

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

- Additional comments /
Commentaires supplémentaires:

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

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression

- Includes supplementary materials /
Comprend du matériel supplémentaire

- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.



EDITORIAL NOTES.

THE great strike is over in Chicago; but when will the effects of it cease to be felt? There are ominous sounds on all sides and disquiet reigns. It is true the vast majority of the strikers—the men who were called out—have returned to work; but the same calm and security no longer exist. If we have anything to console us in Canada it is the fact that when one branch of the commercial world is threatened the demoralization is not as rapid as amongst our neighbors, nor does it extend on all sides and into every avenue.

.

THE fact of the Apostolic Delegate—Mgr. Satolli—presiding at the present session of the Catholic Summer School of America adds a powerful factor to that great institution. Already has His Holiness given his blessing to the promoters of the grand work, and now his direct representative shows his marked approval by going in person to open the session. Little did the originators of the Summer School imagine, when three years ago they first thought of the project, that 1894 would behold it such a glorious success. But the session of the School is merely the sowing season; the harvest is reaped afterwards by means of the numerous Reading Circles throughout the country, the members of which complete in detail the plans drawn on a large scale by the different lecturers.

.

In this issue will be found the full text—an authentic translation—of the Holy Father's Apostolic Letter, "To the Rulers and Peoples of the World." It is impossible to mistake the meaning of that masterly letter; any comment that we could add would take from rather than add to its value. In presence of such a document, so complete, so clear, so eloquent, we prefer to be silent, and to study it rather than attempt to comment upon it.

.

FOR a good definition of the P.P.A., we would refer our readers to the *Canard* of last week. The *Canard* is a comic illustrated French journal, somewhat after the style of *Grip*. We might destroy the good effect of the peculiar definition by repeating it in these columns. It savors a great deal of *Cambronne's* famous saying on the field of Waterloo: it is more graphic than polite.

.

HENRY BOYLE, a correspondent from Ohio, asks us this very strange question: "How long has the Catholic Church existed exactly as she is to-day? One of our neighbors has had a very warm argument with our schoolmaster on the subject, and we would like to settle the dispute. You seem to be ready to answer questions, so I thought of writing to you." Mr. Boyle does not tell us what answer his neighbor, or the schoolmaster gives. We would have preferred had he told us exactly upon what point they disagree. One of them, in any case

must be in error, or he would not have a second thought upon the subject. Both of them may be equally wrong, for aught we know. However, we will answer the question in as short and exact a manner as we know how. The Catholic Church has existed exactly as she is to-day since the time that Christ chose St. Peter as visible Head of the Church and consequently since the Church has been in existence. In doctrine and moral the Church has never changed one iota from the hour of its foundation, nor can it change until the end of time. Why? Because Truth knows no change. Christ promised to be with the Church until the consummation of ages; if He did so, there is no room for a doubt as to His fulfillment of the promise; and if He was, is and will be with His Church, she can no more change than could Christ himself change. Therefore, we repeat, since the very beginning thereof has the Church existed exactly as she is to-day. If Mr. Boyle is a Catholic he needs no further explanation; if he is a non-Catholic we trust he will "seek," and assuredly he will "find" the Truth.

.

THE Ave Maria for July appears in a fresh and colored dress. But what we most remark is the splendid contributions that its first mid-summer number contains. We greet with extreme pleasure our admired literary friend, Charles Warren Stoddard, who comes with "Traces of Travel," the first article of which gives promise of a rich and rare treat for all the readers of the Ave Maria. May their number increase and multiply!

.

SOME time ago we wrote an editorial on the subject of the revival of the Celtic language; we have no intention of allowing this important question to disappear from the public attention. The *New York Catholic Review* has the following very interesting item, in that connection, which we reproduce as a sample of the countless treasures locked up in that language:

The *Gaelic Journal* that comes from Maynooth under the editorship of that Celtic scholar Professor O'Growney, contains this translation of a grace after meat in use in an old Irish family: "In the name of the Father, etc. A thousand thanks to Thee, O Lord God, to Him who gave us this life; may He give the life eternal to our souls. If we are excellent (in circumstances) to-day, may our excellence be sevenfold greater a year from to-day—our means and our people secure in the love of God, and the love of the neighbors, in mercy and in grace, in life and health. Amen." Beautiful as this sounds in the translation in the original it is still more unctuous and devotional.

.

WHILE we laud our Protestant fellow-citizens for their great energy in promoting the cause of their religion, and the propagation of their belief in the different missionary works that they undertake, we cannot but feel that our Catholic people are somewhat behind in the zeal and liberality that characterize those of other churches. Take, for example, the preparing, building, launching and sending forth on its mission the

"Sir Donald," that is to convey to the bleak shores of Labrador the envoys of Protestantism. This is not the only case; by the press we learn that another prominent Protestant gentleman has given another boat for the same purpose. And yet, with all our knowledge of the solid truth of our holy religion and the great need of propagating it in all directions—according to the commands of its Divine Founder—we display more apathy than energy. It is true that we know the Faith is safe, that nothing earthly can overturn the Church of centuries; yet we must not "fold our arms and wait for the Almighty to do all the work." It is true we do not possess the wealth of those gentlemen who can fit out such expeditions, but still we have a number of Catholics, endowed with a goodly share of this world's goods, and filled with a deep Faith—and we would like to see that Faith made tangibly practical. If we draw attention to these questions it is not in a spirit of complaint, nor one of disappointment, nor yet in one of rivalry; rather is it to hold up to our Catholics a few ideas that might serve to mould their endeavors for the future.

.

DURING the past few years we have noticed the extensive advertisement of what is known as the "Fresh Air Fund," an institution established for the benefit of those children whose lives, through the necessity of their parents, are spent in congested districts of the overcrowded city, that furnishes them with an opportunity of now and again enjoying the benefits of the free and health-conveying country air. Last year, and again this year, we have learned that certain priests have conferred great benefits upon a number of such children by giving them healthy and much needed recreation away from the din and dust, the heat and atmosphere of the town. The question suggests itself to us, could not our Catholics—laymen especially—join in and establish a fund for the attaining of this laudable object? Surely there are a sufficient number of interested and benevolent Catholics in Montreal to establish on a solid basis a "Fresh Air Fund" for the many Catholic children whose parents are so hampered in circumstances that they are unable to give the little ones the benefits of a real enjoyable and health-inspiring outing during the summer months. We make the suggestion in the hope that it may be taken up seriously by some of our good readers.

.

OUR friend Mr. Norman Murray has sent us a very peculiar letter which we do not think it would at all serve him were we to publish it. From his statements one would be puzzled to make out what he is or at what he aims. He does not like the Catholic Church, because its Head does not reside in Canada; he does not care for the Protestant Churches, because he does not know whither they are rushing. He don't believe in processions or demonstrations of any kind; yet he thinks that Orangemen have as good

a right to celebrate King William's day as French Canadians have to celebrate St. Jean-Baptiste, or Irishmen to celebrate St. Patrick's Day. He admires King William, but not from a Protestant standpoint; simply because he admires Mr. Gladstone—his reason is that King William disestablished the English Church in Scotland, and Mr. Gladstone disestablished that Church in Ireland. If we cannot glean from his letter what Mr. Murray is, at least we can learn what he is not; decidedly he is not an Anglican.

.

A FRIEND from the city has asked us three questions concerning the Irish emigrants who came to Canada in the forties. He wants answers in this issue. We cannot give them, for the reason that we are called away to Plattsburgh, and have not the time to look up the subject; but we will do our best on our return to satisfy him regarding the questions asked.

.

THE fact that President Carnot asked for and received the last sacraments of the Church at the supreme moment of death can only be attributed to the prayers and sacrifices offered up for his conversion by his pious and devoted wife. He had lived for long years an apparent atheist; yet he died a fervent Catholic; but we must not forget that through all those years his wife never ceased to pray that he might return to the Faith. If King Humbert of Italy is at all shielded from the dangers that menace his very existence, it seems to us that it is due to the piety and prayers, the hopefulness and trust of his noble wife, Queen Marguerite. Who knows but her petitions may yet be heard! God grant it!

.

A PROBLEM that seems to affect and trouble the authorities in France is that of the youthfulness of all the great criminals that are appearing on the scene. Mr. Guillot, a judge of instruction, although an atheist, has been forced to admit that this deplorable condition of affairs is traceable to the absence of religious instruction. He says that if you take away the religious ideals you have nothing to replace it in the minds of the young, and consequently they drift into a disregard for and finally an antipathy to all authority, paternal as well as civil. He has found that even boys of thirteen are now full fledged criminals, and that the immense majority of the crimes committed against society are perpetrated by youths under twenty years of age. This is positively deplorable and positively true. All the moral and social as well as political wrongs done in that country can be traced to the lack of religious training. It is wonderful, with all their learning, experience and so-called statesmanship, that the men who rule the destinies of the country cannot perceive this; and if they do see it, it is strange they persist in supporting the cause of so much wrong. But it must all have an end or else the French Republic will come to an untimely end,

Longfellow's Catholic Heroines.

By Miss S. Sutherland.

ALL READERS of Longfellow's poems, irrespective of creed, cannot but hold in reverence the beauty of character of the gentle poet's Catholic heroines—Evangeline, Elsie, Preciosa—all widely different as to nationality, station in life, mode of dress and manner of speech, yet all one in their exquisite beauty of holiness, self-sacrifice and Christian devotion.

In Evangeline we have an ideal Catholic maiden, who is introduced to our notice "with God's benediction upon her," and well does she merit the poet's eulogy. The daughter of the wealthiest farmer of Grand Pre, yet humble, charitable and meek; gifted in a rare degree with physical beauty—the joy of her home, the pride of the villagers, who lovingly call her "the sunshine of St. Eulalie." Only when sorrow and affliction came to her do we discern the true nobility of soul, which is the keynote of her whole character. In her first trial, while waiting her father's return from the church where he is prisoner with the other Acadians, her heart overflows with charity, love and forgiveness, and with a sublime forgetfulness of self, she hurries to the village to console the women and children in their desolation; even then remembering "God was in Heaven and governed the world He created." And again, when about to be separated from all she holds dear, we find her "not overcome with grief, but strong in the hour of affliction." In exile she cheers and comforts some even more unfortunate than herself. In all her trials, learning the beautiful lesson of self-denial and kindly thought of others. In the plague-stricken city, amid the sick and the dying, she practices that holy charity which began with St. Veronica and will only end in the ocean of eternity. No selfish act mars the record of her patient life of waiting, hoping and praying. For, even in her last trial in that supreme moment of anguish with the form of the dead Gabriel clasped to her heart, meekly she bows her sorrow-crowned head, murmuring, "Father, I thank Thee."

In courage and earnestness of purpose, beautiful Elsie of the Vogelweid closely resembles Evangeline, both possess the rare virtue of gratitude, though to Elsie is given the privilege of practicing it in the higher degree. Prince Henry, friend and benefactor of the family, is stricken with a mysterious malady, for which there is no cure, or as the poet says—

"Not to be cured yet not incurable,"

the only remedy being the blood that flows from a maiden's veins, who of her own free will, would offer her life for his recovery. Elsie hearing of this alternative, joyfully and humbly hastens to make the sacrifice, that in the end it is not required at her hands lessens not the interest in her story nor robs her of one ray of the halo that ever surrounds the one who would, in loving gratitude, "lay down a life for a friend."

Preciosa, the Gipsy dancing girl, presents quite a different aspect of character to either Evangeline or Elsie. Yet, goodness, purity and charity shine in her every word and action. But a gipsy girl "whom chance has taken from the public streets," she keeps herself unspotted from the world, helping, cheering and sharing her little store with the poor and unfortunate, and when the sun of prosperity at last shines on her humble life, her first thought is for others, for the poor of whom she says: "Oh! turn them not away, the poor are too often turned away unheard." With what beauty of sentiment and fidelity to truth has the Protestant poet rendered the story of this trio of Catholic maidens. From a natural point of view one could easily imagine the Puritan maiden Priscilla, the poet's ideal and consequently his masterpiece, but such is not the case as even a casual study will prove, and this is rendered the more remarkable as she is of the same religious belief, and therefore bears toward him a spiritual relationship, if we may use such an expression in reference to those outside the fold of the true Faith. "Modest, simple and sweet" and all three she is in every truth, yet notwithstanding the reader is conscious of a vague feeling of disappointment that is not discernible when in the company of the Acadian or Spanish maiden.

Still it is not the fault of Priscilla that

she is not described as possessing the faithful devotion of Evangeline, the heroic self-sacrifice of Elsie or the charity and nobility of character of Preciosa, the Gipsy Maid of Madrid. Nor from a truthful standpoint can we blame the poet that she who from all natural advantages should have been his ideal remains what Aiden terms her, simple, modest and sweet, who inspires no higher comparison in the mind of the man who loves her than if she were possessed of a distaff. She would be indeed "Bertha the beautiful spinner," a placid, colorless, maiden through whose simple story there runs an undercurrent of selfishness very human, very natural, but disappointing to the many who would wish for her some of the higher attributes of her sister heroines. True we first see her at her spinning-wheel singing a hymn, but we can scarcely call that an act of devotion, as she herself confesses it, is largely mingled with thoughts of John Aiden, whose pleading for the redoubtable Captain she answers with the, to say the least, practical question, "Why don't you speak for yourself, John?" and who marries "John" after having made sure of the truth of the rumor of the death of Miles Standish.

Why does Priscilla fall so immeasurably short when compared with Evangeline, Elsie and Preciosa? Simply because, being non-Catholic, she could not attain to the true spiritual height of the poet's ideal; nor could Longfellow depict her otherwise, for no poet nor artist can reach his highest and best unless inspired by the true secret of art, the soul-illuminating beauty of Catholic truth.

It is said that no one, however incompetent in attempting to paint the Madonna, can mar the beauty of his subject, and that, no matter how crude or imperfect the result may be, it will possess a beauty and dignity of its own. So with glimpses of Catholic sentiment in the works of Protestant writers like the *Eidelweiss* that blooms on the edge of the glacier, or the *May flower* that pushes its tiny waxen petals through Canadian snows, more fragrant and beautiful for the chilly surroundings. The poet Wordsworth more than once dimmed the lustre of his genius by vindictive attacks on some of the most consoling devotions of Holy Church, yet his one line in reference to Our Lady Immaculate render his name immortal. "Our tainted Nature's solitary boast" will be remembered and quoted when his other works, less noble, are lost in the dust of oblivion.

THE CATHOLIC SAILORS' WEEKLY CONCERT.

The attendance at the sailors' concert on Thursday night was a very large one, despite the unpropitious state of the weather. Mr. Singleton occupied the chair. There were several excellent numbers on the programme, including two extremely humorous songs by one of the seamen, which were enthusiastically encored. The principal features of the evening were recitations by Mr. Richard B. Milloy; his recitation of the beautiful old emotional piece "Shamus O'Brien" was certainly the finest piece of true artistic work that has ever been done at the sailors' concerts. Though Mr. Milloy in his acting adheres to the fundamental tenets of histrionic law, his acting is natural and not stagey,—if he could be classed among the members of any school of actors, it would be the realistic and intellectual school, of which Willard is



ENLIGHTENMENT

enables the more advanced and Conservative Surgeons of to-day to cure many diseases without cutting, which were formerly regarded as incurable without resort to the knife.

RUPTURE or Breach, is now radically cured without the knife and without pain. Clumsy Trusses can be thrown away!

TUMORS, Ovarian, Fibroid (Uterine) and many others, are now removed without the perils of cutting operations.

PILE TUMORS, however large, Fistula and other diseases of the lower bowel, are permanently cured without pain or resort to the knife.

STONE in the Bladder, no matter how large, is crushed, pulverized, washed out and perfectly removed without cutting.

For pamphlet, references and all particulars, send 10 cents (in stamps) to World's Dispensary Medical Association, No. 633 Main Street, Buffalo, N. Y.

generally considered to be the leader. This style of acting is more an appeal to the intellect than the emotions; therefore it is more satisfying and its effect more lasting. Mr. Milloy is a very young man, and his friends who, judging from his recent attainments, predict for him a brilliant career, have much to justify their opinion. Among those who contributed to the evening's entertainment were: Mr. F. O. Lawlor, with one of his charming five-minute speeches; Miss Nagle, who recited "An Incident in the Johnstown Flood," for which she was awarded a bouquet of honor; Mr. Richard Taylor, Mr. James, Miss Dennis, Miss Minto, Master Read, and Mr. Butler.

THANKSGIVING.

[In a recent issue we embodied a few lines from the following poem in an editorial. A great many friends have asked us to furnish the complete poem. We are pleased to find that the thoughts contained in these lines are so highly appreciated.—EDITOR TRUE WITNESS.]

For the sound of waters rushing
In bubbling beads of light;
For the fleets of snow-white lilies
Firm anchored out of sight;
For the reeds among the eddies,
The crystals on the clod;
For the flowing of the rivers,
I thank thee, O my God!

For the rosebud's break of beauty,
Along the toiler's way;
For the violet's eye that opens
To bless the new born day;
For the bare twigs that in summer
Bloom like the prophet's rod;
For the blossoming of flowers,
I thank thee, O my God!

For the lifting up of mountains
In brightness and in dread;
For the peaks where snow and sunshine
Alone have dared to tread;
For the dark and silent gorges
Whence mighty cedars nod;
For the majesty of mountains,
I thank thee, O my God!

For the splendor of the sunsets,
Vast mirrored on the sea;
For the gold-fringed clouds that curtain
Heaven's inner majesty
For the molten bars of twilight,
Where thought leans glad, yet awed;
For the glory of the sunsets,
I thank thee, O my God!

For the earth and all its beauty,
The sky and all its light;
For the dim and soothing shadows
That rest the dazzled sight;
For unfading fields and prairies,
Where sense in vain hastrod;
For the world's exhaustless beauty,
I thank you, O my God!

For an eye of inward seeing,
A soul to know and love;
For these common aspirations
That our high heraldship prove;
For the hearts that bless each other
Beneath thy smile, thy rod;
For the amaranth saved from Eden,
I thank thee, O my God!

For the hidden scroll, o'erwritten
With one dear name adored;
For the heavenly in the human,
The Spirit in the Word;
For the tokens of thy presence
Within, above, abroad;
For thine own great gift of being,
I thank thee, O my God!

FUNERAL OF THE LATE ABBE L. M. ARCHAMBAULT.

The funeral of the late Abbe Louis Misael Archambault, canon of the Cathedral Church, St. Hyacinthe, and former cure of St. Hugues, took place at St. Hugues Thursday morning, and was largely attended.

The late Canon Archambault was the oldest member of the clergy of the district of St. Hyacinthe. He was one of the few living priests who saw the foundation of the diocese there in 1851. He was born at Saint Antoine on July 14, 1812. He was educated at St. Hyacinthe, under the care of Mgr. Jos. Larocque and Mgr. Raymond. On January 15, 1837, he was admitted to the priesthood, the ceremony of ordination being conducted by Mgr. Provencher, first bishop of St. Boniface. He acted first as vicar of St. Jean Baptiste de Rouville for a few months. From November, 1837, to May, 1840, he was at St. Jacques de l'Acadian; on the 27th October, 1840, he was appointed to the parish of St. Hugues, as cure. His health was very bad at this time and his life began to be despaired of; "but," says Le Courrier de St. Hyacinthe, "by the intercession of B. Alphonse Rodriguez, as later by the suppliant power of the Mother Immaculate, he was restored to health." The souvenir of this wonderful cure is perpetuated by an annual retreat which has always produced good results. Mr. Archambault was destined to be forty years cure of St. Hugues. The burial took place in the church yard of St. Hugues at the deceased clergyman's own request.—R. I. P.

A. O. H.

MEETINGS AND ELECTIONS OF OFFICERS FOR DIFFERENT DIVISIONS.

The annual meeting and election of officers for Division No. 3 A. O. H. was held in the Hibernian Hall, Notre Dame street, on Monday evening the 9th inst. The reports of the various officers showed the Division to be in a flourishing condition. After the regular routine of business was proceeded with the election of officers took place, and resulted as follows: Ald. M. F. Nolan, president; B. Wall, vice-president; W. J. Murphy, recording secretary; E. J. C. Kennedy, financial secretary; W. J. Burke, treasurer; Patrick Carroll, chairman standing committee; Frank Mooney, sergeant-at-arms; Michael Cooney, sentinel. *Committees:* Standing committee: F. J. McCann, Owen Kelly, W. P. Stanton, E. Legalle. Finance: P. S. McCaffery, B. Harkins, R. Hammel. Literary: M. J. Brogan, B. Wall, P. S. McCaffery. Visiting: B. Wall, P. Carroll, W. J. Burke. Employment: M. F. Nolan, O. Kelly, M. J. Brogan. The officers elected were installed by County President Dunn in a very impressive manner. Quite a large number of visiting brothers were present, including the three provincial officers.

Division No. 2 had their election of officers in their new hall, basement of St. Gabriel's Church, on Wednesday evening, the 11th inst. This Division is one of the most prosperous in Canada. The reports of the various officers were read and adopted, after which the following were elected for the ensuing term: Andrew Dunn, president; C. McAlear, vice-president; T. N. Smith, recording secretary; J. Walsh, financial secretary; E. Quain, treasurer; C. McCann, chairman standing committee. J. Heney, sergeant-at-arms; T. Brennan, sentinel. Standing committee: M. McCarthy, W. N. Smith, E. P. Fitzgerald, L. Breen. The other committees were not elected until next meeting. On Thursday evening, July the 12th, the joint picnic committee met in the Hibernian Hall for the purpose of drawing up the programme of events for August the 11th. M. Birmingham, provincial secretary, chairman of the committee, presided. There will be twenty events, including a grand hurling match. The committee are doing everything in their power to make the affair a great success, both financially and otherwise, and have so far received eleven gold medals, two silver cups and one solid gold presentation badge of the Order, presented by the Hon. J. J. Curran, to be offered for competition. The committee meets every Thursday evening and Sunday morning in the Hibernian Hall, 2042 Notre Dame street.

