

OUR OTTAWA LETTER.

(From Our Own Correspondent.)

Ottawa, July 6.

During the course of last week a ceremony took place at Beechwood cemetery. This is the Protestant burial ground of Ottawa that corresponds with the Mount Royal Cemetery in Montreal; it adjoins the Notre Dame, or Catholic cemetery, and is a very beautiful spot. For some time past a committee, with Dr. H. J. Morgan as its secretary, has been preparing a memorial to the late Nicholas Flood Davin, a former member of the Canadian Parliament. Mr. Davin will long be remembered as the Historian of the Irish race in Canada. The ceremony at Beechwood, on the 2nd July, was devoid of all ostentation and sincerity marked its every phase. Sir Charles Tupper was the principal speaker of the afternoon, and he spoke briefly of the political career of Mr. Davin. R. L. Borden, M.P., lead of the Opposition, spoke of him as a comrade in the House of Commons. Prof. Clark, of Trinity University, Toronto, referred to his place in literature and compared him with the great Scotsman, Robert Burns. Hon. Benj. Sulte, president of the Royal Society of Canada, also added his tribute. Just after Sir Charles Tupper had spoken, William Wilfred Campbell, the poet of the Lakes, read an ode eulogistic of the departed statesman.

The memorial stands in a commanding position on the main driveway of the cemetery and its simple beauty showed to great advantage. A bust, pronounced to be a striking likeness of Mr. Davin, stands on a pedestal in the front of the memorial.

On Saturday last Hon. Mr. Fitzpatrick, Minister of Justice, entertained a number of the members of the Parliamentary press gallery at his residence on Wurtemberg Avenue. The dinner was a really pleasant affair. Every person felt perfectly at home. After the dinner the host and his guests adjourned to the balcony overlooking the lawn, where songs were sung by the best voices in the press gallery.

During the year ending the 30th June, 1903, 11,192 visitors ascended the tower of the House of Commons. Of these, 7,099 came from Ontario; 2,073 from Quebec; 64 from Nova Scotia; 68 from New Brunswick; 62 from British Columbia; 26 from Prince Edward Island; 137 from Manitoba; 69 from North-West Territories; 1,316 from the United States, and 278 from Europe. This is the greatest number of visitors in the past nine years. On the 30th June, 1895, the register for the 12 months elapsed held 10,721 names; in 1896, it held 8,849; in 1897, 10,347; in 1898, 9,884; in 1899, 10,601; in 1900, 10,672; in 1901, 9,331; in 1902, 8,780. Adding thereto this last year, we find that the steps to the summit of the tower have been trod, during those nine years, by the feet of 89,897 persons. Decidedly it is one of the most magnificent points of observation in Canada, and as long as it is not occupied by men like the two who recently took a fit of "religious mania" on its summit, it is a boon to the Capital.

The League of the Sacred Heart is making rapid strides in Ottawa and its membership is augmenting very rapidly. On Sunday night last, in St. Mary's parish, a number of new members were admitted. A special sermon was preached to the League at the evening service by Rev. Father Couett, of the Dominican Order. His text was: "Thy Kingdom Come." The sermon was followed by the enrollment of new members and the formal reception of all who had not previously been admitted in this way. Miss Mary Mulloy read the Act of Consecration.

Rev. Father Sloan officiated at both Masses in the morning, and preached impressive sermons. He announced the receipt of \$420 from His Grace Archbishop Duhamel in aid of the fire sufferers. Other sums for this purpose previously announced by Rev. Father Sloan are: \$50 from Rev. Father O'Brien of Montreal, and \$14 from friends. The pastor will distribute this money among the needy who apply for it.

The second pilgrimage to Ste. Anne de Beaupre is occupying the attention of the officials at the Archbishop's Palace. It is to be held on the 4th of August.

The retreat of the Grey Nuns is in progress at the Mother House, Water and Sussex streets, under the direction of Very Rev. Father Jodoin, Provincial of the Oblat Order.

A very pleasing event took place at the residence of Miss K. Hughes, secretary of the Schiel Leger Bible Class, when Rev. Father Van Becelaere, who has been conducting the class, was made the recipient of a neat little purse of money. About twenty-five members were present, and Miss Hughes, the energetic organizer of the Bible Class, made the presentation, and in a few words told the Reverend Father how much the members of the class appreciated his labors.

