, watched the car from the terrace of the castle as it slowly wound its way along the bog road.

As well as I can see, Kate, there is a man on each side of the car," said Kearney, as he handed his field-glass to his daughter.

"Yes, papa, I see there are two travelers."

"And I don't well know why there should be even one! There was no such great friendship between us that he need come all the way to bid us good-bye."

"Considering the mishap that befell him here, it is a mark of good feeling to desire to see us all once more—don't you think so?"

"Maybe so," muttered he, drearily. "At all events, it's not a pleasant house he's coming to. Young O'Shea there upstairs, just out of a fever; and old Miss Betty, that may arrive any moment."

(To be Continued.)

The New Special: Tell me candidly, is there anything original in that manuscript? The Editor: Yes; the spelling.

Mrs. Jay: I understand that she married one of the landed gentry. Mr. Jay: He was when she landed him.

House and Household.

USEFUL RECIPES FOR THE HOUSEHOLD.

FROZEN PEACHES.

Two pounds of peaches, one quart of water, six peach kernels, and one and a-half pounds of sugar. Pare the peaches and take out the stones. Pound the kernels to a paste, add them to the sugar, then boil the sugar and water together for five minutes, then strain and stand away to cool. When cold add to it the peaches, mashed, turn into a freezer and freeze. A half-teaspoonful of cochineal may be added if the peaches are colorless. This will serve ten persons.

BROILED SPANISH MACKEREL.

Clean thoroughly, split down the back and remove the backbone. Broil over a clear fire, on a well-greased wire broiler, for ten minutes, flesh side down, then turn for one minute on the skin side. Remove to a hot platter. Season with salt, pepper and butter or with maitre d'hotel butter and garnish with parsley. Make the maitre d'hotel butter by creaming one tablespoonful of butter in a bowl and adding slowly one tablespoonful of lemon juice, half a teaspoonful of salt, half a teaspoonful of pepper and one teaspoonful of finely chopped parsley.

A SPICE CAKE.

Before beginning to mix the cake pick over and wash with cold water a cupful of dried currants and rub them dry on a clean towel; stone a cupful of raisins and slice two ounces of citron; butter a large cake pan or line one with buttered paper. When all these preparations are made beat to a cream one cupful of butter and two cupfuls of brown sugar; beat three eggs to a froth and stir them into the butter and sugar, then add to these ingredients a cup of cold water, two tablespoonfuls of powdered cinnamon, half a teaspoonful of powdered cloves and half a nutmeg grated. Sift together three and a half cupfuls of flour, a level teaspoonful of salt and two heaping teaspoonfuls of baking powder, and stir the flour quickly into the above named ingredients. When the flour is nearly mixed with them add the fruit prepared as already directed, then put the cake at once into the buttered pan, set it in a moderate oven and bake for about half an hour, or until a broom splint run into it can be withdrawn without being sticky with uncooked cake. When the cake is done open the oven door and let the cake cool gradually in the oven. When quite cool take out of the pan.

HOUSEHOLD HINTS.

Brush your dresses after every wearing and hang them out to air frequently. Use a brush broom of fine broom corn, which is much less injurious to woolen fabrics than coarse ones.

To prepare a new iron kettle for use fill it with clean potato peelings, boil them for an hour or more, then wash the kettle with hot water; wipe it dry, and rub it with a little lard; repeat the rubbing for half a dozen times after using. In this way you will prevent rust and all the annoyance liable to occur in the use of a new kettle.

Fresh iron rust and fresh mildew stains are best removed by soaking the article which they are on in sour milk, and after it has lain for a day and a night in the milk rub the spots vigorously with the hand in the milk. Where mildew or iron rust is on a white fabric it may be completely bleached out by the use of salt and lemon juice, laying the article in a strong sun.

Window glass exposed to the action of the sun and rain acquires a dullness which cannot be removed by washing or scrubbing. This is due to the gradual surface decomposition of the glass, and the solution of the sodium of potassium salts contained in it by the carbonic acid present in the atmosphere. Such glass can be restored to a fairly bright condition by washing with diluted hydrochloric acid and afterward rubbing with moistened chalk or whiting.

FASHION AND FANCY.

Ivy is much in vogue this year. Bonnets are made entirely of ivy, with little tufts of rose-pink roses in front and back.

The great colors in millinery in Paris

are the tones of deep dark blue found in the common flag's bloom; a little bonnet just fitting the top of the head, the straw being drawn up like the letter A over the face, is covered with poppies of these dark-blue tones, shading to white, a little dark-blue tulle mingling with them. Tulle is a most important adjunct in all millinery.

Fashion dictates that silver sleeve links and studs should be worn with colored and gold with linen shirt waists. Also, that the belt buckle, be it jeweled, silver, or gold, should be of oval shape.

A new bathing suit is a blouse redingote of blue serge, held at the waist with a sash of white serge, and revers of white opening over a plastron striped with blue.

To one of the new effects in gowns has been given in Paris, with that curiously apt irony of which only the French are capable in dress nomenclature, the name robotomate, or tomato gown. It is a combination of electric green and vivid scarlet, the huge leg-of-mutton sleeves being of the green, with revers and belt of scarlet, over a bodice of lace and chiffon combined.

The use of laces this season is unlimited. A silk dust cloak from Paris has a full collar of deep lace.

The black satin violets of the winter and spring have been replaced for mid-summer hats by white satin ones. They are massed in huge overstepping bunches.

The gay Inverness capes are the prettiest of all the cool day wraps of the season. They are almost a necessity with the big sleeves, and in deep red or fawn brown, with plaid or peachblow silk linings and the straps which let them fly without dropping, are very fetching.

AT MOLOKAI.

Captain Julius Palmer writes to the Transcript from the Hawaiian Islands: "Across the channel is the island of Molokai, historically famous because it is on this that the leper settlement is situated. There are at this refuge some twelve hundred unfortunates of both sexes and of all ages, for children are not exempt from the dread disease. It often attacks those whose parents are free from taint, and a cause is assigned for its rapid spread; this cause is vaccination, and the theory looks reasonable. The land having been at certain epochs subject to the ravages of smallpox, the preventive is compulsory. It has been impossible to introduce the virus direct from the cow, so the universal custom was to use scabs taken from the arms of children. In this manner there have been some startling cases of manifestation of leprosy—cases, too, where there was no other assignable cause for its outbreak.