Cheap Sale of a Bankrupt Stock of Furniture going on just now at F. Lapointe's, 1551 St. Catherine Street. Open every evening. Tell your Friends about it. Street Cars pass the Door.

PERSONAL.

Mr. Michael Burke, President of the TRUE WITNESS Company, Mrs. Burke and children, are spending their vacation at Old Orchard. Mr. Burke is well deserving of some rest, as he has been untiring in promoting the interests of the new company during many months past, and we wish him a pleasant holiday.

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,

R. RYAN,

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

AN ABLE ARTICLE

ON THE CATHOLIC SCHOOL EXHIBIT

Uniformity of System—The Analytical Method in English Grammar—Freedom of Spirit in School Work—Object-Lessons—Unreasonable Criticism—Earnestness in Teaching.

Owing to the lengthy letter of the Holy Father, which we give in this issue, we are prevented from reproducing in full the admirable and timely article in the last number of the Catholic World, which deals, in a masterly manner, with "The Catholic School Exhibit." It is from the pen of one of the first educationalists of America, Rev. Brother Noah, of the De La Salle Institute, New York, and is well worthy of careful perusal and study. We can only give extracts from the principal pages; but we furnish sufficient to show the utility of the article and the advisability of its being read by all interested in the grand subject of education. We skip the instructive paragraphs on "the Spirit of Patriotism Inculcated," "Geography and History," "Penmanship," "Drawing," "Typewriting," and other subjects that are exhaustively treated.

The Catholic School Exhibit.

To the intelligent observer the Catholic School Exhibit, lately held in Central Palace Hall, New York City, is an event of more than passing interest. To quote the words of his Grace the Most Rev. Archbishop of New York, we may say that—"It is not necessary to say that our schools are improving. It would be a miracle if they did not improve."

"In this age, when so much attention is paid to the subject of education—I do not refer to religious training, which has a paramount importance in all our institutions; I speak rather in regard to secular education at the present time—when the very best methods of teaching are the object of constant thought, when the best educators are devising new ones, and all means are suggested that can be of use in this work, it would be next to impossible to move in such an atmosphere and not to take advantage of all the benefits that accrue therefrom. And if we add to this the zeal of our brothers and sisters, and the great attention our pastors give Christian education in our schools, we shall understand at once that necessarily progress is made from day to day."

We had already examined much of this display at the Columbian Exposition in Chicago; but, as stated by his Grace the Most Rev. Archbishop: "It was intended to have had the exhibition before this; but after the exhibits came back from that great city, where they had been exposed to the dust for several months, and as the books had been handled in many cases by thousands of visitors, it was deemed advisable to supplement all by new work especially prepared, as during that time a certain amount of experience had been acquired and the children themselves were spurred on, by the many awards given by impartial juries for the work, to do something better and brighter." It was, therefore, with real satisfaction that we renewed our acquaintance with much that this exhibit offers, while we gladly admit that a considerable addition of really deserving work is found in this second exhibition. Our remarks are limited to elementary and intermediate studies in English.

UNIFORMITY OF SYSTEM WITH ELASTICITY IN DETAIL.

The first thing that strikes us in this exhibit is the independent action that it presents, combined with an unity of aim and object such as to convince the close observer that in no body is there greater harmony of action, combined with greater freedom in the application of pedagogic principles, than among Catholic teachers. Any impartial critic will admit that there is not a single new idea that has approved itself to conscientious instructors which does not find a place in some part of the display. A recent editorial in a leading educational journal in New York, stated unreservedly that the religious teachers of this metropolis and vicinity are the most extensive and appreciative readers of school literature and of pedagogic publications. A close ex-

amination of the work presented, from the kindergarten to the college, shows this; for some of the very latest lessons published in leading school journals, many of the suggestions for special "class days" that have appeared within the last few months have been adapted and used in some of the new work shown in this exhibit; while it is a well-known fact that many religious from within a radius of a hundred miles, or even more, have been daily visitors at the Catholic Exhibit; just as thousands of religious teachers came from great distances to study the educational display.

Better still, in the normal methods presented by at least one of the training-schools, it is evident that in the formation of young teachers Catholic organizations are abreast of all that is best in modern methods. Though we refer to this normal college in another portion of this article, we must here say that among the papers presented by the normal scholars we noticed a series of studies on the great educators; besides giving the names of those who are generally included in such enumerations, the professor of the history of pedagogy has included several others thoroughly well known to Continental readers, but whose claims, for some strange reasons, have been ignored in American publications. For terseness and brevity combined with amplitude of analysis these studies deserve more than this passing notice.

Still more satisfactory is the fact that in all the leading branches of elementary, intermediate and higher instruction Catholic writers offer works based upon the latest researches, and in line with the most advanced, accepted teachings of leading minds.

PROGRESS IN SCHOOL WORK.—THE ANALYTICAL METHOD IN ENGLISH GRAMMAR.

The writer having devoted several months to the study of school work presented by Catholic schools at the London Health Exposition in 1884, at the New Orleans Cotton Centennial in 1885, and at the Chicago Fair in the past year, can bear willing testimony to the evidences of progress which this Catholic Exhibit makes.

In the teaching of English a certain number of schools follow an admirable system, to which we have already called attention. A limited number of illustrations are carefully analyzed. Several sets of suggestions are given by which the same illustration may be studied from different points, thus making each illustration answer for several compositions. In grammatical analysis the diagram system appears to be still in their own estimates of expense, and then, in a set of charts almost perfect in color and design, have developed every part of their work with most complete detail and entire success. Neither London in 1884, nor New Orleans in 1885, had any such work. Part of this exhibit was at Chicago; other portions, notably some specimens of surveying, were completed only during the last days of the Catholic Exhibit. His Grace the Most Reverend Archbishop has called special attention to this work.

FREEDOM OF SPIRIT IN SCHOOL-WORK.

We are glad to see this freedom illustrated in the matter of languages. It is not desirable that every language but the English should be banished from our common schools. On the other hand, we realize the difficulty of attempting much in this line. What this Catholic Exhibit presents in modern languages is limited to simple exercises in German and French. Some of the female academies have full courses in both these languages; a few parochial schools have less extensive exhibits in German translations. It is a striking fact that some Irish-American boys who attend German schools are first in German. This occurs in a sufficient number of cases to make it deserving of remark. Furthermore, several schools show tests of spelling that seem to decide the question whether the study of English and German simultaneously is injurious to the pupil. In a large number of instances German boys spell in English more accurately than their American companions. As several branches may be taught in German or French as well as in English—catechism, mental arithmetic, history, etc.—it strikes us that where a pupil has an elementary knowledge of a modern foreign tongue, it is unfair not to give him some chance to preserve and develop this extra language. It is a knotty question, but it deserves a solution. Americans are at a decided disadvantage when tra-

velling abroad; as a rule, they do not speak any language but their own. At the present time several governments urge the study of at least one modern language besides their own. Americans should not be too far behind in this matter.

OBJECT-LESSON METHODS.

Those who have followed the progress of elementary teaching as seen through the educational expositions of Philadelphia, London, New Orleans, and Chicago must be struck by the sudden appearance or disappearance of certain features. As a striking instance, we may recall the subject of object lessons. For several years the educational journals were incessant in urging the importance of these lessons in developing the perceptive powers of children. Numberless groupings of objects were presented, stages of evolution from the crude material to the finished specimen were shown, everything that ingenuity could devise to attract the pupil's attention was done. In the New Orleans exhibition school collections were a most prominent feature; in Chicago the public schools as well as most private institutions had a few complete displays of the kind, while in the Catholic Exhibit not more than a dozen schools showed anything like a serious attempt at such classifications. But one school outside the city, so far as we could find, has made a successful, detailed, and scientific collection of object lessons. In this school local industries have been studied, descriptions of visits made to these centres are furnished, and an intelligent grouping of the materials employed in these industries enables the examiner to get an excellent idea of the various processes involved in each. This school took up the study of object lessons on a scientific basis. The aim has not been to get a lot of things together and label them "object lessons." On the contrary, a specific end has been kept in view, limiting the study to local industries. These industries have been taken up in their natural order, a regular course of study established, and a systematized plan of visiting the industrial centres arranged.

The result has been, not a spasmodic effort to secure a short-lived though brilliant success, but a calm, progressive, intelligent arrangement, whose outcome is the splendid collection this school has brought together. Object lessons require teaching of the highest order to maintain their hold. Mere collecting of objects will not suffice.

UNREASONABLE CRITICISM—CLOSING REMARKS.

The chief criticism, based upon a careful study, referred to the lack of completeness in the work shown by many schools. In these cases it was found that much of the work in those schools, though excellent in itself, did not fit into any general plan followed by the teachers. It was the opinion of many that there was an excess of drawing, and a lack of ordinary school-work. While this remark holds good in some respects, visitors should have borne in mind that drawings are about the only class of work that could be hung on the temporary separations. Most schools had as much ordinary book-work as they could well display. It might have been more varied in character, but it was sufficiently great in quantity. Several critics remarked that many teachers did all the fine work on the covers of the ordinary copy-books—in most cases this fact was acknowledged—and the exact work done by the children was indicated.

Nearly all the old schools throughout the diocese did excellent work. There was a delicacy of touch in what they did that showed the power of good habits once established. In many cases work was shown from years gone by. This afforded an opportunity to compare old methods with the new. The number of teachers who presented extensive collections of notes of lessons was not great. Strictly speaking, this comes under the head of normal work; still, as an indication of the line of thought running through any particular body of teachers, such notes would be of more than ordinary interest. It is said that many attributed much of certain classes of literary work to the influence of one well-known educator. While this may be an exaggeration, it is certain that each teaching body has its characteristic methods of presentation of subjects. These traits would easily be noticed in the course of a certain number

of "notes of lessons." The same holds true of individual teachers.

EARNESTNESS IN TEACHING.

Judging from the great number of teachers who were taking notes, and from the many questions asked about special exhibits, we feel certain that the greatest possible interest is felt in the principles that underlie the successful school-work here exhibited. With a closer study of school methods, and a closer examination into the plans and programmes followed by those who have made the most successful exhibits, there is no doubt but that Catholic teachers will become still more efficient. Our Catholic schools have shown their work; what that work is all have had a chance to see and appreciate.

Well might Mayor Gilroy in his opening speech declare that "One of the proudest aims of man or woman ought to be to teach the youth of the country how to exercise the rights of citizenship when they came to man's estate."

"The parochial schools," he said, "are doing this, and, as the present exhibition shows, are doing other very great and noble duties." There were ten thousand children in the city who did not possess the means of obtaining an early education. There were sixty thousand pupils who attended the parochial schools, and eighteen thousand attending private schools. He declared that if all these children were to be thrown suddenly on the public-school system great confusion would result. "If this were the only benefit the parochial schools conferred, it would entitle them to the gratitude of the entire people of the community."

And with equal force did Colonel Fellows say in his closing address: "Go on with your work. It is protected from the skies. It means a blessing to earth, God, and the voice of all proper humanity, will crown it with an undying benediction."

TWO BEAUTIFUL PICTURES.

We have received two beautiful pictures from Mr. J. F. Bannister, of the Queen's Block Shoe Store, St. Catherine street, the well-known vendor of "fine footwear." These pictures are painted on satin and are distributed *gratis* to the patrons of Mr. Bannister's establishment. They are from original paintings of great value. One is from a painting by Elizabeth G. Thompson, the painter of the "Roll Call," which was so highly admired at the World's Fair, and is now in the possession of Queen Victoria. Indicating the subject of the gem that is reproduced is a line from Tennyson: "Her eyes are homes of silent prayer." The second is entitled, "A Winter Idyll," from the brush of M. H. Ernschaw, a noted English painter. Apart from the object of recognizing all who patronize his establishment, Mr. Bannister has another and a higher object in view—that of propagating a laudable taste for the fine arts. He is to be congratulated upon the refined and refining method which he has adopted. Any one of these pictures is a gem worth preserving. To secure the two pictures it is necessary to make at least a two dollar purchase; but any one presenting a coupon from THE TRUE WITNESS, which coupon will be found in Mr. Bannister's advertisement, will be entitled to one of those pictures, although the purchase may not altogether reach two dollars.

TO BE TRAINED ON A FARM.

The superintendent of the orphan children, and Father St. John, of Salford, England, have a project for establishing a farm for the training of the orphan children under their charge. It has not yet been decided whether the farm will be near the city or in Manitoba. When the farm is in good working order under the control of competent farmers the boys will be sent out to it for a year or two until they are able to make themselves sufficiently useful to earn a fair wage. The boys will be carefully instructed in every description of farm work and it is expected that in a little time the farm would be able to pay its own expenses.

Sixty children were to have reached the Catholic Immigration home this week but only twenty-five really came, therefore a number of persons who had applied for children will be obliged to wait until sometime in August.

A LA MINERVE.

La Minerve, or whosoever penned its editorial of last Saturday, seems quite exercised over our article upon the School Commissioners' appointments. We are not surprised at all; La Minerve is a dutiful servant of the government and is in duty bound to come to the rescue, especially when the subject of complaint is so evidently just that the arrows strike through the most well-made armor. Yet, in all its severe criticisms our *confre* shirks the issue and attempts to switch the train of public attention into a side-track, by insinuating that we come in conflict with the Episcopal authority of the Province, in stating that the presenting of the amendment in question was a preconceived plan to undo what had been done, and to get rid of a man who appeared to have too strong a practical grasp of the situation. In order to prove to our friend La Minerve that it merely seeks to escape a straight issue and that every line of our editorial of last week was founded on truth, we will give that government organ a slight idea of the facts upon which we based our expressions.

It is true that the Council of Public Instruction in 1892,—long before Mr. Hart or any other Irish Catholic School Commissioner was spoken of—did formulate the amendment in question. Then there was no Irish Catholic upon the Board. It is true Mr. DeBoucherville did object to the clause concerning members of the Universities, and that the words "in as far as possible" were inserted in the amendment before it was passed. But all that has nothing to do with the point at issue.

La Minerve would like to know if it is as the organ of the Irish-Catholics of this Province that we speak and that we have taken this stand. We reply squarely that it is. We can show our *confre* by our subscription list that the great majority of our subscribers is to be found outside this city, and that there is scarcely a town, village or hamlet in the Province that does not receive a number of our papers. Especially in all the localities where Irish Catholics reside has the TRUE WITNESS a goodly circulation. And for all our subscribers do we uphold the principle enunciated in our editorial of last week.

As far as Dr. Brennan is concerned we said, in our first article, all that was necessary, and while standing by what we said, we don't wish it to be understood that this is a personal matter. Rather does it involve a principle that we are determined to uphold and that must be recognized. With regard to Mr. Hart, when last year it was admitted by the government that an Irish-Catholic layman should be on the Board of School Commissioners, in acting thereon. Mr. Hart was appointed. The government thereby endorsed that gentleman's abilities and qualifications for the office. In no way has Mr. Hart changed since last year; he is just as competent, as able, as zealous, as thoroughly representative—and even more experienced—than on the occasion of his appointment. There is consequently no reason for his removal.

But we again repeat that it is not a personal question; circumstances placed Mr. Hart there, and had any other acceptable Irish-Catholic been in the position we would have taken the very same stand in regard to his removal. We say that the very law itself shows the spirit and intention of the legislators, namely, to have each element fairly represented: the Church, the civic authority and the people. And again it is patent that the object of the legislators was to give due representation to each nationality.

The ecclesiastical authorities accepted the situation in that spirit and named the Rev. Father Quinlivan as one of the three from that body; the corporation of Montreal accepted the situation in the same spirit and sends Alderman Farrell as one of three envoys to the Board. Why then does not the Government of Quebec accept the law in its true spirit and give us our one out of the three commissioners which it has the power to appoint. It is not a question of Dr. Brennan, or Mr. Monk, or Mr. Hart, it is a question of right and principle.

When we perceive the manner in which the government attempts to blind us with the little trick of rejecting the man who was there, and who was acknowledged by the government to be the right man in the right place, and of replacing him with a gentleman who in no way can be expected to voice the feelings or uphold the rights of the Irish-Catholic element, we find it is time to draw the line and to enter a serious protest. The veil is so transparent that the government only injures instead of benefiting its cause by suspending the frail tissue over its motives. Either the government has been taken by surprise or else there is something more serious behind it all. Is it possible that any unpalatable resolutions or minutes exist upon the records of the Department of Public Instruction, and that Mr. Hart's name is connected with them? What is the secret cog that has set so much machinery out of gear? We wish it to be understood that we claim it as a right, and as a simple act of justice, to the Irish-Catholics of this Province, in general, and of this city, in particular, that one of the government's nominees be a representative Irish-Catholic. And whether it be for Mr. Hart, or anybody else, we will let them know whether the Irish-Catholic people of the Province do or do not endorse the principle that actuates us. We say a glaring wrong has been perpetrated against an important element of our population, and no matter who the individual is, or what the political party may be, we don't intend to let the matter drop until a satisfactory settlement is reached. So serious do we regard this matter of representation generally, that were the government to introduce a measure to divest us of our rights to a representative from St. Ann's division in our Local Chamber, it would have caused us no greater surprise than their action in the present case of the School Board.

THE Archbishop of Canterbury has been making some queer and apparently compromising statements. According to the Times, he said that "it must not be understood that he imputed anything but truth to the principles of the Catholic Church, but he believed that those principles made the Roman Catholic no fitting ally for the members of the Protestant Church." The Guardian quotes him thus: "He hoped it might not be understood that he imputed anything but truth to the principles of the Roman Catholic Church. He believed, however, that those principles if truly followed, would render the Roman Catholic no fit ally for the English Churchman in this matter." Substantially the reports are the same. If the Catholic Church is possessed of principles which are truth itself, we agree with the Archbishop that she is no fit ally for Protestantism, or rather that Protestantism is no fit ally of hers. But we fail to understand the Archbishop's attitude. If he admits that Catholicity possesses the truth, and if, as a logical man, he acknowledges that truth cannot be divided; and if he agrees that on account of Catholic truth, Protestantism

is not a fit ally for the Church, how does he reason out his own position, in disclaiming that truth and accepting the errors of Protestantism? This is something that we would like to have explained. Either the Archbishop is right or he is not; if he is not right in his assertion he is talking pure nonsense; if he is right, how comes it that he rejects Catholic truth and clings to a church that is no fit ally of the one established by Christ?

THE manner in which the Irish people responded to Mr. Justin McCarthy's appeal for funds in support of the Home Rule Parliamentary party gives the assertions of Goldwin Smith a very strong contradiction. When facts are weighed against words, there is no question as to which side of the scales is the heavier. Although there has recently been little noise made upon the subject of Home Rule, yet the progress of the cause has been exceptionally gratifying. Immense rivers roll silently and imperceptible onward to the sea, but the volume of their waters becomes irresistibly and can bear the heaviest of loads; so is it with a cause like that of Home Rule, it is deep, powerful, and ever onward. Although the ordinary observer, who only looks at the surface and seeks for ripples, may think that it has been checked in its course, still it nevertheless gathers strength as it rolls seaward, and the weight of a people's salvation it can bear along with the greatest of ease.

AS A SAMPLE of the hard times now felt in the Western States, we reproduce a somewhat humorous advertisement that recently appeared in a contemporary. It may be intended to convey sarcasm, but it is nevertheless indicative of the true state of affairs across the border:

"On account of the hard times," says an advertiser in a western paper, "we have reduced the price of our excellent clothes lines to 10 cents for 60 feet. Gentlemen who are contemplating suicide, as well as those thinking of starting their wives out to do washing to support the family, will do well to give us a call."

AN EXCEPTIONAL COMPLIMENT.

Four weeks ago we published in the leading columns of the Tuam Herald an article on the unnatural, antiquated, and un-*Irish* books used and approved of by the Board of National Education in this misgoverned country. The whole article, occupying two columns, was reproduced, word for word, in the Chicago Citizen, the leading Irish-American paper, and in THE TRUE WITNESS, the great Catholic organ of Canada. This we regard, and rightly, as an exceptional compliment, for, as a matter of fact, the enterprising American journals rarely copy from an Irish or English paper, and the Tuam Herald is the only Irish provincial paper to which they ever extend the exceptional honour and compliment of acknowledged quotation.—*Tuam Herald*, Feb. 17, 1894.

FORTY HOURS DEVOTION.

The Forty Hours Devotion began at St. Anthony's Church on Saturday morning, the 14th inst. A number of the prominent clergy of the city attended the commencement of the ceremony. The service was brought to a close on Monday morning at 9 o'clock. A special High Mass was sung to celebrate the occasion.

PERSONAL.

The Very Rev. Dean Mangan, of Chicago, is at present in Ottawa visiting the educational institutions and remaining with his connections, Mr. Gorman of the Auditor General's department; Mr. Howard, of the Post Office department; Mr. Gorman, lumber merchant; and Mr. Gorman, barrister. The Rev. gentleman was originally a distinguished professor of Ottawa University, and notwithstanding his advanced age (nearly 80) he is apparently not more than 40 or 50 years old, fully possessed of his fine mental and physical faculties, which are considered far above the average.

CITY NOTES.

Mr. M. McCready, the popular churchwarden at St. Anthony's, is spending his summer vacation with his wife at Old Orchard Beach.

Father Hogan delivered a lecture in St. Mary's hall last night, on his missionary work in Demerara. The lecture was a very interesting one and was much appreciated.

The Christian Brothers' retreat of ten days, in Mount St. Louis College, has been a most successful one, and will close to-morrow. Three hundred and forty brothers attended.

A committee of St. Patrick's Total Abstinence and Benefit Society has been appointed to make arrangements for a grand concert to be held in honor of the anniversary of Father Mathew.

A large number of tickets for the pilgrimage to Ste. Anne de Beaupre on August 4th, from St. Ann's Church, have already been sold, and the pilgrimage bids fair to be a most successful one.

There was a large attendance at the St. Ann's church on Sunday and a charity sermon in aid of the Society of St. Vincent de Paul was preached by the Rev. Father Hogan, S.J., of Demerara, West Indies. The music of the Mass was very excellently rendered.