Rev. Father Van Becelaere leaves soon for New York, where he will be engaged in work for the Dominican Order. The object of the Schiel Leger Bible Class in presenting a cash token, is to enable Father Van Becelaere to go by the St. Lawrence route, and perhaps study Acadian life in transit.

At the Sacred Heart Church, on Wednesdays, Thursdays and Fridays Masses for the souls in Purgatory are said, and a box is placed at the door for the contributions of all who wish to have such Masses offered for their intentions. During the holidays no sermons will be preached in St. Joseph's Church. At High Mass the parish priest will simply make the regular announcements.

We desire to draw special attention to a very important point, that seems to have escaped the attention of our contemporaries, in commenting upon the recent reply of Premier Roblin to the delegation of Winnipeg Catholics who presented him with a petition setting forth the disabilities and grievances under which they labored. It will be remembered that Mr. Roblin replied that he could do nothing to aid them, as he had "no option" regarding the school question, because it had been "finally settled in 1896." He stated that he had before him "the recommendation in Council made by the Attorney-General of that day, Hon. Mr. Cameron, dated 25th November, 1896, as well as the memorandum of agreement dated 16th November, 1896, signed by Sir Wilfrid Laurier, representing the Dominion and on the hand by Clifford Sifton, in the name of the province." "You will notice therein," said Mr. Roblin, "the words 'a final settlement,' which leave to the province no option in the matter. I can consequently make no promise."

This would lead one to understand that in both the documents above mentioned, and which he had before him, and on which he based his answer, the words "final settlement" are to be found. But such is not the case. The only one of these documents that contains the fatal words is the recommendation of Mr. Cameron to the Manitoba Government, dated 26th November, 1896; and the words are used gratuitously and without authorization by Mr. Cameron.

In the agreement passed on the 16th November, 1896, between the Federal Government and that of Manitoba, the words "final settlement" do not appear. Take the sessional papers of 1897, volume 31, containing that document (No. 35), and you cannot find any place in that agreement the words "final settlement." Nor did Sir Wilfrid Laurier, nor Mr. Sifton ever pretend that their agreement memorandum was a final settlement of the school question. The nearest approach to such an idea is found in Clause 19 thereof, which says: "Legislation should be introduced and passed during the first regular session of the Legislature of Manitoba containing the enclosed definite dispositions, as amendment to the 'Public School Law,' with a view to settling the school question that has been a matter of discussion in this province." But nowhere does it speak of a "final settlement" being reached.

"THE TRUE WITNESS"

WANTED—Well preserved copies of the "True Witness" of Wednesday, April 10th, 1895, will be liberally paid for by sending them to 24 Lincoln Avenue, Montreal.

Mgr. Bruchesi At St. Remi.

On Tuesday of last week the little village of St. Remi was in unusual festive attire, in honor of the passage of His Grace the Archbishop. At three o'clock the bells proclaimed the arrival of Mgr. Bruchesi from St. Isidore. Over 300 children, prepared for Confirmation, the college band, and an immense crowd of the faithful filled the great square in front of the Church. In the evening fireworks, illuminations, music and all the imaginable expressions of joy and happiness made the reception memorable. The following morning the ceremonies in the Church, including the administration of the Sacrament of Confirmation, took place. After the Mass the Mayor of St. Remi read an address of welcome to His Grace. In the course of the address, which recited all the admiration, devotion and love of the people of the parish for the chief pastor of the Church, a very appropriate allusion was made in the following terms:—

"Permit us, Your Grace, to express to you the great admiration that we have for work you have carried out with so much care and which constitutes your crown, that is the monument erected to your venerated predecessor, Mgr. Bourget of saintly memory. In paying that tribute to the great prelate, not only you commemorate the glory of his achievements, but you present a blessed gift to the French-Canadian people, a gift which the races accept with gratitude and joy, for in that bronze it beholds a portion of his spirit, sees therein the aim of his pure love, the means of securing the education of future generations by inspiring them with admiration and respect for the great men of the past. * * * Believe us when we affirm, Your Grace, that we are very deeply touched by these evidences of the solicitude that comes from the one whom God has given us as spiritual chief."