"If vice and crime are contagious and disease can be passed from one to another, the like is true of virtue and self-sacrifice. Father Damien sleeps under the tree which was his sole shelter when he first landed on the scene of his devotion to his brother mortals; but to be silent for the moment on the merits of Father Conrardy, his associate and successor, the piety and devotion of Brother Joseph, or in plain English, Mr. Ira P. Dutton, a native of Vermont, has won the admiration of all classes. For he is an American who was intrusted by our Government with visiting the border States, and adjudicating upon the claims of those there, who, while Union men, were obliged to furnish of the substance for the Northern soldiery. Having finished his work, he settled upon his mother sufficient for her support to the end of her days, and now gives what remains of his life to the lepers. His age, for he was over forty, debarred him from making the studies or passing through the discipline which is exacted by the Roman Catholic Church as condition precedent to the office of the priesthood. So he is only a lay-brother performing the most menial services for these unfortunate people. He arrived about six years ago, or during the lifetime of Father Damien, and his self-imposed sentence of perpetual exile to labors, the very mention of which is disgusting to one of delicacy, must terminate only when his frame rests beneath the sod; he knows no season of vacation, the world is dead to him, and he looks for no reprieve until his eyes open to the light of the better land."

—Sacred Heart Review.

Quite a rich idea—Turning money to account.

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Youths' Department.

HE WANTED TO KNOW.

One day I sat in a car-seat on the Saugus Branch of the Eastern Road, behind a pale, care-worn lady, who was talking to a little boy, who lived at Malden. As the little boy was of very inquiring mind, while everything seemed to attract his attention, I could not help listening to some of the questions.

"What is that, auntie?" the little boy commenced, pointing to a stack of hay on the marsh.

"Oh, that's hay, dear," answered the care-worn lady.

"What is hay, auntie?"

"Why, hay is hay, dear."

"But what is it made of?"

"Why, hay is made of dirt and water and air."

"Who makes it?"

"God makes it, dear."

"Does he make it in the daytime, or in the night?"

"In both, dear."

"And Sundays?"

"Yes, all the time."

"Ain't it wicked to make hay on Sunday, auntie?"

"Oh, I don't know. I'd keep still, Willie, that's a dear. Auntie is tired."

After remaining quiet a moment, little Willie broke out:—

"Where do stars come from, auntie?"

"I don't know; nobody knows."

"Did the moon lay 'em?"

"Yes, I guess so," replied the wicked lady.

"Can the moon lay eggs, too?"

"I suppose so. Don't bother me."

Another short silence, when Willie broke out:—

"Benny says oxins is an owl, auntie. Is they?"

"Oh, perhaps so."

"I think a whale could lay eggs—don't you, auntie?"

"Oh, yes,—I guess so," said the shameless woman.

"Did you ever see a whale on his nest?"

"Oh, I guess so."

"Where?"

"I mean no, Willie, you must be quiet; I'm getting crazy."

"What makes you crazy, auntie?"

RAPHAEL'S MASTERPIECE.

HIS "SISTINE MADONNA" THE GREATEST PICTURE IN THE WORLD.

I write this morning sitting before the greatest picture in the world. The room in which I write is not large, but this is the only picture it contains. The walls are draped in dark red cloth, and around one end are comfortable sofas. At the other, entirely from the walls, is the broad pedestal on which the massive framework of the picture rests. One large side window gives to the picture all its light. The picture itself is 8 x 6 feet, and its frame is hinged so as to swing when better light is needed.

This picture is Raphael's "Sistine Madonna." A bust of the immortal artist stands opposite.

As I sit here this morning, and have sat here every morning since coming to Dresden, I ask myself what is it in this picture that hushes every voice to a whisper as people enter the room? What is it that causes men involuntarily to remove their hats? Is it the two cherubs that rest on their chubby arms

below and turn their eyes upward towards the beautiful vision? The dimpled elbows, the creases in the wrists, the delicate baby fingers, the carelessly tossed hair, the coloring of the wings, the expression of the eyes—all combine to place the cherubs of Raphael among the most charming baby faces ever painted. But no, it is not these.

Is it the figure of Pope Sixtus to the left (in whose honor the picture is named) as he kneels in his Papal robes, and lifts his head in rapt admiration? This is one of the most interesting faces of an old man that one finds in the galleries of Europe. But it is not this that holds the eyes so riveted to the picture. Nor is it the beautiful St. Barbara to the right with head bowed reverently; nor the myriad cherub faces in the fleecy clouds of the background. Perfect as each of these parts of the picture are it is overlooked in the matchless beauty of Mary and the Christ Child.

The Virgin stands on a mass of white cumulus clouds with loose flowing drapery, holding the Child in her arms. All the stiffness that one notes in the early Italian masters is gone. These are living, speaking figures before us. As I look at the picture and try to study the artist through it, I have come to believe that his best thought—his best effort—was centered in the face of the Child Jesus. I glance from His face to the cherub faces below. What a contrast! Here are exquisite faces, but earthly; such beauty as the mother sees in the fat baby face that she clasps to her bosom.

I now compare the face with that of the mother. What a close resemblance! Yet here again something is in the baby face that is lacking in the calm, benignant face of Mary. Those baby eyes seem to be looking down through the centuries and to compass the world in their gaze.

They seem to see Calvary, the victory over death, and further still, the kingdom that is to be established. What an inspiration that young Italian artist must have had to paint such a face!

Does God reveal Himself to men through the Bible and through nature itself? Nay, verily, He speaks to us through great men. When man can so cause the chords of the soul to so vibrate, let it be through music, painting, or any art it is not he that speaks to us, but the Divine through him.

I brought an 8 year-old art critic to the gallery yesterday and turned her loose with the sole information that a great picture by Raphael is here. We wandered through many rooms where the Artists Rubens, Rembrandt, Corregio and others were represented by great works.

As we entered this room there was no doubt in her mind that this was the picture. All words of comment were avoided, and ample time was given for observation, then the question was put, "What is the most beautiful thing in the picture?"

The answer came prompt and decisive, "The face of Jesus." Art is high art, when children and the uneducated can appreciate and enjoy it.—The Republic.

HER FATHER: What will your income be at the time you expect to marry? The Young Man: O, sir, you cannot expect me to name the extent of your generosity.

BEYOND HIS POWERS.—"The gentleman you see pacing up and down yonder as if he were mentally deranged is Schmidt, the famous accountant." "What is the matter with him?" "He was trying yesterday to unravel the complications of his wife's house-keeper's book."

A COAL MINER'S RESCUE.

THE STORY OF A WORKER IN THE WESTVILLE, N.S., MINES.