A number of French Canadian gentlemen in this city have organized a new national society, which will be known as the Society of St. Louis of France. After the preliminary formalities the election of officers took place; Messrs. J. Contant and L. A. Garipey were elected presidents.

Hochelaga Church has recently been beautified by the addition of four large oil-paintings, size 12 by 14 feet. The paintings are splendid specimens of Canadian art, cleverly drawn and brilliantly colored. The subjects are: The Assumption, the Ascension, Crucifixion, and Presentation in the Temple.

The Redemptorist Fathers of St. Ann's Church will direct the 12th annual Irish Catholic pilgrimage to Ste. Anne de Beaupre on Saturday next, July 21st. The steamer Three Rivers will leave the Richelieu wharf at 4 p.m. The pilgrimage is for ladies and children only. Further particulars may be obtained at St. Ann's presbytery.

The hall under the sacristy of St. Gabriel's new church, which is for the accommodation of members of the Catholic societies of the parish, is now completed, and the first meeting was held in it on Monday evening. The hall is a very commodious and comfortable one, and will be a great convenience to the various societies.

Mr. R. B. Milloy, who has been on an extensive professional tour in the States, is spending his vacation in the city. Mr. Milloy is the eldest son of Mr. James Milloy, of St. Catherine street, one of the most respected and zealous promoters and member of Catholic societies in St. Patrick's parish. Young Mr. Milloy is a bright and clever young Catholic actor and has won much praise for himself, especially in Celtic character representations; he has also done extremely well in classical pieces.

His Grace Bishop Corrigan of the Diocese of New York has written to the Sulpicians of this city asking them to establish a seminary of their order in his diocese. The matter is being carefully considered now by the Council of the Order, but nothing definite will be concluded before the return of Abbe Colin, P.S.S., who is now on his way to France to take part in a meeting of his Council to be held on the 24th instant in Paris. At this meeting the matter will be fully considered and the request most likely granted. In the meantime, Abbe Leclair, P.S.S., who has acquired considerable experience while in Rome, will proceed shortly to New York to further study the scheme, and report progress to his Council in Montreal and Paris. If the seminary is built, it is said that the structure will cost in the neighborhood of \$250,000.

Signor Bandi, editor of the *Gazetta Livornese*, at Leghorn, Italy, was stabbed to death by an anarchist Sunday morning. As in the case of Carnot, the knife pierced the liver, death following an operation shortly afterwards.

CLARA: What an absurd flatterer Mr. Softie is! DORA: Did he say you were pretty? CLARA: He said you were.

A TELLING ADDRESS.

The Ex-Lord Mayor of London on the Condition of Sailors.

In view of the work being done by the Catholic Sailors' Club of Montreal, under the direction of the Catholic Truth Society, and of the fact that the Montreal club is the first to have ever gone into active operation, it will be interesting to read the words of Sir J. Stuart Knill on the subject. He spoke as chairman of the meeting.

The Chairman said it was an honor to any Englishman to take part in a meeting of that kind, for we should all not only be proud of our sailors, but be ready to do anything we possibly could for their benefit (hear, hear). We had to depend upon our ships for our commerce, and, generally, for the protection and defence of the country. Englishmen had always been devoted friends of the seaman, and they were, he believed, bound to be so, in order that British sailors might maintain that high standard of conduct it was their duty to do (applause). The obligation of Englishmen applied to all sailors, though it was a special object of that meeting to improve the object of Catholic seamen while, of course, they did not refuse to extend a helping hand to every class in the mercantile or Royal Navy. As Catholics they were bound to do their utmost to prevent any leakage, or any deterioration in the character of Catholic sailors, as far as they were able to check it. They knew the trials to which seamen were subject, especially on shore: they knew the temptations put before them. The Catholic sailors were a small body compared with the general body of sailors, and they were, therefore, in the midst of an atmosphere not congenial to their religious principles, in a position of discomfort of many kinds, and, unfortunately, a great temptation. They were, like many another class of persons, disposed to seek amusement, and many of the places in which they found recreation were of

A QUESTIONABLE KIND.

If we could be sure of our Catholic seamen being steadfast in their religion amidst the trials and temptations surrounding them he, for one, could see very little to be gained by holding that meeting for promoting the work they had in hand; but we had no such assurance; on the contrary, Catholic seamen in the midst of their surroundings were especially liable to temptation, placed, as they were, in an atmosphere antagonistic to their faith and amidst people opposed to the Catholic religion. When he said this he did not think for a moment that the Homes established around them for the benefit of non-Catholic sailors were in any possible way intended to proselytise, but they were—rightly, no doubt—carried on on the principles of the religion which the managers believe in themselves. Unfortunately that religion was antagonistic to Catholic doctrines. A Catholic sailor was bound in some sense or other to take part in these religious services—to be in their midst at least. This might be practically innocent on the part of Catholics who were well instructed in their religion and determined to hold by its principles. To these it might be no great danger; but to many others who were neither so instructed nor so steadfast it might be a great danger lest, seeing the comforts which surrounded those of other denominations, they should give way in the least and make one with their neighbors and take part in these religious services. These non-Catholic institutions which surrounded them were marvellously well managed. There were several societies for the protection of non-Catholic seamen, and it seemed to him that they had scarcely to express a wish, and someone came forward, anonymously or otherwise, to assist them. Ships were chartered and boats were fitted out, and there were floating chapels, hospitals, and other means of material comfort for the benefit of seamen of the fisheries and elsewhere.

WHAT HAD CATHOLICS DONE FOR THE FAITH IN THIS DIRECTION?

Nothing whatever. They had recently endeavored to do something, but it was despairing to think how little they had been able to do compared with their non-Catholic brethren. The work done by these non-Catholic institutions gave men moral courage, and raised them from that low state in which so many seamen

were placed. They caused seamen to feel that there was something in keeping themselves respectable, and in believing there was a God, and in doing something in their way to honor Him. What Catholics had to do was to endeavor to ascertain if there was any possibility of taking part in a work of this kind, of screening and protecting the religious sentiment of Catholic sailors by establishing homes of some sort that would afford a protection to them at least while on shore. As far as the Royal Navy was concerned they had every reason to be thankful for some things that had been done, but there was still an immense work to do there. He was, however, speaking more especially of the mercantile service. When a sailor received his pay he could go to one of the homes that had been mentioned, and where he was taken care of, but where his religion was in danger; or he could go to other places where sometimes, at least, he found himself without money in a few days. There was no Catholic Home, and it was the duty of the Catholics of England to see that some provision was made for Catholic sailors such as had been made by people of other religions. He thought that the Catholics of the country were bound to devote themselves in some way to putting seamen belonging to the Catholic Faith upon a better footing than they were on at present. Some little had been done already, but he was sorry to say the efforts so made had been small. Still they must hope that by bringing this question prominently before Catholics they would be able to do a great deal more. It was for this reason that meeting had been called together. They wished to further

AND TO EXTEND THE WORK

that had already been done, and to see if they could not interest people in the movement, which required not only money—and that was very necessary—but something of greater importance than money—a personal interest in the seamen and a desire to take an active part in promoting their welfare. There were many people who might spare some time from their amusements in order to assist in furthering the happiness of our seamen, especially when they were on shore. They might hope that the managers of the institutions he had mentioned would take some steps by which Catholics might legitimately take part in the work of these homes, and that Catholic seamen might derive advantage from them without danger to their faith. At any rate there could be no doubt that it was their duty to protect Catholic seamen as far as lay in their power. There was a great movement just now amongst many ladies and gentlemen towards devoting themselves to the poor, and he took it that there was no work in which they ought to interest themselves more, or in which they could do greater good, than that for the protection of Catholic seamen. These men were honest and kindly, and willing to do their duty as a rule, but they did not always want to be "good-goody;" they wished in many cases, and should be induced in all, to lead the lives of practical Catholics. It was for this reason he invited the Catholics of the country to come to the assistance of this society, which had been established for the protection of seamen. They had already a club in Wellclose-square. It was not a Home, but a place where the men could come and have simple amusements, keep together, and spend their time in a pleasant and respectable manner. It was a very small place compared with those possessed by their non-Catholic brethren. He did not blame Catholics for not having done so much as others. It would be absurd to do so, because they had not the means. But Catholics could give their heart to this work, and that was what he, as chairman of that meeting, wished to impress upon them (hear, hear). He believed there were plenty of people ready to help both with money and personal assistance, but they had not had placed before them the pressing need for assistance being given to Catholic seamen (hear, hear). It only remained for Catholics to open their hearts and to give themselves to the work, determined to do what they were convinced was their duty as Englishmen, for no one would deny that it was the duty of Englishmen to do everything in their power to promote the happiness and welfare of a class of men upon whom we so much depended for our commercial prosperity and national defence (cheers.)—*Liverpool Catholic Times*,

OUR CATHOLIC YOUNG MEN.

"What Is the Matter With Them?"

It rather reminds me of that slightly vulgar story of the Englishman who was dining at a railway restaurant, and having partaken of all that was on the bill of fare except a certain kind of pie, and being saluted by the disgusted waiter damsel with the query, "What is the matter with the pie?" only joined in the laugh and then went away asking: "What was the matter with the pie?"

There is nothing the matter with the pie except that it is not in demand. There is nothing the matter with the Catholic young men—except that they are young men and therefore, of course, inferior—but the fact remains that many Catholic girls don't want 'em. They think it a bit of distinction to marry non-Catholics and when they do marry Catholics they often set in to rule the roost in consequence of this same firm conviction, that "the grey mare is the better horse." Is it? That is the question.

It might be as well at the outset to state that the question might readily be changed to a wider one: "What is the matter with the young men?" for it is coming to be near true every day that, not only in Catholic circles but in all circles, the girls are, as a rule, better educated than the boys. The fact that they lead better lives need not be dwelt upon—that is self-evident, naturally character is benefited thereby; but there is the other fact that they, as a rule, have more time for study and they have not to go out and "hustle" for the almighty dollar as early or as vigorously as their brothers.

But does it follow that because of this self culture they are therefore on a higher plane than these same brothers? On the contrary, what they gain in what Matthew Arnold called "sweetness and light," etc., they, in all probability, lose in strength, well balanced judgment and knowledge of men. These are the requirements of the young men—gained by daily contact with the world—and certainly qualities not to be scoffed at (we will not say sneezed at!) in a husband. The young men may not have quite as much opportunity for study as the young women, but they have quite as much opportunity for the most important of all works—character building. Let them be manly, upright and honorable fellows and the rest will follow as light follows the sun and Catholic young women will look upon them, and rightly, not only as their equals but in many cases as their superiors.

Another aspect of the case: The trouble is not so much with the young men nor with the young women as with the parents, who in many cases, in spite of their own example, seem to look upon matrimony as a sacrament instituted by the devil. Catholic parents, Irish Catholic parents in particular, are afflicted with the notion that their goslings are the yellowest, glossiest, most superior goslings that ever walked the earth. The goslings, needless to say, are the daughters. The infant male ducks have usually cleared them of that notion in their earliest years.

And so it comes about that if young Catholic women turn up their pretty (or non-pretty as it chances) noses at young Catholic men they are only displaying a tendency inherited from their parents, who have all along instilled into them that the only sensible marriage is one by which they may rise to a higher sphere; and not, as they should teach, that there is no higher sphere than the founding of a new home in the state, in mutual love and mutual equality. Much of this, undoubtedly, on the parent's part is due to an inordinate love for their daughters, a love that often degenerates into actual selfishness and blindly ruins lives that it would, properly enlightened, most tenderly cherish.

But the fact remains that the far more pertinent question is not "What is the matter with our Catholic young men?" but "What is the matter with our Catholic parents?"—*Jane Avery, in Chicago Citizen*.

The ever popular Vancouver minstrel troupe will give a concert to-morrow evening, in the Victoria Rifles Armory hall, on Cathart street. The entertainment will include ventriloquial and banjo comicalities as well as the usual songs and dances.

Further Reductions

—IN—

BOYS' AND YOUTHS'

CLOTHING, SHIRTS, ETC.

—DURING OUR—

Midsummer Clearing Sale.

JAS. A. OGILVY & SONS

Are Offering Special Inducements

—IN—

Boys' and Youths' Clothing.

This is a grand opportunity to dress up the Boys at what it will cost to buy the tweed. We are selling the whole suit of Boys' Clothing at the price of Trimming and making.

Boys' Blue Flannel Suits \$1.50, worth \$2.50.
Boys' Tweed Suits \$2.00, worth \$3.00.
Boys' Tweed suits, worth \$4.25 for \$3.00.
Boys' Black Velvet Suits, worth \$5.00 for \$3.75 only.

ODD PANTS ODD PANTS

In all sizes and qualities

Boys' Cloth Caps in all sizes.
Boys' Straw Hats, worth 15 and 20 cents for 50 each.
Boys' Flannelette Shirts, all sizes, 23c each.
Boys' Four in Hand Ties, 6c up.
Boys' Braces, 9c, 10c, 12c, 15c up.
Boys' Regatta Shirts all sizes.
Boys' White Shirts all sizes.
Boys' Collars and Cuffs.

—AT—

JAS. A. OGILVY & SON,

THE FAMILY LINEN AND DRAPERY HOUSE.

208 to 207 ST. ANTOINE ST. Telephone 144 to 150 MOUNTAIN ST. S225.

Branch, ST. CATHERINE STREET,

Cor. Buckingham Avenue.

Telephone 3835.

C. M. B. A. EXCURSION.

Branch No. 232 C. M. B. A. Grand Council of Canada will hold their first annual excursion to Sorel on Saturday afternoon, August 4th. The steamer Bohemian has been engaged for the occasion, and as this is one of the finest and best equipped boats of the R. & O. N. Co. the Branch were very fortunate in securing it. The boat will leave Jacques Cartier wharf at 2 p.m. and return at 9 p.m. Tickets are now for sale at Kelly Bros., 1691-1697 Notre Dame street, or from members of the committee of management. It will be remembered that this is a new branch, formed only a few months, under the presidency of Mr. P. Kelly.

Mgr. Begin, coadjutor of the Cardinal Archbishop of Quebec, was received in audience recently by the Pope, to whom he presented a statement on the position of the church in that diocese, which, thanks to the freedom it enjoys, is in a very prosperous condition.

"A little farm well tilled,
A little cellar well filled,
A little wife well willed."

What could you wish a man better than that? The last is not the least by any means, but how can a wife be well willed if she be the victim of those distressing maladies that make her life a burden? Let her take Dr. Pierce's Favorite Prescription and cure all painful irregularities, uterine disorders, inflammation and ulceration, prolapsus and kindred weaknesses. It is a boon and a blessing to women. Thousands are in the bloom of health through using it, when otherwise they would be under the sod. Are you a sufferer? Use it, or some day we may read—

A little wife self willed,
Rosewood coffin early filled,
Spite of doctor well skilled.

Ovarian, Fibroid and other Tumors cured without surgery. Book, testimonials and references, mailed securely sealed for 10 cents in stamps. Address, World's Dispensary Medical Association, Buffalo, N. Y.

APOSTOLIC LETTER

OF HIS HOLINESS

POPE LEO XIII.

UPON THE

REUNION OF CHRISTENDOM.

TO THE PRINCES AND PEOPLES OF THE WORLD.

HEALTH AND PEACE IN THE LORD.

OFFICIAL TRANSLATION.

THE splendid testimonies of public congratulations which reached Us in the course of last year from all parts of the world on the occasion of Our Episcopal Jubilee, which lately reached their height in the marked devotion of the Spanish nation, have chiefly consoled Us by the thought that in this unanimity of sentiment shone forth the unity of the Church and their wonderful union with the Supreme Pontiff. It seemed in those days as if the Catholic world turned aside from other cares to fix its gaze and its thoughts upon the Vatican. Embassies from Princes, numerous pilgrimages, letters full of affection, and most august ceremonies, brilliantly attested that Catholics in their reverence for the Apostolic See are of one heart and soul. These events are even more joyful and acceptable since they answer to Our designs. Seeing that we well understand the condition of the times, and mindful of Our duty, We have through the whole course of Our Pontificate turned constantly Our attention—and as far as We could by teaching and work—to draw more closely to Us the nations and peoples of the whole world, and to show clearly the always beneficent efficacy of the Roman Pontificate. We therefore render grateful thanks to the Divine Goodness for having granted us the singular favor of reaching safely so great an age. We are also grateful to the Princes, the Bishops, the clergy, and many others, who, with numerous demonstrations of piety and respect, worked together to render honour to the dignity We hold, and to offer to Our selves very opportune consolation. In truth, however, to obtain a full and perfect consolation there remains not a little yet to be desired.

THE NEEDS OF THE WORLD.

Because, while in the midst of these testimonies of the joy and love of the people, there were present in Our mind the immense multitude who were strangers to these Catholic celebrations—some because they were deprived of all knowledge of the Gospel; some who, although Christians, dissented totally from the Catholic faith. This fact, then, bitterly afflicted Us, and it afflicts Us to this hour, for it is not possible to reflect without heartfelt grief on so large a portion of the human race having wandered away so far from Us by misleading paths. Now therefore, as We are upon earth the representative of Almighty God, who wishes all men to be saved and attain to a knowledge of the truth, and as our years and bitterness of soul urge Us to the close of Our mortal career, it seemed good to Us to imitate our Redeemer and Master, our Lord Jesus Christ, Who, on the eve of returning to heaven, earnestly besought God the Father that His Disciples and followers should be all of one mind and one heart. "That they all may be one, as thou, Father, in Me, and I in Thee, that they also may be one in Us" (St. John xvii. 21). This divine prayer and supplication was made not alone for those who already believed in Christ, but also for all those who in the future should believe. Not without reason therefore do We wish to make known Our strong desire, and within the measure of our power to bring about that all people of every land and race should be called and invited to join the unity of divine faith.

MISSIONS TO THE HEATHEN.

Moved by charity, which hastens most speedily to where there is most need of help, the mind first turns to peoples who are the most unfortunate, whom the light of the Gospel has not reached or has been extinguished by carelessness, or by the vicissitudes of the times, who are ignorant of God, and remain in the worst of errors. Since all salvation comes

from Jesus Christ—"For there is no other name under heaven given to men whereby we must be saved" (Acts iv. 12)—it is Our greatest wish that the Most Holy Name of Jesus should be known without delay, and should reign in every region of the earth. And to effect this the Church has never ceased to carry out the mission she had from God. She has devoted herself to this work during 1900 years, and what task could she carry out with more ardour and constancy than to summon the peoples of the world to the truth and to a Christian life? And now also We have frequently sent forth preachers of the Gospel, who have crossed the seas to carry it to the most distant countries. There never passes a day that We do not supplicate Almighty God that He would mercifully deign to multiply priests worthy of the apostolate, in order that, to extend the reign of Christ, they may not hesitate to sacrifice their health, and, if needs be, their life also. And Thou, O Saviour and Father of the human race, our Lord Christ Jesus, hasten and do not delay the fulfilment of Thy promise that when Thou wert lifted up all men shall be drawn to Thee. Come now therefore and reveal Thyself to the multitudes who are now altogether deprived of the most precious benefits which Thou hast gained for mortals with Thy precious blood; appeal to those who sat in darkness and in the shadow of death, that, enlightened by the splendour of Thy wisdom and power, in Thee, and by Thee, they may be united in one.

UNITY OF FAITH NECESSARY.

Dwelling in Our thoughts upon the need of unity, We thought of all those nations whom the Divine Pity drew a long time since from their former errors to the wisdom of the Gospel. In truth, nothing gives more joy than to remember, with abundant thanks to the providence of God, than these ancient ages when the Christian faith was universally regarded as the common and undivided patrimony; when nations diverse in locality, in genius, and in customs, although often disagreeing with each other, and even in conflict, nevertheless in matters of religion were unanimous in the faith of Christ. Remembering these facts, it is too painful to think that in succeeding ages distrust and enmity, the result of ill-omened events, have snatched from the bosom of the Roman Church great and flourishing peoples. Notwithstanding this, confiding in the grace and mercy of Almighty God, who alone knows the hour of assistance, and in whose hand it remains to incline as He pleases the will of men, to these same peoples We address Ourselves, and with paternal love We exhort and beseech them that, putting aside all dissensions, they may turn to unity.

THE EASTERN CHURCHES.

And first of all with intense affection We look to the East, from which came from the first the salvation of the world. Yes, it is Our anxious and earnest desire to be able to hold the joyful hope that the Churches of the East, enlightened by their hereditary faith and by their ancient glories, should no longer absent themselves, but should return to the point from which they parted. We have the greater confidence in this, since the distance between Us is not great; hence while so few matters divide Us, on the remainder We can agree and unite in defence of Catholic doctrine, giving testimony and proof also by the rites, the teaching, and the practices of the Oriental Church. The principal point of dissent is the primacy of the Roman Pontiff. Let them look to early times, consult the opinions of their ancestors, and the traditions of the first century. Assuredly these show forth strongly the proof that it was to the Roman Pontiff

that the oracle of Christ applied: "Thou art Peter, and upon this rock I will build My Church." And among the number of the Pontiffs we find in the early days not a few drawn from the East, and especially—an Anacletus, an Evaristus, an Anicetus, an Eleutherius, a Zozimus, an Agatho—to many of whom also it was given to seal with their blood the government of the whole Christian Church wisely and safely ruled by them. The time, the circumstances, the authors of the unhappy discord are well known. Before man had separated what God had joined together, the name of the Apostolic See was venerated by the whole Christian world, and to the Roman Pontiff, as legitimate successor of St. Peter, and thus Vicar of Jesus Christ upon earth, the East, equally with the West, yielded obedience in concord. Therefore if We look at the commencement of the discord, Photius himself deemed it necessary to send legates to Rome to decide his questions, and Pope Nicholas I., without any opposition, sent from Rome his representatives to Constantinople in order that "they should discreetly investigate the case of the Patriarch Ignatius, and truthfully and with full evidence should submit the same to the Apostolic See." Hence the whole history of this fact manifestly confirms the primacy of the Roman See. Lastly, in the two Ecumenical Councils, the second of Lyons and in that of Florence, nobody ignores the fact that spontaneously and with one voice all the Latins and Greeks decreed as a dogma the supreme power of the Roman Pontiffs. We love to remember these facts precisely, because We invite them to return to peace, the more so as with the Easterns it seems the hour to entertain milder feelings, when there is such a tendency shown of good-will towards Catholics. We had lately a proof of this when We saw pious bands of Catholic pilgrims received in the East with singular demonstrations of courtesy and friendship. To you therefore Our heart opens, whether you be of the Greek or other Oriental Rite, separated from the Catholic Church. Let each one remember, as we most earnestly desire, the grave and moving words of Bessarion to your fathers:

"What justification shall we plead before God for being separated from our brethren, although to unite them into one fold He Himself came down from heaven, was born and crucified? What defence will be ours before posterity? Let us not suffer such shame, venerable fathers; far from us be such an advice; let us not deal so badly for ourselves and our children."