In the course of the afternoon His Grace visited the different houses of education in the village, receiving everywhere most affecting evidence of the joy that his presence created in the community. Scenes and events such as these tell more potently than words how deep-rooted is the faith in the hearts of the people of our province. It must be a consoling reflection for the chief pastor of the immense diocese to feel that he is the real spiritual Father of the children of the Church and as such do they consider and love him.

A Catholic Citizen's Duties.

Last month Hon. Charles J. Bonaparte delivered a most thoughtful and instructive address to the graduates of the Catholic High School of Philadelphia. Leaving aside all the introductory matter, and the clever way in which he based an argument on the old school-boy saying of "mind your business," we come to the direct question of the Catholic citizen's duty, his real "business," and how he should "mind it." So very appropriate do we find the advice given that we take the following passages, in their entirety, for the benefit of our readers. The speaker said:—

"It is, or very soon will be, your business, at least if your duty as citizen is discharged in one of our cities, to see that you have the right sort of Mayor and the right sort of councillors at your city hall, the right sort of Governor and the right sort of Legislature at your State capital, the right sort of President and the right sort of Congress at Washington; if you mind thus much only of your business thoroughly and effectually, your spare time will not hang heavy on your hands. But this will be only a part of your business; public officers, however well chosen, cannot relieve good citizens of concern as to matters of common interest; they are entitled to the help of all such citizens in their work, and unless they get this help experience teaches us that their work will be ill done. Therefore it will be your further business to see that public servants do the work they are paid to do and do it well, your business to take care that public opinion is enlightened and active, to assure the enforcement of the laws, the punishment of crime, the protection of the health, the morals and the good or-

der of the community. All this makes up a good-sized job, but recent experience compels us to add another large item. Many good people thought a few years since that our country would never again need soldiers, and could treat foreign affairs with complacent indifference: "nous avons change tout cela;" it will be a part, indeed a large part, of your business as citizens to see that the national defenses are not neglected, to bear witness, by example not less than by precept, to the duty of every good citizen to shoulder his musket when the country calls for such service, and, most of all, to make sure that public opinion shall tolerate no baseness and no folly in our public men which may endanger the nation's safety or compromise her honor.

"So much for what will be your business; let me say a word about something that will not. When you are married (which I hope you will all be just as soon as circumstances permit,) and have homes of your own and little future citizens to send to this school, each one of you will be rightfully boss in his own family; but he will have no right to meddle in the family affairs of another, and, if he does this, he will be pretty sure, sooner or later, to come to grief.

"If you would bear worthily your part in the government of our common country, you must see to it that, as a nation, we look closely to American duties, American rights, American interests, but let outsiders take care of themselves. If they are misgoverned, it is for them to find a remedy; they must work out their own salvation; if they get to fighting among themselves, let them fight it out; we owe each side a fair field and no favor, but we owe neither more. In what I now say I am not preaching selfishness and cowardice. George Washington was not a selfish man, nor was he a coward; and yet, when he left his countrymen in his farewell address, the best advice he could give as to public affairs, this advice, so far as it related to our dealings with foreign nations, amounted to a strenuous plea that we let them alone and mind our own business. You will not lose your way if you tread in the footsteps of Washington.

To merit and to gain respect, or confidence as a nation we must speak seldom, but when we speak, we must always mean just what we say; a threat or a warning from a great power should mean a word and a blow, and if the blow come not before the word it should follow it closely. To make faces and shake your fist and splutter at another fellow out of a third-story window is not a manly way to behave and a people which does the equivalent of this will find itself neither loved nor feared nor yet trusted by others.

"I have talked to you longer perhaps than I should have done about these matters, but all I have said may be summed up in a very few words: a nation, like a man, will be respected only if it deserves respect, will be loved only if it merits affection; in guiding, so far as may be in you lie (and each one of you can do something to guide it) the course of our country towards other countries, you will be safe if you think first what would be just, manly and straightforward conduct for one of yourselves, situated as nearly as may be in similar surroundings; and, secondly, how far, if at all, the rule of action thus laid out for an individual must be changed to suit the differences between a nation's duty and a man's. In short, as to these things, and I may add, as to all others, think before all and, above all what is right, what you ought to do, what you would esteem and honor others for doing in the like case; and, believe me, your work as citizens will be so done as to bring gain, the only true gain, to your Church.