Suffered From Asthma and Indigestion—Unable to Work for Eight Long Months—He Has Now Regained Complete Health and Strength.

From the Stellarton, N.S., Journal.

Faith doesn't come to all by hearing. With many seeing is believing. Many when they read of what has been effected in other parts of the country may shake their heads with an incredulous air. To satisfy such people it is necessary to bring the matter home; to show it to them at their own doors. The people of this country may not have heard, or only know little about the places where good has been effected by the use of the medicine, the name of which is on everybody's lips, but they have heard of Westville, the second most populous town in the country, and people far and near have heard of the mining town where in '73, twenty years ago, over fifty lives were lost by an explosion in a mine, and the people of these provinces know it to-day as the place from which they draw their supply of fuel. Hearing of a cure that had been effected in Westville through the agency of Dr. Williams' Pink Pills, a Journal reporter thought it might be of general interest to ascertain the particulars. So to Westville he went, and called at the home of Mr. Thos. McMillan, who is known to every man, woman and child in the place, having taken up his home there twenty years ago. Mr. McMillan was not to be seen at the time, unless our reporter sought him at a distance of between three and four thousand feet underground, in one of the deepest coal mines on the continent, where he was at work. Mrs. McMillan was at home, however, and when informed the object of the reporter's visit, said she could give all the information necessary—and she gave it freely. "Yes," said she, "Tom was a very sick man, so sick that he was unable to work for eight months—a long time wasn't it?" she said by way of question. "He had been sick more or less for about a year. He was like a great many miners who had to work in poor air, troubled with the asthma and indigestion. He couldn't eat well and of course did not thrive. He lost flesh gradually and at last became so weak that he was unable to work. After he had been sick for some months we read of Dr. Williams' Pink Pills. We talked the matter over and it was agreed to give the Pink Pills a trial—and it was a blessing we did. After he began to take the pills he felt himself gradually gaining strength. By degrees his appetite returned and with it his strength, and by the time he had taken six boxes he considered himself a well man. At this time he returned to his work in the mine, but he continued taking the Pink Pills for some time, to make sure that the trouble was driven out of his system. He can now work steadily and is as strong and healthy as he ever was. We are both so pleased with the great good this remedy did him that we never fail to recommend it to any sick acquaintances. This statement is simple facts, and is voluntarily given because my husband has been benefited by knowing what they have done for him.

Dr. Williams' Pink Pills are a specific for all diseases arising from an impoverished condition of the blood or a shattered condition of the nervous forces such as St. Vitus' dance, locomotor ataxia, rheumatism, paralysis, sciatica, the after effects of la grippe, loss of appetite, headache, dizziness, chronic erysipelas, scrofula, etc. They are also a specific for the troubles peculiar to the female system, correcting irregularities, suppressions, and all forms of female weakness, building anew the blood and restoring the glow of health to pale and sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of any nature. These pills are not a purgative medicine. They contain only life-giving properties, and nothing that could injure the most delicate system.

Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark and wrapper, (printed in red ink.) Bear in mind that they are never sold in bulk or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. Ask your dealer for Dr. Wil-

liams' Pink Pills for Pale People and refuse all imitations and substitutes.

Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y., at 50 cents a box or six boxes for \$2.50. The price at which these pills are sold make a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

AS TO HOME RULE.

SIR T. H. GRATTAN ESMONDE ANSWERS LORD MONTEAGLE'S OBJECTIONS.

Sir Thomas H. Grattan Esmonde, the distinguished Nationalist, has the following article in the latest issue of the New Ireland Review:

In the April number of the New Ireland Review I venture to lay before the Tory landlords of Ireland some reasons which, it seemed to me, might lead them to a kindlier consideration of the demands of the Home Rulers. Lord Monteaule, without being a Tory, has replied to me on behalf of the uncompromising Unionists.

I have nothing to complain of in the terms of Lord Monteaule's reply. I welcome it as a contribution to a controversy in which, if the issues were discussed with calmness, the light would spread much more rapidly; and I welcome it, furthermore, because it appears to me Lord Monteaule in his argument offers one of the best justifications of the home rule claims that I have yet met with. In fact, I would, without irreverence or disrespect, compare his lordship to a well-known prophet who spoke blessings instead of words of malediction, and thereby helped a cause he undertook to reprobate. If I did not believe that Lord Monteaule had a lively sense of the value of his own words, I would go the length of comparing him with M. Jourdain, and maintain that he is talking home rule without knowing it.

Lord Monteaule resents my dissenting from Lord Londonderry's contention, that the land question is the "root of Irish discontent," and expresses his conviction that "a very strong case can be made out for the affirmation."

For the sake of my present argument I will admit that Lord Monteaule is right. I will assume that the land question is the head and fountain of all our troubles in Ireland, that it is the one source of that hostility between the classes and the people which has formed such an ugly feature in our recent social history. I will concede that it is the question on which antagonistic interests are most strongly opposed, and the solution of which demands accordingly the most skillful and the most enlightened statesmanship. But this being granted, what do I find? That it is actually this question which Lord Monteaule proposes Irishmen should settle among themselves. He would have politicians of both parties "lay aside their politics for this purpose for the present, and loyally take up the tasks and problems of local life," and "in such combined efforts at local government" he discerns "the best hope of a peaceable solution of the political difficulties of the country." In making this proposal Lord Monteaule does not, so far as I can follow his argument, suggest that we should seek light or leading from English politicians, Liberal or Conservative. He advises that we "should take up the tasks and problems of local life" ourselves. He evidently means, not that we should petition English statesmen to solve our difficulties for us, but that we should solve them ourselves. And among the difficulties to be solved he places in the forefront that "root of Irish discontent"—the land question.

Now let me ask a plain question. If the best way for Irishmen to solve their social difficulties, and so compose their political differences, is to take these matters in hand and deal with them apart from English interference, is not this only another way of saying that the best government for Irishmen in local matters is self-government? And if we say this, are we not saying that home rule is the best form of rule for Ireland? If we are ourselves most competent to settle our land question, the most thorny of all our social troubles, what, in the whole range of our local public life, are we not competent to deal with? What question is there, within that compass, which would be more satisfactorily settled by being referred to the decision of the representatives of English and Scotch constituencies?

If Lord Monteaule will join us in settling our land question, without guidance or dictation from English statesmen, he may surely continue his alliance with us for the settlement of minor issues, which demand infinitely less political wisdom, and do not call for such a nice discernment of social equities. If he will thus far act out his own principles he will find himself as good a Home Ruler as any of us, and may safely count upon a position of public influence and a useful sphere of political action worthy of his abilities and his patriotism.