Think of your duty to God; that is what We desire. No human respect but divine charity should exhort you to peace and union with the Roman Church—we mean a full and perfect union—but this can be effected by no other means than by a community of dogma and an exchange of fraternal charity. The true union for Christians is that which Christ Jesus, the founder of the Church, instituted and wished for, which is founded upon unity of faith and unity of rule. Have no fear that either We or Our successors should wish to interfere with your rights, with the Patriarchal prerogative, or with the ritual customs of each Church, because it was always the intention and the practice of the Apostolic See to regard broadly and equitably the origins and customs of the various nations. On the contrary, if your communion with us is re-established no one can sufficiently say what will be the amount of fruit and glory which will flow into your Church, thank God. Therefore address to our all-good God your own prayer: "Abolish, O Lord, the schisms of the Church." And, again, "Gather together and bring back the wanderers to the one, holy, Catholic, and Apostolic Church" (Liturgy of St. Basil). Then turn to this one and holy faith, which the most remote antiquity has unalterably transmitted to you and to us equally, which your fathers and clergy preserved inviolate, which yet shines with the splendour of the virtues, the greatness of the genius, and the excellence of the doctrines preached and illustrated by Athanasius, Basil, Gregory of Nazianzen, John Chrysostom, the two Cyrils, and many other great men whose glory belongs equally to the East and the West.

TO THE SLAVONIAN CHURCH.

In particular, We would address a few words to the Slav people, to whose name history has rendered such worthy testi-

mony. You know how honored by the Slavs are St. Cyril and Methodius, your fathers in the faith, to whose memory We Ourselves decreed a few years ago a due increase of honor. For a long period there existed between the Slavs and the Roman Pontiffs an exchange of favours on the one side and of most faithful piety on the other. But the deplorable misfortunes of time alienated a large number of your forefathers from the faith of Rome. Consider therefore how precious to you would be your return to unity. For the Church does not hesitate to re-call you to her bosom, and is ready to convey to you copious aids to salvation, prosperity, and grandeur.

PROTESTANTISM.

With equal love we look to the peoples who in a later age were separated from the Roman Church by a strange revolution of events. Ignoring the many vicissitudes of preceding ages, they soared mentally above the limits of human reason, and with minds eager for truth and salvation set themselves to study the Church which was established by Christ. And they endeavoured to make equal with it their own particular Church, considering in what manner they could find religion in it, they permitted it to be taught that, denying the primitive belief, she had by successive variations fallen into erroneous novelties on many points of great importance. They ventured to deny the patrimony of truth, so that the innovators took with themselves in separating no formula of faith which should remain with them. Thus matters progressed to such an extent that many proceeded to attack the basis itself on which rests all the religion and all the hopes of the human race—that is to say, the divinity of Jesus Christ our Lord. Similarly the books of the Old and New Testament, which had before been recognized as divinely inspired, were now stripped of that authority, which must inevitably ensue if everybody had the privilege of interpreting them for himself. Hence the private conscience of each one was made the only guide and moral rule, rejecting every rule of action, from which there arose many opposite opinions and a multiplicity of sects which often resulted in Naturalism or Rationalism. From this cause, despairing of ever finding themselves in accord on doctrinal matters, they exalt and command fraternal union in charity. And this is just, since we should all try to be united in mutual charity. This Jesus Christ commanded above all things, and He made love of one another the distinctive mark of His flock. But how can perfect charity unite hearts if faith has not brought the minds into accord? It is on this account that many of whom We have spoken, having good judgment and being eager for the truth, have sought in Catholicism the safe road of salvation, knowing well that they cannot be united to Jesus Christ as their head unless they are united at the same time to His body, which is the Church; nor could they follow the true faith of Christ while repudiating the legitimate supremacy given to Peter and his successors. They recognized therefore in the Roman Church the ideal type of the true Church, easily shown by the marks placed on her by God, her founder. And among these were numbered many learned men of the most acute intelligence, who in able works proved the uninterrupted Apostolic succession of the Roman Church, the completeness of her dogmas, and the consistency of her discipline.

APPEAL TO ANGLICANS.

These examples being given, We make an appeal to you, Our dear brothers, who have been divided from Us for now three centuries concerning the faith of Christ, and to you others also who afterwards separated from Us for whatsoever motive. "Let us meet in the unity of faith and of the knowledge of the Son of God" (Ephes. iv. 13). To this unity you can never come but by the Catholic Church. Permit Us, then, to invite you, and with intense love We offer you Our right hand. The Church, the mother of all, from whom you have been separated so long, recalls you to her. To you all Catholics look eagerly because you pray piously to God with Us, closely united with Us in the profession of one Gospel, of one faith, and of one hope in perfect charity.

TO ALL CATHOLICS.

To complete the harmony of this much-desired unity, it only remains now to give instructions to all those through-

out the world to whose salvation We have long devoted Our solicitude and care—that is to say, to Catholics, who by the Roman faith which they profess are at the same time subjects of the Apostolic See and members of Jesus Christ. Certainly We do not need to exhort them to a true and holy unity, as they are already, by the goodness of God, participators of it; but We wish to warn them to strengthen themselves against all dangers, and not to risk the loss by negligence or idleness of that greatest gift of God—their faith. In this connection it is fitting that We should point out the true mode of thinking and carrying out the instructions which We Ourself have given you many times, either to all the Catholic nations together, or separately to some of them; and, above all, We wish to lay down this law—obedience in all cases to rulers and to the authority of the Church, not grudgingly, but with good will. Let them consider how hurtful to Christian unity is this error which under different forms of opinion has darkened in many, if not effaced, the essential character and the true idea of the Church. In fact, by the will of God, who established it, it is a society perfect of its kind, having for its object to instruct the human family in Gospel precepts, and to defend the sanctity of the laws; and that the exercise of Christian virtues will lead every one to that happiness which was promised to all from heaven.

RIGHTS AND DUTIES OF THE CHURCH.

And since, then, she is a perfect society, as has been said, by this alone she has a principle of life all her own, not affected from without, but providentially implanted by God. By the same reason there is innate in her the power to make laws, and in making them she is not subject to anybody; hence also the necessity that she should be free in all her spheres of action. But this liberty is not of a kind which should give rise to rivalry, for the Church is not ambitious, and does not desire any private ends; but this she wishes, this is her only object, to teach mankind the duties of virtue, and to thus provide for their eternal salvation. And it has always been her custom to act indulgently as a mother, while, on the other hand, she would sometimes, to meet the requirements of the occasion, forego some of her rights, as is clearly shown by the various Concordats. Nothing is more foreign to her than the thought of invading in any way the rights of the State; but it is only just that the State on its side should respect the rights of the Church, and be careful not to interfere with the least portion of them. But to any one who considers the actual state of events,

WHAT IS THE TENDENCY OF THE TIMES?

It is continually to suspicion of the Church, contempt, and hatred, to spitefully calumniate her; and, what is more serious, men study every method and try every means to subject her to the power of the Governments. Hence they have robbed her of her own property and restrained her liberty; have placed difficulties in the way of the education of the clergy; they have passed laws of exceptional severity against them; they have dissolved and prohibited religious confraternities, who were soldiers of the Church; in a word, they have renewed with the greatest asperity the worst persecutions of the past. This is a violation of the sacred rights of the Church, and has caused immense injuries to civil society, being a matter entirely opposed to the divine commands. For God, who is the Sovereign Creator of the universe, who has with the greatest wisdom and providence given to mankind both the civil and the ecclesiastical power, has wished that they should each remain distinct, but He did not wish them to be separated or in conflict. On the contrary, it is the will of God Himself, as the common advantage of human society absolutely requires that the civil governing authorities should harmonize with the ecclesiastical. Hence the state has its rights and duties, and the Church also has hers, but it is necessary that they should be bound together by the chain of concord. Therefore the tension which often now exists in the relations between the Church and civil Governments will soon come to an end. Also it will be seen that the interests of one and the other are neither opposed nor separate, and the citizens will "Render

unto Caesar the things which are Caesar's and to God the things which are God's."

THE FREEMASONS.

Religious unity likewise runs great risks by the acts of the masonic sect, whose disastrous influence has long been imposed upon nations specially Catholic. Favoured by the disturbed events of the age, and by the bold and successful increase of its power, it strove by every means to extend its dominion still further. And, already emerging from its hidingplaces and ambushes into the open, and as if to challenge God Himself, it has crept even unto Rome—the metropolis of Catholicism. And the worst result of this is that wherever it penetrates it intrudes itself into every rank and into all social institutions,

ASPIRING TO THE CONTROL AND LORDSHIP OVER ALL.

This is, indeed, a most disastrous result, because there is plain evidence of the wickedness of its opinions and the iniquity of its designs. Under the pretence of recovering the rights of man and restoring the civil community, it furiously assails Christianity, repudiates revelation; religious duties, the holy sacraments, and everything most sacred they vilify as superstitious; in matrimony, family ties, the education of youth, in all public and private discipline, they strive to abolish the Christian character and to drive from the heart of the people all reverence for authority, human or divine. They proclaim the worship of nature, and on the principles of which they wish to regulate virtue, honesty and justice. By such means it is manifest that mankind would soon return to the customs of pagan life with increased corruption. Although We have on other occasions spoken energetically on this subject, We nevertheless feel it the duty of Apostolic vigilance to continually inculcate that in a matter of such grave danger too much caution cannot be observed. May Almighty God frustrate their nefarious designs; but let the Christian people see and understand that it is their duty to shake off once for all the degrading yoke of the sect, and let them be the more resolute in this in order to free the peoples of France and Italy from its oppression. With what arguments you will best succeed has been already pointed out by Ourselves; nor can we doubt of the victory under that Leader whose divine word will always live: "I have conquered the world" (St. John xvi. 33).

THE RESULTS OF UNITY.

These dangers having been removed, and states and nations brought back to the unity of faith, what efficacious remedies would be found for evils and what an abundance of good would result. Let us examine the principal ones: First as to the dignity of the Church and her action. She would regain her wonted grade of honour, and as the minister of truth and grace, she would pursue her way in secure liberty with most profitable results to the nations. Having been already destined by God to be the guide of mankind, she is in a position to render the most efficacious help, and to moderate the gravest transformations of the age, to solve justly the most complicated social problems and to promote rectitude and justice, the immovable bases of the States. There would also follow from this a bond of the closest union between the peoples, more than ever desirable in this age, in order to avoid the horrors of war. We have before Our eyes the present condition of Europe. For many years we have lived in a peace more apparent than real. Suspicious of each other, nearly all nations are arming themselves with feverish haste. Inexperienced youth, free from paternal supervision, are thrown into all the temptations of military life while in the first flush of youth and strength—drawn away from the cultivation of the fields, from their studies, from their business, from the arts and sciences, being compelled to serve as conscripts. Therefore, exhausted by the enormous expenditure of the State to keep up a standing army, the national wealth is squandered, private fortunes ruined, and this state of armed peace has now become intolerable. Should this be the normal condition of society? In order to be free from these evils and to enjoy perfect peace, we must have recourse to Jesus Christ. To restrain ambition and mutual jealousies and rivalries, which are the most potent factors of war, nothing is more valuable than Christian virtue, and above all jus-

tice. By these the rights of every nation are maintained and treaties are held inviolable, and the bonds of human brotherhood are made strong and lasting, their souls being impressed with this truth, that "Justice exalteth a nation" (Proverbs xiv. 34). By no other means than these can the public safety be guarded more effectively. All can see that every day the safety and tranquillity of the public becomes more menaced. The frequent occurrence of atrocities bears witness to the fact that the secret societies are conspiring for the ruin and destruction of all. Social and political questions are being discussed with great vehemence; these are both grave questions without doubt, and attempts are being made to solve them by studies of the principles of justice and moderation. Praiseworthy as these are, they will not succeed unless guided by the eternal principles of the Christian faith. It is not long since We treated of the social question, bringing to bear on it the principles of the Gospel and natural reason. As regards the political question which is agitated with the view of reconciling liberty with authority, with the result that many confound the two ideas, and become more separated in fact, revealed truth is the most opportune assistance which is available. Since it is accepted that whatever be the form of Government, authority comes from God, therefore reason finds it right that one should command and that others should consent to obey, and this without any loss of personal dignity, because one more readily obeys God than man. God has decreed that He will mete out severe justice to those who have power given them to command, where they do not represent Him with rectitude and justice. The liberty of some individuals cannot be questioned by others, because without injuring any one His action will not depart from righteousness, from truth, or from all that constitutes public tranquillity.

Lastly, if we reflect that the Church is the mother and conciliatrice between the people and Princes, established to help each with her authority and advice, it will be evident how much it helps to public safety when the whole nation are united in their belief of the same principles and profess the same Christian faith. Thinking upon these matters very earnestly, We saw from afar off the new order of events which should reign universally, and We experienced the sweetest joy in thinking of the good which would result. It can scarcely be imagined what a happy advance in greatness and prosperity would inevitably and at once ensue if affairs were restored to tranquillity and peace, if real discipline were promoted, and, further, if there were constituted in a Christian manner, according to Our letters, societies of agriculture, labour, and industrial undertakings, by which usurious interest would be checked and the field widened for useful labor. The full amount of these benefits would not be confined to the people, but, like an overflowing river, would be distributed widely. It is therefore not to be denied that the principle which We enunciated at first is true, that innumerable people have for many ages looked for the light of faith and civil culture to be brought to them. It is certain that, as regards the eternal salvation of the nations, the counsels of divine wisdom are far removed from human intelligence. Nevertheless, in various regions of the earth there still exist deplorable superstitions, and in no small part of it dissensions have arisen in respect of religious questions. In truth, as it is given to human reason to discuss events, the mission given by God to Europe seems to be this, that she shall spread throughout the whole world the principles of Christianity. The commencement and progress of this magnificent enterprise, laboriously carried out in past ages, had resulted in the most happy increase, when in the sixteenth century unforeseen discord arose. Christianity was torn with disputes and dissensions, Europe was shaken by revolutions and wars, and the holy missions suffered from the shock. Now, as the cause of this disorder still continues, what wonder is it that so large a number of the human race should still remain slaves to barbarous customs and insane rites? Let us strive, then, zealously to restore for the public the ancient concord. For this purpose, in order to extend the benefits of the Christian religion, the time is most opportune, since the sentiment of human brotherhood never before

penetrated so deeply the souls of men, and in no previous age were they known to seek out their fellow-beings to know their requirements and to benefit them. We now traverse with incredible speed vast regions by land and sea, whence many facilities are afforded for commerce, and scientific discoveries, and also for the spread of the Gospel. We do not ignore how long and arduous labours are required to reconstruct the unsettled state of society; no doubt some persons will judge Our hopes to be vain, because this is a matter more to be desired than expected. But We repose all Our hopes and trust in Jesus Christ, the Saviour of the human race, only remembering too well the great events which resulted from the "folly" of the cross and its preaching to the utter confusion of "worldly wisdom." We entreat in particular Princes and Governments, appealing to their prudence and to their loving care of their people, that they may ponder over the wisdom of Our counsels, and second them with the strength of their authority. If only a portion of the desired fruit should result, it would be counted as no small benefit, in presence of this great universal ruin, when to the insupportable weight of the present there is added the apprehension of the future. The end of the last century left Europe worn out by war and shaken by revolutions. On the other hand, as regards the century now about to end, why should it not transmit to the human race hopes of concord with the hope of inestimable benefits which unity in the faith implies? "God, who is rich in mercy, in whose power are all times and moments," favours Our desires, and hastens to concede by His supreme benignity the fulfilment of the promise of Jesus Christ, "And there shall be made one fold and one Shepherd."

Given at Rome at St. Peter's, the 20th of June, 1894, the seventeenth year of Our Pontificate.

LEO PP. XIII.

MISSION WORK OF THE REDEMPTORISTS.

The following missions and retreats were given by the Redemptorist Missionaries attached to the house of Saratoga Springs, N. Y., since January 1st, 1894:—

Missions.—Church of the Assumption, Brooklyn, N. Y.; Church of the Epiphany, New York City; St. Peter's Church, Saratoga Springs, N. Y.; St. Monica's, New York City; Church of the Sacred Heart, Malden, Mass.; St. Joseph's Church, Maplewood, Mass.; St. Ann's, Montreal, Canada; St. Joseph's, New York City; St. Patrick's, New York City; St. Francis de Sales, Philadelphia, Pa.; St. John's, Brooklyn, N. Y.; St. Ann's, Brooklyn, N. Y.; St. James' Cathedral, Brooklyn, N. Y.; Our Lady of Mt. Carmel, Charlotte, Vt.; St. Peter's, Vergennes, Vt.; St. Vincent's, Madison, N. J.; St. Andrew's, Ellenville, N. Y.; Our Lady of Mt. Carmel, Boonton, N. J.; St. Joseph's, Syracuse, N. Y.; St. Rose of Lima's, New York City; St. James', New York City; St. John's, Piermont, N. Y.; St. Monica's, Barre, Vt.; St. Teresa's, Brooklyn, N. Y.; St. Anthony's, Greenpoint, N. Y.; St. Bridget's, Cleveland, Ohio; Church of the Holy Name, Cleveland, Ohio; St. John's, Jersey City, N. J.; St. Bridget's, Abington, Plymouth Co., Mass.; Church of the Holy Ghost, Whitman, Plymouth Co., Mass.; Church of the Holy Family, Rockland, Plymouth Co., Mass.; Church of Our Lady of Sacred Heart, Hanover, Plymouth Co., Mass.; St. Thomas Aquinas', Bridgewater, Plymouth Co., Mass.; St. John Evangelist, East Bridgewater, Plymouth Co., Mass.; Readboro', North Pownal, Graniteville, Arlington, Manchester, Vt.

Retreats.—Sisters, Nazareth Convent, Rochester, N. Y.; Pupils, Nazareth Academy, Rochester, N. Y.; Pupils, Academy of Our Lady of Angels, Fort Lee, N. Y.; Young Men, St. Patrick's, Montreal, Canada; Sodality B. V. M., Orange Valley, N. J.; Sodality B. V. M., St. John's Church, Utica, N. Y.

Cheap Sale of a Bankrupt Stock of Furniture going on just now at F. Lapointe's, 1551 St. Catherine Street. Open every evening. Tell your Friends about it. Street Cars pass the Door.

She—Oh, my tooth aches just dreadfully! I don't see why we could not be born without teeth. He—I think, my dear, that if you will look up some authority on that point, you will find that most of us are.

The True Witness

AND CATHOLIC CHRONICLE.

PRINTED AND PUBLISHED BY

The True Witness Printing & Publishing Co.,
(LIMITED)

At No. 781 Craig St., Montreal, Canada.

J. K. FORAN, LIT. D., LL.B., EDITOR.

SUBSCRIPTION RATES:

City \$1.50
Country..... 1.00
If not paid in advance, \$1.50 (Country)
and \$2 (City) will be charged.
Subscribers, Newfoundland, \$1.50 a
year in advance.

All business communications to be
addressed to

C. A. McDONNELL,
Managing Director,
THE TRUE WITNESS P. & P. Co.



MONTREAL, WEDNESDAY, JULY 18, 1894.

GOLDWIN SMITH AGAIN.

Prof. Goldwin Smith is at it again. Strange man is Mr. Smith; he has a very common name and were he simply John or Thomas Smith, there would be nothing to distinguish him from hundreds of others bearing the same names. But Goldwin is very uncommon. Reverse it, and you have the meaning in which it is most applicable to the Professor—*win gold*, also win fame or notoriety. In literature Mr. Smith is an "all round man;" also he is "a square man." He could "square a circle" as easily as round a perfect English sentence. If he thought the result would be injurious to the hated "Irish and their foolish ideas of Home Rule." He is like the proverbial character with the "square head"; he has a face on every side of it. He beats Janus out completely—Janus had only two faces, Smith has four. One of them smiles in the direction of England; a second grins at Canada; a third snickers in the direction of the United States; and the fourth grows radiant in the contemplation of Goldwin Smith himself. This extraordinary professor has a splendid knack of couching false theories in good grammatical English. He cares not how meaningless his expressions provided they do not sin, in construction, against the rules of prosody and Rhetoric. In the July number of the North American Review, Mr. Goldwin Smith has an article entitled, "Problems and Perils of British Politics." For fine cut language and super-sublime audacity (cheek it is called in America), his contribution is a model.

Of course Ireland and Home Rule have to come in for a certain amount of attention. It is thus that the sage Professor delivers himself: "Home Rule, as a popular movement, is dead. As a popular movement, indeed, apart from the agrarian agitation, it never had in it much life. What the Irish people wanted was, not political change, but the land. It was because they were persuaded that an Irish Parliament would give them the land that they shouted for the political change. Having got the land they cared little for the political change, and they could scarcely be lashed into showing the slightest resentment when the Home Rule Bill was thrown out by the House of Lords. They have contributed but sparingly to the Home Rule fund, while the hat has been sent round amongst their friends in the United States; a system which is the more significant, as they are very generous by nature and usually give freely to any object near their hearts. All the

agitations in Ireland for the repeal of the union, when not combined with agrarianism, have been utterly weak, O'Connell's agitation not less than the rest."