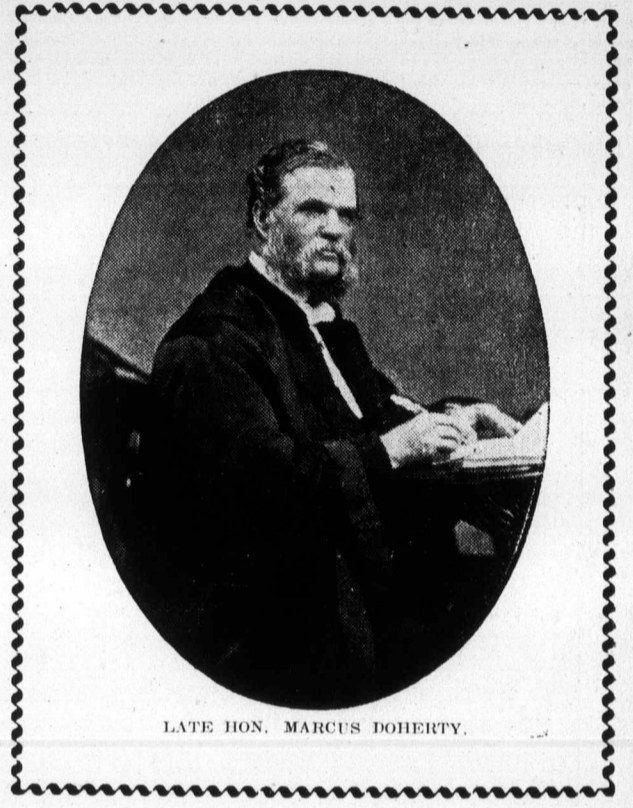
"The Catholic Church knows, indeed, nothing about tariffs or churches; it is for Caesar to say whether his tribute shall be heavy or light, be paid in gold or paid in silver. If "politics" means those matters of public concern regarding which honest men may honestly differ, then, as I said in 1884, she has no interest in politics. But she is gravely, nay vitally, interested in politics, if "politics" be a euphemism for systematic rascality. Macaulay claimed that to say of Charles I. "he was a good man but a bad King" involved a contradiction in terms. No man who, in any relation of life, persistently disregarded the dictates of conscience and honor, could be, he argued, fairly called "a good man." Surely this is no less true of an American citizen than of an English King. Organized fraud, open or secret bribery, official perjury and breach of public trust, these things can never be trifling or indifferent to any agency that makes for righteousness.

"And if the Church of Christ exists among us she exists as such an agency."

LATE HON. MARCUS DOHERTY.

The sudden death, on Saturday last, of ex-Judge, the Hon. Marcus Doherty, has come as a shock to the vast number of citizens who knew that learned and universally esteemed gentleman; and, despite the fact that he had reached the advanced age of eighty-eight years, there was nothing of late to indicate that the end of his useful, honorable and most exemplary career was so close at hand. He was one of those men, of the older generation, to whom we

French, but he was backward in Greek. This he had to master to a certain degree, before he could enter the university course. Whilst he taught his class French, he followed the St. Alban's Academy for the study of Greek, and in 1838 obtained entrance to the Vermont University, where he took up the courses for four winters, earning during the summer months, by teaching the fees for his winter tuition. Having graduated in 1842, it was his in-



LATE HON. MARCUS DOHERTY.

can point with pride and whom we can present to the younger people of our race as a model in every sense. His life, with its struggles, its successes, and its countless fine achievements stands forth as a beacon of encouragement for all who would ascend the ladder of success. His virtues were numerous, but one predominating virtue—that of humility—cast a cloak over the others and robbed the worldly vision of many a ray of light that, in a less retiring and self-sacrificing person, would have shed a lustre calculated to create fame and to attract honors. The easiest way to appreciate the life and works of such a man as Mr. Justice Doherty is to simply tell the story of his varied career, and to mark the gradual ascent of the rugged slopes of this brief pilgrimage, and the success with which he overcame the varied obstacles that circumstances flung in his path.