But Lord Monteaule is not my only critic. The leading organ of Irish Conservatism has this further objection to urge. "The strongest objection to home rule," according to the Irish Times, is "that it would not solve Irish questions." This is clearly not Lord Monteaule's position. Are Irish questions then insoluble any more than the political questions of other nations? I readily admit that English legislation has proved itself incapable of solving them; that on the whole English attempts in that direction have mainly made confusion worse confounded. But Irish questions, difficult and thorny as they may be, are surely capable of solution, if knowledge of the circumstances of the country directed with sympathy can only be brought to bear upon them. And, judging from the failure of past experiments conducted under English auspices, it is too much to believe that the best provision we can make for the settlement of our domestic difficulties is to undertake their settlement ourselves.

USELESS TROUBLE.—A mesmerist, on his trial for a crime which had no connection with hypnotism, emphatically exclaimed: "To prove my innocence, I am prepared to send the Court to sleep." "Prisoner," the judge replied, "you may leave that to your counsel."

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W. J. O'NEILL DAUNT.

DEATH OF THE IRISH VETERAN OF THE OLD GUARD.

Sketch of His Life—Was an Agitator with O'Connell—A Repealer and a Tenant Fighter—His Literary Labors—Pen-and-Ink Picture of Daunt by One Who Knew Him.

The Irish veterans of the old guard, living in the old land, are dying one by one. O'Gorman Mahon, who was 90 years of age when he died, was one of the connecting links between the emancipation struggle of the first three decades of this century and the national movement of to-day. O'Neill Daunt was the sole surviving link; but now that patriarch has also vanished into the valley of the shadow of death, at the advanced age of 88 years, in his home, Killeasan Castle, county Cork. O'Neill Daunt belonged to the Irish gentry. His estates were some 1000 acres. When the famine of '47-'48 cursed the Irish race with the horrors of starvation, O'Neill Daunt not only declined his tenants' rents, but at the castle the janitor was instructed to serve the tenantry each with four loaves of bread daily throughout the period of the famine—with the result that there was not a single death by hunger on Mr. Daunt's property. If all the other Irish landlords followed such an example there would have been no famine in Ireland, and the population of that country would be to-day over 10,000,000 instead of a beggarly 4,500,000.

EARLY CAREER OF MR. DAUNT.

William J. O'Neill Daunt was born in 1807 in Tullamore, famous for its prison where William O'Brien's pants were rent from his nether limbs by the wardens in the days of the Land League. His birth took place in the house of his maternal grandmother, the widow of Rev. Thomas Wilson, fellow of Trinity College, Dublin. Daunt's father was killed in a duel in 1826. Daunt from his earliest boyhood was possessed of two leading principles which were the main factors of his political career, and these were his eloquent and logical defence of the Catholic religion and his enthusiasm for the repeal of the union, coupled with his extraordinary knowledge of the financial relations subsisting between England and Ireland, proving that the latter country was overtaxed. He was a most omnivorous reader, and made a particular study of the period when the mercenary members of the College Green Parliament, towards the close of the last century, were bribed to vote for the union by the infamous Castlereagh. Grattan's immortal orations were his especial favorites. Despite the fact that he was a Protestant, when he reached his majority, and belonged to the British ascendancy party in Ireland, he delivered many enthusiastic and eloquent harangues in favor of ridding the penal chains from the limbs of his Catholic compatriots. For this defence he was boycotted by the gentry of the county Cork. Shortly after he reached his 21st year he became a devout Catholic, thanks to the influence of O'Connell, who converted him to that faith. It was Father Mathew, the immortal apostle of temperance, who received the young and fervid tribune into the Catholic church. Daunt was, next to the chieftain of Derryname, the great leader of the Catholic agitation for spiritual freedom. He compelled the Duke of Wellington to tell his sovereign, King George IV., that his majesty should choose between civil war or Catholic emancipation. George had to sign the bill which made the Irish Catholics free from spiritual bondage.

DAUNT AS A REPEALER.

He was in 1830 elected M. P. for Mallow. When Daniel O'Connell, in 1841, started the Repeal Association, O'Neill Daunt was the first leading Irishman to lend the great tribune a helping hand. When the agitation had assumed enormous proportions, O'Connell appointed him to a post as the Leinster director of the repeal movement, while John O'Connell was director of Connaught, Tom Steele was director of Ulster, and Maurice O'Connell the director of Munster. O'Neill Daunt, between the years 1842 to 1845, was an indefatigable organizer of the repeal agitation in the counties of Leinster. The army that followed his leadership numbered 1,000,000 stalwart men. In the capacity of organizer he paid various visits to England, in the leading cities of which country there were a large number of Irish immigrants. When the repeal movement was snowed under by the two fold causes of the secession of the Young Irelanders from the Repeal Association and the awful catastrophe of the famine, O'Neill Daunt, who had been for several years O'Connell's private secretary, refused to join the secessionists, and stood valiantly under the banner of his chief. On O'Connell's death he retired from public life. But it was only for a brief period, for when Gav. n Duffy, aided by Father Tom O'Shea, started a tenant-right movement, they were ably assisted by the chieftain of Killeasan Castle. Unfortunately for that agitation, it fell into the hands of the ignoble Brass Band, whose leading lights were Keogh and Sadler, both of whom in later years all their throats with razors, the former in a hotel in Brussels, the latter on Hampstead Heath in London. Duffy left Ireland "a corpse on the dissecting table," and O'Neill Daunt once more retired from public life, disgusted more than ever with the failure of the tenant-right movement.

AN ESSAYIST AND NOVELIST.