Poor sophist! Such a mixture of false statements and absurd contradictions was never penned in shorter space or in finer English. Let us take his assertions one after the other; assertions entirely unaccompanied by any proof—totally gratuitous and wonderfully untrue. If Professor Goldwin Smith is prepared to stake his reputation upon this master-stroke of his, in one of the leading magazines of the world, we are prepared to show that a very bad and unenviable reputation must be his—at least as an expounder of history and a political theorist. He could not have done a better service to Home Rule than to have thus attacked it.

"Home Rule, as a popular movement, is dead." Who says so? Goldwin Smith. What evidence does Goldwin Smith produce to substantiate this gratuitous assertion? Simply this: "As a popular movement, indeed, apart from the agrarian agitation, it never had in it much life." It had sufficient life to transform in a few years the whole aspect of British politics, to increase the representation of Ireland's cause at Westminster from a score of members to eighty, to secure the balance of power between the two great contending parties of the Empire, to make Europe look on with astonishment, to awaken an enthusiasm in America such as was only surpassed by that of the battle for Independence, to stimulate into activity the most disheartened peasantry in the world, to open out avenues of preferment for Irish Catholics—avenues long closed by the tyrannic laws enacted by men whom Mr. Smith so admires and pretends to love, to make the whole machinery of a vast Empire's government stand still until the voice of Ireland was not only heard, but answered, and to bring into existence the most openly disloyal of all factions, that of the parliamentary Unionists. If, as a popular movement, Home Rule were dead (as the Professor dogmatically states) then the whole universe would have been shaken had it been alive. In fact, it has been the liveliest political corpse that this century has ever known. So much life was there in it that Goldwin Smith cleared out of England when it began to assert its strength; and if it be dead today, its ghost must be very potent, for it has once more scared the Professor out of his senses and caused him to fly across the Atlantic.

He then tells us that it is not an Irish Parliament the people of Ireland want, it is the land they are after. We scarcely credited Mr. Goldwin Smith with so much stupidity. He argues that if they got the land they would not care for the Parliament. Suppose it is the land they want; how does he expect they are ever going to secure it unless they enjoy legislative autonomy? Does he suppose that the Irish want the honor of a parliament house, merely for show-sake, and that they do not expect to reap any material benefits from a native legislature? He certainly does not sincerely take them to be a nation of fools, or of children, who may be satisfied with a meaningless decoration, or an empty title. But he is not honest. If he were to put it thus, he would be telling the truth and not distorting facts: "The Irish want Home Rule, a local legislature, political autonomy, in order that they may enjoy the same rights and privileges that belong to the citizens of all constitutionally governed countries; that they may be enabled to purchase the land, if they are able to do so; to enjoy

the just fruits of their labor; to be saved from famine, emigration, and all the miseries attendant on the existing system." These are some of the reasons why the Irish want Home Rule; and so far is it from being a dead issue, that its vitality is stronger to-day than ever it was.

He then tells us that "they could scarcely be lashed into showing the slightest resentment when the Home Rule Bill was thrown out by the House of Lords." He is right; and he regrets that it is so. In the days of oppression, of weakness, of impotency, the Irish were often driven to despair, and often did they manifest their feelings by much noise and little action. But now they have gathered a strength that they are able to use; they don't need to raise an awful out-cry, because they hold the balance of power, they possess the ballot, they know and feel that they are able to eventually overthrow the power that thwarts them. It is this calmness, this determination, this confidence, that Goldwin Smith dreads, and that he and his anti-Irish friends would like to destroy. Both he and the Times would rejoice could they only lash the Irish into some unreasonable excitement or excess of action; but the Irish have grown too cunning for them, and this cry of the baffled Professor is the howl of vexation.

As to his remarks about the failure of all repeal movements—even O'Connell's—they are not worthy of reply, much less of serious attention. The fact is simply this: Professor Goldwin Smith is sufficiently keen-sighted to perceive the inevitable result of all the peaceful agitations for Home Rule; he sees clearly that an Irish legislature is necessary and that it must come. But he is not honest enough to admit his own convictions, so he rushes into the North American Review and stultifies himself in the eyes of all observant and reasoning men, while he attempts to blind his readers with the dust of his own prejudice and to set them to sleep with the delicious opiate of his fine English—a drug that is as attractive as it is deadly. Home Rule, however, does not depend upon the Professor; it will be alive and kicking long after he is in oblivion.

GLADSTONE'S VISIT.

It appears that Mr. Depew, of New York, is securing a circular, signed by a couple of hundred representative citizens of the United States, requesting Mr. Gladstone to visit America this year. We hope most sincerely that the invitation will be accepted by the Grand Old Man. There can only be one obstacle in the way—and that would have to be on the part of the ex Premier himself. He may, perhaps, consider that he is too old and that the trans-Atlantic trip would be too much for his system. Still we think that this objection might be easily overcome. Of course no person would wish—even for the extraordinary pleasure of beholding and hearing the most popular statesman alive—that he should sacrifice one hour of his life in coming to America. But, considering the rapidity with which the ocean steamers now traverse the Atlantic, the wonderful accommodations on board those floating palaces, and the great attention that such a personage would receive, we are confident that a journey to America would not be any more trying upon the aged champion of a people's rights than are the trips that he takes to the continent.

The visit of Gladstone would serve a two-fold purpose; it would give the people of America a splendid opportunity of testifying their deep sense of appreciation of that this great man has

done, during the past few years, for the cause of liberty, of justice and of Ireland; while it would be the crowning reward of the veteran premier, the occasion of his grandest triumph, and a living evidence to him of the esteem, love and veneration in which he is held by the people of the New World. To-day he can only form vague ideas—from reports, correspondence and hear say—of the popularity which he has achieved in America. But were he once brought face to face with the people of this continent he would return home a gratified and happy man—having tasted of that immortality that certainly will be his. Therefore, we repeat, do we hope that the influence brought to bear will be sufficiently strong to carry the day and to brush away all objections—on his side—to the prospered triumphal march through the cities of the New World.

There is a deep and potent gratitude in the Celtic heart. Some other nations are revengeful, and often they forget all the good of years in presence of one act of enmity, or they do not take into consideration all the benefits, blessings and reparations, as long as the dark memories of the far away past survive; not so with the Irish. The children of our race are willing to bury all past differences the moment they become the object of any kindly or well-intended deed. They forgive and forget, and are prepared to take to their bosom the one who seriously becomes their benefactor. In the "Foray of Con O'Donnell," we find the Celtic bard giving a splendid illustration of this beautiful characteristic: Con O'Donnell, the chieftain, has been at war with MacJohn, the head of a rival clan; peace is restored and the former thus addresses the latter:

"MacJohn I stretch to yours and you,
This hand, beneath God's blessed sun,
And, for the wrong that I might do,
Forgive the wrong that I have done."

The clouds that fitted across the earlier life-sky of the Grand Old Man are lost entirely in space, and are completely forgotten in presence of the refulgence of that magnificent sunset. Let Gladstone cross the Atlantic, and here—on the shores of a new continent—he will learn more, in one week, of the true power of Irish gratitude than he could possibly ever know, while amidst the scenes of political strife at home. Again we express the hope that he may come; and if he does, Mr. Depew and all the others will deserve the undying thanks of the people of America.

THE wonderful and beneficial results of the Catholic Reading Circles of the United States challenge the attention of the world. We are pleased to learn that in Montreal a couple of Reading Circles have been established, and we trust that, after the vacation, others will be formed and that the good work will be carried on extensively. We would advise all of those who are interested in the extending of Catholic literature and the splendid efforts being made in the direction of self-culture and self-instruction, if they can possibly do so, to attend the coming session of the Catholic Summer School of America, at Plattsburgh, N.Y. On next Sunday the session will be opened and during the four ensuing weeks a series of lectures will be given on various important and interesting subjects. To attend the school will be a real vacation combined with a partial education.

THE Utica Globe of last week has a portrait of the Editor of THE TRUE WITNESS and a sketch of his life. We thank the Globe for its kind remarks, and especially for stating that our paper has been raised to the front-rank of Catholic journals on the continent.

LORD CHIEF JUSTICE RUSSELL.

It is a very significant fact that an Irish Catholic should be, at last, raised to the high post of a Lord Chief Justice of England. At one time it was considered that a member of the Hebrew race would never secure, or be allowed to occupy, any representative position in the politics of Great Britain; and yet the day came when Benjamin Disraeli arose to the Premiership of the Empire, and was the most flattered and petted of British statesmen. When O'Connell thundered at the doors of Westminster and demanded Catholic emancipation, when the great tribune of the people was refused a seat in the House on account of the oath that he was asked and refused to take, if any man would have predicted that the close of this century would behold an Irish Catholic at the head of the judiciary, that man would be considered insane. Yet, as Horace said, "the times change and we change with them." A mighty wave has passed over the British Empire, and on its crest rides the barque of liberty.

Apart from the creed and nationality of Sir Charles Russell, there is something remarkable in the success of his career. It seems only a few years since he was admitted to the London Bar, fresh from his triumphs in the Courts of Ireland; it seems but yesterday that he pronounced the grandest forensic effort of modern times, on the occasion of the Parnell Commission; it seems scarcely any time since he gave evidence of his wonderful erudition, when the International Conference, or Arbitration took place in Paris. And to-day he sits as Lord Chief Justice of the realm. It is a matter of universal congratulation that such a man should have received due recognition of his abilities and exalted character. It is unnecessary to express any feeble congratulations to Lord Chief Justice Russell himself; he must feel and know that the civilized world is proud of the honor conferred upon him. But we think that the Government of Great Britain, the Bench and Bar of the realm, and the people of the country are to all congratulated on having received a master-mind, an exceptionally learned jurist, and a character of the first water, to preside over the highest tribunal in the country.

This movement, on the great chess-board of public events, speaks hope and encouragement to the Irish race. It is now evident that there is no position, however elevated or responsible it may be, but sons of the Old Land are to be found worthy and able to occupy it. It is also clear that the future is growing brighter, and that the clouds of the past are rolling away before the breeze of modern freedom. In our day it is only in the most barbaric lands that ability is unrecognized on account of race or creed. The days of the pale are no more; giant strides have been made along the highway of emancipation. The Irish Catholic can look up to the beacon-light of promise that now burns upon the topmost peak of the great mountain range of the British Judiciary. According to the inspiring words of Mr. Justin McCarthy, one party or the other must soon grant legislative autonomy to Ireland, and one of the best evidences that the race is able to govern itself may be found the success of the children of that land, in the governments of colonies and of other nations, as well as in the fact that one of their number is to-day recognized by Great Britain as the safest and best custodian of the vaunted jewel of "British Justice."

In this world there is no honor without a corresponding trial, no crown with a cross, no cup of happiness without some

drops of bitterness mingled in its contents. While Lord Russell has been receiving the universal congratulations of his countless admirers on the culmination of his triumphal career, in the office of high dignity that now is his, a sorrow of a private nature has come to him—one of those afflictions that are inseparable from our lives in this world. One of the new Lord Chief Justice's sisters, who was a Poor Clare, died in her convent at Newry, at the advanced age of seventy-nine years. She had been a member of the Order for over fifty-six years. Even while expressing sympathy for the great jurist, there is a ray of consolation in the fact that a long life of humility, obedience, sacrifice and poverty—for the sake of the poor—has certainly been the herald of an endless life of happiness, glory and reward. Two grand examples of Irish Catholic piety and greatness—the humble nun and the exalted jurist; the one faithful throughout years of obscure labor, the other faithful throughout years of worldly success. The Irish race should be proud of that family of Russells.

WAITING.

A writer in Outlook says that one of the most successful men of the country said: "I can wait longer than anyone else in this country except the Roman Catholic Church." The learned editor of the Philadelphia Catholic Times thus comments upon the remark:—

"The man whose mind discovered one of the secrets of the Catholic Church's mastery over society, civilized or savage, deserved success. Conscious of her own perpetuity from the beginning, the Church has passed triumphantly through persecutions in almost every age of her existence, as impervious to them and to all human vicissitudes as the pyramids of Egypt. Kingdoms and empires rise and fall; generations come and go; her ephemeral enemies fret out their short feverish lives, but the Church waits on, and she will continue to wait, despite the world, the flesh and the devil, till her Founder comes again to judge the quick and the dead."

Well may the Church afford to wait. She has all time and all eternity at her disposal. The One who holds the destiny of the universe in His hand has promised to remain with her during the ages, until the consummation of time. She can laugh quietly at all the din and strife going on around her; her enemies may menace and her opponents may strain every nerve to overthrow her, but she towers aloft like another Mont Blanc amidst the howling of tempests, the crushing of avalanches, and the thickening of clouds; based on earth, but reaching the heavens, around her feet the nations and the things of the world may crumble, while around her summit eternal lights must ever play. We feel that it is due the writer of that splendid editorial, as well as due our Catholic and non-Catholic readers, to reproduce the wonderful sketch of the Church's history that, in a few lines, he gives us. It contains more than our pen could trace in many columns:

"The pagan emperors brought the hitherto resistless power of the Roman Empire against her in her infancy. She waited and suffered, and the gods of the Pantheon fell broken from their altars. The apostate Julian devoted his life to her destruction; dying, he cried out: 'Thou hast conquered, O Galilean.' The contest was long, but the empire fell asunder like broken glass, and the Church, triumphant, set herself to the task of reconstructing society and bringing order out of social chaos. Heresies arose; she waited, and they died. The northern invaders overswept the former seat of the empire; she waited and converted them. Then came the great revolt of the sixteenth century; she waited and is waiting, and it is dying. The mighty genius of Napoleon determined to make her subservient to his ambition or destroy her as he destroyed powerful

kingdoms; she waited and sent one of her priests to administer to the dying exile on St. Helena the consolations of religion. The Iron Chancellor, flushed with victory over France, determined to measure strength with her; she waited, and he went to Canossa. He is now bowed down with age, lingering, useless, with one foot on the brink of the grave and the other in it, awaiting the closing scene. And so it was, and so it is, and so it will be till time shall be no longer. History has no consolation or encouragement for the enemies of the Church of Jesus Christ. In the face of their predecessors they see their own as in a mirror. They know she is energetically waiting till they troop off to join their comrades, the dead failures."

It is unnecessary to add one stroke to this magnificent picture. There stands history—the prophet and wizard of the past—telling the story of the Church's perpetuity and immutability, and challenging the world to produce such another institution. The past nineteen hundred years may be considered as the very best human evidence of the immortality and truth of Catholicity. Like her own Founder, the Church waits on, as the generations roll past, as the sands of years flow through the glass of time. He beholds the future, the present and the past, even as all actualy present. In consideration of the Divine element within her the Church knows neither time, space nor climate; she is to-day what she was in the beginning, and what she will be on the fiery night that shall precede the Judgment Day. She can wait calmly with the quiet dignity of an institution existing under a Divine promise.

IRISH AND CHINESE.

Our friend Mr. Thorne of the Globe Quarterly Review has been getting into hot water—if we are to judge from the "Globe notes" in the last issue of that publication—on account of a remark which he tries very hard to explain away and to justify. In his article upon the "Labor Problem," he said: "The Irish could vote and the Chinaman could not, so the Hibernian dictated legislation at Washington, and the Chinaman, though much his superior in many ways, had to go." He complains that a number of readers threw his publication against the wall, or, in other words, refused to read it any more. He wants \$40,000 and \$10,000 per year during the next ten years to give up his magazine. Nobody is going to offer that amount he may rely. The fact of the matter is that because he is the founder and sole proprietor of the Globe, he thinks that he should be allowed to write what he likes and criticise in as rough a style as he pleases, and that no person has the right to dissent from his views. He claims the privilege of being frank, and yet does not seem to accord that same privilege to others. A man's walking cane may be his own property, but if he uses it upon the heads of others he is likely to come to grief. Mr. Thorne's style is most original, as we once stated. Some time ago we compared the Reviewer to an unfettered eagle; but an eagle is also a fierce bird of prey. Much as we admire the soaring of the kingly bird, still we are not anxious to see him pounce upon any of our unoffending citizen.

We never yet met with a greater adept at vituperation, nor apparently a more consummate literary egotist, than the editor of the Globe Review. He sneers at everyone; he seems to think that he alone has years, experience and knowledge, and that all the other journalists are merely small fry, poor fellows without originality, or freedom of thought and expression. He speaks of the "stray gleams of poetic strength among the coarse and brutal crudities

of Whitman's quasi-idiotic verbosity;" he calls some men scoundrels, others fools, and he expects that the public will take this billingsgate as the exact and proper estimate of the individuals that he wishes to crush. After crying out "God bless old Ireland," and after making a very awkward attempt to praise the country and the race, he thus gives evidence of the "coarse and brutal crudities" of his own compositions:

"But for the hoodlum Irish, the political Irish, the treacherous Irish, the boycotting Irish, the dynamite Irish, the Irish that kept up perpetual factional wars out of contemptible and petty family and tribal jealousies for a thousand years, from about 600 A.D. to 1600 A.D.; for the Irish that never could unite to put down their own accursed and stuffy upstart sectional pride, or agree upon any one united form of government, or upon any one king, or president or other ruler, and through whose treachery at last Cromwell & Co. were able to do what the earlier Norsemen had failed to do; and for these same hoodlum, quarrelsome and treacherous Irish, now fighting in the politics of the United States, who would embroil this land with England, who stab their betters in the back, body or soul; who would shut out the Chinese, the Italians and the Poles, and who in higher ecclesiastical circles made it necessary for the Holy Father to send an Italian Bishop over here to keep them in order; for all these classes of Irishmen, and especially for those who have given up the Globe (ah! that is the thorn that pricks); because they could not stand our two lines of unvarnished truth, I have only pity, verging as closely to unutterable contempt as Christian charity (God save the mark!) will allow."

After this illogical, absurd and false tirade against the Irish; after picking out the characters of a few Sham Squires, Keoghs, Jimmy O'Brien's, Pigotts, Careys and LeCarons, and taking them as a standard whereby to judge the Irish race at home and in America; after bespattering not only Irish-American statesmen, but also Irish-American priests with this kind of mud, the autocrat of the Globe Review closes his extraordinary note with the following:

"The last rascality in this same line is the movement proposed by the Knights of Labor to colonize American colored men so that the Knights—God pity the vulgar clowns—may have a free field for their striking and spendthrift organization."

Talk of vituperation after all this. The attack upon the Knights of Labor is as unfair as is the sweeping charge upon the Irish. We have no intention of entering into a defense against the Globe's harsh and uncalled for attempts to cast upon a race the odium of a few individuals or to blacken an organization with the very debatable course taken by a branch of the same. We once praised up the Globe Review, judging it fairly from the numbers we had read; we think it now our duty to let our readers have an idea of the opinions, disposition, style and methods of that organ—all of which seem to have recently developed with extraordinary rapidity. Even were the learned Reviewer to own his Globe and the greater globe of the earth, as well as a few of the surrounding planets, still we think that others might be permitted to hold honest opinions without the risk of being attacked, and writers (even of an inferior grade) should be allowed to do their best without having to run the gauntlet of such unreasonable censure and ridicule.

A COUPLE of weeks ago the Decree of the Index, in which Dr. Mivart's "Happiness in Hell" articles were condemned, was published. To the condemnation is appended the following words: "The author has laudably submitted and repudiated the articles (*opuscula*)." This sentence does the learned Doctor more honor than all the grand works that have come from his pen.

LORD KILGOBBIN.

BY CHARLES LEVER.

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

CHAPTER LXV.—Continued.

"Most undoubtedly, my lord. I am ashamed to say that it was entirely my own fault if you are saddled with the fellow at all."

"I do not see the infliction—"

"I mean, my lord, that, in a measure, I put him on you without very well knowing what it was that I did."

"Have you heard—do you know anything of the man that should inspire caution or distrust?"

"Well, these are strong words," muttered he hesitatingly.

But Lady Maude broke in with a passionate tone; "Don't you see, my lord, that he does not know anything to this person's disadvantage—that it is only my cousin's diplomatic reserve—that commendable caution of his order—suggests his careful conduct? Cecil knows no more of Atlee than we do."

"Perhaps not so much," said Walpole, with an impertinent simper.

"I know," said his lordship, "that he is a monstrous clever fellow. He can find you the passage you want or the authority you are seeking for at a moment; and when he writes he can be rapid and concise too."

"He has many rare gifts, my lord," said Walpole, with the sly air of one who had said a covert impertinence. "I am very curious to know what you mean to do with him."

"Mean to do with him? Why, what should I mean to do with him?"

"The very point I wish to learn. A protege, my lord, is a parasitic plant, and you cannot deprive it of its double instincts—to cling and to climb."

"How witty my cousin has become since his sojourn in Ireland!" said Maude.

Walpole flushed deeply, and for a moment he seemed about to reply angrily; but, with an effort, he controlled himself, and, turning toward the time-piece on the chimney, said: past one! I hope, my lord, I have made your dispatch intelligible?"

"Yes, yes; I think so. Besides, he will be here in a day or two to explain."

"I shall, then, say good-night, my lord. Good-night, Cousin Maude." But Lady Maude had already left the room unnoticed.

CHAPTER LXVII.

WALPOLE ALONE.

Once more in his own room, Walpole returned to the task of that letter to Nina Kostalergi, of which he had made nigh fifty drafts, and not one with which he was satisfied.

It was not really very easy to do what he wished. He desired to seem a warm rapturous impulsive lover, who had no thought in life—no other hope or ambition—than the success of his suit. He sought to show that she had so enraptured and enthralled him that, until she consented to share his fortunes, he was a man utterly lost to life and life's ambitions, and while insinuating what a tremendous responsibility she would take on herself if she should venture, by a refusal of him, to rob the world of those abilities that the age could ill spare, he also dimly shadowed the natural pride a woman ought to feel in knowing that she was asked to be the partner of such a man; and that one for whom destiny in all likelihood reserved the highest rewards of public life was then, with the full consciousness of what he was and what awaited him, ready to share that proud eminence with her, as a prince might have offered to share his throne.