And in following that ever advancing march, along the avenue that reaches from cradle to tomb, we have to recall the fact that the light of a strong Faith ever guided him to the goal of Christ's eternal promise, the reward of the true Christian and the fervent child of the Church.

The deceased was born at Dungiven, County Derry, Ireland, on the 19th March, 1815, in the house where John Mitchell first saw the light of day. Leaving Ireland at the age of 18, he first directed his steps to the Eastern Townships, where he had an uncle who was principal of the Shefford Academy. There he was enabled to devote himself for about six months during the winter to the study of Latin. At the end of that time he had to make provision for himself, and in the spring secured a position as teacher of a school in the township of Shefford. This he held for the greater part of two years. Having gathered a little money he went to St. Hyacinthe College, for the purpose of continuing his Latin studies and learning French. There he remained until 1837, when the country was in the turmoil of rebellion. Not a few of the students were violent patriots, and amongst others the young Irishman caught the fever. An uncle, who lived in the stage of Vermont, came and took him to his home, on the pretence of securing for him a position as French teacher. The mythical professorship did, however, materialize, and Mr. Doherty found himself teaching the language he had acquired in the halls of St. Hyacinthe. Mr. Doherty next determined to enjoy the advantages of a university course. His English education was excellent; he was strong in Latin, and fairly well versed in

attention to proceed to the Southern States. A large percentage of the teaching staff in the South was drawn, in those days, from the eastern colleges. He was, however, prevailed on to accept a vacancy in the Shefford Academy, where he made his debut as a pupil on his first arrival in the country. This he accepted and held the appointment for four years. During this time he spent his leisure hours studying law. In 1843 he married Miss Elizabeth O'Halloran, sister of Mr. James O'Halloran, K.C. In 1848 Mr. Doherty was admitted to the Bar of Lower Canada. He opened an office in Montreal, and in a short time acquired a good practice. He won the confidence of his fellow-countrymen, and was elected president of St. Patrick's Society for several successive terms, and was up to the time of his death a member of the Board of Trustees of St. Patrick's Orphan Asylum. At the close of the civil war in the United States a joint commission was named to settle claims made by American and British subjects, and Mr. Doherty was selected by the United States Government to watch proceedings on behalf of their claimants. Later a commission was named by the Canadian Government to investigate the working of the crown office in this city, and Mr. Doherty and the late Mr. Lafrenaye, K.C., were joint commissioners. In 1871 he was made a Q.C., and the same year was elected batonnier of the Montreal section. The Government of Sir John A. Macdonald appointed him a Justice of the Superior Court in 1873. He presided in the district of Arthabaska for some time, when he was transferred to the district of St. Francis with headquarters at Sherbrooke. There he remained until 1882, when he was removed to Montreal. Before leaving Sherbrooke he was the recipient of a complimentary address from the Bar of the district. In Montreal he fulfilled his duties in the Superior Court until 1887, when he was appointed "ad hoc" judge of the Court of Appeals, a position he held until his retirement four years later.

On retirement from the Bench he was succeeded by his son, a learned and patriotic fellow-citizen, Hon. Mr. Justice C. J. Doherty. We need scarcely say how sincere is the sympathy which we thus attempt, in our very inadequate language, to express. We desire to convey to each member of the bereaved family that deep sentiment in all its intensity and to unite with them all, and with the Church, of which deceased was such a devout and practical member, in prayers for the repose of his soul.

The Irreligion Of The Age.

Recently, the parishioners of St. Ignatius, Stamford Hill, London, Eng., opened their new church.

Basing his sermon on the words, "Sing, praise, and rejoice, O Daughter of Sion, for behold I come and dwell in the midst of thee," the rev. preacher said: "There are in the lives of all of us times of sorrow and times of rejoicing, and what is common to us as individuals is also common to communities."

Continuing, the rev. preacher said, not wishing to detain them too long, there were only two thoughts he wished to place before them, and the first was that that day they had a new centre for Catholic teaching.