O'Neill Daunt divided the day in his retirement from public life in his study, the library of which was provided with a large number of Irish volumes. He used to leave his bed at 6 o'clock, and after a frugal repast of a roll and three cups of Turkish golden-colored coffee, which is a writer's chief inspiration, he wrote his essays and novels, starting at 6.15 A.M., and continuing till 12 noon, and he turned out in that interval of time 6000 words. The rest of the day was devoted to the welfare of his tenants. Among the volumes which issued from his pen at this literary period of his career were the following: "Essays on Ireland," "Ireland Since the Union," and later on, when he reached the age of a patriarch, he penned "Eighty-five Years of Irish History." His chief work of fiction is the "Wife Hunter," a story of a quireson politician who was practically penniless, and who succeeded in taking to his bosom as his wedded wife the young and handsome widow of a pork jobber, who left his beautiful, riotous £20,000, or £100,000 when he took possession of this sum he deserted his wife when the honeymoon was over and spent

the pork jobber's money in the gilded haunts of vice in London and Paris. His unfortunate spouse died of a broken heart. His next matrimonial adventure was with another young and charming widow, a blonde of sweet 18, who had married a septuagenarian peer, the Earl of Olanorty, who in dying left her his vast estates, valued for £50,000, or £350,000. He inspired the pretty bereaved countess with the

FIRE OF FIRST LOVE.

and she consented to become his wife. He insisted, however, on her settling all her dowry on himself. Her previous marriage having been barren, owing to the fact that the late count was more her father than her husband, and as she desired to have children, and as her suitor was still young and stalwart, she was so infatuated with him that she obeyed his very wish. When the politician got this young maiden into his clutches as his wife he treated her with the utmost brutality, whipping her nude body every morning after she had left her conjugal couch. She would then fling her arms around her husband's neck and shower him with her caresses. Victor Hugo once said: "La femme aime a être battue par son mari!" ("Woman loves to be beaten by her husband"). The pounding she receives at his hands only increases her passionate love for him.

O'Neill Daunt's other work of fiction was "The Gentleman in Debt," published by Cameron & Ferguson, in which the riotous and bibulous excesses of the Irish gentry throughout the closing years of the eighteenth century are realistically depicted by his gifted pen.

PEN-AND-INK PICTURE OF DAUNT.

Daunt was, like McGee's Roman spear, a tall man, 6 feet 6 inches in his vamps. A year's life in Naples, where he went to study the picture galleries, rendered his features swarthy under the hot rays of a southern sun. He had an enormous chest, due to his physical exercises. He could jump, standing, over a barred gate eight feet high. He joined in the hunt, and otherwise built up a splendid constitution in his youth which defied the ravages of time. I remember seeing him when I was a boy entering my native town in Clonakilty, county Cork, poised gracefully on the saddle of his Arab steed, a noble and high-spirited animal. He held the reins with all the decorous attitude of a courtier at a royal court. A silver gray moustache was curled up at either end, and his snow-white beard swept his aged chest, flowing down to the region of his stomach. I was carried back in fancy to the glorious old days of my native land when Finn and his companions were the defenders of the republic of Innisfail. O'Neill Daunt reminded me of an old Irish chieftain. He was never ill throughout his life. He simply died of old age. May the dust over his grave lie lightly on the remains of this patriotic and intellectual Irishman.—EUGENE DAVIS in the Boston Republic.



FLOUR, GRAIN, Etc.

Flour.—We quote: Patent Spring.....\$3.40 @ 3.50 Ontario Patent..... 3.10 @ 3.20 Straight Roller..... 2.95 @ 3.10 Extra..... 2.50 @ 2.70 Superfine..... 2.25 @ 2.45 City Strong Bakers..... 3.40 @ 3.50 Manitoba Bakers..... 3.25 @ 3.40 Ontario bags—extra..... 1.30 @ 1.40 Straight Rollers..... 1.50 @ 1.55 Oatmeal.—Rolled and granulated \$4.60, Standard \$4.45 to \$4.50. In bags, granulated and rolled are quoted at \$2.20 to \$2.25, and standard at \$2.15 to \$2.20. Fancy brands of both granulated and rolled are selling at higher prices. Pot barley is quoted at \$3.75 in bbls. and \$1.75 in bags, and split peas \$3.50 to \$3.60. Bran, etc.—Car lots have been sold at \$15, and we quote \$15 to \$15.50 as to quantity. Shorts are at \$16.50 to \$17.50, and moullie at \$18 to \$21. Wheat.—In Manitoba wheat, No. 1 is quoted at 75c to 74c; but for export it is said that not more than 70c or 71c would be paid. Chicago wheat is about 2c to 3c lower on the week. Corn.—Market quiet at 58c to 57c duty paid, and 48c to 49c in bond. Peas.—Sales are reported at 73c in store and at 73c adboat per 60 lbs. Oats.—Sales of No. 3 at 37c and 37½c, and rejected at 36c; No. 2 has sold at 41½c to 42c. Barley.—We quote at 44c to 46 for feed, and 50c to 55c for malting. Rye.—At 52c to 53c. Sales at 52½c. Buckwheat.—The market is quiet at 47c to 48c. Malt.—Quiet at 72½c to 75c. Seeds.—We quote Canadian timothy \$2.25 to \$2.50, and Western timothy \$1.90 to \$2.10. Alsike \$7.00 to \$7.50 for good to fancy. Red clover quiet at \$8 to \$7 as to quality.

PROVISIONS.

Pork, Lard, &c.—We quote as follows: Canadian short cut pork per bbl..... \$18.50 @ 20.00 Canada clear mess, per bbl..... 18.00 @ 18.50 Chicago short cut mess, per bbl..... 18.00 @ 18.25 Mess pork, American, new, per bb. 17.50 @ 18.00 Extra mess beef, per bbl..... 12.25 @ 12.50 Plate beef, per bbl..... 16.25 @ 16.50 Hams, per lb..... 9½ @ 10c Lard, pure in pails, per lb..... 9½ @ 10c Lard, com. in pails, per lb..... 07½ @ 7½c Bacon, per lb..... 10 @ 11c Shoulders, per lb..... 8½ @ 9c

DAIRY PRODUCE.

Butter.—We quote prices as follows:— Creamery, fresh..... 18½c to 19c Eastern Townships dairy..... 16c to 17c Western..... 14½c to 16c Add 1c to above for single packages of selected. Cheese.—We quote: Finest Western, colored..... 9½c to 9½c " " white..... 9½c to 9½c " Quebec, colored..... 9½c to 9½c " " white..... 9½c to 9½c Under grades..... 8c to 9c Cable..... 45s 0d

COUNTRY PRODUCE.

Baled Hay.—Sales of No. 2 shipping hay have been made at \$7 on track here and at \$7.25 to \$7.50 alongside vessel. In the country there

have been sales at all sorts of prices, at from \$5.50 to \$6.50 f.o.b. as to quality of hay and position.

Hops.—Slow sale at 11c to 13c. In New York State dealers say that they cannot get over 12c to 13c for best lots off-ring. O.d. olds are nominal at 8c to 7c as to quality.

FRUITS, Etc.

Oranges.—We quote prices as follows:—The Rodi oranges are coming in now, and are selling well: 180s, \$4; 200s, \$4.50 to \$4.75; 300s \$5. Messina, 100s, \$2.50 to \$2.75; 160s, \$3.50 to \$4; 200s, \$4.50.