In spite of himself, in spite of all he could do, it was on this latter part of his letter his pen ran most freely. He could condense his raptures, he could control in most praiseworthy fashion, all the extravagances of passion, and the imaginative joys of love; but for the life of him, he could abate nothing of the triumphant ecstasy that must be the feeling of the woman who had won him—the passionate delight of her who should be his wife, and enter life the chosen one of his affection.

It was wonderful how glibly he could insist on this to himself, and, fancying for the moment, that he was one of the outer world commenting on the match, say: "Yes, let people decry the Walpole

class how they might—they are elegant, they are exclusive, they are fastidious, they are all that you like to call the spoiled children of Fortune in their wit, their brilliancy, and their readiness, but they are the only men—the only men in the world—who marry—we'll not say for 'love,' for the phrase is vulgar—but who marry to please themselves! This girl had not a shilling. As to family, all is said when we say she was a Greek! Is there not something downright chivalrous in marrying such a woman? Is it the act of a worldly man?"

He walked the room, uttering this question to himself over and over. Not exactly that he thought disparagingly of worldliness and material advantages, but he had lashed himself into a false enthusiasm as to qualities which he thought had some special worshippers of their own, and whose good opinion might possibly be turned to profit somehow and somewhere, if he only knew how and where. It was a monstrous fine thing he was about to do; that he felt. Where was there another man in his position would take a portionless girl and make her his wife? Cadets and cornets in light dragoon regiments did these things; they liked their "bit of beauty;" and there was a sort of mock-poetry about these creatures that suited that sort of thing; but for a man who wrote his letters from Brookes's, and whose dinner-invitations included all that was great in town, to stoop to such an alliance was as bold a defiance as one could throw at a world of self-seeking and conventionality.

"That Emperor of the French did it," cried he. "I cannot recall to my mind another. He did the very same thing I am going to do. To be sure he had the 'pull on me, in one point. As he said to himself, 'I am a parvenu.' Now, I cannot go that far! I must justify my act on other grounds, as I hope I can do," cried he, after a pause; while with head erect and swelling chest, he went on: "I felt within me the place I yet should occupy. I knew—ay, knew—the prize that awaited me, and I asked myself; 'Do you see in any capital of Europe one woman with whom you would like to share this fortune? Is there one sufficiently graceful to make her elevation seem a natural and fitting promotion, and herself appear the appropriate occupant of the station?'"

"She is wonderfully beautiful; there is no doubt of it. Such beauty as they have never seen here in their lives! Fantastic extravagances in dress and atrocious hair dressing cannot disfigure her; and by Jove! she has tried both. And one has only to imagine that woman dressed and 'coiffed' as she might be, to conceive such a triumph as London has not witnessed for the century! And I do long for such a triumph. If my Lord would only invite us here, were it but for a week! We should be asked to Goreham and the Bexmithe's. My lady never omits to invite a great beauty. It's her way to protest that she is still handsome, and not at all jealous. How are we to get 'asked' to Burton street?" asked he over and over, as though the sounds must secure the answer. "Maude will never permit it. The unlucky picture has settled that point. Maude will not suffer her to cross the threshold! But for the portrait I could bespeak my cousin's favor and indulgence for a somewhat countrified young girl, dowdy and awkward. I could plead for her good looks in that *ad misericordiam* fashion that disarms jealousy, and enlists her generosity for a humble connection she need never see more of! If I could only persuade Maude that I had done an indiscretion, and that I knew it, I should be sure of her friendship. Once make her believe that I have gone clean head over heels into a mesalliance, and our honeymoon here is assured. I wish I had not tormented her about Atlee. I wish with all my heart I had kept my impertinences to myself, and gone no further than certain dark hints about what I could say if I were to be evil-minded. What rare wisdom it is not to fire away one's last cartridge! I suppose it is too late now. She'll not forgive me that disparagement before my uncle—that is, if there be anything between herself and Atlee, a point which a few minutes will settle when I see them together. It would not be very difficult to make Atlee regard me as his friend, and as one ready to aid him in this same ambition. Of course he is prepared to see in me the enemy of all his plans. What would he not give or say, or do to find me his aider or abettor?"



To Nursing Mothers!

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

WYETH'S MALT EXTRACT

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

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

PRICE, 40 CENTS PER BOTTLE.

Shrewd tactician as the fellow is, he will know all the value of having an accomplice within the fortress; and it would be exactly from a man like myself he might be disposed to expect the most resolute opposition."

He thought for a long time over this. He turned it over and over in his mind, canvassing all the various benefits any line of action might promise, and starting every doubt or objection he could imagine. Nor was the thought extraneous to his calculations that in forwarding Atlee's suit to Maude he was exacting the heaviest "vendetta" for her refusal to himself.

"There is not a woman in Europe," he exclaimed, "less fitted to encounter small means and a small station—to live a life of petty economies, and be the daily associate of a snob!"

"What the fellow may become at the end of the race, what places he may win after years of toil and jobbery, I neither know nor care! She will be an old woman by that time, and will have had space enough in the interval to mourn over her rejection of me. I shall be a minister, not impossibly at some court of the Continent. Atlee, to say the best, an Under-Secretary of State for something, or a Poor Law or Education Chief. There will be just enough of disparity in our stations to fill her woman's heart with bitterness—the bitterness of having backed the wrong man!"

The unavailing regrets that beset us for not having taken the left-hand road in life instead of the right are our chief mental resources after forty, and they tell me that we men only know half the poignancy of these miserable recollections. Women have a special adaptiveness for this kind of torture—would seem actually to revel in it."

He turned once more to his desk and to the letter. Somehow he could make nothing of it. All the danger that he desired to avoid so cramped his ingenuity that he could say little beyond platitudes; and he thought with terror of her who was to read them. The scornful contempt with which she would treat such a letter was all before him, and he snatched up the paper and tore it in pieces.

"It must not be done by writing," cried he at last. "Who is to guess for which of the fifty moods of such a woman a man's letter is to be composed? What you could say now you dared not have written half an hour ago. What would have gone far to gain her love yesterday, to day will show you the door! It is only by consummate address and skill she can be approached at all, and, without her look and bearing, the inflections of her voice, her gestures, her 'pose,' to guide you, it would be utter rashness to risk her humor."

He suddenly bethought himself at this moment that he had many things to do in Ireland ere he left England. He had tradesmen's bills to settle, and "traps" to be got rid of. "Traps" included furniture and books, and horses and horse-gear—details which at first he had hoped his friend Lockwood would have taken off his hands; but Lockwood had only written him word that a Jew broker from Liverpool would give him forty pounds for his house effects, and as for the "screws," there was nothing but an auction.

Most of us have known at some period or other of our lives what it is to suffer from the painful disparagement our chattels undergo when they become objects of sale; but no adverse criticism of your bed or your book-case, your ottoman or your arm-chair, can approach the sense of pain inflicted by the impertinent comments on your horse. Every imputed blemish is a distant personality, and you reject the insinuated spavin or the suggested splint as imputations on your honor as a gentleman. In fact,

you are pushed into the pleasant dilemma of either being ignorant as to the defects of your beast, or wilfully bent on an act of palpable dishonesty. When we remember that every confession a man makes of his unacquaintance with matters "horsey" is, in English acceptance, a count in the indictment against his claim to be thought a gentleman, it is not surprising that there will be men more ready to hazard their characters than their connoisseurship.

"I'll go over myself to Ireland," said he, at last; "and a week will do everything."

(To be continued.)



(Gleaned from different sources.)

The Pope has wired his congratulations to M. Casimir-Perier, accompanied by prayers for the prosperity of France and an expression of his confidence in the new president.

It is learned that the Congregation of the Index has given permission for a new edition of the New Testament of M. Henry Lassere, the pious author having readily assented to all the corrections suggested.

A special despatch received from Rome says that a workingman has been arrested in the vicinity of Premier Crispi's house, having been overheard to threaten the life of the premier. When searched a large knife was found concealed upon his person.

The Journal of St. Petersburg, the official organ of the Russian foreign office, declares that the resumption of official relations between Russia and the Holy See is for the future a pledge of peace and harmony; and adds that it is due to the enlightened and conciliating policy of the Emperor XIII. that the appointment of a permanent Russian minister at the Vatican has become possible and even desirable.

The Mayor of Motta Visconti, in Italy, where Santo was born, has sent to Premier Dupuy a despatch, in which he says: "We denounce with horror the awful misdeed in Lyons. All our citizens, including the family of the infamous Santo, beg to express their profound indignation." The French inhabitants of Strasburg and several other towns in the Reichsland have sent wreaths. On one wreath are the words: "Les Alsaciens Annexes a Carnot."

The Congregation of Rites have held another meeting this week to discuss the church music question. The nature of the reforms has been decided upon, but it is kept a profound secret until the Pope has confirmed the decision of the cardinals. The subject, however, has been exhaustively dealt with, the deliberations being preceded by the examination of the expert reports made for the purpose. The bitter controversies concerning the use of plain chant as against figured and instrumental music will probably be decided once for all in the forthcoming Papal brief.

Cheap Sale of a Bankrupt Stock of Furniture going on just now at F. Lapointe's, 1551 St. Catherine Street. Open every evening. Tell your Friends about it. Street Cars pass the Door.

A. P. Clouthier, a teacher at St. John's Catholic parochial school in Indianapolis, got judgment against a gas company for injuries received from leaking gas.

HOUSE AND HOUSEHOLD

USEFUL RECIPES FOR THE HOUSEHOLD.

A PRETTY DISH.

First cut thick slices of stale bread into rounds with a cutter, and then with a smaller cutter cut half way through, and scoop out the centre, leaving a cavity large enough to hold an egg. Toast the bread nicely, butter it, and season with salt and a dash of cayenne pepper. Arrange these pieces of toast on a baking tin, put a raw egg into each cavity, and bake until the eggs are set. Dust a little finely-chopped parsley over each egg, and serve on a dish-paper.

SWEET APPLE PUDDING.

Three cupfuls of sweet apple, chopped, one lemon, the grated rind and juice, four eggs, a quart of milk, nutmeg and cinnamon, three teaspoonfuls of baking powder. There is a good deal in mixing this pudding. Beat the yolks very light, add the milk, spice and flour for a stiff batter, stir hard for five minutes, then add the chopped apple, the beaten whites of eggs, lastly the baking powder. Bake in two shallow pans an hour; cover with paper when half done to prevent its getting too hard. Serve with cream.

ROAST HAM.

Put a nicely cured ham in a deep dripping pan, place it in the oven, then fill the pan nearly fully of cold water. Cover it with another deep dripping pan and let it cook till tender. Take out of the oven, remove the rind, cut the fat across in small dices, sprinkle with sugar and put it back in the oven in a dry pan, and let it bake till just a delicate amber color; then put in a cold, dry place till ready to serve, when it should be placed on a platter, garnished with fringed paper and sprigs of parsley, and served whole.

SCALLOPED CABBAGE.

Put a head of cabbage, washed and chopped, into boiling salted water and boil twenty minutes. Drain in a colander, place in two baking dishes and pour over it a sauce made as follows: Melt four teaspoonfuls of butter and add four level tablespoonfuls of flour, stirring together blended, then add one quart of milk and stir constantly until it boils, then add six hard boiled eggs, which have been chopped fine, two teaspoonfuls of salt and a dash of pepper. Pour this over the cabbage, sprinkle with bread crumbs moistened with melted butter, and bake in a quick oven fifteen minutes. The proportions are sufficient for two dishes, and will serve ten or twelve persons.

TOMATOES AND SHRIMPS.

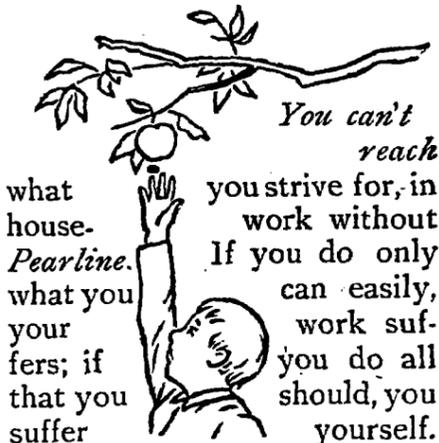
Choose a dozen smooth skinned and medium-sized tomatoes; from the top of each cut a piece and scoop out a portion of the interior. Scald, bone and fillet three anchovies, pound in a mortar with half a pint of freshly skinned shrimps, a tablespoonful of ham, a tablespoonful of tarragon leaves, a pinch of salt and a dash of cayenne. Mix all together, nearly fill each tomato with the mixture, and then into every one pour a little oil and vinegar mixed and seasoned with made mustard. Scatter each one with the yolk of an egg, previously passed through the potato masher. Lay the tomatoes on a bed of well-washed, picked and dried curly cress, and arrange a little sprig of chervil on each one.

FASHION AND FANCY.

Fichus, capes and collarettes of sheer linen lawn trimmed with lace or broad laces themselves are much worn with summer silks. They are exceedingly picturesque and make a dainty finish for these gowns. If a woman is at all slender the fancy of crossing the ends of the fichu under a broad belt or bodice is a pretty one. The capes and collarettes, all of lace, are somewhat expensive trifles, but their use is not confined to any one particular costume and so in the end they are not so expensive as the first coat would lead one to imagine.

This is emphatically a summer for ribbons and sashes, but then muslins and sashes always go together, and time has swung us back to the time when the heroine's first party dress must be of muslin with ribbon sash.

Yachting gowns are more dressy than usual, in some instances being made



what you strive for, in house-work without *Pearline*. If you do only what you can easily, your work suffers; if that you suffer yourself. *Pearline* takes your washing and cleaning on its own shoulders. It does it thoroughly, cheaply, quickly and safely. If you want easy housework, you will want *Pearline* everywhere in the house.

Beware of imitations. 257 JAMES PYLE, N.Y.

with two or three rows of braid around the skirt and with a facing of bright color to match the collars and cuffs; but many are still made on the old plan of the plain full skirt and blouse waist, with sailor collar and various appointments as much like a man-of-war's dress as possible. The most becoming yachting gown has the blouse waist shaped in at the waist and fastened down in three little plaits; these plaits do not show above the belt, and give a much more trim and natty appearance to the figure. Some of the suits are made with coat shaped somewhat on the peajacket style and with turned back revers, which are faced with some bright color and are embroidered with narrow cord.

These suits are made of serge, flannel, duck, pique, Galatea cloth and even linen. The best of all are the serges, though the duck looks very chic for what is sometimes called inland sailing. Sailor caps are becoming to some women with fluffy hair, but they do not shade the eyes nor complexion, and the best headgear is the plain straw sailor hat; which this year is a trifle higher in the crown and even wider in the brim than last season's.

Geniuses and reformers have arisen by the wholesale who have made monstrous models and called them "rainy-day dresses." They were usually of dark colored waterproof stuff, made in a style suggestive of comic opera, with their abbreviated skirts and gaily bedecked bodices. Doubtless they have their uses, but their limitations are even more clearly defined. No woman going forth on a rainy morning in leather gaiters, short skirts, zouave jacket, soft felt hat and umbrella feels like appearing at a luncheon later in the day in the same attire. Neither would she feel entirely at ease at an afternoon tea, although for a country tramp she could not be more appropriately clad. The crying need of the time is not for more "sensible" rainy-day dresses, but for a frivolous rainy-day garb in which the carriageless woman may appear at frivolous functions.

Such a dress should be made of cloth, waterproof if possible, and certainly of nondescript line and pattern, so that every splash of mud need not shine afar upon it. A broken brown or fawn plaid is desirable. In those days of tailor-made skirts, buttons are common on the side seams, and they may be so arranged that the skirt can be shortened at will without accumulating a stock of wrinkles. The jacket should be of the prevailing style, and on the waistcoat or vest the frivolous woman may lavish a wealth of lace or chiffon. The boots should be neat and perfect fitting, but with fairly heavy soles. The hat may be of brown straw, trimmed with loops of waterproof ribbon and flowers. Feathers, net, chiffon and the like should be carefully avoided. A brown mackintosh and umbrella will complete the frivolous rainy day attire.—From the Republic.

A new French company with \$15,000,000 capital will sink that sum in trying to complete Delessepe's folly in South America.

Chicago Democratic leaders are pledged to support Morrison for president in 1896.

YOUTH'S DEPARTMENT

DORA MARSHFIELD'S PRIZE.

"Ten dollars, father! Just think of it!" and Dora Marshfield took the new crisp ten dollar note out of the envelope and held it up for her father's inspection.

"I'm real proud of you, Dora. Somehow I had an idea you would get the first prize, though I did not say anything about it to you."

The father was hoeing potatoes in the lot, and as he spoke, he laid down his hoe, took off his wide-brimmed hat, and fanned himself with it, for the day was very hot.

"Does mother know it, child?"

"No, father, I saw you up here and I came cross lots to tell you. I will run back to the house now and tell mother."

Mrs. Marshfield was taking the fresh butter out of the churn, and looked up to see her daughter's round smiling face looking through the kitchen window.

"I got it, mother, the prize I mean," and again the ten-dollar note was brought out to view.

"Why, Dora Marshfield, I can hardly believe it. How glad I am! Does your father know it?"

"I just came from the potato lot. He is as happy as you are over it, mother."

"Well, child, you deserve it. Walking three miles every morning to school, and three miles home again every afternoon, and not missing a single day, or being tardy once during the whole year, and you don't make any fuss about it either."

Dora ran up stairs to take off her white dress. It had been made out of good parts of two outgrown dresses, but nevertheless was neat and pretty. The other girls had new dresses, but Dora was very independent, and felt as happy in her combination dress as they did in their new one. Her great regret had been that her father and mother could not go to hear her essay, and see and hear all the interesting things that are sure to come on the last day of school.

But the "last day" came in the busiest time of the whole year for farmers. The father must get his hoeing done to be ready for haying, and the mother had a large churning to take care of, and it was impossible for them to get away.

Mr. and Mrs. Marshfield had always been hard-working people, and had not had the advantages, in an education way, which they were determined to give their children. There was a primary school in the neighborhood, and the younger children attended it; but Dora had passed into the academy, which was three miles away. Notwithstanding the distance, she had been enabled to go every day, and she looked more ruddy and healthy than any of the other girls after all.

Young people are not apt to appreciate all the sacrifices parents make for them; they look back in after years, and see these things in an entirely different light, and know then what they owe hard-working, self-sacrificing parents. But the pity of it is that it often comes too late; the dear ones have passed away, and we cannot tell them that we know how faithful and patient they were with us in our young days. But Dora was the exception to the general rule; she did appreciate her father's and mother's endeavors for her. She had already planned how she would use that ten dollars.

When the family were seated at the supper table, a younger brother said, "What are you going to buy with your ten dollars, Dora?"

"Nothing," replied the sister. "I'm going to give it to mother to go and make a visit at Aunt Ellen's."

"You shan't do any such thing!" exclaimed Mrs. Marshfield. "You're going to buy you a new winter cloak with that money."

"Mother," said Dora, in a gentle tone

DON'T

Find fault with the cook if the pastry does not exactly suit you. Nor with your wife either—perhaps she is not to

BLAME

It may be the lard she is using for shortening. Lard is indigestible you know. But if you would always have

YOUR

Cakes, pies, rolls, and bread palatable and perfectly digestible, order the new shortening, "COTTOLINE," for your

WIFE

Sold in 3 and 5 pound pails, by all grocers.



Made only by THE N. K. FAIRBANK COMPANY, Wellington and Ann Sts., Montreal.

of voice, "you are going to see 'aunt Ellen. I shall keep house, and you must have an outing and a rest."

"You can't make the butter, Dora, and there is a churning now every other day."

But Dora carried her point. Mrs. Marshfield was on the road to her sister's the very next week. They had not seen each other for sixteen years, notwithstanding they were only two hundred miles apart, for the sum of ten dollars could not be spared from the family income to take such a journey, and Aunt Ellen had inflammatory rheumatism and could not go to her sister. Dora knew what a joy it would be to both those sisters, who were all there were left of the family, to see each other again; and her mother, she knew, was sadly in need of change and rest. Dora's sister Nell, eight years old, entered into the spirit of the occasion; she was very efficient in helping with the work. And Judge Seeley's wife, who lived in the large house on hill, said Dora's butter was as good as her mother's.

When Mrs. Marshfield came home, she seemed so bright and told so many interesting incidents about her journey and what good times she and her sister had had, that the children were delighted to hear it all. A week after her return she said to Dora, "I didn't want to say anything about it but before I went to Aunt Ellen's I felt that I could not get on another day. My work seemed to drag, drag; but now I feel like a new person, and I am so thankful and happy that I have a daughter who is so very thoughtful of me and my happiness."—Catholic Universe.

Cheap Sale of a Bankrupt Stock of Furniture going on just now at F. Lapointe's, 1551 St. Catherine Street. Open every evening. Tell your Friends about it. Street Cars pass the Door.

The condition of Illinois winter wheat is officially estimated 22 per cent better than last year.

Ohio Democratic leaders declare that their party will not indorse Cuxey for congress.



LAME BACK

NEURALGIA, PLEURISY, SCIATICA AND RHEUMATISM CURED EVERY TIME WHEN THE "D. & L." MENTHOL PLASTER IS USED.

FROM SUFFERING TO HEALTH.

THE EXPERIENCE OF A WELL-KNOWN
BRUCE COUNTY FARMER.

He Tells the Story of the Disease That Afflicted Him, the Sufferings He Endured and How He Found Release—Other Sufferers May Take Hope From His Release.

From the Teeswater News.

Of all the ills that flesh is heir to perhaps none causes the sufferer keener anguish, and few are more persistent and more difficult to eradicate from the system than that nervous disease known as sciatica. The victim of an aggravated form of this malady suffers beyond the power of words to express, and it is with the utmost reluctance that the disorder yields to any course of treatment intended for its cure. Hearing that a rather remarkable cure had been effected in the case of Mr. William Baptist, a respected resident of the township of Culross, a News reporter called upon that gentleman to ascertain the facts. Mr. Baptist is an intelligent and well-to-do farmer. He is well known in the section in which he resides and is looked upon as a man of impeccable integrity. He is in the prime of life, and his present appearance does not indicate that he had at one time been a great sufferer. He received the News representative with the utmost cordiality, and cheerfully told the story of his restoration to health, remarking that he felt it a duty to do so in order that others afflicted as he had been might find relief.