There was in the country—and it was apparent by the late religious census taken—great indifference amongst the people, indifference to the necessity of attending any religious service.

velty and excitement, and not, unfortunately, always in accordance with the law of God.

Take the newspapers. Day after day there was flooded on England a great mass of printed matter upon which no Christian eye should fall. Reports of trials that ought to be held in camera appeared in the papers, reports of the doings of those who lived in high positions and who were leading lives of scandal, reports of divorce cases, all of which were doing a great deal of harm.

No wonder, then, he said, they ought to rejoice that day when a new centre for the spreading of the Catholic faith was set up in irreligious London, that from that place they and their children might learn that God's truth changed not, that no matter what lives others might lead it was necessary for Catholics to remember that life was a serious thing, that life was a time of probation, and that they would be judged by the standard of the cross of Jesus Christ.

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wine and that He changed them into His own body and blood. Catholics believed that Jesus Christ was present on the altars of their churches, and he prayed that the hidden Jesus Christ might speak to the hearts of any non-Catholics present, and that God might give them what Catholics looked upon as the greatest gift God had given them—their hidden Jesus Christ in the adorable Sacrament of the Altar.

The Dangers in Middle Life.

Dr. Floyd M. Crandall in How to Keep Well—an explanation of modern methods of preventing disease—summarized in popular form what everyone should know in regard to modern medicine and surgery, bacteria, the management and control of infectious and contagious diseases, antitoxins, the regulations of daily life with a view to health and years.

Every man ought to understand, that when he has reached the age of forty-five he has entered upon a period of life in which certain accidents are common. They are not inevitable, and he will be unwise to allow himself to become morbid upon the subject, and be worried by a dread of what may never come.

Certain retrograde changes begin about that time of life, and the fact should not be ignored. The time at which these changes begin varies greatly in different individuals and in different families.

General nervous breakdown, like the organic diseases, usually shows its danger signals some time in advance. Persistent insomnia in one who has been a good sleeper, unwholesome irritability, worry over details of business, loss of power of concentration, prolonged lack of energy, and a dread of grappling with business problems, are warning signals.

Many maintain a higher tension of life than is necessary. The delirious style of doing business is partly habit, and in some cases is done for effect. Men often keep themselves in a nervous state and do more rushing about than there is any necessity for.

Then he showed what can be done with steel tempered by his process. He has made a drawing knife and, fastening a sixteen-ponny steel spike in a vise, with this tool he took a shaving of it.

a common experience of the physician to see business men go on without apparent difficulty until a period of panic and financial depression comes, and then break down at the time it is most important for them to be on duty with clear heads.

There is another important class of workers whose members and vacations but seldom get them. They are the wives of well-to-do business and professional men, and women of the wealthier classes, who do not belong to the ultra society set.

having sharpened it, shaved some hair off his arm with the greatest ease. All over his arms and the backs of his hands are bare spots which he has shaved in testing his tools.

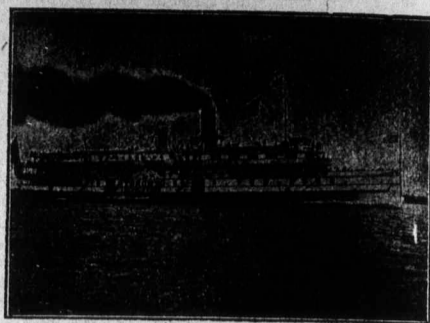
WITH THE SCIENTISTS.

TEMPERING STEEL.—It is reported from Oregon that a tool maker of Portland has been able to temper steel to the point reached centuries ago in Damascus, and even further. The tale, printed by the "Oregonian," bears all the earmarks of actual investigation of the claims of the inventor of the process, and is in part as follows: "He put three razors in an ordinary forge, brought them to a red heat, then opened a box standing beside him, in which was a small tank full of liquid, and dashed them into it."

Then he showed what can be done with steel tempered by his process. He has made a drawing knife and, fastening a sixteen-ponny steel spike in a vise, with this tool he took a shaving of it.

DENTIST. Walter E. Kennedy, Dentist, 883 Dorchester Street. Corner Mansfield.