Lemons.—Lemons are selling well at \$3.00 to \$4.50 per box.

Bananas.—Bananas are selling very well, and prices are firm at \$1 to \$2 per bunch.

Strawberries.—A few small lots of fancy stock of St. Johns berries are bringing 12c to 14c a box.

Cherries.—Receipts are light, and all the cherries are rapidly picked up at \$1 to \$1.25 per basket.

Gooseberries.—Good sales are reported at 50c to 75c per basket.

Raspberries.—Raspberries are meeting with good sales at 10c per box.

Currants.—The demand for currants is good at 5c to 6c per box.

Onions.—Egyptian onions are selling slowly at \$1.50 to \$2.10 per bag.

Potatoes.—New potatoes are selling freely at \$1.50 to \$2.00 per barrel.

FISH OILS.

Oils.—The market is still very quiet for steam refined seal oil, and jobbing lots are quoted at 35c to 36c usual terms; but these prices would no doubt be shaded for round lots, net cash. In cod oil, Newfoundland is quoted at 34c to 35c in jobbing lots, and Gaspe at 32c to 33c; but lower prices would be acceptable for round lots. Cod liver oil is quiet at 65c to 75c.

EVICTED TENANTS BILL.

PASSES ITS SECOND READING IN THE HOUSE OF COMMONS.

LONDON, July 23.—In the House of Commons to-day Messrs. Chamberlain and Balfour spoke against the Evicted Tenants bill, and its passage was advocated by John Dillon and John Morley, chief secretary for Ireland. The division on the second reading followed Mr. Morley's speech. It showed a vote of 259 for the bill and 227 against it. The announcement of the result was greeted with prolonged cheers from the Government benches. The anti-Parnellites were especially enthusiastic.

Ethel: Was the wedding a very brilliant one? Gladys: Oh, very; they had to employ four detectives to watch the wedding presents.

Debtor: I can't pay you anything this month. Collector: That's what you told me last month. Debtor: Well, I kept my word, didn't I?

SLYBOY: Well, good-day, Charley drop in and see me some time when you haven't anything else to do. Charley: But I'm always busy. Slyboy: Yes; I knew you were.

CHOLERA IN RUSSIA.

During the first three days of July there were two hundred cases of cholera in St. Petersburg, Russia, six of which were fatal. In the twenty-four hours ending at noon July 4, eighteen new cases and five deaths were reported. Eighteen cases and four deaths were reported in Cronstadt between July 1 and July 4.

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Men's Flannelette Boating Shirts, 27c. each Boy's Flannelette Boating Shirts, 23c. each Men's Braces, 15c. each. Boys' Braces, 9c. Men's Cotton Socks, 10c, 15c., 20c., 25c. Kid Gloves, Thread Gloves and Silk Gloves cheaper than ever. Colored Handkerchiefs from 1c. upwards. Good Washing Prints 8c., 9c., 10c. yard. Fashionable Dress Goods, from 17c. A Wool Challes, 19½c.

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PANEGRIC

Upon Most Rev. Dr. Power by Most Rev. Dr. Macdonald.

To the Editor of THE TRUE WITNESS:

DEAR SIR,—I have been requested by several Newfoundlanders, resident in the United States, to send them the full text of the sermon preached by the Bishop of Harbor Grace, Nfld., on the occasion of the Month's Mind of our late beloved prelate, His Lordship the Most Rev. Thomas Joseph Power, D.D. We have no Catholic paper in this country, and of the foreign Catholic papers that come hither THE TRUE WITNESS has by far the largest circulation. I therefore seek your columns and solicit of you the favor of publishing therein the accompanying panegyric. By acceding to my request you will oblige very many Newfoundlanders.

INDEX.

St. John's, Nfld., June 26, 1894.

[From the Harbor Grace Standard]

RIGHT REV. BISHOP, REV. CLERGY, DEAR BRETHREN:

"They mourned for him many days, and said, how is the mighty man fallen, who saved the people of Israel."—Mac. ix 20.

A great sorrow is come on the Church of St. John's. It is a far-reaching and deep sorrow. Its lowering shadow overcasts every hamlet and home in the land. It has made all hearts sad. A great man and good has passed away from our midst. The kindly Bishop who ruled this Diocese for upwards of twenty-three years so gently and so wisely, has laid aside for ever the crook of authority. The buckler and spear have fallen from the hand of the valiant one in Israel, and a universal wail is gone up from his spiritual children, as for the slain Machabean chieftain from the tribes of Benjamin and Judah. "And all the people of Israel bewailed him with great lamentation, and mourned for him many days, and said: How is the mighty man fallen who saved the people of Israel!"

A great man he was in the sense too that worldlings reckon greatness—a prince in the hierarchy which rules the Christian world—a sage in the commonwealth of science and letters—a prominent figure in the panorama that outlines the history of our colony—and yet, not as such does he come before us at this moment. Our grief twines round dearer memories. Our tears fall for the familiar, kind-hearted Bishop, whose friendship we were wont to enjoy. Our hearts go out to him in affectionate sorrow, as to a father who sought us in his last anxious look, and blessed us in his dying words. "The gentle, kind-hearted Bishop," are words which come unbidden to our lips at the mention of his name. Yet I feel to-day—and there is a pathos in the reflection—that even those who knew him best and appreciated him the highest, failed to do justice to his rare kindness of heart. "Charity is patient, is kind. Charity beareth all things, believeth all things, endureth all things." In this sense the late Bishop was charitable and kind-hearted to a degree. In his character, which was otherwise uniform, charity was the most conspicuous feature. It intensified his other virtues: it shaped the tenor of his actions; it regulated his every intercourse with his priests and people; it imparted a mellowed coloring to the exercise of his sacred ministry; it is the secret of the deep hold he always had of the popular affection. In a heart full fraught with Christian benevolence, he consulted his joys in the joys, and his sorrows in the sorrows of those around him, irrespective of creed or country. The very grief which is manifested everywhere, but feeds on the memory of the large kind-heartedness of the deceased prelate. We loved him because he was gentle and sympathetic. Our love is the measure of our sorrow. "Chords that vibrate sweetest pleasure sound the deepest notes of woe." It is in the light which his gentle, benignant charity throws around it, that his life must be interpreted. For thus alone it may best be understood. We discern in it, from the beginning to the end, a oneness of aim—a generous and pliant nature ever ready to obey the behests of the Divine Master.