Up to the fall of 1892 he had been a healthy man, but at that time while harvesting the turnip crop during a spell of wet, cold and disagreeable weather, he was attacked by sciatica. Only those who have passed through a similar experience can tell what he suffered. He says it was something terrible. The pain was almost unendurable and would at times cause the perspiration to ooze from every pore. Sleep forsook his eyelids. His days were days of anguish and night brought no relief. Reputable physicians were consulted without any appreciable benefit. Remedies of various kinds were resorted to and his condition was worse than before. The limb affected began to decrease in size, the flesh appeared to be parting from the bone, and the leg assumed a withered aspect. Its power of sensation grew less and less. It appeared as a dead thing and as it grew more and more helpless it is little wonder that the hope of recovery began to fade away. All through the long winter he continued to suffer, and towards spring was prevailed upon to try Dr. Williams' Pink Pills. He commenced using them and soon felt that they were doing him good, and hope began to revive. By the time he had taken three boxes the pain was eased and the diseased limb began to assume a natural condition. He continued the use of the remedy until he had taken twelve boxes. In course of time he was able to resume work and today feels that he is completely cured. He has since recommended Dr. Williams' Pink Pills to others with good results.

An analysis shows that Dr. Williams' Pink Pills contain in a condensed form all the elements necessary to give new life to the blood and restore shattered nerves. They are an unfailing specific for all diseases arising from an impoverished condition of the blood, or from an impairment of the nervous system, such as loss of appetite, depression of spirits, anaemia, chlorosis or green sickness, general muscular weakness, dizziness, loss of memory, locomotor ataxia, paralysis, sciatica rheumatism, St. Vitus' dance, the after effects of la grippe, and all diseases depending upon a vitiated condition of the blood, such as scrofula, chronic erysipelas, &c. They are also a specific for the troubles peculiar to the female system, building anew the blood and restoring the glow of health to pale and sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses.

Dr. Williams' Pink Pills are manufactured by the Dr. Williams' Medicine Co., Brockville, Ont., and Schenectady, N. Y., and are sold only in boxes bearing the firm's trade mark and wrapper, at 50 cents a box or sixes boxes for \$2.50, and may be had of all dealers or direct by mail from the Dr. Williams' Medicine Co. at either address. Beware of imitations and substitutes.

CORRESPONDENCE.

NEWS FROM THE NORTH WEST.

To the Editor of THE TRUE WITNESS:

SIR.—It is with great pleasure that I send you some information from the far North West. Our beloved Bishop Grandin, of St. Albert, N. W. T., paid his pastoral visit at Macleod and Pincher Creek, on the 7th July, 1894, and on the 8th, Sunday, he said Mass at 8 a.m., and at High Mass preached a sermon in French, which was subsequently explained by our beloved parish priest, the Reverend Father Gravel, nephew of Bishop Gravel, Nicolet, P. Q. At evening service we had a splendid sermon by our own priest, Father Gravel. Our little church was crowded with all denominations, also the school room, a wing built and opening into the church, was filled. The great attraction was the Sacrament of Confirmation, to be given by His Lordship. Sixteen were confirmed, five of whom were converts to the Roman Catholic faith, which speaks well for our Catholic religion in the North West. They were all adults, ranging from 25 to 40 years of age. His Lordship also confirmed six in Pincher Creek. His Lordship was received with great pleasure and respect by our little community of Catholics in Macleod. An address was presented to him in English and French, to which His Lordship replied in a very nice manner. We also had a grand sermon by Father Gravel, on Sunday, at Vespers, on the life, death and good works of the late Archbishop Tache, the great Apostle of the North West and Great Lone Land Missionary for fifty years.

JOHN RYAN, SR.,
A Macleod Subscriber.
Macleod, N.W.T., July 12, 1894.

ST. LEON SPRINGS.

LIST OF LATEST ARRIVALS.

Thos. D. Grace, Ottawa; Mrs. O. Trembley, Lake Port, N.H.; Chs. Rodier, Montreal; N. Tousignant and family, do; D. E. Mathus, do; G. H. Wilson, do; J. Helbromme and family, do; Misses G. Galibert, do; M. B. Roy, do; B. M. O. Turgeon, do; Frank Conway, Kingston; Henry D. Herdt, Montreal; G. A. Frigon, Three Rivers; Miss A. Frigon, do; Bert Perry, Hamilton; H. C. St. Pierre and family, Montreal; Captain Chartrand, Paris, France; T. Beaugrand, Montreal; J. H. Sunk, New York; Miss C. A. Sunk, do; P. B. Seaman, do; D. McCormick, Montreal; Alphonse Malette, do; James Cook, do; Thos. Drew, do; J. Fairherust, do; G. Nicholson, do; G. M. Dondal, do; M^{rs} Euard, do; Miss E. L. Porter, do; G. N. Neilson, do; N. Ties, do; C. E. H. Lier, do; Chas. D'Amour, do; F. Sweetman, do; F. D. Shallowan family, do; W. Richard, do; E. P. Vanasse, Sorel; Alfred Lussier, do; Alfred Marchand, Louiseville; T. Balanet, do; L. La Brie, Montreal; H. L. O. Tailon, do; Madame Judge M. Ohieu, do; J. M. Fortier and family, do; Madame Bureau, do; Delles. Villeneuve, do; Delles. H. Languy, do; Dme. M. Laurent, do; Delles. M. Laurent, do; Mr. and Mde. P. Lamontagne, do; Mr. D. Coussirat, do; Mr. and Mde. E. Lefleur, do; Mde. P. Moretti, do; Mde. A. Moretti, do; Melle. Moretti, do; Melle. Bonacina, do; Mr. Arthur Roy, do; Mr. N. Lousignant, do; Melle. Paulexine Laur nt, do; Mr. J. Lemieux, do; Mr. O. Leged and demoiselle, do; Delles. Mallette, do; Miss N. Bury, do; Mr. W. Euard, do; Mrs. S. McDowelle and daughter, do; Mr. Stanley McDowelle, do; Mr. L. O. Hetu, do; Mr. J. N. Lapres, do; Mr. G. A. Jones, do; Mr. P. H. Roy and family, do; Mr. M. O. Hebert and wife, do; Mr. A. Meunier and wife, do; Mr. J. O. Hudon, Richmond; Mr. A. M. Clement, Firkdale, Mass.; Mr. H. Simare, Quebec; Mr. Darneau, do; R. W. Welch, Woodsville, N.H.; Dr. P. O. Fortin, Marinette, Wis.; Dme. J. H. Gagnon, Three Rivers; Delle. A. Frigon, do; Dora Frigon, do; Mrs. R. Smith, New York; Miss E. Smith, do; J. H. Ralston and wife, Berthier; Miss Ralston, do; Hector Lussier and wife, St. Vincent de Paul; S. Fortin and wife, Valleyfield; R. Poitras, do; Dme. C. Depocas, do; J. M. Decoteaux, Yamachiche; M. Beland, do.

Cheap Sale of a Bankrupt Stock of Furniture going on just now at F. Lapointe's, 1551 St. Catherine street. Open every evening. Tell your friends about it. Street Cars pass the Door.

WE DEFY COMPETITION.



THE BANKRUPT STOCK

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

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

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

Don't Miss This Opportunity.
Electric Cars Pass the Door.

Tell Your Friends About It.
Open Every Evening.

F. LAPOINTE,
1551 St. Catherine Street.

Ask for Our Illustrated
Catalogue and Price List.

PILGRIMAGE

Of the Third Order of St. Francis
(Fraternity of the Brothers.)

ST. ANNE DE BEAUPRE,
SATURDAY, JULY 28, 1894.

The fine Steamer "THREE RIVERS"
will leave Montreal, at 6 o'clock
p.m. precisely.

RETURN TICKETS, - \$2.10.

Staterooms or Berths secured at
Messrs Cadioux & Derome's, 1608
Notre Dame Street. 51-3

M. KANNON,
Veterinary : Surgeon,

LATE ASSISTANT WITH

WM. PATTERSON, M. D. M. R. C. V. S.

OFFICE . 106 Colborne Street,
MONTREAL.

Bell Telephone, No. 2687. 81-G

WAVERLEY
LIVERY, BOARDING AND SALE STABLES
McDONNELL & ANLOW, Proprietors.

95 JUROR STREET, (Victoria Sq.)
Montreal.
Special attention to Boarding. 51-G
Telephone 1528.

UNIVERSITY OF OTTAWA

The Leading English Institution of
Catholic Education in Canada.

Theological, Philosophical, Classical,
Scientific and Commercial Courses.

FULLY EQUIPPED LABORATORIES!
A PRACTICAL BUSINESS DEPARTMENT.

TERMS:—Including Board, Tuition,
Washing and Bedding, \$160 per year.

For PROSPECTUS apply to the
Secretary. 51-9

Montreal Roofing Co.

::: GENERAL :::

ROOFERS AND CONTRACTORS.

Roofing

In METAL, SLATE, CEMENT, GRAVEL.

Roofs Repaired.

BEFORE GIVING YOUR ORDERS
GET PRICE FROM US.
OFFICE AND WORKS:

Cor. Latour st. and Busby Lane.

TELEPHONES 180 and 1602.

POST OFFICE BOX 908.

Don't Burn Your Hands.

BUY A FRUIT JAR HOLDER

Don't Burn Your Fruit.

BUY AN ASBESTOS MAT.

RANGES, GAS STOVES, TINWARE, CUTLERY, HOUSE FURNISHINGS.
ALL KINDS OF STOVES REPAIRED.

F. H. BARR, 2373-75 ST. CATHERINE STREET,
Telephone 4241.

HOME RULE.

THE CAUSE PROGRESSING FAVORABLY.

Not Much Noise, But Effective Work—Funds Pouring In from a Devoted Populace—What Messrs. McCarthy, Sexton and Dillon are Doing.

NEW YORK July 12.—A London cable says: Nationalist Ireland is at present in an alert, but eminently sane condition of mind. Faction has always been the destruction of the collective power of the Irish race. Whether, had he lived, Parnell would have ultimately succeeded in eradicating all the good of his own labors by again making the spirit of faction a permanent force in Irish politics, it is bootless to inquire; the fact remains that Mr. Redmond's efforts to do so have proved an abject failure. Where a party like that led by Justin McCarthy relies almost wholly on the support of the common people, the greatest test of the sincerity of that support is, after all, the money test. The testimony of the fund now being raised in response to Mr. McCarthy's recent appeal for aid for parliamentary purposes is entirely conclusive on the point that the Irish parliamentary party retains the thorough confidence of the mass of the Irish people. The list has been steadily aggregating at the rate of \$5000 a week, the money flowing from all parts of the country. Nothing succeeds like success, and the prosperity of the fund is reacting on the country and strengthening the hold of the party on the people. It has always been averred by British politicians that a feverish agitation was essential to keep enthusiasm alive.

AMONG IRISH NATIONALISTS, and it was also expected that if Irish affairs were managed by a British government in a friendly spirit the demand for Home Rule would be killed. These beliefs have been shattered by the experience of John Morley's chief secretaryship. Agitation in Ireland is almost at a standstill, and except where evictions are threatened or the grabbing of evicted farms is in process, the Irish party leaves the weapons of the agitator in abeyance. Still, enthusiasm, as testified by the financial support accorded in the party, remains unaffected by the prevailing quiet. Then, again, Morley's administration of Ireland has been thoroughly friendly in spirit—the Coercion Act has been dropped, the enormous preponderance of landlords and Protestants on the magisterial bench has been somewhat redressed and Irish affairs, as far as administration is concerned, have been managed in the same way as English. But the demand for home rule has not weakened. On the contrary, the inability of any British minister, however well disposed, to govern Ireland according to Irish ideas, has never been more thoroughly brought home to the minds of the people than by the administration of Morley. It is natural that in the condition of armed suspense in which Irish nationalist feeling now is attention should be focused on events in Parliament and in England, where the key of the situation is held. In Parliament the Irish party is the ruling factor, and in Ireland the people have a strong belief in the ability and the tactfulness with which it is being led. Justin McCarthy, if not a dashing or inspiring leader, is the better suited to the present situation, because he is a safe and honest one. His personal integrity is beyond question and he

RULES ACCORDING TO THE COUNSELS of the committee of his party, constitutionally elected to assist him in managing its affairs. For all practical purposes, and especially in all matters of parliamentary policy, Sexton is the leader. He devotes his life wholly to political work, is never absent from the House of Commons, being always on hand, whether to act or advise, when an emergency arrives. Like Sexton, both Dillon and O'Brien live apparently for nothing beyond the promotion of the Irish cause, and, like him, they give the closest possible attendance in Parliament. Healy, though he has his profession as a lawyer to keep going, is never absent on any important occasion, and he is always active when on the spot. But Sexton still remains the most capable parliamentarian the Irish movement has produced, and in fact, in the command of

all the resources of parliamentary warfare, he has no superior in the House of Commons. At present, in conjunction with Healy and Dillon, he is sitting on a Parliamentary committee which is engaged in a most important enquiry into the administration of the Irish land acts by the judicial commissioners appointed to fix fair rents. Meanwhile the rank and file of McCarthy's party has attained a unique record for the closeness with which they attend at Westminster. On them devolves the duty of

KEEPING THE UNIONISTS OUT OF POWER, and they are faithfully discharging that trust. There is a general feeling that the Parnellite party, under the leadership of John Redmond, is losing whatever grip it once had in certain parts of Ireland. The true inwardness of Redmond's policy is something very different from what he professes. The Redmondite party is living from hand to mouth. It has no future before it unless it can bring about a condition of confusion and disorganization in the nationalist ranks. The Parnellite paper in Dublin, for which Redmond is responsible, publishes from day to day an appeal for funds to save it from impending extinction. This appeal is not being responded to. Its plight is desperate, and consequently it flies to desperate remedies. But the attempts to defeat the government have heretofore proved miserable fiascos, and it is now pretty well admitted that the present government will carry through the present session and dissolve at its own convenience early next year. The situation for Ireland is therefore, on the whole, hopeful.

EXCURSION TO STE. ANNE DE BEAUPRE.

One of the cheapest and certainly one of the most taking trips we know of for this season will be the excursion to Quebec and Ste. Anne de Beaupre on the last day of the present month, Tuesday, July 31st, via the C.P.Ry. It is the third annual pilgrimage to the famous shrine, conducted by the Rev. Father Stanton, of Smith's Falls, and is the only all-rail one from the province. The cheap rates extend to Peterboro on the west, Pembroke and Eganville on the north, and to Dalhousie Mills on the east, taking in Brockville, Prescott and intermediate places, and the excursion will in all likelihood be the biggest ever run over the C.P.R. Everybody who works during the year is entitled to a holiday and nowadays nearly everybody takes one as it is pretty generally recognized that no better investment of money can be made than that spent in a restful holiday. The excursion to Quebec and Ste. Annes furnishes this, a most delightful holiday with the maximum of pleasure at the minimum of cost. The route by way of Montreal, Quebec and Montmorenci Falls is most attractive, while a visit to Quebec city and the famous church of Ste. Annes is sufficient to arouse the enthusiasm of everyone. Sleeping cars and refreshment cars will accompany the excursion and every provision has been made for the comfort and accommodation of all who go. If there's one place more than another that every Canadian should visit that place is Quebec and the opportunity is now. Don't miss it. The return fare from Monklands, Applehill, Green Valley and Dalhousie Mills is only \$3.75; children half fare. For particulars see bills.

THE CANADIAN PILGRIMAGE TO LOURDES, FRANCE.

The third Canadian pilgrimage to Notre Dame de Lourdes, France, which leaves here on Saturday, July 21st, promises to be a most successful one; a much larger number of persons than had been expected have signified their intention of being present. The pilgrims will enjoy many privileges, and a telegram has been received from Rome saying that the Pope will receive the Canadian pilgrims in the first week of September; those pilgrims therefore who are able to do so will go as far as Rome. As first thought of, the pilgrims will not present a banner to the shrine, but will simply commemorate their visit by putting a tablet, of either marble or brass, in one of the many alcoves of the church. The reason for this is that there are in this church some 500 flags, each having an average cost of \$3000, or a total of over one million dollars in

flags, and also because the Rev. Father Dowd and Mr. Martineau, who conducted the two former pilgrimages, each left a flag there. The American contingent will have a very handsomely inscribed banner, costing a large sum of money, which will be paid by voluntary contributions. The Canadians will each have a solid silver medal, with the inscription: "Third Canadian pilgrimage to Notre Dame de Lourdes, France, 1894."

THIRD ORDER OF FRANCISCANS.

The third order of Franciscans will make a pilgrimage to the shrine of Ste. Anne de Beaupre on Saturday, July the 28th. The steamer will leave the wharf at 6 p.m. and will return from Ste. Anne's on Sunday, so as to arrive here early Monday morning. A large number of persons are expected to make this pilgrimage, as it will be a real pilgrimage in the full and ancient acceptance of the term.

PEOPLE SAY IT IS MIRACULOUS.

Wonderful Certainly, But the Same Work is Being Done Every Day by Paine's Celery Compound.

'Tis Folly to Spend Money for Medicines That Cannot Cure.



G. J. McDONALD, CORNWALL, ONT.

A well-known politician and business man quite recently expressed his sentiments very strongly to a small circle of friends. He said: "Our laws should prohibit the sales of all medicines—liquids and pills—that are made to sell only for the benefit of the manufacturers. Thousands of our people are daily deceived; they seek for health by using these nostrums, and the result in ninety-nine cases out of every hundred is failure and loss of money. I have myself been deceived many times.

"For the benefit of sufferers and society generally, I am pleased to say that there is one grand medicine in our midst that all can rely on—one that is worthy of a place in every home where suffering exists—I refer to Paine's Celery Compound; it cured me, and I know of several others who owe their lives to its use."

Yes, reader, this Paine's Celery Compound is certainly a triumph of modern medical science. People often assert that it effects miraculous cures. We know the cures are wonderful and marvellous, and wrought frequently after other medicines failed to even give relief. What utter folly then to spend money for nostrums that cannot cure.

For the benefit of the sick and afflicted, we give the experience of Mr. G. J. McDonald, merchant tailor, Cornwall, Ont.; his portrait appears above. Mr. McDonald writes as follows:—

"After having given your Paine's Celery Compound a thorough testing, I am pleased to say a few words in its favor. For three years I suffered terribly from rheumatism. It seemed to me that I was forced to endure all the agonies and pains that a mortal could possibly experience from the dreadful disease.

"While suffering I tried many of the advertised medicines and also doctor's prescriptions; but never found a cure until I procured a supply of Paine's Celery Compound from MacHaffie & Elvidge, druggists, of this town. Paine's Celery Compound worked like a charm—it seemed to strike at the very root of my trouble. I am now cured; every pain is banished, and in every respect I am a new man.

"I shall always consider it a pleasure and duty to strongly recommend Paine's Celery Compound to all who are afflicted with rheumatism."

IRISH TOPICS

The Rev. Michael J. O'Gorman, of the pro-Cathedral, Dublin, died on the 16th ult., of typhoid pneumonia.

A deputation of the inhabitants of Gortin waited upon Mr. Eugene Brady at Mr. McNickle's hotel on June 18, and gave him an address and a purse of sovereigns on the occasion of his retirement from the Royal Irish Constabulary.

At a private meeting of the Nationalist members of the Dublin Corporation on June 14, it was unanimously resolved that the present Lord Mayor, Alderman Dillon, should be re-elected as Lord Mayor of Dublin for 1895.

At a conference of the priests of Middleton, resolutions were passed unanimously, pledging their support and financial assistance to the Irish Parliamentary party, on account of their unselfish and ceaseless attention in Parliament to the interests of the Irish people. A fund was immediately opened, and a sum of £40 was subscribed to the Irish Parliamentary Fund.

The evictions which have been for a long time expected on the estate of the Marquis of Ely in this county have commenced, and as a result of the first day's work five families have been evicted. Those evicted were B. Caulfield, of Killyak; M. Murphy and P. Brien, of Broomhilly; two families named Byrne, and John Fortune, at Templetown and Churchtown. There was no resistance offered and the people did not assemble except in Templetown.

On the 14th ult., in the parish church, adjoining the Presentation Convent, Mountmellick, three novices made their final vows, and one young lady was clothed in the habit of the Order. The young ladies who received the black veil were in religion Sister Mary Xavier Curtin, and Sister Mary Berchmans Curtin, daughters of Bartholomew Curtin, of Rathcormac, Fermoy, County Cork; and Sister Mary Magdalene Sheehan, second daughter in religion of Mrs. Sheehan, of Fermoy. The young lady who received the white veil was Miss Roche, of Rathoe, County Carlow, niece of the parish priest of Mountmellick. Her name in religion is Sister Mary Benignus.

Ordinations in Carlow Cathedral:—The Rt. Rev. Dr. Comerford, Coadjutor Bishop of Kildare and Leighlin, ordained to the priesthood the following students of St. Patrick's College, Carlow, in the Cathedral, on Sunday, June 10: Rev. Michael Rice, Diocese of Kildare; Rev. Daniel Riordan, Chicago; Rev. Ambrose Lyman, Kildare; Rev. Charles M'Carthy, Salford; Rev. Michael M'Auliffe, Maitland; Rev. Maurice Wilson, Toronto; Rev. Francis Treacy, Wilcania; Rev. Edward Delaney, Sandhurst; Rev. Patrick Osborne, Kilmore; Rev. Martin Hughes, Pittsburgh.

On June 14, at Kilrush quarter sessions before Judge Kelley, the new disputes between Captain Vandeleur and his tenants, arising out of the famous arbitration of Sir Charles Russell, came on for hearing. A large number of tenants have been proceeded against for the half-year's rent, ending March 25, 1893, and others of the poorer class for more. The tenants refuse to pay unless allowed the full benefit under Lord Russell's award. This Captain Vandeleur refuses to allow, alleging that the award expired September 29, 1892, the same being notified on their receipts; while the tenants hold that the award did not expire until March 25, 1894. Ultimately Mr. Cullinan gave an undertaking that he would give the tenants the abatement of 32½ per cent. off the old rent due in June, 1893, and continue the same until March, 1894. Decrees were then granted in all the cases, some thirty in number, to which no appeal will be taken. The result is considered highly satisfactory.