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What Is The World Coming To

(From New York Freeman and Journal.)

THE TWENTIETH century seems not likely to be better than its predecessors in deeds of assassinations, and mass murders, the striking fact is that in few exceptions, occur in nations themselves civilized and advanced.

THE GOLDEN RULE.—The overwhelming majority of our men profess and call themselves Christians.

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There are three of these degrees of hardness, of which he judges by the color of the heated metal. For this purpose a good light is needed, in order that he may judge accurately of color.

NAPOLÉON'S PREDIC- tion is less than a century since, its people came to such liberty as enabled them to out what is in their character even under political liberty all embarrassed by the primitive communion which their family order and the trial arrangements. The piles in the making, and, they are not less than the more advanced civilization of their neighborhood.

Russia justified his ap- pears by the part she played as savior of liberty in Cent from 1815 until 1854. The result of the Crimean War its many harms, was the Russian influence and Austrian political possible liberation of from the yoke of the Hapsburgs placed upon her. Had the powers gone forward to land in that war, as was many at the time, the world would have applauded that act.

Old Letters.

(By a Regular Correspondent.)

Although this is not exactly a letter that I have before me, but it is far more important as a souvenir than many of the letters I have published. It is the manuscript of a very humorous poem by the late Denis Florence McCarthy.

But where are all our poets? have they leave To stay away like myrmidons from Troy?

As might be expected, these inquiries brought out some amusing replies. Williams sent in as the answer of his friend "Slievegullion" a parody of that writer's well known and beautiful poem "Dear Land!"

Other night as I sat ('twas the last week of June) In my airy abode tete-a-tete with the moon,

Advertisement for Surprise Soap with logo and text: A Pure Hard Soap. SURPRISE SOAP. MAKES CHILD'S PLAY OF WASH DAY.

And to wear that long face that's described by Hippocrates. Looking nearer I found that the tissue that tied The lips of the haughty old goddess was pride;

Like those skin-and-bone quadrupeds yoked to your cars, Give that flirt, Madame 'Jessy,' a jaunt to the stars;

And such queer revolutions came over the whole. That 'the Bear,' as I'm told, was stirred up by the 'Pole.'

Then when you struck wildly your love-burning lyre, 'Aquarius' cried 'Water,' and 'Mars' shouted 'Fire!'

'Shamrock can shirk it, For the earth and yourself are forever on 'circuit,' And never keep Terms (so says Ball, our learned brother),

See Dickens' Report, 'Florence Dombey and Toots'— Though the very reverse is in 'Dune vs. Courts'—

But before I depart, I have this much to say, That I think it improper, not right and quite heinous,

While a number of scientific cranks are attempting to prove that human life can be prolonged indefinitely, and one humbug seeks to impress the world with the belief that he has found what he calls a "serum" that will cause men to live until they feel as great a desire for death as we,

Advertisement for Curran & Curran, Barristers and Solicitors, 180 St. James Street, Montreal.

Advertisement for R. F. Quigley, Ph.D., L.L.D., K.O., Advocate, Barrister and Solicitor, 7 Place d'Armes, Montreal.

Advertisement for C. A. McDonnell, Chartered Accountant, 180 St. James Street, Montreal.

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Advertisement for Province of Quebec, District of Montreal, Dame Edwidge Martineau, of the parish of St. Leonard-Port-Maurice.

Advertisement for Beaudin, Cardinal, Loranger & St. Germain, Attorneys for Plaintiff.

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Advertisement for M. Sharkey, Real Estate and Fire Insurance Agent, 134 and 1733 Notre Dame St., Montreal.

Advertisement for Conroy Bros., Practical Plumbers, Gas and Steam Fitters, 228 Centre Street, Montreal.

Advertisement for Thomas O'Connell, Dealer in General Household Hardware, Paints, Oils, and a fine line of Wall Papers.

Advertisement for G. O'Brien, House, Sign and Decorative Painter, Plain and Decorative Paper-Hanger.

Advertisement for Lawrence Riley, Plasterer, Successor to John Riley, Established in 1866.

Advertisement for Church Bells, Church Bells in Brass or Iron, by McShane's.

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