On matters of merely personal history I shall be brief. The Most Rev. Thomas Joseph Power was born on the 15th December, 1830, in the ancient city of Ross, Co. Wexford. He was the child of respectable and very worthy parents. Shielded as he was from the knowledge of evil by the pure atmosphere of his earliest surroundings, reared in a family where the old faith was hereditary, and where had been perpetuated beautiful traditions of heroic constancy in its practice, he yielded—and need we wonder—to the lofty and chivalrous ambition of devoting his youth and the energies of his manhood to the cause of the religion which had so long been to his people the most valued portion of their inheritance. Called early, as Samuel was, he early honored the vocation. "I will go to the altar of God, to God who maketh my youth joyful." In the heyday of his youth, we find him in Carlow College a diligent and an ardent student. It was here, "like the tree that is planted near the running water, which shall bring forth its fruit in due season," that he treasured up the rich stores of varied learning, and acquired the finished style, the graceful manner, which in after life made his discourses the admiration, if not the despair, of public speakers. In 1853 he went from Carlow to Rome to perfect his studies for the sacred ministry. Often he conversed with me for hours together on the incidents of those tranquil and happy years he passed in the Irish College, under its saintly rector, the present Archbishop of Ephesus. Rome, the city of the soul, exerts—it cannot fail to exert—an influence and a power on most minds. On the cultured and finely sensitive mind of the future Bishop the influence was phenomenal. In everything he admired the great and the beautiful. In Rome religion appealed to his senses under its more august and majestic forms. Day after day, for years his eyes rested on the monuments which the Christian genius of every age had consecrated to Christian faith. He admired their peerless beauty. His heart was filled, and it expanded, with the images of their grandeur. When the one ambition—I had well nigh said the enthusiasm—of his life took form and direction, it was a love for the beauty of the Church of God and its solemn impressive functions. "I have loved, O Lord,



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the beauty of Thy house and the place where Thy glory dwelleth."

At the end of a successful and brilliant course of studies, he returned to Ireland. His subsequent life is the story of two cities, Dublin and St. John's, the successive scenes of his labours. In the former, thirty years back, the name of Canon Power was a household word. He was the ideal priest, an eloquent and popular preacher, and an efficient President of Holy Cross, Clonliffe. Consecrated Bishop in Rome, on Trinity Sunday, 1870, by the great and good Cardinal Cullen, he arrived here on the 9th day of the following September. The reception he received, to quote the good Bishop's own words, oft repeated, "could not be surpassed by any city in the world." Those of you who saw him then—he was in the full vigor of manhood—need no words of mine to enable you to recall the influence and magnetism of his presence. His was truly a majestic figure, a courtly bearing, a noble face, which wore habitually a benevolent expression, with a certain austere integrity. His whole character seemed to burst upon you with a flood of instantaneous light, and you felt as if you had known him for a life-time. Noble natures have a power to communicate to others a sense of their innate inutilitarian greatness. One of the great joys of all his after years among you was to recall the bright, happy day of his arrival. He had come to a strange country, but not to a strange people. Their faith, their love for the ministers of their religion, their deep reverence for his own sacred office, at once identified them in his mind with the people from whom he had parted in the far and sainted Isle beyond the seas. He rejoiced to witness that here, as elsewhere the world over, the essentials of divine faith and the love and enthusiasm which faith inspires, were irradicable in the children of the Irish race, in whatever clime they may be born. He found himself at once surrounded by a faithful people and a devoted priesthood, who cheerfully accorded him in advance an instalment of the most generous confidence. The sequel proved it had not been misplaced. Sustained by the assurance of continued support and sympathy, he took in hand the work of his extensive diocese with the full ardor of one who feels himself enter on the true mission of his life. He visited the most distant parts of the coast again and again, to give confirmation, to preach, to place priests, or to encourage those already placed. Here in St. John's, the churches, the schools, the convents and orphanages claimed his time and attention, and the good Bishop was found in every place that needed his consoling presence. Scarcely a night in the year, from the day of his arrival to the edifying close of his life, could he be missed from his confessional. The gentleness of his manner made him a very angel of the sacred tribunal. Men of busy lives and rugged natures were attracted to him. Spring and fall, when crafts from the distant outports crowded into your harbor, the hardy toilers of the sea sought their favorite confessor. And seldom were they disappointed. They came in the confidence of their faith; they knew with what loving kindness he obeyed the mandate:

"To thy tongue shall seraph words be given, And power on earth to plead the cause of heaven,

On throbbing anguish pour relief And teach impassioned souls the joy of grief, True as circling spheres to Nature's plan: Man the brother lives the friend of man."

The sermons which he preached from this pulpit will long be remembered. They were good sermons and are not forgotten. His oratory was of a high order: bold and free, it rose above conventional rules, busied itself with living thoughts alone, and these he communicated with the vividness of intuition. He chained the attention by the earnestness of his manner and the aptitude of his diction, and his words sunk deep into the memory by the weight of intrinsic matter. His, again, was so clear, so direct and so cogent a method of expounding the rich thoughts which teemed in his busy mind, that the most abstruse truths became evident the moment they passed through the crucible of his intellect.

But the crowning work of his busy and fruitful life was the founding in his Diocese of the schools of the Christian Brothers. This project, by which we set much store, will be forever associated with the name of Dr. Power. If we would make a just estimate of the success of his episcopate, we are not to lose sight of the fact that the late Bishop was the sixth in the line of glorious pontiffs, whose great learning and virtues shed lustre on their exalted position. To our humble seeming, each was in his line chosen by God, because of his special fitness for the special work which God assigned him. Each was providential, for each was true to his time, its wants, and its promises. And by this rule alone are we to measure the success of their respective lives. The different circumstances in which their lots were cast, the widely altered conditions of the colony, the dissimilar means at their disposal, gave, of necessity, a variety to the character and extent of their labors. It was the presence of the earlier Bishops which discerned and selected the agencies by which the future of Catholicity in the colony is assured for ever. They "brought the vineyard out of Egypt and planted it." They protected and nurtured its growth until "the shadow of it covered the hills and the branches thereof the cedars of God." In other words, they watched over the infant Church, which in the beginning was a mere aggregate of sparse congregations, united by faith it is true, but divided by physical barriers, weakened by isolation, languishing often from lack of material means, and composed of a people who were yet helots in the land of their adoption. They guided their people through the desert, as Moses guided the children of Jacob. Like Moses, they fed them with manna from heaven; they went to Mount