Cheap Sale of a Bankrupt's Stock of Furniture going on just now at F. Lapointe's, 1551 St. Catherine Street. Open every evening. Tell your Friends about it. Street Cars pass the Door.

Granier, a supposed accomplice of Santó, the assassin of M. Carnot, was surrounded by detectives, but killed himself rather than be taken.

House Full of Steam!

A big fire, heavy lifting, hard work is the usual way of doing the wash



There is an easier and cleaner way.

A TEA KETTLE

will give all the hot water required when

Surprise Soap



is used according to the directions on the wrapper. It does away with boiling or scalding the clothes and all that mess and confusion. The clothes are sweeter, whiter and cleaner, washed in this way.

Thousands use Surprise Soap on wash day, why don't you?

169a.

THE ST. CROIX SOAP MFG. CO., ST. STEPHEN, N. B.

J. F. BANNISTER, Cor. Victoria AND St. Catherine Sts.

QUEEN'S BLOCK SHOE STORE

Is offering THIS WEEK Special Bargains in TAN GOODS. Men's, Boy's, Womens', M' ses' and Children's, all at greatly reduced Prices.

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

QUEEN'S BLOCK SHOE STORE.



IF YOU BUY THE

QUEEN'S LAUNDRY BAR

YOU HAVE THE BEST VALUE!

IF you SAVE THE WRAPPERS and return 60 of them to THE ALBERT TOILET SOAP CO., 168 McCord Street, they will send you a handsome **MACASSAR**, size 17 x 22 inches, imported direct by them from France, which will ornament your drawing-room.

BOURGET COLLEGE, RIGAUD, P.Q.

(Near the Ottawa River.)

Classical Course and English Commercial Course. Banking and Practical Business Departments. Best modern text-books are taught by competent professors. Short-hand, type-writing, telegraphy, music, etc. Diplomas awarded. Communications are convenient by rail or water. Board, Tuition, Bed and Washing, \$120 per annum. Studies will be renewed on September 5th. For prospectus or information address to REV. JOS. CHARLEBOIS, C.S.V., President. 51-9



\$3 a Day Sure.

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

Address A. W. KNOWLES, Windsor, Ont.

BRODIE & HARVIE'S Self-Raising Flour

Is THE BEST and the ONLY GENUINE article. Housekeepers should ask for it and see that they get it. All others are imitations

IF YOU WANT

Good Beef, Lamb, Mutton, Veal, Corned Beef and Salt Tongues, go to E. DAURAY, Bonsecours Market, Stalls Nos. 54 and 56, or Telephone No. 2978. 642

COVERNTON'S

NIPPLE : OIL.

Superior to all other preparations for cracked or sore nipples. To harden the nipples commence using three months before confinement. Price 25 cents.

COVERNTON'S

Syrup of Wild Cherry.

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

COVERNTON'S

Pile Ointment.

Will be found superior to all others for all kinds of Piles. Price 25 cents.

Prepared by C. J. COVERNTON & CO., 121 Bleury street, corner of Dorchester street.

GALLERY BROTHERS,
MERCHANT TAILORS,
2165 NOTRE DAME STREET, MONTREAL.
Shirts and Underwear a specialty.

C. A. McDONNELL,
ACCOUNTANT AND TRUSTEE.
186 ST. JAMES STREET,
Telephone 1182. MONTREAL.
Personal supervision given to all business Rents Collected, Estates administered and Books audited.

DOYLE & ANDERSON,
WHOLESALE
TEA ; MERCHANTS.
DIRECT IMPORTERS.
564 ST. PAUL STREET, Montreal.
P. S. DOYLE. | R. J. ANDERSON.

EDWARD ELLIOTT,
FAMILY GROCER
59 BLEURY STREET, MONTREAL
Choice and Fresh Stock always on hand.

E. HALLEY,
General Contractor and Plasterer,
126 PARK AVENUE,
MONTREAL.
Jobbing a specialty.

G. H. PEARSON & CO.
FINE TAILORING.
22 CHABOLLEZ SQUARE.
G. H. PEARSON. | J. P. CLARKE.

LORGE & CO.,
Hatter and Furrier,
21 ST. LAWRENCE STREET,
MONTREAL.

MCENTYRE & SON,
IMPORTERS and TAILORS,
53 BEAVER HALL HILL,
MONTREAL.

T. C. O'BRIEN,
FANCY BOOTS and SHOES,
231 ST. LAWRENCE STREET,
MONTREAL.

JOS. DESJARDINS & CO.
MERCHANT TAILORS.
Orders Promptly Attended. Fit Guaranteed
1626 ST. CATHERINE STREET. 48G

JOSEPH M. O'BRIEN,
Stenographer and Typewriter,
Room 90, TEMPLE BUILDING,
185 ST. JAMES STREET,
Telephone No. 2326. 50-3 m.

JOHN MARKUM,
PLUMBER, GAS & STEAMFITTER
TIN AND SHEET IRON WORKER
85 ST. ANTOINE STREET, MONTREAL.
Telephone No. 9224.

S. O. MESSIER,
3011 NOTRE DAME STREET.
PIE BAKERY.
Cakes delivered to all parts of the city.
Reductions to Restaurants, Hotels, etc.

-THE- SOCIETY OF ARTS

OF CANADA, (Limited.)

CAPITAL STOCK, - \$100,000

Society established with a view to disseminate the taste for Arts, to encourage and help Artists.

Incorporated by Letters Patent, of the Government of Canada, the 27th February, 1893.

GALLERY OF PAINTINGS,
Nos. 1666 and 1668 Notre Dame Street
MONTREAL:

ONE OF THE RICHEST GALLERIES OF PAINTINGS IN CANADA.

All the paintings are originals, mostly from the French school, the leading modern school. Eminent artists, such as Francals, Roche-Grosse, Aublet, Barau, Pezant, Petitjean, Marlus Roy, Scherrer, Sauzay, and a great many others, are members of this Society.

Price of Scripts: 25 cents. Ask for Catalogue and Circular.

H. A. A. BRAULT Director.

Central China Hall

GEO. EADIE,

(Successor to L. Deneau)

IMPORTER OF:

CHINA, GLASS AND EARTHENWARE,

LAMPS, CHANDELIERS'

IMPLATED WARE,

CUTLERY, ETC.

2046 Notre Dame St.

Bell Telephone 273.

43-52

LACHINE,

Dorval, Lakeside, Pointe Claire, and Beaconsfield.

On and after FRIDAY, 4th May, our Express will make a weekly trip during the summer months, to the above mentioned places. Orders by mail promptly attended.

N.B.—Express leaves our store at 1 p.m. sharp

ENGLISH PROVISION CO.,
2450 ST. CATHERINE STREET,
[Corner DRUMMOND.]

Telephone 4847.

45-17

FARMS FOR SALE.

FARMS In every county in Canada, NEBRASKA, BRITISH COLUMBIA, MANITOBA, MISSOURI, NOVA SCOTIA, DAKOTA, etc. Please send for Catalogue, which will be mailed free to any address.

FARMS A SPECIALTY.

P. E. BROWN,
Real Estate Agent,

17 Place d'Armes Hill Montreal.

Walter Kavanagh, 117 St. Francois Xavier Street, Montreal.

REPRESENTING: SCOTTISH UNION and NATIONAL INSURANCE CO., of EDINBURGH, SCOTLAND Assets, \$39,109,332.64.

NORWICH UNION FIRE INSURANCE SOCIETY, OF NORWICH, ENGLAND Capital, \$5,000,000.

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

WHAT IS



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

Testimony of Dr. D. Marsolais, Lavaltrie.

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

D. MARSOLAIS, M. D.
Lavaltrie, December 26th, 1895.

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

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

G. DESROSIERS, M. D.
St-Felix de Valois, January, 18th 1896.

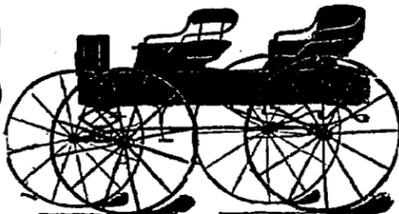
For sale everywhere at 50 cts per bottle.

Open and Covered BUGGIES



FARM WAGONS, ROAD CARTS, FARM CARTS, COAL CARTS, PONEY CARTS AND ALL KINDS OF

FARM IMPLEMENTS



R. J. LATIMER,
592 ST. PAUL Street, Montreal.

Branches: Sherbrooke, Richmond, St. Hyacinthe, St. John, Coteau, Huntingdon, Yamachiche, Three Rivers, Quebec.

A. BYRNE,
Livery, Boarding and Sale Stables.
A. M. BYRNE, 28 BLEURY ST., Montreal.
Proprietor.

Canvassers Wanted.—To secure subscriptions for The True Witness. Liberal terms will be allowed. Apply at 761 Craig Street.

T. FITZPATRICK, L.D.S., DENTIST.
Teeth without Plates a Specialty.
No. 54 BEAVER HALL HILL.
MONTREAL. 46 G

Leave your orders for Job Printing The True Witness Office, 761 Craig Street.

FLOUR!
Best Hiawatha Flour,
\$3.95 a Barrel.
Best Creamery Butter.....23c per lb.
Choice Dairy Butter.....20c per lb.
OPEN EVENINGS.
J. L. GREVIER, 809 St. James Street.
48-17

Try our Famous
ENGLISH BREAKFAST TEA
35c. per pound.
Finest Creamery Butter, 25c pr lb
Finest Dairy Butter, 22c "

D. STEWART,
206 St. Antoine street.
TELEPHONE 8168.



BAILEY'S REFLECTORS
A wonderful invention for lighting Churches, Halls, etc. Satisfaction guaranteed. Catalogue and price list free. Send for Catalogue and price list free. BAILEY REFLECTOR CO., 508 Penn Ave. Pittsburgh, Pa.

BUCKEY'S BELL FOUNDRY,
The VAN DUZEN & TIFT CO., Cincinnati, O.

THE LARGEST ESTABLISHMENT MANUFACTURING
CHURCH BELLS & PEALS
PUREST BELL METAL, (COPPER AND TIN.)
Send for Price and Catalogue.
MOSHANE BELL FOUNDRY, BALTIMORE, MD.

FAVORABLY KNOWN SINCE 1826
BELLS,
CHURCH, SCHOOL & OTHER
MENEELY & CO.,
WEST-TROY, N. Y. PUREST BEST GENUINE BELL-METAL CHIMES, ETC. CATALOGUE & PRICES FREE.

JOHN TAYLOR & CO., LOUGHBOROUGH Eng., the Premier BELL FOUNDERS
If the day, have made all the important Bells in England for many years. Catalogues and all information from JAS. T. SCANLAN, Board of Trade Building, Montreal. 85 G

HOLLOWAY'S PILLS.
This Great Household Medicine ranks amongst the leading necessities of Life.

These famous Pills purify the BLOOD and act most wonderfully, yet soothingly, on the STOMACH, LIVER, KIDNEYS and BOWELS giving tone, energy and vigor to these great MAIN SPRINGS OF LIFE. They are confidently recommended as a never failing remedy in all cases where the constitution, from whatever cause, has become impaired or weakened. They are wonderfully efficacious as to all ailments incidental to females of all ages, and as a GENERAL FAMILY MEDICINE are unsurpassed.

Holloway's Ointment.
Its Searching and Healing properties are known throughout the world for the cure of

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

GOUT, RHEUMATISM,
and every kind of SKIN DISEASE, it has never been known to fail.
The Pills and Ointment are manufactured only at
533 OXFORD STREET, LONDON,
and are sold by all vendors of medicine throughout the civilized world, with directions for use in almost every language.
The Trade Marks of these medicines are registered at Ottawa. Hence, anyone throughout the British possessions who may keep the American counterfeits for sale will be prosecuted.
Purchasers should look to the Label of the Pots and Boxes. If the address is not on Oxford Street, London, they are spurious.

T. E. & A. MARTIN.

Furniture

AND

Bedding

1924

NOTRE DAME ST.



SOLD FOR CASH

OR ON

EASY TERMS

Of Payment

TO

RESPONSIBLE PERSONS

OPEN EVERY EVENING TILL 9 O'CLOCK.

REMEMBER THE ADDRESS:— **1924 Notre Dame Street,** a few doors west of Balmoral Hotel.
T. E. & A. MARTIN

\$500

Accident Insurance Free

We give to our Customers a Policy for Five Hundred Dollars in the

MANUFACTURERS' Accident Insurance Co.

MAIL YOURSELF OF THIS LIBERAL OFFER AND BUY YOUR

Boots and Shoes

— AT —

RONAYNE BROS.,
2027 NOTRE DAME ST.,
Chaboillez Square,
(Near Grand Trunk Depot.)
MONTREAL.



MONTREAL BUSINESS COLLEGE,

Established 1864,
CORNER
Victoria Square
and
Craig Street,

Is one of the Largest, Best Equipped and Patronized Commercial Educational Institutions in America.

All Commercial Subjects taught by Specialists. Shorthand and Typewriting by practical and experienced teachers.

SEPARATE APARTMENTS FOR LADIES.

DAY AND EVENING CLASSES.

Write, Call or Telephone (2890) for Prospectus.

Address: **DAVIS & BUIE,**
Business College, Montreal.

MISS BERNIER, Late Head Dress-MAKER at Cle Generale des Bazaar, has opened a new Tailoring establishment at No. 2000 St. Catherine Street, for Dresses and Mantles, Parisian Make. First-class work. Please give me a call
4-G



TWELFTH ANNUAL

Irish Catholic Pilgrimage

— TO —

Ste. Anne de Beaupre.

UNDER THE DIRECTION OF THE

Redemptorist Fathers of St. Ann's Church
(MONTREAL.)

SATURDAY, JULY 21, 1894.

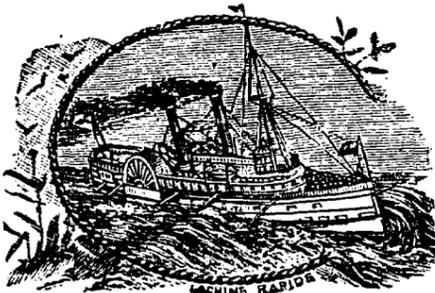
FOR LADIES AND CHILDREN ONLY.

Steamer THREE RIVERS will leave the Richelieu Wharf at 4 p.m.

TICKETS,

Adults, \$2.10 - Children, \$1.05

For further particulars apply to St. Ann's Presbytery, 32 Basin Street, between the hours of 8 and 9 o'clock every evening.



Richelieu and Ontario Nav. Co.

Quebec Line—Steamers leave daily (except Sundays) from Richelieu Pier, 7 p.m.
Raguenay Line—Leaves Quebec Tuesday and Friday at 7.30 a.m., on arrival of steamer from Montreal.

Toronto Line.—Friday, 1st of June, steamers leave from Canal Basin for Toronto and intermediate ports, Monday, Wednesday and Friday at 10 a.m.

Hamilton Line.—Steamer Magnet leaves every Friday at 4 p.m.

Three Rivers Line—Leaves every Tuesday and Friday at 1 p.m.

Chambly Line.—Steamer Chambly leaves every Tuesday and Friday at 1 p.m. for Sorel and Richelieu River points. Low rates for round trip.

For time tables of ferry lines and market boats, and all information apply to

H. FOSTER CHAFFEE,
District Passenger Agent,
128 St. James St., Opp. Post Office

St. Leon Springs Sanitarium
ST. LEON. QUE.

This celebrated establishment, the most delightful and agreeable summer resort on the continent, will open on 4th June.

Tourists who visit this beautiful spot annually will find it this year under the new management, more attractive than ever. The proprietors will spare no effort in catering to the comfort and enjoyment of the guests.

The cuisine will be under the immediate management of one of Montreal's leading professional cooks. Special facilities will be given for all kinds of recreation, such as billiards, bowling, croquet, lawn tennis, boating, &c., &c.

To sufferers from Rheumatism, Neuralgia, Indigestion, General Debility, &c., &c., the Saline Springs in connection with this hotel offer a sure cure. An experienced physician will reside in the hotel.

Excursion tickets \$1 00, issued every Saturday, good till Monday.

Coaches in waiting for guests at Louiseville on the arrival of all trains from Montreal and Quebec. For terms apply to ST. LEON SPRING CO. C. E. A. LANGLOIS, Manager, June 8, 1894. 55-13

AGENTS who work for us make MONEY fast. Send your address on postal card for particulars. THE ROYAL SILVERWARE Co., Windsor, Ont. 11-G-93

S. CARSLY'S COLUMN

Our Stores Close at ONE O'CLOCK on SATURDAY.

S. CARSLY.

S. CARSLY'S

ANNUAL

July - Clearing - Sale

OF SURPLUS STOCK AT REDUCED PRICES

Begins Every Morning at 8 O'clock.

UNPRECEDENTED !

Owing to the enormous increase of trade during the second week of our ANNUAL JULY SALE, we have been encouraged to bring forward several new lots at extraordinary low prices, and have further reduced many lots, which will make this sale memorable in the Dry Good Trades of Montreal.

S. CARSLY.

Dress Goods Department !

One of the busiest departments of our Annual July Cheap Sale has been the DRESS GOODS. In order to make this Department for the remainder of our sale much busier than it has ever been, and also to clear out every piece of summer dress material, we have made some extra special reductions, which are shown in the full wing price list, and which will begin on Monday at 8 o'clock.

S. CARSLY.

PRICE LIST. DRESS GOODS

- 200 pieces of Pretty Figured Challies, at 4 1/2 cents.
- 200 pieces of Pretty Figured Challies, at 4 1/2 cents.
- Choice assortment of Plain Summer Dress Goods, 5 cents.
- Choice assortment of Plain Summer Dress Goods, 5 cents.
- 70 pieces of Navy Striped Serges, 45 inches, 75 cents for 38 cents.
- 70 pieces of Navy Striped Serges, 45 inches, 75 cents for 38 cents.
- A special lot of All Wool Challies, 32 inches, 10 cents.
- A special lot of All Wool Challies, 32 inches, 10 cents.
- All Fancy Summer Dress Goods very Heavily Reduced for next Week.

S. CARSLY.

Prints. Prints.

FURTHER REDUCED.

- 150 pieces Splendid Washing Prints, all colors, 4 1/2 cents.
- 150 pieces Splendid Washing Prints, all colors, 4 1/2 cents.
- 50 pieces Beautiful Fast Colored Prints, 6 1/2 cents.
- 50 pieces Beautiful Fast Colored Prints, 6 1/2 cents.
- 100 pieces Choice Colored Prints, for Ladies' Blouses, 8 cents.
- 100 pieces Choice Colored Prints, for Ladies' Blouses, 8 cents.
- 75 pieces 32-inch Prints, regular price 12 cents, for 8 1/2 cents.
- 75 pieces 32-inch Prints, regular price 12 cents, for 8 1/2 cents.

All High Class Sateens and Crinkled Zephyr further reduced for this Week.

S. CARSLY.

S. CARSLY'S COLUMN

A GOOD INVESTMENT

IS IN CARPETS
IS IN CARPETS
IS IN CARPETS
IS IN CARPETS

While S. Carsley is Holding
While S. Carsley is Holding
HIS JULY CHEAP SALE
HIS JULY CHEAP SALE

S. CARSLY.

LADIES' DUCK SUITS
Much Reduced.

Now is the time to purchase a CHOICE DUCK COSTUME, now so fashionable.

LADIES' DUCK SUITS.

- Ladies Suits, latest styles \$2.75.
- Fancy Duck Costumes, \$4.15.
- Duck Costumes, plain Colors, \$4.60.
- Duck Costumes, Fancy, \$5.25.
- Holland Costumes, Braid-d, \$5.40.
- Duck Costumes, Fancy, \$6.90.
- Duck Costumes, Plain, \$6.95.
- Duck Costumes, White, \$7.25.
- Duck Costumes, Fancy, \$8.30.
- Ladies' Costumes from \$3.24.

S. CARSLY,
Notre Dame St.

CURRAN & GRENIER,
ADVOCATES,
99 St. James Street,
MONTREAL.

HON. J. J. CURRAN, Q.C., LL.D.,
Solicitor-General of Canada.
34 G A. W. GRENIER, Q.C., B.C.L.

JUDAH, BRANCHAUD & KAVANAGH

ADVOCATES,
3 Place d'Armes Hill.

F. T. JUDAH, Q.C. A. BRANCHAUD, Q.C.
H. J. KAVANAGH, Q.C. 34-G

QUINN & DUGGAN,
Advocates, Solicitors and Attorneys.

OFFICES, TEMPLE BUILDING,
185 ST. JAMES STREET, MONTREAL

M. J. F. QUINN, Q.C., Crown
Prosecutor.
E. J. DUGGAN, LL.B. 648-198

JUDGE M. DOHERTY,
Consulting Counsel,
SAVINGS BANK CHAMBERS'
Montreal.

DOHERTY & SICOTTE,
[Formerly LOBERTY & DOHERTY,]
Advocates : and : Barristers,
180 ST. JAMES STREET,
City and District Bank Building

G. R. PHILLIPS & CO.
(Successors to Cobban Man'g Co.)

Mouldings, Picture Frames and Mirrors
STEEL ENGRAVINGS, ETCHINGS,
PHOTOGRAVURES,
ARTOTYPES,
Easels, Screens, &c.

148 MCGILL STREET
MONTREAL.
Fine Picture Framing.

Castor Fluid. Registered. A delightfully refreshing preparation for the hair. It should be used daily. Keeps the scalp healthy, prevents dandruff, promotes the growth; a perfect hair dressing for the family. 25 cts. per bottle. HENRY R. GRAY, Chemist 122 St. Lawrence Street, Montreal.