Horeb to pray in their behalf, and to Mount Sinai to receive the law. They came to their people as the accredited ambassadors of God. In the exceptional condition of the country their authority was like that of the Hebrew law-giver in a manner immediate, and their office dispensed with the more formal exercises of ecclesiastical government. Dr. Power, on the other hand, succeeded to an heritage which preparatory toil had made fair and fruitful. Like Simon, the son of Onias, he found himself in the permanent home of his people; the priesthood of Aaron had already been established in the land, the offering and the daily sacrifice were made, and the law was read on the Sabbath according to legal usage. And like Simon, too, "he in his life-time propped up the house and fortified the temple." "And the singers lifted up their voices and in the great house the sound of sweet melody was increased. . . . the worship of the Lord was perfected." (Eccl. L.) Like the Ideal High Priest of the old law he brought to every function of public worship the dignity of outward personal grace, as well as the beauty of personal sanctity. "When he went up to the holy altar he honored the vesture of Holiness and when he took the portions out of the hands of the priest, himself stood by the altar, and about him was the ring of the brethren, and as the cedar planted on Mount Lebanon, and as the branches of the palm trees, they stood round about him, and all the sons of Aaron in their glory." (ib.) Again, in any enterprise which he took in hand for religion, education, or charity, the late Bishop was not alone. He stood well in the foreground in the group of priests and people, of religious communities and benevolent societies, whose willing co-operation outwardly perfected the work of his hands, and realized the designs matured in his ardent soul. To his gentle nature it was congenial to sue success by those more pliant means which are often the most effective. In everything he did succeed, and the success was not less the result of his kind and winning manner, than of his skilful combination of the manifold means at his disposal. His earlier predecessors belonged to a different tableau. Each in his turn stood alone on the heath—a solitary figure on the landscape—lending dignity to the horizon, and creating all that was of grandeur in the scene. They were leaders without the appointments, which, in ordinary circumstances, make leadership effective. But there were giants in those days. They were men of stern mold, resolute of will, of untiring exertion. They were fitted for every emergency, and early colonial life is a succession of emergencies which must be availed of at the proper moment or lost forever. They could not afford to wait to forecast discouraging circumstances, or to count results. Their enterprises were of the boldest character and their execution of them equally bold. They pushed their ends with persevering energy and by the most direct means. They were, like the torrent from the cataract, rapid, but perennial, which shapes its course through rocks overturned and precipices overlapped, gathering strength as it runs, limpid as crystal, certain as destiny, unerring as fate. Dr. Power was the smoother stream, which through smiling meadows flows more placidly on to the great ocean of eternity. Each was a great bishop in his own time and place. Each was appointed to do God's work, and each performed faithfully and well the allotted task. All labored with the same high motive and for the same end. God accepted His praises from their lips and set the seal of his approbation on the work of their lives. "Wisdom hath conducted the just man in the right ways, made him honorable in his labour and accomplished his work." The result—I should say the success—of their varied labors is still present with us. For to use the words of St. Maximus on an occasion similar to the present: "Whatever power of virtue and grace there is in this faithful people, from them it has come as the sparkling rivulet flows from its pure fountain." Our duty is to love and admire—to cherish their memories—to emulate their virtues—to preserve the rich legacy of Divine Faith and holy example, which they have bequeathed to us. In the retrospect which we make to-day the life of the late Bishop of St. John's seems all the brighter jewel for its rich golden setting. In itself it was a beautiful life, nobly begun and nobly ended. From the beginning to the close it went to realize the highest aims of human desire and the kindest affections of the human heart. The name of Thomas Joseph Power will go down to history an honored and stainless name—stainless in its youth—stainless in its manhood—stainless in the rich mellow autumn of its years—blessed in the tears and affections, and laden with the benedictions of those whom he loved so well and served so faithfully. His pure soul has appeared at the judgment-seat of God, followed by the prayers of a sorrowing and grateful people—followed, too, by the prayers of the pious sisterhoods and religious communities, to whom he was a kind father—followed by the supplications of the priests of God at the altar offering the adorable sacrifice in his behalf, and from hands which himself had consecrated, pouring out the mysterious blood which "speaketh better things than that of Abel." His sacred remains are laid to rest under the altar on which he so often offered up the sacrifice for the living and the dead. There he shall sleep the silent, peaceful sleep of the just, and await the brighter morn that knows no end. "And we will not have you ignorant, brethren, concerning those that are asleep, that you may not be sorrowful even as others who have no hope. For if we believe that Jesus died and rose again, even so will God bring with Him them who have slept through Jesus."—[I Th. iv]

Farewell now, gentle, kind-hearted Bishop. Farewell, but not forever, brother dear. Be brave and patient on thy bed of sorrow. Soon will pass thy night of trial here, CHRIST will come and wake thee on the morrow."

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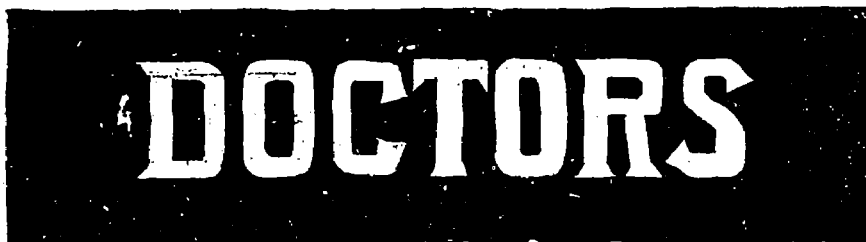
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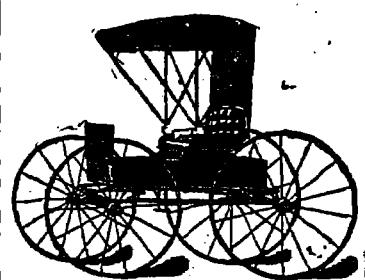
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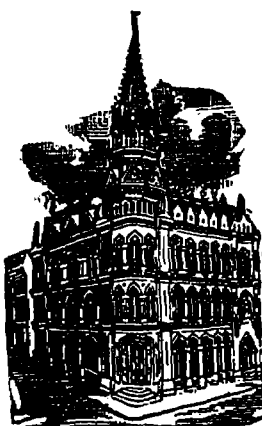
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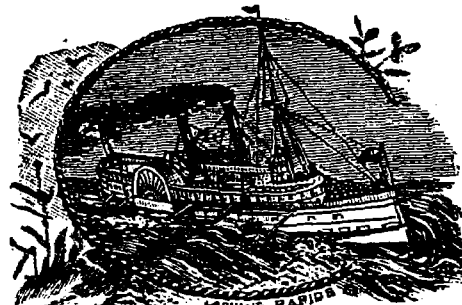
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